



**UNIVERSITY *of the*
WESTERN CAPE**

**GRADE 3 LEARNERS' METAPHORICAL PROFICIENCY IN
ISIXHOSA LITERACY: EXPLORING THE USE OF IDIOMS
IN THE TEACHING AND LEARNING OF CREATIVE
WRITING**

NOMFUNDO TINY NONDALANA

**A thesis submitted in fulfilment of the requirements of the degree
of Doctor of Philosophy (Language and Literacy) in the Faculty of
Education, University of the Western Cape, South Africa**

Supervisor: Prof. Vuyokazi Nomlomo

ABSTRACT

Many South African Foundation Phase learners perform poorly in literacy, especially in reading and writing. The Annual National Assessment (ANA) results show that many Grade 3 learners experience difficulties in reading and in writing sentences from pictures (Howie, Venter, Van Staden, Zimmerman, Long, Scherman & Archer, 2008). The learners also struggle to produce meaningful written sentences, even though they are taught through the medium of their own home languages, including African languages (Department of Basic Education, 2013).

To enrich learners' language and literacy skills, the Curriculum Assessment Policy Statement (CAPS) encourages the use of figurative and metaphorical language through the teaching of folklore. However, CAPS does not provide explicit guidelines on how folklore ought to be taught to enhance learners' literacy skills. This study was inspired by the dearth of research on folklore, specifically its use of idioms, which are conveyed through figurative and metaphorical language and have the potential to develop learners' imagination and creativity. The idioms forming part of folklore are also not explicitly stated in the CAPS. The aim of this study, therefore, is to contribute knowledge on how to revitalise the use of isiXhosa idioms as a sociocultural and educational tool that may be used to enrich young learners' language and literacy capabilities in their own home language.

In light of the above, I examined how teachers currently incorporate idioms as part of folklore to enhance Grade 3 learners' creative writing in isiXhosa. As a cognitive and sociocultural practice, writing reflects one's identity and experiences, and stimulates thinking and reasoning which are significant components of meaningful learning. This study drew on the Social Constructivist Theory and the Cultural Historical Activity Theory (CHAT) (Vygotsky, 1978; Leont'ev, 1978, 1981) to gain insights into how idioms as linguistic and cultural tools could be used to enrich and support Grade 3 learners' creative writing in isiXhosa.

I used a qualitative and an exploratory case study research design, and an interpretive paradigm, as a guide for data collection and interpretation in this study. I played an active role in this study by developing materials that contained idioms and making these available to a sample of Grade 3 teachers, who used them to scaffold learners' creative writing tasks. This approach enabled me to work collaboratively with the teachers to explore the feasibility of integrating

idioms into the isiXhosa curriculum as part of literacy teaching and learning. I collected data by means of participant classroom observations, semi-structured interviews and documentary analysis. The study was conducted in two Grade 3 classrooms where isiXhosa was the medium of instruction and the home language of both teachers and learners.

The findings of this study uncovered teacher language identities and their positive attitudes towards isiXhosa idioms; the teachers believed that the idioms played a crucial role in developing their learners' writing and other language skills. As a result of the renewed focus on idioms brought about by my intervention, they incorporated a variety of learner-centred strategies into their class teaching, such as whole-class discussions, explanations, the question-and-answers method and roleplay, all of which enabled their learners not only to understand the figurative meaning of idioms, but also to apply them in their own creative writing. Through storytelling, learners were able to grasp the meaning of the idioms and use them in their own writing. The teachers also incorporated idioms by employing the process-genre approach involving shared writing, which scaffolded learners' independent writing. This approach seemed to enhance the learners' critical thinking and problem solving skills which are essential for a variety of real-life situations. The idioms were thus associated with a number of learning benefits such as enriched vocabulary, language fluency in isiXhosa and the development of other literacy skills such as listening and speaking.

This study has contributed to fresh knowledge on the teaching and learning of creative writing which, according to the National Education Evaluation and Development Unit (NEEDU) (2013) existing literature, receives little attention in many schools in South Africa. It has implications for the implementation of the Foundation Phase literacy curriculum policy and for teacher development, since the findings demonstrate that teachers warm to the use of idioms but need to be trained on how to teach them effectively. The study also has implications for literacy development and instruction in African languages, as a proper understanding of idiom and metaphor enriches learners' vocabulary, a crucial element of writing. Therefore, this study concludes that isiXhosa idioms are a significant cultural tool which develop learners holistically and could be used to revitalise the learning of the isiXhosa language, with the aim of resolving the persisting literacy crisis in African languages. The teaching of idioms could also be used to decolonise the Foundation Phase language and literacy curriculum as they induct young learners into African epistemology.

KEYWORDS: Creative Writing, Idioms, Indigenous Knowledge, Folklore, Foundation Phase, Grade 3, IsiXhosa, Literacy



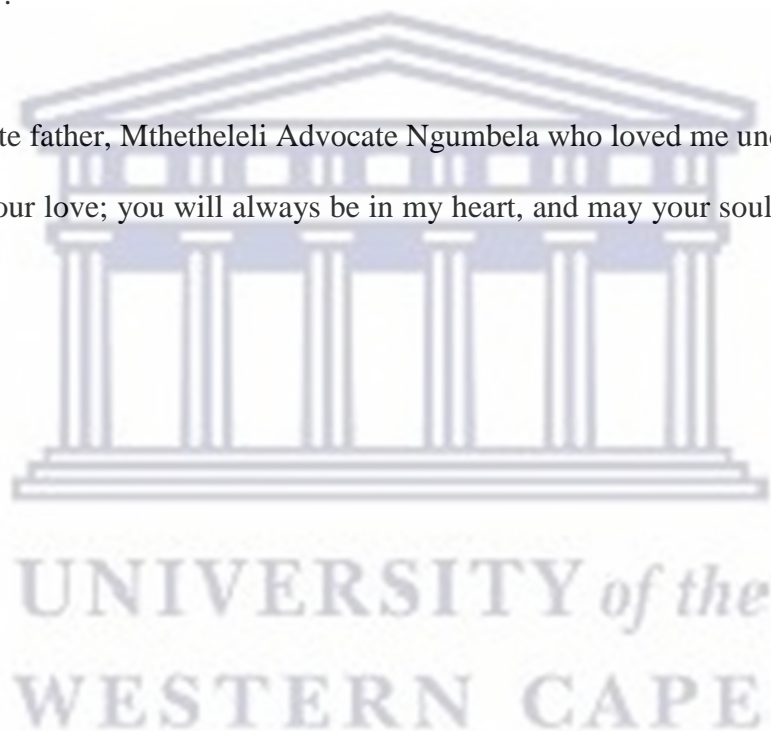
UNIVERSITY *of the*
WESTERN CAPE

DEDICATION

I dedicate this thesis to God, who planned the journey of my life. Also, to my late grandfather, Nkqayi John Nondalana, who raised me with love and shared his wisdom with me, and to my late grandmother, Thenjiwe Regina Nondalana, who empowered me about the value of education. She often reminded me to ‘do one thing at a time’, saying that if I wanted education, I should begin with a diligent approach to schooling. Their wise words kept me focused during this long journey.

Finally, to my late father, Mthetheleli Advocate Ngumbela who loved me unconditionally.

Thanks for all your love; you will always be in my heart, and may your souls keep on resting in peace.



DECLARATION

I, Nomfundo Tiny Nondalana, declare that **GRADE 3 LEARNERS' METAPHORICAL PROFICIENCY IN ISIXHOSA LITERACY: EXPLORING THE USE OF IDIOMS IN THE TEACHING AND LEARNING OF CREATIVE WRITING**, is my own work and has not been submitted for any degree or examination in any other university and all sources I have quoted have been indicated and adequately acknowledged by complete references.

Nomfundo Tiny Nondalana

June, 2021



ACKNOWLEDGEMENTS

This work would not have been completed without God's mercy upon my life. He gave me the strength and courage to further my studies, and I give Him all the glory.

I would like to express my sincere gratitude to my supervisor, Prof. Vuyokazi Nomlomo, for her invaluable advice and continuous support throughout the execution of this study. Without her effective guidance, the study would not have been completed. Thank you for your dedication and for challenging me to think further and to work harder. *Enkosi MaDlamini, Jama kaSjadu, Zizikazi, sigqigqana eside ngeentonga! Uz'uman' untinga ntakandini!* You will always hold a special place in my heart. May God bless you and your family.

I would like to thank the Department of Higher Education and Training for their financial support through the New Generation of Academic Programme (nGAP).

Thanks to the Faculty of Education, which gave me support through the teaching relief period and the writing retreats which gave me opportunities to focus on writing this thesis.

To my colleagues from the UWC Department of Language in Education, who encouraged me to focus on my study and opened opportunities to me so that I could complete it.

Thanks to the Western Cape Education Department, which granted me permission to conduct my study in two primary schools. Special thanks goes to the two school principals, the two Grade 3 teachers and the parents of all learners who participated in this study. Your support made this study possible. I will always be thankful to you.

Thanks to my family and friends who encouraged me to work hard at my study.

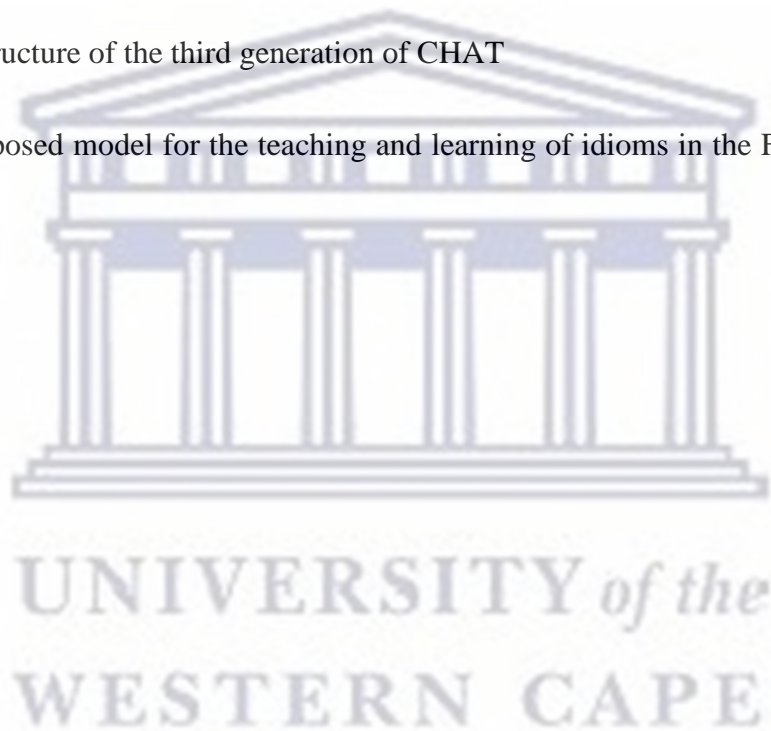
Finally, to my husband, Siviwe Vuzane. *Enkosi Msimanga, Thabizolo, Nonkosi, Mthwa, Manyel'enkcenkeni, Nondindane. Inene induku entle ikhiwa ezizweni.* Your support from my first year at university is appreciated. To my beautiful children, Zimasa, Sinokuhle, Achuma and Lusenathi, who have been so patient throughout this study. My sons helped with drawings and were hands-on during data collection. Thank you so much for your unconditional love. I love you all.

LIST OF TABLES

Table 1:	Bantu Education curriculum for Standard 1 (Grade 3)	3
Table 2:	ANA (2014) Home Language Results	10
Table 3:	The Grade 3 teachers	109
Table 4:	A framework for conducting ethical research	121
Table 5 :	Idioms from the learners' parents	128-129
Table 6 :	Idioms from the researcher	129
Table 7:	Sentence construction by learners	134-135
Table 8:	Presentation of Story 2 in School A	137
Table 9:	Presentation of Story 2 in School B	138-139
Table 10:	Presentation of Story 2 in School B	140-141
Table 11:	Presentation of Story 3 in School A	143
Table 12:	Teacher and Learners' interaction in School A	146-147
Table 13:	Teacher and Learner interaction in School B	147-148
Table 14:	Teacher and Learners' interaction in School B	149
Table 15:	Pre- and post-test, question 2	170

LIST OF FIGURES

Figure 1: Vygotsky's model of mediated learning	89
Figure 2 :The structure of the first generation of CHAT in relation to this study	90
Figure 3: The structure of the second generation of CHAT	92
Figure: 4 The second generation of CHAT in relation to this study	94
Figure 5: The structure of the third generation of CHAT	96
Figure: 6 A proposed model for the teaching and learning of idioms in the Foundation Phase	231



LIST OF ACRONYMS

AT	Activity Theory
ANA	Annual National Assessment
AKS	African Indigenous Knowledge
CWPT	Classwide Peer Tutoring
CHAT	Cultural Historical Activity Theory
CRP	Cultural Responsive Practices
CAPS	Curriculum Assessment Policy Statement
DBE	Department of Basic Education
DoE	Department of Education
DWR	Developmental Work Research
DEIC	Dutch East India Company arrived
ECE	Early Childhood Education
EFA	Education for All Global
ECD	Early Childhood Development
ESL	English Second Language
FAL	First Additional Language
FP	Foundation Phase
FET	Further Education and Training
HOD	Head of Department
HL	Home Language
IK	Indigenous Knowledge
IKS	Indigenous Knowledge System
IP	Intermediate Phase

ISAP	Italian for Specific Academic Purpose
LiEP	Language in Education Policy
LCC311	Language and Communication Studies 311
LoLT	Language of Learning and Teaching
LTMS	Learning and Teaching Materials
NCS	National Curriculum Statement
NDE	National Department of Education
NEEDU	National Education Evaluation and Development Unit
NSE	National Systemic Evaluation
Ngap	New Generation of Academics Programme
NLS	New Literacy Studies
OBE	Outcome Bases Education
PIRLS	Progress in International Reading Literacy Study
RNCS	Revise National Curriculum Statement
SAL	Second Additional Language
SAQA	South African Qualifications Act
SASA	South African Schools Act
SL	Second Language
UCT	University of Cape Town
UWC	University of the Western Cape
VPT	Vocabulary Proficiency Test
WC	Western Cape
WCED	Western Cape Education Department
ZPD	Zone of Proximal Development

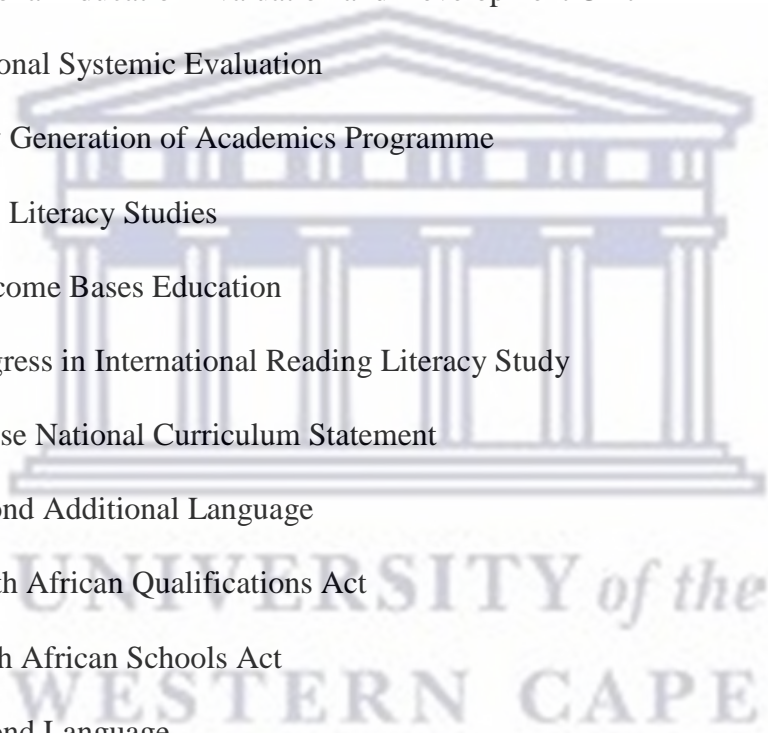


TABLE OF CONTENTS

ABSTRACT	i-iii
DEDICATION	iv
DECLARATION	v
ACKNOWLEDGEMENTS	vi
LIST OF TABLES	vii
LIST OF FIGURES	ix
LIST OF ACRONYMS	ix-x
CHAPTER 1: BACKGROUND AND CONTEXT	1
1.1 INTRODUCTION	1
1.2 CONTEXT AND BACKGROUND OF THE STUDY	1-7
1.3 RESEARCH PROBLEM	8-11
1.4 RESEARCH QUESTIONS	11
1.5 RESEARCH AIM AND OBJECTIVES	11-12
1.6 AN OVERVIEW OF RESEARCH METHODOLOGY	12-13
1.7 SIGNIFICANCE OF THE STUDY	13-14
1.8 OPERATIONAL DEFINITION OF KEY TERMS	14
1.8.1 Creative writing.....	14
1.8.2 Foundation Phase	14
1.8.3 Grade 3	14
1.8.4 Idiom	14-15
1.8.5 IsiXhosa.....	15
1.9 CHAPTER OUTLINE	15
1.10 SUMMARY	16
CHAPTER 2: LANGUAGE DEVELOPMENT, FOLKLORE AND IDIOMS	17
2.1. INTRODUCTION	17
2.2 LANGUAGE AND LITERACY ISSUES IN SOUTH AFRICA	17-19
2.3 UNDERSTANDING FOLKLORE AND LANGUAGE DEVELOPMENT	20-22
2.4 FOLKLORE AND INDIGENOUS KNOWLEDGE	21-23
2.5 IDIOMS, CULTURAL IDENTITY AND LANGUAGE ENRICHMENT	23-27
2.6 A REVIEW OF RELATED STUDIES	28

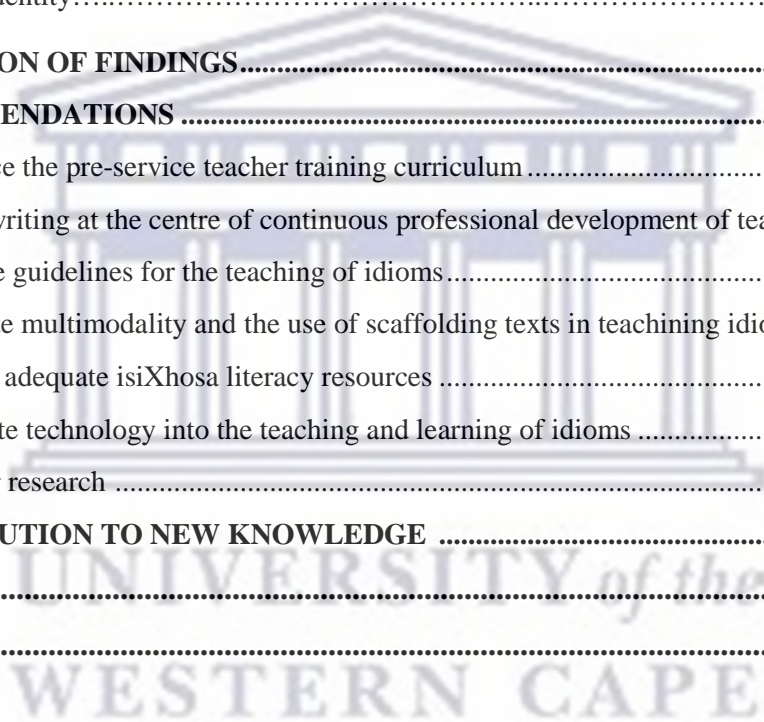
2.6.1 Studies on idioms	28-32
2.6.2 Studies on creative writing	32-34
2.7 IDIOMS AND PEDAGOGY	34
2.7.1 Cooperative language learning approach	34-35
2.7.2 Roleplay and video clips	35-36
2.7.3 Peer tutoring and demonstrations	37
2.7.4 Storytelling	37-38
2.7.5 Questions and answer	38-39
2.8 SUMMARY	39
CHAPTER 3: CONCEPTUALISING LITERACY AND WRITING	40
3.1 INTRODUCTION	40
3.2 UNDERSTANDING LITERACY	40-44
3.3. LITERACY MODELS	44
3.3.1 Autonomous model	44-45
3.3.2 Ideological model	45-49
3.4 INTERDEPENDENCE BETWEEN READING AND WRITING	49-52
3.5 WRITING DEVELOPMENT	52
3.5.1 Scribbling	53
3.5.2 Drawing	54
3.5.3 Individual letters	54
3.5.4 Conventional spelling	54-55
3.5.5 Words, sentences and paragraphs	55-56
3.6 WRITING DOMAINS	56-57
3.7 WRITING MODELS	57
3.7.1 Shared writing	58-60
3.7.2 Guided writing	60-61
3.7.3 Independent writing	61-62
3.8 WRITING APPROACHES	62
3.8.1 The product approach	62-63
3.8.2 The process approach	63-67
3.8.3 The genre approach	67-69
3.9 SUMMARY	69-70

CHAPTE 4: THEORETICAL FRAMEWORK.....	71
4.1 INTRODUCTION.....	71
4.2 THEORETICAL FRAMEWORK.....	71
4.2.1 The Social Constructivist Theory.....	71-73
4.2.2 The Social Constructivist principles.....	73
4.2.2.1 Multiple realities and multiple perspectives.....	74
4.2.2.2 Collaborative/cooperative learning.....	74-76
4.2.2.3 Appropriation.....	76
4.2.2.4 The Zone of Proximal Development (ZPD).....	76-78
4.2.2.5 Situated learning.....	79
4.2.3 The application of Social Constructivism in this study.....	79-80
4.3 CULTURAL HISTORICAL ACTIVITY THEORY (CHAT).....	80-82
4.3.1 CHAT features.....	82
4.3.1.1 CHAT activity.....	82-84
4.3.1.2 Goal-directed actions.....	84
4.3.1.3 CHAT operations.....	84-86
4.3.2 CHAT principles.....	86-88
4.3.3 The three generations of CHAT.....	88
4.3.3.1 The first generation of CHAT.....	88-91
4.3.3.2 The second generation of CHAT.....	91-95
4.3.3.3 The third generation of CHAT.....	95-97
4.4 THE SIGNIFICANCE OF SOCIAL CONSTRUCTIVISM AND CHAT.....	97-98
4.5 SUMMARY.....	99
CHAPTER 5: RESEARCH METHODOLOGY.....	100
5.1 INTRODUCTION.....	100
5.2 RESEARCH APPROACH.....	100-102
5.3 RESEARCH PARADIGM.....	102-104
5.4 RESEARCH DESIGN.....	105-107
5.5 SAMPLING.....	107-108

5.6 SELECTION OF PARTICIPANTS	108-110
5.7 RESEARCH SITES.....	110-112
5.8 DATA COLLECTION METHODS	112
5.8.1 Phase 1: Preliminary observations and interviews	112-113
5.8.2 Phase 2: Lesson observations	113-116
5.8.3 Phase 3: Teacher interviews and document analysis.....	116
5.8.3.1 Interviews.....	116-119
5.8.3.2 Document analysis.....	119
5.9 VALIDITY AND RELIABILITY	119-120
5.10 ETHICAL CONSIDERATIONS	121-125
5.11 SUMMARY	125-126
CHAPTER 6: DATA PRESENTATION.....	127
6.1 INTRODUCTION.....	127
6.2 DATA FROM CLASSROOM OBSERVATIONS	127
6.2.1 Phase 1: Selection of isiXhosa idioms	127-130
6.2.2 Phase 2: Teachers' pedagogical strategies	130
6.2.2.1 Use of pictures.....	130-135
6.2.2.2 Use of reading stories	135-143
6.2.2.3 Guided reading and use of teaching and learning resources	143-146
6.2.2.4 Use of interactive pedagogical strategies	146-151
6.2.2.5 Use of roleplay	151-153
6.2.2.6 Incorporating idioms into creative writing.....	153
6.3 INTERVIEW DATA	154
6.3.1 First phase: Teachers' interview data.....	154-160
6.3.2 Second phase: Teachers' interview data	160-168
6.4 DATA FROM DOCUMENTS.....	168-169
6.4.1 The first phase of data collected from documents.....	169-172
6.4.2 Phase 2 of data collected from documents	172-174
6.5 SUMMARY	174

CHAPTER 7: DATA ANALYSIS	176
7.1 INTRODUCTION	176
7.2 DATA TRANSCRIPTION	176-177
7.3 THEMATIC ANALYSIS.....	177-178
7.3.1 Teachers' beliefs about and understanding of idioms	179
7.3.1.1 Educational and sociocultural value of idioms	179-180
7.3.1.2 Idioms and language development	180-182
7.3.1.3 Idioms and knowledge construction	182-183
7.3.1.4 Idioms, cultural identity and indigenous knowledge	183-185
7.3.1.5 Idioms scaffold learners' writing	185-186
7.3.2 Teachers' pedagogical strategies.....	187
7.3.2.1 Whole class discussions and explanations	187-190
7.3.2.2 Question and answer method	191
7.3.2.3 The use of stories	192-195
7.3.2.4 Sentence construction.....	195-197
7.3.2.5 Roleplay.....	197-198
7.3.2.6 Shared reading	198-201
7.3.2.7 Pictures as mediating tools	201-203
7.3.2.8 Sentence strips as mediation tools	203-204
7.4 ISIXHOSA DIOMS AND EPISTEMOLOGICAL ACCESS TO LITERACY KNOWLEDGE	204-205
7.5 ENHANCING LEARNERS' WRITING PROFICIENCY.....	205-207
7.6 THE SIGNIFICANCE OF INTEGRATING IKS INTO ISIXHOSA LITERACY ..	208-209
7.7 SUMMARY	209-211
CHAPTER 8: FINDINGS, RECOMMENDATIONS AND CONCLUSION	212
8.1 INTRODUCTION	212
8.2 RESEARCH FINDINGS	213
8.2.1 The use of idioms uncovered teacher language identities and their positive attitudes towards isiXhosa	213-215

8.2.2 The teaching of IsiXhosa idioms promoted a learner-centred pedagogical approach, which enhanced learners’ independent writing.....	215-216
8.2.3 Stories enhanced learners’ understanding of idioms	217
8.2.4 The process-genre approach enhanced both learners’ knowledge of idioms and their writing proficiency	218-219
8.3.5 The teaching of IsiXhosa idioms enhances learners’ critical thinking and problem-solving skills	219-220
8.2.6 The use of idioms facilitates the integration of language skills into language learning	220-222
8.2.7 The teaching of IsiXhosa idioms enriches learners’ vocabulary.....	222-223
8.2.8 IsiXhosa idioms could play a significant role in moulding learners’ character and forming a strong cultural identity.....	223-224
8.3 DISCUSSION OF FINDINGS.....	224-226
8.4 RECOMMENDATIONS	227
8.4.1 Enhance the pre-service teacher training curriculum	227
8.4.2 Place writing at the centre of continuous professional development of teachers	227
8.4.3 Provide guidelines for the teaching of idioms.....	227-228
8.4.4 Promote multimodality and the use of scaffolding texts in teaching idioms	228-229
8.4.5 Supply adequate isiXhosa literacy resources	229
8.4.6 Integrate technology into the teaching and learning of idioms	229
8.4.7 Further research	230-233
8.5 CONTRIBUTION TO NEW KNOWLEDGE	233-235
REFERENCES.....	236-269
APPENDICES	270-338



CHAPTER 1: BACKGROUND AND CONTEXT

1.1 INTRODUCTION

This introductory chapter provides the background and context of the study, and presents the rationale, research problem, research aims and objectives. It also briefly reviews the literature and the research methodology used to address the research questions. Lastly, it discusses the significance of the study and gives an outline of all subsequent chapters in the study.

In the first section on background and context of the study, I discuss the changes that have occurred in the South African educational system since colonial times, and how these changes have influenced language and literacy curriculum design in post-apartheid South Africa. The focus is on isiXhosa literacy development in the Foundation Phase (Grades R – 3), with special reference to the role of idioms (as part of folklore) in enhancing Grade 3 learners' creative writing.

1.2 CONTEXT AND BACKGROUND OF THE STUDY

South Africa has a long colonial history, having been colonised by both Holland and Great Britain during the 17th, 18th and 19th centuries (Alexander, 1989). In 1652 the Dutch East India Company arrived at the Cape (now the Western Cape) under the leadership of Jan van Riebeeck (Scott & Hewett, 2008). By 1657 there was a clear need for a medium of communication between the colonists and the indigenous people because of trading activities. The Dutch way of settling the matter was not to learn the indigenous languages but to order the natives whom they enslaved to learn their language. As a result, Afrikaans emerged as the language of communication (the lingua franca) between the Dutch and the non-white population, becoming the communication medium for trade, politics, religion, education and negotiation (Alexander, 1989). During the first years of Dutch rule, no formal education took place, either for the settlers or for indigenous African children (Johnson, 1982). In the 18th century, education for Africans was run by the church, with only two slave primary schools attended by Africans, and no secondary education. In 1806, British missionaries arrived and introduced education more widely. Their main objective was to spread the gospel, for which purpose they taught Africans how to read and write (Johnson, 1982). It could be said that the British used education to control the Africans, with English being the only medium of

instruction for the very few African learners who were able to attend primary school (Johnson, 1982; Alexander, 1989).

The British controlled education and the economy in South Africa from the early 1800s until the National Party won the elections in 1948 and began to restructure the education system (Johnson, 1982; Naicker, 1996). The apartheid language curriculum endorsed and furthered the discriminatory British colonial language policy, in that Afrikaans, the dominant language during the reign of the Dutch, was replaced by English as a medium of instruction in schools. By the 1970s, the ruling party felt there was a need to promote Afrikaans, so that it might attain an equal footing with English. The Bantu Education Act compelled all African-language speakers to learn all content subjects through both English and Afrikaans on a 50:50 basis, even though African learners formed the vast majority of learners in the country (Alexander, 1989; Mthembu, 2008). This led to the Soweto uprisings of 1976, wherein the students objected to the use of Afrikaans as a medium of instruction (Alexander, 1989; Kondo, 1979; Nomlomo, 2007).

The apartheid government used education and language as keys to strengthen their oppression on non-white citizens – Africans, Indians and Coloureds. The purpose of apartheid education was to keep non-whites in inferior positions educationally, economically and politically. This was done through the Bantu Education system, which left African learners educationally prepared only to serve in the communities they lived in, and not to participate in the global community (Birley, 1968:153). Mother tongue education was the medium of instruction at primary school (the first eight years of schooling) for all subjects, except English and Afrikaans (Kondo, 1979; Kallaway, 2002; Nomlomo, 2007; Mthembu, 2008).

Indeed, the Bantu Education curriculum encouraged reading and writing in the home languages, including African languages, although, in practice, more time was allocated to English and Afrikaans, despite being spoken by a relatively small number of South Africans.

The following table shows the Standard 1 (now referred to as Grade 3) curriculum with regard to time allocations and content taught.

Table 1: Bantu Education curriculum for Standard 1 (Grade 3)

Subject	Time allocation per week
Religious Education	1hour, 30 minutes
English	4 hours 30 minutes
Afrikaans	4 hours 30 minutes
Home Language	3h 30 m
Arithmetic	3h 30m
Environmental studies	1h 30m
Health Education	2h05m
Writing	1h30m
Music	1h 30m
Arts and craft	1h
Gardening	1h

Source: Kondo (1979: 18)

The isiXhosa textbooks for Standard 1 (now Grade 3) used during apartheid show that folklore was incorporated into the school curriculum as indigenous knowledge, in the form of folktales and poems (De Villiers & Potgieter, 1972; Nyembezi, 1978). Literacy skills were developed concurrently, and creative writing was taught as early as Standard 1, with learners having to narrate stories through listening and speaking, and then to write them down in eight lines of text. Nabe, Nabe and Ntusi (1996:38) found a similar approach used, with learners having to

narrate something about their dogs, for instance, and thereafter to write eight lines about ‘the day my dog chased a thief’. They also had to write a letter in four lines. Makhaba (2005) views Bantu Education as autocratic because it controlled exactly what the teachers and learners had to do in the classroom. The teachers had no autonomy over what to teach and had to adhere strictly to what the textbooks prescribed. The lessons were teacher-centred and the curriculum was content based, as learners had to memorise much of the content (Makhaba, 2005; Haudley, 2018). In addition, there was no connection between what was learned at school and the workplace (Makhaba, 2005). In other words, education did not equip students with workplace skills, since the intention was to oppress and not to develop critical thinkers. In black schools, classrooms were overcrowded, which contributed to poor quality of education (Johnson, 1982; Naicker, 1996; Makhaba, 2005).

When South Africa attained democracy in 1994, there was a need for revitalisation and transformation of the education system. As part of transformation, a new curriculum, Curriculum 2005, was introduced, in order to redress the inequalities of the past and to shift from a content-based to an outcomes-based education (OBE) (Cross, Mungadi & Rouhani, 2002; Department of Education, 2002; Maphalala, 2006). OBE is a global curriculum reform which may be traced to competency-based learning in Australia, New Zealand, Scotland, Canada and limited parts of the United State (Cross, et al., 2002; Maphalala, 2006). It is based on the view that students should be able to demonstrate the knowledge and skills they have learned (Msila, 2007). OBE was incrementally introduced in 1998 in Grades 1 and 7. The learner-centred pedagogy of OBE was a shift from teacher-centred pedagogy which promoted a submissive learner toward a pedagogy that encouraged learners to be active participants in the process of learning. It was designed to prepare learners for their future (Killen, 2007; NDE, 1997).

However, OBE became a burden for teachers because of very complicated and lengthy sets of criteria such as performance indicators, critical outcomes and specific outcomes, rather than a transformative tool, which led to the implementation of the Revised National Curriculum Statement R-9 (RNCS) in 2002 (Mouton, Louw & Strydom, 2012). The RNCS was approved to replace OBE in 2004. The design of the RNCS learning outcomes and assessment standards was based on the attainment of critical and developmental outcomes. The critical outcomes were derived from the South African Qualifications Act (SAQA) (1995) and in essence covered the personal qualities that the education and training system should aim to inculcate in learners,

that is, learners who could ‘participate as responsible citizens in the life of local, national and global communities’ (DoE, 2002:14).

The RNCS language curriculum for Grades R–9 had seven critical learning outcomes; listening, speaking, reading and viewing, writing, thinking and reasoning, and knowledge of language structure and use (DoE, 2002:20). There was an emphasis on the integration of all outcomes in teaching and assessment, implying that topics ought not to be taught in isolation. The RNCS was implemented in the Foundation Phase (FP) through specific learning programmes (Department of Education (DoE), 2002). Literacy was allotted 40% of teaching time in Grade 3, being taught for four hours per week. The Grade 3 RNCS literacy curriculum incorporated folklore in the form of fables, legends, myths, poems, songs, riddles and jokes (DoE, 2002: 26). For writing, the RNCS envisaged a learner that would be able to write different kinds of factual and imaginative texts for a wide range of purposes (DoE, 2002).

In 2011, the National Curriculum Statement (NCS) Grades R-12 replaced the RNCS Grade R-9, with the aim of ensuring that learners acquired knowledge and skills that were relevant to their everyday lives (Department of Basic Education (DBE), 2011). The principles of the NCS Grades R-12 promoted social transformation, active and critical learning, and a high level of knowledge and skills. It valued indigenous knowledge systems, and critical and creative thinking. Both the RNCS (Grades R-9) and the NCS (Grades R-12) recommended three learning areas in the Foundation Phase, namely literacy, numeracy and life skills.

The NCS (2005) was absorbed into the Curriculum Assessment Policy Statement (CAPS) in 2011. CAPS, as it is known, allotted more time to home language literacy than had been the case in all previous curricula. CAPS increased the four and-a-half hours of literacy tuition to seven or eight hours per week (DBE, 2011). According to CAPS, creative writing should be taught from Grade 1 and should be represented in the learners’ books in each school term (DBE, 2011). Grade 3 learners are expected to write at least one paragraph with eight sentences about their own news, a creative story or a description of an incident or experiment by the end of the first term of the year (DBE, 2011:108). Their writing should develop gradually during the course of the year so that by the end of the year they are able to write a variety of short texts for different purposes, such as recounts, dialogues, personal experiences and newspaper articles, all with correct punctuation. They should be able to follow the steps of writing, i.e., drafting, writing, editing and publishing (DBE 2011:128).

CAPS also encourages the incorporation of indigenous knowledge systems (IKS) for affirming learners' identities (DBE, 2011) and to enhance literacy teaching and learning (McArthur, 1992:91). However, in practice, schools' use of the curriculum tends to promote Western knowledge and IKS is often neglected as part of literacy development in schools (Nomlomo & Sosibo, 2016).

It is interesting to note that folklore is valued as part of language and literacy in all the reviewed South African language policies, from Bantu Education of the apartheid era to Curriculum 2005, the Revised National Curriculum Statement (RNCS) and the Curriculum and Assessment Policy Statement (CAPS). The two post-apartheid curriculum policies (RNCS and CAPS) encourage the use of folklore for literacy development in the Foundation Phase (DoE, 2002; DBE, 2011).

All African languages are rich in folklore and oral literature, with folklore rich in stylistic, figurative, symbolic and gestural expressions (Batibo, 2005:42). Folklore is a broad genre that includes idioms, which are imagery tools that play an important role in the development of oral and writing skills (Odebunmi & Mathangwane, 2016:412).

Because of the broad scope of the folklore genre, this study focuses on idioms to determine how they are taught at the Grade 3 level and to what extent their educational value is embraced by teachers. Idioms are often used to emphasise certain behaviours, to comment on a situation or to catch the reader's eye (Dell & McCarthy, 2010). According to Liu (2008), a six year-old child's comprehension is primarily literal, but from the age of eight to ten years, children begin to develop basic genuine metaphorical comprehension ability. This suggests that Grade 3 learners are capable of metaphorical comprehension which they can use to enrich their oral and written language.

Writing is a valuable skill that needs to be developed as a form of conveying human speech (Fischer, 2001:11). Beemand and Urow (2013:100) perceive writing as oral language presented in print. According to Sigmon (2008:8), writing is a critical component of any balanced language programme and helps learners discover what reading is all about. Its development depends on adequate acquisition of language (Fischer, 2001:1). It is a cognitive and sociocultural practice that reflects the identity, experiences and culture of the writer and that of the society in which it is embedded (Durdes, 1980).

Inspired by the cognitive and sociocultural benefits of the teaching of idioms for young learners' language development, I sought to explore how idioms could be used to greater effect in order to support children's creative writing. This was achieved by designing materials with isiXhosa idioms that were used by the two teachers who participated in the study, in view of the dearth of such materials available to teachers. Details on this process are provided in Chapter 5, Research Methodology.

While many literacy studies have been conducted on reading literacy in English (Neuman, 1996; Howie, et al., 2008; Kruizinga & Nathan, 2010; Pretorius & Currin, 2010), there is limited research on the teaching and learning of creative writing in African languages. In addition, there are limited studies investigating how idioms could be used to enhance the teaching and learning of writing in the home language in the lower grades of schooling. The most recent South African study was conducted by Ramagoshi (2015) on Setswana idioms that were taught to Grade 3 learners in picture form. Another study was conducted by Kamanga and Banda (2017) in Malawi to test young learners' ability to understand idiomatic expressions in the Chichewa language. The special focus on isiXhosa idioms in this study is inspired by this gap and by my belief that idioms exemplify figurative and metaphorical language, a knowledge of which would strengthen and stimulate young learners' critical thinking skills and enrich both their oral and written language. For the purpose of this study, the focus is on Grade 3 learners' creative writing.

In light of the above, I argue that if writing is conceptualised as a cognitive and sociocultural practice (Durdes, 1980), idioms as a cultural tool have great value for mediating young learners' thoughts, imaginations and meaning-making in creative writing, enabling them to better understand their world.

It is against this background that this study explores how isiXhosa idioms could be used to enhance the teaching and learning of creative writing to Grade 3 learners in two selected primary schools in the Western Cape, where isiXhosa was used as the language of teaching and learning in the Foundation Phase. This study contributes not only to the body of knowledge on early writing literacy development in an African language (isiXhosa), but also to an embracing of isiXhosa idioms as part of the folklore genre. Idioms have great power for enhancing young children's literacy development in African languages, which to date has been an under-researched area.

1.3 RESEARCH PROBLEM

The research problem is grounded on South African learners' low literacy performance, especially in reading and writing, various literacy pedagogical challenges, the dearth of teaching and learning materials in isiXhosa and limited research on how idioms, which are part of traditional literature, could be used to enrich learners' language and literacy development. It is worth mentioning that reading and writing are complementary, so difficulties in one area influence the other. It is for this reason that I refer to both reading and writing in explaining the literacy challenges experienced by many South African schools.

Generally, there is a global literacy crisis (UNESCO, 2006) which affects all learners' performance and achievement. South Africa is particularly affected by low literacy levels among primary school children, especially in reading and writing. International and national assessment reports reveal that many Foundation Phase learners in South Africa perform poorly in literacy, even though they are taught in the medium of their home languages (Department of Basic Education, 2012, 2013, 2014). The results of the international benchmark assessment, the Progress in International Reading Literacy Study (PIRLS) support this statement, revealing poor reading performance by South African children (Howie, Venter, Staden, Zimmerman, Long, Scherman & Archer, 2008; Pretorius & Currin, 2010; Howie, Combrinck, Roux, Tshele, Moekoena & Palane, 2017). South Africa was rated very low on the PIRLS scale, with more than 250 points separating it and the top performing countries, and falling 180 points below the international benchmark (Howie, et al., 2017:68). As reading and writing are interrelated, difficulties in reading naturally influence learners' writing abilities.

The National Education Evaluation and Development Unit (NEEDU) 2016 report on reading indicated that 87% of learners in rural areas struggled to read in the Foundation Phase, but teachers did not know how to help them (NEEDU, 2016). The Annual National Assessment (ANA) results (DBE, 2013; 2014) and the Systemic Evaluation test results (DBE, 2014, 2015 and 2016) indicate poor literacy performance in Foundation Phase learners in many South African schools. The Systemic Evaluation (SE) results conducted in the Western Cape showed that learners experienced difficulties in writing literacy, even though they were assessed in their home languages (DBE, 2014; 2015; 2016).

The Systemic Evaluation of 2001, conducted in nine provinces of South Africa, also revealed low literacy performances by Foundation Phase learners, especially in writing (Department of Education, 2003:9). Learners performed better on tasks that required them to identify and select

the correct response than on tasks that required them to produce their own responses in their home language. Higher scores were obtained in listening and comprehension (68%) than in reading and writing (39%). Grade 3 learners across all provinces obtained higher scores in reading tasks than in writing tasks (Department of Education, 2003:9).

Similar results were obtained in the 2007 National Systemic Evaluation (NSE) for literacy. According to the NSE report, children were asked to write full sentences in their own words, with many struggling to formulate their own texts at an advanced level. Reading and viewing were partially achieved, while learners underachieved in writing, thinking and reasoning (DoE, 2009:35). Only 33% of learners were able to find information in written texts and could understand terms such as 'more than' or 'same as'. Almost all the learners failed to write answers in their own words. Both the 2001 and 2007 results indicated that there was no improvement in the writing skills of Grade 3 learners.

As an intervention measure, the Minister of Basic Education, Mrs Angie Motshekga, established the National Education Evaluation and Development Unit (NEEDU) to provide analytical and accurate information on the state of schools in South Africa, particularly the status of literacy teaching and learning. The NEEDU data was collected from 133 schools. The NEEDU (2013) report showed that writing in the selected districts of South Africa was neglected, especially in Grades 2 and 3. In some schools, Grade 3 learners hardly ever undertook writing tasks that extended beyond isolated sentences. The NEEDU report also indicated that teachers did not understand the importance of writing for learning (NEEDU, 2013).

Many reports show that South African Foundation Phase learners' written work is below the prescribed standards which foster higher order thinking (NEEDU, 2016; DBE, 2014). The Annual National Assessment (ANA) of 2013 and 2014 revealed the low literacy levels of South African learners by grade (Department of Basic Education – DBE, 2013; 2014). For example, many learners in Grade 3 experienced difficulties with responding to questions that required them to use their own words, e.g. summarising a text. They were unable to interpret sentences or to give opinions when required, or to write coherent texts (DBE, 2014:11). Grade 3 learners were unable to write sentences from pictures and were unable to produce meaningful written sentences (DBE, 2013). They struggled to spell frequently used words correctly and were unable to interpret graphical texts. They could not respond to higher order questions or write paragraphs of five to eight sentences on a given topic using correct punctuation, capital letters

and full stops correctly (DBE, 2014). These findings suggest that if learners have not mastered writing skills in Grade 1, they are likely to experience the same barriers in subsequent grades. The table below shows learner performance in various components of literacy in the Foundation Phase ANA of 2014, which was the last national assessment to be written after its significance was challenged by teacher unions.

Table 2: ANA (2014) home language results

	Phonics	Reading and comprehension	Reading and viewing	Language use	Writing
Grade 1	75%	66%	79%	59%	32%
Grade 2	83%	59%	77%	53%	48%
Grade 3	62%	62%	55%	45%	45%

Source: DBE (2014)

Table 2 show that learners performed better in phonics, reading and comprehension, and reading and viewing than in writing. Difficulties were experienced in language use and writing, even though learners were taught in their home languages.

Although literacy materials are supplied to schools and a great deal of support is given to teachers in the form of workshops, improvements in systemic literacy results over the past five years have been very slow. The average percentage of Grade 3 isiXhosa Home Language Literacy results was below 50% from 2014 to 2016. In 2014 and 2015 the pass rate was 45%, dropping to 42, 5% in 2016. There has been a persistent decline in the writing skills of Grade 3 learners in the Western Cape. The 2017, 2018 and 2019 systemic evaluation results indicated that writing is a challenge in Grade 3 (Schafer, 2020), which is the exit grade in the Foundation Phase. The Minister of Education in the Western Cape commented that the decrease in literacy levels was due to a decline in learners' writing skills (Garden Route Small Business Forum, 2017).

African folklore is listed in CAPS as part of the curriculum, but there is no explicit information on how to teach it, nor is folklore included in the Department of Education workbooks supplied to schools. This becomes a challenge to teachers who often do not teach this genre due to limited experience and lack of curriculum guidance.

The lack of reading materials and other teaching and learning resources in isiXhosa is a matter of concern. In fact, there is a dearth of teaching and learning materials in all African languages (Nomlomo, 2007). If learners have limited exposure to reading materials, they are unlikely to adequately master the skill of reading and writing. Similarly, if teachers do not use proper teaching and learning resources to mediate learning, especially in the lower grades, young learners are likely to experience reading and writing difficulties that will set them back in all subjects in higher grades. It is for this reason that in this study I collaborated with teachers to develop teaching and learning materials that incorporated isiXhosa idioms. The use of these materials helped to determine whether such materials could mediate the teaching and learning of idioms to enhance Grade 3 learners' creative writing in two selected schools in the Western Cape.

1.4 RESEARCH QUESTIONS

The main question which guides this study is: How can isiXhosa idioms be used to enhance Grade 3 learners' creative writing proficiency?

The following sub-questions were used to support the main research question:

1. How do Grade 3 teachers' beliefs about and understanding of isiXhosa idioms influence their literacy instruction in the classroom?
2. What pedagogical strategies do Grade 3 teachers use to incorporate isiXhosa idioms into classroom practice to enhance learners' creative writing?
3. What is the impact of isiXhosa idioms on Grade 3 learners' meaning-making and creative writing proficiency?
4. What are the implications of the use of isiXhosa idioms for writing literacy development in the Foundation Phase?

1.5 RESEARCH AIM AND OBJECTIVES

The main aim of this study was to explore how isiXhosa idioms could be used to enhance Grade 3 learners' creative writing skills.

The specific objectives were:

1. to observe and analyse the Grade 3 teachers' literacy practices in relation to their beliefs about and understanding of isiXhosa idioms;
2. to examine the Grade 3 teachers' pedagogical strategies in the use of isiXhosa idioms to enhance Grade 3 learners' creative writing;
3. to determine the impact of isiXhosa idioms on Grade 3 learners' meaning-making and creative writing proficiency; and
4. to establish the implications of the use of isiXhosa idioms for the development of writing literacy in the Foundation Phase.

1.6 AN OVERVIEW OF THE RESEARCH METHODOLOGY

In this section, I provide a brief synopsis of how data was collected in this study. A detailed account with regard to the research site, the selection of participants and how this study was conducted is given in Chapter 5 of this thesis.

This research study followed a qualitative approach within an interpretivist paradigm in order to discover the depth rather than the quantity of the topics under investigation (Henning, Van Rensburg & Smit, 2004:3). The qualitative research approach enabled me to collect data through participant observations, semi-structured interviews and document analysis. I followed an exploratory case study design in order to gain insights into how the two Grade 3 teachers incorporated idioms into their isiXhosa literacy lessons.

Data collection occurred in three phases. The first phase entailed lesson observations which aimed at investigating the extent to which idioms were used to support Grade 3 learners' creative writing skills. I also interviewed teachers on their understanding of idioms as an educational and linguistic tool to enhance learners' literacy skills. I assessed the learners' knowledge of isiXhosa idioms and their ability to use them in meaningful sentences.

The second phase involved participant observation and materials development to support learners' creative writing. I worked collaboratively with two Grade 3 teachers to develop materials on isiXhosa idioms that were used to support learners' creative writing. I observed the teachers as they used the materials and analysed their pedagogical strategies and how they viewed the role of isiXhosa idioms in fostering learners' creative writing. I had the opportunity to explore how idioms could be used not only as a linguistic resource, but also as a teaching and learning resource to enhance Grade 3 learners' creative writing skills and imagination in a school where isiXhosa was used as the main medium of instruction in the Foundation Phase.

The third phase entailed a second interview with the teachers on their views on idioms and how they had used the idioms in lessons. I used semi-structured interviews to gather data from the teachers and to probe for deeper clarity on certain issues where necessary. This face-to-face interaction enabled me to develop a better understanding of their experiences and gave me an opportunity to probe for honest and in-depth responses in a one-to-one situation.

I also re-assessed learners' understanding of the idioms, and to what extent they were able to use them in their creative writing. I did this through examining learners' creative writing to determine their understanding of the idioms and how they had made sense of the idioms in their writing. This approach gave me a broader perspective on the impact of isiXhosa idioms on the learners' creative writing, and how isiXhosa idioms could be incorporated into literacy lessons to enrich Grade 3 learners' creative writing. The entire process of data collection is discussed at length in Chapter 5.

1.7 SIGNIFICANCE OF THE STUDY

The research results of this study are significant to officials of the WCED, since they provide new insights on how teachers understand and use idioms as linguistic resources that could be used to enhance learners' language literacy. Results will inform them about innovative strategies that could be used to enhance Grade 3 learners' creative writing skills which are crucial for writing across the curriculum.

The results of this study could also be used to inform Foundation Phase language and literacy curriculum policy developers on the integration of idioms into the curriculum for literacy development. The results could contribute to new knowledge on Foundation Phase literacy, which is often derived from English literacy results but could now also be derived from results in African languages. The findings will bring a fresh perspective on how isiXhosa idioms form an essential part of traditional literature, and as a result, IKS could be more effectively incorporated into classroom practice for holistic language learning and development. The results could result in IKS being used as a strong foundation for learners' ability to write meaningfully across the curriculum.

The results could also be used to inform literacy practice and further research in other African languages. Results will inform officials of the national Department of Basic Education and the Western Cape Department of Education on innovative pedagogical strategies that integrate idioms as part of traditional literature to enrich young learners' oral, reading and writing skills.

They will also be of great value in guiding the renewal of the Foundation Phase language and literacy curriculum, helping teachers and learners to embrace the societal and cultural values embedded in the idioms.

1.8 OPERATIONAL DEFINITIONS OF KEY TERMS

The following key terms are defined to uncover their meaning in the context of this study:

1.8.1 Creative writing

Creative writing refers to the ability to write meaningfully, expressing one's ideas in print, particularly in the form of stories and other texts that draw on the imagination. According to the Department of Basic Education (2011), by the end of Grade 1, learners are expected to create their own stories, and be able to write a paragraph with three sentences. By the end of Grade 3, they should be able to write a story with two paragraphs, comprising at least six sentences. In this study, creative writing refers to the learners' ability to compose different narrative and informational texts by incorporating idioms.

1.8.2 Foundation Phase

In the South African context, Foundation Phase refers to the first four years of schooling, from Grade R to 3. It includes learners from 6 to 9 years of age (Department of Education, 1997). Learners in the Foundation Phase are taught literacy, numeracy and life skills. In this phase, the medium of instruction is the learners' home languages and English is taught as a subject.

1.8.3 Grade 3

Grade 3 refers to the fourth grade in the Foundation Phase, and is the exit grade of the phase before the transition to the Intermediate Phase (Grades 4 – 6). It is the last grade where learners learn in the medium of their home language in South Africa. This study was conducted in two Grade 3 classes.

1.8.4 Idiom

Idioms are part of folklore, and are comprised of metaphors that enrich the language (Makuliwe, 1995; Tshongolo, 2013; Cutalele-Maqhude, 2020). They are unique indigenous knowledge which encompasses the society norms, values and beliefs. Idioms are metaphors that could enhance the development of literacy skills such as listening and speaking, reading and

witing. In this study, idioms were used as cultural tools for mediating the creative writing skills of the Grade 3 learners.

1.8.5 IsiXhosa

IsiXhosa refers to one of the nine official African indigenous languages in South Africa. It is the second biggest language (after isiZulu) in terms of the number of speakers. It is the dominant language in two provinces of South Africa, the Eastern Cape and the Western Cape. It is the medium of instruction in the Foundation Phase in both schools where I conducted this study and the home language of all the participants, i.e., the two teachers and the learners.

1.9 CHAPTER OUTLINE

This study has eight chapters, with content divided as follows:

Chapter 1: Background and context

This chapter is an introductory chapter, providing a contextual background to the study. It also deals with the research problem, research questions and objectives of the study. It introduces the research methodology, the definition of key terms, the significance of the study and the outline of chapters.

Chapter 2: Language development, folklore and idioms

This chapter provides a historical perspective on language and literacy issues in South Africa. It also provides a description of folklore and indigenous knowledge (IK), and how idioms as part of folklore could be used to enhance language and literacy teaching and learning.

Chapter 3: Conceptualisation of literacy and writing

This chapter discusses the conceptual framework with regard to literacy and writing. It examines literacy and writing based on related national and international literature.

Chapter 4: Theoretical framework

In this chapter, I examine and discuss relevant theories that support the main argument of the study. The two theories that inform this study are Social Constructivism and Cultural and Historical Activity Theory (Vygotsky, 1978; Leont'ev, 1978, 1981).

Chapter 5: Research methodology

This chapter focuses on the research methodology employed in this study, discussing the research design, approach, sample and data collection methods. It also deals with ethical considerations for the study.

Chapter 6: Data presentation

In this chapter, I present the data that I collected by means of participant observations, semi-structured interviews with teachers, and document analysis.

Chapter 7: Data analysis

This chapter analyses and interprets the data. It provides the preliminary findings that emerge from the analysed data.

Chapter 8: Findings, conclusions and recommendations

This is the last chapter of the thesis. It discusses the research findings, draws conclusions and provides recommendations on the basis of the findings.

1.10 SUMMARY

In this chapter I have provided the background and context of the study in relation to literacy teaching and learning, and learners' literacy performance. The chapter deals with the research problem, research questions and objectives. It also provides an overview of the research methodology. It highlights the significance of the study, and provides an operational definition of key terms used in the study. It also outlines the chapters that compose this study.

The following chapter deals with the history of language and literacy issues in South Africa, highlighting the intersection between idioms, cultural identity and language enrichment.

CHAPTER 2: LANGUAGE DEVELOPMENT, FOLKLORE AND IDIOMS

2.1. INTRODUCTION

This chapter presents a review of the literature that provides research findings from other researchers in the same field. As a starting point, the chapter provides a historical perspective on language and literacy issues in South Africa. The aim is to highlight the changes that have occurred in education from apartheid to post-apartheid times, specifically with regard to language and literacy teaching.

Secondly, the chapter provides a description of folklore and indigenous knowledge (IK), and how idioms as part of folklore could be used to enhance language and literacy teaching and learning. This discussion shows the intersection between idioms, cultural identity and language enrichment.

Thirdly, an in-depth discussion is provided on existing literature that deals with the use of idioms in the classroom. The discussion highlights a number of international studies that have adopted different perspectives on the use of idioms to enhance language learning. It also draws on literature on African language idioms, although to a limited extent since there is such a paucity of research in this area, as stated in Chapter 1.

Finally, the chapter discusses some pedagogical strategies that have been used by various scholars to teach idioms for different purposes.

2.2 LANGUAGE AND LITERACY ISSUES IN SOUTH AFRICA

The apartheid Language-in-Education Policy (LiEP) favoured English and Afrikaans (Horrell, 1968; Kamwangamalu, 2000; Kallaway, 2002; Nomlomo, 2007; Mthembu, 2008). These two languages were introduced and used as languages of learning and teaching from the Foundation Phase to Grade 12. All the African languages were taught in black schools in the so-called homelands that were established by the apartheid government as part of its policy of separate development. IsiXhosa, for example, was the dominant language in the Transkei and Ciskei homelands, both of which now form part of the Eastern Cape Province. In the homeland education system, the learners' home languages were used as languages of learning and teaching only in the lower primary education phase (Sub A, Sub B and Standard 1 – now known

as Grades 1, 2 and 3, respectively). In these grades, one of the apartheid official languages (English or Afrikaans) had to be taught as a subject.

The Transkeian Commission agreed that teachers had to teach English and Afrikaans to their learners and recommended that the first official language (English) be introduced during the third term in Sub A/Grade 1. The second official language (Afrikaans) could be introduced in the beginning of Standard 1/Grade 3 (Horrell, 1968). In this way, the oppressors promoted the use of their languages but were not interested in teaching their children African languages.

The early 1990s marked a critical turning point in education with the downfall of apartheid in South Africa (Jansen & Christie, 1999:4). With the birth of the new South Africa in 1994, many changes occurred in various sectors of life such as education, health, justice, business, etc. In education there was a switch to a more inclusive curriculum for all South African learners, irrespective of colour, race and religion. There were also changes in the language policy of the country which were influenced by the democratic Constitution of the Republic of South Africa.

The democratic language in education policy created opportunities for promoting language diversity and multilingualism by giving official status to the previously disadvantaged languages, i.e. the indigenous African languages (Department of Education (DoE), 1997; Mda & Sothata, 2000:156). Today, South Africa is a democratic country which promotes the use of eleven official languages, nine of which are African languages; namely, isiXhosa, isiZulu, Sesotho, Sepedi, Tshivenda, Setswana, SiSwati, isiNdebele, and Xitsonga (DoE, 1997). The nine African languages are taught as home languages from primary to tertiary education, but are used as languages of learning and teaching only in the Foundation Phase (i.e. Grades R–3).

According to the current language curriculum, the Curriculum and Assessment Policy Statement (CAPS), learners are introduced to the First Additional Language (FAL) from Grade 1, when the focus is on listening and speaking. Then, in Grades 2–3, they begin to write and read in the FAL. In schools where the medium of instruction is an African language, the FAL is English and most learners are not introduced to a second additional language.

Concerning the teaching of literacy, the DBE (2011) recommends eight or seven hours per week for the Home Language (HL). If the school elects seven hours for HL, 1 hour 45 minutes are dedicated for writing per week. This time is for handwriting and independent writing. This means that slightly more time is made available for developing writing literacy than during the

apartheid period, which allocated 1 hour 30 minutes for writing. It is significant that writing was at the centre of literacy development even during the apartheid era. This implies that writing is the cornerstone of learning from the lower grades to higher education. It is important to support learners' writing as it is an expression of their identity and reveals their experiences and thoughts (Ngubane, Ntombela & Govender, 2020). Hence this study aimed at supporting Grade 3 learners' creative writing by introducing idioms, which are perceived as a rich linguistic source of knowledge and understanding (Makuliwe, 1995). They are also a strong cognitive and cultural tool that supports language development (Liontasa, 2017). Idioms form part of the folklore genre, discussed in the following section.

2.3 UNDERSTANDING FOLKLORE AND LANGUAGE DEVELOPMENT

Mech (2015) defines folklore as a body of stories that are shared and understood by members of the community. Folklore represents culture and tradition and forms part of the indigenous knowledge that has been passed on orally by Africans from generation to generation (Khunwane, 2019). Sherman (2009) defines folklore as the collected lore, jokes, stories, customs and related beliefs, arts and music of a people. Sims and Stephens (2011) assert that folklore is not something that is untrue or old fashioned, but is alive, relevant and constantly developing. Everyone experiences and shares folklore. As South Africa is a multicultural country, different races share common folklore and acculturation occurs. People are free to assimilate and practise other people's culture.

Banda and Morgan (2013) claim that folklore is a valuable additional component in education. African folklore comprises proverbs and idioms, myths, legends, riddles and jokes. Thus idioms are embedded in folklore and their role is to enhance the use of language. Idioms are significant because they make use of figurative language, enriching both speech and the written word. It is for this reason that this study introduced idioms to enhance Grade 3 learners' creative writing.

Moreover, Durdes (1980) asserts that folklore acts as a mirror of culture and helps those who are willing to understand themselves and others. Folklore has long formed part of traditional literature which was passed on orally before writing systems were developed, and it represents people's image of themselves (Lwin, 2015). According to Bronner (2017), folklore acts not so much at the level of society as a whole, but within a group who share certain values and traditions, which could take the form of any social structure. Sims and Stephens (2011) also

perceive folklore as something that helps people learn who they are and how they derive meaning from the world around them. Folklore tends to arise in any group of people who share at least one common trait such as common occupation, language or religion. What is significant is that a group formed for whatever reason will have its unique traditions which it calls its own (Durdes, 1980). The group may be large or as small as a single family. For example, a geographically cultural division such as the region, state, city or village may constitute a folk group. Sims and Stephens (2011) support this idea, claiming that folklore exists everywhere; in cities, suburbs and rural villages, in families, workgroups and residents of college dormitories. This demonstrates that different groups of people have different traditions and values, and therefore different bodies of folklore.

Sims and Stephens (2011) assert that there are different ways to represent folklore. It can be informal communication, whether verbal (oral or written text), customary (behaviour or ritual) or material (physical objects). Folklore represents a society's moral values. It promotes diversity because it enhances students' cross-cultural competence, allows knowledge about history, and aids in literacy development (Smith, 2015). It encompasses values, traditions and ways of thinking and behaving (Mvanyase, 2019). Therefore, folklore is a body of lifelong knowledge that is used to shape a people's ways of thinking and understanding themselves and the world around them. It is knowledge that is shared in different domains, including education.

In addition, folklore clarifies the common rules of society and plays a moral role, helping the younger generation to learn and practise good behaviour (Banda & Morgan, 2013). Mech (2015) concurs that folklore is about common human values that signify the universal characteristics of humankind. This means that the role of folklore is to mould people in society so that they can behave in an acceptable manner. In this way people acquire moral values that help them to respect themselves and the people around them in all spheres of life. It represents culture and tradition and inspires simple and logical thinking (Mech, 2015), which is crucial in creative writing.

Mech (2015) proposes that folklore can play an important role in character formation. I support this view, having observed that folklore has the potential to help children become responsible members of society, guided by the values and beliefs that are embedded in folklore. A knowledge of folklore could be valuable for literacy practices as it encourages critical thinking, problem solving and imagination, all of which are critical components of language and literacy development.

Furthermore, Blackledge (2000) stresses the importance of experiential literacy practices to improve the literacy skills of learners. Experiential literacy refers to learners' prior knowledge which should be acknowledged and used in the classroom.

The following section discusses how folklore could enhance learning when incorporated into the school curriculum.

2.4 FOLKLORE AND INDIGENOUS KNOWLEDGE

As mentioned earlier, folklore is indigenous knowledge (IK) that has been passed on orally from generation to generation and defines the identity of a group of people (Omolewa, 2007; Lwin, 2015; Mech, 2015; Khunwane, 2019). It plays a crucial role for literacy development. African education is an integral part of the culture and history of a local community (Omolewa, 2007). Various modes may be used to transmit African knowledge, including language, music, dance, oral tradition, proverbs, idiom, myths, stories, culture and religion. Traditional African knowledge is significant because it facilitates communication and the transfer of decision-making skills from adults to the younger generation (Omolewa, 2007). The purpose of African knowledge is to produce individuals who are guided by traditional African wisdom. Hence Omolewa (2007) asserts that teaching and learning should be contextualised through links established between the learning environments of the school, home and the community. This suggests that it is crucial to incorporate certain societal values and beliefs into the school curriculum.

Many researchers have explored the significance of folklore in learning. Mzimela (2016) conducted a study to explore the significance of using folklore to develop Grade R learners' mother tongue abilities. Data was collected through a desktop review. The research results indicated that folklore plays a crucial role in developing learner's HL abilities. It empowers learners with knowledge of self, identity and acknowledgement of their own culture. This implies that folklore could be taught from Grade R for developing the child's sense of cultural belonging.

Agbenyega, Tamakloe and Klibthong (2017) are of the view that education should develop children holistically. It should develop children's critical thinking skills as well as their characters, which should be adequately prepared for life in their communities and beyond. This can be achieved by using folklore which goes beyond improving reading and writing skills,

and also develops social skills, so that children become good members of society. Folklore is part of Indigenous Knowledge (IK).

Mawere (2014:128) affirms that it is valuable to incorporate IK into the mainstream education curriculum of all countries in Africa. Koehler (2017) echoes this view, claiming that students must be familiarised with indigenous knowledge, because it is an integral part of meaning-making; people use it in all domains, such as home and community, and in all societies of all ethnic groups. IK is embedded in folklore in the form of folktales, idioms, proverbs, riddles, etc., forming part of society's norms, beliefs and values. Mawere (2014) claims that IK is constantly changing, being produced and reproduced, and moving from one community to another. Mawere's perspective of IK indicates that IK is important to society's members, since it is used as a guide to assist community members to live in harmony. IK is shared knowledge that does not depend on a formal setting, but occurs at any time and in any space in the community. It is important to note that children acquire IK before schooling. Therefore, it is of paramount importance to introduce IK in the form of folklore from the Foundation Phase onward, so that young children can listen for meaning-making which could support them in writing stories using authentic language. Mech (2015) points out that IK represents culture and tradition and inspires simple and logical thinking. The integration of IK into the school curriculum could help educators to manage and acknowledge diversity, rather than promoting ethnocentrism in South Africa's multicultural context.

Mawere (2014:128) uses the metaphor of a garden to describe the school curriculum, stating that like a garden, it requires constant tending to ensure that it keeps flourishing. This suggests that it is of paramount importance to revisit the curriculum regularly to ensure that the quality of education offered is relevant to learners' contexts. The introduction of IK could contribute to the regular development or growth of the curriculum.

In addition, Koehler (2017) points out that IK is an immediate source of epistemology; it constitutes knowledge that is not acquired and used at school only, and is not context bound but carried around by each person. I agree with Koehler (2017), since IK was available before Western knowledge was imposed on Africans as being of higher value, and still constitutes a valuable source of knowledge and understanding. IK helps children to access knowledge, irrespective of their ability to read and write. A familiarity with and understanding of idioms would certainly enable learners to access knowledge from both oral and written communication forms. Therefore, folklore, along with its idioms, is the carrier of home culture.

Furthermore, Blackledge (2000) asserts that if the school curriculum incorporates the home culture, children have a better chance of succeeding academically than if the home culture is ignored. Where home culture is excluded, many parents and learners may well feel isolated and unable to connect in any meaningful way with the content of the curriculum.

Folklore stimulates the creativity of children. Mech (2015) says that when children are exposed to folklore, they become more creative and relate to their sociocultural world better. It also plays a clear role in character formation (Mech, 2015). This means that if folklore were explicitly taught from Grade R onward, it would have value for moulding learners' behaviour. Hence this study explores whether idioms as folklore could be used to enhance creative writing.

Shongwe, Bhebhe and Nxumalo (2019) explored how the teaching of language could be connected to culture. They conducted a study amongst head teachers and teachers who taught siSwati as HL at a sample of eSwatini primary schools, with data collected through observations and interviews. Their findings indicated that there is a strong relationship between first language and culture, with each one unable to function without the other. Culture accelerates good communication skills because it teaches children the norms and values of society which directly influence first language teaching and learning. The participants claimed that culture improves learners' vocabulary and provides learners with a wide choice of words. Shongwe et al. (2019) recommend that SiSwati culture dominate in the siSwati syllabus because culture is the richest source of siSwati vocabulary.

This study was inspired by research conducted by Shongwe et al. (2019), as it investigated whether the incorporation of isiXhosa idioms into the Grade 3 language curriculum could enhance Grade 3 learners' vocabulary and language development. It was based on the understanding that oral language enrichment leads to good written communication. The teachers' perspectives on the value of idioms in language and literacy teaching are presented in Chapter 6 of this thesis.

2.5 IDIOMS, CULTURAL IDENTITY AND LANGUAGE ENRICHMENT

Idioms are part of folklore and are found in everyday communication. They are a type of formulaic language because the meaning of idioms cannot be derived from their component words. Idioms are fixed combinations of words whose meaning is often difficult to guess (O'Dell & McCarthy, 2010:6). Pahl (1983:243) and Pahl, (1967) state that *isaci libinzana lentetho intsingiselo ikwekwayo*. This means that an idiom is a phrase with a metaphorical meaning. In

other words, idioms have hidden meanings. Although their meanings go deeper than that of everyday literal language, they are constructed no differently from everyday language and are often based on everyday experiences and ideas e.g. the human body, historical events, animals and heroes. According to Makuliwe (1995:91), idioms are expressions for language enrichment and meaning-making. They are based on rich image schema which are not only pre-conceptual structures, but also act as language enrichment elements. They are linked to an individual's identity and may be used to express one's views in a way that is rich with meaning without being obvious and direct.

Ozumba and John (2017:141) are of the view that idioms carry a deeper meaning and reflect the cultural identity of the speakers. They state:

Speaking a language does not, in the African sense, depend on the peripheral knowledge of the language. It depends on the ability to express oneself adequately in the proverbs and idioms of the language community. Proverbs, idioms and riddles of a community give one an in-depth knowledge of that community. Idioms, proverbs and riddles are drawn from and refer to the environment, social order and behaviour common in that community. They determine the norms of action in that community and are educational in nature.

According to Ozumba and John (2017), the person who is able to use idioms, proverbs and riddles demonstrates proficiency in language and cultural knowledge, since the common knowledge of a community is embedded in idioms and metaphorical language. Proverbs, idioms and riddles are educational because they shape and encourage acceptable standards of behaviour amongst the members of a society.

Ozumba and John (2017) further assert that a knowledge of proverbs, idioms and riddles helps individuals to become fluent and to develop an in-depth understanding of their HL, enabling them to express themselves in the language of metaphor. Khunwane (2019) concurs with other authors who have pointed out that idioms are embedded in a community's norms and beliefs, mould individual behaviour, and contribute to an individual's sense of identity.

Classbery (2012:9) claims that idioms are a form of oral art, since they use figurative language. They enhance the learning of language and an understanding of ethnic speech. They expand one's vocabulary and promote eloquence, better communication, entertainment and imagination. In traditional African culture, idioms appearing in various forms of folklore such as myths, epics/legends, folktales and riddles are associated with values, morals, customs and religious beliefs (Odebumn, & Mathangwane, 2016:411). Mvanyase (2019) concurs that

isiXhosa idioms and proverbs help the younger, inexperienced generation to acquire knowledge of their cultural heritage and the values embedded in it. They are a reflection of indigenous knowledge systems (IKS) and an important instrument in education (Mvanyase, 2019). For this reason, it is significant to maintain and pass on various forms of folklore, as they will add value to the upbringing of children and steer them toward becoming responsible citizens.

According to Nabe, Pahl and Ntusi (1975:97)

Izaci ziyalunonga ulwimi lwesiXhosa. Xa umntu olwimi lwakhe lwenkobe isisiXhosa ekwazi ukufaka izaci ngendlela efanelekileyo kwintetho yakhe, loo onto ibonisa ukuba ulwazi ngokugqibeleleyo ulwimi lwakowabo. Kanti ke kuyingozi xa ungayiqondi kakuhle intsingiselo yesaci, siyeke sukusisebenzisa.

Idioms add flavour to the isiXhosa language. If a person whose mother tongue is isiXhosa is able to use idioms appropriately in his or her speech, that means he or she is proficient in his or her home language. However, it is dangerous to use the idiom when you do not understand its meaning, so do not use it.

In the above quotation, Nabe, Pahl and Ntusi (1975) assert that idioms add flavour to isiXhosa language, but it is not wise to use them if one is unsure of the meaning because one may apply them incorrectly. This shows the sophistication, rigour, depth and wisdom embedded in idioms. It is difficult for non-native isiXhosa speakers to understand the meanings of idioms because they are partially hidden. The idiomatic meaning is not represented by the literal words but is found in the non-literal and figurative interpretation of the words. Idioms, in other words, convey meaning through non-literal means.

Many researchers concur that language is bland without idioms (Al-Khawaldeh, Jardat, Al-momani & Bani-Khair, 2016; Al-Houti & Aldaihani, 2020). Idioms enrich the language and give it flavour so that it becomes interesting and entertaining, as well as meaningful, to the listener. In addition, Mvanyase (2019) claims that isiXhosa idioms and proverbs help the younger generation, who lack life experiences, on their journey of learning their culture and customs. They constitute a rich source of indigenous knowledge that could be useful in moulding young people's behaviour and instilling in them a sense of pride and identity.

Sometimes an idiom is incorporated into a sentence simply to enrich the language (Berne, 2018). This implies that a knowledge of idioms could, at the very least, increase vocabulary and add breadth to learners' speaking and writing. It was inspired by my belief that if learners

regularly read and understood texts that incorporated isiXhosa idioms, they would be more likely to incorporate them into their own written stories. Story writing could be introduced through shared writing activities and group guided writing that could ultimately scaffold learners' independent writing. According to Mvanyase (2019), isiXhosa idioms highlight the spirit of Ubuntu. For example, an idiom such as *isandla sihlamba esinye* ('hands wash each other') encourages people to care for and help one another. Some examples of how isiXhosa idioms were used by the Grade 3 learners are presented in Chapter 6 of this thesis.

According to Liu (2008), there are models for developing figurative competency for the acquisition of idioms, namely a cognitive-based model and a figurative competence model. Cognitive competency refers to competency in critical thinking, which entails the ability to reason, infer, self-reflect and examine situations from multiple perspectives. Figurative competency is the ability to understand the meaning of metaphorical language. A child needs cognitive and figurative competency in order to understand the meanings of idioms.

As discussed above, the terminology of idioms needs figurative proficiency and figurative metaphorical competency. Children acquire the figurative meaning of idioms as they grow older. The findings of Vulchanov, Vulchanov and Stankora (2011), and Kamanga and Banda (2017), showed that the idiomatic response ability increases with age. The metaphorical meaning of idioms is derived from the intended meaning and the figurative phrase or speech used to convey it (Liu, 2008). It may be argued that if children acquired competency with idioms at an early age, they would be able to apply them appropriately in their oral and written speech. Hence this study introduced isiXhosa idioms at Grade 3 level to investigate whether the young learners would be able to acquire the cognitive and figurative proficiency to understand and use them in their own creative writing.

According to Kombi and Swadeshi (2017), idioms are embedded in a society's culture. They do not have only one meaning, but carry both literal and idiomatic meanings (Kamtcheung & Bamiro, 2013). They may be used in everyday communication to express one's feelings and thoughts (Kamanga, 2017). According to Afshnpour and Memari (2014), the native speakers of a language understand that the literal meaning of the individual words in an idiom do not represent the overall meaning of the idiom. For example, if two people are referred to as *inyoka nesele* ('a frog and snake') in isiXhosa, it means that they do not see eye to eye or are enemies. The native speaker of isiXhosa will understand the idiomatic meaning which goes further than the literal meaning of the words.

Idioms are used in all languages, so they may be taught in learners' second language (SL). Liontasa (2017) presented a range of reasons why teachers should teach idioms in the SL curriculum. Firstly, idioms help learners to understand how human language works. Children gain a deeper understanding of the creative expression of human thought and language development through idioms, which also help them acquire new perspectives on life, since they form part of everyday communication (Liontasa, 2017).

Secondly, learners go beyond the literal meaning of the idiom and begin to see the crucial role that context plays in understanding idiomatic expressions. Teachers should ask questions that stimulate learners' thinking so that they can find the figurative meaning of an idiom. Group work can assist to discover the idiomatic meaning.

Thirdly, idioms help to express ideas in colourful and powerful figures of speech. Teachers should expose learners to several idioms that express the same idea.

Fourthly, idioms aid learners to look at their own mental images associated with various idiomatic phrases.

Lastly, teaching idioms in the classroom can help teachers build a systematic programme for the development of idiomatic competence in second language learners (Liontasa, 2017). Learning idioms in the HL can be a foundation for learning second language idioms. In other words, it is crucial that learners are exposed to the idioms in their own home languages before they are introduced to SL idioms.

This study introduced idioms in Grade 3, the exit level of the Foundation Phase where learners are still taught in their home language (isiXhosa, in this case). Learners shift to English as the medium of instruction in Grade 4 (the beginning of the Intermediate Phase); for this reason it was important to reach them at Grade 3 level, so that language competency could be built up as much as possible in the Foundation Phase, before they moved on to English as the language of learning. In this way, they were assisted to develop a useful linguistic resource that would strengthen their abilities to read, write and understand all school subjects.

2.6 A REVIEW OF RELATED STUDIES

In this section, I refer to international and national studies that focussed on idioms and creative writing. The aim is to highlight common threads in thinking on the topic and to examine how English idioms are taught and used in the classroom in various parts of the globe.

2.6.1 Studies on idioms

Many research studies have been conducted on the use of idioms in the classroom, many of them focussing on English as second language. For example, Alhaysony (2017) investigated the difficulties that Saudi Arabian English second language (ESL) learners experienced when learning idioms, and the most frequently used idiom-learning strategy. The study discussed the strategies that Saudi ESL teachers used to facilitate an understanding of idioms and explored the differences between low-proficiency and high-proficiency students when it came to learning and understanding idioms, along with the strategies that high-proficiency learners used. The results showed that students encountered several difficulties in learning idioms because they were not part of the syllabus. Students lacked the cultural background to grasp many of the idioms, most of which had no equivalents in their native language. The most understandable idioms were those which were similar in some way to something in their native language, which they could read in different texts and media. The results also indicated that students with high English proficiency faced fewer difficulties in understanding and using idioms than low-proficiency students (Alhaysony, 2017). This suggests that learners who are fluent readers might not face difficulties in comprehending idioms and integrating them into their writing. It is assumed that the same principle applies to proficiency with idioms in any language, including isiXhosa, the focus of this study.

Another study on idioms conducted by Angel (2016) explores students' beliefs concerning the importance of learning English idioms. The participants were 15 learners in the 9th semester of their programme in Applied Linguistics at the University of Tlaxcala, Mexico, all women aged 21–23 years old. Data was collected through the use of questionnaires, with results suggesting that idioms should be learned as part of the acquisition of a second language because they help learners to become immersed in the culture of the target language. If the individual does not understand the idioms, it becomes difficult to speak the target language fluently. Consequently, understanding idioms improves one's fluency in the target language. These findings imply that one becomes fluent in a language if one is able to use idioms in conversation and writing. In relation to this study, it may be argued that the teaching of isiXhosa idioms in

Grade 3 could support the learners' fluency in their HL. Learners' fluency and understanding of idioms in their own language could facilitate their understanding of the language in oral and written forms.

A study by Khaschak and Saffran (2006) explored the influence of idiomatic syntactic construction on the acquisition of phrase structure. The participants were 60 first-year psychology students from the University of Wisconsin, all native speakers of English. The results showed that under certain circumstances, the presence of typical idiomatic syntactic constructions can enhance learners' ability to acquire the principles of grammar. Idiomatic syntactic constructions may aid learners to discover the structure of the language they hear. This finding could be related to isiXhosa as the idioms have to be used with the correct syntactic structure for meaning making.

Mehrpour and Mansourzadeh (2017) investigated the effects of short stories and pictures on learning idiomatic expressions by beginner English first language (EFL) learners. The participants were all male native speakers of the Persian language. The English idioms were taught in three groups: the experimental group 1, the experimental group 2 and the control group. Experimental group 1 were taught English idioms using short stories, experimental group 2 were taught English idioms using pictures and the control group were taught English idioms through the conventional, language-based method. The results showed that the experimental groups outperformed the control group. The use of pictures and short stories improved the Iranian beginner EFL learners' comprehension of idiomatic expressions. Teaching English idioms through pictures was perceived as the most effective strategy for comprehension, as experimental group 2 achieved higher scores than the groups who were taught through stories and verbal explanations. This implies that learners can be helped to learn reading and writing through learning to 'read' pictures. They first learn to interpret pictures before they can read words. If they are able to write the name of the picture, they can write stories about the picture. Mehrpour and Mansourzadeh (2017) also indicate that the use of pictures and short stories to teach idioms could be more effective than teaching idioms in isolation from the context. This might well apply to the teaching of the isiXhosa language, as pictures and stories are common resources used in language teaching.

Another related study by Al-Khawaldeh, Jardat, Al-Momani and Bani-Khair (2016) aimed at discovering students' learning strategies and the difficulties they faced when trying to learn idioms. The students wrote a test and 100 students answered questions on their perceptions of

the importance of learning idioms. Participants were 150 English language learners at Hashmite University in Jordan, aged 20–24, and data was collected by means of tests and questionnaires. The findings showed that the majority of students encountered difficulties in understanding and using English idioms, even though most of them were third- and fourth-year students. The test results showed poor competency in understanding, producing and using idiomatic expressions in different contexts. The majority of students said that the most effective strategy for understanding an idiom was to infer the meaning from the context. They stated that the easiest and most understandable idioms were those which had equivalent meanings in Arabic idioms. The third- and fourth-year students chose more correct answers for meanings of idioms than the first- and second-year students. These results illustrate that the context-based approach is more effective for teaching idioms rather than an approach that tries to convey idioms in isolation. The results of this study are useful for understanding how Grade 3 learners could capitalise on the idiomatic knowledge of their own language (isiXhosa), and apply the knowledge effectively in appropriate contexts.

A similar study was conducted by Al-Houti and Aldaihani (2020) to examine students' knowledge of frequently used idioms. The participants were 218 female students studying at a College of Basic Education (CBE) in Kuwait, all native speakers of Arabic aged between 18 and 41 years and majoring in English. A test was designed to assess the students' knowledge of frequently used idioms, with 27 idioms selected for the test. The results showed that students had a poor knowledge of frequently used English idioms. These findings showed that participants had difficulty in understanding English idioms even though it was their major subject.

Another study was conducted by Komur and Cumin (2009) in Mugla University, Turkey. The purpose of the study was to explore the effects of using conceptual metaphors in teaching idioms in a foreign language. The participants were 32 first-year students aged 18 to 20 studying English language teaching through the Faculty of Education. The purpose of the course was to enrich the students' proficiency and teaching skills in the target language. The findings showed that the percentage of correct answers increased after the implementation of lessons that focussed on teaching idioms with metaphorically-enriched activities. The researchers argue that learners easily learn metaphors in the second language if they are encouraged to think about their HL metaphors and compare them with their equivalents in English. Learners were more interested in idioms when they saw similarities between the two

languages and cultures. In the case of this study, there are clear differences between a European language (English) and an African language (isiXhosa). It may nevertheless be argued that idiomatic knowledge in the learners' home language could enhance the knowledge and meaning-making of idiomatic expressions in English, although the expressions may not necessarily be the same.

Vulchanov, Vulchanov and Stankora (2011) tested the idiomatic knowledge of pre-schoolers, third grade learners and parents. The aim of the study was to look at idioms and investigate how and at what age such expressions were acquired, and to what extent they posed a difficulty in language development. The results indicated that the adults outperformed both the pre-schoolers and the third-grade learners in all three categories, namely biologically based idioms, culturally based idioms and instructive idioms. The third graders outperformed the pre-schoolers in all three groups of idioms. However, pre-schoolers showed significant knowledge of biologically based idioms. These results confirmed the researchers' hypothesis that the ability to work with figurative language correlates with the age and years of schooling – clearly evident in the fact that the adults' and third graders' understanding of figurative language was significantly higher than that of the pre-schoolers. In the case of this study, it may be assumed that teaching idioms in Grade 3 would enhance learners' understanding of figurative language more than would be the case with learners in Grades 1 and 2.

A study on the use of idioms in one of the African languages in South Africa was conducted by Ramagoshi (2015) to investigate the extent to which Setswana idioms in picture form empowered teachers to teach idioms to Grade 3 Setswana learners as part of the development of imaginative language. The study was conducted in three phases. First phase data was collected through observations, where the researcher observed three Grade 3 teachers as they taught all subjects in Setswana. First phase findings revealed that the teachers did not incorporate idioms in their lessons and nor did their curriculum advisors instruct them to do so. In phase two, the researchers demonstrated how to teach idioms using anecdotes and idioms in picture form during reading lessons. The teachers taught the idioms, referring to the researchers' demonstrations. The findings of this study indicated that teachers needed to be guided in interpreting the curriculum and teaching idioms creatively.

Another study conducted in Africa is that of Kamanga and Banda (2017), who tested children's ability to understand idiomatic expressions when the idioms were embedded in stories, in sentences, and both in context and out of context. The study was conducted in Chinamalawi

Township, Zomba, Malawi and participants were children from Mpalume Village, all native speakers of Cicewa. The study was interested in identifying the age at which children start understanding idiomatic expressions, with three experiments conducted to test children's understanding. The findings showed that idioms were acquired and interpreted together as text, and together with the sociocultural context in which they were produced and consumed. The findings also showed that the idiomatic response increased with age. In other words, the level of understanding rose as the ages rose. From this study, it may be deduced that learners learn idioms best through stories rather than out of context.

This study, inspired by the work of Ramagoshi (2015) and Kamanga and Banda (2017), seeks to explore how isiXhosa idioms might be used to enhance children's writing, as stated in Chapter 1. Given the dearth of research in this area of African language teaching, this study aims to contribute towards a more widespread embracing of idioms as a linguistic tool that could enrich young children's language development, critical thinking and problem-solving.

2.6.2 Studies on creative writing

Various studies have investigated aspects of teaching creative writing. For example, Vazir and Ismail (2009) conducted a study in Karachi, Pakistan, to explore how teachers taught creative writing skills in English in a community school. The research participants were four young children, aged seven to eight years old, and an experienced language and literacy teacher. The research findings indicated that the teacher perceived the learners' creative writing as the ability to express thoughts only when provided with a storyline and some ideas. The research findings also showed that the teaching and learning of creative writing as part of language and literacy was highly influenced by how the teachers perceived creativity and creative writing in learners (Vazir & Ismail, 2009). This implies that if the teachers focus mainly on grammar, spelling and sentence structure in assessing learners' work, the approach may well hinder learners' creative writing and limit their abilities to acquire language.

A study conducted by Nasir, Naqvi and Bhamani (2013) examined ways to improve the writing skills of Grade 5 students at two elite private schools in Karachi, Pakistan. The learners were fluent in spoken English but were unable to write according to the required standards at both schools. The researchers took an action research approach which involved pre- and post-teaching tests. An intervention programme was designed to assist the learners to acquire vocabulary through the use of flashcards. The results showed that 75% of students showed

improvements in vocabulary and grammar structures because of the teaching and reinforcement of new words. This study indicated that learners' creative writing skills tend to improve if teachers designed intervention programmes that specifically targeted vocabulary. From this study, it can be deduced that creative writing needs a great deal of support from teachers, including the conveying of new vocabulary, since the broader the vocabulary, the more adept the student will be at expressing ideas and writing meaningfully.

A study was conducted in the city of Denizli, Turkey, in an elementary school by Tok and Kandemir in 2012 and 2013. The purpose of the study was to investigate the effects of creative writing activities on students' achievements, their attitudes towards English courses and their writing disposition in the Grade 7 English language class. English was the second language of the learners. Data was collected through pre-experiment and post-experiment tests. The results indicated that creative writing activities were effective at increasing Grade 7 learners' writing abilities in English. The results of Tok and Kander's study reveal that creative writing increases learners' academic achievements.

The majority of the reviewed studies were conducted internationally in higher education, and reveal that learning idioms is difficult, even for university students (Komur & Cumin, 2009; Al-Khawaldeh et al., 2016; Al-Houti & Aldaihani, 2020). While the above studies were conducted in an international context, they are relevant to the South African context because they highlight some of the intervention strategies that might be used in the Foundation Phase to enhance learners' creative writing skills. The reviewed studies enabled me to understand how learners' writing could be supported, and exposed me to the various strategies of writing programmes such as shared writing, which is recommended by CAPS (DBE, 2011).

The studies also show the significance of reading and writing for supporting creative writing. Although they focussed mostly on the teaching of English second language in higher education, they are relevant for understanding how idioms could be used to enhance language learning, in aspects such as fluency, vocabulary and grammar. IsiXhosa, like any language, has a syntactical and lexical structure, and the use of idioms could enhance the learners' language development with regard to fluency with vocabulary and syntax.

Many lessons may be learned from these studies in terms of the pedagogical strategies that could be used for the teaching of idioms to lower grades. However, it must be taken into consideration that isiXhosa is an African language and some of the strategies used in English

may not apply to isiXhosa. Finally, the lessons gained from the reviewed studies suggest that the introduction of idioms in the lower grades would be advantageous to learners, helping them to acquire a facility with figurative language from an early age. They would also act as a useful resource in the higher grades, enabling learners to more easily acquire idioms in other languages such as English.

The section below discusses pedagogies which could be effectively used in the teaching and learning of idioms.

2.7 IDIOMS AND PEDAGOGY

In this section I focus on pedagogical strategies that could be used to enhance the teaching and learning of idioms in different languages. Most research-based strategies include the use of media and print-based pedagogy, co-operative language learning and roleplay as pedagogical strategies.

2.7.1 Cooperative language learning approach

Cooperative learning is a group activity where learners cooperate to accomplish the same or complementary goals rather than working individually in competition with one another (Terwel, Gillies, Van den Eeden & Hoek, 2001). The groups should be heterogeneous in nature and include learners of different academic abilities. All participants should be accountable and there is interdependency among the members (Terwel, et al., 2001). Cooperative learning allows learners to work together and help each other. It has the potential to develop positive attitudes to work, stimulate interest in working together, and enable learners to support and develop each other (Gillies & Ashman, 2003). Cooperative learning supports the co-construction of knowledge and a learner-centred teaching approach, and is in agreement with the Social Constructivist and Cultural Historical Activity Theory (CHAT) which posit that learners socially construct knowledge.

Various methods may be used by teachers to accommodate the different learning styles of learners when teaching idioms. Teachers could follow a co-operative language learning approach, a cognitively oriented approach or a multiple intelligence approach. In the co-operative approach, pupils learn through peer tutoring and monitoring. The cognitively oriented approach emphasises learning through repetition, memorisation, drills and contextualisation. The multiple intelligence approach emphasises illustrations, discussions, categorising,

dramatising, narratives, imitating, board games, creative writing, music and sound pattern activities (Rodriguez & Winnberg, 2013).

Rodriguez and Winnberg (2013) investigated the teaching approaches and methods that may be used to teach idioms to learners of English. They also suggest that teachers be cognisant of the fact that learners learn differently and therefore they, the teachers, should use different teaching strategies instead of one method only. Co-operative pedagogy is one of the appropriate strategies that could be used for language learning.

CAPS also encourages cooperative learning in the form of paired or group reading in the Foundation Phase. This implies that co-operative pedagogical strategies are relevant in the teaching of all languages.

2.7.2 Roleplay and video clips

Roleplay is an activity which requires one or more learners to take part in a mini-drama, in which they pretend to be someone else. Roleplays could be used as a whole class or group activity (Killen, 2007). According to Ramagoshi (2015), learners will never forget idioms when they are taught through roleplay. It amuses learners while helping them to retain idioms and other knowledge in their minds. Khonbi and Sadeghi (2017) assert that roleplay helps learners to comprehend and retain comprehension of idioms. In this study, roleplay was one of the strategies used for teaching idioms.

According to Machado (2016), teachers should use dramatic plays (or roleplays) to develop children's cognitive and communication skills. Children use their cognitive skills during roleplays, which combine words and actions and build both vocabulary and leadership skills. They develop language, since learners communicate in full sentences and are exposed to new vocabulary (Machado, 2016). Children in dramatic play use symbols and language to represent objects that are not actually present. Machado (2016) asserts that dramatic play fosters growth in language awareness, comprehension, attention span, vocabulary, imaginativeness, concentration and intellectual development. Thus dramatic play develops learners' language and literacy skills and it is a learner-centred activity. Learners have different learning styles. Dramatic play incorporates auditory, linguistic and kinaesthetic learning styles.

In South Africa, Ramagoshi's (2015) study made use of anecdotes, roleplay, demonstrations, reading lessons, activities and Setswana idioms in picture form. These teaching strategies

helped the teacher and learners to understand idioms. The results also show that learning through play is essential, because learners are actively involved in their learning.

This study also promoted roleplay as a teaching strategy to enhance learners' understanding of idiomatic phrases, not literally but as examples of figurative language (Ramagoshi, 2015). This activity can be used in Grade 3 so that learning idioms is not difficult but becomes an enjoyable activity.

Khonbi and Sadeghi (2017) investigated the effects of different teaching modes on idiomatic competence in two institutions of Iranian English language learners. The researchers used four modes to teach idioms, namely sentences, Power Point slides, idiomatic movies and roleplay. They exposed learners to certain visual or mental images as they watched the movie and then performed a roleplay. The findings showed that the roleplay method was the most beneficial strategy for teaching idioms because learners worked cooperatively in groups, and the interaction helped them to understand the idioms in context. Hence the authors claimed that mental images provides a better condition for both comprehension and retention than words alone (Khonbi & Sadeghi, 2017).

To explore how movie clips could be used to teach idioms, Tabatabaei and Gahroei (2011) conducted a study to investigate the effects of movie clips when teaching English idioms to Iranian high school boys. The participants were divided into two groups, the experimental group (A) and the control group (B). Group A were taught through movie clips that included idioms, and Group B were taught the figurative meanings of idioms through the use of explanatory synonyms. The findings revealed that Group A outperformed Group B. They suggest that the movie clips had a significant effect on idiom learning amongst Iranian English first language high school learners. Both teachers and learners showed positive attitudes towards the use of movie clips in teaching new idioms.

In the context of this study, roleplay could enable the learners to grasp idioms when they act them out, which is preferable than simply listening to a teacher explain them. After roleplaying, they could use these idioms in their creative writing.

2.7.3 Peer tutoring and demonstrations

According to Gordon (2005), peer tutoring is a teaching strategy where one learner teaches another. High achievers usually become tutors to low achievers. Peer tutoring increases student

learning and promotes cooperative learning. The findings of Lundblom and Woods' (2012) study indicate that peer tutoring could be a useful strategy for teaching idioms.

Lundblom and Woods (2012) investigated whether there was a positive change in idiom comprehension after the implementation of the Class Wide Peer Tutoring (CWPT) intervention. The intervention was implemented for three days a week over a period of five weeks. The authors trained the teacher to facilitate learning via peer tutoring. The results indicated that after the implementation of CWPT, comprehension of idiomatic phrases increased across the three sets of idioms. The results of this study demonstrate that peer tutoring is helpful, since learners enjoy learning from one another.

Ramagoshi's (2015) study bears some similarities to mine, as both focus on the use of idioms in the teaching of African languages, i.e. Setswana and isiXhosa. Some of the pedagogical strategies used by Ramagoshi (2015) are similar to those used by other scholars to teach English (Tabatabaei & Gahroei, 2011; Rodriguez & Winnberg, 2013; Khonbi & Sadeghi, 2017). Therefore, it can be argued that there are common and relevant pedagogical strategies that may be used across different languages to enhance the teaching and learning of idioms and figurative language, namely roleplay, demonstrations, cooperative learning and peer tutoring, among others.

2.7.4 Storytelling

Miller and Pennycuff (2008) suggest that storytelling in the classroom is one way to address literacy development because it improves oral language, reading and writing. The most reluctant readers and writers participate in storytelling because through storytelling they acquire confidence in their ideas. The teller and the listener are both engaged in storytelling. Storytelling can be used as an effective means to increase early literacy and as a strategy to promote reading comprehension and writing. If the teacher focuses on storytelling first, the learners are unlikely to be threatened by writing (Miller & Pennycuff, 2008). For example, Grade R teachers expose their learners to storytelling on a daily basis, and this teaching strategy helps learners to become emergent writers. Thus Miller and Pennycuff (2008) claim that storytelling is an effective strategy for developing learners' literacy skills.

Miller and Pennycuff (2008) assert that in the writing classroom, storytelling begins with a spoken narration of the story, with learners then recording it in written form. The narrative form of writing helps learners to distinguish it from other types of writing such as persuasive

writing, expository writing, letter to friends and family, etc. Storytelling helps learners to develop vocabulary and common expressions, and to obtain feedback from their peers and teachers. Learners are also exposed to new vocabulary used by their peers and the teacher, which enriches their written language.

2.7.5 Questions and Answer Method

The Question and Answer teaching strategy promotes active interaction between the teacher and the learners whereby teaching is facilitated by asking questions. It provides an opportunity for a dialogical communication between the teacher and learners, and it helps to find learners' current level of understanding to enhance further learning. The questions stimulate the learners' thinking about what they learn and enable teachers to find out whether learners have understood the learning content (Ngece, 2014). However, it may be ineffective if the teacher is the only person who asks questions. For example, questions that require learners to retell and recall facts do not promote elaborative use of language and higher order thinking skills (Ngece, 2014). The proponent of the Philosophy for Thinking recommends that learners should be given the opportunity to ask questions as a community of thinkers (Green, 2014).

Redfern (2018) states that good questioning occurs when the teacher asks questions that promote deeper thinking and higher skills of analysis, synthesis and evaluation that are promoted in Bloom's taxonomy. Chien's (2020) study discovered that integrating reading aloud with explicit vocabulary teaching, using the question and answer method develops pre-schoolers' oral language skills.

Fenty, McDuffie-Landrum and Fisher (2012) maintain that the Question Answer Relationship is a method that guides the learners' comprehension. This method enables learners to show their ability to infer and monitor their comprehension (Fenty, et al., 2012). It recommends two general ways to locate answers to comprehension questions - from the book or from the learners' heads (Fenty, et al., 2012). For example, if the teacher uses a question and answer method after reading a story from the book, the literal and reorganisation answers are found in the book while the inferential, evaluation and appreciation answers are in the learners' heads and they challenge the learners to think.

The South African curriculum (CAPS) recommends that the teachers should assess different levels of learners' comprehension, namely literal comprehension, reorganisation, inferential, evaluation and appreciation (DBE, 2011). This could be done through the question and answer method. It could be used to assess the learners' reading and listening comprehension skills

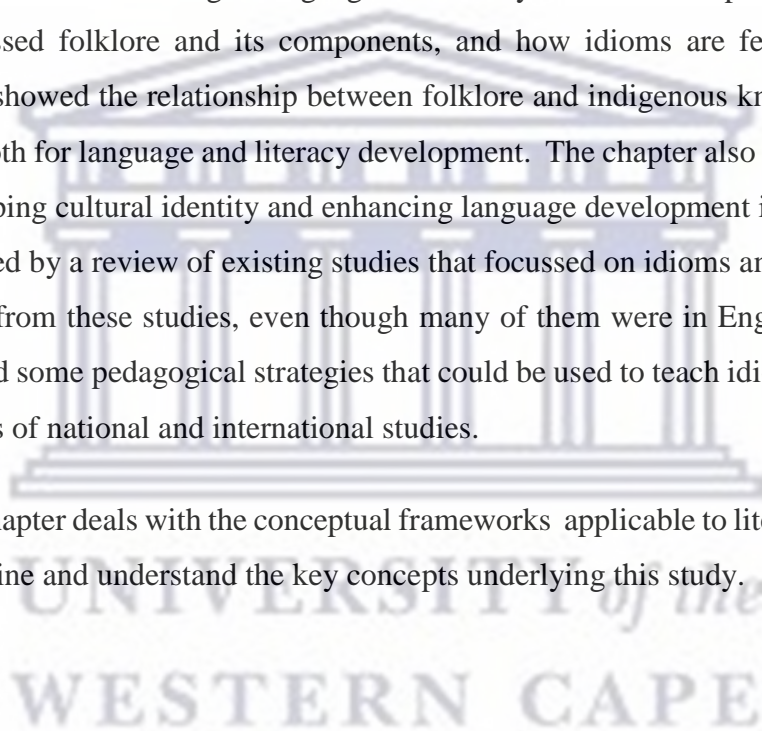
which influence writing for meaning. But it is not easy to use if it is not well planned for (Kintsch, 1998). Therefore, it can be argued that the question and answer strategy is one of the appropriate methods to foster literacy development.

In Chapter 6 of this study the classroom observation data demonstrates how the teachers used the question and answer method to assess the Grade 3 learners' prior knowledge of idioms and how they inferred from what they had read.

2.8 SUMMARY

This chapter has provided some background on language and literacy issues in South Africa in order to illustrate how the teaching of language and literacy has evolved in post-apartheid South Africa. It discussed folklore and its components, and how idioms are featured as part of folklore. It also showed the relationship between folklore and indigenous knowledge, and the importance of both for language and literacy development. The chapter also discussed the role of idioms in shaping cultural identity and enhancing language development in young learners. This was followed by a review of existing studies that focussed on idioms and the lessons that may be learned from these studies, even though many of them were in English. Finally, this chapter discussed some pedagogical strategies that could be used to teach idioms, based on the research findings of national and international studies.

The following chapter deals with the conceptual frameworks applicable to literacy and writing, in order to examine and understand the key concepts underlying this study.



CHAPTER 3: CONCEPTUALISING LITERACY AND WRITING

3.1 INTRODUCTION

In this chapter I discuss the conceptual framework and key concepts that underpin this study. The discussion draws on international and national literature to highlight common patterns in the teaching of writing as part of literacy.

Firstly, it conceptualises literacy and its various models. Secondly, it highlights the interdependence of reading and writing. Thereafter, it looks into writing as part of literacy and uncovers children's writing development and domains. Finally, it discusses writing models, various approaches used for teaching writing, and the significance of these approaches for teaching creative writing.

3.2 UNDERSTANDING LITERACY

Various definitions of literacy have been put forward. According to Riley and Reedy (2000:111), literacy helps a person to get life opportunities for personal growth, improving quality of life. Miller and McKenna (2016) claim that the view of literacy as only the ability to read and write is limited, and that literacy involves familiarity with a variety of visible patterns of written language such as may be found in books, plays, labelled diagrams and cell phone texts. Listening to audio, watching a play performed, viewing a video and phoning are not, however, literacy activities (Miller & McKenna, 2016). The perspectives of Riley and Reedy (2000) and Miller and McKenna (2016) reveal literacy as a constrained set of skills; they do not see literacy as a broad skill. This view of literacy tends to regard reading and writing as the only skills that are needed in order to live a high quality of life and to access life opportunities. It excludes the everyday literacy practices which are achieved even by people unable to read and write.

Other researchers view literacy as going beyond reading and writing, and including talking, listening, viewing and drawing (Makin, Diaz & McLachlan, 2007; Xiao-Lei, 2011; Sibanda, 2014). Cairney (1992) is of the view that literacy skills include responding appropriately to different messages such as emails that incorporate pictures, and the ability to persuade, inform and express our emotions. Makin et al., (2007) concur that literacy is a tool that is used to

communicate and function in everyday practices and that there are different literacies, each practised in different contexts. Literacy practices shift according to the context, speaker, text or the function of the literacy event (Sibanda, 2014). Therefore, literacy skills are shared and practised in every society.

According to Hamilton (2012), there is no single definition of literacy, because literacy exists for different purposes. Cairney (1995) explains that literacy is a cultural practice because it is not learned or acquired in isolation, but in social settings as people relate to one another.

The Education for All Global (EFA) Monitoring Report (2006:159) claims that literacy is no longer understood as a means of individual transformation, but as a contextual and societal issue. Literacy does not reside within the individual alone but depends on the context, with individuals performing different literacies in society. This means that literacy activities depend on the purpose and context where they take place i.e. they are purpose-driven and context-bound (Cairney, 1995).

According to Miller and Pennycuff (2008), literacy is integral to everyone because society depends on innovation, particularly the innovation of the younger generation. Children engage with parents to acquire their cultural literacy, and teachers teach them in a social setting so that they can acquire academic literacy, i.e. the ability to read and write. These examples of literacy – both cultural and academic – support the Vygotskian (1978) sociocultural view that children learn a great deal from more knowledgeable persons, not necessarily or exclusively teachers, as is discussed at length in the next chapter. Thus, literacy skills are acquired or learned from more knowledgeable persons in literacy activities that occurs in social settings.

Billy (2010:203) describes literacy as a powerful instrument for national development and integration. It involves reading, writing, numeracy and digital skills that enable one to be functional in today's global economy (Billy, 2010: 203). According to the National Education and Evaluation Development Unit (NEEDU) report (2013: 4), literacy is the ability to read for knowledge and interest, to write coherently and to think critically about the written word.

Hernandez-Zamora (2010) claims that literacy could be a self-authoring tool, because to be literate, individuals need access to literate communities. It is vital to have access to an authentic and empowering context in order to acquire cognitive and communicative development (Hernandez-Zamora, 2010). Therefore, literacy is acquired beyond the school premises. It is

certainly not only Western-style communities which are literate. African people have always possessed indigenous knowledge that has helped the community members to become culturally literate. Many may be unable to read and write, but they are able to participate in literacy activities in their contexts.

Gee (2015) proposes the use of New Literacy Studies (NLS) to understand literacy. Gee (2015) perceives literacy as a sociocultural phenomenon rather than a mental phenomenon. Literacy is viewed both as a social and a cultural phenomenon because it is not a skill that is situated in the individual's mind only, but is acquired in social and cultural contexts. Similarly, Barton and Hamilton (2012) assert that literacy does not live in people's heads and on paper, but is situated in the interaction between people. This means that literacy is a practice that occurs in a social context and is influenced by culture. The interactions of language activities are embedded in the sociocultural context where they take place (McKenna, 2010).

According to Edwards (2009) and Xiao-Lei (2011), the definition of literacy should move from literacy and culture and incorporate multimodality. Multimodality considers social practices that are used by children to solve problems in their real-life circumstances (Xiao-Lei, 2011). We should take into account the technology that helps us through multimodal meaning-making. Xiao-Lei (2011) claims that literacy goes beyond reading and writing skills, and includes different abilities. For example, we use technology when we send emails and text messages, and make use Facebook, Instagram and WhatsApp. Through these activities, we acquire different literacies.

Likewise, Sibanda (2014:10) maintains that literacy is not only the ability to read and write but includes multiple literacies. Xiao-Lei (2011) uses three definitions for defining the term 'multiliteracies'. Firstly, 'multiliteracies' refers to the use of more than one language or dialect. If an individual is able to use different dialects of a language, s/he may be referred to as multiliterate. Multiliterate individuals are able to use more than one language in reading and writing, with different levels of proficiency for different purposes in their own environments (Xiao-Lei, 2011t). If the individual moves from region to region s/he will be able to use the dialects as a resource in various social contexts. Multiliteracy, therefore, is a concept used to describe an individual who is proficient in more than one channel of communication. Individuals are involved in different channels on a daily basis when they negotiate meaning through printed text and multimedia texts.

In order to develop learners' multiliteracies, teachers' teaching strategies should be learner-centred and not teacher-centred (Carney, 1995). Learners should work collaboratively in groups and the learning content should be useful beyond the classroom. In a classroom where learning is teacher-centred, the teacher acts as a director, producer and lead actor. The teacher chooses texts, sets learning activities and decides what meaning learners should acquire. New Literacy Studies (NLS) is critical of a teaching style where the teacher controls everything. This type of teaching develops passive learners who rarely choose books to read, write only for a specific purpose, and fail to discover that reading and writing have many useful functions in the real world.

The learning environment plays a crucial role in supporting multiliteracies. Multiliteracies are influenced by parental and cultural beliefs, parental education and socioeconomic conditions. Xiao-Lei (2011) claims that parents with more years of schooling tend to have children with better literacy skills. In addition, parents who read to learners increase their vocabulary acquisition and cognition more than those who depend on schools for books. Parental availability, too, plays a crucial role. When parents spend time speaking, reading and writing with their children, they influence multiliteracies. Support from siblings, extended family and community enhances learners' literacies. Xiao-Lei (2011) suggests that a child should be exposed to different opportunities for reading and writing different languages and to different social activities, so that they become multiliterate.

Literacy should be studied in an integrated way, where all contexts and practices are integrated, and not only through cognitive activities. Pahl and Rosewell (2012) recommend discussions and debates as new ingredients for teaching literacy. These ingredients develop critical literacy skills such as second-guessing, criticising and arguing. Learners can be engaged in collaborative reading and decision-making literacy events (Pahl & Rosewell, 2012). Critical literacy activities may take place in the classroom or outside the school context. Learners could conduct research at home and in the community and could decide on topics to focus on. In support of Gee's (2015) view, Carney (1995:52) asserts that the role of learners is crucial in literacy teaching and learning.

As discussed earlier, this study investigates how isiXhosa idioms, as part of folklore, could be used to support learners' creative writing. It is therefore important to understand that the ability to write is an aspect, not the sum total, of literacy. In the past, folklore knowledge was passed on from generation to generation orally, which showed that African people were not illiterate.

They practised literacy activities in their contexts and new knowledge was shared and practised in each social context. Therefore, multiliteracies should be used to describe an individual's level of literacy; the term makes it clear that in some sense, everybody is literate.

The following section explains literacy models that highlight different views about literacy.

3.3. LITERACY MODELS

Two literacy models conceptualise the two main views on literacy. According to Street (1984) the two models of literacy are the autonomous and the ideological models. In this section, I discuss the two literacy models in order to highlight their strengths and constraints for teaching and learning.

3.3.1 Autonomous model

Pahl and Rosewell (2005), Hu-Pei (2013) and Larson (2006) adopt the autonomous model, treating literacy as a collection of skills and a reflection of the cognitive skills of reading and writing. Miller and McKenna (2016) state that this view is the default assumption. An example of the use of the autonomous model is the Western Cape (WC) Systemic Evaluation tests, which are used to assess learners' reading and writing skills. Hu-Pei (2013) claims that these tests are essayist in nature and are valued in all Western academic cycles. Essayist literacy perceives a written text as an explicit skill that does not depend on other literacy practices (Sterrponi, 2014).

According to Hu-Pei (2013), the autonomous model caters for children who grow up in homes and communities that are essayist. Essayist communities are those which have reading resources, which excludes the majority who do not have opportunities to acquire essayist literacy outside of the school. Hu-Pei (2013) shows that the school system favours essayist literacy because it favours only learners who are able to read and write.

Scholars have criticised the autonomous model of literacy because it treats literacy as a set of skills that reside only in people's heads, after tuition (Gee, 2015). Street (2014:14) argues that the assumption that literacy is the only critical resource for making people's lives better is Western oriented. These assumptions are the reasons why many literacy campaigns have failed. According to Street (2014:14), these campaigns involved the construction of stigma around illiteracy for people who operate in the oral domain without feeling that it is a problem. Smith (2014) claims that the autonomous model of literacy rejects literacy practices which occur in

social contexts and knowledge that is passed on through word of mouth. People who are unable to read and write do transfer knowledge orally. Hall (1998) claims that this model does not consider the different literary backgrounds of urban and rural learners and causes a dichotomy between the school and society.

Moreover, literacy is not a single entity because there are multiple literacy practices that occur in different domains. The passing of knowledge is more than the conveying of technical skills. Labelling people who are unable to read and write as illiterate is socially and culturally damaging (Smith, 2014; Hall, 1998). Smith (2014) further maintains that these people manage their daily lives intellectually, emotionally, practically and economically through oral means, even though they cannot read and write (Smith, 2014:15). Most indigenous people were able to manage their lives without being able to read and write. Even today, there are parents who cannot read and write but are still knowledgeable. They are able to manage their daily activities; they engage in different literacy practices.

Below, I discuss the ideological model, which posits a different view of literacy than that of the autonomous model.

3.3.2 Ideological model

The ideological model views literacy as something that goes beyond the ability to read and write. Bayman and Prinsloo (2009) assert that the ideological model does not view literacy as just a mental skill; instead, it applies a more culturally sensitive view of literacy as a practice that varies in different domains. The ideological model embeds literacy in a socially constructed epistemology, i.e., it views literacy as socially constructed and socially practised. Likewise, Pahl and Rosewell (2005) affirm that literacy is linked to culture and social practices.

Barton (2017) concurs with this view, claiming that literacy is embedded beyond the school in people's daily lives. People participate in literacy in different ways as they listen to radio and television, buy groceries, read newspapers, read traffic signs on the road, etc. This illustrates that literacy is practised in all social contexts. According to Smith (2015), literacy should be viewed as a social, cultural, historical and institutional construct. According to Barton (2017), children encounter more literacy at home than at school. Both at home and at school, they learn new vocabulary in their home language, and acquire new knowledge, values and skills that are pertinent in their everyday lives. Therefore, the home and school literacies are complementary.

The literacy skills which learners learn at school are not context bound but are also practised in social contexts beyond the school premises.

Literacy is not a single skill. It is plural, because people read, listen and speak in certain ways in different situations and write different kinds of texts in different circumstances. The purpose of their writing is determined by the values and practices of different social and cultural groups. According to Hamilton (2003), literacy practices refer to people's behaviour and their reading and writing practices, such as listening to a child reading a book or watching a television or video.

Literacy as a social practice focuses on how literacy works in the ecosystem. The ecosystem of learners is the relationship between the home and the school, with literacy skills practised and developed between the two components of the ecosystem. Children acquire listening and speaking at home. When they start schooling, these skills support them as they start to read and write. For example, when learners are introduced to a new syllable at school, they are able to give words that include that syllable because they are already familiar with words that include it, even if they cannot write these words. Hence, Purcell-Gates, Jacobson and Degener (2004) state that reading and writing are sociocultural literacy events that are observable, and would include such events as paying a bill.

Hu-Pei (2013) claims that the ideological model better equips the teacher to work with learners from diverse backgrounds than the autonomous model. The ideological model views literacy as a practice shaped by different groups of people in different contexts. The model holds that the expression of literacy differs among cultural groups and communities, and even among families. For example, learners can live in the same community and share the same culture but their literacy background will be determined by their home experiences.

According to Hu-Pei (2013) teachers should not plan lessons based on an essayist kind of literacy, but rather guide their learners to develop multiple literacies. Essayist planning would mean that the teacher considers literacy as comprising reading and writing only. Horns (2016) claims that the use of the ideological model can enable teachers to be more authentic when they choose and create teaching and learning resources and interpret the curriculum. Assessment tools, too, should be based on the learners' real-life needs rather than on the autonomous mindset, which perceives literacy as a skill to be mastered. Horns (2016) asserts that a tangible link between the home and school can develop the literacy of young learners.

Horns (2016) is also of the view that schools that train students only in the autonomous model of literacy disadvantage them because literacies are not all the same. For example, urban and rural children must be exposed to different modalities of literacy so that they are able to use their literacy skills in different contexts. The teacher should consider all the different literacy skills of learners. A learner who struggles to read and write is not illiterate according to this broader definition of literacy. The teacher ought to think of other literacy skills that need to be developed. Essayist literacy would develop along with these other types of literacy. Literacy practice begins in the home and community as learners begin to read and write in ways that make sense to them. Therefore, learners' social practices enable them to learn essayist literacies.

Barton (1994) and Blackledge (2000) support the ideological view of literacy. Both perceive literacy as a cultural practice that is socially constructed, with different groups having their own cultural and literacy practices. According to Blackledge (2000), literacy is a social skill rather than an individual skill. Literacy as a cultural practice entails skills and knowledge that are developed in different contexts across languages and cultures (Blackledge, 2000). Children's literacy practices will be determined by their context. The school's language and culture are often different from children's home contexts, even if the school language is the same as the learners' home language. Children speak an informal language at home, especially in South Africa, because some languages have different dialects and children grow up in a multicultural communities. Therefore, the practice of literacy activities depends on the context.

On the other hand, the individual skills model views literacy as a set of decontextualised information where learners learn the skills and apply them in different activities (Blackledge, 2000). Thus, Blackledge (2000) views literacy as the integration of both the psychological and social elements, because the development of reading and writing literacy occurs in a social context.

In light of the above, Horn (2016) recommends how to use the ideological model in the classroom. The teacher's instructions should be centred on the reality of learners' lives so that they can become culturally and socially-responsive. Classroom teaching strategies should be influenced by the learners' experiences and knowledge (Horn, 2016; Bennett, Gunn, Gayle-Evans, Barrera & Leung, 2018). Learners' writing skills, for example, should be influenced by their experiences rather than by the teacher's experiences or those of the writers of textbooks.

Learners should choose their own topics. The teacher should use outside-of-school literacy practices to help learners gain a deeper understanding of literacy.

Similarly, Bennett, et al., (2018) recommend the use of Culturally Responsive Practices (CRP) which embrace the children's own culture in the classroom. When teachers implement CRP, they develop and enhance five areas; (i) a culturally responsive classroom community, (ii) family engagement, (iii) critical literacy within a social justice framework, (iv) multicultural literature and (v) a culturally responsive, print-rich environment. CRP acknowledges the inter-connection between school, home and community. In a culturally responsive classroom community, the teacher acknowledges that each child has the potential to succeed, provides a scaffold for learning, and tries to meet each individual learners' needs. Each teacher has to reflect on his or her classroom needs and decide on how to create a culturally responsive classroom.

In addition, Horn (2016) recommends an ideological approach to assessment. He asserts that all standardised assessments are autonomous because they do not cater for different types of learning styles. Therefore, teachers should use multiple kinds of assessments. The ideological assessment evaluates progress rather than achievement. Teachers should use observations, documentary and responsive assessments to evaluate what children do with literacy. The responsive-listening assessment may be used because it provides learners with the opportunity to generate their own methods of evaluation and to offer their knowledge and understanding to the teacher without being asked to do so. Horn (2016) affirms that the ideological model could benefit the school and teachers, and support learners in their literacy development. Horn's (2016) suggestions support the ideological teaching strategy and assessment as an alternative way to integrate cultural and academic literacies, since these are interdependent.

I perceive both autonomous and ideological models of literacy as key factors that influence the teacher's pedagogy. The ideological model emphasises teaching and assessment that is learner-centred, since it recognises that each learner is unique and that assessment should cater for all learning styles. The learners' understanding of knowledge is influenced by their different experiences. The ideological model of literacy does not reject reading and writing as key literacy skills, but suggests that these skills should be developed within social practice, influenced by the learners' experiences. In contrast, the autonomous model of literacy is perceived as autocratic because it is essayist in nature, focusing on the reading and writing skills of learners only. The assessment is a written task which treats learners as homogeneous.

Therefore, the autonomous model favours only those learners who can read and write and ignores the multiple forms of literacy that exist.

I argue that literacy should be perceived as an ability that goes beyond both the ideological and autonomous models, because literacy practices are influenced by sociocultural knowledge and the many reading and writing skills that are developed through technology, which has advanced rapidly in the 21st century. I believe that there is interdependence between the ideological and the autonomous models and the various technologies that make demands of children's literacies. Various cultural practices influence the learning of autonomous skills and the use of technology, which could help people to design multimodal texts. Multimodal texts help learners to identify the meaning of written language. For example, a learner who struggles with reading could find the meaning of the written language by looking at a picture. In addition, children's experiences help them to become good readers and writers.

For this study, the ideological model is perceived as an appropriate model to follow because it acknowledges IKS as a literacy skill. The ideological literacy model is also relevant because it views literacy as a sociocultural practice (Blackledge, 2000; Pahl & Rowsell, 2005; Barton, 2017). Idioms are part of the cultural practice of oral folklore that is used to instil the values of a society in young children (Khunwane, 2019).

The ideological model acknowledges people's identities and fosters acceptable behaviour. In the context of this study, it enables one to understand how idioms as oral language could be used to support learners' writing, which is an individual skill. While writing remains an individual skill, it is practised in a social context and the written information is shared with different readers.

The two literacy models should, therefore, be understood as mirrors that reflect the interconnectedness of the various literacy skills that develop simultaneously with reading writing, and can be used in schools and beyond.

3.4 THE INTERDEPENDENCE BETWEEN READING AND WRITING

This section shows that there is an interdependence between the literacy skills of reading and writing. Four literacy outcomes underpin the Foundation Phase (FP) language curriculum; listening and speaking, reading and phonics, writing, and handwriting (DBE, 2011). The DBE

(2011) suggests that listening and speaking should be developed from the Foundation Phase because they are essential skills for academic life.

Luongo-Orlando (2010) claims that reading and writing are the basic constituents of a strong literacy foundation and are interdependent. Children learn reading and writing simultaneously. In other words, learners learn to write by reading and writing on a daily basis (Luongo-Orlando, 2010), so it is logical to claim that reading and writing are inseparable.

Ortlieb (2014) concurs that reading and writing are only mastered when they are developed at the same time. He asserts that those who are the best writers are strong readers, and vice versa. He further claims that writing improves reading because when an author is engaged in the writing process, he/she becomes an alert reader (Ortlieb, 2014). Riley and Reedy (2000) add that if learners read a story, writing for pleasure can follow, or the story may be included as part of drama.

Learning to write is essential for acquiring a language, developing reading, communicating and later achieving literacy (Luongo-Orlando, 2010). Daffern and Mackenzie (2015) assert that it is vital to build strong writing skills because they help the individual to succeed at school and in adult life. The writing literacies of learners should be developed, as they are life skills used in all spheres of life. Vocabulary and comprehension, too, are important for later reading and writing.

Furthermore, although oral language and written language are quite different, both are important literacy skills. Riley and Reedy (2000: 2) claim that oral language conversation is supported by context, because it allows the speakers to negotiate meaning through repetition and use of body language or gestures. Oral language is acquired informally from birth, while written language is encoded as a message, not necessarily in the same place as the reader (Riley & Reedy 2000; Ortlieb, 2014).

The writer expresses ideas and thoughts and has a chance to re-read, to consider and to establish clarity. The writer uses formal language and follows various writing conventions which have to be learned. Writing conventions are print rules such as punctuation and the difference between upper and lower case letters – conventions that cannot be seen in oral language (Riley & Reedy, 2000; Shagoury, 2009). Writing is essential because it allows the speaker of the

language to master other literacy skills such as listening, speaking and reading. This indicates that the ability to write is an indicator of proficiency in a particular language.

Writing is perceived as the most crucial skill that should be mastered by learners in order to be successful at school and beyond school life. Writing expresses ideas, opinions and perspectives in print, for communication and composing one's ideas in an orderly way (Gerde, Bingham & Wasik, 2012; Graham, Liu, Bartlett, Harris, Aitken & Talukdar, 2018). It is an instrument used for the creation and expression of ideas (Gerde, et al., 2012; Ngubane, Ntombela & Govender, 2020). While reading is a way of decoding, writing enables the learner to encode the sounds of speech into print (Riley & Reedy, 2000). Writing helps learners to express their own understanding, rather than simply recalling another person's ideas (Killen, 2007). It also shows learners' strengths and weaknesses which cannot be seen in oral language. Free writing promotes creativity, and is one of the most significant language skills (Killen, 2007; Condy & Blease, 2014).

Authors write with an intended audience in mind (Browne, 2009). According to Zemelman (1988), writing has an infinite number of uses, such as defining a history, keeping a log, producing a dissertation, apologising to a friend, etc. It is also transmitted through various media or modes, including technological modes such WhatsApp, emails, Twitter, Facebook, etc. It helps to keep people in touch with others (Browne, 2009) and to keep the author's thoughts and feelings permanent (Riley & Reedy, 2000). It is an important feature of life that is passed on from generation to generation (Riley & Reedy, 2000). For example, Zemelman (1988) wrote his or her thoughts about writing before the advent of democracy in South Africa, but the ideas are still relevant in the 21st century.

The two components of writing are handwriting and creative writing. The DBE (2011) recommends that both components be developed from Grade R as language outcomes. Handwriting entails copying from the board, work cards or textbook, and the focus is on correct letter formation and spacing. In creative writing, learners write or create their own sentences and thoughts, forming paragraphs. Writing should be taught in three phases, namely shared, group guided, and independent writing (DBE, 2011). At Grade 3 level, learners write in both print and cursive (DBE, 2011).

Olison (1996) states that creative writing is an imaginative practice whereby the writer tells a story which could be real or imaginary. Vasil and Ismail (2009) claim that when learners are

involved in creative writing, they are also engaged in a continuous thinking process and become active thinkers.

Concerning the teaching of writing, there are a number of issues to consider. Luongo-Orlando (2010) is of the view that teaching children writing requires a balance of skills and a degree of innovation; it may entail modelling examples, practice, repetition and a creative teaching approach. The teacher should focus on creative expression rather than on proper letter formation and grammar, which could stifle the learner's ideas (Luongo-Orlando, 2010).

Shagoury (2009) is of the view that if the learner has fully mastered writing conventions in the home language, he/she is better able to transfer the skills to the second language (SL). This implies that the writing conventions can effectively be transferred across languages and content subjects. However, the linguistic growth of learners could be stifled if the teacher uses writing conventions as the only lens through which to determine learners' language and literacy development (Shagoury, 2009).

In light of the above, Grade 3 learners are expected to write short and meaningful paragraphs in their HL. They should be able to demonstrate creativity in the manner they use the language. In this study, idioms were incorporated in literacy lessons so that the learners could apply them in their creative writing. This intervention was motivated by my understanding of the teaching of literature, which includes ensuring that young children are able to understand idioms and use them in an appropriate sociocultural context (Kamanga & Banda, 2017).

In Chapter 6 of this thesis, data with regard to the Grade 3 learners' idiomatic expressions in creative writing is presented.

3.5 WRITING DEVELOPMENT

As indicated above, writing is part of literacy and develops according to five stages, namely (i) scribbling, (ii) drawing, (iii) forming individual letters, (iv) using conventional spelling and (v) writing words, sentences and paragraphs (Beemand & Urow, 2013:101). I provide a description of each stage in the following paragraphs.

3.5.1 Scribbling

According to Hallissy (2010), the first stage of writing is scribbling. Shagoury (2009) affirms that scribbling is not just play on paper, but prepares the learner to make meaning with writing. Luongo-Orlando (2010) asserts that the transition from scribbling to print requires teachers who encourage, support and provide meaningful learning opportunities so that young learners can become authors. Similarly, Emerson and Hall (2018) and Gerde, et al. (2012) contend that scribbling is a natural part of writing development and that it is essential to encourage it. Encouragement includes praising children for their work, focussing on effort and process rather than end product (Emerson & Hall, 2018). The teacher should be aware that scribbling forms a stage of the writing process, and should ask children questions so that they may articulate their ideas, which stimulates their writing.

Likewise, Hallissy (2010) recommends that scribbling should also be encouraged at home when children start to write, even when they begin by writing on the wall. When children scribble, parents could join them and have fun, so that children are encouraged to see that scribbling, and later writing, are worthwhile and enjoyable activities. In this way the parent models the desired action without needing to give instructions – children will get the picture. Children become frustrated when an adult attempts to teach them drawing skills and letter formation while they are still in the scribbling stage; such unwanted intervention tends to make them lose interest and stop scribbling (Hallissy, 2010). Gerde et al. (2012) concur that it is important to engage children in writing activities without focussing on correct letter formation. This means that in order for a child to move from one stage to another, the more knowledgeable person has to support the child in what he or she quite naturally wishes to do, i.e., scribble or write, until the child becomes a fluent writer. The teacher should provide an environment that encourages a child to write freely without fear of being reprimanded for using incorrect letters. The child uses scribbling to demonstrate the meaning of his/her story, and can interpret the scribbles. Levin and Bus (2003) claim that three-year-old children use scribbles to draw and write. So scribbling encodes the child's feelings and thoughts and leads to both drawing and writing.

3.5.2 Drawing

Drawing is the second stage of writing, and captures literacy events (Shagoury, 2009) because the writer may narrate a story through drawing. Drawing helps learners to compose multimodal texts (Mackenzie, 2014). Drawing is recommended from Grade R as a writing activity, since it allows learners to express their experiences on paper. The DBE (2011) suggests that learners should draw pictures to convey their personal news from Grade R until Grade 2. While in Grade 3 the purpose of drawing is to show understanding of a story, it is recommended in the first term only (DBE, 2011). This is a concern, as drawing enables learners to produce multimodal texts that illustrate their creativity, and encourages young children to keep expressing themselves while acquiring skill with conventional letters. Drawing prepares children to write with individual letters.

3.5.3 Individual letters

In the third stage, young learners move from drawing to forming individual letters. Yang and Noel (2006) claim that children's drawings help their generation of ideas, which in later stages are presented in sentences. They suggest that children's drawing should be encouraged as a beginning point for name writing and letter reproduction.

Teachers can encourage correct letter formation through the repetition of patterns on widely spaced and lined paper, which forms a bridge between drawing and writing. Learners can also form letters with a finger in the air using large body movements or painting large letters on large sheets of paper.

According to Levin and Bus (2003), children's writing develops when they 'draw' a two-dimensional object known as print. Thereafter, they are expected to interpret their drawing through simple written words. Therefore, drawing plays a crucial role in preparing the child to write individual letters. This implies that it is important to expose learners to different literacy practices. The DBE (2011) recommends that learners narrate their own news and illustrate it as means of conveying the message.

3.5.4 Conventional spelling

Conventional spelling is the fourth stage of writing. In this stage, learners combine syllables and vowels, leading to familiarity with conventional spelling. Mackenzie (2014) explored how teachers encouraged children in the first six months of schooling to continue with visual text

creation while they taught them to create written texts. The study was conducted in six schools in South Wales, Australia. The teachers modelled how written language was created during shared writing and in group guided writing, and introduced the conventional written language. During independent writing, children were encouraged to talk, draw or write in any chosen combination. The findings of the study indicated that the integration of drawing into the early writing curriculum provided children with a smooth transition to the written language. Samples of the learners' work included drawings, scribble writing, drawings with labels, drawings with letter-like shapes, random letters of invented spelling, and correctly written words.

Mackenzie (2014) asserts that the integration of drawing with initial writing may prevent writing challenges in the classroom. This study demonstrates that it is essential to encourage drawing as it leads to writing a multimodal text. This suggests that all learners in Grade 3 could use drawing for representing meanings of idioms. This could encourage even those with writing difficulties to express themselves and later to try to convert their drawings into written words.

Mackenzie and Petriwskyj (2017) assert that pre-school and Foundation Phase teachers should open the 'closed gate' with regard to learners' prior knowledge acquired from home experiences. They should allow the children to express themselves through drawing, since drawing helps children learn the new skills of writing letters to form words, sentences and paragraphs.

3.5.5 Words, sentences and paragraphs

In the fifth stage, learners begin to write easily identifiable words, sentences and paragraphs. Idioms could be used as part of developing writing through all these stages of writing. For example, learners could draw the meaning of an idiom and also write it next to the picture. In so doing, all, even those who have difficulties with writing, become accustomed to expressing themselves in ways that are not oral.

These five stages of writing form part of creative writing and are the same in every language (Beemand & Urow, 2013). The teacher should be able to identify the child's stage of writing so that she is able to give appropriate support for the development and enjoyment of writing.

In the context of this study, Grade 3 learners are expected to have gone through the first four stages. In other words, they should be able to write meaningful words, sentences and paragraphs. As discussed in Chapter 1, by the end of the first term, Grade 3 learners should be

able to write at least one paragraph with eight sentences about their own news, creative story or description of an incident or experiment (Department of Basic Education (DBE), 2011:108).

Each of the writing development stages is associated with a different domain of writing, as discussed in the following section.

3.6 WRITING DOMAINS

Olison (1990:82) states that there are four domains of writing. The first is sensory or descriptive, and deals with concrete objects. In this domain the learner tries to present a picture in words by drawing upon different senses. Examples of descriptive domains are personal letters, journal entries and poems, which stimulate the reader's or listener's feelings.

The second domain is imaginative or narrative writing. The writer's intention is to tell a story about what happened (Olison, 1990:82). Foundation Phase teachers are expected to teach learners narrative writing as they encourage learners to write stories about their experiences or news, or about pictures (DBE, 2011). The learners build on the first domain, in that they put descriptive details into a timeframe or other order frame through imagination. In this way, learners learn sequencing, transition and balance in their thinking. They also learn about suspense, climax, beginnings and endings in what they read or write. The imaginative domain includes diary entries, folktales, myths, dialogues and monologues (Olison, 1990:82).

In the third domain, learners are required to provide clear or practical information in their writing. The writing could take the form of social and business correspondence. The intention of this form of writing is to present information without much analysis or explanation. Learners learn to present details, accuracy and clarity in what they write. They have to learn appropriateness of tone and mastery of various forms such as letters, postcard messages and friendly notes – invitations, thank you notes, etc. Other means of acquiring appropriateness in language use include written acknowledgements of gifts, memoranda or news reports (Olison, 1990:82). The current Curriculum and Assessment Policy Statement (CAPS) recommends that teachers teach learners how to write informational texts in the FP (Department of Basic Education, 2011).

The fourth domain is analytical or expository, and is the most abstract of the domains. Its focus is analysing, explaining, persuading and influencing the reader. Learners borrow from other domains to make their points. Analytical texts emphasise the organisation and development of

issues in writing, e.g., a letter to the editor, speech, poem, single paragraph or topic sentence (Olison, 1990:82).

The four writing domains may be associated with the four development stages of writing in the Foundation Phase. For example, Grade R learners start with scribbling and in Grade 1 they focus on drawings that represent words. The aim is to tell a story through the pictures; e.g., drawing pictures to tell weekend news or to show understanding of a story. This corresponds with the first writing domain. From Grade 1, learners begin writing short paragraphs and at the end of Grade 3 are expected to write two longer paragraphs with at least six sentences, as discussed earlier (DBE, 2011). This could be associated with the second writing domain. While the writing domains do not cater for individual differences in ability, they are helpful for understanding how learners develop writing literacy in their home language.

The writing domains are relevant in this study as they shed light on the types of texts that Grade 3 learners should be expected to write. They are also useful for analysing how learners develop creative writing skills and express their feelings. They offer guidance to teachers, who should assist learners to navigate the different domains in their writing. They could be used when the teacher applies various writing models, which are discussed in the following section.

3.7 WRITING MODELS

The writing models propose the explicit teaching of writing skills by modelling excellence (Ball et al., 2000). Palmer and Corbett (2003) refer to three writing models, namely, shared, guided and independent writing. The purpose of shared writing is to ensure that the teacher explicitly models the writing process with the whole class (Ball et al., 2000; Palmer & Corbett, 2003; Griffith, Beach, Ruan & Dunn, 2008; Browne, 2009). For instance, a teacher may model how to use punctuation (Ball et al., 2000), as many young learners struggle with punctuation, as indicated in the Annual National Assessment (ANA) of 2014. While punctuation and capital letters are introduced in the third term of Grade 1, the ANA results show that there is a need to intensify teaching of both in all grades. Hence the ANA report indicates that it is of paramount importance to model the use of punctuation to learners (DBE, 2014). This could be done through shared writing.

3.7.1 Shared writing

Palmer and Corbett (2003) suggest that teachers do many shared writing activities. Shared writing is a whole class activity, where the teacher models writing (Ball et al., 2000; Palmer & Corbett, 2003; Browne, 2009). Modelling writing with the whole class gives all learners the opportunity to learn the same thing at the same time. Riley and Reedy (2009) claim that shared writing is a powerful teaching strategy that demonstrates what experienced writers do when they compose texts.

Furthermore, shared writing occurs in a socially interactive context (Fredericks, 2013). The teacher models an interactive activity by discussing and writing together with the learners to compose a text (Ball et al., 2000). In shared writing, the learners are freed from thinking about drafting; their focus is on the content of writing, which includes think-aloud talk (Browne, 2009; Griffith et al., 2008). In this activity, the teacher acts as scribe and the learners contribute their ideas to develop the text (Griffith et al., 2008; Browne, 2009; Fredericks, 2013).

Shared writing occurs easily when young learners are seated on a carpet in an informal arrangement. The teacher might write or scribe on a large sheet of paper or a flipchart while the learners generalise ideas about the topic, possibly using a writing frame which is an outline for brainstorming and scaffolding children's writing (Ball et al., 2000). This enables learners to organise their ideas, through considering which ideas should be in the beginning, middle and end (Browne, 2009). The teacher can write numbers next to the ideas so that they mirror the order in which they will appear in the final text. After this stage, the learners edit their compiled text with the teacher.

According to CAPS, the process of shared writing should take place over a period of three days (DBE, 2011). If the school allocates seven hours per week for HL, forty-five minutes would be for shared writing. This means that fifteen minutes a day would be allotted for shared writing over three days, which is insufficient time for a class to compose a story together. The first day could be used for collecting ideas, and the second day could be for editing the text. The learners could read the text with the teacher and suggest correct punctuation, editing the phrases. On the third day, learners and the teacher should decide which ideas should come first to maintain coherence of the text. Thereafter, the teacher could write the story on a poster and display it on the wall. Learners could use the text as a model text for reading and as a reference for checking the features of a text when they write in groups or independently.

Furthermore, Palmer and Corbett (2003) assert that shared writing provides an opportunity for demonstration, shared composition and supported writing. The teacher models writing to the whole class according to the objective of writing. For example, if the objective of writing is for learners to learn how to write an informational text such as a recipe, invitation or advertisement, the teacher would model the structure of the particular text with the whole class. The teacher may use a model text for the lesson as reference and encourage learners to rehearse their sentences (Palmer & Corbett, 2003).

Ball et al., (2000) state that when the teacher models writing with the whole class, he or she follows the stages of writing, which are before writing, during writing and after writing. Before writing, the teacher may discuss with learners the features of, for instance, a recipe, and consider the ingredients and the method, rather than focusing on writing according to a narrative structure. In this writing stage, the teacher should also explain that the language of the method in a recipe is instructional and takes the form of simple commands.

During writing, the teacher may use a model text as reference so that learners may refer to it (Ball et al., 2000). A model text is a text that provides a clear structure that will support learners when they write independently (Carbet, 2018). The modelling of text features depends on the type of text the teacher wants to teach. For example, the genre might be narrative texts (folktales, fiction and non-fiction stories, etc.) or informational texts (recipe, invitations, advertisements, etc.). The structure of the text depends on the kind of information or narrative text. For example, both the recipe and the invitation are informational texts, but their structures are different. The teacher should write the recipe on a big chart and display it on the wall so that learners can refer to it when they write in groups or independently. Ball et al. (2000) suggest that the teacher should demonstrate how to revise a text by reading and making changes. This demonstration helps learners to see that it is important to read their own work so that they can edit spelling, punctuation and structure, referring to the model text on the wall. The teacher may also make copies of the model text so that learners can refer to it when they write in the classroom and at home.

After writing, the teacher talks to learners about their writing and introduces new vocabulary that they will need to enrich their texts (Ball et al., 2000). The teacher and learners edit the text by reading it and redrafting it, adding and deleting words and phrases. They re-read to check for sense, spelling and punctuation errors and prepare the final text (Ball et al., 2000).

With regard to shared writing, De Lange, Dippenaar and Anker (2018) investigated the extent to which Afrikaans Intermediate Phase (IP) teachers followed the CAPS guidelines on implementing shared writing in the West Coast Education District, which was performing poorly in Grade 6 systemic language tests. The study also aimed to determine whether the phases of the writing process were implemented in IP Afrikaans HL classes.

De Lange, et al.'s (2018) study showed that in the first phase, the teacher modelled expectations for writing (e.g. explaining, demonstrating, asking questions, probing and encouraging reflection) through verbal interaction, while demonstrating how to construct a text. In phase 2, the teacher explained the task and the skills needed to write the text successfully. In the third phase, the teacher allowed learners to practise the writing skills, as modelled. In the last phase the teacher ensured that the learners had internalised the writing skills and were able to work independently. The findings showed that while the IP teachers implemented the different writing phases, they did not fully implement the shared writing methodology through scaffolding, as described in the CAPS document (De Lange, et al., 2018). These findings imply that if the teachers do not adequately expose learners to shared writing, learners may not fully master creative writing skills and become independent writers.

The other strategy that could be used to scaffold learners' writing is guided writing, as discussed below.

3.7.2 Guided writing

According to Browne (2009), guided writing is a group activity. The group may be an ability group that needs further support (Palmer & Corbett, 2003) or they may be learners at the same level of writing, or grouped according to learning needs (Ball et al., 2000; Browne, 2009). Fredericks (2013) suggests that the formation of groups should be flexible and identified by the teacher during shared writing. Fredericks (2013) is of the view that guided writing should take place after learners have been exposed to several periods of shared writing. Learners should have many opportunities to see writing modelled aloud in a shared writing context. This means that the teacher supports learners in groups or pairs. Guided writing is also referred to as supported writing, where learners focus on the objectives of the writing task (Palmer & Corbett, 2003).

Group guided writing and independent writing follow the principles of shared writing in that they focus on the objective of writing rather than an individual learner's work (Palmer &

Corbett, 2003; Browne, 2009). Its aim is to teach a point, support the learners with the content and organisation of writing, and challenge learners' thinking and writing (Carbet, 2018). The teacher works with a group while other learners work independently (Palmer & Corbett, 2003). Group guided writing aims to support learners according to their writing needs such as punctuation, paragraph writing, etc. It is used to support learners with writing difficulties and to encourage them to think about their writing (Browne, 2009; Carbet, 2018).

Ball et al. (2000) assert that before writing, the group collects ideas, checks key ideas, groups them according to themes and checks if there are gaps in the plan. All learners have equal opportunities to participate in discussions. According to Ball et al. (2000), during group writing the teacher may observe and join in when learners are already writing to find out if they are following the text structure or are experiencing any writing difficulties. The teacher may remind the learners about the model text, help them to develop ideas, and build their confidence. Learners in the group could use a model text as a guide and the teacher could facilitate writing by giving support (Carbet, 2018).

Furthermore, Ball et al. (2000) suggest that after learners have written, the teacher could find out what learners have achieved and give positive feedback after reviewing each text. Then, he or she could ask the learners to read out their text, select what they are pleased with and identify parts that need development or improvement (Ball et al., 2000). Group guided writing or independent writing follows after shared writing, which models texts to be written. In this way, the subsequent stages intensify their writing skills to the point where they become independent writers.

3.7.3 Independent writing

Independent writing takes place in the classroom when learner are able to convey their thoughts through sentences on paper (Griffith, Beach, Ruan & Dunn, 2008). According to Fredericks (2013), independent writing offers learners the opportunity to write without support from the teacher, even though the teacher may confer with the learners before writing. Learners may also confer with one another and so support one another's writing. Writing conferences give the teacher an opportunity to assist individual learners who experience writing difficulties and also create an opportunity to give learners constructive feedback about their writing. Wooley (2014) asserts that writing conferences encourage learners to enjoy writing and enables teachers to discover the learners' beliefs and attitudes about writing.

Furthermore, conferencing promotes learners' reflection and self-evaluation of their writing (Browne, 2009; Carbet, 2018). In self-evaluation, each learner reads his/her work, identifying strengths and where improvement is needed. The learners may work in pairs and evaluate each other, after which they separate and edit their texts according to the partner's recommendations. They may also consult the model text.

The models of writing show that the teacher ought to model writing in three phases, namely whole class or shared writing, group guided writing and independent writing. The purpose of writing models is to develop the writing skills of learners so that they may become independent and creative writers as they become more engaged in thinking.

The writing models could be followed when the teacher introduces idioms in Grade 3. They could be incorporated in shared reading and writing, group guided reading and writing. This could help learners to use the idioms them during independent writing.

The following section discusses writing approaches in order to understand the intersection between the writing models and pedagogical approaches that support writing.

3.8 WRITING APPROACHES

Ngubane, Ntombela and Govender (2020) mention three teaching approaches for writing; the product, process and genre approaches. Each is discussed below.

3.8.1 The product approach

According to Akinyenye (2015), before the 1970s writing was perceived as a final product. The product approach focuses on linguistic features, the structure of the text and the appropriate use of grammar and syntax rather than ideas and thoughts within the text (Badger & White, 2000; Lee, 2012; Klimova, 2014; Akinyenye, 2015; Rusinovci, 2015; Zhou, 2015; Hyland, 2016; Ngubane et al., 2020).

In the product approach, the teacher provides learners with a model text, which they are required to imitate in order to produce a perfect draft (Badger & White, 2000; Lee, 2012; Rusinovci, 2015; Saputra & Marzulina, 2016; Nordin, 2017). For example, the teacher may give learners a dialogue text as a model text and ask them to write a similar text on their own. Lee (2012) claims that imitating, as used in the product approach, is effective during the first stage of learning to write.

In contrast, Badger and White (2000) contend that the product approach does not acknowledge the knowledge of learners which they acquire from experiences at home. The product approach to writing is teacher-centered, since learners write independently and the teacher assesses the work individually. It does not provide opportunities to share ideas with peers (Klimova, 2014; Zhou, 2015). The teacher does not model the writing process and nor do the learners practise writing in groups. As a result, learners become passive in their learning. This approach is the traditional teaching strategy and does not promote cooperative learning where learners have the opportunity to share and contrast their views with others. In other words, the product approach allows no social construction of knowledge, and learning to write becomes a lonely journey.

In the context of this study, the use of the product approach only would not be appropriate for teaching idioms or for developing the creative writing skills of Grade 3 learners, because learners have to be actively involved in their learning. They need to be involved in the development of a written text, instead of imitating a text that has been produced by the teacher. The imaginative language of idioms could be compromised if the teacher used this approach only. Knowledge of idioms should be socially constructed, with the teacher making use of the shared writing technique so that all the learners have the opportunity to express their ideas in their writing. Akinyenye (2015) asserts that the product approach was gradually replaced by the process approach, which recognises the role of a learner's input in the writing process, as discussed below.

3.8.2 The process approach

Unlike the product approach, the process approach emphasises the writing process rather than the final product (Akinyenye, 2015; Nordin, 2017). Akinyenye (2015) asserts that the process approach was developed by Emig (1971) and that its popularity increased as writing began to be viewed as a cognitive process (Akinyenye, 2015). The process approach is the most popular approach for teaching writing as it recognises learners' prior knowledge (Graham & Sandmel, 2011; Giouroukakis & Connolly, 2013).

The purpose of this approach is to develop good writers rather than learners who imitate a model text (Zhou, 2015). Teaching writing through the process approach is learner-centred, as it allows all learners to practise how to write (Rusinovci, 2015; Zhou, 2015; Nordin, 2017). The teacher's role is to facilitate, and writing is learned, not taught (Rusinovci, 2015; Nordin,

2017). Turbill (1991) propose that learners acquire writing in the same way they learn listening and speaking. The proponents of the process approach believe that learners can learn without the teacher's support, and that learning to write is similar to the manner in which a child learns a native language (Britton, Burgess, Martin, McLeod & Rosen (1975); Graves (1983, 1994; Murray, 1982; 1985; Lee, 2012). This implies that the teacher's role is to expose learners to the stages of writing and to stimulate learners' prior knowledge as they share their experiences with others in the classroom. However, Hammond (1987) claims that learners can struggle to write if they are not scaffolded during the writing process. Therefore, the process approach focuses on the development of language use, theme and genre type through collaboration, with the emphasis on creativity (Klimova, 2014).

Wooley (2014) is of the view that the teacher ought to teach the processes of writing, not only to those who struggle with reading and writing, but also the fluent readers and writers. In the process approach, teaching writing involves steps such as pre-writing, writing, revising, editing, and proofreading and evaluation (Czerniewska, 1992; Harris, McKenzie, Fitzsimmons & Turbill, 2003; Griffith, Beach, Ruan & Dunn, 2008; Wooley, 2014; Rusinovci, 2015; Zhou, 2015; Hyland, 2016; Saputra & Marzulina, 2016; Nordin, 2017; Ngubane et al., 2020).

In the process approach, prewriting is any activity that encourages learners to begin thinking about their topic and their approach to it. The prewriting stage involves discussion about the purpose of writing and the targeted audience (Wooley, 2014; Seow, 2008). Similarly, Badger and White (2000) and Czerniewska (1992) claim that pre-writing is a class discussion where learners brainstorm ideas about the intended text. For example, in shared writing the teacher might model how to write an advertisement. The discussion could begin with the teacher asking the purpose of the advertisement and who the intended audience is. This could help with the design of the advertisement. During the prewriting stage, learners also select a topic and decide what to say (Ngubane et al., 2020). For example, in shared writing they might select a topic and give their initial ideas about it. Marchisan and Alber (2001) suggest questions that can guide the writer such as, 'What is the purpose of my writing?'

The second stage of the process approach is writing. This stage is called drafting, and involves planning the structure of the composition. While writing the first draft, the learner writes sentences that were created during the pre-writing phase, with a focus on content and sequence rather than the writing conventions (Marchisan & Alber, 2001). The purpose of the text and the envisaged audience guide drafting. According to Badger and White (2000), during drafting,

the structure that is selected arises as a result of brainstorming. For example, when an author drafts a story for children, they consider the purpose, the age of the readers, the font size and the quality and content of the pictures. Similarly, when learners are writing a text, they need to consider the purpose of the text and its structure. They cannot, for instance, draft according to the structure of a narrative story while writing an invitation. Therefore, during this stage, the teacher can write the learners' ideas on a flip chart or the board. She writes all the learners' sentences as they say them without restructuring them or correcting punctuation.

The third stage of the process approach is revising. The revising stage involves taking a step back and revisiting one's ideas by considering the envisaged audience. The author may seek information from peers or from the teacher (Giouroukakis & Connolly, 2013; Wooley, 2014). Revising involves making changes on the draft to improve writing (Ngubane et al., 2020). In the revising stage, the learner could read the text and check whether he or she interpreted the picture correctly, making changes to sentences for sense making and coherence. Badger and White (2000) recommend that learners revise the text in groups or individually.

In addition, learners might compose a text during shared writing, in which case the revising stage would comprise checking whether the content of the draft is aligned with the topic, and whether there is coherence between sentences. They would also check whether punctuation and spelling are correct. Writing stages occur in a cyclic process (Badger & White, 2000; Lee, 2012). This can be seen in the revising and editing stages of the written draft. The revising stage leads to the editing stage, discussed below.

The fourth stage of the process approach is editing, where the learner proofreads the text and edits spelling and punctuation. In the editing stage, the author refines his/her work by looking at the conventions of print (Wooley, 2014; Ngubane et al., 2020). In this stage, the learner improves his/her writing by editing spelling, punctuation, capital letters, grammar and sentence structure. If the learner has a model text, she/he can use the model text as reference to check whether the correct text structure has been followed. After editing and re-writing, the learner publishes the text.

The post-writing or publishing stage of the process approach is where the author engages the audience by producing the text in print (Wooley, 2014). The learner in this stage shows the teacher what he or she has written. If the text is written on paper, it may be displayed on the wall so that everybody can access it.

These stages of the writing process approach are recursive (Czerniewska, 1992; Harris et al. 2003; Giouroukakis & Connolly, 2013; Daffern & Mackenzie, 2015; Rusinovci, 2015; Zhou, 2015; Nordin, 2017) and do not necessarily occur in a rigid sequence. The learner has to engage in different stages in order to successfully produce a good text. All the stages should be practised in shared writing and group writing so that learners are able to follow them when writing independently. These stages show that writing is a process, and not a ‘finish in one day’ activity.

The purpose of modelling writing is to teach learners how to write properly. A teacher might model writing sentences or paragraphs, or the conventions of a specific genre. All of the reviewed studies (Bayat, 2014; Zhou, 2015; Ngubane et al., 2020) indicated that the process approach is appropriate for teaching any type of writing. For example, if the teacher teaches how to write a letter, she might model the writing process, and during shared writing, learners would automatically adopt the process when composing their own texts.

Learners who are exposed to the various stages of the writing process can become good writers. CAPS recommends the process approach to writing. For example, writing processes are introduced to Grade 2 in the second term of the year and in Grade 3 in the third and fourth terms (DBE, 2011).

The literature shows that the process approach is widely used to enhance learners’ writing. For example, Zhou (2015) investigated the influence of the process approach on non-English speaking students’ writing abilities at the University of Sichuan Province in China. Data was collected in two classes. The control class used the product approach to writing, while the teacher introduced the process approach to the experimental group. The findings showed that with the product approach, students' writing abilities did not improve because the approach fostered passivity in the students. On the other hand, the writing abilities of students introduced to the process approach improved because it is a student-centred approach.

Bayat (2014) investigated the effects of the process approach on students’ writing success and levels of anxiety in 2012, arriving at similar results to those of Zhou (2015). The participants were first-year preschool teacher students at Akdeniz University. The findings indicated that the process approach had a significant effect on writing success and levels of anxiety, with the anxiety of the control group higher than that of the experiment group.

In South Africa, Ngubane et al., (2020) investigated writing approaches and teaching strategies used by teachers in selected English first additional language in Further Education and Training (FET) classrooms in the Pinetown district of Durban. They observed writing lessons across five selected schools. All teachers were isiZulu HL speakers and spoke English as a second language. The findings indicated that the teachers in all five schools used three teaching approaches to writing, namely, the process approach, the product approach and the genre approach. The most prevalent was the process approach, which viewed writing as a process comprising the stages of planning, drafting/writing, revising, editing or proofreading, and evaluation. Some of the teachers used the product approach to emphasise the structure or organisation and conventions of the different genres. The findings showed that the teachers mostly used a process approach to writing, which was in line with CAPS. The study concluded that effective development of writing requires collaborative writing activities in the learners' Zone of Proximal Development (ZPD).

The process approach has been criticised for focusing too much on planning and drafting, and for ignoring the linguistic knowledge of grammar and text structure (Badger & White, 2000). Reppen (2002) contends that it ignores the importance of written form, and it takes away power from second language learners. For SL learners, the language conventions can be difficult unless the teacher brings them to the learners' consciousness. The features of the product approach, therefore, help learners when they begin to write certain genres (Reppen, 2002). This implies that the process approach should include the product approach, as it is of importance for learners to acquire a knowledge of grammar and sentence structure when they write, whether their writing is narrative or informational in nature. (Hyon, 1996).

The following section discusses the genre approach to writing, focusing on mediated writing for different genres.

3.8.3 The genre approach

The genre approach became popular in the 1980s (Saputra & Marzulina, 2016) and focuses on the schematic structures of various genres, such as friendly letters, narratives, speeches and invitations (Badger & White, 2000; Saputra & Marzulina, 2016; Ngubane et al., 2020). It is based on a social interactionist view of learning (Harris, McKenzie, Fitzsimmons & Turbill, 2003). The genre approach maintains that writing depends on the social context where it is produced. When learners are learning a new genre, the starting point is the social context, with

the teacher using different model texts to draw attention to their different features (Cope & Kalantzis, 2014; Ngubane et al., 2020). This means that if the teacher introduces a recipe, for instance, she should use different recipes as model texts so that learners may understand the features of the recipe as a text type. The purpose of using the genre approach in teaching writing is to teach the conventions of particular genres of writing. The teacher could provide a clear framework that focuses on both language and context. According to Hyland (2016), the genre approach teaches writing skills explicitly, and the teacher's role is to scaffold learners' learning and creativity (Hyland, 2016).

Hyland (2016) highlights the advantages of the genre-based approach to writing. Learners benefit from the genre approach because they learn the conventions of the various genres (Saputra & Marzulina, 2016). Teachers can use the genre approach to highlight the schematic structures of various genres such as the friendly letter, the narrative, a speech and the invitation card. The genre approach presents learners with the social and cultural contexts of different kinds of writing, which assists learners to write appropriate texts for each context (Lee, 2012).

Nordin (2017) claims that there are similarities between the product and the genre approach, as both view writing as primarily linguistic. Both the product and genre approaches make use of a model text so that learners may see the similarities between texts of the same genre (Nordin, 2017). This implies that if the teacher wants to teach learners how to write an invitation, he or she must expose them to different invitations, so that learners begin to discern the similarities.

In light of the above, it seems that the three writing approaches are complementary. The various stages of the writing process are embedded in the different writing models, since all make use of the different stages of writing, which may also overlap. Wooley (2014) claims that writing is not a single activity, but is a process taking place over several writing sessions. This suggests that it is essential for the teacher to model the writing process to learners in shared writing and group writing, because these activities develop writing skills for later use in individual writing. Griffith, et al. (2008) suggest that teachers organise classrooms so that every aspect of it supports writing, stating that a print-rich classroom supports writing. For example, the writing of a particular genre in which learners work during shared writing and group writing should be displayed on the walls as examples of that genre. Learners would then be able to use these texts as references when writing other texts of the same genre. CAPS recommends the use of the

process approach, the genre approach and the product approach from the FP (DBE, 2011, Ngubane, 2018).

In summary, the genre approach acknowledges the experiential knowledge of learners which they acquire at home before and while they attend school. It validates the social constructivist perspective on learning and writing, which holds that learning occurs through social interaction and leads to intrapersonal understanding. The genre approach can be used in cooperative learning, where the focus is on the writing stages that lead to the production of a good written text. The genre approach is in line with the ideological model, which perceives literacy as a collection of skills from home and school, and acknowledges the role of culture.

The three writing approaches draw attention to various useful writing strategies that may be used to teaching creative writing in Grade 3. They also offer guidance to teachers on how they might incorporate idioms into literacy lessons when teaching writing. For example, when a teacher teaches the writing of a narrative text, she might use a model text containing a few idioms. The learners could read the text during shared reading and discuss the meaning of each idiom. When they compose their own texts, learners could incorporate the idioms into their text, perhaps in the first draft and perhaps only during the revising stage; while editing they might, for instance, replace a sentence with an idiom.

All three approaches to teaching writing are therefore relevant to this study, and should be used effectively to scaffold learners' creative writing. The different models and approaches present an opportunity for teachers to expose learners to different genres, and to use idioms to enrich their oral and written language. In this way, they could accommodate learners' different learning and writing styles and the idioms could be used to enrich their creative writing. Learners could be scaffolded to become independent writers through the teacher's judicious use of all the writing models and approaches.

3.9 SUMMARY

This chapter has discussed the teaching of writing in some detail, demonstrating that writing skills develop in stages, each associated with particular domains. It also highlighted that writing does not occur naturally as do listening and speaking, but is a learned skill that needs practice and teacher scaffolding. The chapter explained the product, the process and the genre approaches of writing, all of which may be used when teaching creative writing. These approaches could be used through shared writing, group guided writing and independent

writing. The writing models could be adopted when teaching and making use of idioms to stimulate Grade 3 learners' imaginations, critical thinking and language use.

The following chapter discusses the theoretical framework that guided this study.



CHAPTER 4: THEORETICAL FRAMEWORK

4.1 INTRODUCTION

Henning, Van Rensburg and Smit (2004:25) state that the role of a theoretical framework is to enable one to theorise about research. A theory is an essential part of research practice (Kawulich, 2016), imparting clarity to the researcher about assumptions and the interconnectedness of various issues related to the topic. A theory differentiates good scholarship from journalism because it carries a point of view (Chang-Ross, 2009).

According to Roberts (2018), empirical data derived from human experiences helps to generate a theory, which the researcher then uses to understand or to explain an observed event or interview (Chang-Ross, 2009). Hence, Kawulich (2016) claims that both theory and methodology guide the researcher in selecting and interacting with participants. Theory also guides decisions about which data should be collected in order to answer the research questions. In addition, a theoretical perspective guides researchers to develop apt research questions, select participants, collect data, analyse data and present data (Kawulich, 2016). This demonstrates that theories play a vital role with regard to how researchers conduct research, and are essential in research practice.

This chapter discusses the theories that underpin this study, namely the Social Constructivist Theory and the Cultural Historical Activity Theory (CHAT).

4.2 THEORETICAL FRAMEWORK

This section focuses on Social Constructivism and Cultural Historical Activity Theory (CHAT) and their relevance to this study. The aim is to understand how Grade 3 learners incorporate isiXhosa idioms into their thinking and make meaning of idioms through their own writing. In other words, the selected theories enabled me to understand how learners construct knowledge in their creative writing.

4.2.1 The Social Constructivist Theory

Amieneh and Asl (2015) and Simina and Hamel (2005) perceive the constructivist theory as a combination of behaviourist and cognitive theories, since it posits that people gain knowledge from their experiences, while Suhendi (2018) asserts that the constructivist theory moves away from the behaviourist theory of learning and emphasises education as an undertaking that is based on cognitive theory. According to Fosnot and Perry (2013), the constructivist theory is

based on the theories of Vygotsky and Piaget. Hence, Phillips (2000) claims that there are two popular constructivists in education, namely Piaget (1950) and Vygotsky (1979).

Constructivist theories focus on how an individual learner constructs knowledge (Bozkurt, 2017). According to Piaget, learning is either intrinsic or extrinsic; his theory focuses on individual and cognitive development (Mooney, 2013). Children construct their own knowledge, but they need to interact with their environment in order to do so (Mooney, 2013). Children are more able to learn and make meaning when they are actively engaged in their own learning. They construct their own knowledge by giving meaning to people, places and things in their world.

New and Cochran (2007) claim that Social Constructivism originated from the constructivist theory of Piaget (1950) and Piaget and Inhelder (1969), and the sociocultural theorist Vygotsky (1979). According to Liu and Chen (2010) and Churcher (2014), Vygotsky is the pioneer of the theory of Social Constructivism. Vygotsky (1978) believed that knowledge construction within the individual takes place as the result of an internal dialogue and social interactions, which integrate social and cognitive development (Mooney, 2013). He emphasised the link between the learning child and his or her social and cultural context (Rao, 2018:26). In addition, Vygotsky (1978) was of the view that language is a cultural tool that enables individuals to share their knowledge, and is a psychological tool for the thinking process (Mercer & Howe, 2012). During social interaction, language is used as an inter-psychological tool for meaning-making (Churcher, 2014; Amineh & Asl, 2015).

The Social Constructivist theory holds that children's understanding of the world is stimulated by the values and beliefs of adults and other children in their lives (Mooney, 2013). Vygotsky, the theory's founder, studied the role of social experience on individual knowledge construction. Social constructivists, therefore, perceive interpersonal interactions as vital tools in the classroom because they develop the individual's cognition (Bozkurt, 2017).

In addition, Beck and Kosnik (2006) assert that Social Constructivist theory is holistic, as it connects all aspects of a person, namely, knowledge, attitudes, emotions, values and actions, recognising the connections between knowledge and culture. Social Constructivism perceives that negative and positive effects on learning could be exerted as a result of both academic knowledge and popular culture. Both could bring awareness, teach or enhance life (Beck & Kosnik, 2006). According to this theory, learning should promote inclusivity and equity. Hirtle

(1996) concurs, stating that a Social Constructivist view of education aims to provide learners with a democratic learning experience. This implies that Social Constructivism theory aligns with the principles of post-apartheid language curricula such as RNCS, NCS and CAPS, all of which recognise that education is a tool to promote social transformation, active and critical learning, inclusivity, environmental and social justice, and the value of indigenous knowledge systems (DoE, 2002; DBE, 2011).

With regard to education, Beck and Kosnik (2006:11) contend that learning is social because it involves direct interactions between a teacher and a learner. There is a need for the teacher to stimulate learning within the learners' current level of understanding, and dialogue is perceived as a vital interaction in order for this to happen.

Social Constructivism theory states that learners compare their understanding of topics with the views of others in order to make meaning, and recognises the role of all members of a community in the construction of knowledge. According to Beck and Kosnik (2006), teachers do not construct knowledge for learners; instead, learners construct their own knowledge by linking new ideas to their existing knowledge. Knowledge is always experience based, and learners develop new interpretations based on their own experience of the world (Beck & Kosnik, 2006:11; Amineh & Asl, 2015; Thomas & Thomas, 2008; Greene, 2017). This implies that Social Constructivist theory acknowledges social interaction and supports mutual meaning-making (Simina & Hamel, 2005). For example, learners might relate new learnings about seasons of the year to their own experiences of activities done and clothes worn at various times of the year. Their everyday experiences help them to develop new knowledge, where, for instance, they might associate winter with rain and umbrellas in the Western Cape, and summer with going to the beach.

The following section discusses the principles of Social Constructivism.

4.2.2 Social Constructivist principles

The key principles of Social Constructivism are (i) multiple realities and multiple perspectives, (ii) collaborative/cooperative learning, (iii) appropriation, (iv) the zone of proximal development (ZPD) and (v) situated learning (Kiraly, 2013).

4.2.2.1 Multiple realities and multiple perspectives

The principle of multiple realities and multiple perspectives states that people learn through interaction, such as when learners share their views and contrast their perspectives with that of other members of the community to which they belong. Simina and Hamel (2005) claim that Social Constructivism emphasises the co-construction of meaning within a social activity where individuals share their understanding. Social interaction leads to discussion and negotiation, and changes individual perspectives through active interaction. This implies that learning is an inter-psychological process and that culture and social change result from the interaction of multiple perspectives.

In addition, the multiple realities and multiple perspectives principle emphasises that teaching should be a mutually beneficial process of sharing perspectives, rather than a transmission of knowledge from teachers (Kiraly, 2013; Simina & Hamel, 2005). This principle demonstrates that an individual does not learn in isolation, but rather in an interactive manner. In the case of teaching writing, the principle supports the use of shared writing, where the teacher models the writing process and where there is sharing of ideas between learners and teacher. The principle sheds light on the value of using discussions and negotiations during writing to enhance learners' understanding. These interactions provides a space to share and contrast different perspectives. The principle supports the idea that social interactions and shared writing, rather than isolated work by the individual, can develop creative and collaborative writers.

4.2.2.2 Collaborative/cooperative learning

The collaborative/co-operative principle holds that learning is a collaborative process. González-Davies and Enríquez-Raído (2016) assert that learning takes place during collaborative interaction. Learning cannot be 'given' by the teacher; rather learners construct their learning by doing something like group work, dialogue, etc. (Dagnew, 2017). Social Constructivism maintains that knowledge is co-constructed in a specific environment, while individual knowledge is the product of knowledge which was co-constructed during collaboration (Churcher, 2014).

Pitchard and Woolard (2010:34) state that according to Social Constructivism, an individual learns to communicate and think. He or she may share and contrast perspectives with other people in his or her community or society at large. Similarly, Amineh and Asl (2015) are of the view that Social Constructivism assumes that growth first occurs at a social level and

subsequently moves to the individual level. Interaction with other people leads to debate, negotiation and growth in each person. For example, when learners work in groups, they simultaneously create meaning for themselves and internalise meaning individually (Kiraly, 2013).

In the teaching of idioms, learners may work in groups to discuss the figurative meaning of each idiom and acquire mutual understanding. The individual members of the group will internalise the knowledge and use it for communicating their ideas orally or in written form. The teacher should manage all the groups so that all members participate equally. In Chapter 3, I mentioned that group guided writing gives the teacher the opportunity to model the writing process in a group. So, the group activity should be learner-centred and the teacher should facilitate learning. The literacy lessons presented in Chapter 6 demonstrate how Grade 3 learners co-constructed the figurative meaning of each idiom.

Social Constructivism allows discovery of knowledge about real-life situations. Learners discover and construct their own understanding of why things are the way they are. According to Kiraly (2013), co-operative learning rejects competition and promotes the sharing of ideas, which leads to mutual understanding. Shared ideas and collaborative meaning making are one of the core values of African society, and exemplify the African ideology of sharing and caring for each other. Hence the isiXhosa idiom '*Isandla sihlamba esinye*' ('one hand washes the other').

Schreiber (2013) asserts that when learners work in groups, they interact with one another and socially negotiate meaning. This understanding leads to individual understanding. The teacher's role is to monitor, coach, guide, advise and provide meaningful experiences for the learners (Doolittle, 1999; Simina & Hamel, 2005). The teacher should encourage students to take control of the learning process. According to Amineh and Asl (2015), teachers should facilitate learning so that learners acquire their own understanding of the content. Doolittle (1999) suggests that when teachers guide learners, their role is to motivate, provide examples, discuss, facilitate and challenge rather than act as the sole channel of knowledge. Therefore group work is essential, from primary school up to university level.

Moreover, Kiraly (2013) asserts that there are five components of group work; positive interdependence, face-to-face interaction, individual accountability, small group skills and

group processes. The success of group work depends on the commitment of the group members to making meaning. In the case of Foundation Phase (Grade 1-3) teaching, groups may be formed according to the learners' literacy abilities, which would require the teacher to design different activities for each group. According to Schreiber and Valle (2013), group work qualifies as cooperative learning. This implies that there is interdependence among group members, and that in groups, learners interact and become accountable to one another. Cooperative learning leads to appropriation, i.e., a mutually constructive process of meaning-making, comprising a dialogue between the individual and his social, cultural and physical environment (Kiraly, 2013).

4.2.2.3 Appropriation

Appropriation as a principle emphasises that learning takes place not only through the traditional transfer of knowledge from teacher to learners, but is an interactive process involving learners. Appropriation of content allows learners to internalise sociocultural knowledge, which then becomes part of intra-personal knowledge. Kiraly (2013) suggests that the teacher should appropriate the learners' perspectives in order to promote a teaching-learning dialogue by re-contextualising and re-inserting the learners into the classroom discourse. The learners' perspectives can be expanded, modified and reorganised. In the case of this study, learners could be engaged in different writing experiences that allow them to incorporate their experiential knowledge into their creative writing. In shared writing, they could take part during editing by considering punctuation, editing their spelling and correctly sequencing ideas in their story.

4.2.2.4 The Zone of Proximal Development (ZPD)

Another Social Constructivist principle is the Zone of Proximal Development (ZPD), which is a window of opportunity created within a specific situation that can facilitate knowledge construction (Kiraly, 2013). It provides opportunity for interaction that is appropriate for a specific situation (Vygotsky, 1994:42). According to the theory of Social Constructivism, a more knowledgeable person, who could be a peer, parent or teacher, should give support to the learner. The ZPD requires the presence of the more knowledgeable person or expert to guide the less knowledgeable person, rather than to transmit knowledge (Vygotsky, 1994:42; Postholm, 2008; Amineh & Asl, 2015; Bozkurt, 2017; Tkachenko & Ardichvili, 2017). For example, during shared writing, group guided writing and independent writing, the teacher is the more knowledgeable person who models writing. He or she can use a model text to scaffold

writing until learners are able to write independently. The teacher may use a model text as a guide for writing a particular genre and support the whole class during group guided writing and independent writing. Support can be reduced when the individual learner has mastered the writing of a particular genre. In other words, support declines when competence in the task increases (Vygotsky, 1994; Kiraly, 2013; Amineh & Asl, 2015). This implies that the ZPD is not a permanent but a temporary window of opportunity in learning. For example, if the child is unable to write sentences, the teacher could make use of concrete materials that will mediate learning, e.g., classroom furniture, acting out stories, pictures from a story which was read in the class, magazines, newspaper, etc. The concrete resources facilitate meaning-making.

Social Constructivism emphasises that sociocultural interaction is crucial because acquiring knowledge cannot be separated from the context where learning takes place (Kiraly, 2013). Schreiber and Valle (2013) claim that the Social Constructivist theory changes the interaction in the classroom from a telling and listening relationship to a complex and interactive relationship. This interaction takes place when the teacher guides learning by asking relevant questions and prompts discovery in order for each child to reach his or her ZPD. The ZPD helps learners to master skills they are unable to complete without the help of a more knowledgeable person such as a peer, teacher or parent. The quality of social interaction is significant because the situation itself is a major factor for determining the boundaries, focus and impact of any given learning opportunity. Vygotsky (1994:47) asserts that the acquisition of knowledge or the learning of any skill is associated with the setting in which learning takes place. The teacher does not provide absolute solutions but signposts the path to learning as learners construct knowledge.

The purpose of the ZPD is to move the learner's knowledge from a low level to a higher level. According to Hammond and Gibbons (2005), in a ZPD the teacher should maintain high expectations of all learners while supporting them through scaffolding to complete the task. ZPD is not fixed, but changes as individuals acquire new knowledge (Yuvita, 2018). While in the ZPD, the learner has some knowledge but the teacher provides support in order to help the learner acquire the expected higher level of skill. The learner's prior knowledge is acknowledged and the scaffolding structure helps to link existing knowledge to new knowledge, so that a complete understanding of new knowledge is attained. Therefore, ZPD is an interactive process which allows the construction of knowledge to occur between the learner

and the teacher. In the ZPD, there is sharing of knowledge in order to close the gap between the known and unknown (Yuvita, 2018).

Scaffolding is a central concept in Social Constructivist thinking. It is a flexible structure that emerges in the ZPD as an ongoing function between the teacher and the learners. It takes the form of assistance given by the teacher to assist learners to complete a task which they would be unable to manage on their own (Vygotsky, 1994: 43; Yuvita, 2018). The teacher assists learners in the collaborative construction of their mental models (Vygotsky, 1994:43). The support is reduced when learners are able to do the task without the teacher's support (Hammond & Gibbons, 2005; Boss & Larmer, 2018). Thus one finds that the Social Constructivist teacher does not simply give students an activity to complete on their own, but gives them the appropriate level of support, reducing it when they are able to work without it. For example, if learners are working in groups, the teacher might move from group to group and provide verbal scaffolds to help the groups overcome particular problems. Therefore, scaffolding is not a permanent structure and is used only when needed (Hammond & Gibbons, 2005). Teachers would not provide scaffolding when the learner is able to master a task on his or her own. Hammond and Gibbons (2005) opine that teachers should appropriately withdraw their support, using it again for a new task. For example, Grade 3 learners might be able to narrate their stories but not yet write them; in this case, the teacher could provide writing frames so that they are assisted to write logically. Once they master writing a narrative story, the teacher should allow them to write without the writing frames. However, the temporary scaffolding structure should be used again when they learn the new skill of writing an informational text (a letter, recipe, invitation, etc.).

In other words, scaffolding should be part of a teacher's toolkit of teaching strategies, since learners need assistance from a more knowledgeable person for all new tasks. The DBE (2011) recommends that Grade 3 learners be able to write a paragraph with eight sentences at the end of term one, so the teacher should plan in advance which scaffolds he or she will use to develop the writing of such a paragraph. When learners learn to write new genres, they need to be scaffolded because each genre has its own structure, tense, purpose and audience. Moreover, the teacher can be proactive and plan her scaffolding, using it when needed (Boss & Larmer, 2018). Yuvita (2018) suggests that scaffolding should be individualised in order to benefit each learner. I support this view because each learner has unique learning needs.

4.2.2.5 Situated learning

The last principle of Social Constructivism is situated learning, which stresses that learning needs to be embedded in an authentic, natural context (Doolittle, 1999; Kiraly, 2013; Vygotsky, 1994:43; González-Davies & Enríquez-Raído, 2016). Knowledge should be presented in an authentic context where it is involved (Doolittle, 1999; González-Davies & Enríquez-Raído, 2016). Situated learning helps in meaning making. For example, when I designed the Grade 3 stories, I considered the context of the townships in which schools A and B were situated. I incorporated relevant idioms that helped learners to guess the figurative meaning of each idiom.

Authenticity is associated with active learning, and does not promote the transmission teaching approach. It regards learning as a process and not the outcome of a process (Kiraly, 2013; Vygotsky, 1994:43). Teachers' experiences cannot be the only truth that has to be assimilated; learners should experience and discover things on their own (Kiraly, 2013). This suggests that learners should be actively involved in their own learning.

4.2.3 The application of Social Constructivism in this study

In the context of this study, Social Constructivism theory is relevant because it acknowledges that learning takes place in a social context for optimum meaning making. I used this theory as a lens to understand the teaching strategies that would be useful for teaching isiXhosa idioms in a learner-centred manner. In other words, I set out to explore how Grade 3 learners constructed their own knowledge and shared it with others for meaning-making, rather than assimilating knowledge of idioms from the teacher. Chapter 6 of this thesis shows how the learners shared and constructed their perspectives about the idiomatic meanings, and how they used that knowledge in their creative writing. The discussion of idioms led to mutual understanding of the idiomatic meaning, which helped learners to integrate idioms effectively in their writing.

When learners participate in discussions and shared writing, they compare and contrast their views with others. All learners have the opportunity to learn the new vocabulary, the structure and the writing conventions together and to use this knowledge in their independent writing tasks. It can be argued that Social Constructivism promotes guesswork and natural thinking. When teachers allow learners to do guesswork, they accommodate the learners' prior knowledge, which helps them in their co-construction of knowledge. Natural thinking allows

learners to think about or reflect on their thinking, i.e., to engage in metacognition. Teachers should ask questions that develop metacognition.

Social Constructivist theory views learning as a continuous process in which learners move from a current level to a higher level. This is done through social interaction that takes place in the ZPD (Amineh & Asl, 2015). Social Constructivism recognises that each learner is unique, and encourages learners to develop their own version of the truth, influenced by their own experiences, background, culture and knowledge. The cognitive skills of the child develop when they interact with their peers, adults and environment. Social Constructivism complements the Vygotskian emphasis on integrating cognitive and social learning. As stated in Chapter 1, the purpose of using idioms in Grade 3 was to enhance learners' writing literacy. Therefore, Social Constructivism enabled me to understand the use of isiXhosa idioms as indigenous knowledge that is used in the learners' environment, and how they may be used to enhance Grade 3 learners' creative writing in isiXhosa.

I also used the Cultural Historical Activity Theory (CHAT) as an intervention and analytical framework in this study. This theory complements Social Constructivism theory with regard to how knowledge is constructed.

The following section discusses CHAT and its significance in this study.

4.3 CULTURAL HISTORICAL ACTIVITY THEORY (CHAT)

The Cultural Historical Activity Theory (CHAT) originated from the ideas of the German philosophers, Kant and Hegel, the writings of Marx and Engels and the works of the cultural historical psychologists, Vygotsky (1978), Leont'ev (1978) and Luria (1976) (Blanton, Simmons & Warner, 2001; Igira & Gregory, 2009; Tkachenko & Ardichvili, 2017). According to Smidt (2013) and Igira and Gregory (2009), the historical psychologists were dissatisfied with the orientations of psychoanalysis and behaviourist theories. Vygotsky (1978) and his colleagues arrived at a new theoretical construct of human consciousness, insisting that it is essentially subjective and shaped by the individual's social and cultural history; in addition, the actions that people take are artefact-mediated and object-oriented. Artefact-oriented is a term that refers to the insight that human actions are mediated by cultural tools; object-oriented refers to opportunities for practical experience (Smidt, 2013). Practical experience is the opportunity given to learners to use their first hand experience which is often mediated by cultural tools such as the language and other physical objects. In the context of this study,

object-oriented construct refers to the use of isiXhosa language as a means of communication or interaction between the teachers and the learners, and among the learners themselves.

CHAT is a psychological theory that began in Russia in the 1920s and is based on the work of its founder, Vygotsky (Engeström, 2001; Engeström, 2005; Masters, 2009; Smidt, 2013; Wilson, 2014; Barahona, 2016; Tkachenko & Ardichvili, 2017; Bailey et al., 2019; Postholm, 2019).

Vygotsky's colleague and disciple Alexe Leont'ev (1978, 1981) further developed CHAT in 1981 (Engeström, 2005; Wilson, 2014; Bailey et al., 2019). It was developed again by Engeström, (1987, 2001) (Tkachenko & Ardichvili, 2017). Essentially, CHAT sheds new light on how human consciousness is developed, and the role of mediation tools such as language and physical artefacts.

Foot (2014) states that CHAT offers an explanation for people's behaviour as based on their cultural values and resources. The historical aspect is evident in the fact that people's culture is embedded in their history. For example, isiXhosa folklore such as idioms were developed long ago and their creation was influenced by their context, time and place. So, according to CHAT, folklore is a cultural artefact embedded in the history of an ethnic group. Foot (2014) reiterates the basic assumption of CHAT that what people do is influenced by their historical and cultural background. The theory is a conceptual framework for understanding and describing human activity (Foot, 2014). In other words, it is the interrelationship between the people's thoughts and feelings which is controlled by the mind, and what people do (activity) in practice (Blanton, et al., 2001).

Postholm (2019) claims that when the researcher uses CHAT as a framework, the intention is to produce new action-oriented knowledge. CHAT is appropriate when the purpose of research is not to test a hypotheses; it is most useful as an intervention methodology that promotes a positive change in practice through a participatory and collaborative design (Postholm, 2019:12).

In relation to education, Igira and Gregory (2009) claim that CHAT does not understand learning as an independent process which takes place inside a subject's head; rather, the tools that mediate learning are the products of a particular culture. For example, the isiXhosa idioms

are not individualistic perspectives but carry ethnic group beliefs and values. The following section discusses the specific features of CHAT.

4.3.1 CHAT features

According to Philpott (2014:47) and Postholm (2019), CHAT proposes three levels for what people do, namely, activity, actions and operations.

4.3.1.1 CHAT activity

According to Bailey et al. (2019), CHAT is a flexible theoretical framework that helps the researcher when he/she interprets data from complex activity systems. 'Activity' is what people do, shaped by history and culture, and situated in a particular context (Gretschel, Ramugondo & Galvaan, 2015). Philpott (2014) asserts that activities are not individualistic but collective in nature, and are shaped and determined by a whole community. Tatnal and Jones (2009) affirm that activity brings change to the structure of an environment. Cultural tools are used, such as language and physical objects, which mediate learning. In the school context, the learners' home language is their cultural tool and is the best resource for accessing knowledge, both at school and beyond.

In this study, the purpose of the activity was to enhance the creative writing literacies of Grade 3 learners through the teaching of isiXhosa idioms, with the overall purpose of changing or enriching the Grade 3 learners' knowledge.

Vygotsky's Social Constructivism theory and CHAT both contend that learning occurs first at the social level (inter-mental level) and is then internalised (intra-mental level). People are active in their learning process and language is a vital mediating artefact (Postholm, 2019). This indicates that CHAT's perspective of learning is aligned with the Social Constructivist view. Both theories hold that learners construct new knowledge in a social context by interacting with others and constructing their perspectives with others for intra-personal understanding. According to CHAT, language is a vital mediating cultural artefact, helping individuals when they participate in their learning process at school and beyond the classroom. Both theories acknowledge the social context as vital for supporting learning.

The key principle of CHAT is that awareness develops when an individual is actively engaged in a social structure. The activity in which the individual participates incorporates the use of

tools such as language to produce artefacts that lead to socially valued outcomes. An understanding of CHAT helps the researcher to explore and comprehend the social interactions in diverse cultures and in various contexts (Igira & Gregory, 2009).

Fenwick, Edwards and Sawchuk (2015) assert that CHAT regards learning and human development as embedded in active, living, dependent, contradictory and material relationships. This means that learning occurs in collaborative social interactions where individuals depend on each other, but contradictions also occur within and between members. CHAT shapes approaches to constructivist teaching and learning, since it perceives learning as active participation using cultural tools such as language and physical objects. Creative writing is a mediated activity that involves several steps of active participation and the use of language as a cultural tool.

Furthermore, like the Social Constructivist theory, the core concept of CHAT is the Zone of Proximal Development (ZPD) (Igira & Gregory, 2009). According to Yamagata-Lynch (2010), the ZPD in CHAT is a conceptual tool for understanding the complexities involved in human activity while individuals engage in meaning-making processes and interact with the environment. The ZPD focuses on the psychological functions of the child that are not yet fully developed but will emerge at a particular moment (Kozulin, 2003). ZPD introduces an appropriate process for supported performance. It helps to understand the difference between the levels of actual performance and the learning potential of the child. Therefore, ZPD is the support process that enables one to focus on the development of the psychological functions of the child, occurring during social interactions when the more knowledgeable person provides support. This implies that cultural tools are used as scaffolding resources to develop higher learning abilities in learners. In both the Social Constructivist theory and CHAT, learning is mediated in an interactive process and tools are used so that learners reach their ZPD. Writing models, for example, are a way for a teacher to provide support until learners are able to write creatively without the support.

In addition, Nussbaumer (2012) claims that CHAT is a descriptive tool relevant for qualitative research because it is concerned with a description of activity. Gretschel, et al. (2015) concur, stating that CHAT is a descriptive theory for describing people's activities. This implies that CHAT is an appropriate theory for a qualitative research study where the aim is to explore and understand how history and culture influence people's social interactions. It is appropriate in

this study as I have followed a qualitative approach to collect data. Details of this approach are provided in the following chapter.

The section below describes the goal-directed actions of CHAT.

4.3.1.2 Goal-directed actions

Postholm (2019) asserts that the second feature of CHAT is goal-directed actions. Actions are goal-oriented processes that translate activity into reality (Yan & Yang, 2019). The goal-oriented activity makes use of physical and psychological tools as mediators. For example, the goal directed action of this study was to explore how isiXhosa idioms could enhance creative writing. The motive was to improve the writing literacies of Grade 3 isiXhosa speaking learners, so I designed isiXhosa stories and integrated idioms into them. The motive was to explore which resources and teaching strategies would be most effective for teaching idioms in Grade 3.

4.3.1.3 CHAT operations

The third feature of CHAT is mediation of the action as people use their cultural tools (Postholm, 2019). Actions are always operationalised by mediation tools (Yan & Yang, 2019). The mediating artefacts contribute to forming and creating the activity in a special way. Tools are used in an activity to mediate the relationship between the subject and the objects. These tools help the subjects when they want to accomplish something (Gretschel et. al, 2015).

Likewise, Yamagata-Lynch (2010) claims that human activity is a process that involves artefacts that act as technical tools available in the process, and signs that act as psychological tools available in the social environment. The psychological tools include values, beliefs and language (Blanton, et al., 2001). The mediating tools include artefacts, social others and prior knowledge, all of which contribute to the subject's mediated experiences within the activity (Yamagata-Lynch, 2010:18).

This implies that the teacher can use mediating tools to support the writing literacies of learners, with pictures, books and objects in the classroom used as references for writing. The pictures stimulate thinking, analysis and interpretation of knowledge. The teacher can use pictures as visual texts and books as model texts for demonstrating writing conventions and text structure.

According to Mooney (2013), Piaget claimed that children learn and make meaning better by giving meaning to objects in their world.

Allen, Karanasios and Slavova (2011) concur that 'tools' refers to instruments that mediate and control people's activities, and may be physical or abstract. Physical tools mediate object-oriented activity while abstract tools mediate social interaction, with both needed for the transformation process. The scholar, too, uses tools (collected data) in order to understand human behaviour. An activity that takes place in a particular context is mediated by the tools of cultural and historical theories, beliefs and practices (Agira & Gregory, 2009).

In relation to the above, Sannino, Daniels and Gutierrez (2009) affirm that CHAT perceives context as both incorporated in activity and a tool to mediate activity. Therefore, CHAT is a theory that helps researchers to understand people's activities as strongly influenced by their culture, history and context. CHAT understands culture, history and context as mediation tools that support individuals psychologically in their personal and collective meaning making. Psychological tools are symbolic artefacts such as signs, symbols and text. Each culture has its own psychological tools. This implies that tools are useful and appropriate in particular situations (Kozulin, 2003).

CHAT's particularly powerful contribution to our understanding of human behaviour is that it brings culture and history into the process of learning or development (Yew-Jim, 2011). In other words, CHAT transcends the dualism between collective culture and history, on the one hand, and individual learning, on the other. In bringing the two together, it creates a sound foundation for understanding children's literacy development.

In addition, Yew-Jim (2011) draws attention to two aspects of interest according to CHAT; the psychological framework and mediating tools. The psychological framework considers cognition and development as inseparable from other human beings and artefacts. The individuals' consciousness is brought to bear when the individual is engaged in their day-to-day activities (Yew-Jim, 2011). This insight corroborates Piaget's cognitive development theory and the constructivist theory which posit that children construct their own knowledge by giving meaning to people, places and things in their world. It implies that learners' creative writing awareness is developed when they are engaged in everyday writing activities.

The mediating tools include prior knowledge that influences one's experiences and learning within an activity (Yamagata-Lynch, 2010:18; Smidt, 2013). In the teaching of writing, for example, the teacher could use a variety of mediating tools such as the language (verbal and non-verbal), pictures and books.

Furthermore, Engeström (2005) asserts that the individual cannot be understood without his or her cultural means. Society, for its part, cannot be understood without the agency of individuals who are the producers of the cultural objects. This implies that individuals and culture are interdependent, as are individual agencies. Individuals depend on their culture in order to make meaning of their environment, and society's values and beliefs depend on individual agency, so that there is a state of continuous, reciprocal interaction between the two elements. All social interactions are shaped by the culture and the history of individuals.

According to Blanton, et al. (2001), in the school context the mediating tools are books, computers, instructional strategies, telecommunication and multimedia. They recommend that when teachers plan a lesson, they include both physical and psychological tools.

In this study, the physical tools were charts displaying stories, sentence strips with idioms and their figurative meaning, and pictures representing the literal and figurative meanings of idioms. The psychological tools were the isiXhosa language, which mediated communication during literacy learning, the idioms, the learners' thinking and the learners' experiential knowledge. The subjects were the Grade 3 teachers and learners and the object was the goal of transforming the Grade 3 learners' creative writing skills. IsiXhosa idioms were used as abstract historical and cultural tools for transforming the creative writing literacies of Grade 3 learners.

Certain principles are fundamental to an understanding of CHAT; these are discussed below.

4.3.2 CHAT principles

CHAT is underpinned by five principles (Blanton, et al., 2001). The first principle is that human behaviour is social in origin. According to Vygotsky, all higher order functions, learning and problem solving first occur on the social or interpersonal plane, and then later on the intrapersonal plane (Blanton, et al., 2001). The community's cultural and historical perspectives, co-constructed by the members of the community, stimulate individual behaviour. The socially constructed norms of accepted behaviour become a resource that

guides each member of the community to become a responsible citizen. According to Blanton, et al., (2001) the meanings of objects, ways of acting, values and beliefs must be accessible to all community members so that people can make personal connections with them and interpret them correctly. For this study, the two schools formed the immediate community and influenced the learners' behaviour and knowledge construction. Their different experiences may be seen in their written activities, discussed in Chapter 6 of this thesis.

The second principle is that activity is mediated through tools (Blanton, et l., 2001). Teaching and learning resources act as tools that mediate learning. Concrete materials are essential for Foundation Phase learners, as in the school context, the activity is the interaction of teacher and learners during lessons. Concrete materials help learners to learn with comprehension. For this study, it was important to develop literacy resources so that learners would be able to comprehend idioms and use them in their creative writing, since the idioms were not commonly used in literacy lessons.

The third principle is that of the centrality of communication in activity. Thought is completed and conveyed through culturally shared words, which individuals use when responding to themselves and others (Blanton, et al., 2001). Language plays a crucial role as a mediating tool during activity. Oral language and writing are common communication activities. These skills were developed in this study using isiXhosa idioms to increase the learners' vocabulary.

The fourth principle is the meaning that a community ascribes to its values, beliefs and normative expectations (Blanton, et al., 2001). IsiXhosa idioms, for example, comprise values, beliefs and normative expectations of African society, such as, for example, the notion of 'ubuntu'. Ubuntu as a concept is part of African indigenous knowledge and is culturally shared and highly valued, since it guides how people should interact and care for each other.

The fifth principle is that learning and development are incorporated into communities of practice. The activities of the community of practice take place in social relationships (Blanton, et al., 2001). A learner's prior knowledge comprises society's beliefs and values and plays a crucial role in learning development. In the context of this study, this principle implies that learners' education requires that indigenous knowledge be integrated into the curriculum. Therefore, it was appropriate to implement an intervention that incorporated isiXhosa idioms that are used in the community of practice. Idioms are metaphysical cultural tools.

The above principles show how CHAT promotes knowledge construction through the use of culture and history as mediating tools. They highlight the role of the community and the collaborative nature of knowledge construction. The cultural beliefs, values and expectations of each individual are socially constructed and become tools that guide action; they are not products of individual perspectives.

CHAT, which is central to our modern understanding of how individuals function in relation to culture and history, developed in stages, which may be viewed as ‘generations’ in its evolution. Each is discussed below.

4.3.3 The three generations of CHAT

CHAT developed in stages, with each stage building upon the other (Nussbaumer, 2012; Igira & Gregory, 2009:46; Postholm, 2014). Understanding the three stages or generations imparts a deeper understanding of how human activities have come to be understood in the real-world context (Yan & Yang, 2019).

The first generation of the theory focused on mediation, the second on individuals in collective activity and the third on multiple interacting activity systems (Igira & Gregory, 2009). The CHAT generations are discussed in order to understand which tools would be most useful for teaching isiXhosa idioms to support the creative writing activity.

4.3.3.1 The first generation of CHAT

The first generation of CHAT stressed the concept of mediation. This generation is based on Vygotsky (1978), who claimed that all human activity, including learning, is mediated by historically and culturally specific tools or artefacts (Engeström, 2001; Igira & Gregory, 2009:46; Beatty & Feldman, 2012; Postholm, 2014; Parker, 2015; Postholm & Vennebo, 2019). According to Beatty and Feldman (2012), mediating artefacts can be tools such as a hammer, computer, various cultural artefacts or language. For the purpose of this study, the isiXhosa language and idioms as part of indigenous knowledge played a crucial role as cultural communication mediating artefacts. Social interactions play a crucial role, too, since they are shaped by history and culture. The first generation is used for understanding individual behaviour when cultural tools are used to transform an object. Agira (2009:46) shows the subject-object-tool relationship in the forms of Vygotsky’s well known triad, which demonstrates that the relationship between the individual (the subject) and an object (a problem

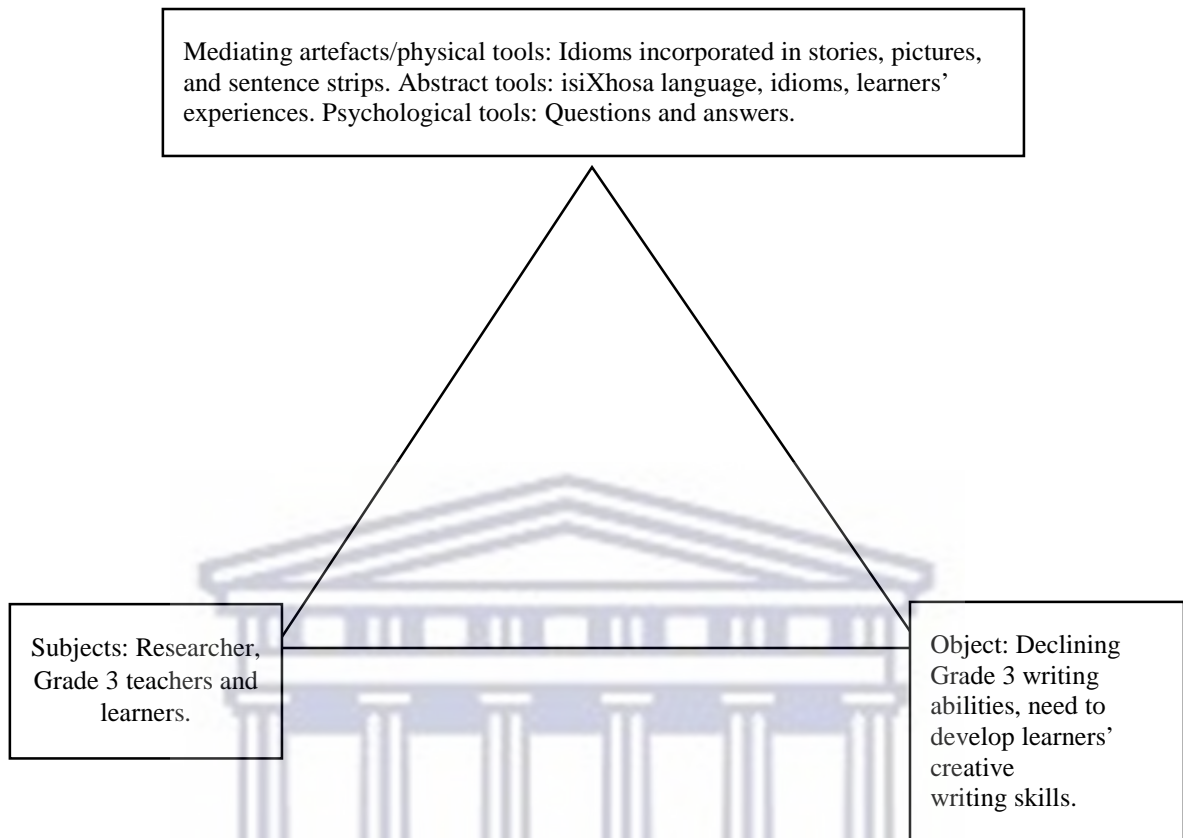
requiring action) is not direct, but is mediated through a mediating artifact or tool, with each component affecting the other and the whole. See Figure 1.

Figure 1: Vygotsky's model of mediated learning

Source: Engeström (2001:134)

Tatnall and Jones (2009) claim that the CHAT triangle provides a lens for evaluating interactions in society. Figure 1 shows that the tools connect the subject and the object (Smidt, 2013). The subjects are the individuals or groups in the community who participate in an activity as mediated by tools (Masters, 2009; Yamagata-Lynch, 2010; Nussbaumer, 2012; Smidt, 2013; Gretschel et. al, 2015; Yan & Yang, 2019). The object is the problem that gives the subject the reason to participate in activity, and tools could be physical or psychological artefacts (Nussbaumer, 2012; Yan & Yang, 2019). The interaction of these three components was exemplified in this study when I (as subject) interacted with teachers and learners (also subjects) in order to transform the object (the decline in Grade 3 learners' writing), using physical, abstract and psychological tools, as shown in Figure 2.

Figure: 2 The first generation of CHAT in relation to this study



The mediated connection between the subject and the object is not necessarily physical (Igira & Gregory, 2009) but may be a set of ideas as shaped by the culture and history of a particular ethnic group. The isiXhosa idioms are literacy tools that are not physical but their ideas mediate human behaviour because history and culture are embedded in them. In this study, to support the creative writing of Grade 3 learners, the teachers used isiXhosa idioms as mediating tools to increase learners' vocabulary. Then learners used their idiomatic knowledge by incorporating idioms in their writing.

Igira and Gregory (2009) elaborate on the first generation of CHAT by explaining how individuals interact with artefacts, tools and others in society. Through these elements, the individual finds new meaning in their world (Yamagata-Lynch, 2010), with the tools mediating between the mind and the material world (Barahona, 2016). The interactions between the individuals and their world help the individual to make meaning of the world, a process in which the individual may modify and create new activities that lead to the transformation of artefacts, tools and people in their surroundings (Yamagata-Lynch, 2010).

This generation of CHAT aligns with the insights of the Social Constructivist theory of learning, in that all members of the community are viewed as actively involved in knowledge construction. The mediating tools are not fixed, but change according to time and place. For example, idioms are indigenous knowledge tools that may be modified. In this study, the learners interacted with each other and the teacher during reading, writing and discussions about isiXhosa idioms. Their idiomatic knowledge was then developed.

Yew-Jim (2011) claims that researchers should identify the object of the activity that prompts people to take certain actions. There is always a motive or a problem to which efforts are oriented.

For this study, I identified a problem: That the literacy crisis is partly due to the decline in creative writing teaching in schools (object). I took an action by exploring how isiXhosa idioms could be used to transform the writing literacies of Grade 3 learners (the motive). I (subject) designed the isiXhosa teaching materials (mediating tools) and the teachers (subject) used them in their literacy lessons to support creative writing. According to Yew-Jim (2011), the interaction between activity and the object is essential, and one cannot exist without the other.

The first generation of CHAT was criticised because its unit of analysis was almost exclusively the individual (Engeström, 2001, Engestrom, 2005; Postholm & Vennebo, 2019). Its limitations led to the creation of the second generation of CHAT.

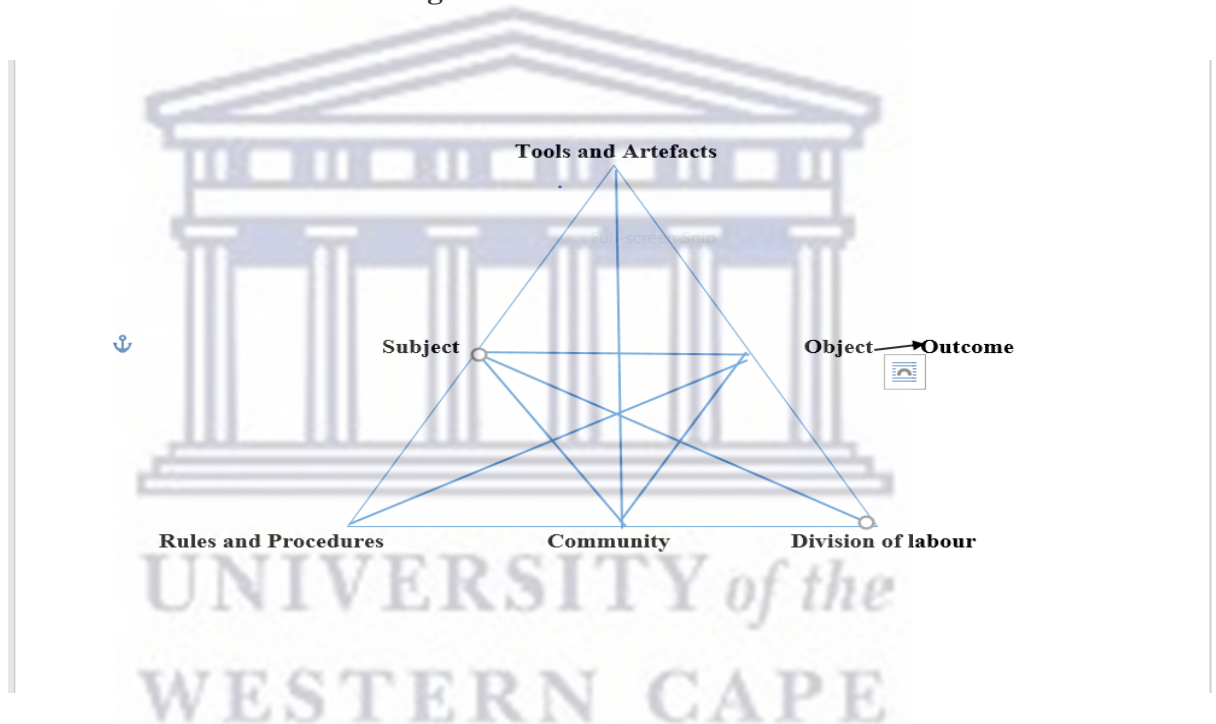
4.3.3.2 The second generation of CHAT

Nussbaumer (2012) states that the second generation of CHAT takes into account the inter-relatedness of the individual and the community, history and context, and the interaction of the situation and the activity. The second generation of CHAT is based on Leont'ev's work, but was developed by Engeström (1987), who took the view that individual actions are embedded in an overarching, collective activity system that includes subject, object and a community engaged in a collective activity (Beatty & Feldman, 2012; Smidt, 2013; Parker, 2015; Barahona, 2016; Tkachenko & Ardichvili, 2017). Thus the focus shifted from the actions of the individual to the broader, collective activity, often undertaken by social groups. Leont'ev differentiated between activity, action and operation, employing Marx's concept of labour in his concept of object-oriented activity (Igira & Gregory, 2009; Tkachenko & Ardichvili, 2017; Yan & Yang, 2019). Leont'ev developed Vygotsky's triangle, adding the elements of

community, rules and division of labour to the understanding of how societies function (Nussbaumer, 2012). Both the individual actions and the collective activity can be seen in the structure of the activity (Igira & Gregory, 2009).

Leont'ev separated what an individual does on his or her own from what people do when they are together (Igira & Gregory, 2009; Smidt, 2013). Leont'ev believed that people's actions make sense when they are viewed as part of a group's overall goals and activity, where there is division of labour. The diagram below shows the structure of the second generation of CHAT.

Figure 3: The structure of the second generation of CHAT



Source: Engeström (2001:135).

The subject could be a scholar and the object could be an understanding of human behaviour. According to Nussbaumer (2012:38), a subject is the person or group working to achieve an object leading to an outcome. Instruments, rules, community and division of labour mediate or reciprocally influence the achievement of the object and the outcome. Nussbaumer (2012: 38) explains the concepts as follows:

- The subject refers to who does the work.
- The object refers to what problem is being worked on and why.
- Rules refers to what supports or constrains the work.

- Community refers to who else is involved in the work.
- Outcomes refer to the end to which all the activity is directed.

With regard to this study, CHAT provides an explanation of the teaching and learning process, and explains the role of teacher and learners as a collective activity involving an object; that is, in this case, to improve Grade 3s' creative writing. This involves several steps which take place before writing, during writing and after writing. These processes occur in shared writing, whereby learners share their ideas while the teacher acts as a scribe. In this case, their home language and the incorporation of the idioms act as cultural tools, enabling them to co-construct knowledge. These cultural and historical tools are essential for transforming the literacy skills of learners. Moreover, the cultural artefacts carry shared community values which are incorporated in the school curriculum, which is an intervention method designed to support the writing literacies of Grade 3 learners.

Figure 4 represents the second generation of CHAT as it applies to this study.

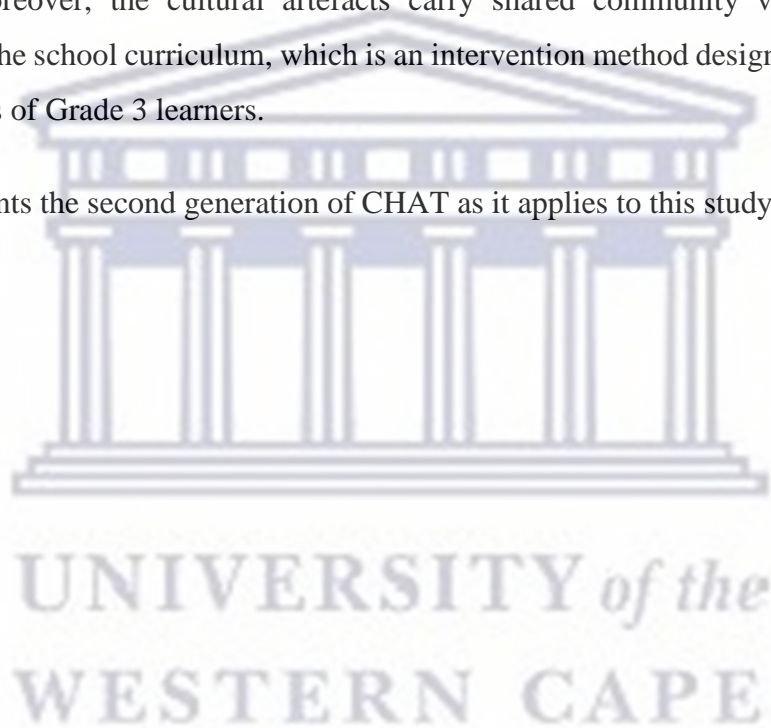
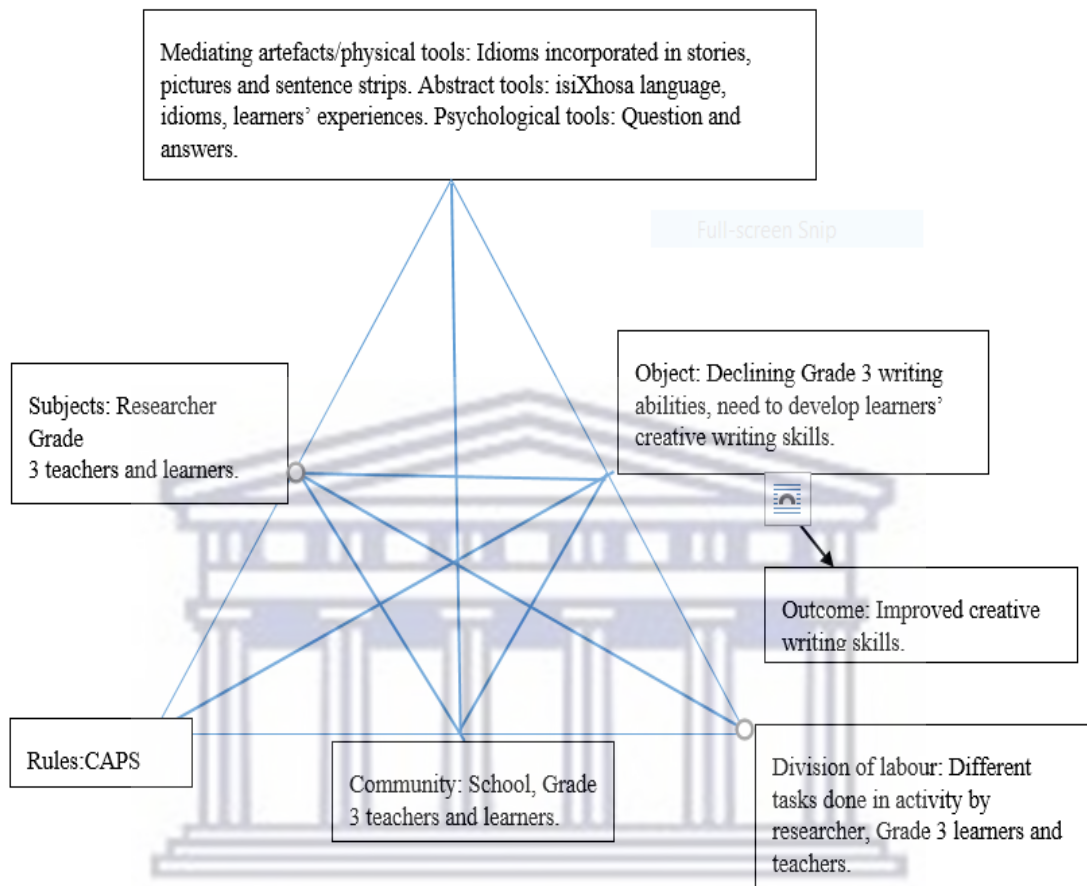


Figure: 4 The second generation of CHAT in relation to this study



Source: Author

According to Yew-Jim (2011), the mediating tools comprise rules, community and division of labour, all dialectically linked. These tools permit the subject to transform the object to produce an outcome.

Both explicit and implicit rules shape the behaviour of individuals in a community (Beatty & Feldman, 2012). In the school context, the school policies state clearly the accepted behaviour for both teachers and learners. For the purpose of this study, I used the Curriculum Assessment Policy Statement (CAPS) as a guide, since it gives clear rules of what should be taught, and what the learner is expected to do at the end of each grade.

The community involves all stakeholders who are involved in transforming the object (Bailey et al., 2019). The division of labour refers to the division of tasks between members of the community, and the vertical division of power and status (Beatty & Feldman, 2012). In this study, the division of labour was that I designed the teaching materials and the teachers used the materials in their literacy lessons. The Grade 3 learners were taught the idioms and used them in creative writing.

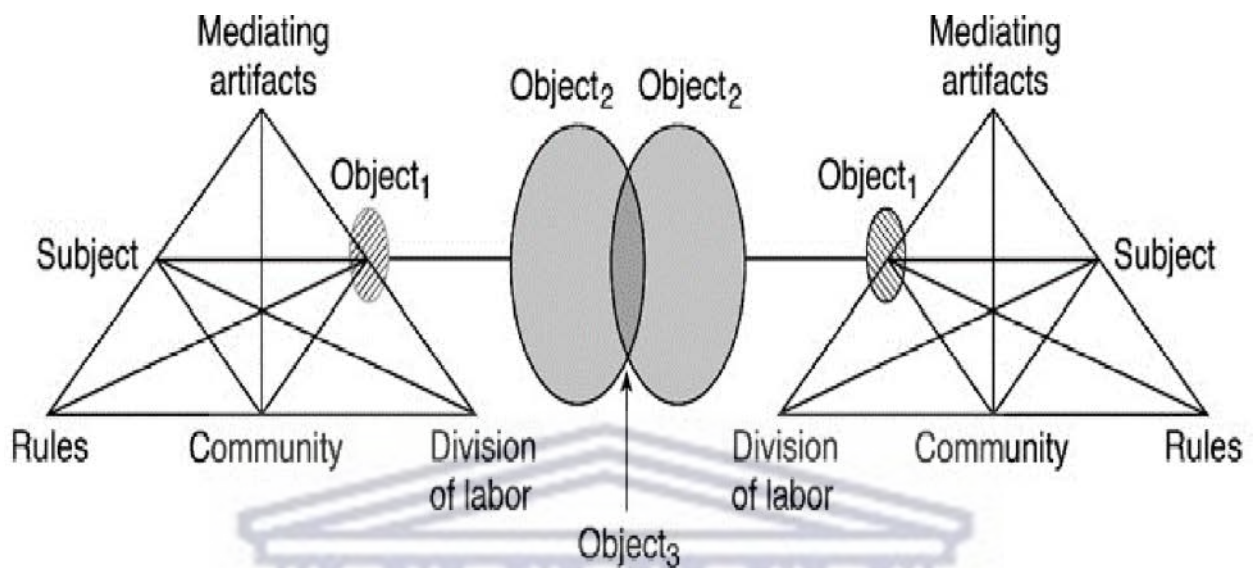
The third generation of CHAT focused on multiple activity systems.

4.3.3.3 The third generation of CHAT

Engeström (1987) extended Leont'ev's (1978) work (Beatty & Feldman, 2012; Tkachenko & Ardichvili, 2017; Yan & Yang, 2019) as the third generation of CHAT. Engeström (1987) introduced the element of multiple communities and networks of interactive systems (Tkachenko & Ardichvili, 2017). Yan and Yang, (2019) assert that Engeström extended the Vygotsky-Leont'ev model by adding the institutional components of community, rules and division of labour to a much broader scope of activity, that is, activity systems that are themselves composed of multiple activity systems. In other words, the third generation focuses on multiple interacting activities and the boundary crossing that takes place between them. It moves from the single activity to the interaction of two or more activity systems (Philpott, 2014; Tkachenko & Ardichvili, 2017; Bailey et al., 2019).

Engeström (1996) proposed the third generation of CHAT in order to understand the dialogue, multiple perspectives and networks of interacting activity systems (Yan & Yang, 2019). Igira and Gregory (2009) concur that it goes beyond a single activity to the plurality of different activities that mutually interact to create networks and collaborations between activities (Engeström, 2005). It includes networks to deal with tensions and contradictions that encourage collective learning through change (Nussbaumer, 2012; Yan & Yang, 2019). Figure 5 illustrates this interconnectedness of multiple activity systems.

Figure 5 : The structure of the third generation of CHAT



Source: Engeström 2001:136

Yew-Jim (2011) claims that CHAT is a practical intervention methodology. Figure 5 demonstrates how the intervention methodology influences each component of CHAT and increases the horizon for action and learning in organisations such as schools and the workplace. Generations two and three of CHAT emphasise collective activity (Nussbaumer, 2012). Furthermore, Ellis, Edwards and Smagorinsky (2010:184) claim that the third generation of CHAT explains how multiple agencies work together and form new meaning through interactions and negotiations. These multiple perspectives create multiple units of analysis rather than a single unit.

According to CHAT, individuals learn when they are actively involved in the construction of meaning (Yan & Yang, 2019). The interrelatedness of the group and the individual helps both parties to develop their individual and collective perspectives. As a result of this interrelatedness, individuals may change the way they think and behave in future situations (Master, 2009).

In light of the above discussion, the third generation of CHAT was not applicable to this study. The principles of the first and second generations of CHAT were most evident in this study, as is clearly shown in Figures 2 and 4. However, it should be noted that the emphasis on indigenous knowledge and the value of a learner-centred approach were not developed in

isolation in the South African context, but form part of a global move toward a more open and inclusive educational, political and economic system. In this respect, the South African educational system is influenced by multiple activity systems of other countries.

Following the second generation of CHAT, the object of this study in both schools was to develop the creative writing skills of Grade 3 isiXhosa-speaking learners by making use of idioms as cultural and mediation tools. The two Grade 3 teachers incorporated idioms in their literacy lessons and learners participated through reading and class discussions. The focus was on the whole class or group of learners, exemplifying CHAT's emphasis on the role of the collective in shaping the thinking of the individual, and vice versa. The value of the whole class or group teaching strategy, and the use of abstract and physical objects to mediate learning, is supported by the theory, which lent weight to the approach and activities undertaken in this study.

CHAT was used as an intervention framework in order to demonstrate how isiXhosa idioms could be effectively used to enhance creative writing. According to Yew-Jim (2011), an investigation based on CHAT can address some of the major shortcomings or gaps in educational change research. CHAT does not only contribute to existing knowledge but also opens fresh perspectives on improving classroom theory and practice. For example, the use of isiXhosa idioms is an under-researched area and it was pertinent to explore it. Therefore, the research results of this study could be used to refine or extend CHAT, or possibly demonstrate its particular use in the primary school classroom.

4.4 THE SIGNIFICANCE OF SOCIAL CONSTRUCTIVISM AND CHAT

This study adopted Social Constructivism theory and CHAT because both theories recognise the significance of the learner's prior knowledge. These theories acknowledge experiential knowledge which plays such a critical role in assisting learners to acquire new knowledge and construct new understanding. The theories recognise the role of the learner's active engagement in learning and constructing their own understanding of knowledge. Both theories encourage the strategy of cooperative learning, mediation and use of the ZPD. Both Social Constructivism and CHAT assert that learning takes place in a social context and should be learner-centred, while taking cognisance of the culture and history of the individual learner. Both recognise the role of the environment in the construction of meaning.

Both these theories emphasise the concept of mediation, and show how learning takes place when it is scaffolded through the use of learning tools. CHAT draws attention to the fact that learning is mediated by physical and psychological tools, while Social Constructivism sheds light on the sociocultural tools. In the context of this study, the sociocultural tools include the isiXhosa language which was used as medium of instruction, and the isiXhosa idioms that carry the cultural norms and values.

Moreover, both Social Constructivism and CHAT recognise that the community's cultural values and beliefs are essential components of knowledge, helping with both group and individual meaning-making. An understanding of both these theories raises the researcher's awareness of the sociocultural interactions that shape knowledge, values and individual actions. CHAT explains how social activities use cultural and historical artefact as tools to mediate learning. Both Social Constructivism and CHAT acknowledge the centrality of the ZPD for transformational learning, with mediating tools used for supporting learners so that there is mutual understanding in the community or school.

However, these two theories have differences. Social Constructivism shows how mutual understanding is constructed and it focuses on the construction of knowledge while CHAT intensifies the role of cultural and historical knowledge as mediating tools in a collective activity. CHAT is used by researchers who want to transform the situation through collaboration and participation (Postholm, 2019), while Social Constructivism can be used to observe how knowledge is socially constructed.

It was crucial to use the lenses of both Social Constructivism and CHAT as learning theories to guide the development of learners' isiXhosa and their use of idioms in their creative writing, since together the theories add weight to the role and value of the collective or community in shaping the individual. The theories led to an understanding of the idioms as mediating tools in learning to promote authentic learning and mediate the relationship between the individual and the culture. Both theories, of course, promoted collaboration between the researcher and the teachers, and among the learners. They also encouraged the co-construction of knowledge by learners, who were influenced by their own experiences and their sociocultural environments. Therefore, both theories were crucial for understanding interaction and meaning-making during the learning process.

4.5 SUMMARY

This chapter has focused on the theoretical frameworks used in the study, that is, Social Constructivism theory and Cultural Historical Activity Theory, or CHAT. It discussed the principles of Social Constructivism and how they support teaching and learning, especially with regard to enhancing learners' writing proficiency in isiXhosa. It provided an in-depth discussion of the CHAT features and principles, and how they informed this study, showing the significance of both for this study.

The following chapter discusses the research methodology.



CHAPTER 5: RESEARCH METHODOLOGY

5.1 INTRODUCTION

The purpose of this chapter is to provide a detailed account of how this study was conducted, i.e., the methodology employed. According to Combes (2001:52), a research methodology is concerned with the nature of knowledge, and how knowledge is constructed. Clough and Nutbrown (2012:25) use the analogy of a recipe, with the methodology providing a motive for the use of a particular 'recipe', and data collection methods acting as the ingredients of research. Methodology explains what exists, how and why it exists (Clough & Nutbrown, 2012:25). Furthermore, planning a research methodology helps the researchers to decide which methods will be most appropriate to answer the research questions and how they will be used to obtain the best results (Mill & Birks, 2014). Essentially, the research methodology is a plan that demonstrates how the research will proceed (Leavy, 2014). In order to conduct a study, a researcher has to plan in advance which methods will best be able to yield facts and insights that answer the research questions. In this chapter, I discuss the research approach, paradigm, design, sampling and data collection methods used in this study. I also explain how validity, reliability and research ethics were observed in this study.

As a starting point, I describe the research approach that underpins my study.

5.2 RESEARCH APPROACH

According to O'Reilly and Kiyimba (2015), a research methodology is designed to guide researchers to explore social life and human behaviour. It is a systemic way for discovering knowledge, and makes use of inductive and deductive reasoning (Kilan, 2013). It aids the researcher to gain knowledge about the world (Denzin & Lincoln, 2017).

This research study took a qualitative approach. According to Given (2015), qualitative research is relevant in disciplines such as Sociology, Education, Social Work, Information Science, Anthropology, Geography and History. It is interdisciplinary in nature, with researchers in various disciplines sometimes collaborating in qualitative research. It is a non-numerical way of understanding social reality, and yields insights into concepts, opinions and experiences. It is crucial in all disciplines (Leavy, 2014). The qualitative approach was appropriate in this study since the aim was to explore and understand how a knowledge of

idioms is constructed in a natural setting. It enabled me to discover in-depth information about the teachers' perspectives on the use of isiXhosa idioms to enhance Grade 3 learners' creative writing, as is stated in Chapter 1 of this thesis.

According to Henning, Van Rensburg and Smit (2004:3), the main aim of qualitative research is to gain depth rather than quantity of understanding. Qualitative research focuses on researching people's perspectives, behaviour, experiences and beliefs (Given, 2015). In addition, qualitative research is inductive research, since theory is generated from data collected by the researcher. Creswell (2007) and Creswell (2013) assert that qualitative research is inductive because it is not grounded in theory or the researcher's perspectives, and does not test an existing theory. It begins with questions, and the purpose is to explore a particular phenomenon (Given, 2008; Creswell & Poth, 2018). Qualitative research helps the researcher to learn and understand what people do and think, and to gain their perspectives in an authentic context.

According to Merriam (2019), context shapes qualitative research as the researcher tries to understand a phenomenon from the participants' perspectives in a particular context.

In addition, qualitative research is not rigid, but allows for changes in the research questions and data collection methods as research progresses. For example, in this study, I initially planned to focus on creative writing only, but after I had observed the creative writing lessons, I decided to design a test to investigate the learners' knowledge and understanding of isiXhosa idioms, which would be of use in creative writing. My focus therefore narrowed slightly, but remained relevant to the initial goal.

Yin (2011) states that qualitative research has five features. Firstly, it is a study that focuses on people's lives and is empirical because it examines phenomena in the real world. Secondly, it represents people's perspectives about real-world circumstances. In order to understand how people think, the researcher explores people's perspective of their situations. Thirdly, qualitative research contributes insights into existing and emerging knowledge. Fourthly, qualitative research helps to explain or justify why people behave in a certain way. Lastly, qualitative research uses multiple sources of evidence rather than relying on a single source. Hence, qualitative research uses interviews, observations and document analysis as means of data collection.

All five features of qualitative research guided this study. The study was prompted by a literacy crisis in South Africa, and had a specific goal; that of examining to what extent the inclusion of idioms in the Grade 3 HL curriculum improved learners' creative writing. The researcher undertook direct observations to observe the literacy lessons in two Western Cape primary schools. The study was empirical because it was based on actual experiences of people, i.e., the teachers and learners, rather than on a theory or belief. It was conducted in a natural, real-world setting, i.e., not a laboratory, but two Grade 3 classrooms. The data was collected by means of different methods, namely, semi-structured interviews, participant observations and document analysis, which entailed examining and analysing learners' written work before, during and after the isiXhosa idioms were incorporated into the literacy lessons. The two Grade 3 teachers I interviewed presented their perspectives about the use of isiXhosa idioms for creative writing. This information helped me to analyse and justify how and why isiXhosa idioms could be used to enhance Grade 3 learners' creative writing skills.

The qualitative approach is relevant to the study as the information I sought was non-numerical and sought to uncover individuals' understanding of their social reality in all its depth and breadth. It involved first-hand observation of teachers and learners as they interacted in isiXhosa literacy lessons. I observed how isiXhosa idioms were used as a resource to enhance the creative writing skills of Grade 3 learners in two schools in the Western Cape Province where isiXhosa was used as a medium of instruction.

5.3 RESEARCH PARADIGM

All research practices are guided by a research paradigm. Both qualitative and quantitative research is guided by a set of beliefs which are called a paradigm (Creswell, 2007; Killam, 2013; O'Reilly & Kiyimba, 2015; Creswell & Poth, 2018). This view is supported by Wills (2007:8), who claims that 'a paradigm is a comprehensive belief system, worldview, or a framework that guides research and practice in the field'. The beliefs are grounded on a common set of assumptions, concepts, values and practices (John & Christensen, 2012). This means that a paradigm refers to beliefs that guide a researcher's practices in the field.

Furthermore, Denzin and Lincoln (2017) assert that paradigms are human actions that comprise axiology, ontology, epistemology and methodology. Axiology refers to the research ethics that guide the researcher to be a moral person while conducting a study (Denzin & Lincoln, 2017). It helps the researcher to reflect on life (O'Reilly & Kiyimba, 2015). In addition, axiology is

perceived as valuable and ethical for researchers because it prescribes acceptable behaviour (Killam, 2013). Therefore, it is vital for the researcher to consider axiology throughout the research process. In this study, I followed the research axiology throughout the process to ensure that my practices did not harm the participants in any way. The ethical clearance section will explain the process of ensuring axiology in terms of ethical clearance, data gathering and data presentation.

In contrast, ontology is the initial point for all research projects (O'Reilly & Kiyimba, 2015; Naidoo, 2019). Ontology essentially deals with the nature of reality and people in the world (Willis, Jost & Nilikanta, 2007). Given (2015) and Killam (2013) are of the view that ontology is a realistic framework that enables the researcher to investigate their own perspective about reality. Killam (2013) claims that ontology refers to what the researcher believes constitutes reality. According to O'Reilly and Kiyimba (2015), social science perceives ontology as formed by realism and relativism. Realism refers to the idea that reality does not depend on the individual's beliefs and understanding of it, but exists independently of our perceptions (O'Reilly & Kiyimba, 2015), while relativism takes a somewhat opposite view, holding that reality is always mediated through the mind of the individual, who imparts to it a socially constructed meaning. Relativism acknowledges multiple realities which are socially constructed (Yin, 2014). It is for this reason that I conducted classroom observations and interviews in order to understand the different perspectives of the Grade 3 teachers with regard to the use of idioms to enhance learners' writing. I used different schools rather than depending on the data collected from one research site. The teachers' perspectives in schools A and B depended on their views and experiences on the use of idioms. In a nutshell, I was influenced by both realism and relativism in the design of my study. I had to understand the participants' social environment and experiences, and how these factors influenced the participants as they made meaning of their own context. Hence I used different methods of data collection which are discussed in one of the sections below.

Epistemology refers to the theory of knowledge (O'Reilly & Kiyimba, 2015) and poses questions about what people know about the world (Killam, 2013; Given, 2015; Denzin & Lincoln, 2017). In other words, it considers how knowledge is acquired and investigates the nature of knowledge (Burton & Bartlett, 2009; Killam, 2013), and how the researcher interacts with participants to produce knowledge (O'Reilly & Kiyimba, 2015). In this study, I was

guided by the research questions stated in Chapter 1 to investigate how teachers used idioms to mediate learners' creative writing, and the impact of idioms on learners' creative writing.

Authors have different views on research paradigms. Denzin and Lincoln (2017) refer to positivism, post-positivism, critical theory, constructivism and participatory action research as paradigm frameworks. Bassey (2002) asserts that there are three paradigms for educational research, namely positivist research, interpretive research and action research.

This study followed an interpretive research paradigm. The goal of the interpretive paradigm is to discover how participants view reality as influenced by their own backgrounds and experiences (Thanh & Thanh, 2015). The core belief of an interpretive paradigm is that reality is not universal but is socially constructed. The interpretive researcher seeks to acquire insights and in-depth information about how others perceive the world (Thanh & Thanh, 2015).

Furthermore, interpretive researchers strive to discover how people construct meaning in their natural setting (Gill, 2014; Thanh & Thanh, 2015). The interpretive researcher explores the world by understanding individual interpretations of the world. According to Bassey (2002:38), an interpretive paradigm is often used in qualitative research and ethnography studies. Interpretive research often uses participant observation (Bassey, 2002; Thanh & Thanh, 2015) as a data collection method.

Thus this study adopted a qualitative approach to conduct an exploratory case study through the lens of an interpretive paradigm. I was a participant observer, since I designed the teaching and learning materials for the isiXhosa literacy lessons that incorporated idioms and observed the teachers' and learners' use of them. The isiXhosa idioms were used in two Grade 3 classrooms in order to reveal how learners constructed metaphorical meaning and used this knowledge in their creative writing. Since an interpretive researcher prefers a naturalistic data collection method, the two Grade 3 classrooms were the natural settings for observing how meaning was socially constructed by learners. In this study isiXhosa idioms were incorporated in literacy lessons and the teachers shared their perspectives on how the idioms could be used to improve Grade 3 learners' creative writing. The interpretive paradigm was pertinent, since I wanted to explore how learners constructed meaning through the use of idioms, how they used them in creative writing and what the teachers' perspectives were on the use of idioms for literacy development.

5.4 RESEARCH DESIGN

A research design is described as a logical research plan that helps the researcher to maintain coherence in his/her study and to use relevant data collection methods in order to answer the research questions (Yin, 1994; Swartz, De la Rey, Duncan & Townsend, 2008). Yin (2016) claims that a research design forms a link between the research questions, data collection and data analysis in order to arrive at the research findings. It should clearly indicate what units of analysis will be accessed to provide accurate information that is relevant to the research topic (Yin, 1994).

Qualitative research makes use of a variety of research designs, including case study, ethnography, grounded theory and action research (Yin, 2009; Yin, 2016:84). In some cases the design is not specified in advance, and is open to change during the course of the study (Henning et al., 2004:3).

In this study, I did not teach the two Grade 3 classes, but observed the two teachers on how they used the idioms that I had developed. In other words, I was a participant observer in the literacy lessons that were taught by the two teachers, with the emphasis on observer. I spent one hour a day over a period of six months observing classes. Therefore, this study followed an exploratory multiple-case-study design in that it allowed me, the researcher, to conduct a qualitative empirical study and to collect data through participant observations, interviews and documents analysis.

A research design should clearly indicate what units of analysis will be accessed to provide accurate information that is relevant to the research topic (Yin, 1994). According to Merriam (1998), a researcher who uses the case study design seeks insights, discovery and interpretation rather than confirmation of a hypotheses. Case study research focuses on interpreting a particular phenomenon (Merriam, 1998; Bouck, 2008). As indicated earlier, this study followed an interpretive research paradigm which does not confirm hypothesis or a theory, but seeks to understand and interpret how isiXhosa idioms could be used to enhance creative writing. For the above reasons, a case study design was selected as an appropriate design for this study.

A case study is appropriate for individual research because it provides the opportunity for studying a problem in depth (Bell, 1999:10; Bell, 2005:10). The researcher does not rely on a

large population but can use a small number to get in-depth information about the case (Burton, Brundrett & Jones, 2008:80).

There are three kinds of case studies; exploratory case study, descriptive case and explanatory case study (Zainal, 2007; 2009:7-8; Yin 2014:10; Yin 2017). An exploratory case study is used to find out more about an explored area. The exploratory researcher seeks to make discoveries rather than to passively carry out his/her daily research. The researcher is flexible when he/she looks for data and is open-minded about where to find the data (Stebbins, 2001). According to Yin (2017), an exploratory case study researcher investigates a phenomenon that is under researched. In the case of this study, I identified a gap in the use of isiXhosa idioms in terms of an explicit pedagogy that guides their teaching, and how they could be used as resources that could potentially enhance literacy development in learners, as indicated in Chapter 1. Moreover, there are no existing studies that focus on isiXhosa idioms for literacy development in the Foundation Phase. For this reason I considered the exploratory case study design as the most appropriate, as it would allow me to explore the topic freely and arrive at new insights into the cognitive value of teaching idioms in isiXhosa literacy.

A descriptive case study describes a phenomenon which occurs within the data in question while an explanatory case study closely scrutinises the data in order to explain the phenomenon (Zainal, 2007).

Yin (2014:18) also points out that case studies may be single or multiple in nature. Multiple case studies are appropriate if the researcher wishes to study more than one example of a phenomenon, or more than one case (Merriam, 1998; Zainal, 2007). They require the researcher to spend more time in the field and to use more resources than a single case study (Yin, 2014:57). Two case studies allow the researcher to compare the situation and strengthen the research findings (Gray, 2004; Yin, 2014:64).

According to Bouck (2008) and Corbett-Whiter (2013:11), a case study may use a variety of data collection methods, such as observations, interviews, data analysis and reflective research. The researcher may use two or more collection tools in order to triangulate data. Case study data can be collected repeatedly during a relatively short time (Corbett-Whiter, 2013).

The aim of this exploratory case study was to gain insight into how Grade 3 teachers approached the teaching of creative writing and whether they made use of idioms to enhance

Grade 3 learners' literacy. As it was conducted in two schools, I followed the multiple case study design. In both schools, I used three data collection tools; classroom observations, interviews and data analysis. The data for this study was collected over a period of almost six months, from 26 January 2019 to 14 June 2019, during which period I negotiated the most suitable days for classroom observations with the teachers. In school A, I collected data for two days, per week, Tuesdays and Wednesdays, while in school B, I observed on Wednesdays and Thursdays. From 8h00 to 9h00 in Wednesdays I was at school B, and from 10h30 to 11h30 I was at school A.

In the following section I focus on how the sample for the study was chosen.

5.5 SAMPLING

A sample is a representative section of a population (Mason, 2017). It represents certain characteristics such as age, gender, ethnicity or class. Sampling is the process of selecting individuals from a larger population. There are two major sampling methods; probability and non-probability sampling (Burton, et al., 2009; Trochini, Donnelly & Arora, 2015).

Check and Schutt (2012) assert that the probability method of selection allows the researcher to know in advance how probable it is that any member of the population would be selected. Trochini, et al. (2015) and Check and Schutt (2012) claim that the sample must be representative of the population from which it was drawn. Probability sampling relies on random or chance selection, so that all members of the population have an equal chance of being selected (Check & Schutt, 2012; Trochini, et al., 2015). Random sampling is often appropriate for quantitative research in order to support empirical generalisations (Schreiber, 2018).

Non-probability sampling does not allow the researcher to know in advance the probability of any member being selected (Check & Schutt, 2012). Random sampling is not used in non-probability sampling (Trochini, et al., 2015). Non-probability sampling involves a small sample and is predominantly used in qualitative studies, often for selecting members of focus groups and in case studies. The selection may be based on the researcher's experience, judgement and access to potential participants. The researcher uses certain criteria to select participants and the members of the sample should meet the criteria (Trochini, et al., 2015).

According to Trochini, et al. (2015) non-probability sampling may be of two types, namely accidental or convenience sampling, and purposive sampling. For convenience sampling, a sample may be selected on the street when a researcher conducts interviews to get quick responses. This sampling method is often criticised because it does not take into account the aim of the study and the criterion of rich information (Schreiber, 2018).

With purposive sampling, the researcher bears in mind the purpose of the study and all its ethical issues. Purposive sampling allows the researcher to use his judgement when selecting participants in relation to traits, and to take advantage of personal or professional contacts to select participants. Purposive sampling may lead to selecting participants based on age, gender, culture, race, or any other criterion (Butler-Kisber, 2018:24). Qualitative researchers use purposive sample because it generally yields data that is information rich, thus strengthening the validity of the findings (Emmel, 2013). The intention is to obtain answers to the research questions (Schreiber, 2018).

The research questions of this study helped me to decide which sampling methods would be most appropriate. I decided on a form of non-probability sampling, that is, both purposive and convenience sampling, which would give me rich information on how isiXhosa idioms could be used to enhance Grade 3 learners' writing. Purposive sampling allowed me to collect data that addressed the aims of the study in terms of the teachers' beliefs and the pedagogical strategies they used to incorporate isiXhosa idioms in their literacy lessons.

In convenience sampling the researcher chooses participants who are easy to reach (Burton, et al, 2009; Yin, 2011; Schreiber, 2018). My sampling had an element of convenience sampling in that I needed to select schools that would be easy to reach, and where the teachers would be willing to participate in my study. The Western Cape Education Department (WCED) and the principals of the two schools granted me permission to conduct research in their schools. The learners' parents also agreed that I could observe literacy teaching and learning in their children's classrooms. Details of the teachers' and parents' consent and permission letters are discussed under ethics in this chapter.

5.6 SELECTION OF PARTICIPANTS

Fron and Ravid (2013) claim that research participants should have relevant experience regarding the topic of the study and should be able to contribute to the understanding of the research. The participants of this study were two Grade 3 teachers who were selected from

Schools A and B. In school A there were three Grade 3 classes but only one teacher volunteered to participate in the study. In school B there were four Grade 3 teachers and one teacher participated voluntarily. Given the case study design I used, I wanted to work with one teacher in each school so that I could gain an in-depth understanding of the isiXhosa literacy practices in each class. The two teachers were both females who spoke isiXhosa as their home language. The medium of instruction in the Foundation Phase in both schools was isiXhosa, so the two selected schools were appropriate for the purpose of my study. Table 3 provides biographical information of the teachers who participated in the study:

Table 3: The Grade 3 teachers

School	Gender	Age	Home Language	Designation	Highest qualification	Teaching experience
A	Female MN	49	IsiXhosa	Assistant Teacher	Higher Diploma in Education (HDE)	21 years in total 2 years in teaching Grade 3
B	Female ZN	50	IsiXhosa	Assistant Teacher	Bachelor of Technology (B.Tech)	24 years in total 12 years in teaching Grade 3

I have used letters for the schools (A and B) and initials for the teachers (MN and ZN) to protect their identities, with MN being the school A teacher and ZN being the school B teacher. The two teachers were trained in the OBE curriculum. ZN started teaching in 1995 and MN in 1998. Both teachers were over forty five years of age in 2019, and had been teaching for more than two decades. Both teachers had taught Grade 1 for five years. ZN also taught Grade 2 for seven years and Grade 3 for twelve years. MN had taught Mathematics in Grade 5 for fourteen years and Grade 3 for two years. This indicates that both teachers had sufficient experience of teaching in the Foundation Phase and had played a part in implementing the post-apartheid curricula, from OBE to CAPS. I observed the two teachers' literacy lessons and interviewed them, as discussed under the section on data collection.

The Grade 3 learners were also involved in the study. There were 21 girls and 22 boys in the Grade 3 class in School A. In School B there were 17 girls and 21 boys in the Grade 3 class. They were all isiXhosa home-language speakers, and they were also taught all the FP subjects (Literacy, Mathematics and Lifeskills) in their home language. I observed them when they were taught literacy lessons by their teachers. I also examined and analysed their written work to determine whether they could use idioms meaningfully in their creative writing. A detailed account of how I analysed their work is provided in section 5.8 below.

5.7 RESEARCH SITES

This study was conducted in the Western Cape (WC) Province of South Africa. The three dominant languages in the Western Cape are Afrikaans, English and IsiXhosa. This study was conducted in two under-privileged African schools where isiXhosa was used as the medium of instruction in the FP. These schools are situated in townships where isiXhosa is the dominant language.

According to Bisschoff and Mestry (2009), in South Africa, where poverty levels are high, school fees are a challenge and many schools have been designated no-fee schools. The South African Schools Act (SASA) created a provision for a school fees exemption policy (Republic of South Africa, 1996d). This policy is laid out in the Department of Education Regulations and the Education Laws Amendment Act of 2005, and makes provision for no-fee schools (Republic of South Africa, 1996d). Schools that fall under quintiles 1 and 2 are declared no-fee schools. The no-fee school policy applies from Grade 1 to Grade 12 (Mestry, 2014).

In 2008 there were 405 no-fee schools in the Western Cape (Department of Education, 2007a). The South African SASA Act no 84 of 1996 states that schools that charge school fees are believed to be in Quintiles 4 and 5. Most of these schools are located in former white suburbs.

Even before apartheid, Western Cape residents were segregated according to their race. For example, in 1901, African workers were moved to a segregated location at Ndabeni. Thereafter, in 1927, Africans were relocated to a new township known as Langa. Head (2017) claims that Nyanga was established as a further settlement when Langa township became overcrowded.

School A is situated in Nyanga, one of the old black townships in Cape Town, established in 1946. Nyanga is in the Cape Flats, sixteen kilometres south of Bellville, Goodwood and Parow, about 25 kilometres from Cape Town (Head, 2017) and close to Cape Town International

Airport. It is a disadvantaged area. Head (2017) claims that since 1948, Nyanga has hosted some of the poorest citizens. It is also a high risk area, with annual crime statistics showing that Nyanga police station leads all others in South Africa for reported murder, rape, attempted murder, assault and common robbery (SA News, 2017). The learners in School A live in this high crime area and most of them walk to school.

School A was established in 1959 and is a quintile 2 school. In 2019, the total number of learners in this school was 942. There were 24 teachers, five support staff and two volunteers in this school during the data collection period. Twelve teachers taught the FP, with three teaching Grade 3. Each grade in the FP had three teachers, all female, and the school principal was also female. There were 127 Grade 3 learners and the teacher-learner ratio was 1:42.

The school is surrounded by formal and informal settlements and it is surrounded by a fence. A caretaker sits in a small room next to the gate, which is always closed, with the caretaker opening it for teachers, learners and visitors. The caretaker also keeps the keys to all the classrooms, unlocking them in the mornings. The school has a feeding scheme that provides two meals per day to the learners.

School B is situated in Khayelitsha, a township for black Africans built in 1983/1984 and situated even further from the city centre than Nyanga, being 40 kilometres from Cape Town. According to McDonald (2019), Khayelitsha is one of the poorest neighbourhoods in the Cape Town area. It was created by the apartheid government in order to facilitate greater control over the impoverished black community by grouping them together. McDonald (2019) claims that poverty is an issue in Khayelitsha, where 70% of the residents live in informal settlements. Crime and unemployment are high, and the school is rated as quintile 2.

School B was established in 1993 before the advent of democracy. The total number of learners was 1174 in 2019, in Grades R to 7. There were 29 teachers and five support staff. Fifteen teachers taught FP teachers, with four teaching Grade 3. Three taught Grade R and four taught Grades 1, 2 and 3 during the data collection period. The school had a lower teacher-learner ratio in Grade 3 (1:38) than in school A. As in school A, all the FP teachers were females, as was the principal.

School B is also fenced, and the school principal and secretary's offices are not far from the gate so they are able to view people entering and leaving the school. Both the school principal

and the caretaker have the gate keys. The school is surrounded by formal and informal settlements. The majority of learners walk to school and benefit from a school feeding scheme, receiving porridge in the morning and a full meal at lunch.

I selected these schools because the language of instruction in the FP was isiXhosa. Both teachers and learners spoke isiXhosa as their home language. I was familiar with both schools because I had implemented a literacy intervention programme in both in 2018. I was more familiar with the area of school B because I was a resident in the area for 12 years. Therefore, both research sites were convenient for collecting data as isiXhosa was used as a language of instruction in Grade 3 and it was the home language of the parents, teachers and learners.

5.8 DATA COLLECTION METHODS

Qualitative research consists of a variety of data collection methods, namely, in-depth interviews, direct observations and written documents, items on questionnaires, personal diaries and programme records (Patton, 1987; Ary, Jacobs & Sorensen, 2009). Interviews and observations are primary sources of data in qualitative research (Merriam, 2009).

In this study, data was collected after the baseline assessment in the fourth week of schooling until the end of the second term. In South Africa, baseline assessments in the Foundation Phase are carried out in the first 15 days of schooling in Grades 1 and 2, and the first ten days in Grade 3. For this study, observations began on 30 January 2019 and ended on 14 June 2019.

I used three data collection methods; in-depth interviews, participant observations in literacy lessons, and an analysis of learners' work.

Data collection occurred in three phases, which together comprised classroom observations, interviews and document analysis. In the following sections I have provided an explanation of how each data collection phase was conducted.

5.8.1 Phase 1: Preliminary observations and interviews

In Phase 1 of data collection I was informed by the Grade 3 baseline assessment results, and wanted to gain more insight into how teachers taught creative writing, since ANA reports showed that Grade 3 learners struggled to write creative texts. First I observed the literacy lessons of the two teachers in order to understand whether they made use of folklore, specifically idioms, to enhance learners' creative writing skills. In the two observed lessons,

none of the teachers made reference to folklore nor idioms as a means of enriching the learners' language or vocabulary. I also investigated the teachers' views, beliefs and understanding of the value of idioms in enriching learners' language and literacy development. For this, I conducted a short interview with each of the teachers to determine how they understood the value of idioms in the teaching and learning of literacy, with special reference to creative writing in the FP.

Secondly, I assessed the Grade 3 learners' knowledge and understanding of isiXhosa idioms. I set a test which required learners to use idioms in sentences to determine whether they could grasp the meaning of the idioms. The idioms were in the form of pictures, where learners had to translate the pictures into idioms and write meaningful sentences. The same test was written by schools A and B learners. I marked the test with the two teachers. The learners showed a lack of knowledge and understanding of the idioms depicted in the pictures, and could not use them appropriately in their writing.

Thereafter, I discussed with the teachers how we could incorporate idioms into the literacy lessons to enhance learners' creative writing abilities. We gave learners homework that required them to ask their parents about idioms, and get a few examples and their meaning. The learners did the homework and I noticed that some of them wrote the same idioms and proverbs in both schools. A summary of all the idioms and proverbs is given in Appendix T. This gave me an idea about the background knowledge of the parents; I noticed that they did not differentiate between idioms and proverbs. In order to maintain the consistency and validity of my research, I used the same idioms in both schools to develop teaching and learning resources in the form of pictures and stories, as presented in the following chapter.

In a nutshell, Phase 1 data collection comprised making preliminary observations, conducting interviews and analysing the learners' creative writing in relation to idioms. In this phase I identified gaps that enabled me to develop materials that were used by teachers in Phase 2.

5.8.2 Phase 2: Lesson observations

Observations are a common research method in many types of qualitative research such as case studies, ethnographies and qualitative action research, as discussed in section 5.4 above. According to Yin (2014), case studies are often conducted in the real world, with the researcher using direct observation. Moreover, observations are naturalistic and enquiry based, since they take place in a natural setting where the participants normally interact (Merriam, 2009;

McKerman, 2013). The natural setting of this study was the Grade 3 classrooms in both schools. When researchers observe, they have the opportunity to take notes about every action and reaction that is important for the construction of the study (McNiff, 1988). McKerman (2013) points out that during observation, the researcher also records non-verbal behaviour, such as facial expressions and body movements.

Silverman (2013) asserts that observations could validate data collected from interviews. Merriam (2009) states that the purpose of observations is to triangulate the emerging findings from interviews and documents. Observational data presents first-hand encounters with the phenomenon, while interviews are only second-hand accounts of the phenomenon (Koshy, 2005; Koshy, 2010). Information gleaned from observations equips the researcher with additional information about the topic being studied (McNiff, 1988), helping to capture all aspects of the topic under study (Koshy, 2010).

In this study, classroom observations occurred in the second phase of data collection, after I had designed new materials for the teachers to use in the classroom, which included additional idioms, each illustrated with a picture. I also incorporated each idiom into three stories that I created, as presented in Chapter 6. Appendix R shows all the idioms that were incorporated in the stories that I created for the learners.

In this phase, the two teachers, MN and ZN, made use of the stories with idioms to teach creative writing, which forms part of the literacy curriculum in the FP. I spent time in schools A and B observing how the teachers made use of the idioms to support learners' writing. I did not participate in the teaching of idioms, and did not influence the teachers on what pedagogical approaches and strategies to use in their interactions with the learners.

I observed fifteen literacy lessons in school A, and twelve in school B. I wanted to observe the same number of observations but was dependent on the teachers' availability. Occasionally there were limitations beyond my control, and I had to consider the research ethic of voluntary participation. If the teacher's schedule was busy, I would leave the school without having observed the literacy lesson, which explains why fewer observations were carried out in school B than in school A. With the permission of the teachers, I took video recordings of all the lessons I observed.

I prepared a checklist before observing the lessons, so that I could focus on specific aspects of each lesson, such as the introduction, lesson content and assessment strategies, and how the learners responded to each. I ticked the checklist and reviewed the recorded video to validate whether the checklist information was correct. As the teachers presented their lessons, I recorded them with a video camera.

During observations, the researcher is required to write detailed field notes so that readers gain an overall picture of the data collection scenarios. Field notes should be highly descriptive, with descriptions of the participants, their activities and behaviour, and the setting (Meriam, 2009:151). The field notes I took provided guidance for data analysis.

Observations may take the form of participant observation or non-participant observation. According to Yin (2014:117), participant observations are pertinent for case study research. Here the researcher is actively involved in what is happening in the context (McNiff, 1988:80; Yin, 2014) and becomes a member of the group (McKerman, 2013:61). The participant observer should decide beforehand what to observe, how the observations will be recorded and what the relationship will be between the participant observer and the observed (Cargan, 2007). In addition, the observer takes part in some activities and also observes what is taking place around him/her as he or she participates (Coombes, 2001:40; Yin, 2009:111). The participant observer gets an opportunity to observe changes over time rather than making only once-off observations (Bell, 2005:185). Cargan (2007) affirms that participant observation allows the researcher to continue collecting data and analysis while participating.

In this study I was a participant observer, as I participated in the design of learning materials and thereafter observed how they were used by the teachers. I also assisted with marking the learners' work in Phases 1 and 3, as discussed in the following section. My involvement with the teachers and learners enabled me to understand the teaching and learning activities, and the impact of the idioms on learners' writing. I was able to see the changes in both the teachers' and learners' literacy practices, and how the inclusion of idioms influenced learners' creative writing. I was able to do a preliminary analysis of the data while I was still in the field.

I focused on literacy lessons that incorporated isiXhosa idioms and had the opportunity to obtain in-depth information on how the idioms were used and understood. During this process, I discovered information which I was not previously aware of, e.g., I noticed that the language and literacy outcomes were inseparable, in that they were developed simultaneously during the

literacy lessons. Learners read stories with isiXhosa idioms (reading), they answered questions about idiomatic meaning and various comprehension questions about the story (listening and speaking), and they incorporated idioms in their writing (writing). The interrelationship of language outcomes is reported in detail in the next chapter.

It was important to have an objective record of classroom practice, and for this purpose, video recordings were invaluable. McNiff, et al. (1996:104) claim that videotaped recordings capture the non-verbal and the verbal messages communicated in the setting. The videotape enables the researcher to revisit actions and conversations for both verbal and non-verbal information (Butler-Kisber, 2018). On the other hand, some participants might be intimidated by audiotape (Koshy, 2010).

For the purpose of this study, I video recorded the literacy lessons, capturing all the interactions during the literacy lessons. This helped me to validate my fieldnotes. Before I recorded the lessons, the teachers and the parents of the learners in both schools signed a consent form which explained clearly the purpose of the video recording. At the beginning of each lesson I reminded the teachers about the purpose of recording. I informed them that all the recorded information would be confidential, and that I would not share it with colleagues or the public.

In short, Phase 2 of my study entailed an extensive observation of literacy lessons in both schools. The teachers used the materials that I had developed to incorporate idioms in their literacy lessons and to enhance learners' creative writing, while I observed. I assisted with the marking of the learners' written assessments. At the end of this phase, I interviewed the teachers, as discussed in the next section.

5.8.3 Phase 3: Teacher interviews and document analysis

The third phase of data collection focussed on the second round of interviews with the Grade 3 teachers, and an analysis of the learners' written work. Below I provide an explanation of the interviews and how they were used for the purpose of this study.

5.8.3.1 Interviews

Interviews are used in different disciplines with the aim of getting in-depth information about the participants' perspectives about the researched phenomenon. Burton, Brundrett and Jones (2011) assert that interviews are useful for educational research. The main aim of interviews is

to gather rich and useful information (Koshy, 2010:8). According to Yin (2014), interviews are the most important source of data in case study research. Furthermore, Travers (2001:3) is of the view that interviews are the quickest way to get information about different peoples' perspectives on a particular concern. Patton (1987:7) describes interview data as direct quotations from interviewees about their understandings, views, feelings and knowledge.

According to Bell (2010: 161), interviews give the researcher the opportunity to probe responses and to investigate motives and feelings, which will never be revealed a questionnaire. Strauss and Corbin (1998) and Henning et al. (2004) assert that interview data helps the researcher find out what individuals think, feel and do.

Leavy (2014) is of the view that qualitative research comprises in-depth interviews, semi-structured interviews and focus group interviews. According to Epler (2019), an exploratory case study often uses one-on-one interviews and focus group interviews. Interviews take place between the researcher and one or more participants (Henning et al. 2004; 52).

For this exploratory study, interviews were conducted in order to obtain the teachers' perspectives on the use of idioms to enhance learner's creative writing skills. I interviewed each teacher twice at different times, i.e., at the beginning of data collection period, before idioms were incorporated in the literacy lessons, in Phase 1, and after the idioms were explicitly taught or incorporated in the literacy lessons, in Phase 3. I conducted the second interview after my lesson observations in order to find out about the teachers' perspectives of how isiXhosa idioms could be used to mediate learning, and to understand the teaching strategies they used to incorporate the idioms in the teaching of creative writing. I interviewed them in different settings and times because they were in two different schools.

Before I conducted the interviews, I compiled a schedule of questions, which were both closed and open ended. Then I arranged a date and setting with each teacher, ensuring that the arrangement was convenient for her. At the start of the interviews, I read and explained the written information on the consent form so that the teachers were aware of their rights as interviewees.

The interviews with the Grade 3 teachers were conducted in their classrooms. Both interviews were conducted on different days after school, as I did not want to interrupt their school duties. I used the same set of questions for both, to maintain consistency. In school A, the first

interview took approximately thirty minutes while the second took forty-two minutes. In school B, the first interview was 30 minutes and the second took 40 minutes. The interviews were conducted in isiXhosa because the teachers and I shared it as our home language. According to Masoga, Shokane and Blitz (2020), the use of the participants' indigenous language is important to avoid miscommunication and misinterpretation, and to enable them to express themselves freely.

Interviews were semi-structured. I prepared a set of main questions and sub-questions which I could use as a basis to form further questions, in order to probe ideas and collect more information (Koshy, 2010:87). With semi-structured interviews, the researcher pre-determines the questions but extra questions may be added to elicit further information when necessary in the actual interview (Norton, 2009:98). There is also the option of using open-ended questions, which allow the respondent to talk more freely. In this way, the researcher is able to obtain rich data (Burton et al., 2011).

Semi-structured interviews were appropriate for this study because they helped me to obtain rich and useful data about how isiXhosa idioms could be used to enhance creative writing. The interview questions covered the research questions, since they included questions about how teachers incorporated idioms into their lessons and the value of isiXhosa idioms in enhancing the creative writing skills of Grade 3 learners. The teachers' responses, as shown in Chapter 6, indicate their perspectives on the role of idioms in isiXhosa literacy development.

As with classroom observations, interviews were recorded with a tape recorder. The tape recorder helps the researcher to give full attention to the interview (Koshy, 2010:87). McNiff, Lomax and Whitehead (1996:103) concur that audiotape is useful for recording data. For this study, participants were aware that I had to record our conversations as they had signed consent letters with full information about the study.

McNiff et al. (1996:103) claim that the researcher should listen several times to the tape recorder in order to reflect on and evaluate the action that has been captured. Coombes (2001:154) states that recorded information can be reviewed and rewound at any time if the information becomes confusing. In this study, it was crucial to listen to the audiotaped interviews several times in order to understand the teachers' perspectives on isiXhosa idioms. When I analysed the recorded interviews, I particularly focused on responses that answered my

research questions. The video recordings were extremely useful for capturing both interview and observation data.

In the following section I discuss the third component of data collection in this study, namely, document analysis.

5.8.3.2 Document analysis

Analysis of documents is another source of data collection in qualitative research. Meriam (2009:162) states that ‘document’ as an umbrella term for a wide range of written, visual, digital and physical material relevant to the study. Data from documents may consist of full passages from records, correspondence, official reports and open-ended surveys (Patton, 1987:7). Documents also include film, video, photographs and web-based media (Meriam, 2009:163). According to Meriam (2009:162), both documents and artefacts are sources for qualitative research, and are relatively accessible to the researcher, whether in physical or online form. Yin (2009:102) claims that documents and archival records are stable and can be reviewed repeatedly.

As part of Phase 3, Grade 3 learners wrote a second test which focused on their understanding of idioms. This test included the idioms that were used in the first test given in Phase 1. Hence, I refer to the first test as the ‘pre-test’ and the second as the ‘post-test’. I collected and examined the learners’ written activities after each literacy lesson that I observed. I also collected the test and other assessment tasks and made copies of the learners’ writing where they had used idioms.

Analysis of the learners’ work revealed how they understood the idioms and how they applied them in their creative writing to express their meaning. This data helped me to triangulate the preliminary data collected in Phases 1 and 2 through lesson observations and interviews and helped me to understand the impact of idioms on Grade 3 learners’ creative writing.

5.9 VALIDITY AND RELIABILITY

Combes (2001:3) asserts that validity is an assessment of whether the measuring instrument used in data collection actually measures what it is intended to measure. The use of appropriate data collection methods to answering the research questions will help ensure the study results are valid (Tight, 2017). Validity confirms the correctness of what the researcher sets out to

measure. Measures for ensuring validity must be included at the beginning, middle and end of the research (Pine, 2009:85). According to Koshy (2005:98), the researcher needs to consider the truthfulness of the collected data that is used as evidence. If the researcher has validated all phases of the study, the validity becomes formative rather than summative (Pine, 2009:85). Formative validation takes place during data collection rather than after data collection. Brenner, Brown and Canter (1985) claim that validity and reliability are often associated with qualitative research. I had to ensure validity of my study by employing different methods of data collection that are discussed above.

To ensure formative validity, I repeated or summarised what interviewees said in order to verify their responses. Summative validity was ensured by sharing the interview transcripts with the teachers to ensure that data had been correctly recorded. During observations, I took notes and at the end of the lesson I validated my notes by comparing them with what the video recorder had captured. In addition, the learners' work presented in Appendices I, K, L, O, P, Q, V, W and Y, shows the truthfulness of how isiXhosa idioms were used to support learners' creative writing.

Reliability refers to the consistency of the measuring instrument (Combes, 2001:33). The purpose of assessing reliability is to ensure that another researcher using the same data collection would obtain the same results and conclusions (Tight, 2017; Yin, 2009:45). Roulston and Choi (2018:239) claim that a reliability check means being able to verify information about which one may be unsure.

For this study, reliability was ensured partly by conducting the research in two schools, and using the same procedures for data collection in both. Ben (2010:119) claims that reliability can be checked by using tests. The participants in two or more locations can write the same test. In the beginning of the study, the learners in both schools wrote a pre-test in order to determine their knowledge and understanding of idioms, then both groups were taught idioms and used them in their writing, which formed part of the post-test. The pre- and post-tests helped to corroborate the conclusions I later drew about the value of teaching idioms for improved creative writing. Since the same instrument for data collection was used in both schools, the findings can be described as reliable.

5.10 ETHICAL CONSIDERATIONS

In conducting research, there are ethical rules to be followed by the researcher to ensure that research is conducted in an ethical way. Brooks, Te Riele and Maguire (2014) propose three philosophical traditions of ethics, namely, deontology, utilitarianism and virtue ethics. Brooks, et al. (2014) assert that in deontology, the academic freedom to conduct research is based on rights as enshrined in research guidelines. The right-based theory is based on the recognition of people's rights, which leads to equality of treatment (Brooks, et al., 2014). In deontology every person has equal value, irrespective of age, sex, health, culture or social status. Deontology should inform the researcher, causing him or her to respect everyone involved in the study. Utilitarianism considerations justify a particular action taken by a researcher in a study (Brooks, et al., 2014). Both deontology and utilitarianism inform ethical research and give guidelines which should be followed during data collection.

Virtue ethics is agent-based and focused on the character of the researcher. Brooks, et al. (2014) state that virtue ethics create a useful set of guidelines that may help a researcher to think about his or her research in ways that are less common in formalised codes. The educational researcher, for instance, should be knowledgeable about the philosophical traditions of ethics so that their personal ethical perspective supports their decision making. Virtues include courage, temperance, justice, pride, friendliness and truthfulness (Brooks, et al., 2014). Virtue ethics is a perspective or a set of considerations that encourage researchers to be virtuous in their collection of data, with the virtues related to the context (Brooks, et al., 2014).

Table 4 below covers the key area of research where ethics play a critical role.

Table 4: A framework for conducting ethical research

	Utilitarianism Considerations	Ecological Considerations
Recruitment	Informed consent	Cultural sensitivity
Field work	Avoidance of harm	Attachment
Reporting	Confidentiality	Responsive communication

Source: Adapted from Schumuck (2009:217).

Table 4 summarises all the ethical principles that should be considered when the researcher is collecting data. It summarises the utilitarianism considerations which emphasize the importance of informed consent, confidentiality and prevention of harm towards the participants during data collection. Ecological considerations, on the other hand, promote moral principles about sensitivity towards the participants's culture and their environment. According to Koshy (2010:82), the researcher should always obtain permission from the participants to conduct the study, and explain the purpose of the study. In the educational setting, this principle applies to colleagues, parents and members of local education authorities. If children are involved, their parents need to be informed and their permission sought (Koshy, 2010:82; Coombes, 2001:105). The researcher's aims should be transparent so that participants understand why the study is being conducted. If the researcher intends to introduce new ideas and set up interventions with learners, their parents should be told about this (Koshy, 2010:81).

When informing participants, the researcher should include information that explains research aims and parameters, such as when research will begin and end, what activities will be involved and what will happen to the findings (Norton, 2009:183). The researcher should also inform participants that the audio- or videotaped data will be kept safely and retained for a certain number of years (Norton, 2009:185). Truthfulness is central to ethical clearance.

I strove to follow all ethical principles in the two schools where I collected data, showing respect for everyone, which in turn elicited respectful responses. I did not experience any challenges with unacceptable behaviour in either of the schools and attribute this in part to the respectful tone established at the outset of the research process.

Clough and Nutbrown (2012) state that researchers should remain aware of ethics from the beginning of the study to its conclusion, especially when writing up the findings and making them public.

Check and Schutt (2012:51) provide five ethical guidelines for researchers: Firstly, the researcher must cause no harm to participants. Secondly, no one may be forced to participate; all participation is voluntary and informed written consent should be given by participants to participate. Thirdly, the researcher must fully disclose their identity. Fourthly, the anonymity or confidentiality of participants must be maintained unless such anonymity is voluntarily and

explicitly waived. Fifthly, the benefits of a research project should outweigh any foreseeable risks.

Check and Schutt (2012:51) suggest that these ethical guidelines could be divided into three categories. Firstly, 'avoid all harm'. Secondly, the researcher should omit ethically sensitive data from all representations to avoid harming the participants and should ensure that representations do not contribute to stereotyping participants. Thirdly, the researcher should be sensitive to the feelings of both parents and students.

At the beginning of my research, I disclosed my identity on the information sheet, in the permission letters to the WCED, and in the letter to the school principals, Grade 3 teachers' letter and parents.

Throughout this study, I was sensitive to the feelings of parents, learners and teachers who participated in this study. In my data presentation in Chapter 6, I have selected data that could not harm the feelings of teachers or learners.

According to Norton (2009:181), consent means asking participants to take part in the research study without fear of intimidation. The researcher should give participants enough information so that they fully understand the purpose of the research and make a realistic judgement on the possible consequences of taking part (Norton, 2009:181). The researcher should also give a copy of the ethical guidelines to the participants. Coombes (2001:105), Burton, et al. (2008:52) and McNiff (2016:88) assert that before participants sign the consent letter, the researcher should inform them about the purpose of the research.

Silverman (2013:238) concurs with Check and Scutt (2012) that no research participants may be forced to participate. In other words, participation should be voluntary. In this study, both teachers volunteered to participate in my study. In school A there were three teachers and one teacher volunteered to participate. Similarly, in school B, there were four Grade 3 teachers and one teacher volunteered to participate. Both were enthusiastic about working with me from the beginning until the end of the data collection period. I gave the participants the ethical guidelines in advance so that they could understand the ethical considerations that guided this study.

Torrance (2010:183) concurs with Check and Schutt (2012) that the confidentiality and privacy of the interviewees be maintained at all times. Confidentiality is one of the five ethical guidelines listed by Check and Schutt (2012).

I was aware of the principle of confidentiality and followed this principle throughout the research process. I used data collection instruments – the video recorder, field notes and tape recorder – and saved the electronic data daily onto a memory card, which I kept in a safe place at home. I did not show the videos or learners' work to colleagues, friends or family.

Researchers should treat all information as confidential and the participants should know that everything that is discussed will be kept confidential (Coombes, 2001:105; Burton et al, 2008:52; Check & Schutt, 2012:51). Norton (2009:185) suggests that the researcher make the issue of who has right of access to the data clear from the outset.

In the informed consent letter, I informed principals, teachers and parents that all information disclosed during the study would be kept confidential. Before I recorded the interviews, I reminded the teachers that everything would be kept confidential. According to Torrance (2010:183), all details of the participants and the research site should be anonymous for educational research. At no point should the researcher write down the names of the participants or research site, so that no one may be able to identify the participants or where the research was conducted (Torrance, 2010:184).

For this study, anonymity was observed to protect the participants' identities. I did not write down the real names of the two schools or any of the participants. I used initials for participants and letters for school names. None of the information from interviews, observations and documents was discussed or shared with anyone.

All participants received an information sheet, permission letter and informed consent form to sign. In the letters, I explained the purpose of the research and that I would use a tape recorder, video tape and notes to record information, with their permission. The information sheet and permission letters helped the participants to understand the purpose of this study and the ethical guidelines that guided it.

The teachers gave me permission to observe their literacy lessons, and to use a video recorder and tape recorder during the interviews. The parents gave me permission to observe their

children and to take photographs of their written work. Appendix D shows the signed consent letters. Therefore, this study was conducted in an ethical manner.

Dhoest, Cola, Brusa and Lemish (2012) state that participants feel more comfortable when they are interviewed by someone who speaks their own language and belongs to their ethnic group and race. According to Roulston and Choi (2018:239), if the data is presented in English, the original language should be included in block text below the translation.

In this study, I did not use a translator in conducting interviews because the participants and I belonged to the same culture and spoke the same home language, isiXhosa. I presented the transcribed interviews in isiXhosa because it was the original language used, and included an English translation, as shown in Chapter 6.

Clough and Nutbrown (2012:250) emphasise the importance of looking after the research journal, field notes, photographs and other research documents and data. In this study, I took home all my documents and kept them in a safe place to which no one else had access.

In short, I observed all research ethics when conducting this study. Firstly, I received ethical approval from the University of the Western Cape (UWC) and I asked the WCED and the two school principals' permission to conduct the study in their schools. I wrote an informed consent letter to parents asking for their signed permission to observe their children, video record them and take photographs of their written work. The teachers also signed consent forms to participate in interviews. I informed the teachers and parents about the purpose of the study. I informed them that they had the right to withdraw at any time without any consequences. I also informed them that everything that was discussed would be kept confidential and anonymous. Participation in the study was voluntary and a respectful demeanour was maintained throughout the period of research.

5.11 SUMMARY

This chapter has presented a discussion on the research approach, paradigm, design and methods used to answer the research questions of the study. The study is underpinned by a qualitative research approach because its purpose was to explore how isiXhosa idioms could be used to enhance Grade 3 learners' creative writing skills. It was conducted through an exploratory case study design to understand the use of isiXhosa idioms, an under-researched area in South Africa. Data was collected through the use of participatory observation, semi-

structured interviews and document analysis. I followed established and recognised ethical principles throughout the study, including confidentiality, no harm to participants, and voluntary participation.

The following chapter presents the data gathered from observations, interviews and documents.



CHAPTER 6: DATA PRESENTATION

6.1 INTRODUCTION

Chapter 5 discussed in detail how the data of this study was collected. The purpose of this chapter is to present the data that was collected by means of classroom observations, interviews and document analysis. As mentioned in the previous chapter, data was collected in three phases. The first phase comprised semi-structured interviews with the two teachers and a ‘pre-test’ written by learners before idioms were taught to them. The second phase comprised the intervention, where isiXhosa idioms were incorporated into lessons while I observed and recorded. The third phase comprised the follow-up interviews, ‘post-test’, and document analysis.

As a starting point, this chapter presents data from classroom observations from Phase 1 (preliminary observations). I also present data from Phase 2 which focused on pedagogical strategies and classroom interaction in literacy lessons which incorporated idioms for creative writing. Data from interviews and document analysis is also presented.

6.2 DATA FROM CLASSROOM OBSERVATIONS

In Chapter 5 it was stated that I was a participant observer. Participant observation in this case entailed designing the learning resources for the teachers to use in their lessons. Idioms as part of folklore were not taught in either school before the commencement of the study. My goal was to support and enrich learners’ language development by assisting teachers to incorporate idioms in their creative writing lessons and to observe and record the changes this intervention produced.

6.2.1 Phase 1: Selection of isiXhosa idioms

As stated in Chapter 5, I observed the teachers’ lessons to establish whether they incorporated folklore, specifically idioms in the isiXhosa literacy lessons. I also assessed learners’ knowledge and understanding of idioms. In the few lessons that I observed, I discovered that the teachers did not include idioms, and that the learners did not know the meaning of idioms and could not use them in sentences. The teacher gave learners’ homework on idioms so that their parents could assist them. The homework required learners to describe idioms, and to give an example and its meaning, as shown below:

- *Yintoni isaci?* (What is an idiom?)
- *Bhala umzekelo wesaci ube mnye.* (Write one example of an idiom.)
- *Nika intsingiselo yaso.* (Give its meaning.)

I collected the idioms from both schools, and wrote them on flashcards. I noticed that many of the learners' idioms were similar, and selected them for use in this study. The following idioms were written by the learners, and I have included the direct translation for the sake of the reader:

Table 5 : Idioms from the learners' parents

IDIOM	DIRECT TRANSLATION	MEANING
1.Yinyoka nesele	(It is) a snake and a frog	They are enemies.
2.Ukunabela uqaqaqa	To lie flat on the grass	To die/to be dead
3.Kwenziwa amatiletile	Making hard efforts to rescue something	To try hard (in a difficult situation)
4.Ligqats' ubhobhoyi	(It is) heating a booby bird	It is extremely hot
5.Unyawo alunampumlo	The foot doesn't have a nose	You cannot pre-determine your destination
6.Umtya nethunga	A rope/string and a bucket	Inseparable/Always together/Friends
7.Isandla sihlamba esinye	One hand washes the other	To help each other.
8.Ikati ilele eziko	The cat is sleeping on the fireplace	No food/Hunger/starvation

9.Indlovu ayisindwa ngumboko wayo	The elephant does not feel the (heavy) weight of its trunk/can carry its own trunk	Ability to handle/cope with a situation/challenge/problem

After learners were assisted by their parents, coming up with the above nine idioms, I added eleven more (numbers to 10 – 20) and asked them to choose a few from any of the 20 to use in their writing.

Table 6 : Idioms from the researcher

IDIOM	DIRECT TRANSLATION	MEANING
10. Akahlalwa mpukane	No fly sits on him	Very neat
11. Ukuba yigusha	To be a sheep	To be meek/submissive
12. Ukudla imu	To eat something unknown	To keep quiet/silent
13. Ukuba nengalo yemfene	To have a baboon's arm	To be left-handed
14. Ukuhlamba ngobisi	To wash with milk	To be beautiful/bright/light/soft skinned
15. Ukwenza owenkawu	To make a monkey's (jump)	To be very quick
16. Ukubeleka abasicatyana	To put the flat ones (feet) on your back	To run
17. Umntu ofana nesele	Someone like a frog	Someone who is stubborn
18. Inyama yethole	A calf's meat	Something very easy (to do)
19. Ukugila imbiza	To knock against the pots	To be very hungry
20. Inkungu nelanga	The fog/mist and the sun	A big crowd

I wrote all these idioms and their meanings on flashcards. I then incorporated them in three stories, in the form of sentences and pictures to illustrate their meaning. I then designed teaching and learning materials for both schools to support the use of these idioms in the learners' writing. The sentence strips are presented in Appendix G.

In the following section I present data on teachers' pedagogical strategies that indicate how they incorporated some of the idioms mentioned above. It is important to note that the idioms were used in various contexts and for different purposes in the classroom before the students wrote their short creative essays.

6.2.2 Phase 2: Teachers' pedagogical strategies

As mentioned in Chapter 5, I observed 27 lessons. Eighteen lessons focused on the teaching and learning of idioms, while nine lessons were on creative writing. I noticed that even though there was much revision of idioms, creative writing formed a part of the lessons because after each new idiom was introduced, learners were asked to incorporate them in sentences orally and in shared writing. The shared writing focused on writing sentences, which helped the learners when they were writing paragraphs. The majority of the lessons that I observed showed that the teachers' teaching strategies were similar, with only a few lessons differing. Their pedagogical strategies were whole class discussion, questions and answers, explanation, roleplay and group work. Both teachers used a whole class teaching strategy and included questions to guide learners during the lessons. They introduced and revised the isiXhosa idioms with all learners. Below I discuss the strategies that were used to incorporate idioms in the teaching of creative writing. It is important to note that writing was handled as a process that involved other language skills such as listening and speaking, reading and language use.

6.2.2.1 Use of pictures

In the first lesson on idioms, both teachers used the pictures to illustrate the meaning of the idioms. The pictures denoted the following idioms:

- *Inyoka nesele* - A snake and a frog.
- *Umtya nethunga* - A rope and bucket.
- *Inkungu nelanga* - Fog and sun.
- *Isandla sihlamba esinye* – To help each other.
- *Ukubeleka abasicatyana* - To run very fast.

The meaning of these idioms is fully explained in the following discussion which also illustrates how they were used in the lessons. The pictures used to teach these idioms are shown in Appendix H.

Inyoka nesele: ('A snake and a frog', used to depict enmity. A snake always attacks a frog and a frog always runs away from a snake.)

In school A, the teacher asked questions on the pictures to check the learners' prior knowledge. She asked the learners to define what an idiom was. The learners could not give the correct answer, so she explained and wrote the definition of idioms on the board: [*yintetho ekungelulanga ukuyiqonda xa ungacinganga nzulu* – it is a speech that is not easy to understand when you have not thought deeply]. Thereafter, she asked them to give one example of an idiom. Although she had tried to simplify the definition of an idiom, I was of the view that it was complex for Grade 3 learners' understanding but one of the learners could understand it, as he said, '*Inyoka nesele*' ('a snake and a frog'). She asked other learners to clap hands for the boy's correct answer. The teacher repeated '*Inyoka nesele*' (a snake and a frog) and asked all the learners to repeat the phrase twice. Then she asked the learners what the meaning was of the idiom? All learners were quiet.

She showed them the picture of the snake and the frog. The picture showed clearly that these two animals are not friends. The frog's feet are inside the snake's mouth while the frog tries to escape. She asked learners to look at the picture and interpret the relationship between these two animals. Almost half of the class lifted up their hands and one girl said, '*Azivani*' ('they do not see eye to eye'). The teacher affirmed the girl's answer that a snake and a frog are enemies. She then asked the learners to use the idiom in a sentence.

The teacher continued with her lesson and asked learners who watched the SABC1 soapie *Uzalo* that runs from 20:30: to 21:00. The learners seemed to be excited and lifted up their hands. Then she asked the learners to give a sentence about people who are enemies in *uZalo*. One learner said, '*UMxolisi noNkunzi abavani*' ('Mxolisi and Nkunzi do not see eye to eye'). Learners identified other people who are enemies in the *uZalo* soapie. The teacher wrote the three sentences that were given by the learners on the board. She underlined the word *abavani* ('they do not see eye to eye'). The learners had to replace *abavani* with *bayinyoka nesele*, ('they are snake and frog' – i.e. they are enemies). They tried to rephrase their sentences by

incorporating the idiom, e.g. *UMxolisi noNkunzi bayinyoka nesele* (Mxolisi and Nkunzi are snake and frog).

In their answers, the learners showed good understanding of the idiom. They linked their experiential knowledge of the soapie characters with the new knowledge of the idiom. They were also able to identify people who are friends in the *UZalo* soapie.

The next idiom was about close friendship (*umtya nethunga*), as shown below.

Umtya nethunga ('a rope and a bucket'): This idiom illustrates the idea of things that always go together. (A rope and a bucket are always together when someone is milking a cow.) This idiom denotes friendship or friends who are always together.

After discussing the idiom on enmity (*inyoka nesele*) at length, the teacher asked learners to give the meaning of the idiom, *umtya nethunga* (a rope and a bucket), which was written on a flashcard. The learners read the idiom but did not know its meaning. The teacher then gave them a brief story to assist the learners to understand the context in which the idiom is used e.g. to show friendship with their classmates. Each learner gave a sentence, '*U-Uminathi no-Aphelele bangumtya nethunga*' ('UMinathi and Aphelele are best friends'). Learners constructed different sentences that depicted the meaning of the idiom '*umtya nethunga*'. They seemed to understand the meaning of this idiom and how it could be used meaningfully in sentences. Thereafter, the teacher introduced three additional idioms, namely *inkungu nelanga*, *isandla sihlamba esinye* and *ukubeleka abasicatyana*. The pictures in Appendix H illustrate the meaning of these idioms and how they could be used in sentences.

Inkungu nelanga ('fog and sun'): This idiom refers to a big crowd that cannot be counted as nobody can count the particles that form the fog or the sun. The teacher walked between the desks and showed the learners the picture of many people on the beach and asked learners to look and say what was on the picture. One learner said he saw people on the beach. The teacher asked if learners could count them. They replied in chorus that they could not count the people. She asked learners to support their answer and one boy learners said, '*Baninzi*' ('they are numerous'). The teacher asked why they were numerous.

She then asked learners who had been to the beach and almost three quarters of the class raised their hands. The teacher asked how many people were there on the beach that day. Learners

revealed that there were many people – too many to count. Then, she pasted the idiom, '*inkungu nelanga*' (fog and sun) on the board. Learners read the idiom but struggled to give its figurative meaning. The teacher asked if they were able to count fog and they replied in chorus that they could not. She reminded them by showing the picture of many people on the beach. The picture helped learners to understand the figurative meaning of '*inkungu nelanga*'. She also gave them a clue about people who attend a funeral. Then she asked them to incorporate this idiom in sentences in order to determine their understanding.

As the learner gave their sentences, the teacher wrote them on the board, and the class read them. Then she introduced the fourth idiom.

Isandla sihlamba esinye ('Hands wash each other'): This means that people help each other or do kind deed for one another in return for other kind deeds. The teacher used the same strategy of showing the learners a picture. Learners said they saw two hands washing each other. She asked learners to show how hands wash each other, and the learners acted out the washing of hands. The teacher asked the figurative meaning of this idiom in relation to people. Then she pasted the idiom on the board as '*isandla sihlamba esinye*' ('hands wash each other'). One learner gave the incorrect answer, '*abantu bayahlambana*' ('people wash each other') and the second one said '*bayancedana*' ('they help each other'). The picture was helpful as it helped the learners understand the action of helping each other. Then the teacher asked learners to show again how hands washed each other and explained that this is how people help each other. Then she asked them to incorporate the idiom in sentences, which she wrote on the board.

She used the same strategy when introducing the following idiom.

Ukubaleka abasicatyana ('to put your feet on your back', i.e. to run): The picture showed a running man. The teacher asked if the man ran slowly or fast, and a girl said that he ran fast. The teacher asked what makes people run fast. They gave different reasons such as, '*Ndibaleka kakhulu xa ndibona isikoli, Misi*' ('I run fast when I see a thug, Miss'). She displayed the idiom on the board and the learners read it. This idiom was not clear to the learners. Learners were familiar with the word '*ukubaleka*' but were unfamiliar with '*abasicatyana*' ('something flat'). The teacher called two learners to stand in front of the whole class and asked one to demonstrate walking and the other running fast. Then she pasted the idiom next to the picture and asked its meaning. It was easier for them to find the correct answer. Again they incorporated it in sentences to show their understanding.

I noticed that the pictures were very useful because they helped learners to discover the figurative meaning of the idioms. The teacher's questions also guided the learners. The table below is a summary of the sentences that were constructed by learners during the lesson.

Table 7: Sentence construction by learners

Idiom: Literal meaning	Figurative meaning	Learners' sentences
<p><i>Inyoka nesele.</i> A snake and a frog.</p>	<p><i>Abantu abangavaniyo.</i> People who are enemies.</p>	<p><i>UMxolisi noNkunzi abavani.</i> Mxolisi and Nkunzi are enemies.</p> <p><i>UMxolisi noNkunzi bayinyoka nesele.</i> Mxolisi and Nkunzi are enemies.</p> <p><i>Umama nobhuti abavani.</i> My brother and my mother are enemies.</p> <p><i>Umama nobhuti bayinyoka nesele.</i> My brother and my mother are enemies.</p>
<p><i>Umtya nethunga.</i> A rope and a bucket</p>	<p><i>Abantu abavanayo.</i> People who are close to each other/friends.</p>	<p><i>U-Uminathi no-Aphelele bangumtya nethunga.</i> Uminathi and Aphelele are friends</p>
<p><i>Ukunabela uqaqqa.</i> To lie on the green grass.</p>	<p><i>Ukufa.</i> To die</p>	<p><i>Ubhuti uswelekile.</i> My brother is dead.</p> <p><i>Ubhuti wanabela uqaqqa.</i> <i>My brother died.</i></p>
<p><i>Inkungu nelanga.</i> Fog and sun</p>	<p><i>Abantu abaninzi.</i> Many people.</p>	<p><i>Abantu basemtshatweni bebeyinkungu nelanga.</i> There were many people at the wedding</p>

		<p><i>Abantu emcimbini bebeyinkungu nelanga.</i></p> <p>There were many people at the ceremony.</p> <p>Esingcwabeni abantu bebeyinkungu nelanga.</p> <p><i>There were many people at the funeral.</i></p>
--	--	---

After the lesson, schools A and B learners wrote an assessment activity which they were very excited about. Their written activities are shown in Appendix I. The picture in Appendix H is given to show that pictures helped learners to learn idioms with understanding.

I noticed that pictures were useful resources for teaching idioms, even though they represented the literal meaning only.

When teachers use idioms they may follow different steps. Learners could first interpret the picture and then be introduced to the idiom. Their interpretation of the picture could be a clue about the figurative meaning of the idiom. Likewise, learners could be introduced to the idiom and when they struggle to find the idiomatic meaning, pictures could be used so that they can infer meaning. The section below discusses the use of stories or incorporating idioms in stories.

6.2.2.2 Use of reading stories

After the lessons on idioms based on pictures, the teachers from both schools and I reflected on the lessons and agreed that I should incorporate the same idioms in a story. I then created a story with the same idioms that had been used in picture form in the previous lessons. The aim was to determine the learners' understanding of the idioms and to ensure that they were able to read the stories with comprehension.

In school A, the teacher revised the idioms as an introduction to lesson 3. I noticed that some of the learners copied down the idioms that were passed on the wall. The first story with idioms in it is shown in Appendix J, Story 1.

The teacher gave each learner a copy of the story and the whole class read together out loud, with the teacher reading with them. She then asked the learners about the meaning of the idioms that appeared written in bold (*'umtya nethunga'*, *'ligqatse ubhobhoyi'*, *'wanabel'uqaqqa'*,

'*bababeleka abasicatyana*'). Learners were familiar with the following idioms and were able to identify them from the text:

Umtya nethunga (A rope and a bucket).

Ukunabela uqaqaqa (To lie flat on the green grass/dead) .

Babeleka abasicatyana (They ran fast).

Later I overheard a boy telling his teacher that two boys were fighting and making a noise, to which the teacher asked who were fighting. One of the boys replied, '*Singumtya nethunga kule yethu igroup.*' ('We are a rope and bucket in our group', i.e., we are friends.). The boy had included the idiom correctly in his sentence, which showed that he had a good understanding of the idiom.

In school B, the teacher first read the story with learners and then discussed the meanings of all the words written in bold. In this story learners were familiar with the idioms: '*umtya nethunga*', '*ukunabela uqaqaqa*' and '*ukubeleka abasicatyana*' but did not know the meaning of '*ligqatse ubhobhoi*' ('it is very hot'). The context in which the idiom was used helped them to infer its meaning from the text.

While school B learners were able to explain the meaning of the above idioms, they struggled to give the correct meanings of these: '*ukuzala kukuzohula*' ('to give birth is rewarding') and '*kwakuxhelw' eXhukwana*' ('to be happy'). Both these idioms are associated with the excitement of having children in the African context. The teacher used gestures to demonstrate the meanings of the idioms and gave them a context so that they could understand how Othandwayo's grandfather in the story felt, i.e. '*kuxhel' eXhukwana*' ('he was very happy'). She reminded learners about emotions so that they could understand that the idiom '*kuxhel' eXhukwana*' describes good feelings. The teacher in school A did not focus on these two idioms.

School B learners wrote only one activity after this lesson while school A learners wrote three. School B's comprehension activity is presented in Appendix R.

The next section presents the second story, as shown in Appendix J, Story 2. The story is entitled '*Amatiletile kaMamQwathi*'.

This story used five new idioms in context to facilitate the teaching and learning of idioms. It was all about attempts made by a struggling woman called MamQwathi to feed her family.

The story was written on a chart and read aloud together with all the learners. See the chart in Appendix J, below Story 2. The teacher then used questions to stimulate the learners' understanding of the new idioms. The main idiom that the teachers focused on was: (*ukwenza amatile-tile/to try hard/make efforts*) to show how MamQwathi tried to make ends meet for her family, and how she succeeded in those efforts. This was a relevant idiom for the learners as they always saw people like MamQwathi who sell things for living in their neighbourhoods.

Table 8 shows how the teacher in School A used the story to teach and assess the learners' understanding of an idiom, and Table 9 shows how the teacher in school B used the same story to discuss a different idiom that appeared in it.

Table 8: Presentation of Story 2 in School A

1. Teacher A	<i>Amatile-tile yintoni?</i> <i>Kufuneka uqale ucinge ukuba amatile-tile enzeka xa kutheni? Awasuke enziwe nje. What is Amatile-tile?</i> Firstly, think about when efforts are made. You do not just make them for nothing.	(Explanation)
Learner 1	<i>Inyoka nesele.</i> A snake and frog (enemies).	This was an incorrect answer.
2. Teacher A	<i>Akukho nyoka nesele. Amatile-tile enzeka xa kutheni kanene? Kuthiwe, wowu kwenziwa amatile-tile!</i> <i>Namhlanje kusasa bendive kuthethwa erayidweni, umsasazi ethetha ngawo esithi: 'Heyi! Kwenziwa amatile-tile. Amatile-tile enzeka xa kutheni kanene?'</i> There is no snake and frog here. When are efforts made? It is said: 'Wow, efforts were made!' This morning I listened to the radio and the presenter was saying: 'Hey! They were making efforts!' Why are efforts made?	Explanation and questions

Table 9: Presentation of Story 2 in School B

In the following lesson (Table 9) Story 2 was used to teach the idiom (*amatile-tile/efforts*), and the excerpt shows how the teacher interacted with the learners to assess their understanding of this idiom.

1. Teacher B	<p><i>UNomava uncede uMamQwathi. Xa ucinga inoba uMamQwathi noNomava ithini into yabo (elinganisa ngokuphithizelisa iminwe emibini). Yintoni ebangela banceda-ncedane? Kwenzeka ntoni pha kubo?</i></p> <p>Nomava helped MamQwathi. What do you think about MamQwathi and Nomava's relationship (making gestures with two fingers). Why do they help each other? What is happening between them?</p>	Explanation and questions
Chorus	<p><i>Misi!</i></p> <p>Miss!</p>	
B Learner 1	<p><i>UNomava noMamQwathi bangabamelwane.</i></p> <p>Nomava and MamQwathi are neighbours.</p>	Correct answer but does not capture the idiom that the teacher wanted them to know.
2. Teacher B	<p><i>Uthi bangabamelwane. Omnye?</i></p> <p>You say they are neighbours. Anyone else?</p>	Follow-up question to assess other learners' understanding..
B Learner 2	<p><i>Bangumtya nethunga.</i></p> <p>They are a rope and bucket.</p>	Correct answer
3. Teacher B	<p><i>Isivakalisi esipheleleyo. UMamQwathi?</i></p> <p>A full sentence. MamQwathi?</p>	Encouraging correct language use - a full sentence.
B Learner 3	<p><i>UMamQwathi noNomava bangumtya nethunga.</i></p> <p>MamQwathi and Nomava are a rope and bucket (inseparable).</p>	Answer
4 Teacher B	<p><i>Uthi bangabamelwane. Omnye?</i></p> <p>You say they are neighbours. And others?</p>	Question
B Learner 4	<p><i>Bangumtya nethunga.</i></p>	Answer

	They are inseparable.	
5 Teacher B	<p><i>Ngumyeni ke ngoku, neh? Ngumyeni kamama uMamQwathi. Xa kusithiwa amatile-tile njengokuba sisitsho kwela khaya kwakusokolwa. Xa umntu esenza amatile-tile elinye igama ungathi ubopha amabande (elinganisa ngezandla umntu obopha amabande). Kunzima neh ,wenza imizamo, wenza iindlela zokuba mawude ube uyaphumela, ... kwintoni? Kwintsokolo ethile. Njengeklasi yethu niyakhumbula mos u-Ami ngoku ebetshayiswe yimoto. Emveni kokuba u-Ami etshayiswe yimoto, iklasi yethu iye yenza ntoni? Amatile-tile okubonisa ukuba Ami sifuna uphile. Senza ntoni? Imizamo kwingozi ibimehlele kuyo uAmi Sabetha imali samthengela zikawusi, ... sathini? ... Senza ntoni?</i></p> <p>It is the husband, now, neh? It is MamQwathi’s husband. When it is said ‘amatile-tile’, as we say, that household is struggling. When someone is doing amatile-tile, they are tying knots (<i>ubopha amabande</i>) (teacher makes gesture of tying knots). It is difficult, neh” You make efforts, you make efforts to succeed .. in what? In a certain difficult situation As a class, you remember when Ami was knocked by a car. After Ami was knocked by the car, what did our class do? We made efforts to show that we wanted Ami to recover. What did we do? Efforts were made towards Ami’s accident. We collected money and bought her socks. What did we do?</p>	Explanation

As indicated above, the teacher encouraged the learners to answer in full sentences. Learners were able to use their knowledge of idioms in their answers.

According to Wapoles and Mckenna (2007), direct explanations include demonstrations, recapping, embedding instructions in the context of reading aloud and discussions. Wapoles and Mckenna (2007) assert that direct explanations are a powerful tool for assessing comprehension skills.

In School B, the same story was used by the teacher to teach idioms through shared reading. I wrote the story on a chart because I wanted the teacher to use it for shared reading. This was helpful because learners were able to read it as a group. The teacher worked with a group of 18 learners. They sat on the mat and read the story, *Amatile-tile kaMamQwathi*, with a learner

pointing to the words. After the reading lesson, they answered questions about the story, as shown in Table 10.

Table 10: Presentation of Story 2 in School B

Teacher B	<i>Wayephi utata kaLivumile?</i> Where was Livumile's father?	Question
Learner 5	<i>Utata kaLivumile wanabela uqaqqa.</i> Livumile's father was dead.	Answer
Teacher B	<i>Very good. Utata kaLivumile wanabela uqaqqa. Emveni kokuba utata kaLivumile enabele uqaqqa yintoni eye yenzeka emzini kaMamQwathi?</i> Livumile's father passed away. After his death, what happened at MamQwathi's household?	Question
Learner 6	<i>Kwalanjwa.</i> They starved.	Answer
Teacher B	<i>Kuye kwathiwani? Kwalanjwa. Sesiphi kanene isaci esikhoyo pha ebalini. Sithini isaci esisetyenzisiweyo pha esibonisa ukuba kuye kwalanjwa emveni kokuba umyeni kaMamqwathi enabele uqaqqa sesiphi? Sithini?</i> What happened? They starved. Which idiom is in the story? What is the idiom that shows that they starved after the death of MamQwathi's husband?	Question
Learner 7	<i>Ikati ilele eziko.</i> The cat is sleeping in the fireplace (starvation is happening.)	Answer
Teacher B	<i>Very good. Indlovu ayisindwa ngumboko wayo. Mamela ke. Ndicela umntu akhe acinge pha elokishini bakhona abantu obaziyo abathengisa iinkukhu? Bakhona? Ucinga ukuba yintoni ebangela bathengise iinkukhu aba abantu.</i> Very good. Everyone can carry their burdens. Please listen. I want you to think if you know anyone who sells chickens in the township. Are there any? What do you think is the reason these people sell chickens?	Explanation and question
B Learner 8	<i>Ngokuba, Misi, ezindlini zabo ikati ilele eziko.</i> Because Miss, the cat is sleeping in the fireplace (i.e. there is starvation in their house).	Answer
10 Teacher B	<i>Ezindlini zabo ikati ilele eziko. Ngoku benza ntoni?</i> There is starvation in their households. And now what do they do?	Question
B Learner 9	<i>Benza amatiletile.</i> They make efforts.	Answer

11 Teacher B	<p><i>Benza amatiletile ukugxotha ntoni kanene? Bagxotha ntoni kanene xa besenza la matiletile?</i></p> <p>They make efforts to prevent what? What are they preventing when they make these efforts?</p>	Question
--------------	--	----------

The above lesson shows that the question and answer method was used after group reading to test the learners' understanding of the two idioms. The learners were able to incorporate the idioms very well in their answers.

Thereafter, learners wrote their own stories, the title of which was *Amatile-tile okugxotha ikati eziko* ('Efforts to prevent hunger'). The aim of this activity was to assess the learners' understanding of the idioms and whether they could apply them in their writing.

Two samples of the learners' written work illustrating how they incorporated idioms in their creative writing are presented in Appendix K.

For last five idioms ('*impumlo yenja*', '*inyama yethole*', '*ukudla imu*', '*umntu ofana nesele*' and '*ukudla amazimba*') the Grade 3 teachers from both schools used different teaching strategies. The teacher at school A used the story, *Iti kaMaru*, and the teacher at school B used the sentence method. The use of these two methods enabled me to consider which method made it easier for the learners to work out the figurative meaning.

The third story, *Iti kaMaru*, focused on the idioms '*Impumlo yenja*' ('a dog's nose', i.e. something very cold), '*ukudla imu*' ('to eat imu', i.e., to keep quiet), '*ukufana nesele*' ('to be like a frog', i.e., to be stubborn), and '*ukwenza owenkawu*' ('to jump like a monkey', i.e., to be very quick). The story is shown in Appendix J, Story 3 with the idioms that were used.

In school A, before reading the story, *Iti kaMaru*, the teacher and learners discussed the picture of the story, not the meaning of the idioms. The discussion enhanced the learners' ability to find the idiomatic meaning of the idioms. The pictures clearly showed the setting of the story about the character, Maru. The learners were able to see that it was a kitchen, and Maru was making tea. Learners read the story in groups, and thereafter read together. They identified the idioms and when the teacher asked the meaning of *impumlo yenja* (the dog's nose), the first learner gave the correct answer. For the second idiom, *wadla imu* (to eat an emu), the second answer was correct. For the idiom, *yinyama yethole*, there were two incorrect answers and the

third was correct. The fourth idiom, *ufana nesele* (to be like a frog – stubborn) was difficult for learners. There were 14 incorrect answers. One learner said that it is someone who likes to fight. Then the teacher asked why the person likes to fight? One learner said that he was angry and the next learner gave the correct answer of '*unenkani*' (he is stubborn). The teacher explained the behaviour of someone who is stubborn.

A learner read out the last idiom, *Ndisadla amazimba* ('I am still eating wheat,' i.e. I am still alive). The first learner interpreted this as meaning, 'It is a person who is still drinking tea,' which was not entirely incorrect. The next learner said, 'It is a quiet person.' The teacher then asked the meaning of the idiom '*Ukunabela uqaqqa*'. All learners said it is to be dead. Then the teacher asked, 'If you are not *nabela uqaqqa*, you are what?' At this, a learner said, 'You are still going to *nabela uqaqqa*' which was an incorrect answer. The teacher tried to assist the learners to understand that "*ndisadla amazimba*/to be alive" was the opposite of "*nabela uqaqqa*/to be dead". Then she asked who was not dead in the story. The learners replied that it was Maru, her mother and her sister. The teacher asked learners to look in the classroom and say who was still alive. All learners replied that all of them were still alive. In this way, she consolidated the meaning of "*ndisadla amazimba*'/to be alive" which was the opposite of the idiom they already knew ("*ukunabela uqaqqa*/to be dead").

The learners were then asked to give the meanings of the other idiom, *yinyama yethole* (very easy). They seemed to struggle to get the correct meanings, but the teacher gave them a clue by putting the idiom in context. The teacher explained the difference between cow's meat and calf's meat. It is easier and quicker to cook calf's meat than cow's meat. She then asked what it meant if Maru's sister said making tea was like cooking calf's meat. One of the learners was able to give the correct answer and said, '*Ilula.*' ('It is easy.')

Therefore, it was easier for them to find the idiomatic meaning of the idioms *Impumlo yenja*, *ukudla imu* and *inyama yethole*, *ukudla mazimba*. It was not easy to find the correct answer for *ukufana nesele* but the teacher guided them until they found it.

In teaching this story, teacher A used questions to assess the learners' prior knowledge as shown in Table 11.

Table 11: Presentation of Story 3 in School A

1 Teacher A	<i>Okay, masijongeni kwela bali kukho ntoni? Izaci ezitsha... khawukhangele phaisaci esitsha kwezi zibhalwe ngqindilili.</i> Let's look at the story ... New idioms ... please look at the new idioms that are written in bold.	
A Learner 1	<i>Yimpumlo yenja.</i>	Answer
2 Teacher A	<i>Uthi yimpumlo yenja. Inoba yintoni impumlo yenja? Xa esithi yimpumlo yenja inoba kwenzeka ntoni pha?</i>	Question
A Learner 2	<i>Iyabanda. (It is cold.)</i>	Answer
3 Teacher A	<i>Very good. Itheni? Iyabanda iti, niyeva? Xa kuthiwa into yimpumlo yenja ... iyabanda.</i> How is it? The tea is cold, do you get it? When something is said to be <i>impumlo yenja</i> , it is cold.	

The above explanation and tables demonstrate that the teachers used questions, answers and explanations in one lesson. The explanation helped learners to work out the meaning of the idiom. These two teaching strategies were integrated in all the lessons, including guided reading lessons, which is discussed below.

6.2.2.3 Guided reading and use of teaching and learning resources

The teachers used group guided reading to assess learners' understanding of the idioms. For example, in school A, the story was pasted in the learners' books, and they were asked to read the story. Thereafter, the teacher asked questions that focused on learners' comprehension and understanding of the idioms. The teacher asked learners to choose an idiom that they liked and use it to write a story, and one of the learners chose the idiom, *Ikati ilele eziko* ('The cat sleeps in the fireplace', i.e., there is hunger). Appendix L shows an example of a story written by a learner after a group guided lesson in school A.

The title of the learner's story is *Ikati ilele eziko*. The learner's story is about siblings Nkululeko and Nonka, who were poor. Nkululelo looked for a job and was employed as a car mechanic, a job he took because he wanted 'to chase the cat from the fireplace'. He was able to use the idiom both as a title and in the body of his story. His story is aligned with the meaning of the idiom.

In school B the teacher used the idioms in group guided reading, teaching learners who were still struggling with reading. The teaching resources were sentence strips with idioms, flashcards with single words from the idioms (i.e. the idioms were segmented into words) and sentence strips with idiomatic meanings. See Appendix M.

She used these idioms *Ikati ilele eziko* ('The cat is sleeping in the fireplace', i.e., there is hunger), *Indlovu ayisindwa ngumboko wayo* ('An elephant can carry its own trunk', i.e. people can cope with their problems) and *Ukugila iimbiza* ('To knock against the pots', i.e., to be very hungry). The examples below show how the teacher segmented idioms and their figurative meanings into single words:

- (i) ***Ikati ilele eziko*: The cat is sleeping in the fire place, i.e. there is hunger.**

Ikati ilele eziko

Ikati	ilele	Eziko
-------	-------	-------

Kukho indlala

- (ii) ***Indlovu ayisindwa ngumboko wayo*: An elephant can carry its own trunk, i.e., people can cope with their problems.**

Indlovu ayisindwa ngumboko wayo

Indlovu	ayisindwa	ngumboko	wayo
---------	-----------	----------	------

Umntu akasindwa ziingxaki zakhe

(iii) ***Ukugila imbiza*: To knock against the pots, i.e. to be very hungry.**

Ukugila imbiza

Ukugila	Imbiza
---------	--------

Ukulamba kakhulu



The teacher asked the learners to sit in groups of eight learners and showed them a flashcard with the idiom *Ikati ilele eziko*. The learners read it twice and then she put the sentence strips and flashcard on the floor. She asked one learner to look for the word *eziko* (fireplace) and pasted it on the top of the same word on the sentence strip of the idiom. The teacher asked another learner to look for the word *ilele* (it is sleeping) and *ikati* (cat). When all the words were pasted correctly, the teacher pointed to the word and all the learners read the idiom.

She used the same strategy to teach the two idioms shown above (*Ukati ilele eziko* and *Indlovu ayisindwa ngumboko wayo*) and the idiom *Ukugila imbiza*. The learners helped each other to find the correct words on the floor and then to work out the idiomatic meanings. At the end of the lesson, the idioms were listed with their meanings below them. Learners read the idioms and their meanings, and the teacher emphasised how to pronounce the consonants correctly.

Lastly, the teacher scattered all the single words, idioms and meanings on the floor. She asked each learner to select any word which they liked and to read it. Some learners selected idioms and others selected single words or idiomatic meanings. When the learner read an idiom, she asked for its meaning. For example, if the learners selected the word *imbiza* (pot), she asked the idiom about the pot and its meaning. Learners enjoyed reading the idioms and all of them were actively involved in this lesson.

The following section discusses the teachers' interactive pedagogical strategies.

6.2.2.4 Use of interactive pedagogical strategies

In this section I present data that shows the pedagogical strategies used by the teachers. I noticed that the teachers used multiple teaching strategies in both schools. For example, whole class discussions, questions and answers, and explanations were the common strategies used by both teachers in the teaching of idioms. The table below shows a few examples of how the question and answer method and explanation method were used in a lesson in school A. The question and answer method was used for different purposes such as assessing the learners' prior knowledge and their understanding of idioms, as shown in Table 12 below.

Table 12: Teacher and learners' interaction in school A

3 Teacher A	<i>Kufuneka nikhumbule besifunde izaci. Namhlanje, ndizakuninika isaci ze nina nisifakele kwisivakalisi.</i> <i>Babeleka abasicatyana.</i> You should remember that we learned idioms. Today, I will give you an idiom and you should incorporate it in a sentence.	Introduction to the lesson to assess learners' prior knowledge.
A Learner 2	<i>U-Athule wabeleka abasicatyana wayesengxakini.</i> Athule was in trouble and ran (<i>wabeleka abasicatyana</i>).	
4 Teacher A	<i>Inyoka nesele ngabantu abatheni kanene?</i> What kind of people are said to be a snake and frog?	Assessing learners' understanding of idioms
A chorus	<i>Abangavaniyo</i>	Answer

	They do not see eye to eye.	
5 Teacher A	<i>Xa ilanga xa ligqatse ubhobhoi sukuba litheni?</i> When do we say <i>ligqatse ubhobhoi</i> ?	Assessing learners' understanding of idioms
A Learner 3	<i>Kushushu kakhulu.</i> It is too hot.	Answer

Similarly, in school B, the teacher used the question and answer method to assess the learners' prior knowledge and understanding of idioms, as shown in Table 13 below.

Table 13: Teacher and learner interaction in school B

12 Teacher B	<i>Khumbulani benifunde izaci. Yintoni kanene isaci?</i> Remember you learned idioms. What is an idiom?	Assessing learners' prior knowledge
B Learner 10	<i>Unyawo alunampumlo.</i> A foot does not have a nose. (You do not know where you will land up one day.)	
13 Teacher B	<i>Ithetha ukuthini loo nto?</i> What is the meaning of that?	Assessing learners' understanding of the idiom
B Learner 11	<i>Unyawo aluphefumli.</i> A foot does not breathe.	(Incorrect answer)
14 Teacher B	<i>Omnye uthini?</i> What do others say?	(Incorrect answer)
B Learner 12	<i>Unyawo alunukisi.</i> A foot does not smell.	(Incorrect answer)
15 Teacher B	<i>Ewe, unyawo alunukisi. Le nto ithi sukumgezela omnye umntu ngoba ngenye imini uyakudinga uncedo lwakhe. Umzekelo, ugezele umntu apha eSite C usuke ngenye imini uleqwe zizikoli eKhayelitsha ubalekele emzini, xa ufika kulo mzi kukulo mntu ubumgezele. Uyabona ke ngoku unyawo alujoji ngoba khange lunukise ukuba sukungena apha wamgezela umntu walapha? Awuzazi uzakubaphi ngomso, sukumgezela umntu mhlawumbi ngomso uyakuncedwa nguye.</i>	Explanation by Teacher B

	<p><i>Sesiphi esinye isaci?</i></p> <p>Yes, the feet do not smell.... Do you see now that the foot doesn't smell where to go,...? You do not know where you will be tomorrow, so do not be disrespectful to a person; he might be the one to help you when you get in trouble.</p> <p>What is the other idiom?</p>	
16 Teacher B	<p><i>Khawucinge enye indawo ebanabantu abaninzi inyambalala yabantu. Apha eKapa xa kutoyitoywa babangakanani abantu?</i></p> <p>Think about another place with a crowd of people. Here in Cape Town how many people are there when there is protesting?</p>	Explanation and challenging learners to think
B Learner 13	<p><i>Abantu betoyitoyi bayinkungu nelanga.</i></p> <p>People in a protest are a huge crowd.</p>	Answer
17 Teacher B	<p><i>Uyabona xa kuthethwa ngenkungu nelanga kuthethwa ngenyambalala yabantu abaninzi.</i></p> <p><i>Sesiphi esinye isaci ebesisifundile?</i></p> <p>You see when we speak about fog and sun we talk about a group of countless many people .</p>	Explanation and assessment of learners' prior knowledge
B Learner 14	<p><i>Umtya nethunga.</i></p> <p>A rope and a bucket. (People who are always together.)</p>	Answer
18 Teacher B	<p><i>Ngabantu abatheni umtya nethunga?</i></p> <p>Who are people referred to as a rope and a bucket?</p>	Question
Chorus	<p><i>Abavanayo.</i></p> <p>Those who are close to each other.</p>	Answer

Tables 12 and 13 above illustrate that the teachers used mostly the question and answer method and the explanation method to enhance learners' understanding of the idioms in context. This pattern was common in all lessons that I observed in the two schools.

In school B, when idioms were incorporated in sentences out of context, the teacher encouraged her learners to use their imagination in order to understand the idioms. For example, she asked

learners to imagine someone who is very neat, using the idiom, *akahlalwa mpukane*. She used the idiom in a sentence on the board and asked the learners to give its meaning.

Umama kaLiso akahlalwa mpukane – The fly does not sit on Liso’s mother.

The learners were able to give the correct meaning, working it out from the sentence. The following explanation was given by one of the learners:

Ococekileyo – clean person.

She went on to explain the next idiom, *ohlamba ngobisi*. She used the idiom in a sentence and asked learners to guess its meaning, as shown in the recorded conversation in Table 14.

Table 14: Teacher and learners’ interaction in school B

19 Teacher B	<i>Xa kusithiwa yhoo uYoli niyambona? Aka kuyacaca ukuba uhlamba ngobisi? Inoba ngumntu onjani ohlamba ngobisi. Siyaqikelela mos bantwana bam.</i> When it is said Yoli is ... , it is clear that she washes with milk? How does a person who washes with milk look? We are guessing, my children.	
B learner 15	<i>Umntu ohlamba ngobisi ngumntu omhle.</i> A person who washes with milk is a beautiful person.	
20 Teacher B	<i>Yes, maan! Umntu ohlamba ngobisi ngumntu onjani?</i> How does a person who washes with milk look?	
B learner 16	<i>Omhle.</i> Who is beautiful?	

In school B, the teacher used whole class discussion and the question and answer method to discover the learners’ prior knowledge of idioms. She introduced five new idioms, asking each group to read a sentence that incorporated an idiom, as shown in Appendix N. The idioms were highlighted so that learners could see them in the sentences.

As discussed in the previous chapter, in school B, the teacher showed each group of learners a sentence strip which they read aloud. This gave all the learners an opportunity to participate in reading, irrespective of their reading abilities. When she introduced the idiom *ukwenza*

owenkawu (to act like a monkey), she discussed with learners where monkeys are found, what they do, and how they climb trees. She acted out how the monkey climbing the tree, and then allowed two learners to act out how monkeys climb trees quickly using both hands.

The teacher's questions about monkeys stimulated learners imaginations, and she incorporated whole body physical actions, her own and that of the learners, to reinforce memory. The demonstrations aided learners to find the idiomatic meaning of *ukwenza owenkawu*, and to see that the idiom meant to do things quickly. She then pasted a sentence on the board and learners read it. The idiom *ukwenza owenkawu* was incorporated in the sentence so that learners could see how to use it in their writing. The sentence was *UChuma xa ethunyiwe wenza owenkawu*. ('Chuma walks quickly when he has been sent somewhere.')

For the second idiom, *Akahlalwa mpukane* ('not to be sat on by a fly', i.e., to be very neat), the teacher showed the learners a flashcard and learners read the idiom. The teacher asked them to guess the meaning of the idiom. One of the learners said:

'Uxolo Miss, umntu ongahlalwa mpukane ngumntu ococekileyo.' ('Sorry, Miss, someone on whom a fly doesn't sit is a very clean person.')

The teacher recognised the answer as correct, and pasted this sentence on the board: *Umama kaLiso akahlalwa mpukane* ('the fly does not sit on Liso's mother.'). The whole class read the sentence and she asked the learners to describe where a fly lives. The teacher further asked for one word that is used to describe a clean person (i.e. *ihomba*).

For the idiom *ukuba nengalo yemfene* ('to have a baboon arm'), she asked learners to look at their arms and explain what it meant to have a baboon arm. Learners did not find the correct answer. She asked all learners to lift up their left hands. Some of them were unsure which hand was left. Then she asked all who wrote with their right hand to lift up their right arm. Those who wrote with left hands stood in front of the class. Almost half of the class stood in front, and she noticed that they were puzzled. Then she asked learners who wrote with their left hands to lift up their hand. Those who did not lift their hand sat down. Then she explained that all people have left hands, but the learners who were standing had 'a baboon arm' because the baboon is left-handed. Then learners were able to understand that left-handed people had 'a baboon arm'. They also gave their own sentences that incorporated the idiom *ukuba nengalo*

yemfene. The teacher wrote the sentences on the board so that learners could see how to use the idiom.

This teacher incorporated roleplay, since learners had to demonstrate how monkeys climb a tree and to show the hand they wrote with if they were left-handed. Learners were able to link their experiential knowledge with new knowledge of the isiXhosa idioms, namely their knowledge of where flies live and do not live, how monkey do things, and learners who write with left hands. Helping learner to links their experiential knowledge with new knowledge boosted their comprehension.

The most difficult idiom was *ukuhlamba ngobisi* ('to wash with milk'). Learners used their literal knowledge of milk, so the teacher guided learners to guess the correct answer, as shown in Tables 13 and 14. After the teacher's explanation, as shown in Table 14, the first answer was correct, as shown in B learner 15.

She added other idioms such as *ukuhlamba ngobisi* ('to wash with milk', i.e. to be beautiful) *impumlo yenja* ('the nose of a dog', i.e., something cold) *ukudla imu* ('to eat an emu', i.e. to keep quiet). She followed the same strategy to teach these idioms. For example, she encouraged the learners to imagine a person covered in milk (which is white and pure), and the learners were able to discover the correct answer, i.e. a beautiful person, with a bright and soft skin. All learners participated actively, and at the end of the lesson they wrote the idioms in their books. The idioms were also displayed on the board, as shown in Appendix N.

6.2.2.5 Use of roleplay

Roleplay was used by both teachers to introduce idioms to Grade 3 learners. According to Killen (2007), roleplay as a teaching strategy is appropriate with learners of all ages, and can be used for whole class and small group work.

In school B, after the teacher had read the story *Amatile-tile kaMamqwati*, she divided the class into two groups of mixed abilities. The story had two women characters, so one group was designated MamQwathi and the other Nomava. She encouraged them to take note of the punctuation and to show the characters' actions while reading. After the children had read, she asked comprehension questions to find out whether they had understood what they were reading. This lesson demonstrated how a teacher may involve all learners during shared reading

and a strategy for teaching new vocabulary. I noticed that all learners were actively involved, irrespective of their reading ability. Learners did not make any noise because they had to listen, read and act out when it was their turn.

In school A, after reading the story on Maru, the teacher asked the learners to act out the story. According to Killen (2007), roleplay helps learners acquire knowledge and develop understanding and skills. In school A it certainly helped enhance the learners' understanding of the new idioms.

The majority of learners wanted to act, but four were picked who stood in front of the class and acted out the story. The others enjoyed watching the roleplay, and this lesson accommodated different learning styles. Thereafter, the teacher displayed the idioms on the board. Learners copied the idioms and wrote down their meanings. They also wrote sentences that incorporated idioms, as shown on Appendix Y, A learner 2.

The learners in Appendix Y were able to incorporate the idioms in sentences. For the idiom *ukufana nesele* ('to be like a frog', i.e. to be stubborn) Learner 2 in Appendix Y wrote *USibabalo ufana nesele unenkani xa ethunyiwe akafuni ukuya* ('Sibabalo is stubborn like a frog, he does not want to go when asked to do something.')

Reading and writing are complementary because learners first learn to read and then write. In this study, learners learned idioms during shared reading, and thereafter incorporated them into shared writing and individual writing. I noticed that reading was practised in all the lessons. In pre-reading, the teacher discussed the pictures in the story with the learners. This helped them identify the setting of the story. This background or experiential knowledge and the context also helped them to discover the meaning of the idioms.

If learners are to incorporate idioms in their creative writing, they first need to be able to read them. I also noticed that if animals or insects were used to describe people's behaviour, it was important to have a picture of that animal so that the learners could more readily relate the idiom to the animal. In this way, they were able to reflect on their previous knowledge of the animal and use it to find the idiomatic meaning.

In addition, I noticed that it was easier to find the meaning of new idioms when they were incorporated into a story, even if the idiom was not discussed before reading the story. When

idioms were presented in a stand-alone sentence only, many learners struggled to discern meaning.

6.2.2.6 Incorporating idioms into creative writing

After each lesson, the teachers displayed the resources on the walls. The classrooms became print rich, with pictures, flashcards with idioms, and their meanings.

The teachers also encouraged learners to write their own sentences, incorporating the idioms into the sentences. After the first part of the lesson in which teachers went over the idioms, the learners were given pictures of items or animals that represented the idioms; they had to choose one, paste it in their in their books and write beneath it the idiom it represented, its meaning, and a sample sentence using the idiom. They seemed to enjoy this activity very much. The learners' written activities from both schools are shown in Appendix P.

In total, the learners were taught 20 idioms in Terms 1 and 2 of 2019. They used the idioms in sentences and they used pictures to create meaning. In school A, the teacher modelled how to write a narrative story. Firstly, she explained the structure of a narrative story, i.e., the story should have an introduction, body and conclusion. The teacher used the first story of Othandwayo and Lihle as a model text for modelling story writing. She asked learners to read the story of Othandwayo and Lihle, then asked learners to analyse the story, checking whether it was written according to the structure of the narrative genre, having an introduction, body and conclusion. They also looked at punctuation and use of paragraphs.

In school B, the teacher revised the story and asked learners to write a letter to their friends or relatives narrating the story of MamQwathi. The teacher used shared writing to model to the whole class how to write a letter to a friend or relative. She explained in detail how to write the address, salutation or greeting, and all the important aspects of a friendly letter. She composed the letter with learners and at the end of the lesson, the learners were asked to summarise MamQwathi's story in their own words, incorporating the idioms they had been taught.

The following section presents the interview data.

6.3 INTERVIEW DATA

This section presents the teachers' perspectives and understanding of the significance of isiXhosa idioms in literacy development. In Chapter 5, I explained why interviews are used in qualitative research and why they were appropriate for this study. To recap, interviews helped me to find out the teachers' understanding and views with regard to idioms, and the significant role they could play in enhancing learners' use of isiXhosa, both verbally and in writing. Interviews also gave me the opportunity to obtain primary data from the participants, which included personal views, ideas and possible problems with the use of idioms. In this regard, they were very valuable. I transcribed each interview word for word, then translated them from isiXhosa to English. The reason for using isiXhosa as the language of interviews is explained in Chapter 5.

I conducted two semi-structured interviews at separate times, each with one teacher. The first interview provided information about the teacher's understanding and beliefs about isiXhosa idioms before any lessons on idioms had taken place. I reminded the teachers that I would be recording their responses with a tape recorder, and they allowed me to use it. The recorded interviews helped because I was able to listen to them repeatedly to verify transcriptions.

The section below presents the first phase of interview data.

6.3.1 First phase: Teachers' interview data

This section presents the first phase of the data collected from the first interviews. The data concerns the teachers' beliefs and understanding of the role of isiXhosa idioms before they were incorporated into literacy lessons. I used the teachers' initials to protect their identity: MN for the teacher in school A, and ZN for the teacher in school B.

As discussed in the previous chapter, the first phase was conducted after baseline assessment. Both teachers mentioned that their learners had difficulties with creative writing. On the question of how would she rate the writing skills of her Grade 3 learners, MN had this to say:

MN1: *Bafike ivocabulary yabo ingatyebenga kakhulu. So, kusafuneka befundisiwe indlela yokubhala nokuzi expressa kakuhle although bebewazi ukubhala isentences but iparagraphs nokuva ukuba into inomhluzi abakawazi ukuyenza loo nto yokubhala intetho evakalayo.*

They come with poor vocabulary. So there is a need to teach them writing and to express themselves correctly, although they are able to write sentences, but they are unable to write meaningfully.

ZN1: *Abantwana bebhala bengenasiseko, bebhala nje kuba bebhala bengayizinzisi into abayibhalayo.*

When children write without any basics, they just write without making sense of what they are writing.

The above responses revealed that learners had difficulties writing meaningful sentences in both schools. Both teachers mentioned that writing was a challenge as the learners just wrote without comprehension.

On the question of whether they taught isiXhosa idioms as figurative language, both teachers' responses revealed that they did not teach isiXhosa idioms:

MN2: *Zange ndazifundisa izaci.*

I have never taught idioms.

ZN2: *Andizifundisi*

I do not teach them (idioms).

The DBE (2011:110) recommends the use of folklore in the form of riddles, folktales, poems, etc. for listening and speaking, but it does not state how these genres should be approached in the classroom. This could be the reason why the teachers do not teach idioms. While the teachers did not have experience of teaching idioms, their responses revealed their beliefs about the role and benefits of teaching and learning isiXhosa idioms in Grade 3. Both teachers knew that idioms have a figurative meaning which might be difficult for the learners, but felt that teachers and learners ought to know and understand them. Their responses to the question of how they understood isiXhosa idioms were:

MN3: *Izaci zesiXhosa yintetho esetyenziswayo xa into ungafuni ukuyithetha ngqo.*

IsiXhosa idioms are a speech that is used when you do not want to say something directly.

ZN3: *Into endiyiqondayo ngazo kukuba xa ufundisa zona kuphuhla intsingiselo engazeki lula.*

What I understand about them is that when you teach them, the difficult meaning that is not easy to understand becomes clear.

The above responses indicate that the teachers felt that isiXhosa idioms are not easy to understand, since their meanings are not literal but metaphorical or figurative. However, they seemed aware of the important role that idioms could play in helping learners acquire proficiency in isiXhosa:

MN4: *Kukwandisa ulwimi lomntwana nokuphucula indlela yokubhala anokuyisebenzisa umntwana xa ebhala.*

It is for expanding the child's language repertoire and for enhancing the child's writing skills that s/he could use when writing.

ZN4: *Ndicinga ukuba abantwana baza kufunda ulwazi oluntsokothileyo ebebengalazi, ulwazi lolwimi ebebengalwazi.*

I think children will acquire complicated knowledge that they did not know, knowledge of language they did not know.

According to the teachers, the role of isiXhosa idioms is to enrich learners' language. Idioms could also be a useful resource because learners could learn a fairly complex language form and use it in their writing. ZN4's response indicates that learning isiXhosa idioms develops knowledge and understanding, assisting learners to make meaning of what is being learned. This implies that understanding isiXhosa idioms is complicated. MN4 affirmed that isiXhosa idioms could also enrich their language. The teachers' responses suggest that it could be useful to teach isiXhosa idioms in Grade 3 as indigenous knowledge resources. These responses also indicate that the teaching of isiXhosa idioms in Grade 3 could benefit the learners by increasing their home language proficiency.

According to the Department of Basic Education (DBE) (2011:15), there are five reading components, namely, word recognition, vocabulary, reading comprehension, reading fluency and phonics. MN4's response reveals that isiXhosa idioms could enrich the learners' vocabulary, which in turn could enhance their creative writing. Idioms also play a significant role in developing learners' reading skills.

On the question of whether isiXhosa idioms could enhance Grade 3 learners' writing literacy, the teachers said:

MN5: *Zingabanceda ngoba xa bebhala bangazifaka ukubonisa ukuba bayaziqonda.*

They can help because when they write they can incorporate them to show that they understand them.

ZN5: *Zilulutho kakhulu kuba sibona nakwiradio siyamamela kwezi nkqubo kusoloko kuthethwa ngezaci. Ezi zaci zezi ke bazisebenzisa sebephambili phaya. Kwaye ezi zaci zezi zibenza babe ngababhali abachubekileyo ekukhuleni kwabo ngoba le ntsingiselo iphuhlisa izinto ezininzi. Unceda nomntu obengayazi ngoba umntana okwaGrade 3 sekwazi ukucacisela nomntu omdala.*

They are useful because when you listen to the radio programmes they often speak about idioms. They use these idioms at a later stage. And these idioms enable them to become competent authors when they grow up because their meanings illustrate many things. You could help a person who does not understand because a Grade 3 child can explain to an adult person.

Both the teachers were of the view that isiXhosa idioms could assist in developing learners' writing literacies. They believed that learners would be able to incorporate idioms into their writing. Their responses indicate that when idioms are taught as indigenous knowledge, they do not enhance the acquisition of oral language only, since learners would concurrently use the idioms in their sentences and stories. ZN5 asserts that isiXhosa idioms could be useful later in life when they become established authors. This indicates that if the learners' literacy skills are well developed in the Foundation Phase, the learners could become better writers up to Grade 12 and beyond. Idiomatic knowledge might even assist them to become isiXhosa authors who use idioms to enrich their writing. ZN5 mentioned that idioms are both discussed and used on the radio, which indicates the widespread knowledge and use of idioms.

To corroborate the above statement, *Umhlobo Wenene*, a national radio station, broadcasts three programmes a week discussing isiXhosa idioms and proverbs. Every Tuesday and Thursday, from 7:50 to 8:00, Dr Zawuka presents one idiom or proverb during the Breakfast Show. The listeners guess the meaning and background of the idiom, after which she explains it. In addition, every Saturday Dr Loyiso Nqevu discusses idioms and proverbs from 10:30 - 10:45 during the Maskandi programme, referred to as *Lavuth' ibhayi*. These two radio

programmes stress the importance of idioms in language learning, and how both idioms enrich language and convey people's history and identity.

The teachers had a strong understanding of idioms and their role in language development. Their perspectives on the benefits of learning idioms were also similar. On the question of the benefits of learning isiXhosa idioms, they had this to say:

MN6: *Zingabanceda ekubhaleni, neh, iparagraphs ezinomhluzi nokuphuhlisa oko bafuna ukucacisa esivakalisini, besebenzisa izaci bengasebenzisi isiXhosa nje esi-clean ukubonisa ukuba bayayi- understanda into abathetha ngayo. Bangazuza ukubhala besebenzisa izaci, intsingiselo yesivakalisi ibonakale pha kwisaci bengakhange basebenzise i-simple word yesiXhosa. Umzekelo, ubanibani batyiwa yindlala kowabo kodwa angathi kulo bani ikati ilele eziko.*

They will help them in writing meaningful paragraphs, neh, and for portraying what they want to explain in sentences, by using idioms rather than using simple isiXhosa language to show that they understand what they are talking about. They could learn writing by using idioms, the meaning of the sentence can be seen in the idiom without using a simple word of isiXhosa. For example, so-and-so is starving at home, but he/she could say, 'The cat is sleeping in the fireplace.'

ZN6: *Bazakufumana ulwazi oluphangaleleyo. Abantwana xa besenza izaci bafumana ulwazi oluphangaleleyo khon'ukuze, njengokuba bendikhe ndatsho, umntwana angangumbhali yena ngokunokwakhe isihloko sakhe ibesisaci, 'Ah! Yala!' inkomisengwa.' Umntana akwazi ukubhala ngaloo nto ukuba inkomo ilala isengwa xa bekutheni.*

They will get rich knowledge. When children use idioms they get vast knowledge so that, as I mentioned before, a child could be an author and his or her title could be an idiom 'Ah! The cow sleeps while it is being milked.' The child can write about that and explain why the cow sleeps while it is being milked.

Both responses show that isiXhosa idioms play a role in enhancing writing, although the teachers explained the idea in different ways. ZN6 mentioned that isiXhosa idioms develop the learners' cognitive skills. She stated that when learners understand the idiomatic meaning, they could use the idiom as a title. If the idiom forms part of a title, the writer would have to have a thorough understanding of the meaning of the idiom and reflect its meaning in the text.

Moreover, both teachers gave two idioms to support their statements. MN6 cited the proverb *Ikati ilele eziko* ('the cat is sleeping in the fireplace'), incorporating it in a sentence to show how learners could use it. Similarly, ZN6 mentioned *Yalala inkomo isengwa* ('the cow sleeps while it is milked'). These examples also indicate that both proverbs and idioms are an important part of indigenous knowledge, and that it is not easy to differentiate between the two metaphorical uses of language. Both teachers claimed that the statements were idioms, even though, strictly speaking, they are proverbs. I decided to keep the proverbs from the learners' homework and noticed that idioms and proverbs are inseparable to Grade 3 learners, who are nonetheless able to comprehend them.

According to Moropa and Tyatyeka (1990:33):

Isaci sisagwelo sokuthetha esicacisa inyaniso ethile. Isaci libinzana lentetho elintsingiselo iphuhla xa lisetyenziswe kwisivakalisi. Sinokuba magama mabini mathathu.

An idiom is metaphorical language that explains a particular truth. It is a phrase and its meaning becomes clear when it is incorporated in sentences. It could be two or three words (Mbovane, 1994; Tshongolo 2013).

Iqhalo nalo njengesaci sisagwelo sokuthetha. Sisivakalisi esizele ubulumko.
A proverb is metaphorical language like an idiom. It is a sentence that is full of wisdom. (Moropa & Tyatyeka 1990:34; Tshongolo, 2013).

Tshongolo (2013:37) asserts that *amaqhalo enza mnandi intetho* ('proverbs give flavour to speech'). Therefore, proverbs and idioms are both part of folklore, have a figurative meaning and carry African wisdom, which moulds individual behaviour and gives flavour to language. Proverbs are complete sentences that stand on their own and have a figurative meaning, while idioms may comprise just a few words and have to be used as part of a larger sentence to convey their meaning. For example, the phrase *inyoka nesele* ('frog and snake') is an idiom; it cannot be stated on its own, as the natural question to follow would be *Zitheni?* ('What about them?'). However, one could say, *ikati ilele eziko* ('the cat is sleeping in the fireplace'); this is a proverb, since it forms a full sentence and its meaning is contained in the sentence on its own.

This study focuses on the role of idioms but revealed that idioms and proverbs are inseparable, and that there may be no need to separate them in the minds of Grade 3 learners, as at this stage what matters is that they understand and can appreciate the value that they bring to language.

In summary, the teachers' responses indicate that while isiXhosa idioms are not taught in Grade 3, they believed that isiXhosa idioms could be useful to learners in this grade. Learners come to school with a knowledge of concrete or literal language, and their vocabulary is enriched when they are exposed to language used figuratively. The teachers' perspectives corroborate the views of Ozumba and John (2017), who maintain that knowledge of idioms enhances people's fluency and fosters their in-depth understanding of their home language.

From the above data, it can be argued that it is useful to explicitly integrate idioms as part of learners' indigenous knowledge in the Grade 3 language curriculum in order to support their language development, which is crucial for writing fluency.

6.3.2 Second phase: Teachers' interview data

I conducted the second round of interviews after the idioms had been taught in both schools. The purpose of the second interview was to uncover the teachers' perspectives on the role of isiXhosa idioms in creative writing at the Grade 3 level now that they had some experience of teaching them. These interviews were conducted to complement the data gained from observation, especially with regard to the teaching of creative writing. As mentioned under 6.3.1, at the time of the first interviews, teachers held positive views about idioms but had not yet had any experience of teaching them.

On the question of how isiXhosa idioms could be effectively taught at school, the teachers responded that teaching materials such as pictures, sentences and stories were helpful in the teaching and learning isiXhosa idioms.

MN7: Mna ndicinga ukuba bezisebenza zonke. Mazisetyenziswe zontathu - umfanekiso, isivakalisi kunye nebali - ngoba kulapho ubonayo ukuba umntwana uya understander. Abantwana abafundi ngokufanayo. Omnye ufunda ngokubona omnye ufunda ngokumamela. So ziright zibekhona zontathu. Umzekelo, xa esebenzise umfanekiso bathelekise ukuba le nto ilapha emfanekisweni iyahambelana na nebali.

I think they must use all of them. The three of them must be used - the picture, the sentence and the story - because it is where you see if the child understands. Learners do not learn in the same way. One is a visual learner and the other is an auditory learner. So, all three are right. For example, when you use the picture, they can compare if the picture corresponds with the story.

The school B teacher (ZN7) responded to the same question as follows:

ZN7: Xana besafakwa imifanekiso iyasebenza kakhulu ngoba ubona umfanekiso kuvele qatha engqondweni uba sesiphi isaci esihamba nalo mfanekiso. Kodwa mna ndithi mazingashiyani, zihamba zonke ngoba naxa ebhala izivakalisi nemihlathi kufuneka abhale ngokwengqiqo yokwazi ukuba xana ndibona ikati ndingathini xana ndibhala ngekati. So, mna nithi zihamba zonke mazingashiyani kodwa xa usabathi ntli kuthwa inkqayi ingena ngentlontlo; laa mifanekiso i-draw i-attention yabo. Ize ke ngoku izivakalisi yeyona nto ibalulekileyo ngoba abantwana kufuneka babhale ngokuphuhlileyo.

It works very well when they are introduced to pictures because when you see a picture, in your mind you first think which idiom is aligned with it. However, I say all of them should be used concurrently because even when they write sentences and paragraphs they should write with comprehension; if I see a cat, what can I say when I write about a cat. So I say they work together, they should be used simultaneously, but when you introduce them they say things start small; that picture draws their attention. Then, sentences are important because learners should write meaningfully.

The teachers mentioned the value of good resources for teaching isiXhosa idioms such as visual aids, along with the value of a text-based or whole language approach, and a sentence approach. According to ZN7, pictures are effective when teaching idioms because the images draw attention and enhances learners' imagination. The learners are able to match the picture with the meaning of a particular idiom. Both teachers mentioned that teaching strategies and resources such as incorporating isiXhosa idioms in stories, sentences and pictures are effective and complementary.

On the question of which appropriate or effective methods might be used to incorporate idioms in reading lessons in the Grade 3 classroom, MN and ZN had this to say:

MN8: Ndicinga ukuba utitshala, neh, kufuneka aqale abacacisele ukuba isaci sithetha ntoni ukuze xa befunda bayazi intsingiselo. Utitshala makaqale ababuze kuqala intsingiselo yesaci. Baqale baqashisele baqashisele xa bengayichani abaxelele. Kuthi kusiyiwa ebalini xa kufundwa bayifumane intsingiselo yesa saci besicacisiwe apha ebalini. Umzekelo, ikati ilele eziko. Xa kufundwa ibali bazakuva ke ngoku ikati yayilele eziko kulo banibani, then bayi-understanda ukuba ok kwakulanjwa kulo banibani.

I think the teacher, neh, should first explain the meaning of the idiom so that they can read with comprehension. The teacher should first ask them the meaning of the idiom. They should first guess; when they do not get the correct answer, she can tell them so that when they go to read the story, they can easily find the meaning of the explained

idiom in the story. For example, the 'cat is sleeping in the fireplace'. When they read the story now they will hear that the cat was sleeping in the fireplace at so and so's place, then they will understand that there was hunger.

ZN8: *Abantwana kaloku kufuneka ujonge ulwazi lwabo ukuba lungakanani na ngoba umntwana awusoloko umthatha ukuba akazi nto. Umntwana uyakwazi ngoqikelelo aphume nayo intsingiselo. Umntwana umnika ithuba. Umntwana awusoloko umhlohla kubengathi yinto engazi nto. Kukho abantwana njengokuba beshiyana ngemigangatho yabo.... uyakwazi umntwana uthi khawuchaze ukuba ucinga ukuba inokuba kuthethwa ngantoni kwinto ethile. Bakho abantwana abakwaziyo ukuqhabalaka bakwazi ukuzifumana nezi zaci ungakhange ube uqale wamxelela... bathi ke ngoku apho basilela khona utitshala abaphuhlisele.*

You need to look at the children's prior knowledge because you must not always take them as unknowledgeable. A child can guess and give the correct meaning. You give a child a chance. You do not feed a child as if he or she doesn't know anything. There are children, as they are not at the same level, when you ask a child to explain what he or she thinks about a particular thing, they will be able to elaborate on the meaning of the idioms without having to explain to them first ... and when they struggle, the teacher can explain to them.

Both MN8 and ZN8 recommended that when teachers teach idioms, they should use questions for assessing the learners' prior knowledge, as learners are not empty vessels. Both mentioned that learners should be given an opportunity to guess the idiomatic meaning. This strategy helps to discover the learners' prior knowledge, and assists learner to discover new knowledge on their own.

The teachers' perspectives on teaching and learning idioms in Grade 3 were more positive and more detailed in the second interview. Their responses revealed how isiXhosa idioms helped learners:

MN9: *Ndiqaphele ukuba bayezisebenzisa emisebenzini yabo nje naxa bethetha egumbini bayakwazi ukudlala ngazo ibeyinto engudaily use yalapha eklasini. Nongaqondiyo ufumaniseke ngoku uya-enjoya la nto naye ukuba uyazazi izaci noba akazazi ezinye izinto.*

I noticed that they use them in their activities even in their conversations in the classroom. They are able to play with them. it is something of daily use in. the classroom. Even those who do not understand enjoy using idioms, even if they do not understand other things.

ZN9: *Ndiqaphele into yokuba aba bazihigh achievers bathi qho bebhala ufumanise ukuba kwizivakalisi zabo bazifakile izaci. Eleke bebhala umbone umntu uyasisebenzisa izaci. Loo nto itsho ukuthi izaci nabo ziyabakhuthaza. Yile nto ndibona ukuba kusezakuphuma ababhali abachubekileyo from uqala kwezi zaci xana sizixinizelela kubo.*

I have noticed that the high achievers often incorporate idioms when they write sentences. In every writing you will see that they use idioms. That means the idioms encourage them. That is why I see that this is the beginning of producing intelligent authors, if we emphasise the idioms.

The above responses corroborate the positive views that the teachers expressed in their first interviews. The teachers revealed that the learners' vocabulary increased, and that in some cases, idioms became a daily resource for expressing their ideas orally and in written form. ZN9's response shows that after learners were taught isiXhosa idioms, the high achievers' vocabulary increased noticeably. She believed that teaching idioms would produce intelligent authors, fluent in writing in their HL. Similarly, MN9 mentioned that all learners enjoyed learning idioms and used them in their daily conversations. According to the above responses, the learners enjoyed learning idioms, and did not confine their use to literacy lessons, but used them during informal conversations. This response reveals that learners had internalised the knowledge gained and were already applying it, using the idioms correctly in context.

Both teachers mentioned that all learners were able to learn isiXhosa idioms irrespective of their reading and writing abilities. They had this to say:

MN10: *'... cause bayakwazi ukuzisebenzisa xa bethetha noxa kungalulanga kubo ukubhala iiparagraphs njengabanye abantwana. Cause abekho kwilevel eyi-one but ekuzisebenziseni orally bayakwazi. Bayakwazi nokuphendula ukuba zithetha ukuthini but ingxaki ibesekubhaleni.*

... because they are able to use them when they speak, even though it is difficult for them to write paragraphs like other children. Because they are not at the same level, but they are able to use them orally. They are able to give correct meanings but the problem is in writing.

ZN10: *Ikhona into abayifumanayo ngoba kaloku bona ngabona bantu bafunda ngemifanekiso. So la mifanekiso ilungiselela yonke imigangatho. Kwaba kunzimana ukubhala kodwa ngenxa yomfanekiso uyakwazi ukuyikhupha ngomlomo intetha. Ubunzima bubelapha ekubhaleni kodwa intetha uyayazi ukuba ithetha ukuthini.*

They get something because they learn better through pictures. So those pictures cater for all the levels. Those who have writing difficulties are able to say the meanings orally because of the pictures. They have difficulties in writing but their speech shows that they know the meaning.

The above responses show that all learners acquire new knowledge of figurative language, irrespective of their learning abilities. Both teachers mentioned that learners who had difficulties in reading and writing acquired vocabulary and were able to express their knowledge of idioms orally.

Furthermore, the teachers mentioned that the use of isiXhosa idioms enhanced the learners' writing skills.

MN11: *Zibancede kakhulu, ingakumbi nangoku bebebhala uSystemic... abanye babo bathi bazisebenzisile izaci. Bayazisebenzisa izaci xa bebhala naxa bencokola ... bezincokolela ufumanisa ukuba bayazisebenzisa zona kuqala. Seyinto esengudaily language yabo. Bayathanda ukuthi, 'Ubanibani nobanibani bayinyoka nesele'.*

They help them very much, even when they wrote the Systemic [Evaluations] ... some of them say they used the idioms. They use the idioms when they write and converse with each other... you find that they use them. It is their daily language. They like to say, 'So and so are a frog and snake.'

ZN11: *Zibancedile ekubhaleni because njengokuba ndisitsho umntana uyakwazi nokumnika nje umfanekiso utshi ndicela ubhale isaci ngalo mfanekiso ... ufumanise ukuba umntwana uyakwazi ukuzakhela ngoba ngoku usakha esebenzisa ulwazi ... kuqala ebekhangela ebephendula engenayo intsingiselo yesi saci, kodwa ngoku uphendula enolwazi oluthe gabalala.*

They helped in writing because, as I say, if you give a child a picture and ask him or her to write an idiom about it ... you will find that a child can use knowledge to construct it on his or her own because s/he possesses knowledge before, s/he would look around ... respond without the meaning of the idiom, but now they answer with deep knowledge.

Both teachers' responses reveal that isiXhosa idioms enhanced the learners' creative writing skills. MN11 mentioned that isiXhosa idioms had become part of the learners' daily language for speaking and writing. Her learners even told her that they incorporated isiXhosa idioms when they wrote the Systemic Evaluations. ZN11 mentioned that learners used their idiomatic knowledge when they wrote sentences about pictures. The pictures helped them to make meaning of the idioms and to write paragraphs about the pictures. They could read with comprehension and were able to deduce the idioms from the pictures. In the first phase of data collection, when idioms were introduced, learners gave the literal meaning of the pictures but afterwards demonstrated a good knowledge and understanding of the figurative meaning of idioms. The data collected from both schools support the teachers' responses, as is evident in the learners' work shown in Appendices K, L, O and P.

The teachers' responses below reveal that the learners had acquired a good understanding of idioms, as shown in their written work in Appendices K, L, O and P.

MN12: *Bafunde ngengqiqo cause bayakwazi ukusebenzisa izaci naxa bezibhalela nje. Ngoba ibiyinto ebebekade bengayenzi kodwa bathi xa bebhala ngoku bakwazi ukufaka izaci.*

They learned with comprehension because they are now able to use idioms when they write freely. Because it is something that they did not do before, but now they are able to incorporate idioms in their writing.

ZN12: *Bazifunde ngengqiqo ngoba bona xana ndingakupha umzekelo kwiphepha ebebelibhala likatata uMandela babevele batsho ngokwabo xa usithi umntana makachaze intsingiselo yokufa, akuchazele ukuba kukunabela uqaqaqa, ukutsho ukuthi bayachaza ukuba utata uMandela wanabela uqaqaqa ngomhla othile ... ukubonisa ukuba bafunde nto.*

They learned with comprehension, for example, in the paper they wrote about Tata Mandela, they would give an idiomatic expression and say 'wanabela uqaqaqa' [he passed on], and they would explain the meaning and tell you that Tata Mandela passed on a certain day ... to show that they had learned something.

The teachers' responses show that they believed that learners learned idioms with comprehension. Learners were able to use their idiomatic knowledge for describing the meaning of death (*ukunabela uqaqaqa*). MN12 mentioned that the learners were able to incorporate isiXhosa idioms when they wrote and to use their idiomatic knowledge when they gave answers after reading a story. This is evident in the learners' work in Appendix Q.

The teachers' responses after teaching idioms seemed to deepen their appreciation for idioms and corroborated the positive although less-informed views they had held before teaching them. The following are examples of their perceptions and beliefs about the benefits of isiXhosa idioms:

MN13: *Isigama sabo siyatyebe, neh, and then bakwazi nokusebenzisa izaci kwiisentences then bazisebenzise kwiiparagraphs besebenzisa kwa ezi zaci. Nokuncokola kwabo nje bedlala ufumaniseka ukuba bayazisebenzisa izaci ngoku kungekho titshal,... wena titshala ufumaniseke ukuba ok le nto iya reinforca kubo.*

Their vocabulary becomes rich and then they are able to use idioms in sentences and in paragraphs. When they play, they use idioms in their conversations even though there is no teacher ... you will find that this [use of idioms] is reinforced in them.

ZN13: *Inzuzo kuba laa ntsingiselo ifihlakeleyo ivela elubala kubo. So bayakwazi ukuzuza ke, bakwazi nabo ukuthetha ngezi zinto. Umzekelo, xana kuthethwa 'isandla sihlamba esinye', uyakwazi ukuba baphuhle kumdlalo wabo babuzane, even bona abantwana kwimidlalo yabo uba ithetha ukuthini into ethile. So le nto iyaphuhla ... isuka phi? Ebantwaneni abantwana abaqondi ngakufana. Abaqonda kade bamamela tanci kwaba baqonda kuqala. So, ke ngoku bayakhulisana abantwana. UMisi akasebenzi yedwa, uyancedisana nabantwana bakhe.*

The benefit is that the figurative meaning becomes clear to them. So they benefit, they can use them, they can talk about them when they play. For example, when we talk about 'hands washing each other', that can be clear in their play when they ask each other what it means. So, this becomes clear ... where does it come from? From the children ... children do not understand at the same level. Slow learners tend to listen to high achievers. So, children develop each other. Miss [the teacher] does not work alone, she works with her children.

ZN13's response indicates that there are clear benefits to teaching isiXhosa idioms to children in grades as low as Grade 3. Children learn the figurative language and meaning of idioms and many began to use them immediately in their play, which influenced those who were not yet able to do so, so that children were in effect extending the lesson beyond the classroom.

The learners' written work supports MN13's response above. The pictures in Appendices K, L, O, P and V show how the learners in both schools incorporated idioms in sentences and paragraphs.

Furthermore, both teachers were of the view that isiXhosa idioms should be taught from Grade 2. Their views were influenced by the manner in which the learners' vocabulary was enriched, and the learners' enjoyment of this kind of folklore. Having been taught idioms, the learners showed evidence of language development, which helped them in their creative writing.

MN14: *Bekumele ukuba ziyafundiswa ukuqala kwakwiBanga lesi-2, ukwenzela ukuba abantwana bakhule, bafunde benesigama esininzi.*

They must be taught from Grade 2, so that children can grow up learning and having a lot of vocabulary.

ZN14: *Zingafundiswa kakhulu ngoba kaloku ziphuhlisa ingqondo zabantwana ... athi umntana esiya kwaGrade 4 abe enolwazi. Ndiyayikhuthaza intoba izaci mazibe ziyafundiswa ngoba kaloku, umzekelo, abantwana... ezi zaci zizinto ezenzeka kwimpilo yabo yemihla ngemihla njengokuba singawuthatha umzekelo sithi 'Indlovu ayisindwa ngumboko wayo'... loo nto iyabonisa ukuba umzali akanokoyiswa ngabantwana bakhe. Umzali kufuneka abengumzali ekhayeni ... mna ndizobuya ndibengumzali esikolweni ... ndiyile ndlovu inalemiboko ilapha apha phambi kwam.*

They can be taught because they stimulate children's thinking ...so that a child can have knowledge before they go to Grade 4. I encourage that the idioms must be taught because, for example ... children ... these idioms occur in their daily lives, we can take this example, '*Indlovu ayisindwa ngumboko wayo*' (an elephant can carry its own trunk) ... that indicates that a parent cannot give up on his or her child. A parent should be a parent at home, I ... will be a parent at school ... I am an elephant with trunks in front of me.

Both teachers strongly supported the idea that isiXhosa idioms be incorporated in the Grade 3 curriculum, and MN14 was of the view that they should be taught as early as Grade 2. ZN14 believed that knowledge of idioms would be useful in Grade 4. These responses corroborate the view of the researcher and others expressed in Chapter 2, that idioms should be incorporated in the Grade 3 curriculum as an essential part of indigenous knowledge that carries African epistemology. As indicated earlier, the Grade 3 learners learned 20 idioms in terms 1 and 2, and their teachers recommended that idioms be taught from term 1 to term 4.

NM15: *Mazimane zifakwa ukwenzela ukuba bangalibali ngazo ... bayazi ukuba yinto ekufuneka beyazile, izaci.*

They should be incorporated so that they will not forget about them ... must know that it is something they should know.

ZN15: *Mna ndicinguba ziyanceda ukuba mazongezeleke ... singabalimit abantwana njengoko ndisitsho ndisithi abafanani ngokwemithamo yokuqonda. Aba baqonda kuqala akuncedi nto uba masibavelele ngoba kaloku ukuba sicingela abaya. Abayana bazakuhamba ngokwezigaba zokuqonda kwabo. So aba sebeqonda bazigqibile kudala eziya ziyi twenty. So ke ngoku yile nto ndithi mna noba zingongezeleka khona ukuze abambileyo bazakuqhubeka bebamba bangabambezeleki begqibile ukuzenza ezi.*

I think it is useful, they could be added ... we must not limit children, as their level of understanding is not the same. It will not help to keep back the gifted ones because we are thinking of the others. Those will go according to their understanding levels. So the gifted ones finished twenty long ago. So that is why I say they could be added so that those who understand can continue, they must not be kept behind because they are done with those.

MN15 recommended that idioms be taught in all terms of the year so that learners did not forget them. ZN15, too, suggested that learners should not be prevented from learning even more isiXhosa idioms, stating that many could learn more than twenty idioms per year in Grade 3. The teachers' responses show their strong belief in the value of teaching and learning idioms, having been exposed to a concentrated period of teaching the idioms creatively.

This section has presented data collected from the second interviews. The two Grade 3 teachers clearly supported the use of isiXhosa idioms in the Grade 3 HL literacy curriculum. Data shows that the learners could use their newly acquired rich vocabulary orally and in writing. The teachers claimed that isiXhosa idioms became part of the learners' daily language use, both in the classroom and outside while playing. This was remarkable, given the struggle that teachers generally have with getting learners to retain new knowledge. The teaching of idioms obviously resonated with the children, as they were able to absorb and use them in a relatively short period of time – something not generally observed after the teaching of new content.

The teachers also mentioned that learners also incorporated idioms into their written sentences and paragraphs and that as learners learned isiXhosa idioms, their vocabulary increased, irrespective of their learning abilities. They asserted that learners with reading and writing difficulties were also able to use isiXhosa idioms orally. The pictures of the post-test results corroborates this, as may be seen in Appendix Z.

In every respect, the data from learners' work corroborates the teachers' positive views on their ability to understand and use idioms. A learner's work from school B, completed after lesson 5, is presented in Appendix K, learner 1. She used an idiom as a title, *Amatile-tile okugxotha ikati eziko*, and the content of the story aligned with the title. She wrote a story about Stefani and his wife who were unemployed and poor. Stefani's wife asked her neighbour for a job and the neighbour gave her one because people help each other. The learners' coherent story makes correct contextual use of the idiom and indicates that it is crucial for learners to understand the idiomatic meaning thoroughly before they are able to write meaningful sentences or paragraphs. This learner was able to write coherently without shifting from the content, and used two idioms and a proverb in this paragraph to express her ideas. The learner's work therefore supports MN's contention that learners could use the knowledge of isiXhosa idioms in meaningful sentences and paragraphs.

6.4 DATA FROM DOCUMENTS

As stated in Chapter 5, the learners' parents in both schools signed consent forms granting me permission to video record their children's interactions during literacy lessons. They also allowed me to use their children's written work for the purpose of this study. Therefore, I had parents' permission for learners to write the pre-test and post-test to assess their levels of

understanding idioms. The following section discusses data collected from the tests and learners' written activities before they were taught idioms.

6.4.1 The first phase of data collected from documents

This section presents samples of the learners' work before idioms were taught. The pre-test helped me to identify the learners' prior-knowledge, providing me with baseline data. The test consisted of two questions. The first had five pictures which the learners had to use to write down a well-known idiom. The pictures showed a baboon, a fly, a monkey, a bottle of milk with a glass full of milk, and a sheep. The learners had to write idioms based on the pictures. Their answers are shown in Appendix S.

Below I use the initials of the learners who participated so that they are not be identifiable for ethical reasons. The participants were from different ability groups, as is apparent in their answers, and came from both schools. The answers below, given in response to a picture of a fly, show that at this stage, the learners interpreted the pictures literally.

School A: Learners' answers

(K.L) *Impuku ichwechwa ehlathini.* (The mouse tiptoes in the forest.)

(Q) *Inosawfa amsibasa* (This learner had writing difficulties.)

(T.S) *Impukane ilele eziko.* (The fly is sleeping in the fireplace.)

(N.O) *Impukane iyahlamba.* (The fly is washing.)

(G.L) *Impukane iyacotha.* (The fly walks slowly.)

(B.O) *Impukane iyatya.* (The fly is eating.)

The above sentences demonstrate that the learners had no knowledge at all of the idiom associated with the fly, and simply wrote what they thought the fly was doing. The following sentences were responses to the same picture from school B.

School B: Learners' answers

(MK) *Impukane iyacinga.* (The fly is thinking.)

(GL) *Impukane enamehlo amancinci.* (The fly with small eyes.)

(KAJ) *Impukane isilwa nenye impukane.* (The fly is fighting with another fly.)

(SA) *Imbukane ayivani nembovane.* (The fly does not see eye to eye with the ant.)

(XI) *Iimpukane zibhabhile.* (The flies flew away.)

(YH) *Impukane ihlala ngaphantsi.* (The fly sits underneath.)

The results of the pre-test showed that learners in both schools (A and B) had no knowledge of the idioms associated with the picture and could give only literal responses describing what they thought of or what they saw in the picture.

Furthermore, some of the sentences were not entirely related to the picture. For example, next to a picture of a monkey showing no tree, a learner wrote *Imfene ijinga emthini* ('the monkey is hanging on the tree').

Question 2 of the baseline assessment had five idioms. Learners had to read them and write their meanings. The idioms are shown in Table 15.

Table 15: Pre and post-test, Question 2.

Statement/idiom	Literal meaning	Idiomatic meaning
<i>impumlo yenja</i>	the dog's nose	Something cold
<i>inyama yethole</i>	the calf's meat	Something very easy
<i>ukudla imu</i>	to eat something unknown	To be silent
<i>Ukudla amazimba</i>	to eat wheat	To be alive
<i>umntu ofana nesele</i>	a person who looks like a frog	Someone who is stubborn

All the learners (school A, 42 learners and school B, 38 learners) scored zero for Question 2, indicating no understanding of the idioms. For example, for 2(b), *Inyama yethole* (calf's meat, i.e. something easy), some gave the following answers:

School A's responses

(KL) *Inyama yegolide* (Gold meat).

(Q) *Asomaysolemcimatsomoyoe* (Meaningless – the learner had reading and writing difficulties.)

(TS) *Sukuhamba usitya emigidini yabantu*. (Do not always go and eat in other people's traditional ceremonies).

(NO) *Inyama yenkomo* (A cow's meat/beef).

(GL) *Iinwele ezinkulu* (Big/long hair).

(BO) *Inja utata uyayihlamba* (My father washes the dog).

School B's responses

(MK) *Inyama yethole imbi* (The calf's meat is not tasty).

(GL) *Ukunqina komntu* (A person's thin structure).

(KAJ) *Ithole labulawa yinja yasekhaya* (The calf was killed by the domestic dog).

(SA) *Inyama yethole iyatyiswa* (The calf's meat is eaten).

(XI) *Ilekuso* (Meaningless – the learner had writing difficulties).

Some of the sentences (those of Q and XI) were meaningless. Clearly, none of the learners from school B know any of these isiXhosa idioms. However, in school B two learners attempted to write an idiomatic meaning for the idiom *impumlo yenja* ('a dog's nose'). The first learner wrote, *Impumlo yenja iyabanda xa kubanda* ('the dog's nose is cold when the weather is cold'). Another wrote *Impumlo yenja iyabanda kakhulu ekuseni xa uya esikolweni* ('the dog's nose is too cold in the morning when you go to school'). The correct idiomatic meaning of *impumlo yenja* is simply that something is cold, and can be used to describe anything. The learners' work showed that some of them at least had experiential knowledge about a dog's nose.

Some learners wrote that a dog smells the people and the food before eating. Others referred to the size of the dog's nose, e.g. *Impumlo yenja inkulu* ('the dog's nose is big').

In summary, data collected from the pre-test corresponds with finding from interviews conducted with the two teachers in the first phase, and shows that the learners had no understanding of idioms. This is to be expected as the teachers had not taught them, even though they understood that idioms are language resources and had positive beliefs about the role of idioms. Both teachers revealed that the creative writing skills of learners were not well developed from the previous grades. The learners' written activities showed that their responses were confined to literal interpretations, as shown in Appendix Q.

Observations from both Phase 1 interviews and document data showed that none of the Grade 3 learners from either school had any knowledge of isiXhosa idioms and that their creative writing skills were under-developed.

The following section presents data collected after the learners from schools A and B had been taught isiXhosa idioms.

6.4.2 Phase 2 of data collected from documents

The second phase of document analysis entailed a post-test. As stated above, the learners wrote the same test twice in the pre-test and post-test periods. They wrote the pre-test on the 30th of January 2019, and the post-test on the 11th June 2019 in both schools. The purpose of the post-test was to find out whether learners had grasped the idioms they had been taught and were able to use them appropriately. Post-test work from learners in school B is presented in Appendix T.

Data from the pre-test and post-test corroborates the teachers' perspectives about the role of idioms in creative writing. The data from the post-test revealed that learners had learned the idioms with comprehension of their figurative meanings. This section focuses mainly on the learners' work after they had been taught the twenty idioms.

The learners' knowledge of isiXhosa idioms clearly increased, as they were able to identify them in stories, sentences and pictures. They were also able to incorporate them into sentences in their written stories. The pictures in Appendices K, L, O and P show how the learners used isiXhosa idioms in their creative writing in both schools. As shown earlier in this chapter, many learners could write sentences of two or three words (See Appendix U) before being taught idioms, but after being taught the idioms they could write paragraphs with more than two or

three words in a sentence. For example, the School A learner whose work is displayed in Appendix V shows how the learner incorporated idioms in her story, using longer sentences.

The story shown in Appendix V shows that the learner incorporated two idioms, *ukuba yigusha* and *ukwenza owenkawu*. This demonstrates how isiXhosa idioms enhanced her creative writing. The learner's vocabulary increased and she was able to use new words in writing. The learner used an idiom as the title of her story and there was alignment between the title and the content of the story. Her story is about Amahle's mother, who was 'as calm as a sheep'. She did not have money but her daughter, Amahle's sister, gave her R500. She incorporated the idiom *ukwenza owenkawu* to show how Amahle's mother quickly bought food and clothes.

Appendix K shows work from learners in school B. As in the case of school A, these learners showed that they were able to use isiXhosa idioms in their creative writing, incorporating them in both narratives and informational texts (see the letter by a learner in school B, on Appendix W). They were also able to use them when they answering comprehension questions based on the stories. Narrative texts from both schools are displayed in Appendix O.

Learner 3 in school A (see Appendix V) wrote a narrative with an introduction, body and conclusion. The learner incorporated three idioms in the introduction to describe the characters, behaviour and the setting. For example, he wrote *UJabu wayengumntwana ongahlalwa mpukane* ('Jabu was a clean child') and *U-Ann wayeyigusha* ('Ann was a calm person'). To describe the setting, he said *iKhayelitsha yindawo eyinkugu nelanga; kusoloko kugwele abantu* ('Khayelitsha is an overcrowded place; it is always full of people'). In the body, he explained that one day Jabu and Ann were on their way to Samora. Jabu slipped on a banana peel, Ann helped him, and they continued on their journey. They only relaxed when they arrived at Samora. Therefore, this learner was able to integrate idioms in sentences in a coherent and meaningful way.

The learners' work in Appendix W shows how a school B learner incorporated an idiom in a letter to her grandmother. The purpose of this letter was to retell the story of MamQwathi to her grandmother. She narrated how MamQwathi was poor a woman whose friend, Nomava, helped her. She was able to summarise the story correctly and she incorporated an idiom and a proverb; *ukunabela uqaqa* ('to die') and *ikati ilele eziko* ('the cat is sleeping in the fireplace', i.e. poverty) Therefore, this learner showed her understanding of the idioms, and her ability to summarise and transform a text from the narrative genre to the informational genre.

The teachers made use of various methods and resources to teach idioms. They used questions, guided reading, stories and roleplay to foster the learning of the idioms and their meaning. The pictures enhanced the learners' critical thinking and creative writing skills, as they were able to incorporate them very well in their writing.

The two Grade 3 teachers, who had been fairly positive about the value of teaching idioms before the intervention, were even more so after the intervention. Their responses during post-test interviews showed that they were convinced that isiXhosa idioms were vital language resources that could and should be used to enrich learners' vocabulary as early as Grade 2.

6.5 SUMMARY

This chapter has presented data collected by means of various methods, namely, semi-structured interviews, participant observations and document analysis. The observed lessons show the teachers' pedagogical strategies and the resources which helped learners to learn idioms with understanding. They show clearly how isiXhosa idioms were incorporated into literacy lessons in a variety of innovative ways.

The teachers used pictures, sentences and stories to convey the meanings of the idioms. Their teaching strategies and the resources they used facilitated the learners' comprehension of idioms. Their teaching strategies were whole class discussions, explanations, question and answer sessions and group reading, all of which are analysed in Chapter 7. The observed lessons showed how isiXhosa idioms were used as a mediating tool for creative writing.

Data collected from the first phase of interviews and document analysis shows that Grade 3 learners were unfamiliar with isiXhosa idioms before being taught them. The teachers' perspectives about the role of idioms for home language development was positive, but indicated that they had little exposure to teaching them.

The observed lessons in which idioms were taught highlighted the complementary nature of reading and writing in the Foundation Phase classroom. IsiXhosa idioms were incorporated during reading, which enabled the learners to comprehend them, and once they comprehended their metaphorical or figurative meanings, they were able to use them in their own creative writing. The idioms were incorporated in three stories read by the learners. Learners read the stories so that they could uncover their metaphorical meanings, and were then eager to use them in their stories. They also showed a remarkable ability to assimilate them quickly and

demonstrated this by beginning to use them in informal conversations. This was confirmed by both teachers during the second interview.

The second interview data and the learners' written work after they had been taught idioms indicate that there is a need to incorporate isiXhosa idioms into the Grade 3 curriculum. Learners were able to incorporate idioms in their writing and the teachers affirmed that their use had increased the learners' vocabularies and facility with isiXhosa. The idioms became a rich resource which the learners continued to draw upon long after the lessons had ended. Both the interview and observational data show that isiXhosa idioms increased the Grade 3 learners' vocabulary. This was evident in their written sentences, paragraphs and stories. Both teachers confirmed that isiXhosa idioms played a crucial role in learners' oral, comprehension and writing skills.

The post-test corroborates the teachers' views that lessons on idioms had increased learners' language abilities, in that most performed well in the post-test and were able to incorporate idioms appropriately and meaningfully into their creative writing. It was helpful to make use of different methods of data collection, since the various sources of data – observations, interviews and document analysis – corroborated each other and strengthened the validity of the findings. Appendix Z, demonstrates the learners' work with writing difficulties from both schools. Their post-test results indicate that they acquired the figurative meaning of idioms even though their creative writing skills were still not developed. For example, the school B learner created an idiom about the picture of fly. It appears that she meant to write *Akahlalwa mpukane* [No fly sits on him] but wrote *akahlwa pkane*. The idiom is correct but the spelling is incorrect.

The following chapter presents an analysis of the findings.

CHAPTER 7: DATA ANALYSIS

7.1 INTRODUCTION

In the previous chapter, I presented data collected from participant observations, semi-structured interviews and document analysis. This chapter deals with data analysis, which is a systematic search for meaning. During data analysis, the researcher organises and interrogates the collected data so that he or she can discern patterns, identify themes, discover relationships or generate theories from the data (Hatch, 2002:142). Data analysis involves locating and labelling the thematic patterns, which reflect ideas relevant to the data and are called codes (Galleta & Gross, 2013). The purpose of data analysis is to summarise large quantities of data in order to understand the gathered information. In writing up this chapter, I had to select, simplify and summarise only the data that answers my research questions.

7.2 DATA TRANSCRIPTION

In Chapter 5 of this thesis, I explained that this study was conducted using a qualitative approach. Qualitative data is analysed through data reduction, data display, verification and conclusion (Ruhe & Zumbo, 2009; Miles & Huberman, 1984:21). In data reduction, the researcher selects, simplifies, summarises and transforms the data from written field notes.

In addition, data is analysed by transcribing, coding for themes and reflecting on the data. The researcher transcribes all the collected data (Miles & Huberman, 1984:21). Coding could be done by printing out the data, reading it, highlighting the emerging themes and connecting the themes. During coding, the researcher identifies similarities and differences in the data (Castleberry & Nolen, 2018). Then the researcher may import the transcripts into qualitative data analysis software such as NUDIST, NVIVO, etc (Ruhe & Zumbo, 2009). However, I did not use this software in this study.

According to Swartz, De la Rey, Duncan and Townsend (2008: 32), researchers must transcribe entire interviews rather than selecting what they think is relevant. Butler-Kisber (2018:45) affirms that transcribing interviews helps the researcher to generate rich field text. I transcribed the entire interview for each of them by listening to the audiotape and writing word for word directly on the word processor. I also made detailed notes about possible interpretations of this information. When the transcriptions were completed, I checked them by reading them through

while listening to the audiotape. This was time consuming as I had to do it repeatedly, but it ensured that data was captured accurately and in full.

For the transcription of interview data, I designed a table with three columns. The first column was for questions, the second for the school A teacher's responses and the third was for the school B teacher's responses. This helped me to find if their perspectives were similar or contradicted each other. I also made detailed notes about possible interpretations of this information.

Concerning observation data, Butler-Kisber (2018:45) claims that it is best to transcribe soon after the observations so that one does not forget all the details. After each lesson I observed, I transcribed the observations, which helped me to keep accurate information. Swartz et al. (2008: 32) propose that recorded transcriptions should be broken down into meaningful units. Therefore, I developed themes from the data by categorising transcribed data according to units of meaning. In this way, I was able to make sense of the data in relation to my research questions, which are stated in Chapter 1. For this study, I focused on the teachers' perspectives and transcribed them word for word before coding them. This enabled me to analyse the data according to the emerging themes.

7.3 THEMATIC ANALYSIS

A thematic analysis is a method for categorising themes and patterns across data in relation to the research questions (Braun & Clarke, 2013:175). It is appropriate for a qualitative study (Nowell, Norris, White & Moules, 2017) as it identifies what is common across the collected data (Braun & Clarke, 2012). In addition, Blandford, Dominic and Makri (2016) claim that thematic analysis is the practical procedure which focuses on the tools and moves that are made in analysis. It involves six phases of analytic process (Terry, Hayfield, Clarke & Braun, 2017; Nowell, et. al, 2017). The first phase occurs during data collection, when the researcher familiarises her/himself with the data. The goal of the first phase is to observe and begin to ask questions rather than to absorb information. The researcher should re-read the data transcripts from interviews and make notes (Bowen, 2009; Braun & Clarke, 2012). In this study, I listened to the audio tapes and read the interview transcripts repeatedly.

The second phase is generating codes. In this phase, the researcher is immersed in the data and begins to create building blocks of analysis. The researcher looks for similarities in pieces of data and notices patterns across the data, but s/he should stay focused before moving to

construct themes. The researcher first has to label data that is relevant to research questions (Braun & Clarke, 2012). For the purpose of this study, I collected rich data from observations, interviews and document analysis, but selected only data that answered my research questions.

The third phase is constructing themes from the data in which the researcher is interested (Loffe & Yardley, 2004). The researcher drafts a piece of writing, but the information is not fixed and is open to change during this phase.

The fourth phase is to review the potential themes, and the fifth stage is to redefine the data, a very important step in thematic analysis (Terry, et al., 2017). The sixth and last phase is to write a report, which offers the researcher a final opportunity to make adjustments that strengthen the analysis. This shows that data analysis is a systematic process that moves from data collection to the writing of the final report.

Recent studies on isiXhosa literacy have used thematic analysis (Siyothula, 2019; Makaluza, 2018; Nondalana, 2016; Ngece, 2014) for detecting themes and recurring sub-themes from data. Thematic analysis was appropriate for this study, because it helped me to identify themes, discover relationships and make interpretations that addressed my research questions. I focused on the quality of the analysed data rather than the quantity, as suggested by Joffe and Yardley (2004).

Six themes emerged from the data collected from participant observations, semi-structured interviews and document analysis. They are as follows:

1. Teachers' beliefs about and understanding of idioms
2. Teachers' pedagogical strategies
3. IsiXhosa idioms and the mediation of literacy learning
4. IsiXhosa idioms and learners' writing proficiency
5. The significance of the intergration of indigenou knowledge systems (IKS) into isiXhosa literacy
6. IsiXhosa idioms and epistemological access to literacy knowledge

Each is discussed in detail below.

7.3.1 Teachers' beliefs about and understanding of idioms

This theme emerged from the teachers' perspectives on idioms and the role played by idioms as part of indigenous knowledge for literacy development. As stated in Chapter 5, data collected from interviews was recorded on a tape recorder. The interview data yielded an in-depth understanding of the teachers' perspectives of isiXhosa idioms before and after the teaching intervention. The following sub-sections present the two teachers' beliefs and understanding of isiXhosa idioms.

7.3.1.1 Educational and sociocultural value of idioms

In the previous chapter, I stated that interviews were conducted in three phases. The first phase correlates with phase one of document analysis, where the pre-test data showed that Grade 3 learners had no knowledge of isiXhosa idioms. The interview data shows that neither of the interviewed teachers taught isiXhosa idioms and both held the view that idioms are not easy to understand because they have a figurative, hidden meaning. They agreed that the teaching of idioms would stimulate critical thinking in their learners.

Indeed, it is vital to understand idioms and their figurative meanings, because they have cognitive and sociocultural benefits, embedded in the language. Knowledge of idioms is a marker of language proficiency and the indigenous knowledge system (IKS) embedded in them (Nabe, Pahl & Ntusi, 1975; Ozumba & John, 2017). This view is consistent with Angel's (2016) research findings, which show that it is difficult to be fluent in a target language if one does not understand its idioms. Idioms help individuals to develop an in-depth understanding of their native language which reflects their identity and culture (Ozumba & John, 2017).

Furthermore, Classbery (2012) claims that idioms support the learning of the home language and an understanding of the individual speech spoken by one's ethnic group, while Makuliwe (1995) asserts that idioms are used for language enrichment and meaning-making. Idioms educate the younger generation about their cultural customs and values (Mvanyase, 2019). They help children to acquire new perspectives on life (Liontasa, 2017).

In light of the above, I believe that the Grade 3 learners who were taught idioms learned, in the process, some of the cultural values important to Africans, such as respect and care for everyone. South Africa is a multiracial and multicultural country; therefore, idioms as part of an IKS could be used to prevent ethnocentrism and xenophobia. For example, the idiom

unyawo alunampumlo ('the foot does not smell', i.e. you do not know your destination) teaches individuals to respect all people irrespective of their ethnicity because nobody knows where he or she will land one day.

Both the interviewed teachers showed a positive attitude towards idioms as part of IK, which is associated with the sociocultural environment. Both MN3 and ZN3 believed that idioms are difficult because of their figurative meaning, but they play a crucial role for literacy development. Given that literacy is a cognitive and sociocultural practice, the teachers' responses align with this view. Their view also corroborates the views of O' Dell and McCarthy (2010) and Classbery (2012), that idioms' figurative meanings may be difficult to discern. According to Makuliwe (1995) and Cutalele-Maqude (2020), idioms are tools for language enrichment. This perspective is supported by MN4 and ZN4 who said that idioms enriched the learners' use of their home language.

This view could also be explained in terms of CHAT, which reveals that human activity is influenced by culture and history. In the context of this study, isiXhosa language and idioms as cultural tools helped to transform the object (the low level of writing skills among Grade 3 learners). ZN5 believed that if isiXhosa idioms were taught in Grade 3, learners might even become established authors. ZN5's statements indicate that the use of idioms as part of an IKS could enhance the development of more authentic isiXhosa language resources, so that there is less reliance on stories translated from English. This implies that learners could use their knowledge of idioms as ingredients that give flavour to their language and enrich their thoughts for creative writing. In this way, idioms have an educational or cognitive value.

7.3.1.2 Idioms and language development

The interviewed teachers believed that when learners learned isiXhosa idioms with comprehension, they would use that knowledge in writing. For example, MN6 mentioned that learners would be able to use isiXhosa idioms for writing meaningful sentences and paragraphs. Indeed, ZN5 mentioned that learners could become isiXhosa authors who are able to use idioms as their titles. This implies that both teachers believed that learning isiXhosa idioms could enrich the learners' language so that they become good writers. For this, learners need to learn the figurative nature of some aspects of language.

Both teachers also revealed that according to the baseline assessment, Grade 3 learners' vocabulary was poor and they were unable to write meaningful sentences. The teachers' views concur with the Systemic Evaluations of 2001, which revealed that Grade 3 learners' writing skills were not well developed from the previous grades, based on the very low scores obtained in writing tasks in all provinces compared to other literacy skills (Department of Education, 2003:9). This crisis obviously persisted, because the Systemic Evaluations of 2009 showed similar results. Furthermore, the Western Cape Systemic Evaluation literacy results indicate that in 2017, 2018 and 2019, Grade 3 learners had a persistent writing challenge (Schafer, 2020). The underdeveloped writing skills hinders the academic performance of learners in the higher grades. This implies that it is important to develop writing literacy from Foundation Phase, since in the Intermediate Phase less time is devoted to the home language (DBE, 2011). According to the Department of Basic Education (DBE) (2011), by the end of Grade 2, learners should be able to write a story with two paragraphs (each of at least five sentences). However, the teachers' responses revealed that the Grade 3 learners' writing skills were not well developed from the previous grades, and hoped that the idioms would enhance their creative writing.

The above view supports Mzimela's (2016) research results that indicated that folklore plays a crucial role for developing the learner's home language. This is also consistent with the views of Makuliwe (1995), Berne (2018) and Cutalele Maqude (2020), who perceive idioms as tools for language enrichment. Folklore does not only develop literacy skills, but also moulds learners' characters (Mech, 2015; Agbenyega, Tamakloe & Klibthong, 2017). Therefore, it is important that learners are exposed to the folklore genre in the early grades.

Furthermore, the two teachers mentioned that learners could benefit from learning isiXhosa idioms because through them they would develop their literacy skills such as reading with comprehension, acquisition of vocabulary and creative writing. This suggests that learners have to learn idioms with comprehension before they are able to use them in writing. This is in line with the view that reading and writing develop simultaneously (Luongo-Orlando, 2010; Ortlieb, 2014). Reading comprehension enhances meaningful learning across the curriculum (Siyothula, 2019). Reading for enjoyment enriches the people's vocabulary and enhances their writing experience. From reading, learners acquire vocabulary, which they then need to practise through writing tasks where they incorporate the acquired vocabulary into their writing (Attiyat, 2019). This view is also consistent with Jennifer and Ponniah's (2018) research

findings, which indicated that improvements in writing correlate with extensive reading. Ahmed and Rajab's (2015) results showed that extensive reading is effective for second language reading comprehension and writing.

Phase 1 data showed that the teachers did not not teach isiXhosa idioms before this intervention. The reason for that could be the fact that there are no guidelines for the teaching of idioms in the Curriculum and Assessment Policy Statement (CAPS). However, their responses revealed that they had positive attitudes with regard to the cognitive and sociocultural benefits of idioms. They believed that idioms play a crucial role in language and literacy development.

Mvanyase (2019) is of the view that when the school curriculum does not incorporate idioms and proverbs, learners are deprived of opportunities to learn about their cultural values and beliefs. This means that teachers as class managers should use their discretion and integrate what they believe plays a vital role for learners' cultural acquisition and language development. Kajee (2011) recommends that the school curriculum correspond as much as possible with the home culture. Mvanyase and Kajee's views suggest that it is significant to incorporate idioms into classroom practice, as they represent the isiXhosa culture and the home language of many Grade 3 learners.

7.3.1.3 Idioms and knowledge construction

The analysed data showed that the Grade 3 learners had no knowledge of isiXhosa idioms before the teaching intervention. Their written work also showed that they had limited vocabulary in their HL, even though they had been taught in isiXhosa from Grade R. Their writing skills were not well developed from the previous grades.

Both teachers had similar beliefs about the role of isiXhosa idioms. Before the idioms were taught in both schools, teachers believed that IsiXhosa idioms could help learners to access new knowledge of their HL, increase their vocabulary, and lead to better writing.

Both school A and school B teachers mentioned that after the teaching intervention, the learners were able to use idioms on a daily basis. They used them in conversations and in writing. ZN9 highlighted that the high achievers incorporated idioms in all their writing. This concurs with Alhaysony's (2017) research finding which showed that students with high English proficiency

faced fewer difficulties in understanding and using idioms than low proficiency students. Alhaysony (2017) argued that children who are fluent readers may not have difficulties in comprehending and incorporating idioms in their writing. The teachers mentioned that all learners were able to comprehend idioms, but that the high achievers were more fluent in their language and their general writing abilities helped them to integrate idioms into their writing. While Alhaysony's (2017) research was conducted in English, my analysed data seems to align with Alhaysony's finding.

The second phase of interview data, collected after idioms were taught in Grade 3, indicated that the teachers' perspective on the use of idioms was even more positive once they had experienced the teaching of idioms. Both MN11 and ZN11 claimed that idioms helped learners' creative writing skills because they were able to incorporate idioms into written work, creating meaningful sentences and paragraphs. This view can be associated with CHAT and Vygotsky's (1978) model of mediated learning, both of which indicate that learning is mediated by historical and cultural tools and artefacts (Engeström, 2001; Igira & Gregory, 2009:46; Beatty & Feldman, 2012; Postholm, 2014; Parker, 2015; Postholm & Vennebo, 2019). The CHAT model shows that subjects use tools to transform an object. In this study, the teachers and learners were subjects, the isiXhosa idioms were cultural tools and were used to scaffold the writing literacy of Grade 3 learners, and their low writing abilities were the object. The first interview data revealed that learners did not have knowledge of idioms and that their writing skills were not well developed. Then, to reach the learners' ZPD, idioms as historical and cultural tools were used to scaffold their writing skills, and thereafter, in the second test, there was a marked improvement in their abilities. According to CHAT, the object has been transformed. MN11 and ZN11 validated that idioms enhanced the learners' writing skills.

7.3.1.4 Idioms, cultural identity and indigenous knowledge

Idioms are cultural language resources used in everyday conversations. For example, ZN5, the school B teacher, revealed that on the radio one hears people speaking about idioms. In addition, she mentioned that Grade 3 learners could use idioms beyond the school walls when they explain the meaning of something to adults. This implies that the learners could use the knowledge of idioms that they gained through focussed lessons in their every day lives outside of school. The mastery of one skill influenced the mastery of the other. The teachers' responses indicated that oral language and writing are similar because both allow the speaker to express their views and send a message to the listener.

Furthermore, both the teachers had a positive attitude regarding the use of IsiXhosa idioms for literacy teaching and learning, and for forming a strong cultural identity. The teachers perceived their home language idioms as resources which enhanced both teaching and learning. They perceived themselves as Africans who maintained their identity, as Africans through teaching and using idioms, and acknowledged the unique knowledge that is embedded in idioms as part of folklore. They recommended that isiXhosa idioms be taught in Grade 3 or earlier because they enrich learners' vocabulary and creative writing. These results corroborate those of Shongwe, Bhebhe and Nxumalo (2019), which indicate that a focus on the home culture improves learners' vocabulary.

Both teachers revealed that after exposure to lessons on idioms, learners used isiXhosa idioms not only for school activities but also as a natural part of their everyday language, even incorporating them while playing. In addition, the teachers revealed that all the learners learned the idioms with understanding, irrespective of their reading and writing abilities. Both teachers mentioned that learners with reading and writing difficulties were able to use idioms in conversations, even though they had difficulties in writing.

This also indicates that learners used idioms to enrich their language and for meaning-making. This supports the view of Nabe, Pahl and Ntusi (1975:97) that idioms give flavour to isiXhosa language usage, and that when a person is able to use them in the correct context, the person is fluent in their mother tongue. Since the learners in this study began to use isiXhosa idioms correctly, it could be argued that the learning of idioms enhanced their literacy skills because they became fluent in their HL. Fluency helps individuals to express themselves freely in conversation and in writing. Their written work is evidence of how they integrated idioms and proverbs in writing, as shown in Appendices K, L, P, Q, V, W and Y. The knowledge of idioms is also crucial in a second language. Angel's (2016) study revealed that understanding idioms in a second language helps the speaker to speak the language fluently, like the native speakers.

Knowledge of idioms is crucial for cultural identity because they form part of folklore, and a knowledge of folklore helps learners to be creative in thinking and in speech, and to relate well to their sociocultural world (Mech, 2015). Omolewa (2007) echoes this view, stating that traditional African knowledge is a tool for facilitating communication amongst all people, irrespective of their age. Classbery (2012) and Shongwe et. al., (2019) corroborate this by stating that an in-depth knowledge on one's culture develops good communication skills. This implies that idioms accelerate communication skills for HL or SL speakers, because they carry

a people's culture and are a language resource valuable in all languages. Liontasa (2017) claims that idioms should be incorporated in second language tuition because they help the learner to understand how the language works. They also help people to speak and write colourful expressions. Idioms are a significant part of African language as they were educational tools before the advent of formal education.

7.3.1.5 Idioms scaffold learners' writing

Data from the post-test showed that learners mastered isiXhosa idioms, as they were able to write idioms based on pictures, as shown in Appendix P. Although some used incorrect spelling, they showed a good understanding of the idioms, as shown in Appendix Z. The Grade 3 learners who were participants of this study were 9 years old and had received almost four years of schooling at the time of this study. Vulchanov and Stankora (2011) claim that idiomatic knowledge correlates with age and years of schooling. Their research findings showed that Grade 3 learners aged 9 outperformed preschool learners aged 6 to 8 when they were tested on idiomatic knowledge of the biologically based, culturally based and instructive idioms. Kamanga and Banda's (2017) findings also showed that the idiomatic response increases with age, and that at twelve and fourteen years of age, children's levels of understanding idioms outperformed those of children aged four and six. In addition, Reuteskiold and Van Lancker's (2012) study revealed that at age fourteen, girls outperformed girls aged six, eight and nine in recognising certain target idioms that matched novel expressions after a one-time exposure in a naturalistic situation. This is consistent with Livorato and Winner (1998), who state that children acquire greater metaphorical, figurative competency as they grow older. This means that from 9 years onward, learners are able to comprehend the figurative meanings of idioms, and it is essential to use a variety of teaching strategies to begin teaching them. Different strategies will accommodate different learning styles. The use of whole class discussion, pictures, stories and roleplays enabled learners to acquire an understanding of the figurative nature of idioms.

The teachers also confirmed that the learners' good understanding of the idioms was demonstrated when they used their knowledge during the isiXhosa home language task in the Grade 3 Systemic Evaluations of 2019. Some learners incorporated isiXhosa idioms when they answered comprehension questions, as reflected in Table 13, school B, learners 7, 8 and 9. This seems to suggest that the learners' vocabulary was enriched and idioms as indigenous knowledge became a valuable resource for different literacy practices. Knowledge of idioms

develops proficiency in all languages. Through idioms, learners develop vocabulary, fluency and understanding of their HL (Classbery, 2012; Ozumba & John, 2017).

Both teachers believed that isiXhosa idioms enhanced the writing literacy of Grade 3 learners. MN11 and ZN11 mentioned that learners incorporated isiXhosa idioms into their writing. The learners' work shown in Appendices K, L, P, Q, V, W and Y corroborates the teachers' views. Before the learners were taught isiXhosa idioms, some wrote sentences with two or three words, as shown in Appendix U, and some wrote meaningless sentences, as attested to by MN1 and ZN1 during the first interview. However, after learning idioms, the learners were able to incorporate idioms in sentences and paragraphs. They could write their own stories, as shown in Appendices K, L and V.

It appears that the use of idioms as a cultural tool, according to CHAT, enhanced the writing literacies of Grade 3 learners. This corroborates the view of Postholm (2019), who states that the third feature of CHAT is that actions are mediated. In this study, in order to improve the writing skills of Grade 3 learners, cultural tools were used to mediate the literacy activities. The purpose of using tools is to mediate learning with the aim of transforming the object (Allen, et al., 2011). The purpose of teaching learners to use idioms in this study was to transform the object, which was the low level of writing abilities amongst Grade 3 learners. MN11 and ZN11 confirmed that CHAT tools, which are embedded in IKS, are effective resources for developing writing literacy because they enrich the learners' vocabulary. These findings are corroborated by Nasir, Naqvi and Bhamani's (2013) results, which revealed that learners' creative writing skills improved when teachers designed intervention programmes specifically to enrich their vocabulary. The intervention programme in this study assisted the learners through various physical resources such as flashcards to reinforce their vocabulary. These scaffolded learners' writing. Therefore, the teachers' experiences with teaching idioms are in line with the principles of CHAT, in that the idioms were clearly used as cultural tools, mediating learning.

The section below describes the teachers' pedagogical strategies in their literacy lessons where they incorporated idioms.

7.3.2 Teachers' pedagogical strategies

In Chapter 2 of this thesis, I stated that none of the reviewed South African language policies, from Bantu Education to Curriculum and Assessment Policy Statement (CAPS), are explicit about how to teach idioms. This study explored how they could be used to enhance the writing literacy of Grade 3 isiXhosa speaking learners.

Data collected from observed literacy lessons enabled me to analyse the teachers' teaching strategies. I noticed that the common teaching strategies were whole class discussions, explanations, the question and answer method, roleplaying, shared reading, group reading and shared writing. These teaching strategies were not used in isolation, but were integrated into each lesson. The data from the learners' written work was also analysed to determine whether it corresponded with data from the interviews on idioms and creative writing. The section below discusses whole class discussions, and how they were used to enhance the use of idioms to support learners' creative writing.

7.3.2.1 Whole class discussions and explanations

According to Killen (2007), the purpose of discussion is to solve a problem, to answer questions and to help learners acquire knowledge or reach a decision. The whole class discussions are in line with the principles of Social Constructivism and CHAT which stress that learning is a process of mutual meaning-making (Simina & Hamel, 2005). It is appropriate at all levels of education (Killen, 2007).

In this study, the whole class was involved at the beginning of the lesson to elicit the learners' prior knowledge about the figurative meaning of each idiom, to co-construct idiomatic knowledge and to revise previous knowledge in both schools. Learners come to school with knowledge which they acquire from their social context. The learners' prior knowledge is elicited through culturally relevant texts, questions and answers, modelling, coaching and providing feedback through a learner-centred, metacognitive approach. The role of the teacher is to provide scaffolding to promote higher order thinking (Dávila, 2015). Eliciting the learners' prior knowledge fosters learning and a sense of belonging. According to CHAT, the home activities are influenced by history and mediated by cultural artefacts. When learners are introduced to new knowledge, they link the new knowledge with their prior knowledge and construct new understanding.

Social Constructivism and CHAT assert that new knowledge is co-constructed when learners share and contrast their ideas, which leads to mutual understanding, which results in individual understanding. When learners' prior knowledge is not acknowledged, poor comprehension is the likely result (Alvermann, Smith & Readence, 1985). Whole class discussion is a co-operative, thinking-aloud strategy which allows learners to exchange ideas (Killen, 2007).

An approach based on Social Constructivism encourages learning through the sharing of ideas (González-Davies & Enríquez-Raído, 2016). Social constructivists perceive interpersonal interactions as classroom tools that develop individual cognition (Bozkurt, 2017). Therefore, whole class discussions align with the principles of Social Constructivism and CHAT, since both encourage social interaction mediated by language, a cultural and psychological tool. Therefore, the Grade 3 learners were not introduced to idioms individually or in groups, but through whole class discussions which helped them to acquire idioms and their figurative meanings. According to CHAT, human activities are always mediated by abstract and physical cultural tools (Agira & Gregory, 2009). The discussions enabled the learners to acquire new knowledge of idioms, because the isiXhosa language as a cultural tool mediated the interactions. This aligns with UNESCO's (2006) statement that learners who learn in their HL perform well because it is their cultural linguistic resource.

In addition, an approach based on Social Constructivism encourages learners to present their views but remain open to the views of others (Beck & Kosnik, 2006). In this way, each learner contributes to knowledge construction. In this study, the learners are encouraged to present their perspectives while remaining open to the ideas of others. IsiXhosa idioms were not taught in the previous grades, so during classroom discussions, the teachers in both schools allowed all learners to present their ideas and at the end reached a mutual understanding about the meaning of each idiom. Therefore, whole class discussion was an appropriate teaching strategy for teaching isiXhosa idioms.

Furthermore, whole class discussion includes lectures, discussions, debates, teacher demonstrations and the giving of directions. In this study, the teacher used discussions and demonstrations, and gave direction to learners. Discussions were central because the teachers wanted the learners to co-construct their knowledge of idioms. The discussion was guided by explanations and the question and answer method. Pahl and Rosewell (2012) claim that discussions and debates are vehicles that develop critical literacy skills. The teachers modelled shared writing as they demonstrated how to incorporate idioms into sentences. Learners orally

incorporated idioms in sentences and the teacher wrote them on the board. The demonstrations helped learners, as evident in the fact that they were able to incorporate idioms in sentences and paragraphs and to use punctuation correctly.

A lecture is a traditional teaching approach which is teacher-centred, while a discussion is learner-centred (McLeod, Fisher & Hoover, 2003; Killen, 2007). Learners are active participants through interactions as they share their knowledge in classroom discussions (McLeod, et al., 2003; Smith, Hardman, Wall & Mroz, 2004).

In this study, whole class discussion was used when the teachers introduced each new idiom and for revision, which helped learners to co-construct knowledge. The use of whole class discussion encourages participation by all members, a strategy that aligns with Social Constructivism which states that knowledge is primarily socially constructed or co-constructed, and that this socially constructed knowledge leads to individual understanding. After the whole class discussion, learners conducted their individual written activities, as shown in Appendices I, O, P, Q, R, V and Y, thus demonstrating their individual understanding. The statements of ZN10 and MN10, both of whom said that even learners with writing difficulties learned the idioms because they were able to use them during conversation, validate the value of co-constructing knowledge through discussions. These learners gained most of their understanding of the idioms during the group discussion phase of learning. This implies that most, if not all, Grade 3 learners are able to learn isiXhosa idioms if the teacher uses teaching strategies that accommodates all learning styles.

In addition, whole class discussion is regarded as an interactive teaching model which encourages a two-way process of learning (Smith, Hardman, Wall & Mroz, 2004). Social Constructivism supports this two-way process of learning and the collaboration that takes place between the teacher and learner and between the learner and his or her peers (New & Cochran, 2007) during whole class discussion. In addition, whole class discussion promotes the Social Constructivist principle of multiple realities and multiple perspectives (Kiraly, 2013; Simina & Hamel, 2005). During whole class discussion, learning is mutually beneficial because learners share their differing perspectives on the figurative meaning of idioms. The observation data showed that the lessons were learner centred. The teacher guided the discussion through questions and explanations. This gave learners the opportunity to be actively involved in their

learning, because they were critically engaged. The discussions allowed a constant dialogue between teacher and learners.

However, learners did not engage group discussions, which might have allowed more learner-to-learner discussions. One of the principles of Social Constructivism is cooperative learning, which is recommended as an effective strategy for learning (Dagnew, 2017). Learners become active participants rather than passive listeners. The role of the teacher is to evaluate the learners' answers with praise or acceptance, or to invite more in-depth responses, one-to-one and through probing questions (Smith et al., 2004). It is not easy for the teacher to keep learners focused on the topic (McLeod, et al., 2003). Small group discussion might have elicited more active engagement from learners who were quiet during whole class discussions. However, whole class discussions align with the principles of the post-apartheid curriculum which strongly supports the notion of learners becoming active participants in their own learning.

Learners learn better when they are actively involved in knowledge construction (Yan & Yang, 2019). In this study, knowledge of idioms was co-constructed by all learners during whole class discussions, during which learners were actively engaged, and there was written evidence that this foundation led to the individual learners' understanding, as shown in Appendices I, O, P, Q, R, V and Y.

In addition, during whole class discussions the teachers incorporated the explanation teaching strategy to enhance learners' understanding of the idioms in context. The teacher in school B did not begin with an explanation, but used it to guide learners to infer the correct answer, giving them a context that helped them understand the figurative meaning of the idiom. For example, in Table 11, 15 Teacher B gave an explanation of the idiom *Unyawo alunampumlo* ('a foot does not have a nose', i.e., you do not know where you will land one day). It was difficult for learners to find the figurative meaning of this idiom, but the teacher used a context to support their understanding. The teachers had to guide learners with questions and explanations in order to keep learners focused on the idioms.

7.3.2.2 Question and answer method

According to Fusco (2015), a questioning strategy is a systematic method for gathering learners' knowledge. It encourages learners to consider diverse ideas and enables them to become a community of thinkers (Green, 2014).

In this study, questions and answers helped teachers to gather the learners' prior knowledge about isiXhosa idioms. According to ZN8, the teacher should ask questions in order to acquire an understanding of learner's prior knowledge, since learners are not empty vessels. Three kinds of questions are commonly used in the classroom; literal, inferential and metacognitive questions. A literal question asks for factual information (DBE, 2011; Moodley, 2013), inferential questions are used to help learners understand the deeper meaning in complex texts, and metacognitive questions encourage learners to reflect on their own thinking and learning (Fusco, 2015). When learners reflect on their own thinking, they build their own independent knowledge (Fusco, 2015).

The classroom observation data showed that all three kinds of questions were used, as shown in Tables 6, 7, 8, 9 and 12. The inferential questions were commonly used when learners had to infer the figurative meaning of idioms. The three kinds of questions were often integrated into one lesson, e.g., in Table 9, the teacher in school A asked learners to identify new idioms which appeared in bold in a story, a literal question. Literal questions were commonly used to elicit answers to comprehension questions about the story and to find out learners' prior knowledge about idioms that had been taught in the previous lessons. These questions did not require learners to think very much.

The teachers also incorporated higher order questions such as questions about appreciation. For example, they were asked to relate the story of Amatile-tile kaMamQwathi and think about people who sell chickens in their communities. This helped them to understand the figurative meaning of the proverb *Ikati ilele eziko and indlovu ayisindwa ngumboko wayo*.

Tables 6, 7, 8, 9, 10, 11 and 12 in Chapter 6 illustrate how the question and answer method engaged in during whole class discussions were used for assessing the learners' prior knowledge and idiomatic knowledge. Questions and answers allowed learners to co-construct

knowledge and express their thoughts aloud. As explained earlier, learners sat in groups according to their learning abilities, but the teachers involved all of them.

7.3.2.3 The use of stories

In Chapter 5, I stated that I was a participant observer and designed all the teaching and learning resources for the Grade 3 learners. After the first lesson, when idioms were introduced through pictures, I created three narrative stories incorporating the idioms they had learned. The three stories were *Ukusinda engozini*, *Amatile-tile kaMamQwathi* and *Iti kaMaru*, as shown in Appendix J.

When creating the stories, I considered the principles of children's literature; that a text must be suitable for the reading and comprehension level of the readers it is intended for, and should be multimodal and authentic. The stories I wrote were certainly authentic and relevant to the South African context, appropriate even for learners in other provinces even though they were about Cape Town life. Learners in the Eastern Cape or any other province would have been able to relate to the stories and to the pictures of aspects of urban life in Cape Town.

The first story, *Ukusinda engozini*, incorporated idioms in picture form. This story was not multimodal, since it was presented in linguistic mode only and it did not involve the visual mode, but I noticed that learners were able to identify the idioms. This could imply that they had acquired the necessary idiomatic knowledge from the previous lessons. They showed that they understood idioms which had previously been introduced through pictures. The content of the story reflected what happened in the learners' sociocultural contexts, i.e. the setting of the story was Delft, which has a similar milieu to Nyanga and Khayelitsha townships. Learners were able to relate to the story, and their experiences helped them to link their prior knowledge with the new knowledge of the idioms. According to the ideological literacy model, literacy is a socially constructed epistemology (Bayman & Prinsloo, 2009); learners therefore were able to share in some of the experiences related in the story.

The principle of teaching through creating a relevant context for new learning material aligns with one of the principles of Social Constructivism, which states that learning should occur in an authentic context (Doolittle, 1999; Kiraly, 2013; Vygotsky, 1994:43; González-Davies & Enríquez-Raído, 2016). Authentic learning is a process where learners discover their own knowledge (Vygotsky, 1994). In this study, learners were familiar with the context of the three stories because when I created them I was cognisant of their sociocultural contexts. The

learners' written activities after reading the stories, *Amatile-tile kaMamQwathi* and *Ukusinda engozini*, indicate that familiar contexts supports learning.

After reading the stories, the learners engaged in various activities based on the stories. These activities reinforced their understanding of idioms. For example, Appendix R shows that learners in both schools answered multiple choice questions about a story, indicating that they had understood the meanings of the stories and the idioms.

Learners in school A wrote multimodal texts and illustrated the part of the story that they liked. After that, they wrote sentences that described what was happening in their drawings. I noticed that most drew the part of the story where the characters, Othandwayo and Lihle, are almost robbed by thugs. This seems to indicate that learners were able to relate to this part; as mentioned in Chapter 5, Nyanga, in which school A is situated, has a very high crime rate. Therefore, learners were familiar with the situation of thugs robbing people. Their drawings and re-writing of the story could also suggest that their knowledge of idioms enhanced their comprehension, since they were able to produce multimodal texts. In a multimodal text, the visual mode may be represented by pictures and graphics that convey the meaning of the linguistic mode. Multimodal texts enhance learners' reading comprehension when learners are not able to read, as they may at least interpret the picture. The DBE (2011) recommends that learners produce multimodal texts in the Foundation Phase; learners are required to draw their personal news and write sentences that interpret their drawings, which constitutes a multimodal text.

One activity, shown in Appendix Q, required learners to answer closed and open-ended evaluation questions. Learners were able to incorporate idioms in their answers. A learner labelled in the appendix as 'A learner 1' incorporated two idioms in one of his answers. He gave the background of why his father was *inyoka nesele* ('snake and frog') with another man, showing correct understanding of the idiom and the ability to apply the idiom in a new context. Vygotsky emphasised that the learning child is connected to his or social environment (Rao, 2018). According to Social Constructivism, children's understanding is stimulated by the values and beliefs that are shared in their social environment (Mooney, 2013). The sociocultural environment supports learning because listening and speaking literacy skills are acquired at home, and the learners' experiences enhance their learning when they link home experiences with new information to construct new knowledge. The tools identified in CHAT are products of the society in which any given learner is a part.

The second story, *Amatile-tile kaMamQwathi*, was multimodal, containing a picture of a train and train station, the story's setting. The structure of the story was a dialogue, and the learners were familiar with the context, since trains and train stations are familiar from everyday urban life. The Grade 3 learners in both schools were also familiar with adults who sell chickens for a living in the townships. They were able to link their experiential knowledge with the knowledge of idioms, with their experiential knowledge helping them to understand that those who sell chickens for a living are 'making efforts' (*amatile-tile*) because of the threat of hunger (*ikati ilele eziko*, i.e., 'the cat sleeps in the fireplace'), and *ukugila imbiza* ('to knock the pots'). Learners also learned that their parents could carry the challenge of dealing with hunger effectively because *indlovu ayisindwa ngumboko wayo* – 'the elephant can carry its own trunk'. Thus this story contained four idioms which together carried a moral lesson as well providing an extension of learners' vocabulary.

The use of these idioms within the familiar context of struggling to survive and making a plan explicate Lontasa's (2017) view that children acquire new perspectives on life through idioms. In the Western Cape, particularly in black townships, unemployed people sell chickens to feed their children. From these idioms the learners could learn empathy and respect and develop a basic appreciation for entrepreneurial activities. This shows that folklore, in many of its forms, develops social skills so that children become good members of society (Agbenyega, et al., 2017).

The last story, *Iti kaMaru* ('Maru's tea'), used a familiar situation of what learners do at home when they make tea – see story 3 in Appendix J. This story was multimodal, with pictures showing the kitchen where the story takes place. Multimodal texts help learners to interpret the picture and comprehend the story. The visual representation helps learners to remember, understand and retell the text without depending on the written part (Siyothula, 2019). Both teachers used the stories in shared reading. During reading, they asked learners questions to discover whether they understood the idioms in the story.

During the second phase of interviews, both teachers proposed that isiXhosa idioms should be incorporated in stories and sentences, together with pictures. The integration of idioms in stories is in line with findings by Kamanga and Banda (2017) and Mehrpour and Mansourzadeh (2017). In a study by Al-Khawaldeh, Jardat, Al-momani and Bani-Khair (2016) the majority of students interviewed confirmed that it was possible to infer the meanings of idioms when they were presented in a context rather than in isolation.

As discussed in Chapter 2, Mehrpour and Mansourzadeh (2017) investigated the effects of short stories and pictures on the learning of idiomatic expressions by beginner EFL learners. Teaching English idioms through pictures was an effective mode as the second experimental group had higher scores than the group which had been taught through stories, and the control group. These results suggest that using pictures and short stories for teaching idioms is more effective than teaching idioms out of context. In other words, Mehrpour and Mansourzadeh's (2017) results support the use of the context-based approach. In relation to this study, these findings also seem to indicate that the use of idioms through stories that depict the sociocultural context of the learners makes for better interpretation of idiomatic meaning. They also seem to reveal that idiomatic knowledge in the mother tongue enhances learners' understanding of idiomatic expressions in the target language.

The teachers' responses were consistent with the findings from the learners' work, the post-test results and the observed lessons, all of which showed that idioms, as cultural tools, enhanced the creative writing skills of Grade 3 learners. The teachers' scaffolding through cultural tools such as the isiXhosa language, idioms, and physical items such as sentence strips, stories and pictures, were used effectively to mediate learning. This suggests that isiXhosa idioms provide a valuable resource for teaching literacies, as well as forming a strong cultural resources for decolonising the Grade 3 curriculum.

7.3.2.4 Sentence construction

Observation data shows that both teachers also taught isiXhosa idioms through the technique of sentence construction by learners. The teachers incorporated reading, e.g., in school B, each group read the idioms in sentences. Thereafter, a discussion was held about the figurative meaning of each idiom, guided by questions and explanations. When teachers used the sentence method, they did not explain the meanings of the idioms at first; instead, learners had to guess the meaning with the teacher scaffolding them with questions providing clues to meaning. The purpose of scaffolding was to help learners to master the knowledge of the figurative meaning of idioms. Questions and explanations enabled learners to link existing knowledge to new knowledge (Aslam, Khanam, Fatima, Akbar & Muhammad, 2017; Rao, 2018). As a result, learners were actively involved in the lessons. The lessons were learner centred and learners became active through sharing their perspectives, being free to make mistakes. For example, in school B, learners demonstrated how a monkey climbs a tree. In school A, left-handed

learners demonstrated how they used their left hand when they wrote to show that they were left-handed i.e. they had ‘a baboon’s arm’ (*ukuba nengalo yemfene* – ‘to be left handed’).

In school A, the teacher introduced idioms in the form of sentences one by one, asking the meaning of the idiom. She asked learners to give their own sentences incorporating the idiom. When she saw that the majority could incorporate them correctly, she asked them to write their own sentences, and later marked them. In this way, the teacher reduced the scaffolding when she saw that learners were able to do the task on their own (Hammond & Gibbons, 2005; Boss & Larmer, 2018). She gave learners the opportunity to complete the task independently.

To teach the first idiom, *ukwenza owenkawu* (‘to move quickly’), the teacher discussed monkeys with the learners, but they did not discern the idiomatic meaning. She told them the answer and explained why this idiom meant to do things quickly. She also explained that everybody sometimes does things quickly, and asked learners to think about when they did things quickly. This indicates that the teacher encouraged learners to use their imagination; Classbery (2012) claims that idioms promote imagination and higher order thinking skills.

For the idiom *ukuba yigusha* (‘to be calm’) there were many incorrect answers, so the teacher guided them with questions so that they could arrive at an understanding of the idiom. She asked learners to identify classmates who were as calm as sheep. All of them identified one boy. This observation is in line with the CHAT view that the question and answer method is a psychological tool that scaffolds the acquisition of new knowledge.

In her teaching of the idiom *akahlalwa mpukane* (‘to be clean’), she asked learners to identify where flies were found. Learners identified places such as toilets, dirty dishes, decayed food, in dust bins, etc. This background helped learners because it guided them to see quite easily that where a fly is *not* found is a clean place, and that therefore the idiom referred to a very clean person. This example illustrates Beck and Kosnik’s (2006) view that knowledge is experience based, i.e., when learners interpret information they base it on their experiences. According to CHAT, learners’ experiences are abstract mediating tools. Experiences mediate knowledge construction by enabling the learner to link the new knowledge to existing knowledge. The analysed data shows that the learners’ experiential knowledge helped them to acquire the figurative meaning of idioms.

In school B, the teacher used the sentence construction method to teach the idiom *impumlo yenja* (‘something cold’). Out of five idioms, the learners were able to give correct meanings

for four. The idiom that proved difficult was *ukudla imu* ('to be quiet'), but the teacher encouraged them to keep on trying. Emerson and Hall (2018) and Gasparyan (2016) assert that when teachers encourage learners, they should focus on their effort and process, rather than the product. The learners' post-test showed that for learners with writing difficulties, the teacher did not focus on incorrect spelling but praised them for their effort, as shown in Appendix Z. Encouragement develops learners' self-esteem and motivation to work collaboratively with others (Gasparyan, 2016).

In school A, this idiom was incorporated in a story which the learners read in their ability groups. I noticed that all learners were actively involved. According to CHAT, the cultural tool increases participation by mediating social interactions. This aligns with Nomlomo (2007), who found that learners are usually confident about expressing themselves in their HL. This implies that the sentence construction method could be used effectively for teaching isiXhosa idioms.

The observed lessons showed that the teacher's role was to facilitate learning. The teachers asked questions that stimulated learners' prior knowledge and thinking. This is in line with Social Constructivism, which holds that the teacher should monitor, guide and provide meaningful experiences (Doolittle, 1999; Simina & Hamel, 2005). When the teachers introduced new idioms, they provided learners with meaningful real-life experiences, and learners were able to understand their figurative meaning. This approach supports Rao (2018) and Mooney (2013), who emphasise the importance of the link between the learners' understanding or learning and their social and cultural context.

The above data demonstrates that idioms could be incorporated into stories and in sentences for meaning-making. It is also important to design multimodal stories, because in school A, the picture discussion before reading was helpful, while in school B, the teacher's explanation helped learners to guess the correct answer.

7.3.2.5 Roleplay

According to Killen (2007) and Bradshaw and Hultquist (2016), roleplay is a learning activity where learners take part by acting. They take on the role of someone or something for the purpose of learning. Roleplay could occur in front of the whole class or in small groups. If a small group does a roleplay, others become observers and are required to analyse after the presentation (Bradshaw & Hultquist, 2016). The teacher's role is to facilitate, monitor and ask

questions that guide understanding of the point of the roleplay (Killen, 2007). Roleplay can be used when the teacher wants learners to acquire knowledge, for developing understanding and skills and for changing attitudes. Learners get the opportunity of developing communication and social interaction skills (Killen, 2007).

In this study, roleplay was used for learners to learn idioms and their idiomatic meaning as a whole class activity. For example, when the learners acted out the idiom *isandla sihlamba esinye* ('hands wash each other'), all learners demonstrated how this happened. In both schools, they also used new vocabulary, e.g., *rhuthu* ('to take something quickly'), and *ukwanga* ('to hug') when acting the story of *Amatiletile kaMamQwathi*.

In school A, learners discussed the idioms and a few acted out the story of *Iti kaMaru* while others observed. I noticed that they enjoyed observing almost as much as acting, as the class was engaged while watching, laughing and seemingly understanding the drama and its use of the idioms. This seems to illustrate that incorporating isiXhosa idioms into stories and then having learners act them out strengthens learners' understanding. This corroborates the findings of Lundblom and Woods (2019) and Khonbi and Sadeghi (2017), who found that roleplays provide an excellent foundation for both comprehension and retention. As discussed in Chapter 2, Khonbi and Sadeghi's (2017) research findings revealed that the roleplay group outperformed groups which used sentences, PowerPoint slides idioms, a movie or a definition. Roleplay is one of the most interactive strategies for meaning-making, as confirmed by Ramagoshi (2015), who recommends it as one of the most effective teaching strategies for teaching idioms to Grade 3 Setswana-speaking learners. However, roleplay has been criticised for focussing too much on learners who are confident and not sufficiently involving shy learners.

7.3.2.6 Shared reading

The observation data showed that reading and writing are complementary. Shared reading and writing were done in both schools. During shared reading, all learners, seated at their desks, read sentence strips and a story together. All learners then pasted the story in their books, with the new idioms appearing in bold in the story, as shown in Appendix J.

In school B, lesson 4, the new vocabulary, new idioms and their meanings were written on sentence strips. The new vocabulary was *rhuthu*, *ntwana-ntwanana*, *emanga* and the new idioms were *ugile imbiza*, *ikati ilele eziko*, *indlovu ayisindwa ngumboko wayo*. The old idioms

were *ukunabela uqaqqa* and *isandla sihlamba esinye*. Before reading the story, learners read the idioms on the sentence strips and guessed at their meanings, with the teacher prompting with contexts to give them a clue. When learners were unable to find the correct answers, the teacher explained to them and gave them examples that would help them understand the idiom. She reminded the learners about the scenario where they made *amatile-tile* (efforts) to help their classmate who was knocked down by a car, as shown in Table 7, 5 Teacher B.

Similarly, in school A the teacher gave the learners a clue by asking why people make efforts (*amatile-tile*). She gave them a context where the idiom *amatile-tile* was used. Explanations as a teaching strategy helped learners to understand the meaning of the idioms. The teacher's role was to facilitate learning, not to transfer knowledge, as she wanted the learners to use their prior knowledge in order to construct their new knowledge of this idiom. Amineh and Asl (2015) assert that when teachers facilitate learning, the goal is to get learners to construct their own understanding. In this lesson, learners used their experiential knowledge to arrive at their answers. They had to discover that there is always a reason for *amatile-tile* (making efforts).

As shown in Chapter 6, during reading the teacher first read the story on the poster alone, then she read with all learners and thereafter, the learners read alone. After the teacher had read, the learners answered questions about the story. Then learners created their own sentences that incorporated the idiom *amatile-tile*, as shown in Appendix Y, A learner 1's work. The learners' sentences showed a good understanding of the idioms. Therefore, it may be argued that the teachers' explanations helped the learners to understand the idioms. Doolittle (1999) states that when teachers guide learners, their role is to motivate, provide examples, discuss, facilitate and challenge, rather than to be the channel of knowledge. The above data shows that the teacher did not just transmit knowledge but provided examples that assisted learners to discover the correct answer.

The idioms and their meanings were written on sentence strips. The discussion of the idioms before the story was read helped learners to read the story with understanding, as shown by their ability to answer the questions during and after reading. The learners' work shows that they were able to answer comprehension questions and to incorporate idioms. It is important to discuss new vocabulary before reading to enhance reading comprehension. This implies that the use of stories for teaching idioms is an effective method.

The above activities may be related to the principles CHAT. According to CHAT, human activity is mediated by tools in order to accomplish an object (Gretschel et. al, 2015), as discussed in Chapter 4. The observation data showed that isiXhosa idioms, sentence strips and stories were used as mediating tools to enhance learners' creative writing. The psychological tools included the isiXhosa language, questions, answers and explanations, and the physical tools were pictures, stories and sentences. Yan and Yang (2019) assert that these tools assist subjects to accomplish an object.

The data collected from interviews and observations suggests that the idioms were used as cultural tools that supported learners' literacy development. Both teachers felt that isiXhosa idioms could be incorporated into the South African school curriculum. MN14 suggested that idioms could be taught from Grade 2, while ZN14 believed that if learners learned idioms in Grade 3, the knowledge would be useful in Grade 4 and beyond. The teachers also recommended that idioms could be taught in Grade 3 over the whole year, and stated that learners could learn more than twenty idioms per year. This implies that Grade 3 learners need more exposure to isiXhosa idioms for literacy development and character formation. Mech (2015) recommends that the integration of folklore is good for character formation. Similarly, Meyiwa, et al. (2013) claim that local and indigenous knowledge (IK) is a good resource in the classroom, while Omolewa (2007) states that contextualised learning occurs when the learning environments of the school, home and community are linked. This is possible through the introduction of folklore in the classroom.

The observations and interview data attest to the value of the teachers' recommendations, since they implemented many different strategies in their teaching to aid learning. Teachers proposed that when idioms were incorporated into stories and discussed before the story was read, learners were more likely to read with comprehension. Learners should also be given the opportunity to guess the meanings of idiom; as ZN8 pointed out, learners ought not to be viewed as lacking all knowledge. This means it is crucial to acknowledge learners' prior knowledge, as prior knowledge is used to construct new meaning when it is linked with new knowledge. Morizano (2004) is of the view that learners' prior knowledge about content is the strongest indicator that they will be able to learn the new information. Beck and Kosnik (2006) concur that learners construct their own knowledge by linking new knowledge to their existing knowledge. This knowledge is drawn from their sociocultural practices.

ZN 13 recommended that teachers work with their learners to enable a common understanding of idioms amongst the learners. This view corroborates with the sociocultural perspective of Vygotsky (1978) who states that a child learns from a more knowledgeable person, who could be a teacher, parent or peer. This suggest that to teach idioms, the teacher could use group work or paired discussions of mixed ability learners. The Social Constructivist view is that children learn when they construct and share their perspectives with others (Simina & Hamel, 2005; Kiraly, 2013; Amineh & Asl, 2015). It seems that the social context plays a crucial role in the learning of isiXhosa idioms. The teachers' perspectives about the role of isiXhosa idioms also indicate how teachers valued the indigenous knowledge of their culture.

The above principles can also be explained in terms of CHAT, which states that people's activities are mediated by historical, cultural, psychological and physical tools (Blanton, et al., 2001; Gretschel et. al, 2015). In this study, idioms as abstract tools mediated literacy activities and were used to transform the writing literacies of Grade 3 learners. They are tools that develop imagination, thinking and communication skills. Therefore, CHAT was appropriate for this study, and I was able to compare how the idioms mediated learning in the two activity systems of schools A and B.

The findings from both schools correlate with the principles of CHAT in that a variety of cultural tools were used for transforming an object. In this study, the first phase of interviews revealed that the written literacies of the Grade 3 learners were not well developed. However, after the teachers had taught the idioms to scaffold learners' writing literacies, their writing skills were transformed, i.e., they performed better by writing longer and more meaningful samples of creative writing.

7.3.2.7 Pictures as mediating tools

Learners have unique learning styles, and teachers should use different teaching strategies and resources to accommodate them all. The data collected from phase one of interviews and document analysis showed that none of the Grade 3 learners from either school had been exposed to idioms before the teaching intervention, as shown in Appendix U. Both teachers used scaffolds to support the learners to reach their Zone of Proximal Development (ZPD) in the form of pictures, stories, sentences and idioms. These resources enables learners to acquire the figurative meanings of idioms and to improve their creative writing skills. In this study, the

two Grade 3 teachers were the more knowledgeable parties who used pictures as physical tools so that learners could reach their zone of understanding isiXhosa idioms.

The interview data revealed that the use of pictures was effective for teaching isiXhosa idioms. ZN7 affirmed that all learners learned better when pictures were used. Therefore, the use of pictures was appropriate for teaching isiXhosa idioms. Wening (2017) concurs that pictures are effective for teaching writing. This is consistent with Singh, Tan, Abdullah, and Mostafa's (2017) study which revealed that pictures motivated learners to enjoy writing English as a second language, and supported their writing skills. Singh et al. (2017) recommend that teachers plan picture-based writing activities so that learners develop greater enthusiasm for writing.

In addition, after all idioms were introduced in both schools, both teachers used whole class activities for revision. The teachers revised the learned idioms by showing learners the pictures and the learners matched each picture with an idiom and its meaning. Some of the pictures represented nouns from the idioms such as pots, dogs, cats, elephant, calf, monkey, milk, etc. These pictures captured the learners' attention and were used creatively when the teacher asked them to choose the picture they liked best and to write down the idiom associated with it, along with its meaning and a sentence using the idiom. All learners participated, with results shown in Appendix P. This implies that pictures were an effective mediating tool to scaffold the learners' idiomatic knowledge construction.

It appears that the Grade 3 learners from both schools acquired unique indigenous knowledge (IK) from the idioms when they saw the pictures. Learners learned that idioms have hidden meaning, and developed critical thinking skills through relating the idioms to what happens in society. This aligns with Koehler's (2017) observation that IK provides individuals with life skills which are useful in society. Omolewa (2007) concurs, stating that IK produces wise people and strengthens their sense of identity (Mzimela, 2016). This could be said about how the Grade 3 learners related the idioms to their cultural experiences and then used them in their own stories.

Furthermore, ZN10's response from the second phase of interviews confirmed that the use of pictures especially helped learners with writing difficulties, who were able to learn idioms with comprehension. She said learners with learning difficulties learned far better with pictures. These results corroborate those of Mehrpour and Mansourzadeh (2017), who investigated the

effect of short stories and pictures on the learning of idiomatic expressions by beginner EFL learners. Teaching English idioms through pictures was an effective mode of idiom comprehension in their study, where the experimental group that used pictures had higher scores than the group taught through stories and the control group.

ZN10 asserted that their speech showed that the learners showed good understanding of isiXhosa idioms. Similarly, research findings from a study in South African by Ramagoshi (2015) indicated that the use of anecdotes, roleplay, demonstrations, reading lessons, activities and Setswana idioms in picture form led to effective teaching and helped learners to understand idioms. This suggests that pictures are mediation tools that greatly enhance learners' access to an understanding of idioms.

7.3.2.8 Sentence strips as mediation tools

According to Tileston (2004), children have unique learning styles, so during lesson preparation, teachers should prepare for these. Learners learn through their senses of vision, hearing, aesthetics and touch.

Document analysis and interview data from phase one of this study showed that none of the participating Grade 3 learners understood isiXhosa idioms before the teaching intervention. This means that it was important to use different resources that appealed to different senses when the teacher taught idioms, in order to accommodate all the learning styles.

These findings illustrate that it is important to use different tools as scaffolds because scaffolds enhance the acquisition of idioms and writing literacies. In this study, the Grade 3 teachers used a variety of resources as cultural mediating tools, such as the isiXhosa language, idioms, learners' experiences and physical tools such as sentence strips with idioms and their figurative meanings, as shown in Appendix N.

The pre-test showed that learners were able to write only short, simple sentences, and that after the teaching intervention, they could write longer and more complex sentences. This suggests that the use of different tools enhanced the teaching of idioms and consequently, the learners' creative writing abilities. For example, the story, *Ukusinda engozini*, was used as model text for teaching idioms and to illustrate the structure of a narrative text. Aslam, et al.'s (2017) study showed that scaffolding had a positive impact on the learning achievements of post graduate students. For this study, it could be said that the Grade 3 learners were supported through the

exploitation of the ZPD and scaffolding. The ZPD is an essential element in the process of knowledge construction when it is offered under the guidance of a more knowledgeable individual (Vygotsky, 1994:42; Postholm, 2008; Amineh & Asl, 2015; Bozkurt, 2017; Tkachenko & Ardichvili, 2017).

In addition, data from the documents reveals that after learners were taught idioms, they were able to use them in writing and could identify the idioms from the pictures, along with the meanings. They could use idioms as titles of their stories and align the content of the stories with the titles, as shown in Appendices K, L and V. It could be argued that the learners' understanding of the idioms evolved through their exposure to the various teaching and learning resources, and teaching styles that incorporated idioms as linguistic resources.

7.4 ISIXHOSA DIOMS AND EPISTEMOLOGICAL ACCESS TO LITERACY KNOWLEDGE

As discussed in Chapter 4, this study was guided by Social Constructivism and CHAT to explore how idioms as cultural tools mediate learning for epistemological access. According to Du Plooy and Zilindile (2014), epistemological access refers to what happens after children are enrolled in school. It goes beyond access to the physical school building and refers to access to knowledge (Du Plooy & Zilindile, 2014).

Antia and Dyers (2016) claim that language plays a crucial role in epistemological access. According to Vygotsky (1978), language is a cultural tool that helps individuals to share their knowledge. IsiXhosa as a language of instruction and learners' and teachers' home language helped learners when they were introduced to idioms, because they were able to access knowledge easily.

In addition, data collected from observed lessons, interviews and the learners' work indicates that IsiXhosa language facilitated learners' epistemological access to idioms. For example, after the idioms were introduced and discussed, learners were able to incorporate them orally in sentences and in writing, as shown in Appendices O and Y. This implies that idioms becoming scaffolding tools for epistemological access. ZN11's response revealed that idioms enriched the learners' vocabulary in that they were able to use the new idioms in their daily conversation. The teachers' responses also revealed that they were motivated to continue using isiXhosa idioms to enhance learners' creative writing. This could be attributed to their awareness of the academic value of idioms in literacy learning.

The use of idioms as cultural tools is, of course, a hallmark of an approach shaped by CHAT, which stresses the importance of cultural tools in the mediation of human activities (Gretschel, et al., 2015). In Chapter 4, I refer to the CHAT cultural tools, which could be the isiXhosa language, the idioms or the learners' experiences, as well as the physical tools, which could be sentence strips, stories or pictures, as is the case in this study. Data from the observed lessons and interviews show that the idioms served as mediating cultural tools to scaffold the learners' creative writing and thus facilitate epistemological access, as they began to write meaningful sentences, showing an enhanced vocabulary. According to the teachers, idioms were useful and learners learned them with comprehension. The learners' written activities, presented in Appendices K, L, O, P, U, V, W and Y, illustrate that idioms fostered learners' comprehension and critical language skills, enabling them to make meaning of the world. This implies that isiXhosa idioms could be used effectively to enhance learners' epistemological access to new knowledge.

7.5 ENHANCING LEARNERS' WRITING PROFICIENCY

In Chapter 3, I discuss three writing approaches – the product, process and genre approaches. Below, drawing on these writing approaches, I analyse the data pertaining to the development of Grade 3 learners' writing proficiency.

Data from the observed lessons showed that both teachers followed the process and genre approaches for teaching writing. The process and genre approaches were integrated into the conveying of information and the writing of the learners' own narrative texts. The process approach follows certain steps: Pre-writing, writing, revising, editing and proofreading, and evaluation (Bayat, 2014; Rusinovci, 2015; Zhou, 2015; Hyland, 2016; Saputra & Marzulina, 2016; Nordin, 2017; Ngubane et al., 2020). The teacher in school A discussed the structure of the text with learners, referring to the story, *Ukusinda engozini*. According to Carbet (2018), a model text aids learners to see and understand the structure of a text when they write independently. The model text was useful because it helped learners to correctly structure their own narrative stories. The learners' work shown in Appendix V demonstrates how learners were able to follow the structure of a narrative text without the direct assistance of the teacher. Therefore, it seems that the use of a model text supports learners' writing if it is discussed with all learners before they begin to write stories. This approach is consistent with the findings of Bayat (2014), Zhou (2015) and Ngubane et al. (2020), all of whom showed that the process

approach improves the learners' writing abilities because it is learner-centred and allows learners to be actively involved in their own learning.

The teacher in school B modelled how to write an informational text. Informational texts are non-fiction texts such as recounts, reports, procedure, explanations and persuasion (Dreher & Kletzien, 2015). The DBE (2011:108) recommends that Grade 3 learners write one paragraph about a description of an incident or an experiment in the first term of the year, and that they should be able to write recounts such as friendly letters and explanations in the third term. The teacher taught learners how to write a letter without referring to a specific model text which learners could refer to when they wrote their own texts. The learners were able to summarise the story, *Amatile-tile kaMamQwathi*, even though she did not demonstrate how to write a summary in the body of a letter. School B learners' work in Appendix W shows how one learner wrote the letter, and shows that the genre approach helped this learner to write creatively.

Moreover, the observed lessons indicated that the genre approach was effective in shared writing when the teacher gave the learners a model text. The product approach to writing was not implemented. Research findings from Bayat (2014), Zhou (2015) and Ngubane et al. (2020) indicate that the process approach supports writing, and they recommend it as effective for teaching any type of writing. It appears that the process and genre approaches developed the creative writing skills of Grade 3 learners, despite the fact that some of the process approach steps were not followed (e.g. revising, editing/proofreading and evaluation) during shared writing. The learners' abilities to write this type of text could be attributed to their motivation to learn and their ability to apply and transfer the knowledge they had acquired about idioms to other types of texts.

In Chapter 3 I discussed the three writing approaches recommended by DBE (2011), namely shared writing, group guided writing and independent writing. In shared writing, the teacher demonstrates and composes the story with learners, thus supporting their writing (Palmer & Corbett, 2003). The observed lessons showed that the two teachers implemented only the shared writing and independent writing approaches. Shared writing was practised more for sentence writing than for story writing. Learners were encouraged to incorporate isiXhosa idioms when they gave their answers orally and in writing sentences. Shared writing was used to show how to incorporate idioms in sentences, which helped learners when they wrote their own stories. This implies that shared writing should be used for writing sentences before teachers teach learners to write paragraphs. In both schools, in the first literacy lesson on

idioms, learners gave sentences when prompted to do so while the teacher wrote them on the board. She then asked them to replace some words with idioms e.g. *UMxolisi noNkunzi abavani* ('Mxolisi and Nkunzi are enemies'). At this stage the learners had grasped the concept, but were not using the idiom. When they used the idiom to convey the same idea, the teacher wrote the new sentence on the board. In this way, learners were scaffolded to write their own sentences that incorporated idioms, as shown in Appendix Y – see school A, learner 1, second activity.

In this study, the teacher used shared writing and independent writing only. However, learners did not have enough time to practise writing because neither of the teachers used group guided writing which would have given learners more opportunity to write. I believe that guided writing might have gone a long way to helping those who needed more teacher support to write independently. However, post-tests indicated that all learners were able to learn idioms, even though there were learners who still had writing difficulties, as shown in Appendix Z.

It is recommended that group guided writing takes place after learners have been exposed to shared writing (Fredericks, 2013). The teacher practices show that they followed the DBE (2011:108) recommendations that teachers implement shared writing to model written language use and correct punctuation. Shared writing is a scaffolding technique especially for learners with writing difficulties, which is why they were able to do well in their later creative writing. Therefore, it can be argued that shared writing is useful for all learners, irrespective of their writing abilities.

Luongo-Orlando (2010) argues that teaching children writing requires modelling examples, practice, repetition and a creative teaching approach. The teacher should focus on creative expression rather than on proper letter formation and grammar, as such a focus could stifle the learner's ideas (Luongo-Orlando, 2010). In this study, the teacher in school A modelled how to write a narrative story (a recount). The structure of a recount is characterised by a sequencing of events from orientation to complication to resolution (Czerniewska, 1992; Riley & Reedy, 2009). The DBE (2011:118) recommends that learners should write a paragraph with eight sentences about their news, a creative story or a description of an incident or experiment. The learners' work shown in Appendix V shows that learners were able to write a narrative story with orientation, complication and resolution. This could be attributed to the support they received from their teacher who modelled this genre.

7.6 THE SIGNIFICANCE OF INTEGRATING IKS INTO ISIXHOSA LITERACY

Data collected from observations, interviews and document analysis shows that idioms, as part of IKS, could be used as a tool to decolonise the school curriculum. According to Khunwane, (2019) the IKS is a body of unique African knowledge.

Mvanyase (2019) asserts that proverbs and idioms educate people about their customs. Meyiwa, et al. (2013) claim that IKS is an effective resource in the classroom. Therefore, learning idioms in Grade 3 does not only contribute to literacy development, but also educates the younger generation about their IK, which carries their cultural norms and beliefs. Currently, many of the stories used in the Grade 3 curriculum are eurocentric; a greater emphasis on indigenous idioms would help to decolonise this curriculum. The LiEP (1997) recommended that FP learners be taught in their HL. However, despite the fact that this recommendation is followed in all government schools, there is still a 'hidden' curriculum that promotes Western knowledge above IKS, since almost all the information is a direct translation from English. For example, the Grade 3 stories in the workbooks do not use authentic isiXhosa language. There is silence regarding indigenous knowledge in these workbooks. There are, of course, some African folktales, but the language used does not incorporate the idioms and expressions that give flavour to the isiXhosa language. Furthermore, recent studies have shown that there is a lack of isiXhosa reading materials in the Foundation Phase (Makaluza, 2018; Siyothula, 2019). This indicates that Western knowledge is still perceived as the norm, and all other forms of knowledge are less important. IsiXhosa materials, including the CAPS documents, are all clearly translated from English.

Folklore moulds children for character formation (Banda & Morgan, 2013; Mech, 2015; Mvanyase, 2019). Omolewa (2007) is of the view that African knowledge produces people who are guided by wisdom. Some of the idioms used in this study have tremendous potential for forming attitudes and inculcating wisdom; idioms such as *isandla sihlamba esinye* and *unyawo alunampumlo* express the African philosophy of Ubuntu, which encourages humility and respect for all people. Other idioms such as *ukuba yigusha*, *akahlahlwa mpukane* and *ukwenza owenkawu* encourage a good personality and good habits. In addition, some of the idioms describe people's actions and make learners aware why they act in a certain way, e.g. *ikati ilele eziko*, *indlovu ayisindwa ngumboko wayo*, *ukwenza amatile-tile*. These idioms open children's eyes as to why people do what they do, and mould children to become responsible citizens who will love, care for and respect themselves and others. Idioms do not enhance

literacy development only, but as part of folklore, also transmit African values. It appears that the learners in this study were made aware of their cultural and society values through the use of idioms.

Moreover, the data collected from this study revealed that idioms, as part of an IKS, could be used to support the literacy skills of the Foundation Phase learners. The two Grade 3 teachers recommended that learners be required to learn more than twenty idioms. Mawere (2014:128) suggests that IKS be incorporated into the curriculum. This is consistent with the view of Shongwe, et al. (2019) who recommended that the siSwati culture should dominate in the siSwati syllabus because culture is a rich source of siSwati vocabulary. This view corroborates that of MN9, who mentioned that after learners learned idioms, they incorporated them into their conversations and other written activities.

The observations, interviews and document analysis have shown that idioms as part of IKS could be explicitly integrated in the Grade 3 curriculum, with many positive spin-off effects. Teachers could use idioms in picture form, incorporating them into stories, sentences and roleplay. If the designers of our South African curriculum really want to redress the inequalities of the past, the integration of idioms would greatly assist, as such an inclusion would reinforce the notion that IKS are valuable, and that Western culture is not the only repository of valuable knowledge. Idioms as taught in this study played several crucial role in the lives of the Grade 3 larners who were exposed to them, shaping them to become profficient communicators, confident users of their home language, more skilled writers and more enthusiastic learners. Equally importantly, they helped with the construction of learners' IK, which forms an essential part of their culture and identity.

7.7 SUMMARY

In this chapter I have analysed data collected from interviews, observations and documents. The analysed data from all the three methods shows that isiXhosa idioms could be used as a resource to enhance the creative writing skills of Grade 3 learners. The teachers believed that isiXhosa idioms increased their learners' vocabularies and improved their literacy skills such as listening, speaking, reading and writing.

The observed lessons demonstrated that Grade 3 learners were able to learn isiXhosa idioms when they were scaffolded. The common teaching strategies used by teachers were whole class discussion, explanation, questions and answers, roleplay, group guided reading and shared

reading and writing. The data also demonstrated that whole class teaching strategies are effective when they integrate questions, answers and explanations, because they allow learners to learn at the same time, irrespective of their learning abilities. The learners' written activities indicate that the use of different teaching strategies and resources was effective and accommodated different learning styles. These strategies align with the precepts of Social Constructivism and CHAT, because they encourage the co-construction of knowledge.

Psychological and physical tools mediated the teacher and learner interactions. The psychological tools were the isiXhosa language and idioms, and the physical tools were printed stories, sentences written on strips and pictures that represented the idioms. The figurative meanings of idioms were incorporated in stories and pictures and the use of roleplay strengthened the learners' knowledge and understanding of them.

For creative writing, both teachers implemented the genre and the process approaches during shared writing, but differed on how they taught creative writing. The learners' work confirms that the use of isiXhosa idioms developed their vocabulary and enhanced the creative writing skills of Grade 3 learners.

Furthermore, the observed lessons showed that reading and writing are complementary skills. Learners had to read and understand the isiXhosa idioms before they were able to incorporate them in written sentences and paragraphs.

Literacy skills are not developed in isolation from other language skills. This chapter showed that idioms could be emphasised during group guided reading and group guided writing. Shared writing should be practised so that learners are able to write independently. Teacher support is vital during both group and independent writing.

The repetition of idioms was common in both schools. The teachers revised old idioms before introducing new idioms. The repetition reinforced the learners' understanding of idioms. Learners were always encouraged to give the idioms and their meaning and to incorporate them in sentences. Idioms were repeated in whole class discussions and in group guided reading.

In contrast with the results of the pre-test, the post-test results and the learners' written work demonstrated that there were significant improvements in Grade 3 learners' writing skills after they had been taught isiXhosa idioms. The learners' vocabulary was enriched. Learners were

able to recall idioms from looking at related pictures and to write the idioms and their figurative meanings. In addition, learners used isiXhosa idioms in their creative stories and for responding to comprehension questions.

This chapter has revealed that Grade 3 learners (aged 9 years) are able to comprehend the figurative meanings of idioms and to apply them when they are given multiple learning opportunities. Teachers ought to use a variety of teaching approaches and consider the different learning intelligences. One teaching approach does not accommodate all learners.

The following chapter presents the research findings, conclusions and recommendations.



CHAPTER 8: FINDINGS, RECOMMENDATIONS AND CONCLUSION

8.1 INTRODUCTION

As stated in Chapter 1 of this study, there is a national crisis in South African education, reflected in the inability of Grade 3 learners to write meaningful sentences, summarise a text or compose coherent paragraphs (DoE, 2009; NEEDU, 2013; DBE, 2013). Provincially, there has been a persistent decline in the writing skills of Grade 3 learners in the Western Cape (DBE, 2017, 2018; 2019). In many schools in townships and rural areas, teachers and learners share home languages, especially African languages, but this advantage does not seem to improve literacy achievements in any of the provinces of South Africa (Pretorius & Spaul, 2016). It is for this reason that this study explored how isiXhosa idioms could be used to enhance Grade 3 learners' creative writing skills in two primary schools in Cape Town, South Africa.

The main research question and sub-questions that guided this study are stated in Chapter 1. I reviewed the literature to understand the role of idioms as a component of indigenous knowledge, and how they could be used to enrich learners' HL and SL learning. I explored the teaching strategies that could enhance learners' overall and figurative language comprehension and the role of idioms in helping learners form an understanding of metaphor and improve their creative writing abilities. I also consulted the literature on various writing models and approaches. In order to address the research questions, I employed qualitative research methods, as discussed in detail in Chapter 5. The two theories that underpinned this study were Social Constructivism and Cultural Historical Activity Theory, or CHAT. The findings of this study are drawn from data collected from observations, semi-structured interviews and document analysis from two Grade 3 classrooms situated in two townships in Cape Town.

This chapter focuses on the research findings, conclusions and recommendations. Here I aim to consolidate the research findings and identify the new knowledge that has been generated through a variety of research techniques. As a starting point, I present the research findings in the following section.

8.2 RESEARCH FINDINGS

As indicated above, the findings are drawn from the analysed data from semi-structured interviews, participant observations and document analysis. They are informed by the research questions and objectives stated in the first chapter of this thesis.

The key findings of this study are as follows:

- (i) The use of idioms uncovered teacher language identities and their positive attitudes towards isiXhosa.
- (ii) The teaching of isiXhosa idioms promotes learner-centred pedagogical approaches which enhance learners' independent writing.
- (iii) Stories enhance learners' understanding of idioms.
- (iv) The process-genre approach enriches learners' knowledge of idioms and their writing proficiency.
- (v) The teaching of isiXhosa idioms enhances learners' critical thinking and problem solving skills.
- (vi) The use of idioms facilitates the integration of language skills into language learning.
- (vii) The teaching of isiXhosa idioms enriches learners' vocabulary.
- (viii) IsiXhosa idioms could play a significant role in moulding children's character and forming a strong cultural identity.

Each of these findings is discussed below.

8.2.1 The use of idioms uncovered teacher language identities and their positive attitudes towards isiXhosa

The findings from interview data revealed the teachers' language identities. Both teachers showed loyalty and pride in their Xhosa language identity, despite the sense of inferiority that the apartheid system tried to instil in black South Africans through the Bantu Education Act and other Acts. According to Birley (1968), Dr Vervoed announced that the education of black Africans should allow them to work only in their local communities, as better jobs were reserved for white South Africans who were speakers of Afrikaans and English. Bantu

Education was used as an instrument of oppression and discrimination, and did not embrace language diversity.

The teachers understood that idioms were not easy to understand but were an essential part of African cultural identity and have potential as a teaching resource for home language literacy. After they had taught idioms as part of this study, they remarked on how idioms had enriched their learners' oral language and writing skills. They were of the view that isiXhosa idioms could be integrated into the Grade 3 curriculum as part of African folklore to enhance learners' creative writing skills. This finding is in line with the views of Classbery (2012) and Ozumba and John (2017) that idioms enhance the learning of the home language.

Rani (2017) states that proverbs and idioms are part of the vocabulary of a language because they are embedded in the culture of the speakers of that particular language. The teachers' beliefs about idioms are consistent with Makuliwe's (1995) perspective that idioms as cultural tools are useful resources that enrich learners' vocabulary. In fact, knowledge of idioms enriches all languages. The reviewed studies of Rodriguez and Winnberg (2013), Alhaysony (2017), Mehrpour and Mansourzadeh (2017), Al-Houti and Aldaihani (2020), which explored the role of learning English second language idioms, also indicated that idioms should be integrated into the language curriculum in order to improve communication in the target language. Although these studies focussed on English, their findings are relevant to all languages, including African languages, especially with respect to facilitating communication and language learning.

Furthermore, this study was an eye opener to the Grade 3 teachers because they began to discover their own positive attitudes towards isiXhosa as their HL. Their attitudes are in line with Ozumba and John (2017), who concur that using idioms is a way of conveying the speaker's cultural identity. The findings show that teachers' pride in and loyalty to their language and culture enhanced their teaching. The teachers' own identities were shaped by a deeper appreciation of isiXhosa as their native language, as they showed more positive attitudes towards idioms after they had been exposed to the teaching of them. How the teachers perceived themselves as Africans influenced their beliefs, which guided their thinking and actions and surely influenced their learners. Having teachers who take pride in their own culture is valuable in education as it creates a positive role model for learners.

This finding also shows that the teachers' beliefs enhanced their literacy teaching, a finding which is corroborated by the triangulated data demonstrating that the writing skills of Grade 3 learners improved. Xu (2012) states that teachers' beliefs play a significant role in teaching because beliefs guide behaviour. Teachers' beliefs may, in fact, have more influence on their teaching than their knowledge. Buehl and Beck (2014) concur that teachers' beliefs guide their practice. This implies that how the teachers perceived themselves and how they felt about isiXhosa idioms as part of folklore had a great effect on how they taught idioms and creative writing. Therefore, the teachers' pride, loyalty, identity and positive attitude played a crucial role in their literacy teaching and learning.

8.2.2 The teaching of isiXhosa idioms promoted a learner-centred pedagogical approach, which enhanced learners' independent writing

An interesting finding of this study was that the use of idioms for isiXhosa literacy teaching promotes a learner-centred pedagogy, which is apparent in the variety of learner-centred strategies that teachers employed in order to teach the idioms. They used whole class discussions, explanations, the question and answer method, roleplays, shared reading and shared writing. In a learner-centred approach, learners are actively involved in learning, and there are many opportunities for interaction and collaboration. The learners are encouraged to share their knowledge and have mutual understanding of the lessons through collaborative activities. This approach was in evidence as the teachers helped learners connect the idioms to their real-life experiences.

The learner-centred approach seemed to enhance Grade 3 learners' comprehension and creative writing skills. A learner-centred approach encourages active learner participation, with the role of the teacher being to facilitate learning (Maphalala, 2006). The facilitation helps learners to construct their own understanding of new knowledge (Amineh & Asl, 2015), and to apply it in other contexts. Data from phase one of data collection demonstrated that the Grade 3 learners did not have idiomatic knowledge before they were introduced to idioms, but in phase two, they were able to acquire and use their knowledge of idioms. It could be argued that the teachers' learner-centred strategies were effective in enhancing learners' epistemological access to idiomatic knowledge.

A learner-centred approach is aligned with Social Constructivism which originated with Vygotsky (1978) (Liu & Chen, 2010; Florian, 2013; Churcher, 2014). This theory emphasises that learners should co-construct knowledge, and encourages a learner-centred approach to learning. Similarly, CHAT posits that learners are and should be active participants in their learning (Blanton, Simmons & Warner, 2001; Igira & Gregory, 2009; Tkachenko & Ardichvili, 2017). The two theories stress that the learning activity should be mediated by cultural tools. In this study, the learner-centred approach was effective because the teachers used scaffolding tools such as pictures to represent the literal or figurative meaning of idioms, as well as stories and sentences incorporating idioms to support learning. The cultural tool of the learners' home language (isiXhosa) enhanced the classroom interactions, and the use of pictures, stories and sentence strips encouraged learner participation, as discussed in the previous chapter. Learners were able to see and touch the resources and use them during shared reading and group guided reading. This approach appeared to facilitate the learners' independent writing effectively, since they were able to write paragraphs incorporating idioms in a meaningful manner. In this way, the teachers did not only transfer their knowledge of idioms, but allowed learners to co-construct knowledge during classroom discussions. The role of the teachers was to facilitate learners' creative writing by making use of learner-centred pedagogies.

This finding is in line with findings by Ramagoshi (2015), who stated that idioms are a useful resource for teaching the Setswana language, one of the official African languages in South Africa. Mehrpour and Mansourzadeh's (2017) findings showed that the use of pictures was an effective strategy for comprehension of idiomatic knowledge. In their study, the group which was taught idioms through pictures outperformed the group taught through stories. My study did not follow a comparative approach, but has described how idioms were used in two different settings.

According to Rodriguez and Winnberg (2013), the Swedish curriculum recommends that in the English subject, learners should acquire a comprehension of idioms, and that it is beneficial to learn idioms explicitly. While my research focuses on an African language (isiXhosa), which is quite different from English with regard to syntax, lexicon and semantics, lessons could be learned from Rodriguez and Winnberg's study, which demonstrates how English idioms could be taught. In my study, isiXhosa idioms were taught explicitly, which enabled the learners to acquire a thorough understanding of their meaning.

8.2.3 Stories enhanced learners' understanding of idioms

The findings from the data show that Grade 3 learners were able to learn the literal and figurative meanings of idioms with understanding when they were incorporated into stories. The findings seem to suggest that the multimodal and contextualised stories supported the learning of idioms and creative writing. The multimodal stories had pictures representing the written words, which enabled learners, even those who had difficulties with writing, to infer the correct meanings of the idioms. This suggests that it is important to use multimodal texts to accommodate different learners' learning styles and reading abilities.

The stories were read during shared reading and group guided reading and were also used as model texts to guide learners in the writing of their own stories. Story telling helped the Grade 3 learners to sequence events in a narrative text. The stories read in class familiarised learners with formal language and the correct use of past tense, the dominant tense in a narrative text. Therefore, story telling increased the learners' literacy skills, including listening, speaking and creative writing.

Furthermore, the findings show that stories should be contextualised so that learners are easily able to relate to them. Contextualised stories particularly enhance the learning of idioms because from them, learners can infer the figurative meaning of idioms using their experiential knowledge acquired from their sociocultural environment. This means that learners are able to infer the correct figurative meaning of an idiom when it is integrated into a story that is culturally familiar, and when the idiom is discussed pre-reading, during reading and post-reading.

This finding is consistent with the studies of Ramagoshi (2015), Al-Khawaldeh, et al. (2016), Kamanga and Banda (2017) and Mehrpour and Mansourzadeh (2017), which revealed that it is easier for learners to infer the figurative meaning of idioms when they are incorporated into stories. This implies that stories are effective resources for teaching idioms and creative writing.

8.2.4 The process-genre approach enhanced both learners' knowledge of idioms and their writing proficiency

One of the findings from the analysed data is that the two Grade 3 teachers made use of the process- and genre-based approaches in an integrated fashion to support Grade 3 learners' writing skills. The integrated approach of these models is referred to as the process-genre approach (Agustinasari, Gustiani, Yusri & Simanjuntak, 2019). The process-genre approach emphasises both the genre and the process required to use it in writing (Babalola, 2012; Assaggaf, 2016; Agustinasari, et al., 2019), both of which are important in developing learners' writing skills. According to Rusinovci (2015), the process and the genre approaches complement each other in the process of writing. The DBE (2011) recommends that all three writing approaches (process, product and genre based) should be implemented to support learners' writing.

The process approach focuses on developing good writers (Zhou, 2015) and follows a learner-centred approach (Rusinovci, 2015; Zhou, 2015, Nordin, 2017). This approach should be used with all learners, irrespective of their writing abilities (Wooley, 2014). Reppen (2002) suggests that the product approach should be integrated with the process approach because when it is implemented alone, it develops only the writing skills and neglects the linguistic features. The genre approach gives learners the opportunity to be exposed to different genres, and equips them to write for different audiences, learning the structure of each genre (Saputra & Marzulina, 2016). Consistent with this line of thought, this study has shown that the process approach improves writing skills when it is integrated with the genre approach.

Through a variety of strategies, including shared, group guided and independent writing, the Grade 3 learners were scaffolded to write their own paragraphs incorporating idioms. The teachers implemented shared writing, which seemed to improve learners' writing, as shown in appendices K and V. Shared reading and shared writing encourage the co-construction of knowledge which leads to mutual understanding and independent writing. De Lange, et al. (2018) state that it is important to expose learners to shared writing activities in order to foster their independent writing skills. Shared writing involves demonstration, joint composition and supported writing (Palmer & Corbett, 2003), where the teacher uses a model text which has the

features of the intended genre. According to Carbet (2018), the model text also enhances learners' independent writing.

This study discovered that Grade 3 learners were able to apply the isiXhosa idioms over a period of time when learning was mediated by certain resources (e.g. pictures) and texts or genres (e.g. narratives, procedures, explanations). In addition, stories, sentence strips and pictures are scaffolding tools which enhance learners' comprehension (Ramagoshi, 2015). This finding is consistent with Bayat's (2014) and Zhou's (2015) findings that the process approach, being learner centred, had a more positive effect on the writing skills of students than an approach which focused on the final product only. It also concurs with the findings of Babalola (2012) and Agustinasari, et al. (2019) that the process-genre model was effective for teaching writing to English second language learners. Although the focus of my study was isiXhosa creative writing, the two studies referred to above nevertheless shed light on the fact that the process-genre approach can be used effectively for teaching home language literacy, in any language. This is an interesting finding because the pedagogies used in European languages are often incompatible with the teaching of African languages. My findings, showing that the writing skills of the Grade 3 learners improved when the process-genre approach was used, show that the process-genre approach is applicable to the teaching of writing in any language, including African languages.

8.3.5 The teaching of isiXhosa idioms enhances learners' critical thinking and problem-solving skills

Learning idioms as part of IsiXhosa folklore is in line with DoE (2002: 11) and DBE (2011: 5) critical outcomes, which envisage learners who are able to collect, analyse and critically evaluate information. Critical thinking refers to an active process whereby the individual actively thinks for himself or herself by asking questions and finding information independently rather than being passive and depending on others (Fisher, 2011). It involves a process in which the individual interprets and evaluates observations, communication and all sources of information (Fisher, 2011). Thompson (2011) recommends that assessment questions should challenge learners to interpret, analyse, synthesise, critique and reflect on information to promote critical thinking.

IsiXhosa idioms develop learners holistically because they are imaginative language tools that develop critical thinking and creative thinking. In this study, the Grade 3 learners had to critically analyse each idiom by relating them to their own environments. The learners had to interpret the pictures and find the figurative meanings of the idioms depicted by the pictures. They were required to infer from the texts to show their understanding.

Learning idioms requires learners to reflect on their experiential knowledge, evaluate information and solve problems. As the meanings of idioms are not transparent, learners had to develop critical thinking and problem solving skills as they tried to make sense of the idioms and discern their deeper or figurative meaning in relation to experiences in their own lives. This finding is consistent with the work of Agbenyega, et al. (2017), who state that education should develop children's critical thinking through the integration of folklore into the school curriculum. Mech (2015) concurs that children who are taught the folklore of their culture develop creativity and relate better to their sociocultural world.

Omolewa (2007) concurs that a knowledge of folklore facilitates communication and decision-making in all stages of life, from early childhood to old age. Therefore, it could be argued that folklore teaching is essential in all phases of education, from Foundation Phase to university level, because it promotes critical thinking and problem solving. Critical thinking promotes social justice. This suggests that the teaching of idioms could enhance the development of good citizens who can interpret, analyse, synthesise and critique information for social justice.

8.2.6 The use of idioms facilitates the integration of language skills into language learning

An integrated knowledge system was one of the features of the OBE curriculum, which aimed to redress inequality in education in South Africa (Cross, et al., 2002; Mouton, Louw & Strydom, 2012). The purpose of the OBE curriculum was to develop learners who are able to integrate knowledge from different subjects or learning areas (Killen, 2007; National Department of Education (NDE), 1997).

As part of indigenous knowledge, isiXhosa idioms do not only develop oral language but enhance all the literacy outcomes, including reading and writing. One of the findings of this study is that teachers developed learners' writing by incorporating other language skills such as listening, speaking and reading into the writing process. This finding suggests that language skills are complementary and teachers should use different resources to enhance their

development simultaneously. In this study, the use of stories, sentence strips and pictures developed all the language skills at once, as the stories helped learners to read together (during shared reading) to enhance their vocabulary, reading comprehension and reading fluency. When they discussed the figurative meanings of the idioms embedded in the stories, the learners' listening, speaking and thinking skills were stimulated. It may be argued that the development of these language skills influenced the learners' creative writing because they had to acquire new vocabulary as they integrated idioms into their creative writing. Ortlieb (2014) asserts that reading and writing should be developed at the same time, a finding corroborated by this study. This suggests that language skills do not develop in isolation from each other, and that it is vital to consider all of them when planning a literacy lesson.

The two Grade 3 teachers affirmed that the learners' vocabulary was enriched as the learners used idioms to write meaningful sentences and paragraphs. Learners use vocabulary for other literacy skills such as reading, speaking and writing for other purposes, all of which in turn support language learning.

Furthermore, the use of idioms did not only develop the learners' language skills, but also imparted valuable life skills which form part of the Foundation Phase curriculum. Some of the idioms instilled cultural norms and values that are important in life and are particularly part of the African cultural identity. They taught the learners about ethical and moral behaviour which is critical for living in communities. This finding supports the second critical outcome of the RNCS which 'envisages learners who will be able to work effectively with others as members of a team, organisation and community' (DoE, 2002: 11) and DBE, (2011: 5).

Folklore helps individuals to understand themselves and others (Durdes, 1980; Stephens, 2011). Folklore is also significant because it exposes the younger generation to models of good behaviour, helping to mould character and develop people who desire to live in harmony with others. In our context, the educational and social value of folklore could contribute to unity and eliminate elements of ethnocentrism and xenophobia that are so rampant in South Africa. This finding is in line with Mzimela's (2016) study, which showed that folklore teaching is an effective resource for developing the child's HL and identity. Blackledge (2000) states that the teaching of folklore promotes better opportunities for academic success. Smith (2015) claims that folklore enhances literacy development. This perspective is consistent with the findings of this study because the integration of idioms into literacy lessons improved the listening,

speaking, reading and writing skills of Grade 3 learners. Furthermore, learners were developed holistically as idioms contributed to moulding their behaviour.

8.2.7 The teaching of isiXhosa idioms enriches learners' vocabulary

As discussed in Chapter 2, idioms were part of oral language before formal education was introduced to Africans. They were used to educate people from generation to generation through word of mouth (Owuor, 2007; Lwin, 2015; Mech, 2015; Khunwane, 2019). It could be argued that idioms were used to develop young people's listening and speaking, critical thinking and problem solving skills. This study found that idioms enrich learners' communication skills, in that the inclusion of idioms in their speech and writing imparted flavour and depth to both forms of communication. This finding is in line with the work of other scholars who perceive idioms as language ingredients that give flavour to spoken and written communication (Classbery, 2012; Al-Khawaldeh, et al., 2016; Al-Houti & Aldaihani, 2020). The findings of a study by Shongwe, et al. (2019) also show that a focus on culture develops communication skills and enriches siSwati vocabulary.

There is very little research on the use of folklore for literacy development in the African context, particularly in relation to isiXhosa as an important and widely spoken South African language. Most related studies I reviewed focussed on teaching idioms in English as a second language (SL), and indicated that learning idioms enriches learners' proficiency in English SL (Komur & Cumin, 2009; Tabatabaei & Gahroei, 2011; Angel, 2016; Al-Khawaldeh, et al., 2016). Other studies show that idioms enhance individuals' understanding of and proficiency in their home languages (Alhaysony, 2017; Mehrpour & Mansourzadeh, 2017; Al-Houti & Aldaihani, 2020; Classbery, 2012; Ozumba & John, 2017). These studies are in line with Nabe, et al. (1975), who contend that when an isiXhosa-speaking person is able to incorporate idioms correctly in a conversation, that person has good mastery of his or her native language. Hence Shongwe et al. (2019) claim that the siSwati culture should assume a higher place in schools where siSwati is spoken because it is a rich source of vocabulary. Therefore, it could be argued that the introduction of isiXhosa idioms in Grade 3 could enhance learners' HL fluency, and could also help them to learn English idioms in Grade 4.

The findings of this study indicate that learning idioms increases and enriches learners' vocabulary and develops fluency and creativity in the isiXhosa language. Given that there is no explicit guidance with regard to the teaching of idioms in the Foundation Phase language

curriculum, the study findings contribute to new knowledge on teaching folklore and could inform policy makers about the benefits of idioms for enhancing young learners' listening, reading comprehension and writing.

8.2.8 IsiXhosa idioms could play a significant role in moulding learners' character and forming a strong cultural identity

The findings of this study reveal that literacy should be perceived as a social practice because cultural tools such as folklore, common to all in a particular society, mediate each learning activity. Pahl and Rosewell (2005) and Shongwe et al. (2019) concur that literacy is connected to culture. The findings of this study corroborate this connection, because isiXhosa idioms, which are embedded in isiXhosa culture, supported Grade 3 learners' writing for meaning. They also introduced the learners to cultural and moral values such as helping each other "*isandla sihlamba esinye/hands wash each other*" and "*unyawo alunampumlo/the foot doesn't smell*" which add to the African value of "Ubuntu".

Ritchie, et al. (2019) claim that colonial education devalued IKS and cultural values. According to Wa Thiong'o (1992) in Kenya, the colonisers perceived IKS largely as the work of the devil. In South Africa the school curriculum was used to alienate Africans from their epistemology; for example, poems and folktales were the only examples of folklore in the Standard 1 curriculum during apartheid. Currently, very little attention is given to the teaching of folklore, including idioms. Stebbins, et al. (2018) assert that linguistics which does not incorporate personal experiences and human philosophy is still colonial.

IsiXhosa idioms are embedded in human experiences, and the findings of this study show that they could easily be integrated into the school curriculum. Decolonisation in the school contexts means to do justice to African culture through reconstructing the epistemology and integrating IKS epistemology into the curriculum and classroom practice (Manthalu & Waghid, 2019). Mawere (2014) states that the school curriculum should be tended as one tends a garden; a garden is only green because its owner waters it when there is no rain, and it flourishes. In the context of South Africa, the school curriculum would flourish if African and Western epistemologies were used concurrently. For example, the CAPS Grade R-3 language curriculum could include isiXhosa idioms in the section on listening and speaking, because they are oral language resources. Learners could listen to stories which incorporate idioms.

During shared writing, they could incorporate idioms and use them in summaries when they edit stories.

Idioms are perceived as an indicator of language fluency in any language. This implies that it is crucial for Grade 3 learners to learn isiXhosa idioms, and that the learning of these idioms would enrich their home language skills as they prepare for learning in Grade 4. These findings are consistent with those of Omolewa (2007), who suggests that the school curriculum should be contextualised by integrating knowledge from the home, community and school. The South African curriculum should address relevant issues by including examples from learners' culture, which can be done by incorporating isiXhosa idioms. Currently, debates are raging about how to decolonise many aspects of the learning environment. This study can contribute to such debates as it embraces indigenous knowledge, and shows how indigenous knowledge can fairly easily be brought into the Foundation Phase classroom through idioms. In addition, idioms are oral language that could enhance learners' literacy development, which is currently in crisis, as reported in the national literacy assessment reports (DBE, 2012; DBE, 2011).

Moreover, the findings from this study indicate that Grade 3 learners are able to comprehend the figurative meanings of idioms. According to Rani (2017), Liontas (2017) and Li (2019), idioms could enhance language learning in a second language. Rani (2017) concurs that idioms and proverbs reflect the history, culture and heritage of any language, and are used to teach moral values and social skills. This finding is significant, as the Grade 3 class is a transition to the Intermediate Phase (Grades 4 – 6) where English is crucial for learning across the curriculum.

The findings of this study strongly support the decolonisation of the Foundation Phase literacy curriculum through the inclusion of idioms, which are part of folklore and IK, and strengthen African epistemology in education.

8.3 DISCUSSION OF FINDINGS

The findings presented above have implications for literacy teaching and learning in African languages in primary education, specifically the Foundation Phase (Grades R – 3). They inform not only teachers' pedagogical practices but also provide innovative insights on how isiXhosa idioms could be used to enhance young learners' writing skills and transform the language and literacy curriculum. In the following paragraphs, I elaborate on the significance of my findings with regard to teacher identity, pedagogical implications and isiXhosa literacy development.

Firstly, the findings show that identity, beliefs and attitudes have a great influence on the teaching of literacy. According to Pretorius and Spaull (2016), literacy results remain low even amongst speakers of African languages who are taught in their HL for the first three years of schooling. The findings of this study seem to indicate that a bottom-up approach for curriculum development could transform the literacy crisis, particularly in African languages. The teachers' beliefs and positive attitude towards idioms had a great influence on their teaching of literacy. Should they be exposed to opportunities to co-design the language curriculum, it is likely that these teachers would include idioms as part of folklore in Grade 3. Their positive attitudes enhanced the teaching and learning of idioms and creative writing, as shown in the learners' writing. It could be said on the basis of this study that teachers' positive attitudes lead to greatly enhanced teaching practice. Because of this, idioms could be regarded as cultural tools that effectively mediate literacy teaching and learning.

Secondly, the ANA (2013) literacy results indicate that Grade 3 learners have difficulty with writing meaningful sentences (DBE, 2013). Interestingly, the findings of this study indicate that isiXhosa idioms, as part of traditional literacy, enhanced Grade 3 learners' writing, since after they were integrated into literacy lessons, learners were able to write meaningful sentences and paragraphs. In addition, the study results align with the principles of CHAT, which advocates the use of cultural tools to mediate learning and to accomplishing learning outcomes (Gretschel et. al, 2015). This implies that the use of isiXhosa idioms as metaphorical and imaginative language tools could mediate teaching and learning, especially learners' writing skills, if adequate and learner-centred pedagogical approaches were used. They can serve as effective cultural, linguistic and cognitive tools for learning.

In addition, the ANA (2014) results showed that Grade 3 learners were unable to punctuate correctly. The findings of this study seem to address this challenge. They show that shared reading and shared writing enhanced learners' ability to correctly punctuation sentences, which is an important part of writing coherently. The use of stories exposed learners to the correct punctuation, a skills that was strengthened when the teacher modelled the writing of sentences.

Thirdly, the NEEDU (2016) findings showed that Foundation Phase teachers do not know how to support learners with reading difficulties. The persisting decline in the writing skills of Grade 3 learners, particularly in the Western Cape, seems to suggest that teachers do not know how to support learners' writing. The findings of this study show that a learner-centered approach enhances the acquisition of idioms and strengthens the writing skills of Grade 3 learners.

Teachers implemented a learner-centered approach through whole class discussion, the question and answer method and roleplay. While the process-genre approach is derived from the teaching of European languages, the findings of this study seem to indicate that it could be used effectively in the teaching of African language writing. The literature shows that there is a heavy reliance on eurocentric approaches in the teaching of literacy in the Foundation Phase (Prosper & Nomlomo, 2012), but the process-genre approach used in isiXhosa literacy lessons in this study scaffolded learners' writing successfully. The process-genre approach was implemented during shared writing. Therefore, the findings of this study contribute to new knowledge, since currently the process-genre approach is not recommended in the Grade R-3 language curriculum (CAPS).

In addition, both the Social Constructivist Theory and CHAT, which underpinned this study, are consistent with a learner-centered approach in that they encourage the co-construction of knowledge by learners. These theoretical frameworks suggest that learning should be scaffolded by the use of cultural tools which give learners an opportunity to be practically engaged in the lesson. The learner-centred approach supports writing when learners are given plenty of opportunities to practise writing. The findings of this study revealed that writing models such as shared writing and independent writing enhanced the writing skills of the Grade 3 learners. This suggests that all the writing models should be implemented sequentially to support learners.

Finally, I believe that while idioms form part of traditional literature, they could be used effectively with technology to enhance digital literacy in any language. We live in the 21st century of emerging technologies that support the Fourth Industrial Revolution. Therefore, the teaching and learning of idioms could be done through technology that promotes the acquisition of digital literacy and enhances learners' creativity. Technology could be used as an innovative strategy to integrate idioms into literacy instruction. In this way, idioms could play a role in the transformation of literacy practices and pedagogies in African languages, and respond to the needs of the digital world.

The following section presents the recommendations which emanate from the findings of this study.

8.4 RECOMMENDATIONS

My study has shown that there is still a lot to be done with regard to the incorporation of folklore, specifically idioms, into the teaching and learning of writing literacy in isiXhosa in the Foundation Phase. Guided by the findings of this study, I recommend the following:

8.4.1 Enhance the pre-service teacher training curriculum

The teacher training colleges and universities should strengthen student teachers' pre-service knowledge on how to teach writing in the Foundation Phase (Grade R-3). Student teachers should be equipped with knowledge of traditional literature for young children and how it could be used to strengthen young learners' reading and writing literacy. Traditional literature includes folklore (idioms, proverbs, riddles, traditional songs and traditional poetry).

Pre-service training should emphasise how to implement the product, process, genre and process-genre approaches to facilitate the teaching and learning of writing. In addition, the student teachers should be trained explicitly on how to implement writing models such as shared, group guided and independent writing in the classroom. In other words, the teacher education curriculum should focus not only on the key theoretical aspects of writing literacy, but also expose student teachers to innovative pedagogy to teach writing.

8.4.2 Place writing at the centre of continuous professional development of teachers

While the WCED conducts teacher development workshops, the focus is mainly on the teaching of reading. Little is said about writing, even though the Western Cape Systemic Evaluation results show a decline in the Grade 3 learners' writing skills. Reading and writing are interrelated and should therefore be taught simultaneously. The WCED should strengthen the teachers' capacity to approach writing and introduce them to the various writing approaches such as the product, process, genre and process-genre approaches. The workshops should also enhance the teachers' understanding and implementation of writing models such as shared, group guided and independent writing.

8.4.3 Provide guidelines for the teaching of idioms

Currently, folklore is listed in the CAPS documents but it is not incorporated in the DBE workbooks and teachers are not guided on how to teach the various folklore genres, including idioms. As a result, many teachers do not teach folklore as part of literacy because they follow what is prescribed in the DBE workbooks.

The findings of this study reveal that Grade 3 learners are able to comprehend idioms when the teacher uses different teaching strategies and tools to scaffold learning. Given this, I recommend that idioms should be incorporated into the curriculum to enrich learners' language use. They should be part of reading stories, and they should be taught as part of early literacy to enrich learners' reading and writing literacies.

Also, the Grade 3 stories in the workbooks are not written in authentic isiXhosa because they are translated from English. This implies that the IK that is embedded in folklore is neglected. There is a need to decolonise the Grade 3 IsiXhosa home language curriculum by incorporating folklore explicitly, written in authentic isiXhosa. Incorporating isiXhosa idioms into the Grade 3 curriculum could be useful because they are anchored in people's culture and traditions and would help learners to acquire more knowledge and respect for this aspect of their lives. Behari-Leak (2019) states that decolonisation in the school context means infusing African epistemology into the content of the curriculum. Therefore, the DBE and policy makers should revisit the Grade R – 3 CAPS language curriculum and explicitly incorporate idioms as part of folklore.

I argue that IsiXhosa idioms could be incorporated into the Grade 3 curriculum as part of folklore. Idioms increase learners' vocabulary, irrespective of their reading and writing abilities. Idioms help learners to speak their native language fluently. Idioms could also help learners to paraphrase stories, as they can use their knowledge of idioms when they summarise.

8.4.4 Promote multimodality and the use of scaffolding texts in teaching idioms

The findings of this study show that a learner-centred approach helps learners to learn idioms with comprehension when tools are used to scaffold learning. The teacher should scaffold learning by using resources such as pictures, stories and sentence strips. Pictures are very useful for stimulating learners' thinking and imagination, and enhance learners' creativity in writing. Teachers could use matching tasks, as implemented by the teachers in this study, to help learners recognise and make meaning from idioms.

When teachers select or create a story for use in the classroom, they need to consider the principles of good children's literature and the need for multimodality. The story should include different modes of communication to convey the message, as learners learn differently. The story should have pictures that illustrate the written message, and idioms should be incorporated into the story. The learners could infer the meaning of the idioms from the story.

Furthermore, drawing as a classroom activity could be used to scaffold writing and to express idiomatic knowledge. Learners with writing difficulties could be encouraged to create drawings that express the idioms and their figurative meanings. This approach could help them to translate their knowledge of idioms into writing.

8.4.5 Supply adequate isiXhosa literacy resources

There is a dearth of teaching and learning resources in African languages. In South Africa, the CAPS language document, DBE workbooks and stories are translated from English, which is still perceived as a prestige language. It could be argued that the curriculum carries Western epistemologies which devalue IKS. Therefore, the policy makers should revisit and examine the content of the stories to determine whether they promote diversity, and incorporate African epistemologies.

The publishers of isiXhosa books should ensure that their books and other teaching and learning resources incorporate folklore such as idioms, folktales, riddles, poems, etc. in authentic isiXhosa, and include guidelines on how to teach them. The school management team should work with the DBE and publishers to ensure that folklore is appropriately incorporated into reading books and workbooks.

8.4.6 Integrate technology into the teaching and learning of idioms

Digital technology could be used as a strategy for teaching idioms. As mentioned earlier, idioms are traditional oral language and are relevant for both decolonisation and for character formation which remains an important part of developing society. Literacy goes beyond reading and writing and its practices include the use of technology. This implies that the use of emerging technologies in the teaching of idioms could promote digital literacy and multiliteracies that are crucial in this digital era. These skills should be developed so that our education system produces well-rounded young citizens who are aware of their culture, and are able to participate meaningfully in digital literacy. This implies that idioms could add value to digitisation if teachers infused technology into their pedagogy.

8.5 Further research

The findings of this study suggest that more empirical research could be conducted in the teaching and learning of idioms for literacy development in the Foundation Phase. To advance research and knowledge generation in isiXhosa folklore (especially idioms) for young learners, the following studies are feasible:

- An evaluation of the in-service teacher training literacy workshops and how they address folklore and writing in the Foundation Phase.
- An analysis of teacher education isiXhosa literacy curricula and their implications for the teaching of writing in the Foundation Phase.
- An action research on the use of isiXhosa idioms to enhance Foundation Phase learners' reading and writing.
- The role of parents in the implementation of folklore curricula for literacy teaching in the Foundation Phase.

In view of the above, I propose a model that could be used to guide the teaching and learning of idioms for literacy development in the Foundation Phase – see Figure 6, below.

The logo of the University of the Western Cape, featuring a stylized classical building with columns and a pediment, rendered in a light blue color.

UNIVERSITY *of the*
WESTERN CAPE

Figure 6: A proposed model for incorporating idioms to enhance creative writing

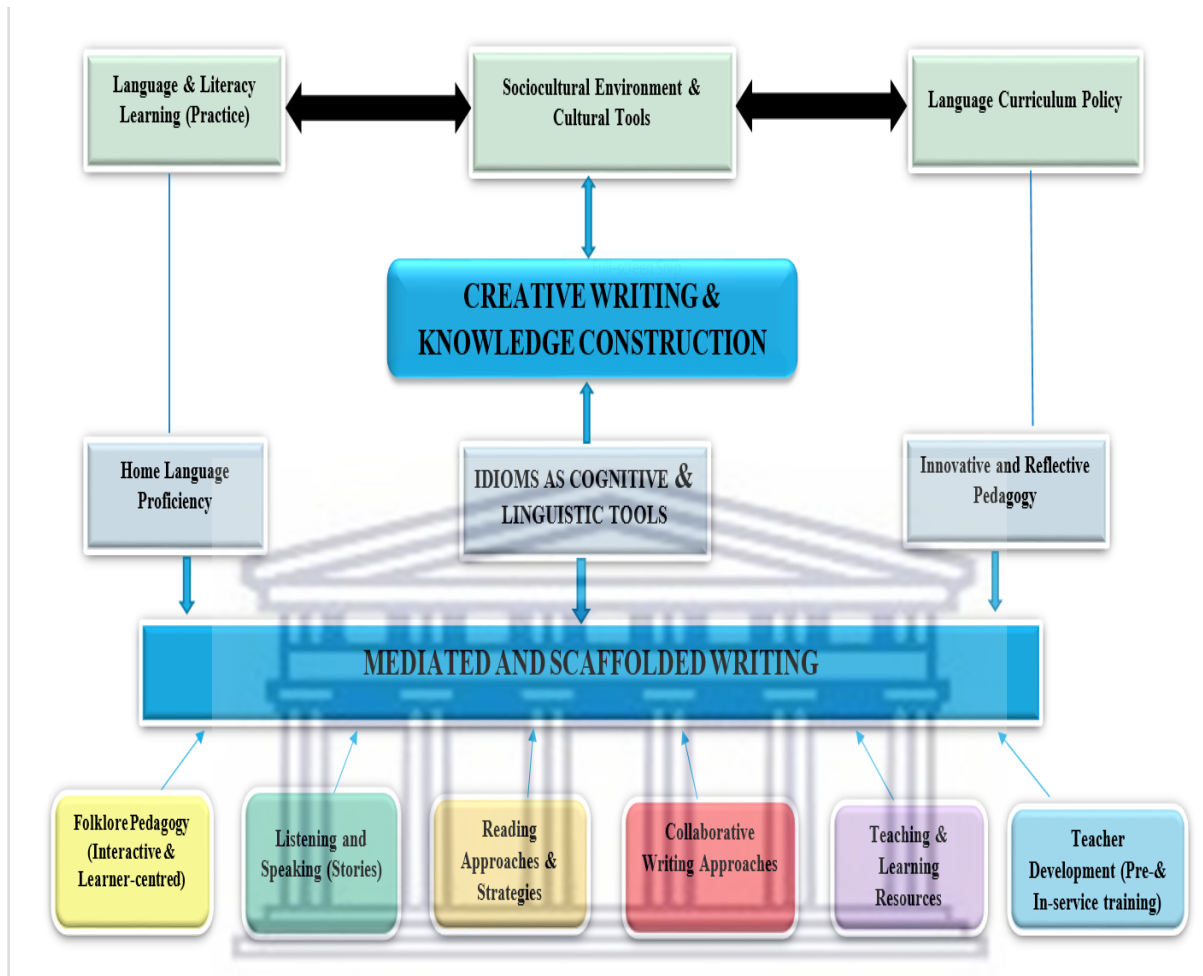


Figure 6 is a proposed teaching model for teaching isiXhosa or other African language literacy in the Foundation Phase. Use of this model would enhance the creative writing skills of Foundation Phase learners through the acquisition of idioms in an indigenous African language. The Social Constructivism theory and CHAT inspired this model.

According to this model, there is an interconnectedness between language and literacy practices, the sociocultural environment of learners that encompasses cultural tools, and the language curriculum policy, i.e., CAPS in the South African context. The relationships between these components of the learning environment play a fundamental role in the development of creative writing and knowledge construction, as learners acquire language and literacy skills from all of these components, particularly from their sociocultural environment. Sociocultural tools mediate their literacy practices at school. This implies that learners link their experiential

knowledge with new knowledge to make meaning of what they write. The language policy, as envisaged in this model, would provide clear guidelines on how to teach writing. Together, teachers' instructional practices and learners' experiential knowledge would enhance learners' writing. Therefore, this model indicates that before creative writing is developed, the teacher should be cognisant that learners link the literacy practices that they acquire from their social environment to new knowledge gained in class, and use this combination to make meaning of learning content.

The above model suggests that idioms act as cognitive and linguistic tools. As cognitive tools, they develop the critical thinking skills of learners, and as linguistic tools they enhance learners' communication skills, whether verbal or written. Idioms can be used effectively to scaffold and mediate creative writing through the use of various pedagogical strategies.

This model views creative writing as a mediated and scaffolded activity. It suggests that scaffolding could occur through folklore pedagogy which prioritises listening, speaking and reading, all of which are needed to facilitate mastery of idioms for language development. Listening and speaking could be facilitated by making use of stories with idiomatic expressions. Storytelling and reading should be encouraged in order to support writing, as these skills complement each other. Teachers should use stories with idioms during shared, guided, paired and independent reading. Thus folklore pedagogy could be used to enhance learners' understanding of idioms and how to use them in their own writing. A recent study by Bara (2021) indicates that the use of folklore encourages learner-centred teaching approaches, which are crucial in isiXhosa literacy teaching and learning.

According to this model the teacher should encourage learners to work collaboratively and share their ideas. Shared writing activities allow the teacher to demonstrate to the whole class how to produce a written text.

The learners should be exposed to different genres and to recursive writing processes through the step-by-step approach of brainstorming, drafting, editing, evaluating and 'publishing' their written work. The teacher can use psychological and cultural tools (the learners' home language and idioms) and physical tools for teaching and learning resources (pictures, sentence strips, writing models) to scaffold creative writing. Scaffolded writing enhances learners' independent creative writing.

A reflective and innovative practice is significant in this model. Through reflection, teachers can explore innovative and better strategies for teaching literacy in African languages. The teaching strategies should accommodate different learning styles. Teacher development has to be strengthened through pre-service and in-service teacher development workshops. Teacher education programmes should include the use of folklore and idioms, and how to use them to enhance learners' literacy. Practising teachers should be supported through in-service training to ensure that they use this model as a guide for folklore pedagogy to enhance literacy development, including creative writing.

8. 6 CONTRIBUTION TO NEW KNOWLEDGE

As stated in Chapter 1, the purpose of this study was to explore how isiXhosa idioms as examples of figurative language could be used to enhance Grade 3 learners' creative writing skills.

Although the study was conducted in two classrooms in the Western Cape Province of South Africa, its findings are relevant and useful in the broader South African or African setting, as they provide insights into how teachers understand the role of idioms, and how idioms could be used to support reading and writing. This study has contributed to new knowledge, particularly with regard to the teaching of creative writing through the use of isiXhosa idioms as part of indigenous knowledge and folklore, which receives little attention in many schools in South Africa. Some of the lessons learned in this study could be applied in other research settings that aim at incorporating IK into the primary school curriculum.

The majority of the reviewed studies discussed in Chapter 2 of this thesis reported on investigations conducted in settings where students were required to learn English second language idioms. Very few studies focus on the use of African languages. In South Africa, I reviewed Ramagoshi's (2015) study which investigated the use of Setswana idioms in the classroom. A number of research studies in South Africa focus on reading across different languages (Neuman, 1996; Howie, et al., 2008; Kruizinga & Nathan, 2010; Pretorius & Currin, 2010; Pretorius & Lephala, 2011; Pretorius & Spaul, 2016; Siyothula, 2019). My study is the first to explore the use of isiXhosa idioms for the Grade 3 (Foundation Phase) classroom in South Africa, as discussed in Chapter 5. Therefore, this study provides a fresh perspective on how researchers could work collaboratively with teachers to enhance learners' creative writing in an African language (isiXhosa). It also contributes to knowledge with regard to the

implementation of the Foundation Phase literacy curriculum, literacy development and instruction in one of the African languages (isiXhosa).

This study has added value to the body of knowledge on teacher support, especially with regard to the use of the materials that I designed for the purpose of this study. The teachers in this study were inducted into the practice of materials development, with a special focus on idioms. It is envisaged that they will be able to apply this knowledge and skill in teaching other language and literacy aspects, and in other learning areas.

The teachers who participated in this study were positive about the role of idioms in the development of learners' creative writing. This attitude shows that a bottom-up approach could help to give autonomy and voice to teachers on what should be taught in Grade 3 to enhance literacy. The findings show that the teaching of isiXhosa idioms integrates different life skills and that idioms could be integrated into the curriculum as examples of African epistemology. This is an area that needs further exploration.

Rani (2017) claims that idioms are embedded in the history, heritage and culture of a society and are not individualist perspectives. They recommend that they are included in school curricula because of the many benefits they confer, including vocabulary and language enrichment (Makuliwe, 1995; Berne, 2018), and oral language development, which influences writing and fluency in the target language (Alhaysony, 2017; Al-Khawaldeh, et al., 2016; Shongwe et al., 2019; Al-Houti & Aldaihani, 2020). Idioms develop learners' communication, critical and problem-solving skills. They encompass society's moral values, religious beliefs and customs.

The findings of this study align with the findings of other studies on the benefits of teaching idioms, situated in local and international contexts and across languages (Khaschak & Saffran, 2006; Ramagoshi, 2015; Angel, 2016), as discussed in Chapter 2. My study advances existing knowledge with regard to the educational value of idioms, which are samples of IKS and as such a valuable aspect of curriculum decolonisation. The most important aspect of my study is the focus on the variety of materials that were used to support the teaching and learning of isiXhosa idioms to Grade 3 learners. This is a unique research feature that could be adopted as a means of advancing research in African languages, while contributing to the well-known dearth of teaching and learning materials in isiXhosa, and in other official African languages in South Africa.

The improvement in Grade 3 learners' writing ability as a result of being taught idioms were an eye-opener to the teachers who participated in the study, and to me. The findings of the study as a whole reveal that the CAPS language curriculum would benefit from further scrutiny and revision to ensure that African epistemology, which is embedded in idioms and IKS, is explicitly integrated and implemented into the curriculum. In addition, this study had shown that the training of pre- and in-service isiXhosa teachers should be intensified. Teachers have to understand the different writing approaches and writing models.

This study also revealed that a learner-centred approach enhances learning through co-construction of knowledge and teacher guidance. It is important for teachers to recognise that learners have both prior knowledge gained from the sociocultural environment and unique learning styles; teachers should therefore use different teaching strategies and resources to scaffold learning.

Finally, this study has implications for the implementation of the Foundation Phase literacy curriculum policy and teacher development, because the findings demonstrate that isiXhosa idioms could be incorporated as part of folklore into the school curriculum and that there is a need to train teachers on how to teach them. It also has implications for literacy development and instruction in African languages, as idioms enrich learners' vocabulary which influences their writing literacies. Therefore, it can be concluded that isiXhosa idioms are significant cultural tools which develop learners holistically, moulding their behaviour while developing their literacy skills such as listening, speaking, reading and writing, all through one area of focus simultaneously. This suggests that idioms could be used to revitalise the isiXhosa language and so help resolve the persisting literacy crisis in African languages.

In light of the above, I conclude that isiXhosa idioms are effective cultural tools that mediate and support creative writing in the Grade 3 classrooms. They also mediate isiXhosa literacy learning, as Grade 3 learners are expected to transition from 'learning to write' to 'writing to learn', especially from Grade 4 onward, where they are required to learn additional subjects.

REFERENCES

- Abdon, R. (2016). Teaching spoken word poetry as a tool for decolonizing and Africanizing the South African curriculum and the implementing 'literocracy' *Scrutinity 2. Issues in English Studies in Southern Africa*, 12(2), 44-62.
- Afshunpour, N. & Memari, M. (2014). Interlingual transfer of idiom by Persian learners in EFL sentence writing. International conference on current trends in ELT. *Procedia Social and Behavioural Sciences*. Iran: Elsevier, 98, 44-51.
- Agbenyega, J. S., Tamakloe, D. E & Klibthong, S. (2017). Folklore epistemology: How does traditional folklore contribute to children's thinking and concept development? *International Journal of Early Years Education*, 25 (2), 112-126, DOI:10.1080/09669760.2017.1287062.
- Agustinasari, E., Gustiani, S., Yusri, Y., & Simanjuntak, T. (2019). Teaching writing to the English department students of Sriwijaya State Polytechnics through a process genre model approach. *Journal of English in Academic and Professional Communication*, 5(2).
- Ahmed, R. A. I. & Rajab, H. (2015). Enhancing elementary level EFL students' reading comprehension and writing skills through extensive reading enrichment program. *International Journal of English Language Education*, 3(2), 2015.
- Akinyeye, C. M. (2015). *Exploring the teaching and learning of English (L2) writing: A case of three junior secondary schools in Nigeria*. (Unpublished Doctoral Thesis). University of the Western Cape.
- Alexander, N. (1989). *Language policy and national unity in South Africa/Azania*. Cape Town: Buchu Books.
- Alhaysony, M. H. (2017). Strategies and difficulties of understanding English idioms: A case study of Saudi University EFL. *International Journal of English Linguistic*, 7(3), 70-84.
- Al-Houti, S.K. & Aldaihani, S.M., (2020). Learners in a tight corner: An investigation of figurative idiomatic competence and learner-related factors. *English Language Teaching*, 13(4), pp.76-85.
- Al-Khawaldeh, N., Jaradat, A., Al-momani, H. & Bani-Khair, B., (2016). Figurative idiomatic language: Strategies and difficulties of understanding English idioms. *International Journal of Applied Linguistics and English Literature*, 5(6), pp.119-133.
- Allen, D., Karanasios, S. & Slavova, M. (2011). Working with activity theory: Context, technology, and information behavior. *Journal of the American Society for Information Science and Technology*, 62(4), 776-788.
- Alvermann, D.E., Smith, L. C & Readence, J.E. (1985). Prior knowledge activation and the comprehension of compatible and incompatible text. *Reading research quarterly*, 420-436
- Amineh, R. J. & Asl, H. D. (2015). Review of constructivism. *Journal of Social Sciences, Literature and Languages*, 1(1), 9-16.

Anderson, A., Anderson, J., Hare, J., & McTavish, M. (Eds.). (2015). *Language, Learning, and Culture in Early Childhood: Home, School, and Community Contexts*. Routledge.

Angel, R. D. (2016). Learners' beliefs about the notion of idiom. *English Linguistic Research*, 5(3), 62-71. Mexico, Sciedu Press.

Antia, B. E. & Dyers, C. (2016). Epistemological access through lecture material in multiple modes and language varieties: the role of ideologies and multilingual literacy practices in student evaluations of such materials at a South African University. *Language Policy*, 15:525-545.

Ary, D., Jacobs, L. C., Sorensen, C & Razavieh, A. (2009). *Introduction to research in education*. 8th ed. Canada: Wadsworth Cengage Learning.

Aslam, N., Khanam, A., Fatima, H. G., Akbar, H. & Muhammad, N. (2017). Study of the impact of scaffold instructions on the learning achievements of post-graduate students. *Journal of Arts and social Sciences*, 4(1), 71-78.

Assagaf, H. T. (2016). A process genre approach to teaching report writing to Arab EFL computer science students. *International Journal of English Linguistics*, 6(6), 8-18.

Attiyat, N. M. A. (2019). The impact of pleasure reading on enhancing writing achievement and reading comprehension. *Arab World English Journal*. 10. 155-165. 0.24093/awej/vol10no1.14.

Babalola, H. A. L. (2012). Effects of process-genre based approach on the written English performance of computer science students in a Nigerian polytechnic. *Journal of Education and Practice*, 3(6), 1-7.

Badger, R., & White, G. (2000). A process genre approach to teaching writing. *ELT journal*, 54(2), 153-160.

Bailey, K. D. (2008). *Methods of social research*. 4th ed. New York: Simon & Schuster Inc.

Bailey, R., Bester, S., de Beer, J., Dudu, W. T., Golightly, A., Havenga, M. & Mentz, E. (2019). The decolonisation of the curriculum project: The affordances of indigenous knowledge for self-directed learning.

Baker, C. (2006). *Foundation of bilingual education and bilingualism*. 3rd ed. Clevedon. Buffalo. Toronto: Multilingual Matters.

Ball, B., Buckton, C. & Sanderson, A. 2000. Models for writing: Year 3 Teacher's book, Scottish edition, 5. Edited by L. Bennet, B. Parker & S. Yates, Reed Educational and Professional Publishing. Retrieved from https://books.google.co.za/books?hl=en&lr=&id=gTZfg3XR-fAC&oi=fnd&pg=PP8&dq=Ball,+B.,+Buckton,+C.+%26+Sanderson,+A.+2000.+Models+for+writing:+Teacher%E2%80%99s+book,+Scottish+edition,+5.+Edited+by+L.+Bennet.+Reed+Educational+and+Professional+Publishing.+&ots=198okdtc7n&sig=OHNvq3HffJq7YLMmn_Jf12BZq1E&redir_esc=y#v=onepage&q&f=false [20 November 2020]

Ball, J. (2010). *Promoting young indigenous children's emergent literacy in Canada*. MPH, (Doctoral thesis), University of Victoria.

Banda, D. & Morgan, W. J. (2013). Folklore an instrument of education among the Chewa people of Zambia. *International Review of Education*, 59(2), 197-216.

Bara, M. (2021). *Early literacy development in IsiXhosa: Fostering grade 3 learners' imagination and critical thinking through folktales*, (Unpublished MEd thesis). Cape Town: University of the Western Cape.

Barahona, M. (2016). *English language teacher education in Chile: A Cultural Historical Activity Theory perspective*. New York: Routledge.

Barre, T. (2013). *The Dynamics of folklore*. United States of America. Utah State University Press.

Barton, D. (2017). *An introduction to the ecology of written language*. 2nd ed. United Kingdom: Blackwell Publishing.

Barton, D., & Hamilton, M. (2012). *Local literacies: Reading and writing in one community*. London, New York: Routledge.

Barton, D. The social impact of literacy. *Functional Literacy: Theoretical issues and educational implications* 1 (1994): 185-197.

Batibo, H. M. (2005). *Language and death in Africa: Causes, consequences and challenges*. Clevedon, Buffalo, Toronto: Multilingual Matters.

Batiste, M. 2013. *Decolonizing education: Nourishing the learning spirit*. Saskatoon, SK. Canada: Purich Publishing.

Bayat, N. (2014). The effect of the process writing approach on writing success and anxiety. *Educational Sciences: Theory and Practice*, 14(3), 1133-1141.

Baynham, M. & Prinsloo, M. (2009). Introduction: The future of literacy studies. In Baynham, M. & Prinsloo, M. (2009): *The future of literacy studies* (pp. 1-20). Palgrave MacMillan, London.

Beatty, I. D., & Feldman, A. (2012). Viewing teacher transformation through the lens of cultural-historical activity theory (CHAT). *Education as Change*, 16(2), 283-300.

Beck, C. & Kosnik, K. (2006). *Innovations in teacher education: A social constructivist approach*. Albany, United States of America: State University of New York.

Beeman, K. & Urow, C. (2013). *Teaching for biliteracy: Strengthening bridges between languages*. Philadelphia, PA: Caslon.

Behari-Leak, K. (2019). Decolonial turns, postcolonial shifts and cultural connections: Are we there yet? *English Academy Review*, 36(1), 58-68.

Bell, J. (1999). *Doing your research project. A guide for first time researchers in Education and Social Sciences*. 3rd ed. Philadelphia: Open University Press.

Bell, J. (2005). *Doing your research project: A guide for first time researchers in education, health and social sciences*. 4th ed. Open University Press: McGraw-Hill Education.

Bell, J. (2010). *Doing your research project: A guide for first time researchers in education, health and social sciences*. 5th ed. Open University Press: McGraw-Hill Education.

Bennett, S. V., Gunn, A. A., Gayle-Evans, G., Barrera, E. S. & Leung, C. B. (2018). Culturally responsive literacy practices in an early childhood community. *Early Childhood Education Journal*, 46(2), 241-248.

Benson, C. (2004c). *The importance of mother tongue-based schooling for educational quality. Background paper for EFA Global Monitoring Report 2005*. Paris: UNESCO.

Benson, C. (2005). The importance of mother tongue-based schooling for educational quality. Paper commissioned for the EFA Global Monitoring Report 2005, The Quality Imperative. Retrieved from www.unesco.org/en/efareport/reports/2005-quality/

Berne, E. C. (2018). *What is an idiom: When it is at home?* China: Capstone Press.

Billy, O. S. (2010). Folklore and culture as literacy resource for national emancipation. *International Education Studies*. 3(2), 200-205.

Birley, R. (1968). African Education in South Africa. *African Affairs*, 67(267), 152-158.

Blackledge, A. (2000). *Primary school: Literacy, power and social justice*. England, Oakhill: Trentham Books Limited.

Blandford, A., Dominic, F. & Makri, S. (2016). *Qualitative HCI research: Going behind the scenes*. San Rafael, California: Morgan & Claypool Publishers.

Blanton, W. E., Simmons, E., & Warner, M. (2001). The fifth dimension: Application of cultural-historical activity theory, inquiry-based learning, computers, and telecommunications to change prospective teachers' preconceptions. *Journal of Educational Computing Research*, 24(4), 435-463.

Blisschoff, T. C. & Mestry, R. (2009). *Financial school management explained*. 3rd ed. Cape Town, South Africa: Pearson Education.

Blundo, R., Greene, R. R., & Gallant, P. (1994). A constructionist approach with diverse populations. In R. R. Greene (Ed.), *Human behavior: A diversity framework* (pp. 115-132). New York: Aldine de Gruyter

Bogotch, I. & Shields, C. M. (Eds.). (2014). *International handbook of educational leadership and social (in) justice* (Vol. 29). Dordrecht: Springer.

Booyse, C. & Chetty, R. (2016). The significance of constructivist classroom practice in national curricular design. *Africa Education Review*, 13(1), 135-139.

Boss, S., & Larmer, J. (2018). *Project based teaching: How to create rigorous and engaging learning experiences*. Alexandria, VA: ASCD; Novato, CA: Buck Institute for Education. ASCD.

Bouck, E. (2008). Exploring the enactment of functional curriculum in self-contained cross-categorical programs: A case study. In: M. Lichtman . *Understanding and evaluating qualitative educational research*. Los Angeles, London, New Dehli, Singapore, Washington DC. (pp 110-138)

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27.

Bozkurt, G. (2017). Social Constructivism: Does it succeed in reconciling individual cognition with social teaching and learning practices in Mathematics? *Journal of Education and Practice*, 8(3), 210-218.

Bradshaw, M. J. & Hultquist, B. L. (2016). *Innovative teaching strategies in nursing and related health professions*. Jones & Bartlett Learning.

Braun, V. & Clarke, V. (2013). *Successful qualitative research: A practical guide for beginners*. Los Angeles: Sage.

Braun, V., & Clarke, V. (2012). Thematic analysis.

Breidlid, A. (2013). *Education, indigenous knowledge and development in the global South: Contesting for sustainable future*. New York: Routledge.

Brenner, M. Brown, J. & Canter, D. (1985). *The research interview: Uses and approaches*. London: Academic Press.

Brock-Utne, B. & Hopson, R. K. (2005). *Languages of instruction for African emancipation*. Tanzania: Mkukina Nyota Publishers.

Brock-Utne, B. (2010). Policy on the language of instruction issue in Africa: A spotlight on South Africa and Tanzania. In: Z. Desai, M. Qorro, M. & B. Brock-Utne, (Eds.), *Educational challenges in multilingual societies: LOITASA phase two research*. African Books Collective.

Bronner, S. J. 2017. *Folklore the basics*. London, New York. Routledge Taylor and Francis Group. [Online]. Retrieved from <http://books.google.co.za/books?isbn=1317420985>

Brooks, R., Te Riele, K. & Maguire, M. (2014). Ethical theories, principles and guidelines. In: *Ethics and education research methods in education: Ethics and education research* (18-43). London: Sage.

Browne, A. (2009). *Developing language and literacy 3-8*. London: Sage.

Browne, A. (2014). *Developing language and literacy 3-8*. 3rd ed. Los Angeles, London, New Delhi, Singapore/Washington DC: Sage.

Bryman, A. (2016). *Social research methods*. 5th ed. Online resource Centre. United Kingdom. Buffalo. Toronto. Sydney. Multilingual Matters. [Online]. Retrieved from <http://books.google.co.za/books?isbn=1099689458>

- Buehl, M.M. & Beck, J. S. (2014). The relationship between teacher's beliefs and teachers' practices (66-84). In: H. Fives, & M. G. Gill, (Eds.), *International handbook of research on teachers' beliefs*. London: Routledge.
- Burton, D. & Bartlett, S. (2009). *Key issues for educational researchers*. Los Angeles, London: Sage.
- Burton, N., Brundrett, M. & Jones, M. (2008). *Doing your education research project*. London: Sage.
- Butler-Kisber, L. (2018). *Qualitative inquiry: Thematic, narrative and arts-based perspective*. London: Sage.
- Cairney, T. H. (1992). New avenues to literacy. *Instructional leadership international*, 76-77.
- Cairney, T. H. (1995). *Children, teachers and learning pathways to literacy*. London: British Library Cataloguing-in Publication Data.
- Carbet, P. (2018). *Writing Models: Year Four*. New York: David Fulton Publishers.
- Cargan, L. (2007). *Doing social research*. New York: Littlefield Publishers.
- Carnine, D. W., Silbert, J., Kame'enui, E. J., & Tarver, S. G. (2010). *Direct instruction reading*. 5th ed. Boston, MA: Merrill.
- Castleberry, A., & Nolen, A. (2018). Thematic analysis of qualitative research data: Is it as easy as it sounds?. *Currents in Pharmacy Teaching and Learning*, 10(6), 807-815.
- Chang-Ross, A. (2009). Theory and educational research: Toward critical social explanation. *Anthropology & Education Quarterly*, 40(2), 206-207
- Charamba, E. (2020). Translanguaging in a multilingual class: a study of the relation between students' languages and epistemological access in science. *International Journal of Science Education*, 1-20.
- Check, J. & Schutt, R. K. (2012). *Research methods in education*. London: Sage.
- Cheung, W.M., Tse, S.K. and Tsang, H.W. (2003). Teaching creative writing skills to primary school children in Hong Kong: Discordance between the views and practices of language teachers. *The Journal of Creative Behavior*, 37(2), pp.77-98.
- Chien, H. Y. (2020). Effects of Two Teaching Strategies on Preschoolers' Oral Language Skills: Repeated Read-Aloud With Question and Answer Teaching Embedded and Repeated Read-Aloud With Executive Function Activities Embedded. *Frontiers in psychology*, 10, 2932.
- Christie, P. (1999). OBE and unfolding policy trajectories: Lessons to be learned. In: J. Jansen & P. Christie, (Eds.), *Changing the curriculum: Studies on Outcomes-Based Education in South Africa*, pp. 279 –292. Cape Town: Juta.

- Churher, K. (2014). 'Friending' Vygotsky: A social constructivist pedagogy of knowledge building through classroom social media use. *Journal of Effective Teaching*, 14(1), 33-50.
- Clasberry, E. U. (2012). *Nigerian-Ibibio riddles idioms and more proverbs*. Xlibris Corporation.
- Clough, P. & Nutbrown, C. (2012). *A student's guide to methodology*. 3rd ed. London: Sage.
- Combes (2001). *Research using IT*. New York: Palgrave.
- Condy, J. and Blease, B. (2014). What challenges do foundation phase teachers experience when teaching writing in rural multigrade classes? *South African Journal of Childhood Education*, 4(2), pp.36-56.
- Cope, B. & Kalantzis, M. (Eds.). (2014). *The powers of literacy (RLE Edu I): A genre approach to teaching writing*. Routledge.
- Corbett-Whittier, C. (2013). *Using case study in education research*. Los Angeles: Sage.
- Creswell, J. W & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. 4th ed. Singapore: Sage. .
- Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. 3rd ed. Thousand Oaks, CA: Sage.
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches*. 3rd ed. Los Angeles: Sage.
- Cross, M., Mungadi, R., & Rouhani, S. (2002). From policy to practice: Curriculum reform in South African education. *Comparative education*, 38(2), 171-187.
- Cutalele-Maqude, P. P. (2020). *IsiXhosa sam nawe*. Johannesburg, South Africa: Boni Books.
- Czerniewska, P. (1992). *Learning about writing*. USA: Blackwell Publishers.
- Daffern, T., & Mackenzie, N. (2015). Building strong writers: Creating a balance between the authorial and secretarial elements of writing. *Literacy learning: The middle years*, 23(1), 23-32
- Dagneu, A. (2017). The practice and challenges of constructivist teaching approach in Gangila District second cycle primary schools, Ethiopia. *Journal of Education, Society and Behavioural Science*, 1-12.
- Dávila, L. T. (2015). Dare I ask?: Eliciting prior knowledge and its implications for teaching and learning. *Tesl-Ej*, 19(2), n2.
- De Lange, M., Dippenaar, H. & Anker, J.,(2018). Shared writing as first phase in writing instruction of Intermediate Phase Afrikaans Home Language learners. *Per Linguam: a Journal of Language Learning = Per Linguam: Tydskrif vir Taalaanleer*, 34(1), pp.33-46.

De Villiers, F. J. & Potgieter, C. J. (1972). *Incwadi yesiXhosa yabafundi Abakwibanga 1. Bancedisene noNomgqokwana, J., Noah, J. M. Z. & Ndamase.* South Africa, Cape Town, Bloemfontein, Johannesburg: Via Afrika.

Denzin, N. K. & Lincoln, Y. S. (2017). *The Sage handbook of qualitative research.* United States of America: Sage.

Department of Basic Education (2011). *Curriculum and Assessment Policy Statement (CAPS) Grades R-3.* Cape Town. Government Printing Works.

Department of Basic Education (2011). *INKcazelo yeKharityhulam yeSizwe (NKS): Inkxazelo yePolisi yeSizwe yeKharityhulam nokuHlola. IsiGaba esiPhakathi iBanga 4-6. IsiXhosa uLwimi LwaseKhaya.* Cape Town. Government Printing Works.

Department of Basic Education (2013). *Report on the Annual National Assessment of 2013. (Grades 1, to 6 & 9).* Cape Town. Government Printing Works.

Department of Basic Education (2013). *Report on the Annual National Assessment of 2013. (Grades 1, to 6 & 9).* Cape Town. Government Printing Works.

Department of Basic Education (2014). *Report on the Annual National Assessment of 2014 Grades 1 to 6 & 9.* Republic of South Africa.

Department of Basic Education (2014). *The Annual National Assessment of 2014. Diagnostic Report Foundation Phase Mathematics and Language.* Republic of South Africa.

Department of Basic Education (2014). *The Annual National Assessment of 2014. Diagnostic Report First Additional Language and Home Language.* Republic of South Africa.

Department of Education (1997). *Language in Education Policy.* Pretoria: Government Printing Works.

Department of Education (1997c). *Curriculum 2005: Lifelong Learning for the 21st century. A user's guide,* Pretoria, March.

Department of Education (2002). *Revised National Curriculum Statement Grades R-9.*

Department of Education (2003). *Systemic Evaluation Foundation Phase. Mainstream National Report. Chief Directorate: Quality Assurance.* Department of Education. Pretoria.

Department of Education (2007a), *List of no fee schools by province as gazetted on 5 December 2007.*

Department of Education. (1997). *White Paper 5: Early childhood education, grades R-3.* Pretoria, South Africa: Author.

Department of Education. (2002). *INKcazelo yeKharityhulamu yeSizwe eHlaziyiweyo. YamaBanga ukusuka ku-R ukuya kwele-9 (ezikolo) IiLwimi IsiXhosa ULwimi lweNkobe.* Pretoria, South Africa.

Desai, K. Z. (2012). *A case for mother tongue education?* (Doctoral thesis), University of the Western Cape.

DeWalt, K. M. & DeWalt, B. R. (2002) *Participant observation: A guide for field workers*. Walnut, Greek, CA: Altamira Press.

Dhoest, A., Cola, M., Brusa, M. & Lemish (2012). Studying Ethnic Minorities Media Uses: Comparative Conceptual and Methodological Reflections. *Communication, Culture and Critique*, 5:372-391.

Doley, P. P. (2014). Role of missing folk-tales in developing moral values among children. *Journal of Humanities and Social Science*, 19(10), 19-23.

Doolittle, P. E. (1999). *Constructivism and online education*.

Dreher, M. J., & Kletzien, S. B. (2015). *Teaching informational text in K-3 classrooms: Best practices to help children read, write, and learn from nonfiction*. Guilford Publications.

Du Plooy, L. & Zilindile, M. 2014. Problematizing the concept of epistemological access with regard to Foundation Phase education towards quality schooling. *South African Journal of Education*, 4(1), 187-201.

Dunigan, J. (2006). *Classroom authoring: Guided writing, Grades 4-8*. USA: Teacher Created Resources, Inc.

Durdes, A. (1980). *Interpreting folklore*. Bloomington: Indiana University Press.

Education for All Global Monitoring Report. (2006). *Literacy for Life*. United Nations, Education Scientific and Cultural Organization (UNESCO).

Edwards, J. (2009). *Language and identity: An introduction*. Cambridge University Press.

Eisenclas, S. A., Schalley, A. C., & Guillemin, D. (2013). The importance of literacy in the home language: The view from Australia. *Sage Open*, 3(4), 2158244013507270.

Ellis, V., Edwards, A., & Smagorinsky, P. (Eds.). (2010). *Cultural-historical perspectives on teacher education and development: Learning teaching*. Routledge.

Emerson, A. M., & Hall, A. H. (2018). Supporting preschoolers' writing identities in the scribbling phase. *The Reading Teacher*, 72(2), 257-260.

Emig, J. (1971). *The composing processes of twelfth graders*. Urbana, IL: National Council of Teachers of English.

Emmel, N. (2013). *Sampling and choosing cases in qualitative research: a realistic approach*. Los Angeles, London, New Delhi, Singapore, Washington DC: Sage.

Enago Academy 2018. Do idioms improve or detract academic writing? [Online]. Retrieved from <https://www.enago.com/academy/idiom-improve-ordetract-from-academicwriting>. [31 October 2020].

Engeström, Y. (2001). Expansive learning at work: Toward an activity theoretical reconceptualization. *Journal of Education and Work*, 14(1), 133-156.

Engeström, Y. (2005). *Developmental work research: Expanding activity theory in practice* (Vol. 12). Lehmanns Media.

Epler, P. (2019). Types of case studies. In: *Case study methodology in higher education* (pp. 20-46). IGI Global.

Fabian, C. & Huber, T. (2019). Participating in creating open spaces with and for children. a kind of participatory action research. In: I.R. Berson, M.J. Berson & C. Gray, (Eds.), *Participatory methodologies to elevate children's voice and agency*. United State of America: Information Age Publishing.

Fabian, C., & Huber, T. (2019). Participating in creating open spaces with and for children. Edited by I.R. Berson, M.J. Berson & C. Gray. In: *Participatory Methodologies to Elevate Children's Voice and Agency*, 153.

Fanon, F. (2007). *The wretched of the earth*. Grove/Atlantic, Inc..

Fenty, N. S., McDuffie-Landrum, K., & Fisher, G. (2012). Using collaboration, co-teaching, and question answer relationships to enhance content area literacy. *Teaching Exceptional Children*, 44(6), 28-37.

Fenwick, T., Edwards, R. & Sawchuk, P. (2015). *Emerging approaches to educational research: tracing the sociomaterial*. London and New York: Routledge Taylor and Francis Group.

Fernando, S. Y., & Marikar, F. M. (2017). Constructivist teaching/learning theory and participatory teaching methods. *Journal of Curriculum and Teaching*, 6(1), 110-122.

Fischer, S. R. (2001). *A history of writing*. London: Reaktion Books.

Fisher, A. (2011). *Critical thinking: An introduction*. Cambridge university press.

Fitzsimmons, P., Anderson, R., McKenzie, B., Chen, H. & Turbill, J. (2003). An eye on the prize: Fourth year Honours students, thesis writing and the group supervision process. In: *AARE Mini-conference, Newcastle*. Retrieved June 2020 (Vol. 5, p. 2006).

Fleisch, B. D. (2002). *Managing education change: The state and school reform in South Africa*. Heineman, Sandown.

Fletcher, J., Parkhill, F., Fa'aoi, A., & O'Regan, B. (2009). Pasifika students: Teachers and parents voice their perceptions of what provides supports and barriers to Pasifika students' achievement in literacy and learning. *Teaching and Teacher Education*, 25(1), 24-33.

Florian, L. (Ed.). (2013). *The Sage handbook of special education: Two volume set*. Sage

Flynn, P. Mesibov, D., Vermette, P. J., & Smith, R. M. (2013). *Applying standards-based constructivism: A two-step guide for motivating elementary students*. New York & London: Routledge Taylor and Francis.

Foot, K. A. (2014). Cultural-historical activity theory: Exploring a theory to inform practice and research. *Journal of Human Behavior in the Social Environment*, 24(3), 329-347.

Fosnot, C. T. & Perry, R. S. C. 2013. Constructivism: A psychological theory of learning: In C. T. Fosnot (2013) *Constructivism: theory, perspectives and practice*. 2nd ed. New York & London: Teachers College Press.

Fosnot, C. (1996). Constructivism: A psychological theory of learning. In C. Fosnot (Ed.), *Constructivism: Theory, perspectives, and practice* (pp. 21–40). New York: Teachers College Press.

Fredericks, E. J. (2013). *Exploring Grade 3 teachers' strategies in the teaching of writing literacy*. (Doctoral dissertation). Cape Peninsula University of Technology, Cape Town, South Africa. [Online]. Retrieved from <http://etd.cput.ac.za/handle/20.500.11838/1847>

Freeman, D. E. & Freeman, Y. S. (1994). *Between words. Access to second language acquisition*. Portsmouth: Heinemann.

Frey, B. (2018). *The SAGE encyclopaedia of educational research, measurement, and evaluation (vols 1-4)*. Thousand Oaks, CA: Sage.

Frodermann, L. (2018). *Exploratory study on circular economy approaches*. Springer Fachmedien Wiesbaden.

Fron, S., E. & Ravid, R. (2013). *Action research in education: A practical guide*. New York, London: The Guilford Press.

Fusco, E. (2015). *Effective questioning strategy in the classroom: A step-by step approach to engaged thinking and learning, K-8*. New York and London. Teachers' College Press.

Galletta, A. & Cross, W. (2013). *Mastering the Semi-Structured Interview and Beyond: From Research Design to Analysis and Publication (Qualitative Studies in Psychology)*, New York University Press.

Galletta A (2013) *Mastering the semi-structured interview and beyond: From research design to analysis and publication*. New York: NYU Press.

Gans, H. J. (2018). Sociology and journalism: A comparative analysis. *Contemporary Sociology*, 47(1), 3-10.

Gasparyan, n. (2016). The importance of encouragement in the process of learning. *Çi. 1'álíáñ, añáy» äán 2Pât Ü°ðêÆêÚÜ*, 353.

Gee, J. P. (2015). The new literacy studies. In: J. Rosewell, & K. Rahl, K. *The Routledge handbook of literacy*. London: Routledge.

- Gelderblom, O., De Jong, A. & Jonker, J. (2013). The formative years of the modern corporation: The Dutch East India Company VOC, 1602–1623. *The Journal of Economic History*, 1050-1076.
- Gerde, H. K., Bingham, G. E., & Wasik, B. A. (2012). Writing in early childhood classrooms: Guidance for best practices. *Early Childhood Education Journal*, 40(6), 351-359.
- Gillies, R. M. & Ashman, A. F. (Eds.). (2003). *Co-operative learning: The social and intellectual outcomes of learning in groups*. Psychology Press.
- Giouroukakis, V. & Connolly, M. (2013). *Getting to the core of literacy for history/social studies, science, and technical subjects, Grades 6–12*. Thousand Oaks, CA: Corwin Press.
- Given, L. M. (2008). *The Sage encyclopaedia of qualitative research methods volume 2*. London: Sage.
- Given, L. M. (2015). *100 questions (and answers) about qualitative research 4*. Thousand Oaks: Sage.
- González-Davies, M., and V. Enríquez-Raído. 2016. “Situated Learning in Translator and Interpreter Training: Bridging Research and Good Practice.” *The Interpreter and Translator Trainer* 10 (1): 1–11. doi:10.1080/1750399X.2016.1154339.
- Gordon, E. E. (2005). *Peer tutoring: A teacher's resource guide*. Maryland: Scarecrow Education.
- Govender, R., & Hugo, A. J. (2018). Educators’ perceptions of the foundation phase English Home Language Curriculum and Assessment Policy Statement. *Per Linguam: a Journal of Language Learning = Per Linguam: Tydskrif vir Taalaanleer*, 34(1), 17-32
- Govender, R., & Hugo, A. J. (2020). An analysis of the results of literacy assessments conducted in South African primary schools. *South African Journal of Childhood Education*, 10(1), 1-13.
- Graham, S. & Sandmel, K. (2011). The process writing approach: A meta-analysis, *The Journal of Educational Research*, 104 (6), 396-407, DOI: 10.1080/00220671.2010.488703
- Graham, S., Liu, X., Bartlett, B., Ng, C., Harris, K. R., Aitken, A. & Talukdar, J. (2018). Reading for writing: A meta-analysis of the impact of reading interventions on writing. *Review of Educational Research*, 88(2), 243-284.
- Gray, D. E. (2004). *Doing research in real world*. London, Thousand Oaks, New Delhi: Sage.
- Green, L. (2014). *Schools as thinking communities*. Pretoria: Van Schaik Publishers.
- Greene, R. (2017). *Human behavior theory: A diversity framework*. London and New York: Routledge
- Gretschel, P., Ramugondo, E. L. & Galvaan, R. (2015). An introduction to Cultural Historical Activity Theory as a theoretical lens for understanding how occupational therapist design

interventions for person living in low-income conditions in South Africa. *South African Journal of Occupational Therapy*, 45(1), 51-55.

Griffith, P., Beach, S. A., Ruan, J. & Dunn, L. (2008). *Literacy for young children: A guide for early childhood educator*. Thousand Oaks, California: Corwin Press, Sage.

Gxekwa, N. & Satyo, N. 2017. The use of isiXhosa children's poetry as a tool to integrate literacy, mathematics and life skills in Foundation Phase: Grade R-3. *South African Journal of Childhood Education*, 7(1). ISSN 2223-7682.

Hall, N. (1998). Real literacy in a school setting: Five-year-olds take on the world. *The Reading Teacher*, 52(1), 8.

Hallissy, J. (2010). *The write start: A guide to nurturing writing at every stage, from scribbling to forming letters and writing stories*. Shambhala Publications.

Hamilton, M. (2012). *Literacy and the politics of representation*. Oxon: Routledge.

Hammond, J., & Gibbons, P. (2005) What is scaffolding? *Teachers' Voices*, 8, 8-16.

Hardman, F., Smith, F. & Wall, K. (2003). Interactive whole class teaching in the national literacy strategy. *Cambridge Journal of Education*, 33(2), 197-215.

Harris, P., McKenzie, B., Fitzsimmons, P. & Turbill, J. (2003). *Writing in the primary school years*. South Melbourne, Victoria, Australia: Thomson.

Hashemnezhad, H., & Hashemnezhad, N. (2012). A comparative study of product, process, and post-process approaches in Iranian EFL students' writing skill. *Journal of Language Teaching and Research*, 3(4), 722.

Hatch, J. a. (2002). *Doing qualitative research in education setting*. State University of New York Pres, Albany, United States of America.

Head, T. (2017). Nyanga, Western Cape, has a murder rate of one in every 206 people: Looking at data from the 2001 census and this week's crime stats, the horrors of Nyanga become clear. [Online] Available: <https://www.thesouthafrican.com/news/nyanga-highest-murder-rate-south-africa/> [18 October 2020]

Henning, E., Van Rensburg, W. & Smith, B. (2004). *Finding your way in qualitative research*. Pretoria: Van Schalwyk.

Hernandez-Zamora, G. (2010). *Decolonizing literacy: Mexican lives in the era of global capitalism*. Bristol, Buffalo, New York, Toronto, Canada: Multilingual Matters.

Heugh, K. (1999). Languages, development and reconstructing education in South Africa. *International Journal of Educational Development*, 19(4-5), 301-313.

Heugh, K. (2013). Literacy and language/s in school education in South Africa. *Towards a 20 year review: Basic and post school education*, 18-33.

- Hewson, M. G. & Ogunniyi, M. B. (2011). Argumentation-teaching as a method to introduce indigenous knowledge into science classrooms: Opportunities and challenges. *Cultural Studies of Science Education*, 6(3), 679-692.
- Higgs, P. (2003). African philosophy and the transformation of educational discourse. *South African Journal of Education*, 30, 1-22
- Higgs, P. (2016). The African renaissance and the transformation of the higher education curriculum in South Africa. *Africa Education Review*, 13(1), 87-101.
- Higs, P. (2016) The African Renaissance and the decolonisation of the curriculum. In: V. Msila, & M.T. Gumbo (eds.). *Africanising the curriculum: Indigenous perspectives and theories*. African Sun Media (p. 1-16).
- Hirtle, J. S. P. (1996). Social constructivism. *English Journal*, 85(1), 91.
- Hoadley, U. (2018). *Pedagogy in poverty: Lessons from twenty years of curriculum reform in South Africa*. London, England, New York: Routledge.
- Horn, K.M. (2016). Using the Ideological Model of Literacy to Approach Early Childhood, Instruction, and Assessment. *Literacy Education Plan B*. 1. Available from: http://repository.uwyo.edu/literacy_education_plan_b/1 [14 May 2021].
- Horrell, M. (1968). *Bantu Education to 1968*. South African Institute of Race Relations. Johannesburg. South Africa: Cape and Transvaal Printers.
- Howie, S, Combrinck, C., Roux, K., Tshele, M., Moekoena, G., & Palane, N. M. (2017). *Progress in International Reading Literacy (PIRLS). South African reading literacy achievement*. University of Pretoria: Centre for Evaluation and Assessment.
- Howie, S., Venter, E., Van Staden, S., Zimmerman, L., Long, C., Scherman, V. & Archer, E. (2008). *Progress in International reading Literacy Study (PIRLS 2006) Summary Report: South African children's reading literacy achievements*. University of Pretoria: Centre for Evaluation and Assessment.
- Hu-Pei, A. K. (2013). *Multicultural issues and literacy achievement*. New Jersey, Lawrence Erlbaum Associates, Inc.
- Hyland, K. (2016). *Teaching and researching writing*. 3rd ed. *Applied linguistic in action*. New York: Routledge.
- Igira, F. T. & Gregory, J. (2009). Cultural Historical Activity Theory. In: M. Wade (Ed.) *Handbook of research on contemporary theoretical models in information systems*, (pp 434-454). Hershey, P. A. Information Science Reference.
- Jansen, J. & Cristie, P. (1999). *Changing curriculum studies on Outcomes-Based Education in South Africa*. South Africa: Juta and Company.
- Jansen, J. C. & Osterhammel, J. (2019). *Decolonization: A short history*. Princeton University Press.
- Jansen, J. D. (1990). Curriculum as a political phenomenon: Historical reflections on black South African education. *The Journal of Negro Education*, 59(2), 195-206.

- Jansen, J. D. (1998). Curriculum reform in South Africa: A critical analysis of outcomes-based education. *Cambridge Journal of Education*, 28(3), 321-331.
- Jansen, J. D. (1999). The school curriculum since apartheid: Intersections of politics and policy in the South African transition. *Journal of Curriculum Studies*, 31(1), 57-67.
- Jennifer, J. M. & Ponniah, R. J. (2018). Acquisition of writing by reading and its impact on cognition. In: *The idea and practice of reading* (pp. 41-56). Springer, Singapore.
- Jia, Q. (2010). A brief study on the implication of constructivism teaching theory on classroom teaching reform in basic education. *International Education Studies*, 3(2), 197-199, China.
- Johnson, D. C. (2013). What is language policy? In D. C. Johnson (Ed.), *Language policy. Research and practice in applied linguistics* (pp. 3–25). London: Palgrave Macmillan.
- Johnson, W. R. (1982). Education: Keystone of apartheid. *Anthropology & Education Quarterly*, 13(3), 214-237.
- Jorgensen, D. L. (1989). The methodology of participant observation. In: D.L. Jorgensen, *Applied social research methods: Participant observation* (pp. 12-25): Thousand Oaks, CA: Sage. doi.10.41/35/9781412985376
- Kablan, S. & Kaya, S. (2014). Preservice teachers' constructivist teaching scores based on their learning styles. *Australian Journal of Teacher Education*, 39(12), 66-77.
- Kajee, L. (2011). Literacy journeys: Home and family literacy practices in immigrant households and their congruence with schooled literacy. *South African Journal of Education*, 31(3), 434-446.
- Kawulich, B. (2016). The role of theory in research. In: Garner M, Wagner C, Kawulich B, editors. *Teaching research methods in social sciences*. Surrey: Aghgate Publishing Limited
- Kallaway, P. (2002). *The history of education under apartheid 1948-199: The doors of learning and culture shall be opened*. Edited by P. Kallaway. Pinelands, Cape Town, South Africa: Pearson Education.
- Kamanga, M. & Banda, F. (2017). The role of linguistic context in children's interpretation and acquisition of Cicewa idiomatic expressions: A systemic functional linguistics approach, *Southern African Linguistic and Language Studies*, 35(2), 135-154, DOI:10.2989/16073614.2017.1338141
- Kamtchueng, L. M. M. & Bamiro, E. O. (2013). Idiomatic formation in Cameroon English creative writing. *International Journal of Linguistics*, 5(2), 173.
- Kamwangamalu, N. M. (2000). A new language policy, old language practices: Status planning for African languages in a multilingual South Africa. *South African Journal of African Languages*, 20(1), 50-60.
- Kapoor, D. & Jordan, S. (2009). *Educational participatory action research, and social change: International perspectives*. United States: Palgrave Macmillan.

Khaschak, M. P. & Saffran, J. R. (2006). Idiomatic syntactic constructions and language learning. *Cognitive Science*, 30(1), 43-63.

Khonbi, A. Z. & Sadeghi, K. (2017). Improving English language learners' idiomatic competence: does mode of teaching play a role? *Iranian Journal of Language Teaching Research*, 5(3 (Special Issue), 61-79.

Khunwane, M. R. (2019). *A Comparative analysis of the influence of folklore on the works of the following African writers: Chinua Achebe, Eskia Mphahlele, Ngungi wa Thiongo'and Andrew Nkadimeng: An Afrocentric approach* (Unpublished Doctoral dissertation), University of Venda.

Kilary, D. (2013). *A social constructivist approach to translator education empowerment from theory to practice*. London and New York: Routledge, Taylor and Francis Group.

Killam, L. (2013). *Research terminology simplified: Paradigms, axiology, ontology, epistemology and methodology*. Sunbury, ON: Laura Killam.

Killen, R. (2007). *Teaching strategies for Outcome-Based Education*. 2nd ed. Cape Town, South Africa: Juta.

Kindon, S., Pain, R. & Kesby, M. (eds.). (2007). *Participatory action research approaches and methods: Connecting people, participation and place* (Vol. 22). Routledge.

Kintsch, W. (1998). *Comprehension: a Paradigm for Cognition*. Cambridge: Cambridge University Press.

Klimova, B. F. (2014). Approaches to the teaching of writing skills. *Procedia - Social and Behavioral Sciences*, 112, 147-151.

Koehler, C. (2017). Crucial role of indigenous knowledge in formal education system. Edited by P. Ngulube. *Handbook of research on social, cultural and educational considerations of indigenous knowledge system in developing countries*, Unisa, South Africa, (pp 60-79).

Kömür, Ş., Çimen, Ş. (2009). Using conceptual metaphors in teaching idioms in a foreign language context. *Sosyal Bilimler Enstitüsü Dergisi (İLKE)*, 29, 205-222.

Kondo, C. (1979). Comparison of the syllabus of the Bantu Education Department with that of the Transvaal Education Department and other related matters, *Reality*, 11(4 July 1979), 17-19.

Koshy, V. (2005). *Action research for improving practice. A step-by-step guide*. 2nd ed. London: Sage.

Koshy, V. (2010). *Action Research for improving practice. A step-by-step Guide* 2nd ed. London: SAGE.

Kozulin, A. (2003). Psychological tools and mediated learning. In: A. Kozulin, B. Gindis, V. S. Ageyev & S. M. Miller, S. M (Eds), *Vygotsky's educational theory in cultural context* (pp15-38). New York: Cambridge University Press.

Kruizinga, A., & Nathanson, R. (2010). An evaluation of guided reading in three primary schools in the Western Cape. *Per Linguam: A Journal of Language Learning = Per Linguam: Tydskrif vir Taalaanleer*, 26(2), 67-76.

Larson, J. (2006). Multiple literacies, curriculum, and instruction in early childhood and elementary school. *Theory into Practice*, 45(4), 319-329.

Lee, J. H. M., Lee, F. L. & Lau, T. S. (2006). Folklore-based learning on the web —pedagogy, case study, and evaluation. *Journal of Educational Computing Research*, 34(1), 1-27.

Le Grange, L. (2016). Decolonising the university curriculum: Leading article. *South African Journal of Higher Education*, 30(2), 1-12.

Leavy, P. (2014). *The Oxford handbook of qualitative research*. Oxford: Oxford University Press.

Lee, M. (2012). *Teaching genre-based writing to Korean high school students at a basic level* (Master of Arts in TESOL), University of Wisconsin-River Falls.

Levin, I., & Bus, A. G. (2003). How is emergent writing based on drawing? Analyses of children's products and their sorting by children and mothers. *Developmental Psychology*, 39(5), 891.

Li, G. (2011). The role of culture in literacy learning and teaching. In M. L. Kamil, P. D. Pearson, E. B. Moje, & P. Afflerbach (Eds.), *Handbook of reading research*, Vol. IV (pp. 515–538). Mahwah, NJ: Lawrence Erlbaum Associates.

Li, Z. (2019). *Promoting L2 idiomatic competence among Chinese college students via WeChat*. (Unpublished Doctoral dissertation), University of South Florida

Liontasa, J. I. (2017). Why teach idioms? Challenge to the professional Iranian. *Journal of Language Teaching Research*, 5(3), 5-25. University of Florida, US.

Liu, C. C., & Chen, I. J. (2010). Evolution of constructivism. *Contemporary Issues in Education Research*, 3(4), 63-66.

Liu, D. (2008). *Idioms: Descriptions, comprehension and pedagogy*. New York: Routledge.

Lock, R. H., & Welsch, R. G. (2006). Increase oral reading fluency. *Intervention in School and Clinic*, 41(3), 180-183.

Loffe, H. & Yardley, L. (2004). Content and thematic analysis. In: Marks DF, Yardley L (eds). *Research Methods for Clinical and Health Psychology* (1st edn). London: Sage Publications, 2004; 56–69.

Lundblom, E. E., & Woods, J. J. (2012). Working in the classroom: Improving idiom comprehension through classwide peer tutoring. *Communication Disorders Quarterly*, 33(4), 202-219.

- Luongo-Orlando, K. (2010). *The corner stones to early literacy childhood experiences that promote learning in reading and writing, and oral language*. Markham, Ontario, Canada: Pembroke Publishers.
- Lwin, S. M. (2015). Using folktales for language teaching. *The English Teacher*, 44(2), 74-83.
- Machado, J. M. (2016). *Early childhood experiences in language arts: Early literacy 11th ed.* United States of America: Cengage Learning.
- Mackenzie, N. M. (2014). Teaching early writers: Teachers' responses to a young child's writing sample. *The Australian Journal of Language and Literacy*, 37(3), 182.
- Mackenzie, N. M., & Petriwskyj, A. (2017). Understanding and supporting young writers: Opening the school gate. *Australasian Journal of Early Childhood*, 42(2), 78-87.
- Magnie, G. (2016). Background paper prepared for the 2016 Global Education Monitoring Report. *Education for People and Planet: Creating Sustainable for all*. Indigenous knowledge and implications for the sustainable developments agenda.
- Magwa, W. & Magwa, S. (2013). Writing the research proposal. In: S. M. Tichapondwa (ed). *Preparing your dissertation at a distance: A research guide*. Virtual University, or Small States of the Commonwealth: Vancouver.
- Maharajh, L. R., Nkosi, T. & Mkhize, M. C. (2016). Teachers' experiences of the implementation of the curriculum and assessment policy statement (CAPS) in three primary schools in Kwazulu Natal. *Africa's Public Service Delivery & Performance Review*, 4(3), 371-388.
- Makaluza, N. (2018). *Story telling for early literacy development in IsiXhosa: A case study of a grade one class in the Western Cape*. Unpublished MEd thesis. Cape Town: University of the Western Cape.
- Makeleni, N. T., & Sethusha, M. J. (2014). The experiences of foundation phase teachers in implementing the curriculum. *Mediterranean Journal of Social Sciences*, 5(2), 103.
- Makhaba, M. B. (2005). *Outcome-Based Education in South Africa since 1934: Policy objectives and implementation complexities*. Doctoral thesis. University of Pretoria.
- Makin, L. Diaz, C. J. & Mclachlan, C. (2007). *Literacies in Childhood. Changing Views, Challenging Practice*. 2nd ed. Elsevier Australia: Elsevier.
- Makuliwe, M. T. A. (1995). *Inkubeko Yethu*. Pietermaritzburg: Shuter and Shooter.
- Mallon, F. E. (Ed.). (2012). *Decolonizing native histories: Collaboration, knowledge, and language in the Americas*. Duke University Press.
- Manthalu, C. H., & Waghid, Y. (eds.). (2019). *Education for decoloniality and decolonisation in Africa*. Springer International Publishing.
- Mapara, J. (2017). Binarism as a recipe for lukewarm research into indigenous knowledge systems in Zimbabwe. In: P. Ngulube. *Handbook of research on theoretical perspectives on indigenous knowledge system in developing countries*, Unisa, South Africa, (pp1-21).

- Maphalala, M. C. (2006). *Educators' experiences in implementing the Revised National Curriculum Statement in the GET band*. (Unpublished Doctoral thesis), University of Zululand).
- Marchisan, M. L., & Alber, S. R. (2001). The write way: Tips for teaching the writing process to resistant writers. *Intervention in School and Clinic*, 36(3), 154-162.
- Masoga, M. A., Shokane, A. L. & Blitz, L. V. (2020). When research violates local Indigenous communities. *Ethics, Ethnocentrism and Social Science Research*, 86.
- Mason, J. (2016). *Qualitative researching*. London: Sage.
- Masters, J. (2009). Using Cultural Historical Activity Theory (CHAT) to frame 'superclubs plus', an online social network for children (pp 359-367). In: A. Tatnall & A. Jones, A. (Eds), *Education and technology for a better world*. 9th IFIPTC3 World Conference Computers in Education, WCCE 2009, Bento Goncalves, Brazil, July 2009. Proceedings, Germany: Springer.
- Mawere, M. (2014). *Culture, indigenous knowledge and development in africa: Reviving interconnections for sustainable development*. Northwest Region, Cameroon: Langa RPCIG.
- Mayaba, N. N. (2016). Strategy to improve a conversational isiXhosa module: Insights gained from 'out-of-class' experiences of Foundation Phase English/Afrikaans students, *South African Journal of African Languages*, 36(2), 133-140, DOI:10.1080/02572117.2016.1252006
- Mbekwa, M & Nomlomo, V. S (2013). Voices from the classroom: Teacher and learner perceptions on the use of the learner's home language in teaching and learning of school Mathematics and Science. Sense Publishers. In: Napier & Majhanovich. *Education, dominance and identity* (pp. 133– 152). Rotterdam: Sense Publishers
- Mbovane, W. N. (1994). *Isicakathi*. Cape Town: Oxford University Press.
- Mc Ateer, M. (2013). *Action research in education*. London: Sage.
- Mc Govern, S. (2012). *Education, modern development and indigenous knowledge: An analysis of academic knowledge production*. New York: Routledge.
- Mc Intyre, A. (2008). *Participatory Action Research qualitative search methods series 52*. Los Angeles: Sage.
- McArthur, T. (Ed.). (1992). *The Oxford companion to the English language*. Oxford: Oxford University Press
- McDonals, J. (2019). *How to visit Khayelitsha Township, Cape Town: The Complete Guide*. [Retrieved from : <https://www.tripsavvy.com/visiting-khayelitsha-township-cape-town-south-africa-4158886> [18 June 2019]
- McKenna, S. 2010. Cracking the code of academic literacy: An ideological task. In Beyond the university gates: provision of extended curriculum programmes in South Africa. *Proceedings of the January 2009 Rhodes University Foundation seminar*, eds. C. Hutchings and J. Garraway

McKernan, J. (2013). *Curriculum action research: A handbook of methods and resources for the reflective practitioner*. Routledge.

McLeod, J., Fisher, J. & Hoover, G. (2003). *The key elements of classroom management: Managing time and space, student behaviour, and instructional strategies*. Alexandria, Virginia, USA: ASCD.

McNiff, J. (1988). *Action research: Principles and practice*. London, New York: Routledge.

McNiff, J. (2016). *You and your action research project*. 4th ed. London, New York: Routledge.

McNiff, J. (2017). *Action research: All you need to know*. Los Angeles: SAGE.

McNiff, J., Lomax, P. & Whitehead, J. (1996). *You and your action research project*. London and New York: Routledge.

McTaggart, R (1997). Guiding Principles for Participatory Action Research. In McTaggart, R. Participatory Action Research: International Context and Consequences. State University of New York, Albany.

Mda, T. V. & Mothata, M. S. (Eds.). (2000). *Critical issues in South African education after 1994*. South Africa: Juta and Company & Co.

MEC Debbie Schafer on 2019 Systemic Test results

Mech, G. B. (2015). *Importance of folklore in school education*. Published in October 2015. Retrieved from www.linkelincom/pulse/importance-folklore-School-education-gautam-bikash-mech

Mehrpour, S. & Mansourzadeh, N. (2017). English Idioms and Iranian beginner learners: A focus on short stories and pictures. *The Reading Matrix: An International Online Journal*, 17(1), 97-110.

Mentz, E. & De Beer, J., (2019). The use of Cultural-Historical Activity Theory in researching the affordances of indigenous knowledge for self-directed learning. In: J. De Beer (Ed.), *The decolonisation of the curriculum project: The affordances of indigenous knowledge for self-directed learning (NWU Self-directed Learning Series Volume 2)*, pp. 49–86, AOSIS, Cape Town. [Online]. Retrieved from <https://doi.org/10.4102/aosis.2019.BK133.03>.

Mercer, N. & Howe, C. (2012). Explaining the dialogic processes of teaching and learning: The value and potential of sociocultural theory. *Learning, Culture and Social Interaction*, 1(1), 12-21.

Merriam S. B. (1998). *Qualitative research and case study applications in education*. San Francisco: Jossey-Bass.

Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation: Revised and expanded from qualitative research and case study applications in education*. San Francisco: Jossey-Bass.

Merriam, S. B. (2019). How context shapes the designing and implementation of a qualitative study. In: S. B. Merriam & R.S. Grenier. *Qualitative research in practice*. United States of America: Jossey-Bass.

Mestry, R. (2014). The state's responsibility to fund basic education in public schools. *International handbook of educational leadership and social (in) justice* (pp. 1081–1101). London: Springer. https://doi.org/10.1007/978-94-007-6555-9_54

Meyiwa, T., Letsekha, T. & Wiebesiek, L. (2013). Masihambisane, lessons learned using participatory indigenous knowledge research approaches in a school-based collaborative project of the Eastern Cape. *South African Journal of Education*, 33(4), 1-15.

Mgqwashu, E. M. (2011). Academic literacy in the mother tongue: A pre-requisite for epistemological access. *Diversity, Transformation and Student Experience in Higher Education Teaching and Learning*, 159-178.

Miles, M. & Huberman, A. M. 1984. *Qualitative data analysis: A sourcebook of new methods*. London: Sage.

Mill, J. & Birks (2014). *Qualitative method: A practical guide*. London: Sage.

Miller, J. W. & McKenna, M. C. (2016). *World literacy: How countries rank and why it matters*. New York and London: Routledge.

Miller, S. & Pennycuff, L. (2008). The power of story: Using storytelling to improve literacy learning. *Journal of Cross-Disciplinary Perspectives in Education*, 1(1), 36-43.

Miller, W. L. & Crabtree, B. R. (1999). *Clinical research: A multimethod typology and qualitative roadmap*. In: B.R. Crabtree & Miller, W. L. (Eds.), *Doing qualitative research*. 2nd ed. (pp 3-30) Thousand Oaks, CA: Sage.

Mogonea, F. R. & Mogonea, F. (2014). Constructivist teaching and valorization of the independent activity based on collaboration and cooperation. *Procedia-Social Behavioural Sciences*, 127, 184-188.

Moodley, V. (2013). *Introduction to Methodology*. South Africa: Oxford University Press.

Mooney, C. G. (2013). *Theories of child: an introduction to Dewey, Montessori, Ericson, Piaget and Vygotsky*. 2nd ed. St. Paul, Mn: Red leaf.

Morales, M. P. (2019). Participatory Action Research (PAR) in education. In: C. A. Mertler (Ed). *The Wiley handbook of action research in education*. (pp. 317-341): Wiley Online Library.

Morizano, R. J. (2004). *Building background knowledge for academic achievement: research on what works in schools*. Alexandria, USA: Association for Supervision and Curriculum Development.

Moropa, C. K. & Tyatyeka, D. M. (1990). *Kusadliwa gendeb' endala*. Transkei: Shuter & Shooter.

Mouton, N., Louw, G. P. & Strydom, G. L. (2012). A historical analysis of the post-apartheid dispensation education in South Africa (1994-2011). *International Business and Economics Research Journal*, 11(11): 1211-1222.

Msila, V. (2007). From apartheid education to the Revised National Curriculum Statement: Pedagogy for identity formation and nation building in South Africa. *Nordic Journal of African Studies*, 16(2).

Mthembu, T. (2008). *The implementation of isiZulu as a subject in the public primary schools of the Lower Tugela Circuit in KwaDukuza (Stanger)*. (Doctoral thesis). University of Kwazulu-Natal, Durban.

Mvanyase, A. (2019). IsiXhosa proverbs and idioms as a reflection of indigenous knowledge systems and educational too. *Southern African Journal for Folklore Studies*, 29(2), pp.1-14.

Mzimela, J. (2016). Exploring the role of teaching using folklore in developing Grade R learners' mother tongue. *Studies of Tribes and Tribals*, 14(2), 129-137.

Nabe, H., Nabe, P. N. & Ntusi, D. M. (1996). *Londolozani isiXhosa: Ibangalo-1*. South Afrika, Cape Town, Bloemfontein, and Johannesburg : Via Afrika.

Nabe, H., Pahl, H. W. & Ntusi, D. M. (1975). *Londolozani isiXhosa: Umsebenzi wakwa form I*. Transkei: Via Afrika.

Naicker, I. (1996). *Imbalances and inequities in South African education: a historical-educational survey and appraisal* (Unpublished MEd Thesis. Pretoria: University of South Africa

Naicker, S. (2009) *Grade 3 Literacy: Foundation Phase work schedule*. Western Cape Education Department.

Naidoo, R. (2019). *Guidelines for designing interpretive case study for business and management doctoral students*. Edited by A. Stacey. Proceedings of the 18th European Conference on Research Methodology for Business and Management Studies. Wits Business School Johannesburg, South Africa 20-21 June 2019: Academic Conferences and Publishing International Limited.

National Department of Education. (1997). *Curriculum 2005. Lifelong learning for the 21st century*. Pretoria, South Africa.

National Education Evaluation and Development Unit [NEEDU]. (2013). *The State of Literacy Teaching and Learning in the Foundation Phase*. National Report 2012 by. Accessed <http://www.politicsweb.co.za> [11 May 2017]

National Education Evaluation and Development Unit (NEEDU) 2014. National Report 2013: *Teaching and learning in rural primary schools*. Pretoria, South Africa: Government Printer.

NEEDU. (2016). *NEEDU and quality learning and teaching campaign (QLTC) progress reports*. Pretoria: National Education Evaluation and Development Unit.

- Nazir, L. Naqvi, S. M. & Bhamani, S. (2013). Enhancing student' creative writing skills: An action research project. *Acta Didactical Napocensid*, 6(2)27-31.
- Ndlovu-Gatsheni, S. J. (2018). Epistemic freedom in Africa: Deprovincialization and decolonization rethinking development. New York: Routledge.
- New, R. S.,& Cochran, M. (eds.). (2007). *Early childhood education: An international encyclopedia* (Vol. 4). Greenwood Publishing Group.
- Newman, S. B. (1996). Children engaging in storybook reading: The influence of access to print resources, opportunity, and parental interaction. *Early Childhood Research Quarterly*, 11(4), 495-513.
- Ngece, S. M. (2014). Investigating isiXhosa language literacy practices in the Foundation Phase: An Ethnographic Case Study in the Western Cape, (Unpublished MEd thesis), Cape Town: University of the Western Cape.
- Ngubane, N.I., Ntombela, B. & Govender, S. (2020). Writing approaches and strategies used by teachers in selected South African English First Additional Language classrooms. *Reading & Writing*, 11(1), p.8.
- Ngubane, N. (2018). The nature and pedagogical implications of English first additional Language writing among FET phase learners in the Pinetown district. (Doctoral thesis), University of Zululand, 2018.
- Ngũgĩ, M. W. (2020). Against a single african literary translation theory. *The Routledge handbook of translation and activism*. London: Routledge [forthcoming].
- Nhung, P. T. H. (2016). Folktales as a valuable rich cultural and linguistic resource to teach a foreign language to young learners. *International Journal of Education, Culture and Society*, 1(1), 23-28.doi:10.11648/j.ijecs.20160101.15
- Nomlomo, V. & Sosibo, Z. (2016). Indigenous knowledge systems and early literacy development: An analysis of IsiXhosa and traditional children's folktales and songs. *Studies of Tribes and Tribals*, 14(2):110-120.
- Nomlomo, V. S. (2007). Science teaching and learning through the medium of English and IsiXhosa: A comparative study in two primary schools in the Western Cape. (Doctoral thesis), University of the Western Cape).
- Nondalana, N. T. (2016). *Investigating the implementation of a school-based literacy intervention programme: A case of grade one isiXhosa-speaking learners in the Western Cape*..(Unpublished Masters Dissertation), University of the Western Cape.
- Nordin, S. M. (2017). The best of two approaches: Process/genre-based approach to teaching writing. *The English Teacher*, 11.
- Norton, L. S. (2009). *Action research in teaching and learning. A practical guide to conducting pedagogical research in universities*. London, New York. Routledge.

Nowell, L. S., Norris, J. M., White, D. E. & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International journal of qualitative methods*, 16(1), 1609406917733847.

Nussbaumer, D. (2012) An overview of Cultural Historical Activity Theory (CHAT) use in Classroom Research 2000 to 2007, *Educational Review*, 64(1), 37-55.

Nutbrown, G. (2016). *Trusting teachers within reason: education and the epistemology of testimony* (Doctoral dissertation, UCL (University College London)).

Nutbrown, C. (2018). Ethics of work with young children in early childhood education and care. In: C. Nutbrown (Ed.), *Early Children Educational Research* (165-178). London: SAGE Publication.

Nyembezi, S (1978). *Ulutya Ibanga 1. Iguqulelwe yalungiselelwa isiXhosa ngu-James J. R. Jolobe*, Pietermaritzburg, South Africa: Lincocrofot Book. Natal Witnes.

O'Reilly, M & Kiyamba, N. (2015). *Advanced qualitative research: A guide to using theory*. Los Angeles, London, New Dehli: Sage.

Odebunmi, A. & Mathangwane, J. T. (Eds.). (2016). *Essays on language, communication and literature in Africa*. Cambridge Scholars Publishing.

O'Dell, F. & McCarthy, M. (2010). *English idioms in use advanced with answers*. Cambridge University Press.

Olson, C. B. (1996). *Practical ideas for teaching writing as a process*. DIANE Publishing.

Omolewa, M. (2007). Traditional African modes of education: Their relevance in the modern world. *International Review of Education*, 53,593-612, Springer.

Ortlieb, E. (2014). *Theoretical models of learning and literacy development*. Bingley, England: Emerald.

Owuor, J. (2007). Integrating African indigenous knowledge in Kenya's formal education system: The potential for sustainable development. *Journal of Contemporary Issues in Education*, 2(2).

Ozumba, G. O. & John, E. O. (2017). *African political philosophy*. Unites States of America: Lulu Press. [Online]. Retrieved from <http://books.google./book?id=Hovi.DQAAQBAJ&=what+is+the+role+of+riddles+proverb+and+idioms+in+language&hl=en&> [30 July 2020].

Ozumba, G. O. & John, E. O. (2017). *African political philosophy*. Unites States of America: Lulu Press. [Online]. Retrieved from <http://books.google./book?id=Hovi.DQAAQBAJ&=what+is+the+role+of+riddles+proverb+and+idioms+in+language&hl=en&> [30 July 2020].

Pahl, H. W. (1983). *IsiXhosa*. Ihlelwe ngu Ntusi, D. M. & Burns-Ncamashe. Johannesburg, South Africa: Educum Uitgewers.

Pahl, K & Rowsell, J. (2005). *Literacy and education. Understanding the new literacy studies in the classroom*. London: Paul Chapman publishing.

Pahl, K & Rowsell, J. (2012). *Literacy and education*. 2nd ed. London: Sage.

Palmer, S. and Corbett, P. (2003) *Literacy: What works?* Cheltenham: Nelson Thornes.

Parker, I. (Ed.). (2015). *Handbook of critical psychology*. London, New York: Routledge.

Parveen, S., Iqbal, A., & Javaid, Z. (2018). A comparative study of process, product and process genre theory in writing of essay at intermediate level. *European Online Journal of Natural and Social Sciences*, 7(4), pp-681.

Patton, M. Q. (1987). *How to use qualitative methods in evaluation*. London /United States of America: Sage.

Pelech, J. and Pieper, G. (2010). *The comprehensive handbook of constructivist teaching. From theory to practice*. United States of America: Information Age Publishing, Inc.

Pendlebury, S. (2009). Meaningful access to basic education. *South African Child Gauge*, 2008/2009:24–29.

Phahl, H. W. (1967). *Isixhosa*. Ihlelwe nguNtusi, D. M. no Burns-Ncamashe. King Williams Town, South Africa: Thandapers.

Phillips, L. G., Ritchie, D.L., Lambert, J. & Moroney, K. (2019). *Young children's community building in action: Embodied, emplaced and relational citizenship*. London, New York: Routledge Taylor and Francis Group.

Philpott, C. (2014). *Theories of professional learning: A critical guide for teacher educators*. Northwich: Critical Publishing.

Pine, G. (2009). *Teacher action research: Building knowledge democracies*. Los Angeles, London, New Delhi, Singapore, Washington DC: Sage.

Postholm, M. B. (2008). Cultural historical activity theory and Dewey's idea-based social constructivism: Consequences for educational research. *Outline: Critical Practice Studies*, 10(1), 37-48.

Postholm, M. B. 2019. *Research and development in school. Grounded in Cultural Historical Activity Theory*. Leiden, Boston: Brill Sense.

Postholm, M. B. & Vennebo, K. F. (Eds.). (2019). *Applying Cultural Historical Activity Theory in educational settings: Learning, development and research*. London, New York: Routledge.

Pretorius, E. J. & Currin (2010). Do the rich get richer and the poor poorer? The effects of an intervention programme on reading in the home and school language in a high poverty multilingual context. *International Journal of Educational Development*. 30 (67-76).

Pretorius, E. J., & Lephala, M. (2011). Reading comprehension in high-poverty schools: How should it be taught and how well does it work? *Per Linguam: a Journal of Language Learning = Per Linguam: Tydskrif vir Taalaanleer*, 27(2), 1-24.

Pretorius, E. J., & Spaul, N. (2016). Exploring relationships between oral reading fluency and reading comprehension amongst English second language readers in South Africa. *Reading and Writing*, 29(7), 1449-1471.

Pritchard, A. (2014). *Ways of learning: Learning theory and learning styles in the classroom*. 3rd ed. London and New York: Routledge, Taylor and Francis Group.

Pritchard, A. & Woollard, J. (2013). *Psychology for the classroom: Constructivism and social learning*. United States of America and Canada: Routledge. [Online]: <http://www.google.com> [26 May 2017].

Prosper, A. & Nomlomo, V. (2016). Literacy for all? Using multilingual reading stories for literacy development in a grade one classroom in the Western Cape. *Per Linguam: a Journal of Language Learning = Per Linguam: Tydskrif vir Taalaanleer*, 32(3), 79-94.

Pucelj, M. (2018). *Attitudes towards idioms and idiom learning strategies* (Doctoral thesis), Josip Juraj Strossmayer University of Osijek.

Purcell-Gates, V. Jacobson, E & Degener, S. (2004). *Print literacy development: Uniting cognitive and social practice theories*. United States of America. Harvard University Press.

Quay, J., Bleazby, J., Stolz, S. A., Toscano, M., & Webster, R. S. (Eds.). (2018). *Theory and philosophy in education research: Methodological dialogues*. London & New York: Routledge.

Ramagoshi, R. M. (2015). *Teaching of idioms as part of imaginative language in Grade 3 Setswana classes* (Doctoral thesis). University of Pretoria.

Ramagoshi, R., & Joubert, I. (2016). Preserving cultural heritage by teaching idioms to young learners as part of imaginative language in Setswana. *South African Journal of Childhood Education*, 6(1), 10.

Rani, Y. M. (2017). Task Based Language Teaching In Promoting The Target Language Culture Through Idioms And Proverbs-A Case Study. *International Journal of Linguistics and Literature (IJLL)*, 6, 1-10.

Rao, X. (2018). *University English for Academic Purposes in China A Phenomenological Interview Study*. Springer.

Rasinski, T. (2006). Reading fluency instruction: Moving beyond accuracy, automaticity, and prosody. *The Reading Teacher*, 59(7), 704-706.

Rasinski, T. V., Padak, N. D., McKeon, C. A., Wilfong, L. G., Friedauer, J. A., & Heim, P. (2005). Is reading fluency a key for successful high school reading? *Journal of Adolescent & Adult Literacy*, 49(1), 22-27.

- Rauch, F., P. Posch, and S. Zehetmeier. 2019. "Educational Action Research." In O. Zuber-Skerritt and L. Wood, *Action Learning and Action Research: Genres and Approaches*, 111–126. Bingley, UK: Emerald Publishing Limited
- Redfern, A. (2018). *The Essential Guide to Classroom Practice: 200+ strategies for outstanding teaching and learning*. Routledge.
- Reppen, R. (2002). A genre-based approach to content writing instruction. *Methodology in language teaching: An anthology of current practice*, 321-327.
- Republic of South Africa (1996d), 'South African Schools Act 1996' No. 84 of 1996, Government Gazette, No 1867, 15 November, Pretoria. [Online]. Retrieved from: <http://books.google./book?id=Hovi.DQAAQBAJ&=what+is+the+role+of+riddles+proverb+and+idioms+in+language&hl=en&> [25 July 2020].
- Reuterskiold, C., & Van Lancker, S. (2012). Retention of idioms following one time exposure. *Child Language and Therapy*, 29(2), 219-231. New York: Sage.
- Rietdijk, S., Janssen, T., Van Weijen, D., Van den Bergh, H., & Rijlaarsdam, G. (2017). Improving writing in primary schools through a comprehensive writing program. *The Journal of Writing Research*, 9(2), 173-225.
- Riley, J. & Reedy, D. (2000). *Developing writing for different purposes: Teaching about genre in early years*. London: Paul Chapman Publishing.
- Roberts, P. (2018). Theory as research: philosophical work in education. Edited by Quay, J., Bleazby, J., Stolz, S. A., Toscano, M., & Webster, R. S. (Eds.). (2018). *Theory and philosophy in education research: Methodological dialogues*. London & New York: Routledge.
- Rodriguez, J. K. & Winnberg, H. (2013). *teaching idiomatic expressions in language classrooms like the icing on the cake*.
- Roulston, K. & Choi, M. (2018). Qualitative interviews. In: U. Flick, U. *The Sage handbook of qualitative data collection* (233-249). 55 City Road, London: Sage.
- Ruhe, V. & Zumbo, B. D. 2009. *Evaluation in distance education and E-Learning. The unfolding model*. New York, London: The Guilford Press.
- Rule, P & John, V. (2011). *Your guide to case study research*. Johannesburg, South Africa: Van Schaik Publishers.
- Rusinovci, X. (2015). Teaching writing through process-genre based approach. *US-China Education Review*, 5(10), 699-705.
- SA news (2018). *Nyanga, Western Cape, is still the murder capital of South Africa. The Western Cape Township has kept its notorious status, as crime stats confirm nearly 1 in 200 people are murdered in Nyanga*. Retrieved from <https://www.thesouthafrican.com/news/most-murders-in-south-africa-nyanga/> [20 May 2021]

Sallee, E. R., & Sethi, R. R. (1984). Effects of adding folklore to basal reading programs. *Reading Horizons: A Journal of Literacy and Language Arts*, 25(1), 6.

Sannino, A., Daniels, H. & Gutierrez, K. D. (2009). *Learning and expanding with activity theory*. United States of America. Cambridge University Press.

Saputra, H. & Marzulina, L. (2016). Teaching writing by using genre process approach to the eighth grade students of SMP Negeri 22 Palembang. *Edukasi: Jurnal Pendidikan dan Pengajaran*, 2(1), 1-12.

Satyo, S. C. (1992) *Igrama Noncwadi lwesiXhosa iBanga 10*. Goodwood: Via Afrika Limited.

Schäfer, D. (2019). (2018). *Systemic Tests: Results show steady improvement in Western Cape-Debbie Schäfer*. [Online]. Retrieved from <https://www.politicsweb.co.za/politics/2018-systemic-tests-results-show-steady-improvement> [21 August 2020].

Schäfer, D. (2020). 2019 Systemic Test results show Western Cape Education strategies are working. [Online]. Retrieved from <https://www.westerncape.gov.za/news/2019-systemic-test-results-show-western-cape-education-strategies-are-working> [14 January 2021].

Schiller, S. Z. (2016). CHAT for chat: Mediated learning in online chat virtual reference service. *Computers in Human Behavior*, 65, 651-665.

Schreiber, L. M. & Valle, B. E. (2013). Social constructivist teaching strategies in the small group classroom. *Small Group Research*, 44(4), 395-411.

Schreiber, M. (2018). Sampling and generalization. In: U. Flick (ed.). *The Sage handbook of qualitative data collection* (84-95). London: SAGE Publications.

Schumuck, R. A. (2009). *Writers develop skills through collaboration: an action research approach*. Thousand Oaks, California: Corwin Press.

Scott, G. & Hewett, M. L. (2008). Pioneers in ethnopharmacology: The Dutch East India Company (VOC) at the Cape from 1650 to 1800. *Journal of Ethnopharmacology*, 115(3), 339-360.

Seow, A. (2008). The writing and process writing process In: J.C. Ritchard & W. A. Renandya, (Eds.). *Methodology in language teaching: An anthology of current practice*, 315-320.

Setty, R & Witenstein, M. A. (2017). *Defining PAR to refine PAR: Theorizing Asian educational context*. In: H. Kidwa, R. Iyengar, M. A. Witenstein, E. J. Byker, & R. Setty (eds.). *Participatory action research and educational development: South Asian perspectives*. California: Palgrave Macmillan.

Shagoury, R. E. (2009). *Raising writers: Understanding and nurturing young children's writing development*. Boston, New York, San Francisco: Pearson.

Shava, S. & Manyike, T. V. (2018). The decolonial role of African indigenous languages and indigenous knowledges in formal education processes. *Indilinga African Journal of Indigenous Knowledge Systems*, 17(1), 36-52.

Sherman, H. J. (2009). *World folklore for storytellers: Tales of wonder, wisdom, fools and heroes*. London, New York: Routledge Taylor & Francis. [Online]. Retrieved from <https://books.google.com/books?isbn=1317451643> [26 October 2020].

Sherman, H. J. (2014). *World folklore for storytellers: Tales of wonder, wisdom, fools, and heroes*. Routledge.

Shillington, K. (2013). *Encyclopaedia of African history, volume 1 A-G*. New York, London: Taylor and Francis Group.

Shokane, A. L. & Masoga, M. A. (2018). African indigenous knowledge and social work practice: Towards an Afro-sensed perspective. *Southern African Journal of Social Work and Social Development*, 30(1), 1-18.

Shongwe, S. T., Bhebhe, S. & Nxumalo, Z. G. (2019). The relationship between first language and culture in learning and teaching siSwati as first language. *European Journal of Education Studies*, 6(6), 82-100.

Sibanda, J. (2014). *Investigating the English vocabulary needs, exposure, and knowledge of IsiXhosa speaking learners for transition from learning to read in the foundation phase to reading to learn in the intermediate phase: A case stud.,* (Doctoral thesis), Rhodes University, Grahamstown, South Africa.

Sigmon, C. M. & Ford, S. M. (2008). *Writing mini lessons for third grade. The four blocks literacy model*. Carson-Dellosa Publishing Company, Inc. Greensboro, North Carolina,

Silverman, D. (2013). *Doing qualitative research*. 4th ed. London: Sage.

Simina, V. & Hamel, M. J. (2005). CASLA through a social constructivist perspective: WebQuest in project-driven language learning. *ReCALL: The Journal of EUROCALL*, 17(2), 217

Sims, M. C. & Stephens, M. (2011). *Living Folklore*. 2nd ed. An introduction to the study of people and their traditions. Utah, United States of America: Utah State University Press.

Singh, C. K. S., Tan, P. M., Abdullah, O. & Mostafa, N. A. (2017). ESL learners' perspectives on the use of picture series in teaching guided writing. *International Journal of Academic Research in Progressive Education and Development* 6 (4), 74-89.

Sithara, Y. J. N. F. & Marikar, F. M. M. T. (2017). Constructivist teaching/learning theory and participatory, teaching methods. *Journal of Curriculum and Teaching*, 6(1), 110-121

Siyothula, A. 2019. *Reading for understanding: An investigation into teachers' reading comprehension strategies in grade three isiXhosa home language classroom in the Western Cape*. (Unpublished MEd thesis). Cape Town: University of the Western Cape.

Small Business Forum (2017). *2016 Systemic test showed sustained improvement*. Garden Route. Statement by Minister Debbie Schafer, Western Cape Minister of Education.

- Smidt, S. (2013). *Introducing Vygotsky: A guide for practitioners and students in early years education*. London: Routledge.
- Smith, C. E. (2015). *Folklore and children's literature: A content analysis of the Grummond children's literature collection*, SLIS Connecting, 4(2) DOI:10.18785sls.0402.07
- Smith, F., Hardman, F., Wall, K. & Mroz, M. (2004). Interactive whole class teaching in the national literacy and numeracy strategies. *British Educational Research Journal*, 30(3), 395-411.
- Smith, L. T., Tuck, E. & Yung, K. W. (2019). *Indigenous and decolonizing studies in education: Mapping the long view*. New York: Routledge
- Stebbins, R. A. (2001). *Exploratory research in the social sciences*. Thousand Oaks, California, London: Sage.
- Stebbins, T, Eira, K. & Couzens, V. (2018). *Living languages and new approaches to language revitalization research*. New York: Routledge.
- Stebbins, T. N., Eira, K., Couzens, V. L., Stebbins, T. N., Eira, K., Couzens, V. L., & Eira, K. (2018). Stop, revive, survive: Lessons from the Hebrew revival applicable to the reclamation, maintenance and empowerment of Aboriginal languages and cultures. *Living Languages and New Approaches to Language Revitalisation Research*, 3(2), 1-35. Canberra: University of Sydney.
- Sterroni, L. (2014). Literacy socialization. In: A. Duranti, E. Ochs & B.B. Schieffelin. *The handbook of language socialization*. Willey-Blackwell, pp 227-246.
- Stevens, E. A., Walker, M. A. & Vaughn, S. (2017). The effects of reading fluency interventions on the reading fluency and reading comprehension performance of elementary students with learning disabilities: A synthesis of the research from 2001 to 2014. *Journal of Learning Disabilities*, 50(5), 576-590.
- Stewart, J. (2011). Extending the assessment of literacy as social practice. *Adult Learner: The Irish Journal of Adult and Community Education*, 41, 55.
- Stoop, C. (2017). Children's rights to mother-tongue education in a multilingual world: A comparative analysis between South Africa and Germany. *Potchefstroom Electronic Law Journal/Potchefstroomse Elektroniese Regsblad*, 20(1).
- Strauss, A. & Corbin, J. (1998). *Basics of qualitative research*. 2nd ed. *Techniques and procedures for developing grounded theory*. London: Sage.
- Street, B. V. (1984). *Cambridge studies in oral and literate culture: Literacy in theory and practice*. New York: Cambridge University Press.
- Street, B. V. (2014). *Social literacies. Critical approaches to literacy development, ethnography and education*. London, New York: Routledge, Taylor and Francis Group.

- Suhendi, A. (2018). Constructivist learning theory: The contribution to foreign language learning and teaching. *KnE Social Sciences*, 87-95.
- Swartz, L., De la Rey, C. Duncan, N. Townsend, L. (2008). *Psychology: An introduction*. Cape Town, Oxford: Oxford University Press.
- Syunina, A. S., Yarmakeev, I. E., Pimenova, T. S., & Abdrafikova, A. R. (2018). Killing more than two birds with one stone: Teaching topical vocabulary through idioms. *Cypriot Journal of Educational Sciences*, 13(4), 604-612.
- Tabatabaei, O & Gahroei, F. R. (2011). The contribution of movie to idiom learning improvement of Iranian EFL learners. *Theory and Practice in Language Studies*, 1(8), 990-1000, Iran: Academy Publisher.
- Tatnall, A. & Jones, A. (Eds.). (2009). *Education and technology for a better world: 9th ifip tc 3 world conference on computers in education, WCCE*. Bento Gonçalves, Brazil, July 27-31, 2009, Conference proceedings (302). Springer.
- Taylor, S. J., Bogdan, R., & DeVault, M. 2015. *Introduction to qualitative research. A guidebook and resource*. United States of America: John Wiley & Sons.
- Terry, G. Hayfield, N., Clarke, V. & Braun, V. (2017). *Thematic analysis*. In: C. Willig & W. Rogers (Eds). *The Sage handbook of qualitative research in psychology* (17-36) London: Sage.
- Terwel, J., Gillies, R. M., Van den Eeden, P. & Hoek, D. (2001). Co-operative learning processes of students: A longitudinal multilevel perspective. *British Journal of Educational Psychology*, 71(4), 619-645.
- Thanh, N. C. & Thanh, T. T. (2015). The interconnection between interpretivist paradigm and qualitative research methods in education. *American Journal of Education*, 1(2), 24-27.
- Therrien, W. J., & Kubina Jr, R. M. (2006). Developing reading fluency with repeated reading. *Intervention in School and Clinic*, 41(3), 156-160.
- Thomas, K. T., Lee, A. M. & Thomas, J. R. (2008). *Physical education methods for elementary teachers*. 3rd ed. United States: Human Kinetics, Inc.
- Thompson, C. (2011). Critical thinking across the curriculum: Process over output. *International Journal of Humanities and Social Science* 1(9) 1-7.
- Tight, M. (2017). *Understanding case study research: Small scale research with meaning*. United Kingdom: Sage.
- Tileston, D. W. (2004). *What Every Teacher Should Know About Learning, Memory and the Brain*. Thousand Oaks, California: Corwin Press
- Tkachenko, O. & Ardichvili, A. (2017). Cultural-historical activity theory's relevance to HRD: A review and application. *Human Resource Development Review*, 16(2), 135-157.

Tok, S. & Kandemir, A. (2015). Effects of creative writing activities on student's achievement in writing, writing disposition and attitude to English. *Procedia-Social and Behavioural Sciences* 174, 1635-1642.

Torrance, H. (2010). *Qualitative research methods in education*. volume iv. *contemporary methods, issues and debates in qualitative research in education-ethics, science, policy and politics*. London: Sage.

Towsend, A. (2013). *Action Research: The challenges of understanding and changing practice*. New York: Open University Press, Mc Graw-Hill.

Travers, M. (2001). *Qualitative research through case studies*. London: Sage.

Trochini, W. M., Donnelly, J. P. & Arora, K. (2015). *Research methods: Essential knowledge base*. 2nd ed. [Online]. Retrieved from <https://books.google.co.za/books?isbn=130544518x> [12 August 2020].

Tshongolo, X. (2013). *Amagqabantshintsi oncwadi lwemveli*. Mega digital.

Tuijnman, A. & Van der Kamp, M. (1992). *Learning across the lifespan. Theories, research, policies*. New York. Pergamon Press.

Tyolwana, N. & Saba, T. (1999). *Iziqhamo zokufunda: Isikhokelo sikatitshala isigaba 3 OBE-Curriculum*. South Africa, Natal: Vilia Education.

Ukwuoma, C. U. (2016). Educational development of Africa: Changing perspectives on the role of indigenous knowledge. *Research in Pedagogy*, 6(1), 109-121.

UNESCO. (2018). Reshaping cultural policies. 2018 Global Report.

United Nations Educational, Scientific and Cultural Organization (UNESCO). (2006). EFA Global Monitoring report: Literacy for life Paris: UNESCO.

Uwezo, T. & Hivos/Twaweza (2010). *Are Our children learning? Annual learning assessment report*. [Online]. Retrieved from www.twaweza.org/uploads/files/UwezoMainReportpdf [10 April 2019]

Vazir, N., & Ismail, S. (2009). Developing creative writing skills in early childhood: A case study from Pakistan. *Journal of Educational Research*, 12(2), 302-317.

Vincenti, G. & Braman, J. (Eds.). (2010). *Teaching through multi-user virtual environments: Applying dynamic elements to the modern classroom: Applying dynamic elements to the modern classroom*. IGI Global.

Vulchanova, M., Vulchanov, V. & Stankova, M. (2011). Idiom comprehension in the first language: a developmental study. *Vigo International Journal of Applied Linguistics*, (8), 206-234.

Vygotsky, L. S. (1962). *Thought and language*. Cambridge, MA: MIT Press.

- Vygotsky, L. S. (1978). *Mind in society*. Cambridge MA: Harvard University Press
- Vygotsky, L. S. (1994). Extracts from 'Thought and Language' and 'Mind in Society'. In: B. Stierer & J. Maybin (Eds.), *Language, Literacy and Learning in Educational Practice*, Clevedon: Multilingual, 45-58.
- Wa Thiong'o, N. (1992). *Decolonising the mind: The politics of language in African literature*. East African Publishers.
- Walenski, M. & Love, T. (2018). The real-time comprehension of idioms by typical children, children with specific language impairment and children with autism. *Journal of Speech Pathology and Therapy* 3: 130. [Online]. doi: 10.4172/2472-5005.1000130
- Wapoles, S. & McKenna, M. C. (2007). *Differentiated reading instruction. Strategy for the primary grades*. New York, London: The Guilford Press.
- Wening, R. H. (2017). The role of picture series in improving students' writing ability. In: *Prosiding Seminar Nasional Mahasiswa Kerjasama Direktorat Jenderal Guru dan Tenaga Kependidikan Kemendikbud*.
- Western Cape Education Department (2009). *Teachers' guide for the Foundation Phase literacy*. South Africa, Cape Town.
- Western Cape Education Department. (2009). *Upgraded Guide for the Foundation Phase Literacy*. Curriculum GET.
- Wildsmith-Cromarty, R. (2008). Can academic/scientific discourse really be translated across English and African languages? *Southern African Linguistics and Applied Language Studies*, 26(1), 147-169.
- Willis, W. J., Jost, M. & Nilakanta, R. (2007). *Foundations of qualitative research: Interpretive and critical approaches*. Thousand Oaks, California, London: Sage.
- Wills, J. W. (2007). *Foundations of qualitative research: Interpretive and critical theories*. Thousand Oaks, California, London, New Dehli: Sage.
- Wilson, V. (2014). Examining teacher education through cultural-historical activity theory. *Teacher Education Advancement Network Journal (TEAN)*, 6(1), 20-29.
- Wooley, G. (2014). *Developing literacy in the primary classroom*. London, Thousand Oaks, New Dehli, Singapore: Sage.
- Xerou, E., Papadima-Sophocleous, S. & Parmaxi, A. (2016). *A social constructionist approach to teaching and learning vocabulary for Italian for academic purpose*. In S. Papadima-Sophocleous, L. Bradley, & S.Thoulesny (Eds), CALL communities and culture-short papers from Eurocall 2016 (PP 485-489). Research-Publishing net.
- Xiao-Lei, W. (2011). *Learning to read and write in the multilingual family: Parents and teachers' guide*. Bristol, Buffalo, Toronto: Multilingual Matters.

- Xu, L. (2012). The role of teachers' beliefs in the language teaching-learning process. *Theory & Practice in Language Studies*, 2(7).
- Yamagata-Lynch, L. C. (2010). *Activity systems analysis method. Understanding complex learning environments*. New York: Springer.
- Yan, Y., & Yang, L. (2019). Exploring contradictions in an EFL teacher professional learning community. *Journal of Teacher Education*, 70(5), 498-511.
- Yang, H. C. & Noel, A. M. (2006). The developmental characteristics of four-and five-year-old pre-schoolers' drawing: An analysis of scribbles, placement patterns, emergent writing, and name writing in archived spontaneous drawing samples. *Journal of Early Childhood Literacy*, 6(2), 145-162.
- Yew-Jim, L. 2011. More than just story-telling: Cultural-Historical Activity Theory as an under-utilized methodology for educational change research. *Journal of Curriculum Studies*, 43(3), 403-424.
- Yin, K. R. (1994). *Case study research: Design and methods*. 2nded. London: Sage.
- Yin, R. K. (2009). *Case study research: Design and methods*. 4th ed. London: Sage.
- Yin, R. K. (2011). *Qualitative research from start to finish*. New York: The Guilford Press.
- Yin, R. K. (2014). *Case study research and methods*. 5th ed. Los Angeles, London/New Delhi, Singapore, Washington DC: Sage.
- Yin, R. K. (2016). *Qualitative research from start to finish*. 2nd ed. New York: The Guilford Press.
- Yuvita, Y. (2018). The use of scaffolding instructions as teaching strategy to increase students' reading ability. *Dialektika Journal PBI*, 6(1), 22-37.
- Zemelman, S. & Daniels, H. (1988). *A Community of writers. Teaching writing in junior and senior high school*. United States of America: Heinemann Portsmouth.
- Zainal, Z. (2007). Case study as a research method. *Jurnal kemanusiaan* 9, 5(1) 1-6.
- Zhou, D. (2015). An empirical study on the application of process approach in non-English majors' writing. *English Language Teaching*, 8(3), 89-96.

APPENDICES

APPENDIX A RESEARCH APPROVAL LETTERS

I. RESEARCH APPROVAL LETTER FROM UNIVERSITY OF THE WESTERN CAPE



OFFICE OF THE DIRECTOR: RESEARCH
RESEARCH AND INNOVATION DIVISION

Private Bag X17, Bellville 7535
South Africa
T: +27 21 959 4111/2948
F: +27 21 959 3170
E: research-ethics@uwc.ac.za
www.uwc.ac.za

11 December 2018

Ms NT Nondalana
Faculty of Education

Ethics Reference Number: HS18/7/36

Project Title: Grade 3 learners' figurative and metaphoric proficiency in isiXhosa Home language literacy: Exploring the use of idioms in the teaching of writing.

Approval Period: 11 December 2018 – 11 December 2019

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

Please remember to submit a progress report in good time for annual renewal.

The Committee must be informed of any serious adverse event and/or termination of the study.

A handwritten signature in black ink, appearing to read 'Patricia Josias', is written over a white rectangular stamp.

Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape

HSSREC REGISTRATION NUMBER - 130416-049

FROM HOPE TO ACTION THROUGH KNOWLEDGE.

II. RESEARCH APPROVAL LETTER FROM WESTERN CAPE EDUCATION DEPARTMENT



FACULTY
of EDUCATION
UNIVERSITY of the WESTERN CAPE

APPENDIX B INFORMATION SHEET

Researcher: Ms. Nomfundo Tiny Nondalana

Contact number: 2921262

Email: 2921262@myuwc.ac.za

Institution: University of the Western Cape, Faculty of Education, Bellville, South Africa

Dear Sir/Madam,

My name is Nomfundo Tiny Nondalana. I am a PhD student in the Language Education Department, Faculty of Education at the University of the Western Cape. This research study aims to investigate how teachers incorporate idioms as metaphorical language to enhance Grade 3 learners' literacy in isiXhosa. The study will focus on writing as it stimulates one's thinking and reasoning for meaningful learning.

Research Title: *Grade 3 learners' figurative and metaphorical proficiency in isiXhosa literacy: exploring the use of idioms in the teaching of writing.*

The study is underpinned by the following objectives:

To investigate and analyse Grade 3 teachers' beliefs and understanding of the significance of idioms in the early grades of schooling.

To observe the teachers' pedagogical strategies in isiXhosa writing literacy lessons in the Grade 3 classrooms.

To observe the extent to which teachers make use of idioms for writing literacy development in isiXhosa.

To determine the implications of the use of idioms for the teaching and learning of IsiXhosa creative writing in the Intermediate Phase.

The main purpose of this study is to contribute to knowledge in early literacy development, particularly with regard to the integration of idioms in isiXhosa literacy to enrich children's metaphorical competency and their creative writing literacy. It is important to know that participation in this study is entirely voluntary. The research participants which are Grade 3 teachers and learners have the right to withdraw at any stage of the research process. All information collected from the students will be kept strictly anonymous and a system of coding will be used to protect the participants' identity.

WHAT IS THE SIGNIFICANCE OF THE RESEARCH?

The research results of this study will be significant to the WCED officials as they will provide them with new insights on how teachers understand folklore, especially idioms as linguistic resources that can be used to enhance learners' language literacy. They will also inform them about innovative strategies that could be used to enhance Grade three learner's writing literacy skills. The results could be used to inform the language curriculum policy on the integration of folklore for literacy development in the Foundation Phase. They will contribute to new knowledge on IKS as an important aspect of literacy and as a foundation of learning across the curriculum.

If at any stage you have questions about the study, please do not hesitate to contact me or my supervisor on the below provided details.

Researcher: Nomfundo Nondalana

Telephone: 0730354638

Email: 2921262@myuwc.ac.za

Supervisor: Prof. V. Nomlomo

Telephone: 021 959 3888

Email: vnomlomo@uwc.ac.za

SIGNATURE OF THE RESEARCHER:

DATE: -----



FACULTY
of EDUCATION
UNIVERSITY of the WESTERN CAPE

APPENDIX C PERMISSION LETTERS

1. PERMISSION LETTER FOR THE WESTERN CAPE EDUCATION DEPARTMENT

The Research Director
The Western Cape Education Department
Private Bag X9114
8000

Dear Dr Wynyard

REQUEST TO CONDUCT RESEARCH IN THE SELECTED SCHOOLS

I am a PhD student in the Department of Language Education at the University of the Western Cape. I hereby apply for your endorsement to carry out my research at two Primary Schools one in Khayelitsha and one in Nyanga. The title of my research is: Grade 3 learners' figurative and metaphorical proficiency in isiXhosa literacy: exploring the use of idioms in the teaching of writing.

My research will involve observing teaching practices in Grade 3 isiXhosa Home Language writing literacy. The class teacher will also be interviewed. The main purpose of this study is to contribute to knowledge in early literacy development, particularly with regard to the integration of idioms in isiXhosa literacy to enrich children's metaphorical competency and their creative writing literacy. In addition, class activities will be audio and video-recorded with the teacher's permission.

All participants in the research will be given consent forms and participation is voluntary. This means that participants can withdraw from the research at any time they choose to do so. There will be no harm of participants during the research process. All names of participants will be kept anonymous. I assure you that the research process will not hinder teaching and learning in the school. I will adhere to ethical standards and respect learners, teachers and the school as a whole. The information about the school, teachers and learners will be kept confidential. The information provided will only be used for the purpose of the study. You will get a hard copy of the research findings before they are published.

Thank you for your cooperation.

Yours sincerely

N. Nondalana (Ms)

Researcher: Nomfundo Nondalana

@073 0354 638

2921262@myuwc.ac.za

Supervisor: Prof. V. Nomlomo

@021 9592 649

vnomlomo@uwc.ac.za



UNIVERSITY *of the*
WESTERN CAPE



FACULTY
of EDUCATION
UNIVERSITY of the WESTERN CAPE

2. PERMISSION LETTER FOR THE SCHOOL PRINCIPALS

Dear Sir/ Madam

Request to conduct research at your school

I am a PhD Student in the Department of Language Education at the University of the Western Cape. The title of my research topic is: Grade 3 learners' figurative and metaphorical proficiency in isiXhosa literacy: exploring the use of idioms in the teaching of writing.

This research study aims to investigate how teachers incorporate idioms as metaphorical language to enhance Grade 3 learners' literacy in isiXhosa. The study will focus on writing as it stimulates one's thinking and reasoning for meaningful learning.

I would like to conduct research in your school. I would like to work with a Grade 3 class teacher and learners. Class activities will be audio and video-recorded with the teacher's permission. I will also interview the Grade three class teacher.

Participation in the study will be voluntary. This means that my participants can withdraw from the research at any time they choose to do so. The names of all the participants will be kept anonymous. The research process will not hinder teaching and learning. I will adhere to ethical standards and respect learners, teachers and the school as a whole. The information about the school, teachers and learners will be kept confidential. The information provided will only be used for the purpose of the study. All participants will get consent forms. You will get a hard copy of the research findings before they are published.

Thank you for your cooperation.

Yours sincerely

Nomfundo Tiny Nondalana

Student Number: 2921262

Email: 2921262@myuwc.ac.za



FACULTY
of EDUCATION
UNIVERSITY of the WESTERN CAPE

3. PERMISSION LETTER TO THE GRADE THREE TEACHERS

Dear Sir/ Madam

Request to conduct research in your class

I am a PhD Student in the Department of Language Education at the University of the Western Cape. The title of my research topic is: Grade 3 learners' figurative and metaphorical proficiency in isiXhosa literacy: exploring the use of idioms in the teaching of writing.

This research study aims to investigate how teachers incorporate idioms as metaphorical language to enhance Grade 3 learners' literacy in isiXhosa. The study will focus on writing as it stimulates one's thinking and reasoning for meaningful learning.

I would like to conduct a research in class. I would like to work with you as Grade three isiXhosa teaching teacher and learners. Class activities will be audio and video-recorded with your permission. I will also interview you as class teacher.

Participation in the study is voluntary. This means that my participants you can withdraw from the research at any time you choose to do so. Your name will be kept anonymous. The research process will not hinder teaching and learning. I will adhere to ethical standards and respect you, learners, other teachers and the school as a whole. The information about the school, you, other teachers and learners will be kept confidential. The information provided will only be used for the purpose of the study. You will get consent forms. You will get a hard copy of the research findings before they are published.

Thank you for your cooperation.

Yours sincerely

Nomfundo Tiny Nondalana

Student Number: 2921262

Email: 2921262@myuwc.ac.za



4. PERMISSION LETTER TO PARENTS

X Primary school

Dada Street

Site C

Khayelitsha

7784

Dear Parent

Re: Permission to observe your child's learning in isiXhosa idioms lessons

My name is Nomfundo Tiny Nondalana. I am a PhD student in the Language Education Department, Faculty of Education at the University of the Western Cape. I am conducting research to investigate how teachers incorporate idioms as metaphorical language to enhance Grade 3 learners' literacy in isiXhosa. The title of my research is: *Grade 3 learners' figurative and metaphorical proficiency in isiXhosa literacy: exploring the use of idioms in the teaching of writing.*

I would like to request your permission to sit in your child's isiXhosa idioms lessons, to observe how he/she interacts with teacher and peers, to take photographs and use his or her written work, but I will not disclose his/her name and face.

I would also like to request permission to video record your child while I observe the lessons. The recorded information will not be disclosed at any stage but it will help me when I validate my data. All information will be confidential and be securely stored. I will not interview your child.

The research will not interfere in any way with your child's learning in the classroom. In addition, all participants 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 idioms are incorporated as imaginative language to enhance Grade 3 learners' literacy in isiXhosa.

If at any stage you have questions about the research study, please do not hesitate to contact me or my supervisor, Professor Nomlomo, whose contact details are provided below:

Tel. 021 – 959 2650/2442

Email: vnomlomo@uwc.ac.za

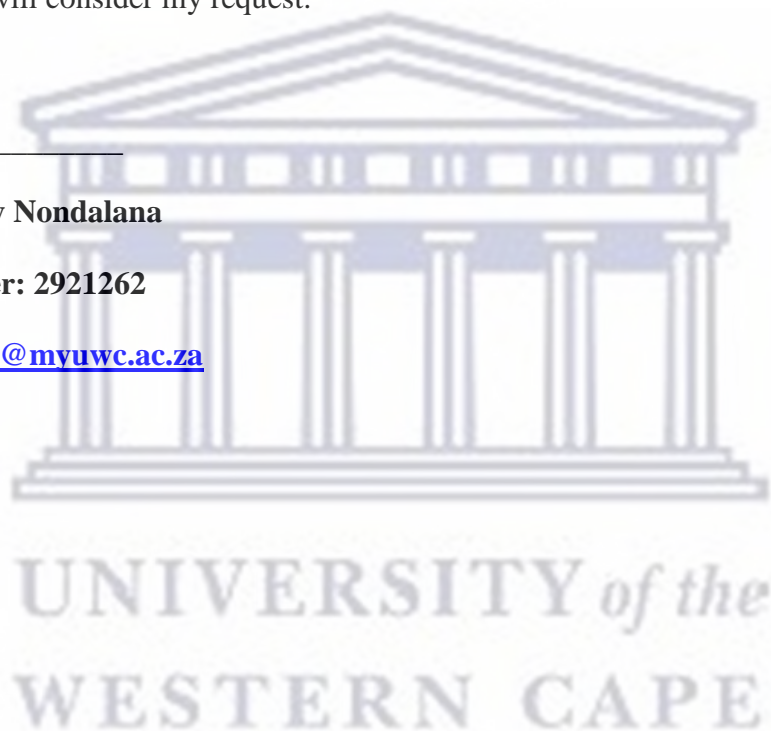
I hope that you will consider my request.

Yours sincerely

Nomfundo Tiny Nondalana

Student Number: 2921262

Email: 2921262@myuwc.ac.za





FACULTY
of EDUCATION
UNIVERSITY of the WESTERN CAPE

II. PARENTS' INFORMATION SHEET (ISIXHOSA VERSION)

University of the Western Cape

ILETA YESICELO SEMVUME KUBAZALI

X Primary school

Dada Street

Site C

Khayelitsha

7445

Mzali Obekekileyo

Isicelo semvume sokubukela umntwana wakho kwizifundo zelitherasi

Igama lam ndinguNomfundo Tiny Nondalana. Ndingumfundi owenza izifundo zobuNjingalwazi kwicandelo lokusetyenziswa koLwimi kwezeMfundo, kwiHlelo leZemfundo leDyunivesithi yaseNtshona Koloni. Ndenza uphando malunga nokujonga ukuba izaci zesiXhosa zingasetyenziswa njani ukukhulisa ilitherasi yabafundi beBanga lesithathu, ukuze ndikwazi ukuchonga igalelo lokusetyenziswa kwezaci kunye nemiceli mngeni yalo. Isihloko solu phando sithi: *Uphando-nzulu ngendlela ekusetyenziswa ngayo izaci zesiXhosa njengohlobo olusithaleyo lokuthetha noluqulathe instokotha zolwimi ngeenjongo zokuphucula ukufundiswa kokubhala kwabafundi abantetho isisiXhosa kwiBanga lesithathu.*

Injongo yolu phando kukuphanda indlela ezithi zisetyenziswe ngayo izaci njengolwimi olusithaleyo xa kukufundisa ukubhala kwiBanga lesithathu. Loo nto iyakunceda ukuba ndijonge ukuba yeyiphi indlela enokuthi kusetyenziswe ngayo izaci xa kufundiswa ilitherasi yokubhala yabafundi beBanga lesithathu..

Ndicela invume yokuhlala kweli gumbi afunda kulo ndijonge umntwana wakho ngeli lixa utitshala abafundisayo ukuze ndibone ukuba unxibelelana njani naye, kunye noontanga bakhe, ndithathe iifoto, ndenze ushicilelo ngevidiyo kwaye ndikwacela ukujonga umsebenzi womntwana awubhalileyo. Zonke iinkcukacha ziyakuba yimfihlo; igama, kunye nobuso abuyi kuvezwa kodwa ividiyo iyakundinceda xa ndiqinisekisa ngento eyenzeke ngexesha lezifundo zezaci. Akukho mntu uyakuzibona ngaphandle kwam. Andizokulenza udliwano-ndlebe nomntwana wakho.

Olu phando alusayi kuphazamisa inkqubo yokufundisa nokufunda kweli lomntwana wakho. Okunye, xa umntwana wakho ethe wathabatha inxaxheba kolu phando, zonke iinkcukacha zakhe ziyakuba yimfihlo. Kwakhona, zonke iinkcukacha zolu phando ziyakusetyenziselwa iinjongo zolu phando kuphela, azisayi kupapashelwe nayiphina into engadibananga nolu phando. Ingxelo eya kufunyanwa iyakusetyenziselwa olu phando kuphela.

Ukuba unemibuzo malunga nolu phando, nceda undazise okanye uqhagamshelane nekankatha lam, uNjingalwazi Nomlomo, kwezi nkcukacha uzinikwe ngezantsi:

Imfonomfono: 021 – 959 2650/2442

I-imeyili: vnomlomo@uwc.ac.za

Ndiyabulela ngentsebenziswano.

Ozithobileyo

Nomfundo Tiny Nondalana

Student Number: 2921262

Email: 2921262@myuwc.ac.za



FACULTY
of EDUCATION
UNIVERSITY of the WESTERN CAPE

**APPENDIX D
CONSENT LETTERS**

University of the Western Cape

I. INFORMED CONSENT FORM (PRINCIPAL)

Title: GRADE 3 LEARNERS’ FIGURATIVE AND METAPHORICAL PROFICIENCY IN ISIXHOSA LITERACY: EXPLORING THE USE OF IDIOMS IN THE TEACHING OF WRITING

Researcher: N T Nondalana

Contact Details: Cellular no : 0730354638

Email: 2921262@myuwc.ac.za

As the Principal of Primary School, I hereby acknowledge the following:

- a. The researcher has explained to me the purpose of the study.
- b. She has also explained to me that all information received as part of the study will be used for research purpose only.
- c. I have given her permission to observe in the Grade 3 classroom, and if necessary to use audio and video recordings.
- d. I understand that the participation of the teachers is voluntary and they can withdraw from the study at any stage.
- e. I understand that the participation of the teachers and the learners in the study will remain anonymous and that they will verify their inputs before being used.

Signed.....

Date

Place



UNIVERSITY *of the*
WESTERN CAPE



FACULTY
of EDUCATION
UNIVERSITY of the WESTERN CAPE

II. INFORMED CONSENT FORM FOR CHILDREN

Title: *Grade 3 learners’ figurative and metaphorical proficiency in isiXhosa literacy: exploring the use of idioms in the teaching of writing.*

Researcher: N T Nondalana

Contact Details: Cellular no: 0730354638

Email: 2921262@myuwc.ac.za

I hereby grant Ms Nondalana permission to sit in my child’s literacy lessons, to observe, photograph, video record and look at her/his writing books. I hereby acknowledge the following:

The researcher has explained to me the purpose of the study.

- a. She has also explained to me that all information received as part of the study will be used for research purpose only.
- b. I have given her permission to observe the isiXhosa idioms lessons and if necessary to use audio and video recordings.
- c. I am willing to be interviewed and to provide her with all relevant documents she may require.
- d. I understand that my child participation is voluntary and he/she can withdraw from the study at any stage.
- e. I understand that my child participation in the study will remain anonymous and that all my child’s inputs will be verified by me before being used.

Signed..... (Parent/Caregiver)

Date

Place

III. ISI XHOSA VERSION OF CONSENT FORM FOR CHILDREN

IDyunivesithi yeseNtshona Koloni

IMVUME MALUNGA NOMNTWANA

Isihloko: Uphando-nzulu ngendlela ekusetyenziswa ngayo izaci zesiXhosa njengohlobo olusithaleyo lokuthetha noluqulathe intsokotha zolwimi ngeenjongo zokuphucula ukufundiswa kokubhala kwabafundi abantetho isisiXhosa kwiBanga lesithathu.

Umphandi: N T Nondalana

Iinkcukacha zonxibelelwano:

Unomyayi: 0730354638

I-imeyili: 2921262@myuwc.ac.za

Mna, -----, ndiyamvumela uNkszn Nondalana ukuba **abukele, afote, arikhodishe ngevidiyo** kwigumbi lokufundisa umntwana wam, kwaye aphonononge neencwadi zakhe zokubhala.

Ndivakalisa noku kulandelayo:

- a. Umphandi undicacisele injongo yolu phando.
- b. Ukwandicacisele ukuba lonke ulwazi oluqokelelweyo lwakusetyenziselwa injongo yolu phando kuphela.

- c. Ndimnikile imvume yokubukela izifundo zezaci zesiXhosa kwilitherasi kwigumbi leBanga lesithathu, kwaye enze ushicilelo olumanyelwayo nolwevidiyo apho kuyimfuneko.
- d. Ndizimisele ukudlana iindlebe naye nokumnika onke amaxwebhu anokuthi awafune.
- e. Ndiyaqona ukuba ndizingenela ngokuthanda kolu phando, kwaye ndingarhoxa nangaliphi na ixesha lokuqhubekeka kophando.
- f. Ndiyaqonda ukuba inxaxheba yam kolu phando iyakuba yimfihlo, kwaye lonke igalelo lam lakungqinisiswa kum phambi kokuba lisetyenziswe.

Utyikityo lomzali/Impelesi: _____

Umhla: _____





FACULTY
of EDUCATION
UNIVERSITY of the WESTERN CAPE

University of the Western Cape

IV. INFORMED CONSENT FORM FOR GRADE 3 TEACHERS

Title: *Grade 3 learners' figurative and metaphorical proficiency in isiXhosa literacy: exploring the use of idioms in the teaching of writing.*

Researcher: N T Nondalana

Contact Details

Cell: 0730354638

Email: 2921262@uwc.ac.za

As a Grade 3 literacy teacher at Primary School, I hereby acknowledge the following:

- a. The researcher has explained to me the purpose of the study.
- b. She has also explained to me that all information received as part of the study will be used for research purpose only.
- c. I have given her permission to observe in the Grade 1 literacy intervention classroom, and if necessary to use audio and video recordings.
- d. I am willing to be interviewed and to provide her with all relevant documents she may require.
- e. I understand that my participation is voluntary and I can withdraw from the study at any stage.
- f. I understand that my participation in the study will remain anonymous and that my inputs will be verified by me before being used.

Signed.....

Date

Place



UNIVERSITY *of the*
WESTERN CAPE



FACULTY
of EDUCATION
UNIVERSITY of the WESTERN CAPE

**APPENDIX E
TEACHER INTERVIEW QUESTIONS**

**1: SAMPLE FOR INTERVIEW 1 QUESTIONS FOR GRADE THREE
TEACHER**

A. PERSONAL INFORMATION

1. Gender:

F	M
---	---

2. Age range:

21-25	25-30	30-35	35-40	40-45	45-50	50-55	55-60
-------	-------	-------	-------	-------	-------	-------	-------

3. Overall teaching experience

4. Teaching experience in Grade three

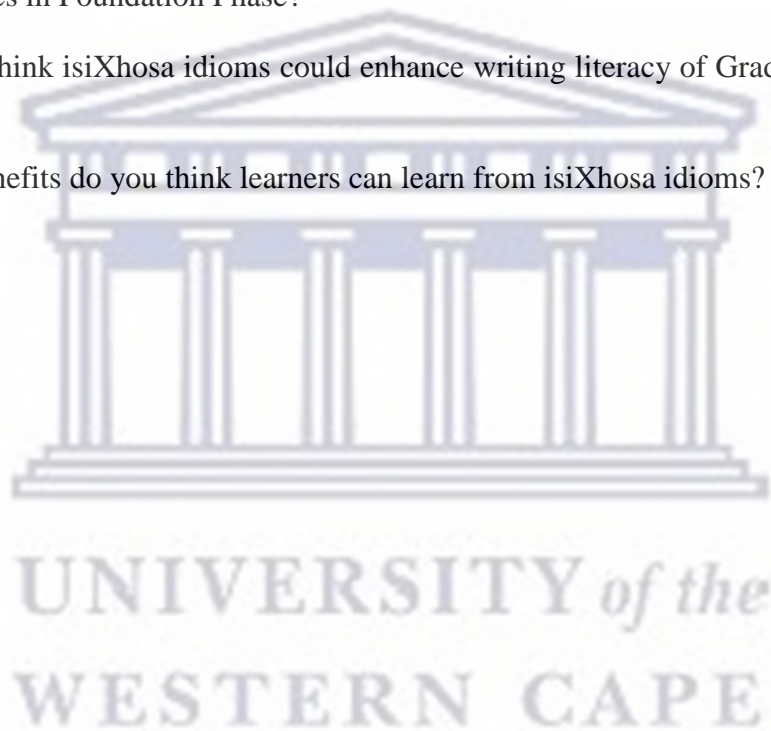
5. Highest Qualifications

6. Phase or Grade trained for

B. TEACHING STRATEGIES

1. How long have you been teaching?
2. What is your highest qualification?
3. How long have you been teaching in Grade 3?
4. What do you understand about isiXhosa idioms?
5. Do you teach isiXhosa idioms as figurative language?
6. How often do you use isiXhosa idioms in your teaching?
7. What is the role of idioms in language learning?
8. Could you describe how you incorporate isiXhosa idioms when you teach writing?
9. How would you rate writing skills of Grade three learners currently?

10. According to your experience, what are the factors that contribute towards learners' creative writing skills in Grade three?
11. Besides writing, what challenges have you identified in creative writing?
12. What are the challenges of teaching writing that may impede Grade three writing literacy development?
13. Which intervention programmes do you apply in your class to deal with writing?
14. How often do you attend literacy workshops and seminars (per year)?
15. Does the school have any intervention programmes to deal with writing literacy challenges in Foundation Phase?
16. Do you think isiXhosa idioms could enhance writing literacy of Grade three learners? Why?
17. What benefits do you think learners can learn from isiXhosa idioms?



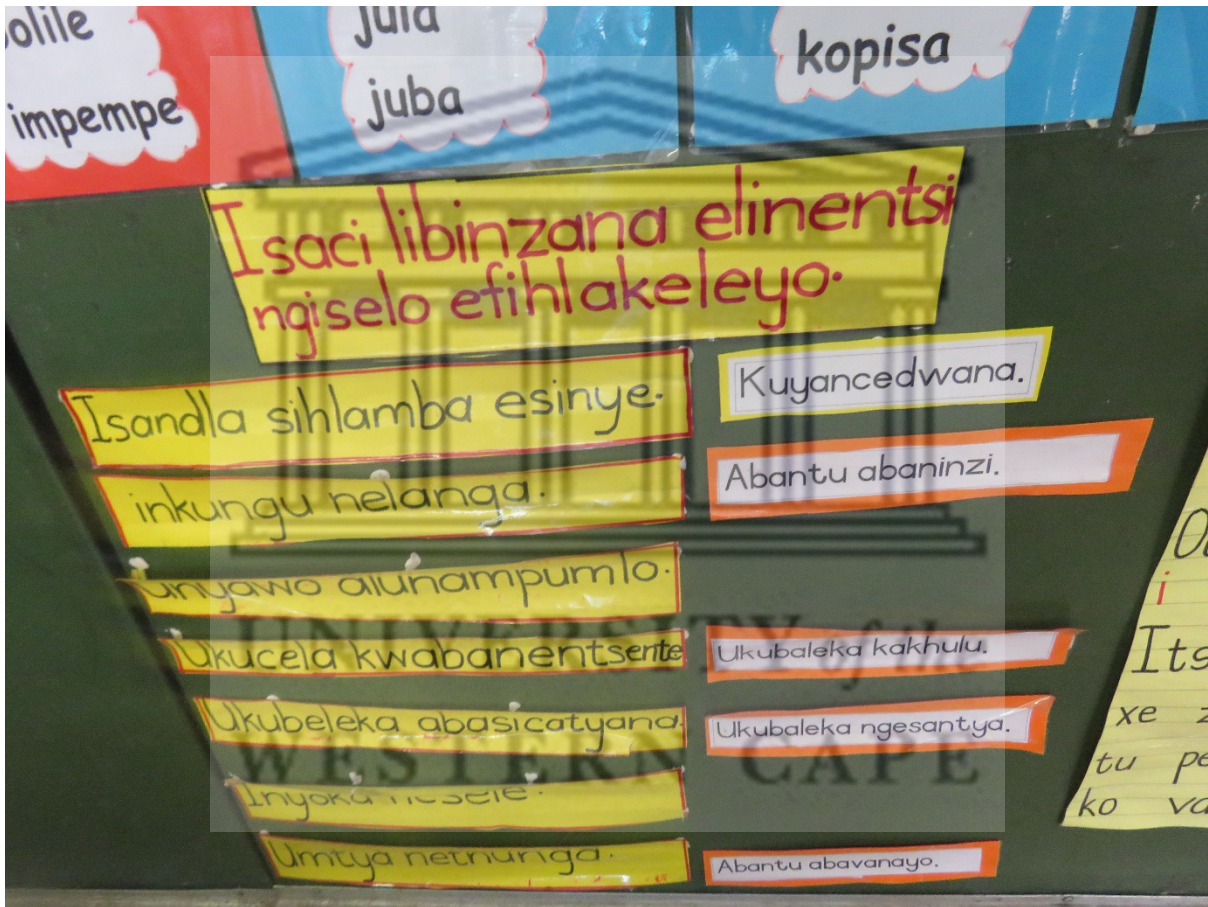
**APPENDIX F
OBSERVATION SCHEDULE**

The teacher:	√	×	Comments
Reflect on previous lesson through asking questions			
Acknowledge learner's prior knowledge of isiXhosa idioms			
- Uses text to teach idioms			
Uses a pictures to teach idioms			
Uses movies to teach idioms			
Uses sentences to teach idioms			
Explains new vocabulary			
Learners are actively involved in the lesson			
Uses other methods such as:			
Uses these techniques to scaffold learning of isiXhosa idioms			
Links the lesson with real life experiences			
Overall Comments			

--	--	--	--	--

APPENDIX G

SENTENCE STRIPS WITH IDIOMS AND THEIR FIGURATIVE MEANINGS ON SCHOOL B WALL



APPENDIX H PICTURES USED FOR TEACHING THE FIRST LESSON ON IDIOMS IN SCHOOLS A AND B

1. Inyoka nesele



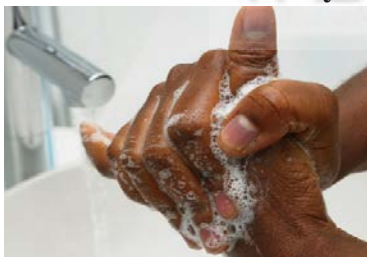
2. Umtya nethunga



3. Inkungu nelanga



4. Isandla sihlamba esinye








5. Ukubeleka abasicatyana



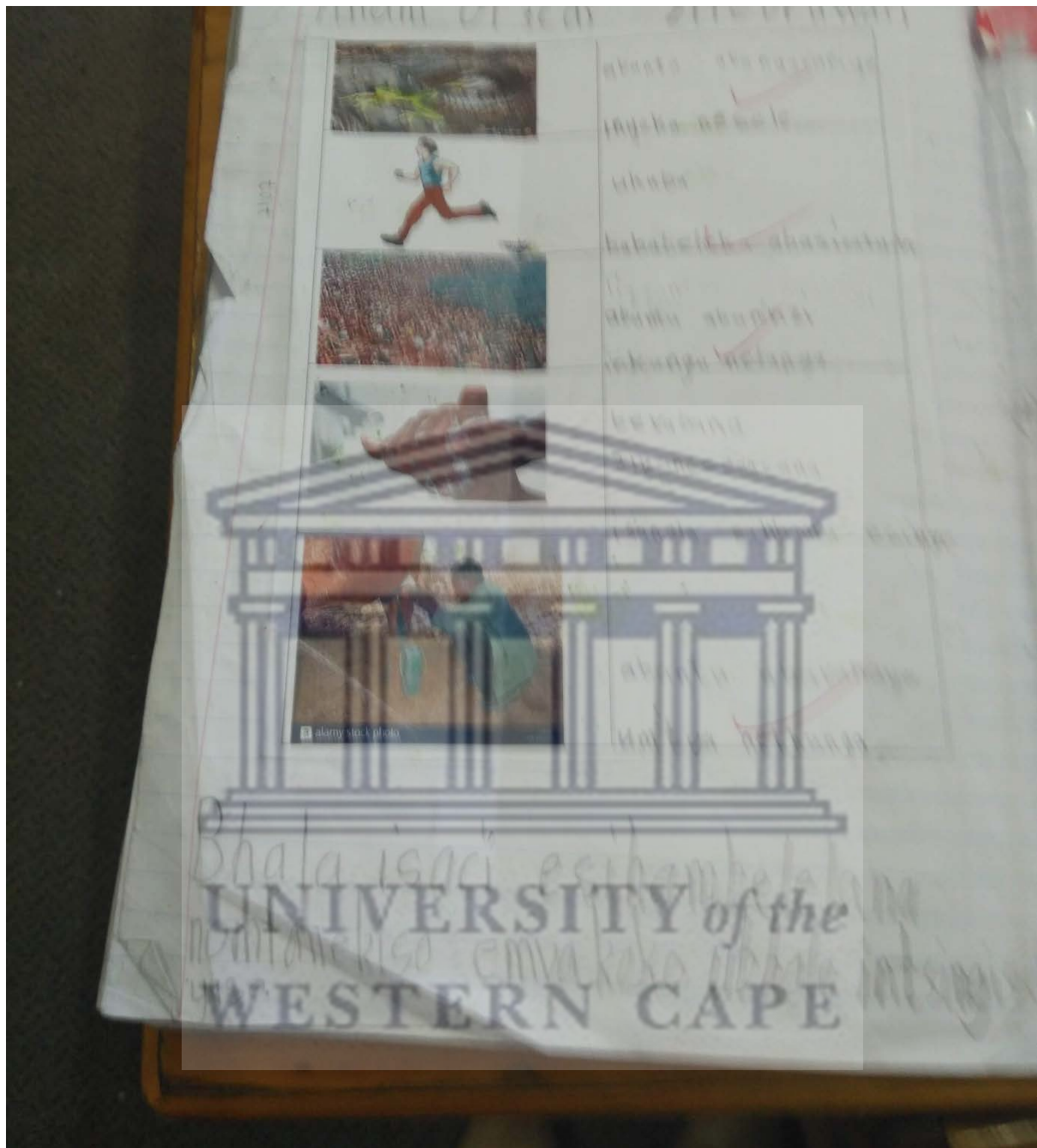
APPENDIX I
LEARNERS' WORK AFTER THE FIRST LESSON OF IDIOMS

Learner's work from school A

The student's work is organized into five rows, each with an image on the left and a Zulu idiom on the right. The idioms are marked with red checkmarks. A watermark for the University of the Western Cape is visible in the background.

	abantu abangavaniyo inyoka nesele
	Ubeleka abasicatlyana
	abantu abaninzi inkungu nelanga
	Abantu baya ncedana isandla sikhamba asinye
	Abantu abavavayo Umtya nethunga

Learner's work from school B



APPENDIX J

STORIES USED FOR TEACHING IDIOMS

Story 1: The first story with idioms for teaching in reading in School A and B.

Ukusinda engozini

U-Othandwayo uhlala nabazali bakhe kunye nodade wakhe uLihle kwilokishi yaseDelft. Kule lokishi abantu bathetha iilwimi ezahlukeneyo. Akusathethwa ke ngobundlobongela botsotsi abakhuthuza emini emaqanda. Le ntlalo yale lokishi yenza abazali bakaOthandwayo noLihle bahlale benexhala ingakumbi ngeempelaveki. La mantombazana **angumtya nethunga**, ungababona rhoqo ngemiGqibelo xa **ligqatse ubhobhoi** beqhubana besiya kutatomkhulu wabo uMbhele ozihlalela eKhayelitsha.

Qho xa efika la mantombazana kwatomkhulu ebeye acoce indlu katatomkhulu, bamhlambele neempahla. Indlela ekwakucoceka ngayo wawunokufunga uthi inene uMbhele unomncedisi, kanti ukhe phantsi isitya sigcwele. **Kwakuxhelw' eXhukwana** ke kwixhego umve esitsho ngamabhongo eqhayisela ummelwane wakhe uZotsho esithi, 'Kwekhu! **Ukuzala kukuzolula** mfondini, mhla uMamtshawe **wanabel' uqaqqa** ndandisithi ubomi buphelile. Jonga ngoku abazukulwana bam bandenzela ntoni?' Wawunokumbona ke ngamanye amaxesha engcambaza esiya esitishini sikaloliwe eyokuthengela abazukulwana umleqwa. Hayi ke kooLihle kwakungathi yikhrimesi kubenzima nokugoduka.

Ngenye imini ngenxa yokubamnandi kokuhlala notatomkhulu u-Othandwayo noLihle bagoduka sele kurhatyele. Bakhwela itekisi bayokufika eDelft. Bathi xa sebekufuphi nasekhayeni labo, babona abafana abathathu abangaqondakaliyo bebalandela. Ngethamsanqa kwathi gqi utata wabo owayenexhala eyokubalinda apho bahlika khona. Aba bafana **bababeleka abasicatyana** baphela emehlweni.

Story 2: The second story with idioms for teaching reading in schools A and B

Amatiletile kaMamQwathi



Source: <https://www.vocfm.co.za/wp-content/uploads/2018/10/metrorail-2.jpg>

(KungoMgqibelo kusasa uMamqwathi uncokola nomhlobo wakhe uNomava badibana esitishini saseNyanga, besohluka kuloliwe)

UNomava: (*encumile*) Tyhini! Kanti nguwe lo? Molo Qwathikazi.

UMamqwathi: (*emanga*) Molo Vava, ndakugqibela nini? (*bangane kuphele umzuzu zisuke zehle iinyembezi kuMamQwathi*)

UNomava: (*ukhupha itshefu amosule iinyembezi emthuzela*) Thula kaloku Dikela kwenzeka ntoni wakhala kabuhlungu kangaka?

UMamQwathi: (*efixiza*) Kowu mfazi oko **wanabela uqaqaqa** utata kaAthule **ikati ilele eziko** kwela khaya. Nangoku ndiya kuthenga iinkukhu efama ukuze ndithengise.

UNomava: (*athi rhuthu amakhulu amabini erandi amnike*) Khawubambe mfazi, wongeze ezo nkukhu **ugxotho ikati eziko**.

UMamQwathi: Owu! Nomava mfazi engaka yona imali! Ndiyabulela. Izolo oku uLivumile ufike **egila iimbiza** evela esikolweni. Yabuhlungu intliziyo yam ndacinga uyise. Ndinge, ndacinga ndakhumbula **indlovu ayisindwa ngumboko wayo**. Ndivuke ndaya kummelwane wam

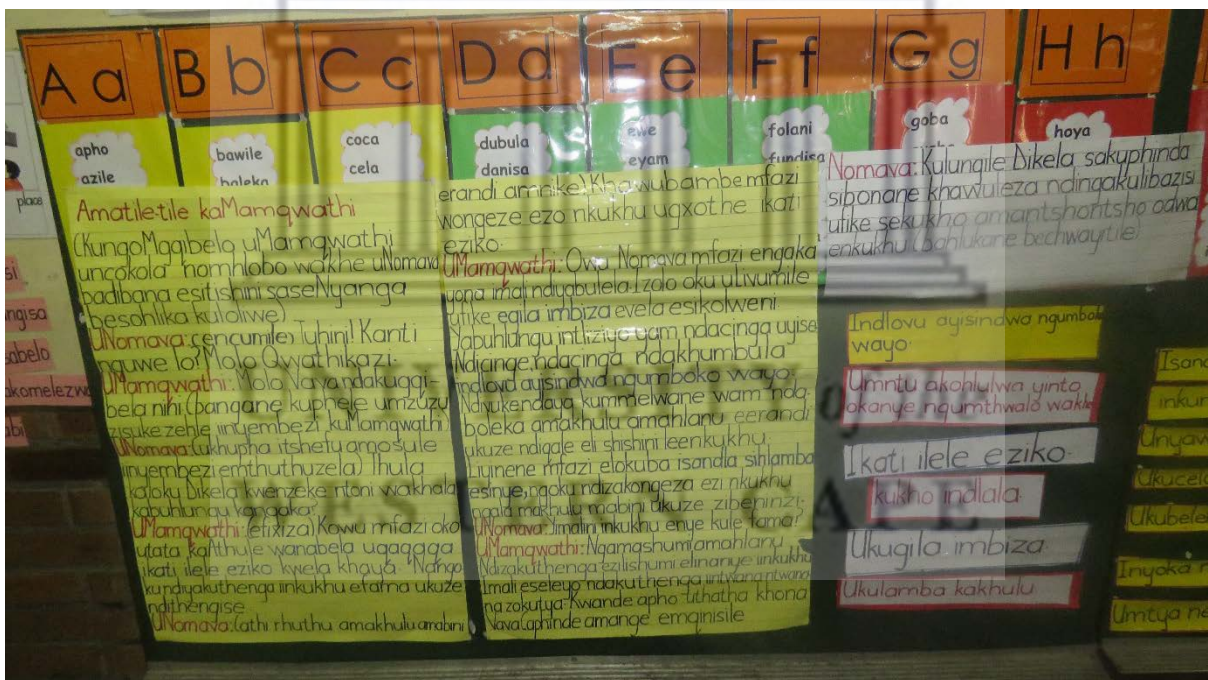
ndaboleka amakhulu amahlanu eerandi ukuze ndiqale eli shishini leenkukhu. Liyinene mfazi elokuba **isandla sihlamba esinye**, ngoku ndiza kongeza ezi nkukhu ngala makhulu mabini ukuze zibeninzi.

UNomava: Yimalini inkukhu enye kule fama?

UMamqwathi: Ngamashumi amahlanu. Ndzakuthenga ezilishumi elinanye iinkukhu. Imali eseleyo ndakuthenga iintwana-ntwanana zokutya. Kwande apho uthatha khona Vava (*aphinde amange emqinisile*).

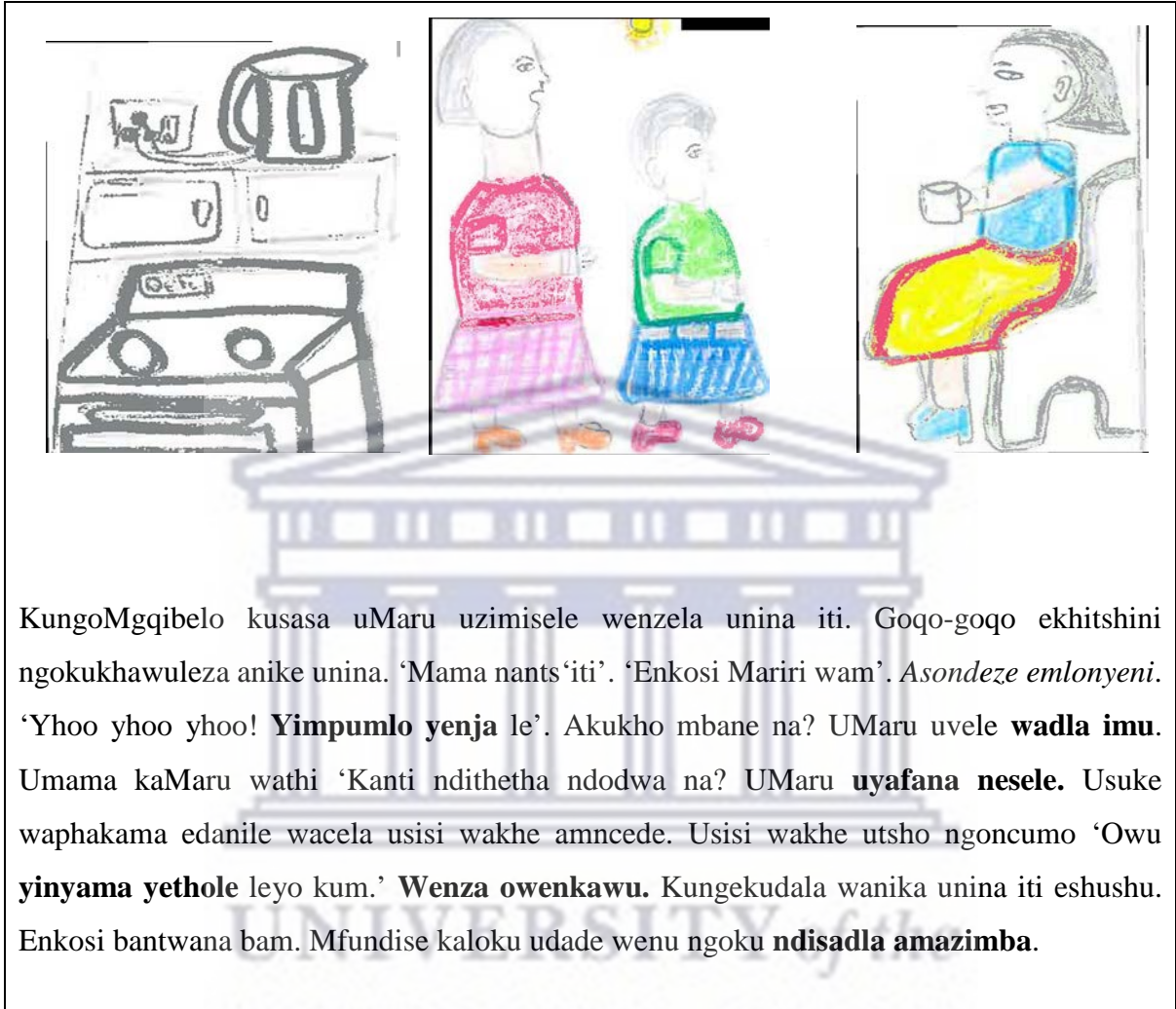
UNomava: Kulungile Dikela sakuphinda sibonane khawuleza ndingakulibazisi ufike sekukho amantshontsho odwa enkukhu. (*Bohlukane bechwayitile bobabini*).

Story 2: The charts used for shared reading in school B.



Story 3: The third story with idioms for teaching reading in school A.

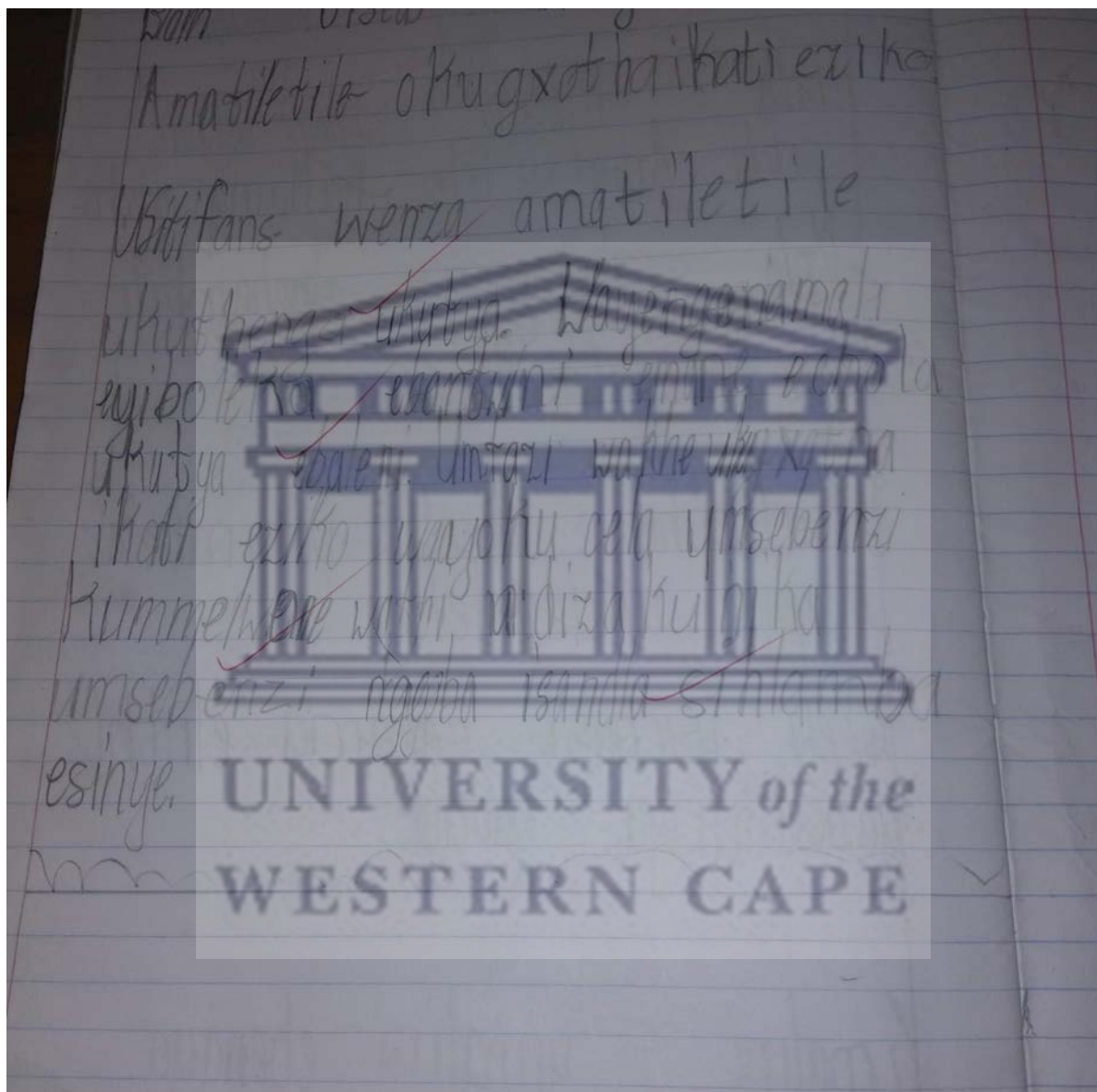
Iti kaMaru



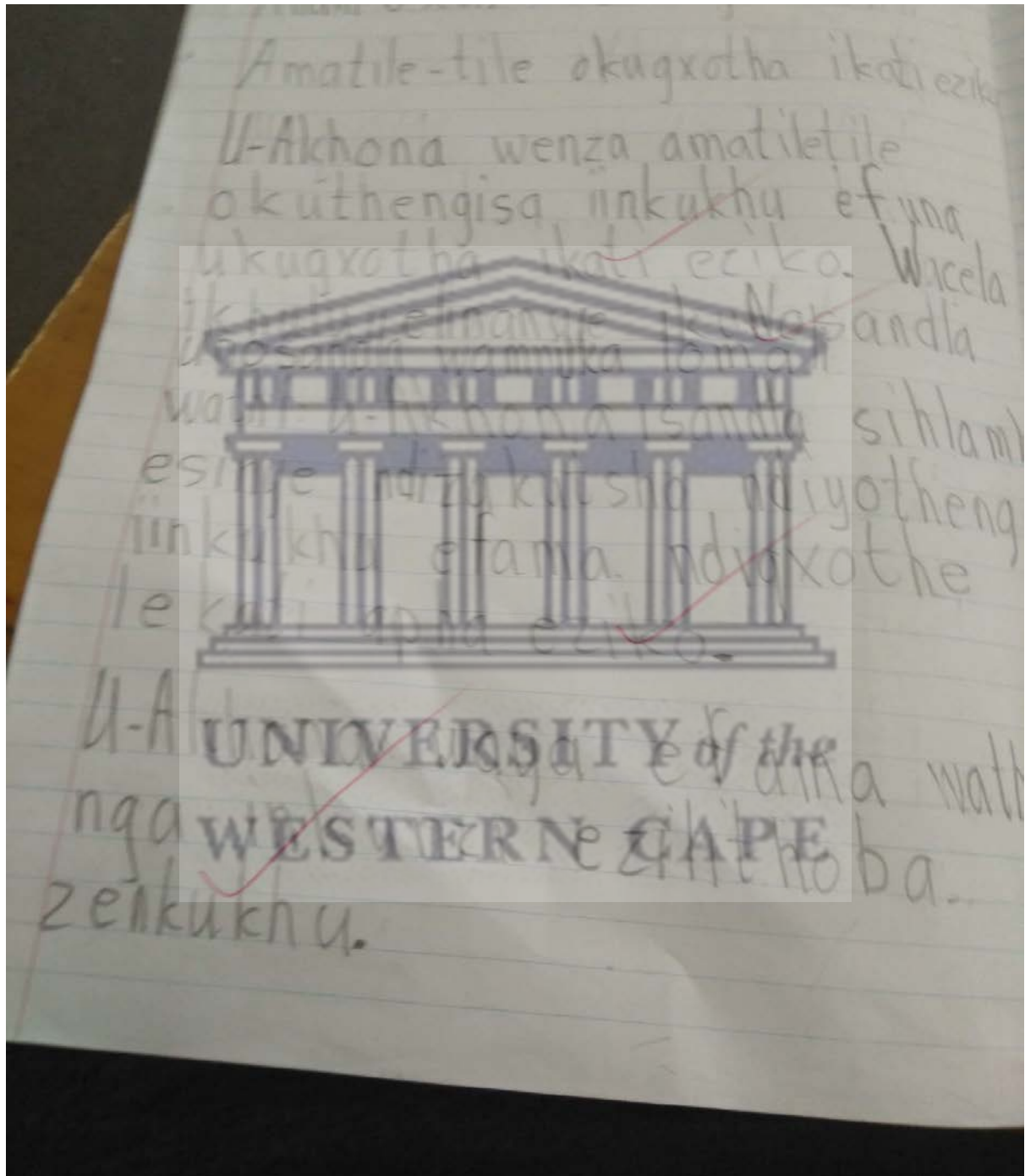
KungoMgqibelo kusasa uMaru uzimisele wenzela unina iti. Goqo-goqo ekhitshini ngokukhawuleza anike unina. 'Mama nants'iti'. 'Enkosi Mariri wam'. *Asondeze emlonyeni.* 'Yhoo yhoo yhoo! **Yimpumlo yenja le**'. Akukho mbane na? UMaru uvele **wadla imu**. Umama kaMaru wathi 'Kanti ndithetha ndodwa na? UMaru **uyafana nesele**. Usuke waphakama edanile wacela usisi wakhe amncede. Usisi wakhe utsho ngoncumo 'Owu **yinyama yethole** leyo kum.' **Wenza owenkawu**. Kungekudala wanika unina iti eshushu. Enkosi bantwana bam. Mfundise kaloku udade wenu ngoku **ndisadla amazimba**.

APPENDIX K
LEARNERS' WORK FROM SCHOOL B

B Learner 1



B Learner 2



Akhona wazithengisa inkuku
yabuka ikati eziko.



UNIVERSITY *of the*
WESTERN CAPE

APPENDIX L

LEARNERS' WORK FROM SCHOOL A, AFTER GROUP GUIDED LESSON

APPENDIX M

2 Meyi 2011

Ikati ilele eziko

1. Kwakukho ukululeka ehlala
noNanka babehlupheka. Ukululeka
watumana umsebenzi watumana
wacacwacaca watumana.

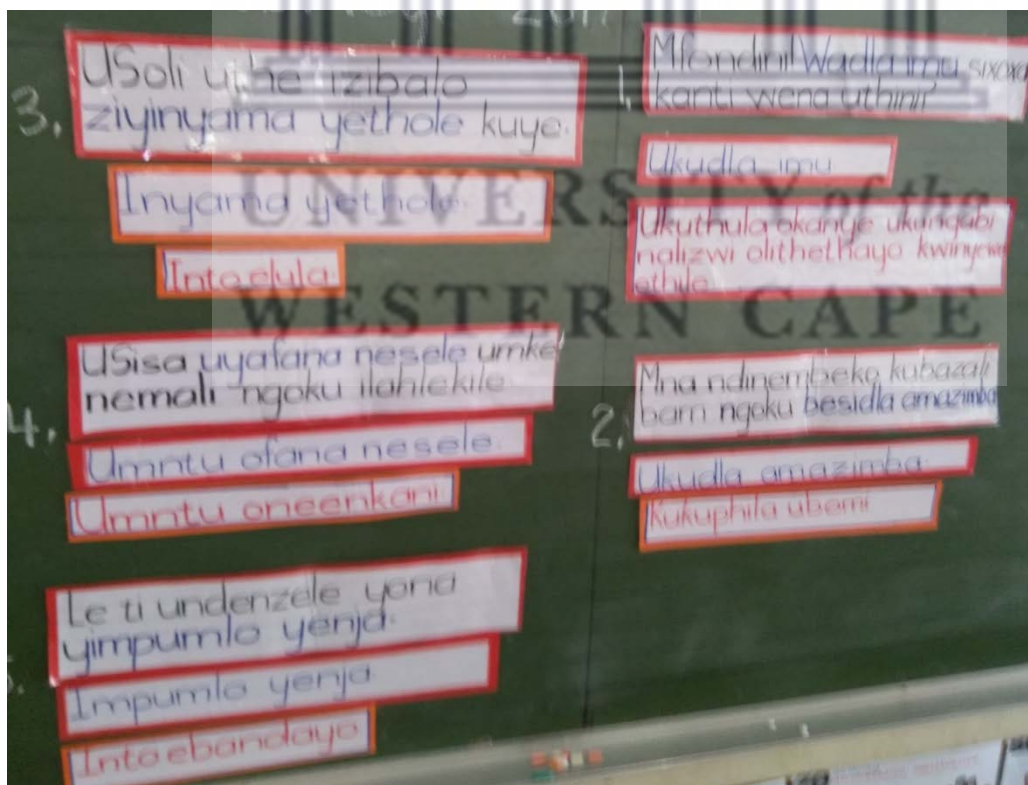
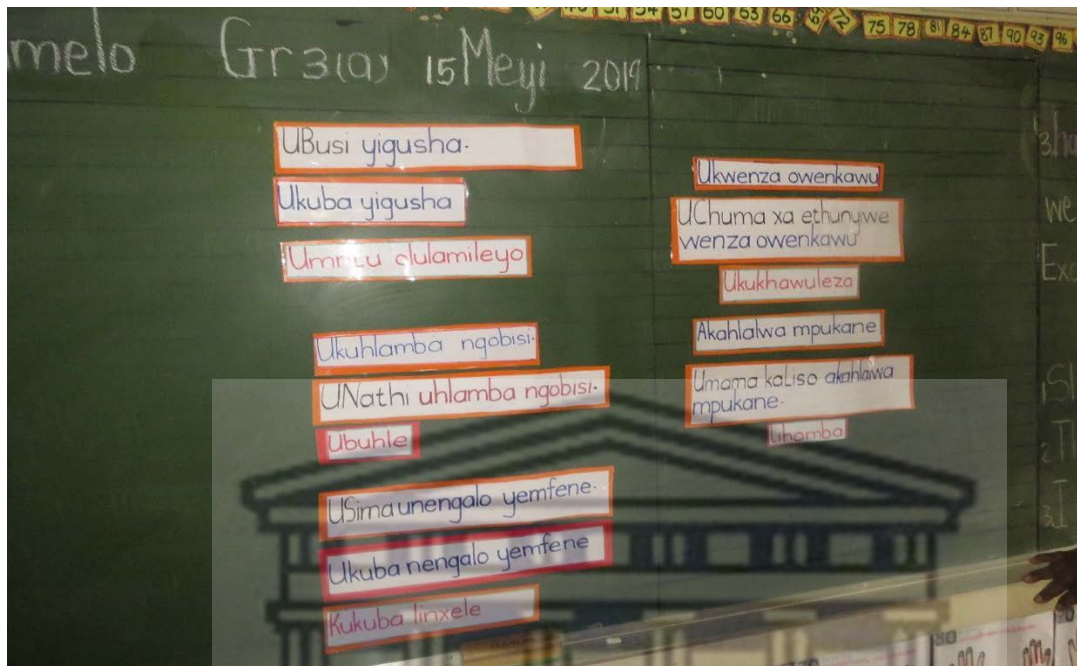
Umsebenzi wakhe, yamindawo y-
akulungisa imalo watumana
akugxotha ikati ilele eziko.

FLASHCARDS FOR GROUP GUIDED READING IN SCHOOL B



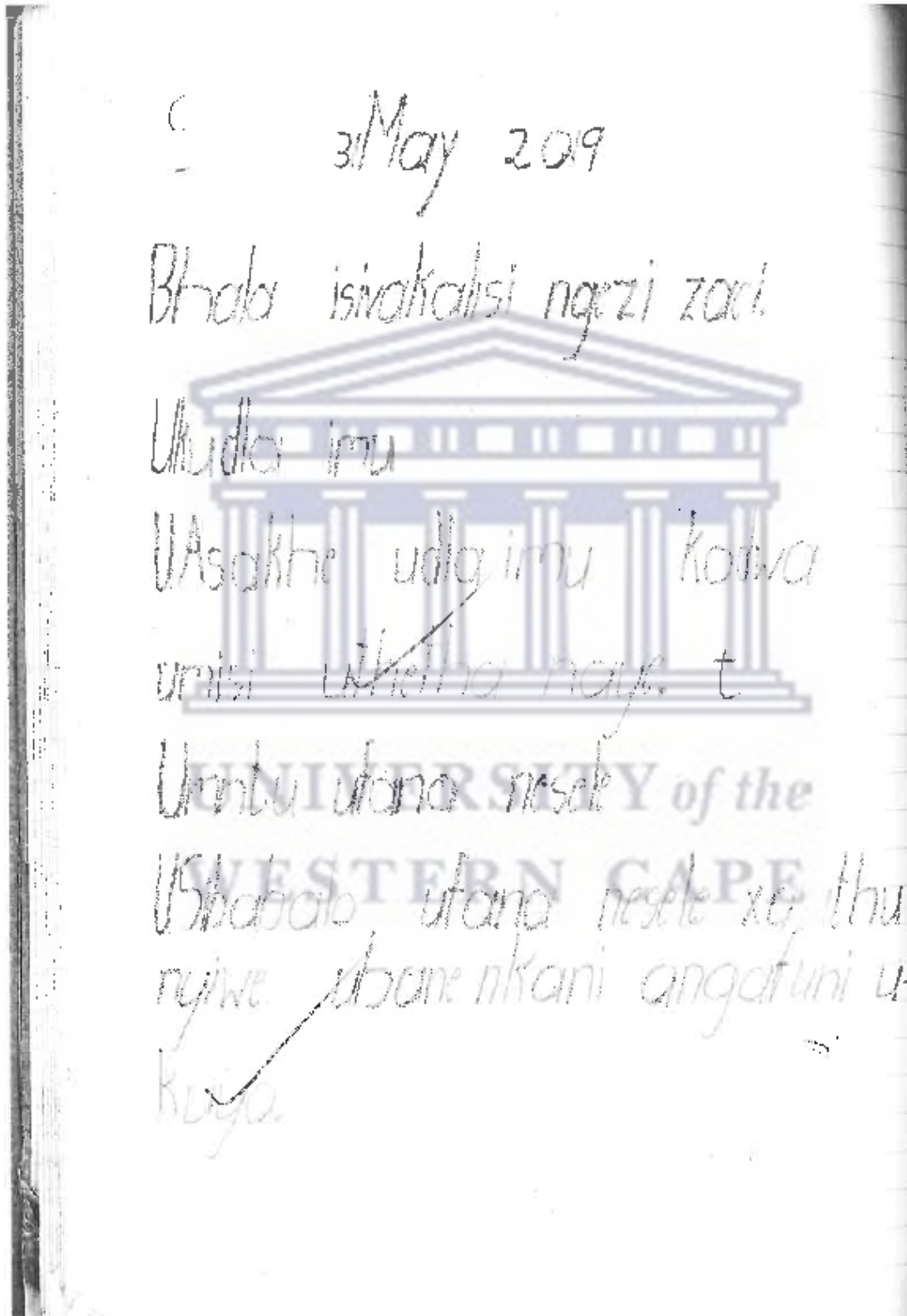
APPENDIX N

EXAMPLES OF IDIOMS INCORPORATED INTO SENTENCES AND THEIR MEANINGS



APPENDIX O

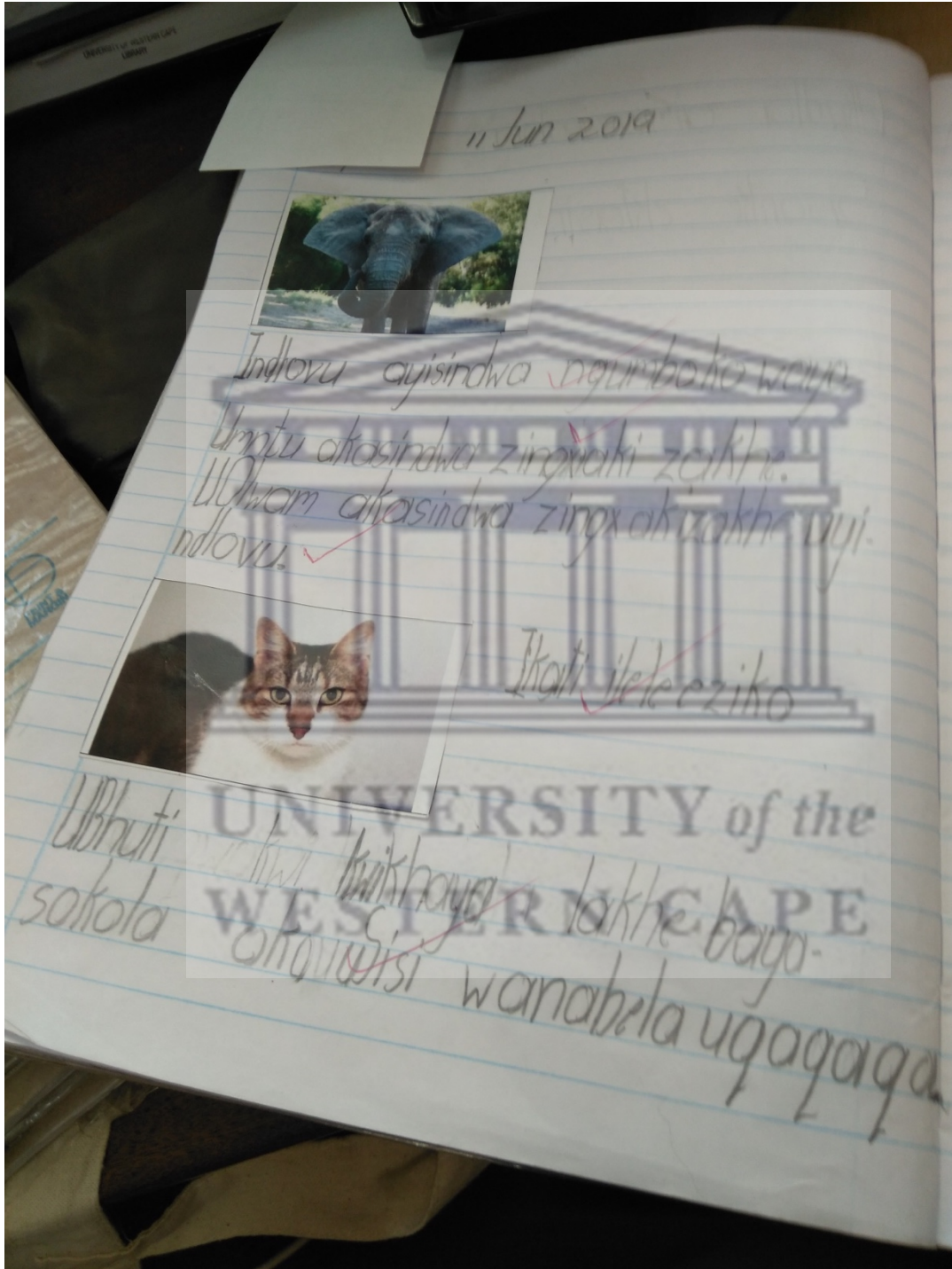
LEARNER'S SENTENCES FROM SCHOOL A, AFTER READING STORY 3, *ITI KAMARU*



APPENDIX P

LEARNERS' WORK SHOWING HOW LEARNERS IN SCHOOLS A AND B USED PICTURES TO CREATE IDIOMS AND SENTENCES

Learners' work from school A



ikati ilele ezika



isandla sikhambane
si nye.

Abantu baya ncedanezana xa ku-

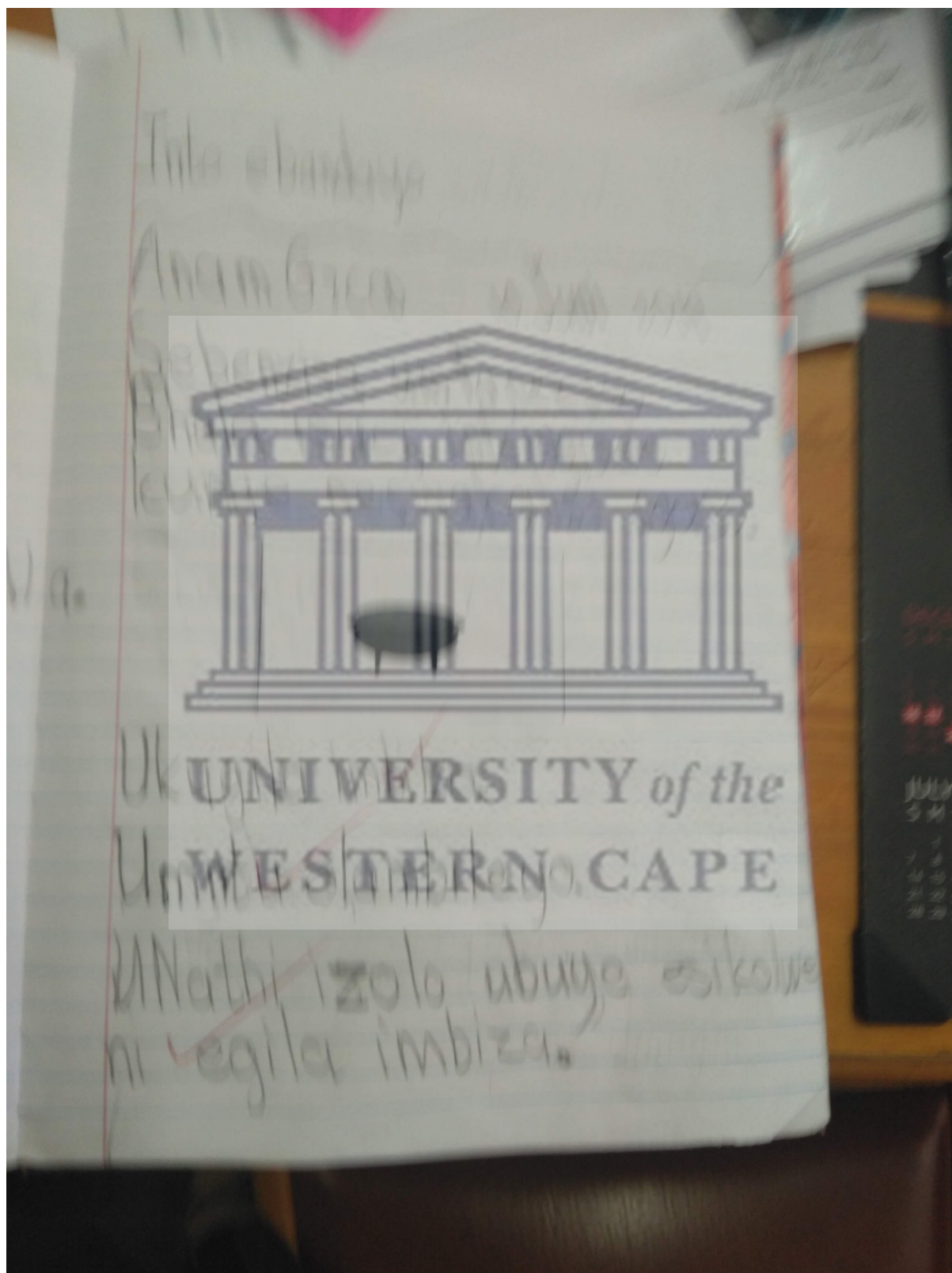
kho ingxaki isandla sikhambane
si nye.



ufana nesele

Uviwe unenkani xa ethunguwe u
and nesele.

Learners' work from school B





Ikati ilele eziko.

Kugalanjwa.

KoInathi ndifike ikati
ilele eziko kusongwe izandla.



Inyoka nebele

Abantu abanobanayo

UNkwenzi
WESTERN CAPE
Banyaka Bayin

Int
An
Se
Bh
ku

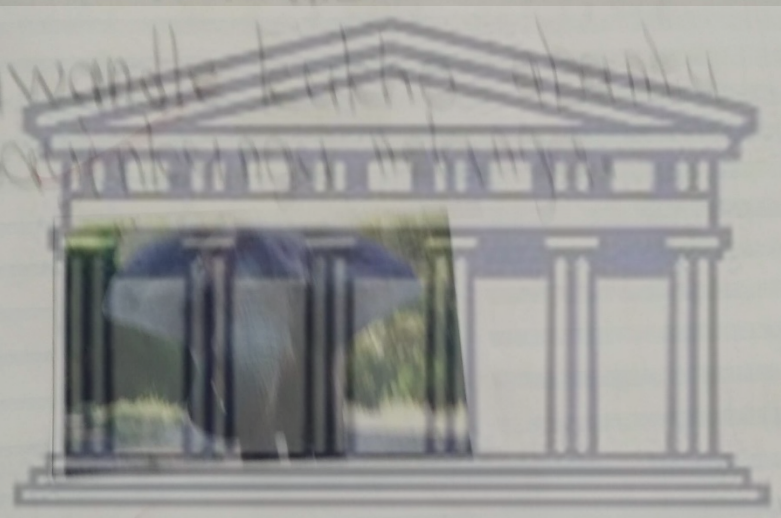
U
U
U
U
n

goka nosela



Inleungu nebinga
Abante abanzi

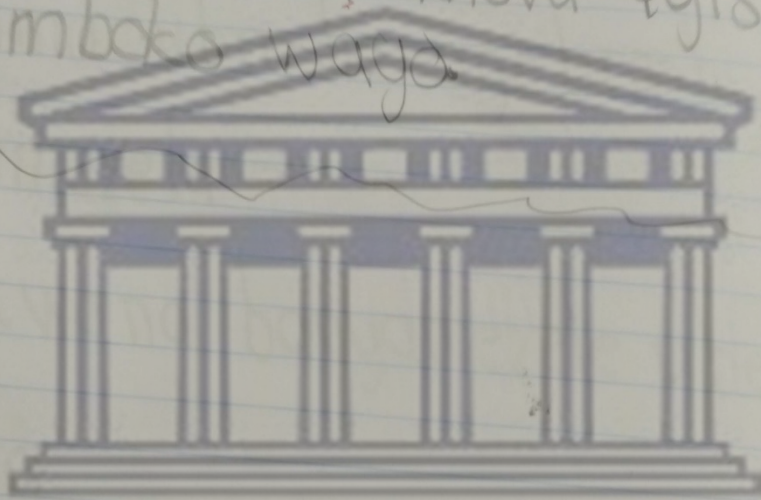
Elwandle Lutho abantu
abantsi



UNIVERSITY of the
WESTERN CAPE

Umntu akaxakwa zingxaki
zakhe.

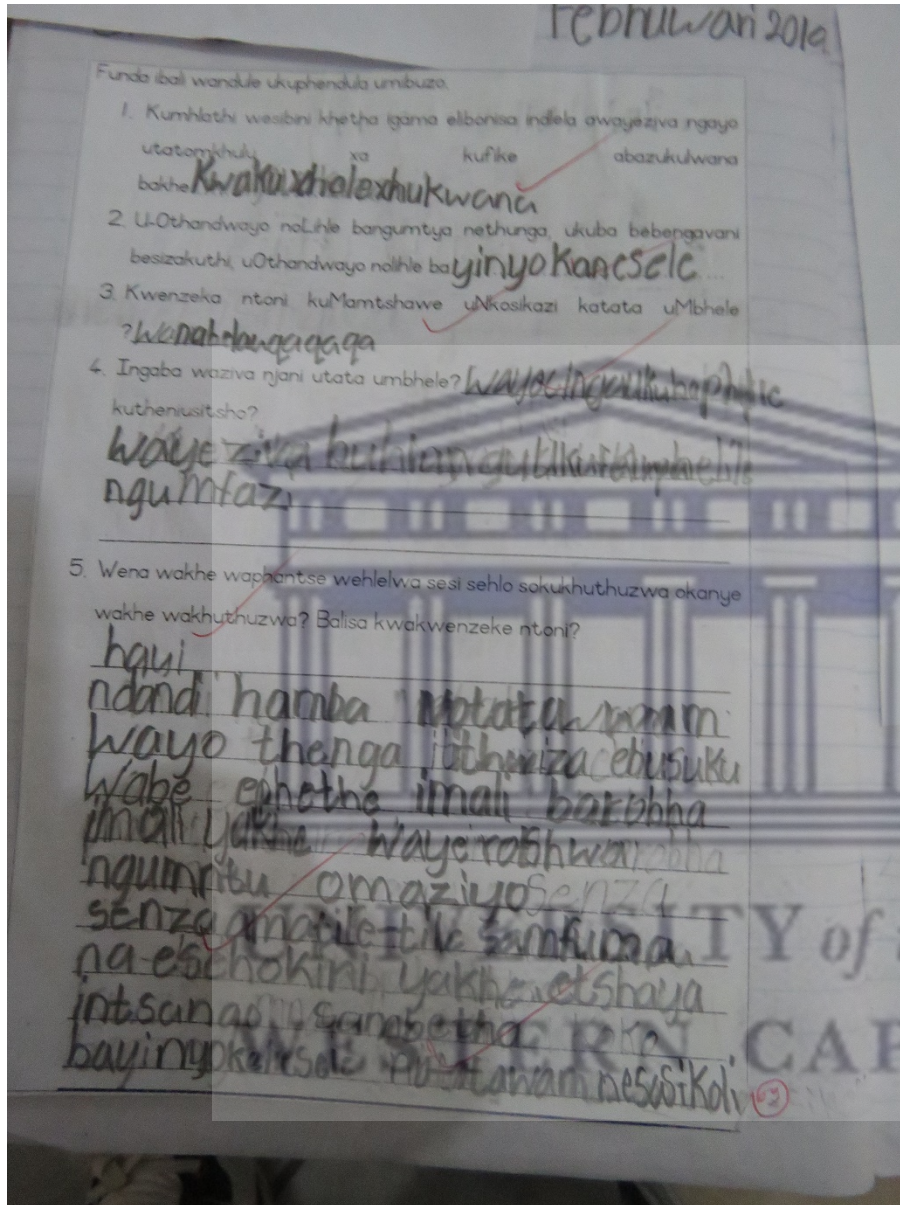
Mfazi yintoni nangoku kudala
kwakuthiwa indlovu eyisindwa
ngumboko waga.



UNIVERSITY of the
WESTERN CAPE

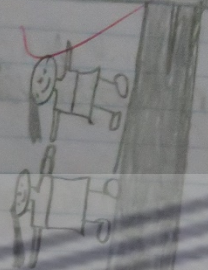
APPENDIX Q
SCHOOL A LEARNERS' WORK AFTER READING STORY 1

A learner 1



08.06.2019

Zoba into eyenzeke ebalini

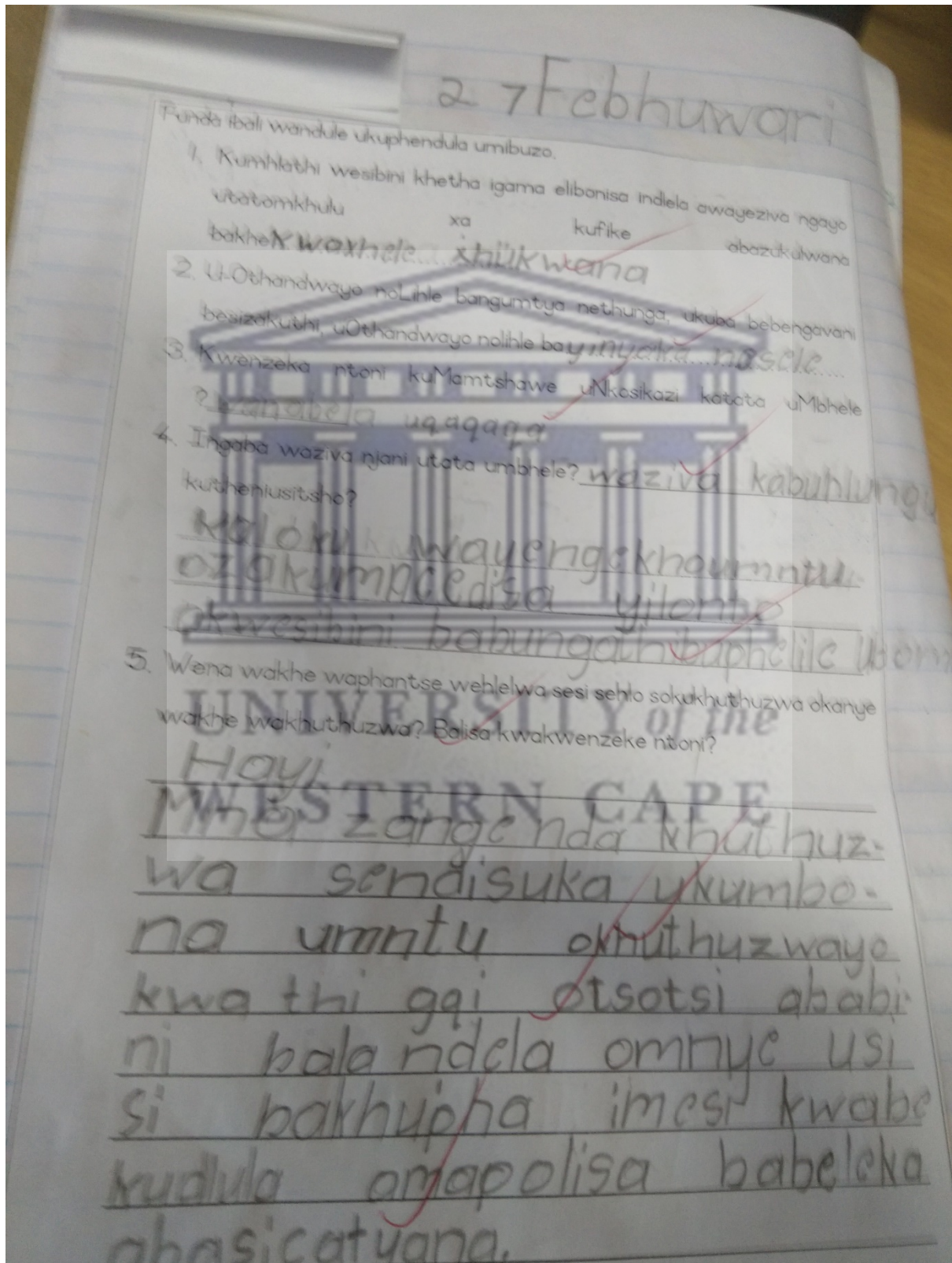


Ulihle nodale wakha bathi

Xa behlika etekini balona otsotsi

UNIVERSITY of the
WESTERN CAPE

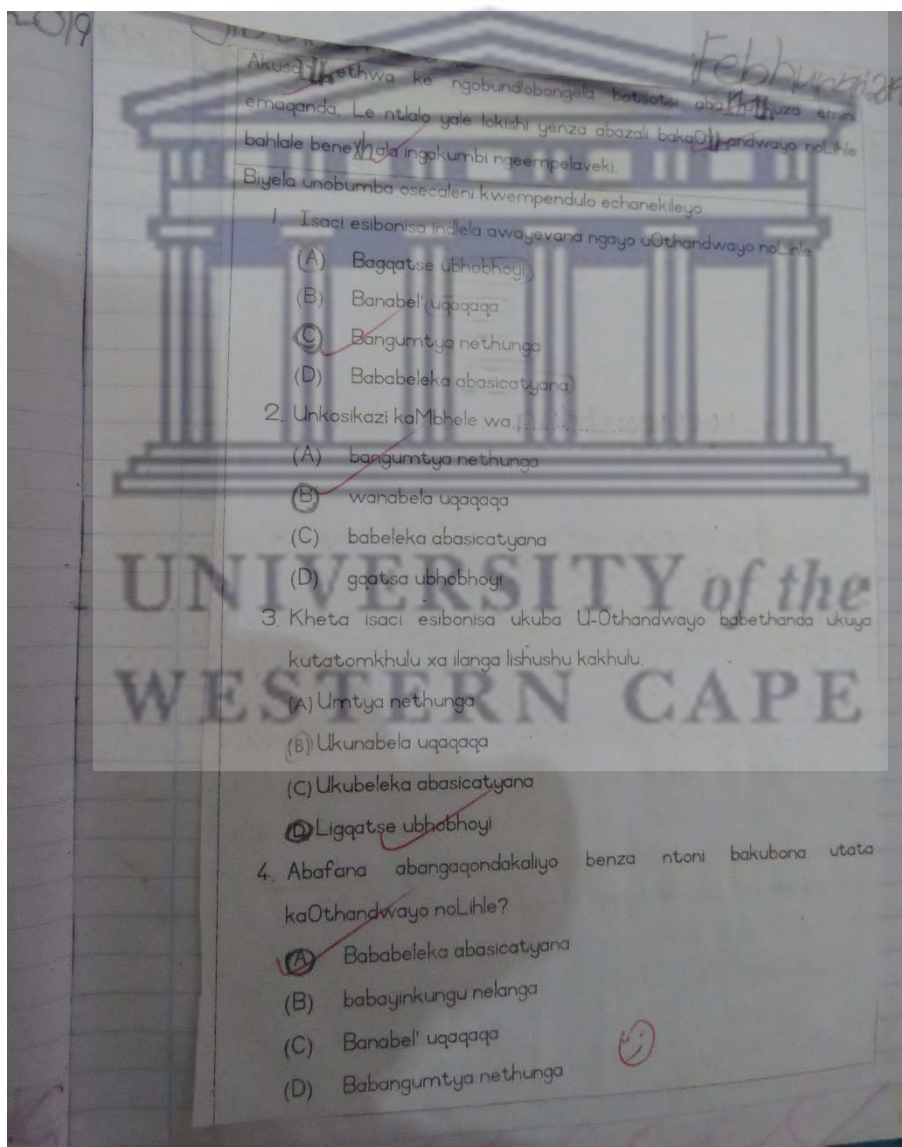
A learner 2



APPENDIX R

LEARNERS' WORK: READING COMPREHENSION ACTIVITY AFTER READING STORY 2 'UKUSINDA ENGOZINI' FROM SCHOOL A AND B

Learner's work from school A



Learner's work from School B

Bigela unobumba osecaleni kwempendulo echanekileyo.

1. Isaci esibonisa indlela awayevana ngayo uOthandwayo noLihle

- (A) Bagqatse ubhobhoyi.
- (B) Banabel' uqaqqa.
- (C) Bangumtya nethunga
- (D) Bababeleka abasicatyana

2. Unkosikazi kaMbhele wa.....

- (A) bangumtya nethunga
- (B) wanabela uqaqqa
- (C) babeleka abasicatyana
- (D) gqatsa ubhobhoyi

3. Kheta isaci esibonisa ukuba U-Othandwayo babethanda ukuya kutatamkhulu xa ilanga lishushu kakhulu.

- (A) Umtya nethunga
- (B) Ukunabela uqaqqa
- (C) Ukubeleka abasicatyana
- (D) Ligatse ubhobhoyi

4. Abafana abangaqondakaliyo benza ntoni bakubona utata kaOthandwayo noLihle?


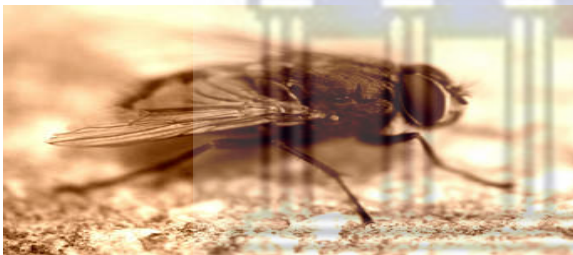


- (A) Bababeleka abasicatyana
- (B) babayinkungu nelanga
- (C) Banabel' uqaqqa
- (D) Babangumtya nethunga

APPENDIX S
QUESTIONNAIRE FOR PRE- AND POST-TEST

Igama lomfundi

Umhla

Umbuzo 1. Jonga umfanekiso emva koko wakhe isaci ngawo.



1. Umbuzo 2. Nika intsingiselo yecaci ngasinye

(a) Impumlo yenja.

(b) Inyama yethole.

(c) Ukudla imu.

(d) Umntu ofana nesele.

(e) Ukudla amazimba.

APPENDIX T
SCHOOL B, POST-TEST LEARNERS' WORK

B 1 learner 1



Umhla 11 Juni 2019

bhala intsingiselo yaso.



Ingalob yemfene

USima unengalo yemfene

Ukuba linxele

Akahlalwam pukane

Umama nam akahlalwam pukane



Umnyuli hamba

Ukwenza ohenkamu

Ukandiyi ehenkamu ndenza ohenkamu



Ukukhambisa

Ukukhambisa ngobisi

Ukukhambisa ngobisi



Ukubhala



Igusha

Ukubhala igusha

Ukubhala igusha

I. Umbuzo 2.

Nika intsingiselo yecaci ngasinye (a)

Impumlo yerÛa.

Inco ebundayo

(b) Inyama yethole.

Inco elula

(c) Ukudla imu.

Ukuchula ungotsheni kutho
thwa

d) Umntu ofana nesele.

Umntu oqenqeni

e) Ukudla amazimba.

Ukuphila


APPENDIX U

LEARNERS' WORK FROM SCHOOL A BEFORE LEARNING IDIOMS

A learner 1

5 Febhuwari 2019

Bhala izivakalisi zibe-8



1. Abantu banxibe impanhazisintu.
2. Abanye abantu banzi phantsi.
3. Abanye basithe iLanga.
4. Abanye bazwazwe ezantsi.
5. Abanye abantu bayancokolani.
6. Abanye bayesebenza.
7. Abanye abantu basizantsi.
- 8.

8. Abanye banxibe iimpahla zimbini
pha.

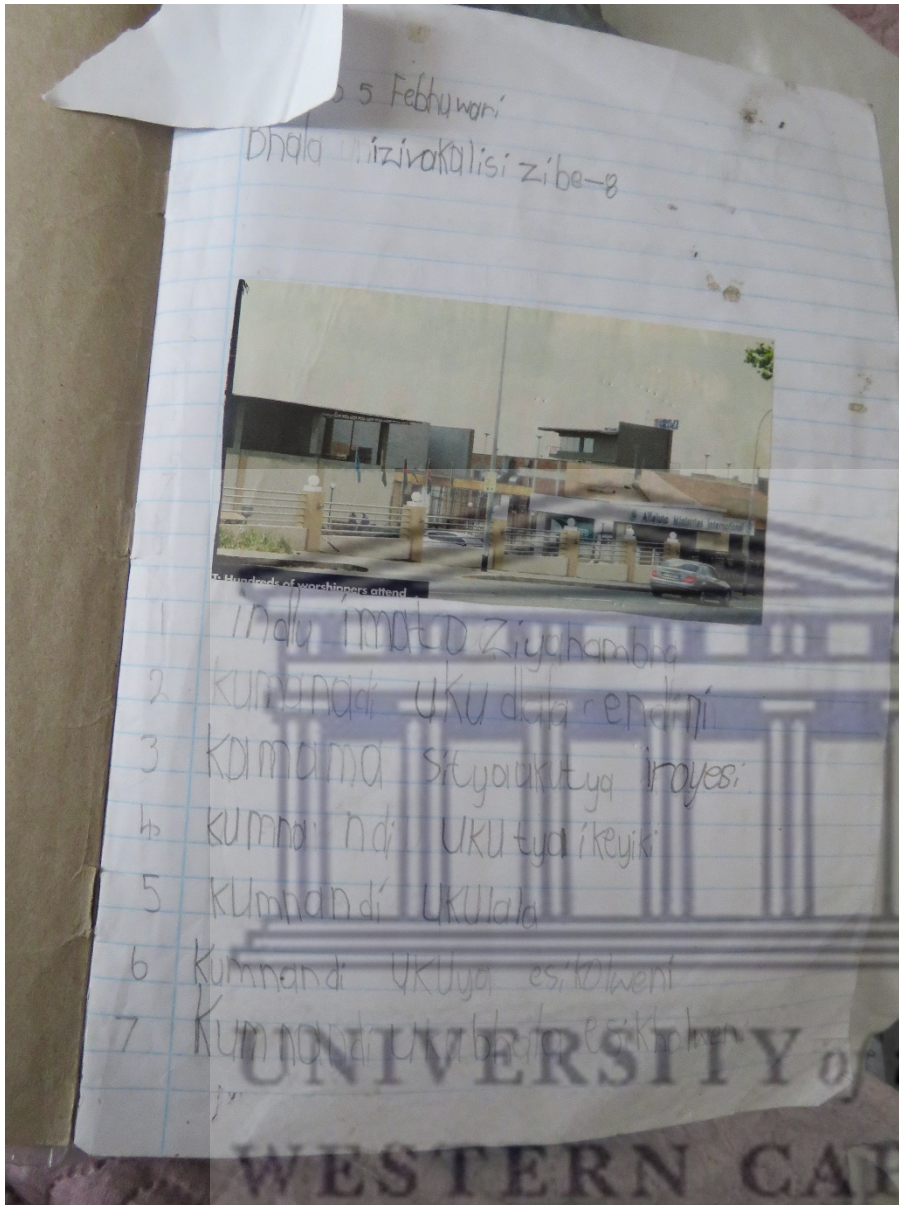
(Yellow scribbles)

Lukh
Isa
(Green scribbles)



UNIVERSITY of the
WESTERN CAPE

A learner 2



APPENDIX V
NARRATIVE STORIES FROM SCHOOL A LEARNERS

Learner 1 narrative story

21 May 2019

Amahle-lile ukamama kaAmahle
kukho umama kaAmahle noAmahle babathini
Dwen umama kaAmahle wayeyimama ethule
nahle wayeyimama. Kwelhi gqi usisi kamama-
kaAmahle usisi kamama kaAmahle wanika usi-
kaAmahle amakhulu aqhathanjani kamama kaAmahle
eDwenkani wayophanda impahla nokutya
oduka usisi kamama kaAmahle ebusuku
kokwabo ekhayelisha. 😊

Learner 2 narrative story

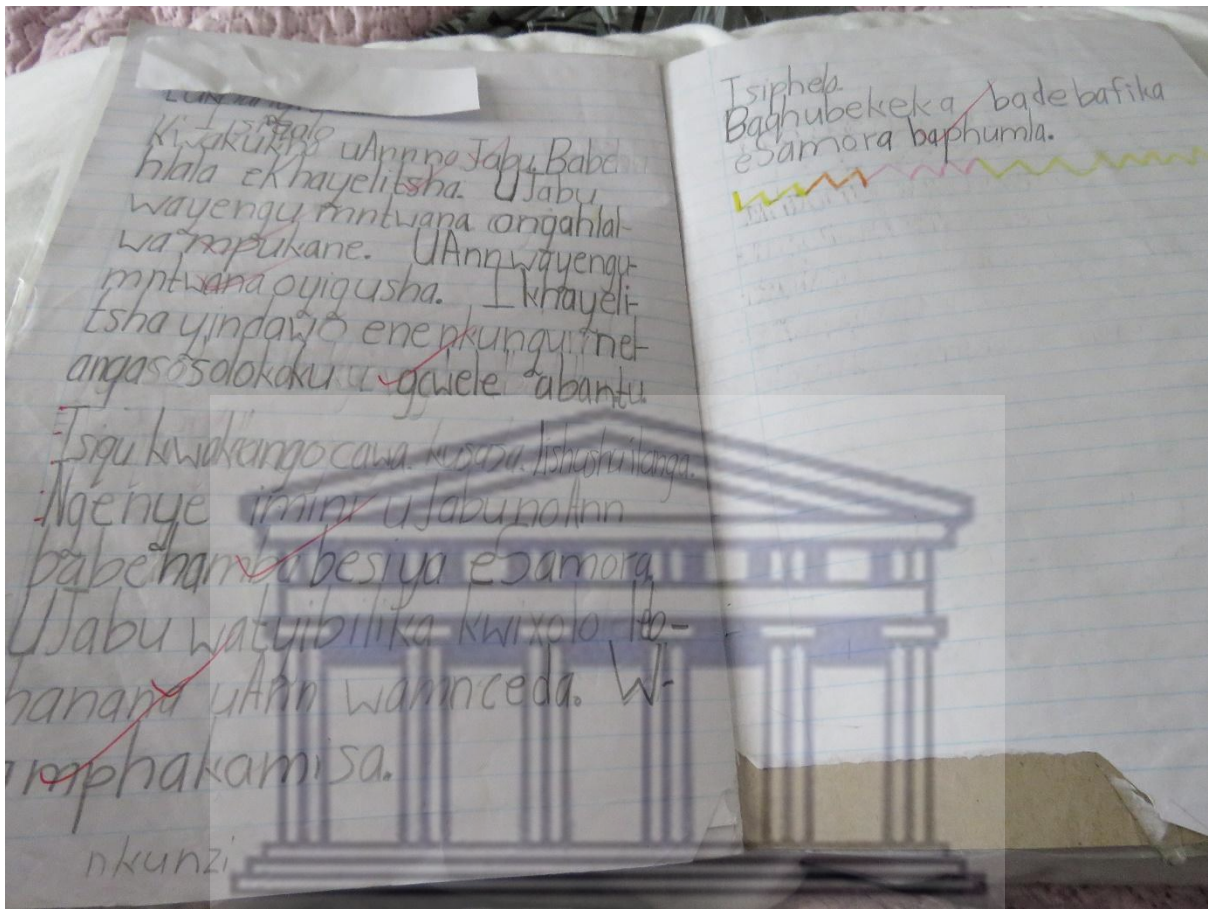
2 Mei 2019

Ukunabela uqagaga

Kwakukho umakazi wam nobhuti wam. Babedla
eMabuyazi. Umakazi wam waye ngumntu oba-
thandayo abantwana. Ubhuti wam waye ngu-
mntu obabekayo abantwana. Ubhuti wam
wigoetha umntwana kamakazi wam.
Babengxolisana umakazi wabetha ubhuti
wamhlaba ngemela ingolo salla sonke.
Wasiwa esibhedlele sikhona. Kwedika
ama polisa wabeniwa. Wanabela uqagaga-
umakazi wam. Salla sonke abantwana.

WESTERN CAPE

Learner 3 narrative story



UNIVERSITY of the
WESTERN CAPE

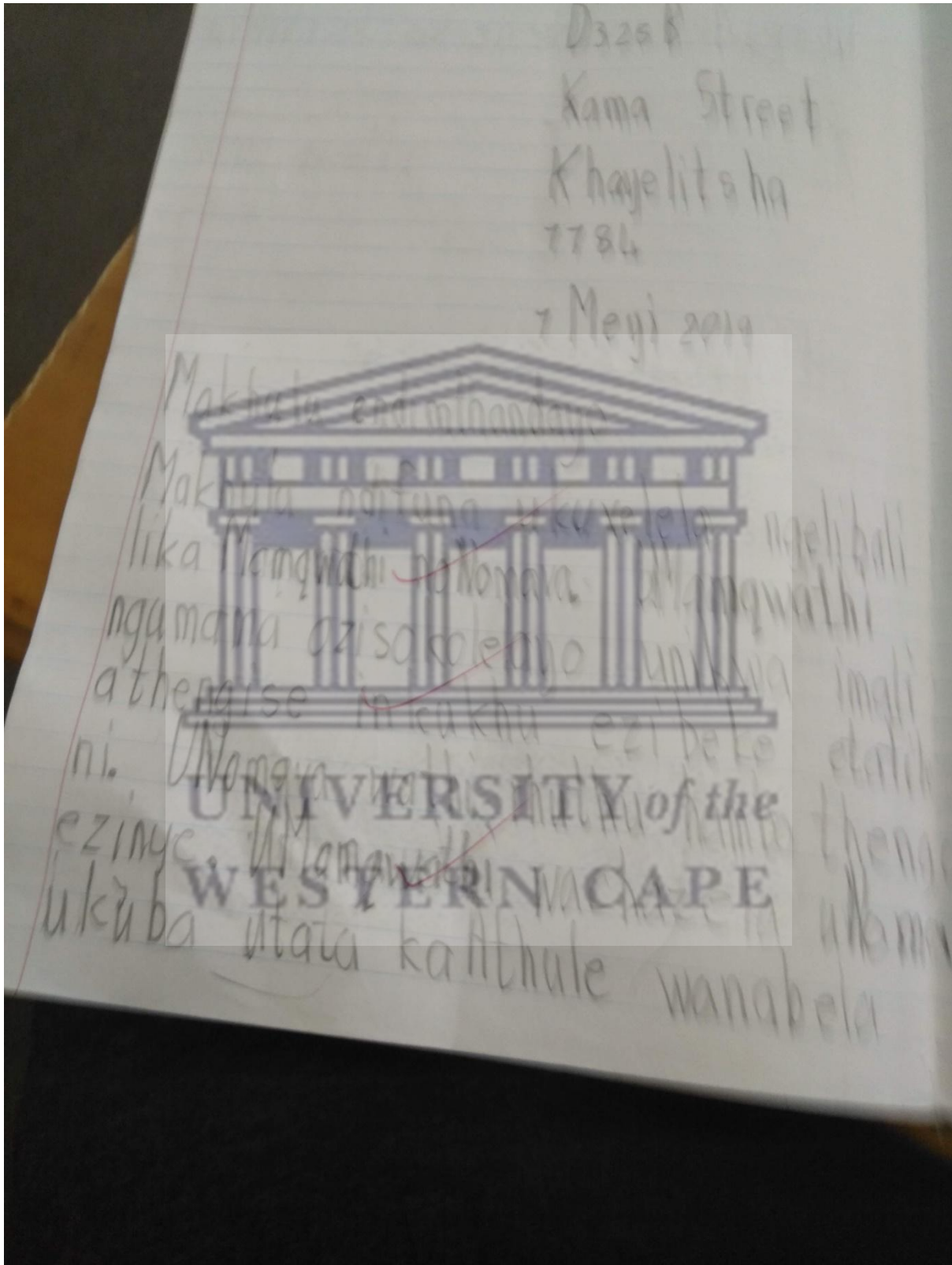
20 Mayi 2019

Amatule-tile kaMama
KwakuKha Umama notata babeh laba
sisi. Usisi wayengumtu omhle awaye
thandeka. Usisi wayethanda ukudlala
indlu kunye nezinye. Apha kwelikhaya
ikali gayilele eziko.

Umama kumelwano waselelu
alithobu alithoba wathenga umbono.
Eseleyo wathenga intwano-ntwano
lokutya ukugatha ikali ilele eziko.
Umama wenza amatule-tile ngolu
hlobo.

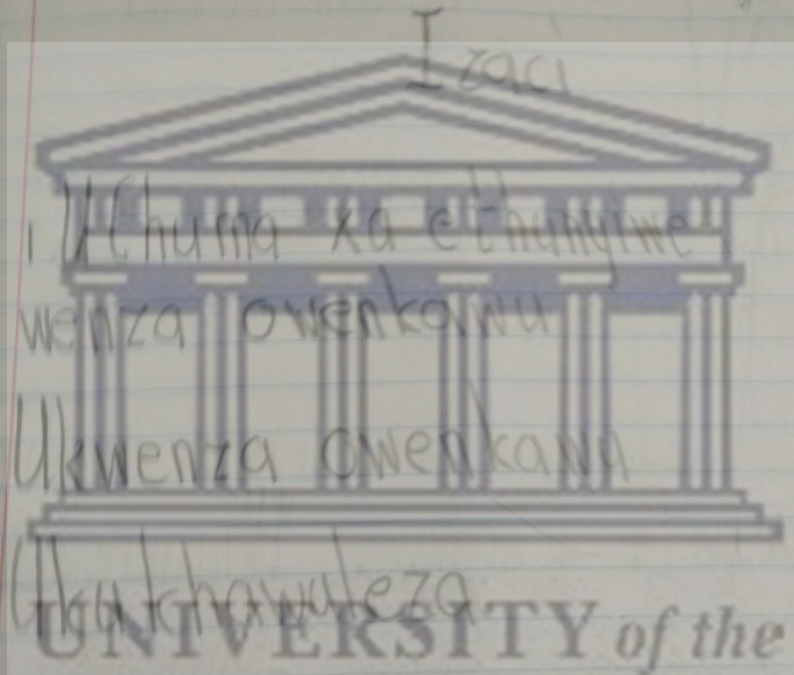
APPENDIX W

SCHOOL B LEARNERS – INCORPORATION OF IDIOMS INTO A LETTER



uzaga ikati ilele iziko kwelakha
ya.

Anam Gzra, I 15 Meyi 2019



UNIVERSITY of the

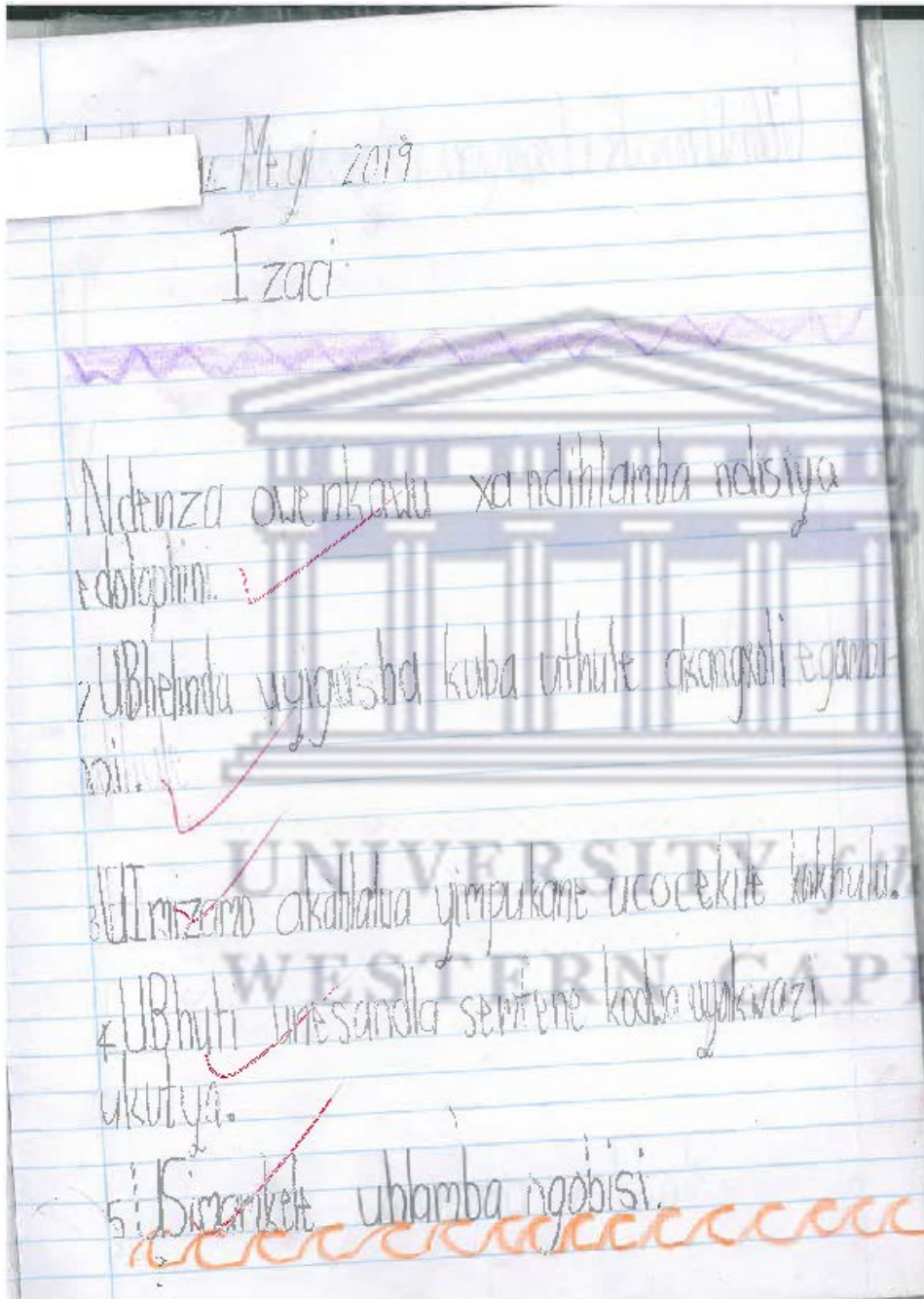
WESTERN CAPE

2 Umama kaliso akahlalwa
mpukane

APPENDIX Y

SCHOOL A LEARNERS' WORK – INCORPORATION OF IDIOMS INTO SENTENCES

A learner 1



April 2019

Sebenzisa isazi wakhe izivakalisi

a Usisi nobhuti benza amatyile-
tyle ukuzi bathenjela iimpahla.

b Ubusiswa ube isonka embizeni waba-
deleka abasicatyanca

c Ubhuti ebesiyako edebheni wabona-
abandakaba yinkungu nelanga.

d Izola besiyela ebhetha lile labe Ligqats: ubhuti
yilanga.

e Iive ndimangi bayinyeka nesele.

31 May 2019

Bhala isivakalisi ngazi zazi.

Ukudla imu

UAsakhe udla imu kolwa

umisi uhlolha naye. t

Umntu utano nesek

Ushabala utano nesek wa thuz

nywe ubone nkani angafuni u-

kuya.

APPENDIX Z
LEARNERS WITH WRITING DIFFICULTIES

Post-test learner's work from School A

Umhla 12 Juni 2014 ✓

Umbuzo 1. Jonga umfanekiso emva koko wakhe isaci ngawo.

	Imfene iKwelenthini mpukane
	eKhaya akudlalwa
	inkawu idabenthini
	UKudlamba ngobisi
	UKubanjigu Shaolamitye

UNIVERSITY of the
WESTERN CAPE

(a) Impumlo yenja.

Iyabanda ✓

(b) Inyama yethole.

yinto elula ✓

(c) Ukudla imu.

yinto eshushu

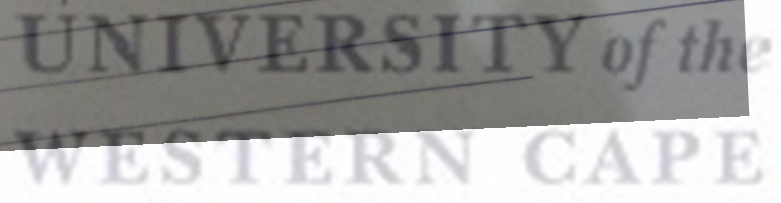
(d)

Umntu ofana nesele.

ngumntu othuleyo

(e) Ukudla amazimba.

USaphila ✓



Post-test learner's work from School B

lomfundi

Umhla School B 11 Juni 2019

Umbuzo I. Jonga umfanekiso emva koko wakhe isaci ngawo.

	<p>obaa B.e\e</p> <p>ukubhela nua xhela</p>
	<p>akahlawa okane</p> <p>ikawe</p>
	<p>umuntu</p>
	<p>ohlhmba ngabsi</p> <p>milkhmba</p>



ukumku ozizileyo

inumunku



UNIVERSITY *of the*
WESTERN CAPE

1. Umbuzo 2. Nika intsingiselo yecaci ngasinye

(a) Impumlo yenja. (b)

Ipulo yenja

Yilo etuleyo

) Inyama yethole.

inyama yethole yilo enuleyo

(c) Ukudla imu.

guntu kudla yitho ethukeyo

Umntu ofana nesele.

guntu ~~one~~ kani

(d)

(e) Ukudla amazimba.

guntu osu pilayo