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# IsiZulu High School Learners' Attitudes Towards Learning IsiZulu Folktales: A Case Study of a High School in Soweto

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# IsiZulu High School Learners' Attitudes Towards Learning IsiZulu Folktales: A Case Study of a High School in Soweto

by

Nomkhosi Swelihle Simelane

**Protocol Number: H21/11/73**

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Supervisor: Dr Sipho Albert Ntombela

Date submitted: 19 February 2023

## DECLARATION

I, Nomkhosi Swelihle Simelane, declare that **isiZulu high school learners' attitudes towards learning isiZulu folktales: A case study of a high school in Soweto** is my own and that sources I have used have been acknowledged. This work has not been submitted before for any degree, award, or examination at any other University.

**Signature:**  **Date: 19/02/2023**

## DEDICATION

I dedicate this work to my late maternal grandmother (Thelma Thokozile Hlatshwayo), maternal grandfather (Ben Hlatshwayo), uncle Musa Jacob Hlatshwayo, mother Sebenzile Hlatshwayo, father Oscar Simelane and sons Ubiyelwe and Simosothando Gama.

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My friend, Nokuthula Octavia Mtshali, for her love, care and support throughout the research process.

## LIST OF ABBREVIATIONS

| | |
|---|---|
| CAPS | Curriculum and Assessment Policy Statements |
| DBE | Department of Basic Education |
| DENSNP | Department of Education's National School Nutrition Project |
| DoE | Department of Education |
| EFL | English First Language |
| ELT | English Language Teaching |
| FET | Further Education and Training |
| GA | General Assistants |
| GCUF | Government College University Faisalabad |
| GDE | Gauteng Department of Education |
| HOD | Head of Department |
| ICT | Information and Communications Technology |
| NCUS | North Carolina in United State |
| PATT | Pupil Attitude Towards Technology |
| RDP | Reconstruction and Development Plan |
| SES | Socio-Economic Status |
| SMT | School Management Team |
| TCA | Thematic Content Analysis |
| WC | Western Cape |
| EC | Eastern Cape |
| FS | Free State |
| GP | Gauteng |
| KZN | KwaZulu Natal |
| L | Limpopo |
| MP | Mpumalanga |
| NC | Northern Cape |
| NW | Northwest |

## ABSTRACT

The Department of Basic Education leaves it to indigenous language teachers to decide on the genre they prefer to teach between novels and folklore, consisting of traditional poetry, idioms, proverbs, riddles, and folktales. However, there is no study that has been conducted to investigate isiZulu learners' attitudes towards learning isiZulu folktales. Consequently, this study serves to fill a gap in extant literature. Its purpose was to investigate isiZulu high school learners' attitudes towards learning isiZulu folktales in School X. Two research tools (a questionnaire and structured interviews) were used to collect data and the Thematic Content Analysis was used to analyse it. The results of the study were the following: (1) Most isiZulu high school learners in school x have a positive attitude towards learning isiZulu folktales; (2) isiZulu learners' attitudes towards learning isiZulu folktales were influenced either positively or negatively by the contents of folktales, environments and the teachers' attitudes; (3) the learners' viewpoints were that teachers need to change their teaching methods and negative attitude towards isiZulu folktales. However, more studies need to be conducted to find out how isiZulu teachers teach isiZulu folktales in different grades, and how student teachers are prepared by the South African universities to teach isiZulu folktales.

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# CHAPTER 1

# INTRODUCTION

## 1.1 Introduction

Various people have different perceptions towards the teaching and learning of folktales at schools. For example, the Department of Basic Education leaves it to languages teachers to decide on the genre they prefer to teach between novels and folklore (DoE, 2011). Folklore comprises traditional poetry, idioms, proverbs, riddles, and folktales (Zulu et al, 1988). In the current system, teachers who dislike folklore choose novels on the pretext that they simply prefer them to folklore. On the other hand, teachers who believe in folktales are discouraged and may end up not teaching this genre, resulting black African learners being deprived of cultural values. It is no wonder that since I have been a Grade 12 isiZulu Home Language marker of Paper 2 for the past six years, I have observed with concern that there are very few schools in Gauteng where isiZulu folktales are taught. Yearly, at marking centres, isiZulu markers receive less than 1000 isiZulu scripts consisting of folklore answers out of more than 27 000 scripts for Paper 2, which implies that the majority of isiZulu schools in Gauteng is not offering isiZulu folklore. As a result, many isiZulu learners are deprived of necessary cultural values.

Schwartz (2015) notes that folktales have been identified as some of key contexts for children in learning moral values. As folktales have existed from time immemorial, they have long been playing a significant role in nurturing children. This implies that, if folktales are used systematically, they can become part of the solution to the problems South Africa faces. The popular Zulu proverb *(Uthingo lugotshwa lusemanzi)* means that it is better to teach children to behave when they are still young than to do so when they are old. Put differently, it is imperative for parents and teachers to cultivate children's personalities in a well-planned and systematic process, through informal and formal education, while they are still young. However, in the South African context, not every child grows under parents' supervision. Besides, some parents do not have time to narrate folktales to their children, due to their very busy schedules, where they leave early in the morning for work and come back very late in the evening. Moreover, today's children are perpetually absorbed in social media. So, all work of instilling cultural values to children remains to be done by the schools. It is one thing for the schools to take a full load of preparing children for adulthood, but another when the majority of schools do not teach folktales at all. While some Gauteng isiZulu teachers see a need for teaching folktales at schools, others are totally against this notion (Simelane, 2018). However, we do not know the learners' side, as there is no extant research revealing learners' attitudes towards the teaching and

learning of isiZulu folktales. Consequently, this study serves to close that gap. What follows are the discussions of background, statement of the problem, motivation of the study, research aim, research objectives, research questions, rationale of the study, demarcations of the study, significance of the study and breakdown of chapters.

## 1.2 Background

### 1.2.1 Ways in which folktales are passed from one generation to another

Folklore, including folktales, is orally passed from one generation to another (Msimang 1986; Vichea 1999). Folktales are meant to be passed verbally, rather than in a written form (Dahala & Bhatta, 2021). One may argue that, nowadays, folktales are read more than told, simply because elders are less interested in them. In other words, nowadays sources of folktales are books instead of narrators. It may also be argued that books cannot match skilful narrators in many aspects. In the past, folktales were told at night, when children gathered around fireplaces, or sat outside under the moon when work of the day had been finished (Wonodi, 1965). For example, in the Zulu culture, it was believed that when one narrates folktales during the day, one develops horns immediately on one's forehead. Elderly people used this warning to stop children from persuading their grandmothers to narrate folktales during the day when everyone had to be busy with their chores. In the olden days, children were given different chores to perform during the day, guided by their elders, unlike today's children who are always loitering in the streets until very late. Evenings were the children's suitable times to sit around fireplaces to listen to their grandmothers who were experts in narrating stories, and in most cases, those stories instilled moral values to the children (Mota, 2009). What happens nowadays is totally different, because children are often left by themselves to play with their peers in the streets or watch television or be busy with social media platforms, which tend to include plenty of content lacking in moral value.

Penjore (2005) says Bhutanese children grow up hearing folktales from their grandparents or parents and this rich oral tradition is instrumental in shaping children's personalities in an informal way. While folktales are meant to teach children moral values, nowadays not all children are exposed to folktales, because many elders are workers. Besides this, other elders claim that folktales are both outdated and irrelevant. Since the turn of this century, there has been a significant decline in the narration of folktales due to online social media platforms (Bunly, 2004). Sibanda (2014) says seniors choose advising people instead of categorically saying 'do this, don't do that' it becomes more effective or successful when a lesson is illustrated than when it is stated. Illustrations make more sense than stated words, because it is not easy for one to forget something that is illustrated,

and which invokes the imagination. As a result, the elders use folktales to advise children indirectly. While folktales are informally learnt at home, they are also formally learnt at schools, where teachers systematically pass these to the learners (Stern 1995; Thompson 1977).

In some folktales, there are certain songs that enhance audience's participation (Ntuli, 2010). This means that folktales are meant to teach children certain lessons, while at once entertaining them. That is why other folktales consist of songs. For example, Ntuli (2010) cites the following song as an example of folktales that are accompanied by songs, where audiences (children) play a role in singing certain songs:

*Hamba Mshayandlela*
*Amasela Mshayandlela*
*Amebile Mshayandlela*
*Zimthumbile Mshayandlela*

Go Mshayandlela
The thieves Mshayandlela,
Have stolen him, Mshayandlela,
Have captured him, Mshayandlela.

One can conclude that nowadays, as much as technology is relevant and dominant, we still need to pass indigenous knowledge to our children to instil moral values. It may also be argued that technology, especially, social media can be best used to pass such knowledge to the present generation. What follows is an account of the ways in which folktales are taught at schools.

### 1.2.2 Ways in which folktales are taught

Penjore (2005) says the Bhutanese extended family system functions as a school where grandparents, parents, elders and other family members educate and prepare children towards adulthood. One can say the Bhutanese take folktales seriously at home, such that they make it a point that they are formally narrated. By formalising the narration of folktales, they ensure that children value folktales, which shows that the Bhutanese people are among those who fully understand the impact of folktales in their children's lives. While folktales are taught in an informal setup at home, they are also taught formally at school.

Revealing one of the methods of teaching folktales at school, Thompson (1977) notes that a teacher can read a folktale verbatim in class, while learners are listening and let learners summarise it in

their own words. Upa & Manalik (2008) agrees with Thompson that a teacher can read a folktale aloud (with comments on pictures) and have the learners summarise it. I concur with Thompson and Upa & Manalik that a teacher does not rely on this method because he or she needs to expose learners to different folktales using different teaching strategies. Besides, the teacher needs to create opportunities for the learners to role play certain folktales to instil acting skills. Stern (1995) pronounces that teachers can let learners discuss a folktale in class, using pictures relevant to the folktale. Stern's teaching method is suitable for the lower grades, where learners learn better when they use pictures. It may be argued that learners in the higher grades can be easily bored when a teacher uses this method. Thompson (1977) differs slightly with Stern, as he talks about letting learners draw, sort pictures, complete a timeline, or make an event map of the story. Again, it may be argued that learners in the higher grades can become easily bored when the teacher uses this method. Thompson's, Misch's and Stern's teaching methods promote multiple learners' skills, as they develop listening skills, speaking skills, summarising skills, and drawing skills. This means that when teachers choose teaching methods, they need to think deeply about the roles of folktales in general and the skills they want to instil in learners, so that they do not lose focus. Besides, a teacher must be creative and always be there to guide learners when they read, summarise, discuss folktales, etc. as learners cannot develop the intended skills fully by themselves. Therefore, the teacher must always be there to give clear instructions and proper guidance. Next, we shall look at the roles of folktales.

### 1.2.3 Roles of folktales

One of the roles of folktales is to instil cultural values in children. Masuku (2012) says that folktales have various functions in the Zulu culture, among which are to teach, rebuke, and entertain. For example, they assist in developing children's morals and values (Borooah & Begum (2014). Besides, they entertain children because when children listen to narrators narrating folktales, they laugh and sometimes sing certain songs that are embedded in these folktales. Children learn better when they are happy. Folktales also teach children that, when one disobeys laws, one is rebuked. For example, in the folktale entitled "Inkosikazi Esenyangeni", a woman is punished for disobeying God's law, which stipulates that it is a punishable sin to work on Sunday. Also, folktales communicate history, beliefs, traditions, stereotypes and values from one generation to another. Each of these aspects is discussed below with specific examples of isiZulu folktales:

**History:** Some folktales are performed merely to entertain and teach history without any moral lesson (Sibanda, 2014: 2). For example, in a folktale titled "UMpeza Negwababa" Mpeza headed

for KwaZulu to steal King Shaka Zulu's heads of cattle. On his way, he met a bird that warned him not to proceed because by the time he would reach KwaZulu, Shaka would have returned from the battle, but Mpeza ignored the bird and continued with his trip. Unfortunately, when he arrived in KwaZulu he was killed, as the bird had predicted. From this story, children learn part of the Zulu history that King Shaka Zulu fought and conquered other nations to build a big Zulu nation. Had he not won those battles, there would be no Zulu nation, Zulu language, Zulu kings or culture.

**Beliefs:** Some folktales, like most myths, inculcate societal beliefs in children. Myths have three common characteristics: 1. People in a society strongly believe in something; 2. God punishes the offender(s); 3. Something new emerges. One example of a myth is a folktale titled "Inkosikazi Esenyangeni" (A woman on the moon). Here, a woman broke the law by collecting wood in the forest on Sunday, which was against God's law and the belief of the society of the time. God punished her by moving her from the earth and placing her in the moon. As a result, from that day, the moon has had a figure like a woman with a child on her back, a dog next to her, and wood on her head. This myth teaches children that people who sin or break the law are punished severely by the law keepers.

**Traditions:** Some folktales, are used to preserve traditions from one generation to another (Schumacher, 2010; Sibanda, 2014). They are also used to express the Zulu people's philosophy of life (Masuku, 2012). Mollema (1996: 11) says "at the end of the traditional folktale; the hero is rewarded, and the evil person meets his or her well-deserved fate - thus satisfying the child's deep need for justice to prevail." This implies that children learn that there is a reward for good behaviour and punishment for bad behaviour. Besides, they learn that justice always prevails. For example, in "Buhlaluse Benkosi", all girls who had buried the chief's daughter, Buhlaluse, in clay soil far from their homes were killed in the end for their evil act.

**Stereotypes:** Masuku (1998: 38) says:

> The sociological orientation emphasises that stereotypes are ready-made for most of us, they are provided by our culture. We acquire them in the process of being socialised, and in expressing stereotypes, we are in a sense reinforcing them. Stereotypes constitute norms about how certain groups of individuals and groups are to be treated.

This quote sensitises us to the fact that we need to critically listen or read folklore because not everything that is passed from one generation to another is pure, as some perpetuate unaccepted behaviours like stereotypes. Masuku (2012) cites an example of a folktale titled "Umkhwekazi namasi", wherein an old woman finds herself in the home of her son-in-law and her daughter.

Although she likes *amasi* (eating curdled milk), Zulu custom prevents her from doing so. As a result, she steals curdled milk, and in the end, it is found that she is the one who has been stealing her son-in-law's curdled milk. Masuku argues that Zulu stereotypes need to be challenged, and as a feminist is convinced that the old woman in the story represents women that are oppressed by cultural stereotype.

**Values:** Although the above-discussed sub-headings are discussed separately, they are overlapping, and involve inculcating children's moral values, which is the main aim of teaching children's folktales. Achufusi (1986: 91) says:

> Moral stories teach children lessons about morality and some of them teach or demonstrate that greediness, stubbornness, and laziness are reprehensible in African societies and also that cleverness and devotion to duty are prized qualities that kindness and hospitality should prevail in one's relationships with strangers or visitors.

This implies that folktales are helpful in introducing children to acceptable behaviour and *ubuntu*, which are lacking nowadays at schools and among community members. Therefore, folktales are some of the building blocks for each country's social, educational, spiritual, and psychological aspects (Kehinde, 2010). We are now going to look at the impact of folktales in the society.

### 1.2.4 The impact of folktales in the society

Researchers agree that folktales play a significant role in preparing children for adulthood and moulding their personalities (Finnegan 1967; Achufusi 1986; Paul 1992; Penjore, 2005; Mota 2009; Amali 2014; Hazarika, 2019). For example, Finnegan (1967) observes that folktales are a rich repository of enduring wisdom and cultural values. Besides, they are an essential part of the African oral society, which parents and teachers can use to build and strengthen the learners' moral values. So, they are some of the building blocks for each country's social, educational, spiritual, and psychological aspects and in solving the problems of keeping family and community together (Kehinde 2010; Hazarika 2019). For example, in the story titled, "Don't Pay Bad for Bad", the audience is taught to imbibe the virtues of friendship, forgiveness, and kindness, and they should avoid jealousy (Kehinde, 2010). In short, folktales teach children the wisdom of the past generations, which helps societies to live harmoniously. Next, we shall look at countries where folktales are popular.

### 1.2.5 Countries where folktales are popular

Folktales are still popular in many countries (Penjore, 2005). Such countries include Bangladesh, the West Indies, North America, South America, Nigeria, Angola, Zimbabwe, and South Africa, to mention only a few (Swanepoel 1983; Msimang 1986; Mota 2009; Kehinde 2010; Shoniwa 2013; Sibanda 2014; Sayeef, 2019). For example, in Bangladesh, teachers use folktales to teach the English language (Merriam-Webster, 2019). This means that learners in that country are first exposed to folktales at home before they are introduced to learning English. When they start to learn English, they use examples from folktales, which makes their learning easier, because they effectively implement a principle of learning 'from known to the unknown'. Kehinde (2010) notes that in Nigeria, folktales are meant to develop citizens socially, educationally, spiritually, and psychologically. In Zimbabwe, parents use folktales to educate children and adults about their social ethics (Sibanda, 2014). Msimang (1986) puts it that folktales are the storehouse of the Zulu worldview, as they instruct and teach children moral lessons. Swanepoel (1983) declares that the introduction of folktales is the same in three South African languages (isiZulu, Tshitsonga, and Setswana). For example, Ntombela (2017) writes, in isiZulu, the common opening expression is as follows:

> *Oxoxayo uqala ngokuthi, "Kwesukasukela*"
> [A narrator starts by saying, "Once upon a time."]
> *Abalalele bathi, "Cosu"*
> [Listeners respond by saying, "Bit by bit"]
> *Uyaqhubeka oxoxayo athi, "Kwakukhona"*
> [Narrator continues to say, "There was"]
> *Abalalele bathi, "Sampheka ngogozwana"*
> *kokunye bathi, "Sikupheka ngogozwana"*
> [Listeners say, "We cook him/you in a smallest pot"]

Even in other African countries, narrators use common opening expressions. For example, Nantare (2019: 31) states that in Nigeria, narrators use the following introduction:

> **Narrator:** *Mbaganire, mbaganire* (I tell you a story).
> **Audience:** *Tebeere* (Yes, tell us a story).
> **Narrator:** *Ombira n'nira, hakaba hariho omushaija hamwe n'omukazi we or hakaba hariho omushaija ya'shwera omukazi we…* (Once upon a time there was a man and his wife or there was a man who married a woman…).

**Audience:** *tebeere* (Yes, tell us a story).

Emezue (2018: 10 - 11) says Igbo folktales is usually preceded by some prefatory statement made by the narrator:

**Narrator:** *Otii* (Otii)
**Audience:** *Oyoo* (Oyoo)
**Narrator:** *Onwere akuko m ga akoro unu* (There is a story I will tell you)
**Audience:** *Kooro anyi k'obi di anyi mma* (Tell us so that we happy)

or

**Narrator:** *Chapkii* (Chapkii)
**Audience:** *Woo* (Woo)
**Narrator:** *Nkita nyara akpa* ([When] a dog carries a bag)
**Audience:** *Nsi agwala n'ohia* (Faeces disappear from the bush)
**Narrator:** *Ohia agwu mara okuko* (In a bush where a thorn pricks a fowl)
**Audience:** *Anaghi epio ya epio* (No human can enter [that bush])
**Narrator:** *Agwo turu mbe* (A snake that bites a tortoise)
**Audience:** *Turu okpokoro ya* (Only [harmless] bites the shell)
**Narrator:** *Oruru otu mgbe* (Once upon a time)
**Audience:** *Out mbge eruharia* (A time upon once)

The above-mentioned call-response introductory formulae are typical of black African culture (Ntombela, 2016).

### 1.3 Statement of the Problem

There is a serious concern that the current curricular programme, Curriculum Assessment Policy Statement (CAPS), stipulates that black South African learners must be taught either a novel or folklore in the same class in the FET band, which means that teachers need to teach one of the two genres. While some black teachers are happy with this arrangement, others are against it. For example, not all isiZulu learners in School X are taught folktales, because some teachers prefer novels to folklore. My evidence is based on practical experience. At School X, folktales had been being taught in all grades before the present curricular programme was introduced in 2012. Since I started teaching in School X in January 2016, I have been observing that isiZulu teachers deliberately avoid teaching isiZulu folktales. Presently, I am one of a very few teachers who prefer to teach folktales to novels,

trying to bring back a culture of teaching folktales at our school. One may argue that the current South African curricular programme has negative implications for black African learners, because it allows teachers to choose to teach either isiZulu folktales or novels. As a result, some isiZulu teachers are only reluctantly teaching folktales, which implies that some isiZulu learners in school are deprived of the richness of indigenous knowledge, especially the values, beliefs, traditions, history, certain truths, certain stereotypes, and many others embedded in Zulu folktales. Below we look at the motivation for the study.

### 1.4 Motivation of the Study

The study was influenced by my observation as a teacher at a school in which I teach, seeing learners not respecting teachers, while I believe that folktales can be part of the solution. The fact that the learners we teach come from different backgrounds made me realise that there is a need for the study of the learners' attitudes towards the teaching and learning of isiZulu folktales. The results of this study have given an indication that although most isiZulu learners want to be taught isiZulu folktales, some lack the relevant teaching skills. As a result, teachers will be able to address the learners' concerns and consider the learners' suggestions of how folktales can, paradoxically, be taught in modern ways, using social media. A question that may arise is 'How could the learners' opinions be sought while they are not taught and are not informed of the significance of the folktales? The answer is that their opinions are relevant, because some learners had been taught folktales in lower grades before 2012. Another question is 'Is it in their position to suggest teaching methods?' The answer is yes, because high school learners are relevant, as they are fully active in social media. They are in a position to suggest certain Apps that can be used to make teaching of folktales relevant and interesting. Besides this, the results will enable teachers to come up with new teaching strategies.

There is a correlation between what is happening at my school and other schools, as reported by media. For instance, there is news that teachers are being abused and killed by learners daily. The learners we teach may have no parents or may come from homes where parents do not provide them with a moral education. A majority of the learners have parents who do not care about their children's behaviour and their performances at school. This is proven by the fact that such parents do not attend meetings to discuss the progress and behaviour of their children. Sometimes, when the principal contacted the parent of a troublesome learner, a parent once responded by saying that her child was no longer staying with the family, instead she was staying with a friend. At present, many learners lack support in their threatening road to adulthood, where, as a result, some do as they please.

Therefore, if the culture of teaching folktales at schools is not brought back fully to schools, societal problems will keep on increasing. Below we look at the research aim.

## 1.5 Research Aim

The main aim of the study is to investigate isiZulu high school learners' attitudes towards learning isiZulu folktales in school X.

## 1.6 Research Objectives

- To explore the attitude of isiZulu high school learners in School X towards learning isiZulu folktales.
- To determine the influence of isiZulu learners' attitudes towards learning isiZulu folktales in School X.
- To discover learners' viewpoints of how teachers can change learners' negative attitude and maintain their positive attitude towards isiZulu folktales.

## 1.7 Research Questions

- What attitudes do isiZulu high school learners in School X have towards learning isiZulu folktales?
- What influence isiZulu learners' attitudes towards learning isiZulu folktales in School X?
- What are the learners' viewpoints of how teachers can change learners' negative attitude and maintain their positive attitude towards isiZulu folktales?

## 1.8 Demarcations of the study

This study concentrated on isiZulu learners in high school at School X. Both female and male learners in the grades 8 – 12, who were willing to participate would be part of the study. However, not all willing learners participated in the study, due to the limited number of participants required in this study, which were four learners per grade, resulting to a total of twenty learners.

## 1.9 Significance of the study

This study will help district officials, teachers, parents and other stakeholders to be in a good position to know and understand the learners' attitudes towards isiZulu folktales. The hope is that education specialists will see a need to revise the current National Curriculum Statements (NCS) *Curriculum*

*and Assessment Policy Statement* (CAPS) for African languages, which stipulates that teachers have a choice of teaching either novels or folklore, comprising folktales. Additionally, teachers who are concerned about the learners' moral values and believe that folktales can be part of the solution can come up with new teaching strategies of folktales to accommodate present generation.

## 1.10 Chapter breakdown

Chapter one contextualises the topic. I have discussed background to the study, statement of the problem, motivation of the study, research aim, research objectives, research questions, demarcations of the study, significance of the study and the chapter breakdown.

Chapter two is about reviewing existing literature on the learners', students' and teachers' attitudes towards certain school subjects, by looking at key role players' findings to find out what has been done and not to provide links between current knowledge and the research problem being investigated.

Chapter three presents and discusses the research methodology of this study. I discuss research design, research site, research participants, sampling, tools I used to collect data, method I used to analyse data, theoretical framework, ethical considerations and the limitations of this study. Thereafter, I summarise the chapter.

Chapter four presents, interprets and analyses data collected from School X. The first part of the chapter represents the learners' profile, genders, ages and how the learners responded to the questionnaire. The second part presents findings according to themes and the third part discusses findings. It reminds a reader that the aim of the study was to investigate isiZulu high school learners' attitudes towards learning isiZulu folktales in school X. A mixed-method research design was used in a case study and participants of the study were isiZulu high school learners in School X. The sample comprised a mixture of learners from urban and rural areas all over South Africa, that is, learners who lived with their parents or guardians, learners who lived with neither parents nor guardians, learners who started school in Gauteng and have since been schooling in Gauteng, learners who started school in Gauteng, left for other provinces and returned, and learners who started school outside Gauteng. In total, there were twenty participants consisting of two boys and two girls from each grade. A questionnaire and structured interviews were used to collect data and the Thematic Content Analysis (TCA) was used to analyse data.

Chapter five concludes the research project by summarising each chapter, reminding a reader about the research questions, telling a reader about the findings of the study, briefly discussing implications of the results of the study and giving recommendations for future studies in the field.

# CHAPTER 2

# LITERATURE REVIEW

## 2.1 Introduction

In this chapter, I review existing literature on the learners', students' and teachers' attitudes towards certain school subjects, by examining key role players' findings to determine what has been done and not to provide links between current knowledge and the research problem being investigated (McMillan & Schumacher, 2010: 73). I present information gathered from a diverse range of researchers and sources, which include books, journals, and articles, and highlight current issues and debates. As a point of departure, I discuss the concept 'literature review', literature related to the study, literature on learners', students' and teachers' attitudes towards certain school subjects, identify a gap that exists in literature and the rationale of the study.

## 2.2 Literature review

A literature review is a comprehensive study, wherein a researcher critically analyses, interprets and synthesises current literature about a specific topic applicable to his or her research problem (Dellinger, 2005; Bolderston 2008; Pati & Lorusso 2018; Onwuebuzie & Frels 2016; Galvan &Galivan, 2017; Torroco 2016). According to (Jones & Gratton (2009), a literature review consists of critically reading, evaluating, and organising existing literature on a topic to assess or evaluate the state of knowledge in the research area. When a researcher reviews literature, he or she studies books, scholarly articles, and any other sources relevant to a particular issue, area of research, or theory, and in so doing, provides a description, summary, and critical evaluation of these works about the research problem being investigated (Merriam 1988; Machi & McEvoy, 2021; Cooper 1998; Ridley, 2012; Fink 2014; Wilson, Lin, Longstreet, & Sarker 2011; Hart 2018). As soon as a researcher has reviewed existing literature, he or she writes a "document that presents a logically argued case founded on a comprehensive understanding of the current state of knowledge about a topic of study" (Machi & McEvoy, 2016: 5). The written document becomes the section of a dissertation or thesis consisting of extensive reference related to research and theory in the researcher's field (Ridley, 2012). According to Ridley, this is where links are made between the source texts that a researcher draws on and where he or she locates himself or herself and his or her research among the sources. One can also add that a literature review constitutes one section of the dissertation or thesis that tells the reader how much a researcher has read about his or her topic. Besides, it is the base upon which the rest of the dissertation or thesis is built (Oliver, 2012).

Moreover, it gives an understanding of the research problem being studied (Fink, 2014). One can say a substantive and thorough literature review is the basis for a good research project (Boote & Beile, 2005). Therefore, from this, one can safely say that, while literature review prevents a researcher from repeating the same topic, it also locates a researcher's research within the context of existing literature (Fink, 2014). Moreover, it helps a researcher to critically interpret current information about his or her topic to confirm that indeed there is a research gap in the existing literature. So, for a researcher to conduct successful research, he or she needs to do a substantive and thorough literature review, which is the basis for any good research project (Boote & Beile, 2005).

In summary, a literature review presents an account of what is already known or mentioned about a particular phenomenon, through which a researcher can identify key role players in the field and become familiar with debates on the topic he or she intends to research. Besides, the researcher familiarises himself or herself with existing theories in the field. This implies that, without conducting a literature review, a researcher is unlikely to see whether his or her topic has received research attention. Also, he or she cannot identify key role players in the field, debates, and existing theories in the field. Moreover, a researcher cannot identify a gap in his or her field of study.

Writing a literature review is not an easy task, as it demands that the researcher reads a lot of relevant sources very carefully and requires the researcher's ability to integrate existing knowledge with the rest of his or her research project (Oliver, 2012). Besides this, there is a lack of quality sources which is one of the disadvantages of literature review (Rahman & Ahsan, 2022). Moreover, sometimes young researchers may not have access to certain information (Chan, 2009). For example, some information requires funding, which is a financial burden to the researcher who is not sponsored. Also, empirical evidence can be unavailable if the researcher does research on an unpopular topic (Chetty, 2019). As a result, it can be time consuming to write a literature review section (Chan 2009; Gough, Oliver & Thomas 2017). What follows is the discussion of literature related to the study.

## 2.3 Literature related to the study

The synthesised literature related to this study comprises types of attitudes, factors influencing attitudes, the relationship between people's attitudes and their behaviours, and literature on learners', students' and teachers' attitudes towards school subjects.

### 2.3.1 Attitude

Dawson (1992) defines attitude in social psychology as a disposition towards or against a specified phenomenon, person, or thing. In this context, disposition refers to a mood people have towards certain phenomena, such as people, objects, institutions, issues, and others (Chaplin, 1991). Put differently, this means the manner people react towards different phenomena, which implies that people's actions are involved in displaying their behaviours. People behave differently towards different phenomena and a person's way of behaving towards a certain phenomenon develops a certain attitude towards it, which also affects his or her personality, whether positively or negatively. That is why Yashasvi (2022) notes that attitude defines the personality of a human. Whether a person has a positive or negative attitude towards something or another person is displayed by his or her behaviour, because there is necessarily a connection between a person's attitude and his or her behaviour. Although attitudes cannot be directly measured, people can infer them through other people's words and actions (Morris, & Fitz-Gibbon, 1987; Dawson, 1992). However, in some cases, people's inferences are misapplied, because some people can conceal their attitudes. From a review of various dictionary and thesaurus definitions of attitude, the three characteristics that seem most obvious and consistent are that 'attitudes' are: 1) a mental state – conscious or unconscious; 2) a value, belief, or feeling; and 3) a predisposition to behaviour or action. These characteristics are appropriate for the cognitive, affective, and behavioural domains.

It is important to mention that attitudes are consciously or unconsciously learnt. If they are learnt, they can also be unlearnt. So, if a person wants to change another person's personality or behaviour, he or she needs to identify and change the person's attitude.

Some synonyms for the term 'attitude' include perception, feelings, mindset, way of thinking, and way of behaving (Nelson, 1983; Hayes & Darkenwald, 1990; Roche, 1990; Carlson, 1992; Dawson, 1992; Emerson, 1992; White-Taylor, 1992; Jerdan, 1993; Melusky, 1998; Sanders, 1993; Small, 1995; Beatty, 2000). An attitude can be either positive or negative, favourable or unfavourable (Nelson, 1983; Jerdan, 1993; Ochsner, 1996; Roche, 1990; Small, 1995). However, there is a third type of attitude not mentioned by these authors called neutral attitude. All three types of attitudes are discussed below.

#### 2.3.1.1 Positive attitude

Three different adjectives (positive, negative, and neutral) are used to qualify the concept 'attitude', as different people have different attitudes towards different phenomena. For example, the word

‘positive’ is an adjective used with the concept ‘attitude’ to differentiate a positive attitude among other types of attitudes. It is important to mention that before a person has a positive attitude towards something or someone external to them, he or she requires a positive attitude towards himself or herself. When defining this type of attitude, Sasson (2018: 12) says:

> It is the willingness to try doing new things, the belief that everything would turn all right, an attitude that helps you see the good in people, rather than the negative and the failures, a mindset that helps you see and recognize opportunities, and positive thinking, maintaining a positive mindset and a mindset that uses the words, “I can”, and “it is possible”.

Self-belief allows for problem as a challenge and failure as means to learn and grow. The word failure does not exist in such a person’s vocabulary. In short, such a person approaches challenges of life with a positive outlook (Cherry 2017; Ameresan 2021).

We say a person has a positive attitude towards another person when he or she sees something good in him or her (Sasson, 2018). He or she becomes very close to the next person, believes in him or her, and does not see their failures. Likewise, we say a person has a positive attitude towards something when he or she sees something good in it. He or she is connected to it and likes to talk positively about it.

#### 2.3.1.2 Negative attitude

The word ‘negative’ is an adjective used with the concept ‘attitude’ to differentiate a negative attitude among other types of attitudes. Some people are negative towards themselves, and it is unlikely for such people to have a positive attitude towards other people and things that are valued by most people. However, they may pretend to have positive attitude, concealing any negative attitude they may harbour towards other people and things. It may be argued that people with negative attitude do the opposite of what Sasson (2018) says in 2.3.1.1. They see themselves as failures and do not believe in themselves. In short, such people approach challenges of life with a negative outlook.

We say a person has a negative attitude towards another person when he or she does not see something good in another person. As a result, he or she distances himself or herself from the next person and talks ill of the next person. Likewise, we say a person has a negative attitude towards

something when he or she does not see something good in it. He or she does not want to be associated with it, and when he or she talks about it, he talks negatively.

Given the above, one may argue that people who have a negative attitude consciously or unconsciously learnt this attitude, which implies that backgrounds contribute to attitude towards people and things. In most cases, people with a negative attitude are influenced by preconceived ideas. In the next section, I discuss a neutral attitude.

#### 2.3.1.3 Neutral attitude

The word 'neutral' is an adjective used with the concept 'attitude' to differentiate neutral attitude among other types of attitudes. Some people are very good at pretending. It may be argued that they do this to avoid exposing themselves or disappointing other people, which implies that they are very good at controlling their attitudes. Only very observant people can correctly infer the real attitudes of people who show neutral attitude towards people or things by critically analysing what they say and actions they take. Such people can display positive attitude or negative attitude when there is a need or when time arises for them to conceal their real attitudes. We see such people daily talking ill of certain people, but always in their company. However, it must be mentioned that others choose to display neutral attitude, where they neither gain nor lose anything if they show either positive attitude or negative attitude. Equally, such people display neutral attitude towards certain things for the same reasons. What follows is a discussion of factors influencing attitude.

### 2.3.2 Factors influencing attitude

People's attitudes are often the result of experience or upbringing, and they can have a powerful influence over people's behaviours (Cherry, 2021). The way a person was raised contributes a great deal to a person's attitude. For example, when a person grew up in a home where family members were honouring isiZulu rituals and culture, he or she is likely to have a positive attitude towards isiZulu rituals and culture. The opposite is also true of a person who grew up in a home where family members were despising isiZulu rituals and culture.

People's attitudes are also often the result of social norms. The environment where a person was raised has a powerful influence over his or her attitude. For example, when a person grew up in an environment where community members believe that folktales play a significant role in preparing children for adulthood and moulding their personalities, he or she is likely to have a positive attitude towards folktales. On the contrary, when a person who grew up in an environment where community

members do not believe that folktales play a big role in preparing children for adulthood and moulding their personalities, he or she is likely to have a negative attitude towards folktales. Below is a schematic representation of some factors influencing attitude.

**Experience**



**Social norms**



**Bad Behaviour** **Good Behaviour** **Watching people in an environment**





(Cherry, 2022).

Besides the above-mentioned factors, attitude can also be influenced by other things. For example, at least in part, via genetic transmission from their parents researchers has found that some attitudes are inherited, (Olson, Vernon, Harris, & Jang, 2001). It may be argued that some people display

attitude of one or both parents, after an isiZulu idiom which says, "*Ukhamba lufuza imbiza*". Even in the Afrikaans speaking community there is an equivalent version which says, "*'n Appel val nie ver van 'n boom af nie*". The equivalent English version of both expressions is "Like father, like son". Still, other attitudes are learnt via today's media (Hargreaves & Tiggemann, 2003; Levina, Waldo, & Fitzgerald, 2000). Social media and online culture have made people live in a global village, which means that nowadays, people are being influenced by local and foreign experiences, social norms, and others. Moreover, attitudes are influenced by the interactions with peers (Poteat, 2007). While such influence is spread across age groups, it is predominant among the teenagers. Below we look at the relationship between people's attitudes and their behaviours.

### 2.3.3 Relationship between people's attitudes and their behaviours

Kraus (1995) notes that social influence has an impact on how people behave, which means that people are influenced by their social situations to develop certain patterns of behaviour. Again, in 2.3.2 we witnessed that social influence has an impact on people's attitudes. The question is: What influences what between behaviour and attitude? The theory of planned behaviour, developed by Fishbein and Ajzen (1975) and Ajzen (1991), outlines three key variables that affect the attitude-behaviour relationship: (a) the attitude towards the behaviour (the stronger the better); (b) subjective norms (the support of those we value); and (c) perceived behavioural control (the extent to which we believe we can perform the behaviour). These factors jointly predict our intention to perform a certain action, which in turn predicts our actual behaviour, which means that our actions or behaviours reflect our attitudes. For that reason, people's attitudes predict their behaviours (Glasman & Albarracin, 2006). Put differently, we act in certain ways due to the attitudes we have towards certain phenomena. For example, we see how an individual feels about someone or something through his or her actions or behaviour, which tells us how the attitude of that person is towards the next person. However, one may argue that the attitude-behaviour relationship is a chicken-and-egg question. Below we look at literature on learners', students' and teachers' attitudes towards school subjects.

## 2.4 Literature on learners', students' and teachers' attitudes towards school subjects

### 2.4.1 Globally

Aiken and Aiken (1969) conducted a study on the pupils' attitudes towards science in North Carolina and the results revealed that pupils' attitudes were affected by the attitudes of their teachers. The results of this study confirmed the results of studies that show that success in developing the

scientific attitude depends largely on the teacher. This implies that if a teacher has a positive attitude towards a subject, pupils are likely to have a positive attitude towards a subject. On the contrary, if a teacher has a negative attitude towards a subject, pupils are unlikely to have a positive attitude towards it.

Farooq and Shah, (2008) conducted a study on students' attitudes towards Mathematics in India. Their study revealed that students with a positive attitude towards Mathematics performed better in the subject, which implies that students' successes or failures in Mathematics depend upon their attitude towards the subject. So, students' attitudes towards certain subjects play a crucial role to their success or failure. I mentioned in 2.3.1.1 that people with a positive attitude believe in themselves, where as a result, they see a problem as a challenge, and failure as a learning curve. Remarkably, the word failure does not exist in their vocabulary. On the contrary, students with a negative attitude see themselves as failures, as a result, their self-esteem is always very low.

Ahmed (2015) conducted a study on learners' attitudes towards *English Language Learning among EFL Learners at UMSKAL in Malaysia*. The results revealed that most learners had negative feelings or fear regarding classroom instructions in their learning experience. It is not easy to master a foreign language such as English.

Bhaskar and Soundiraraj (2013) conducted a study on *Change in the Attitude of Students towards English Language Learning in India*. The findings of the study revealed that there had been a significant shift in the students' attitude towards ELL at the college level. The results of the study confirm a trend that most college or university students whose mother tongue languages are not English are forced to either change their negative attitude towards English or leave university entirely. Those who decide to stay are exposed fully to English in classes, writing assessments and when they communicate among friends who come from different cultural backgrounds. Gradually, they get used to the language and understand the significance of English, as it is regarded the language of economic life. Eventually, they adopt a positive attitude towards English.

Hussain, Shahid and Zaman (2011) conducted a study on *Anxiety and Attitude of Secondary School Students Towards Foreign Language Learning in Islamabad-Pakistan*. The results revealed that there was a significant negative correlation between foreign language anxiety and students' attitude towards foreign language learning. Girls showed less anxiety in English language class and had a more positive attitude towards English. On the contrary, rural students had high anxiety about English, and had a negative attitude towards it (Hussain et al., 2011). Students from rural areas are

not fully exposed to English. Their problem starts with parents, who regard children that communicate with them in English as disrespectful. Additionally, in most rural areas, there are no libraries and other relevant resources. Thus, even if students from rural areas want to improve their English, they face many challenges that lie beyond their control. Being exposed to English classes alone is not enough, learners must be exposed to the language beyond the classroom.

Jabeen and Shah (2011) conducted a study on *The Role of Culture in ELT: Learners' Attitude towards the Teaching of Target Language Culture in Pakistan*. The results revealed that learners had an overwhelmingly negative attitude towards the teaching of the target language culture at Government College University, Faisalabad (GCUF). Jaabeen and Shah (2011) argue that the results of the study are in line with the overall reaction of Muslim countries against the target culture teaching, where, unless people see the significance of learning a foreign language, they are likely to have a negative attitude towards it and show resistance towards learning it. Below we look at the continental literature.

### 2.4.2 Continentally

Kiwanuka, Van Damme, Van den Noortgate and Reynolds (2022) examined the temporal relationship between attitude towards Mathematics and Mathematics achievement among first-year secondary (i.e. middle) school students (Grade Seven, or about 14–15 years) with a focus on sex differences in Central Uganda. The study found that generally, learners' attitudes influence their achievements and achievements in turn influence their attitudes. This means that learners who had positive attitude towards Mathematics performed better, which implies that learners with positive attitude are likely to improve their performance, because their positive attitude assists them in achieving better results, and their positive results in turn strengthen their positive attitude towards Mathematics. It is unlikely that if learners with positive attitude towards Mathematics perform badly, change their attitude, because people with positive attitude see failure as a learning curve. On the contrary, learners who had negative attitude towards Mathematics performed badly, which implies that learners with negative attitude are likely to do badly in Mathematics because they see themselves as failures, and do not believe in themselves. However, if learners with negative attitude, by chance, perform better, they are likely to improve their performance, which helps them to temporarily change their negative attitude into positive attitude. However, one may argue that other factors could influence these study results (Kiwanuka et al., 2022).

Dlamini (1997: 125) conducted a study on attitudes of secondary school learners towards Agricultural Science in Swaziland and his findings were that,

> "Secondary school learners held a slightly positive attitude towards Agricultural Science and that eleventh and twelfth-grades students held a statistically significant higher positive attitude than tenth-grade learners, when compared, using the Tukey method Agriculture as a subject is more useful in the home situation (mainly rural) than for further education. Many families in rural areas depend on farming''.

Learning farming from their parents, children are empowered to alleviate poverty. The positive attitude older children have towards Agriculture comes with the understanding of the benefits of Agriculture. Many older children from rural areas understand that Agriculture is the most important source of income, unlike younger ones who feel that their parents and teachers are abusing them when they ask them to work in the gardens and fields.

Bakr (2011) conducted a study on *Attitudes of Egyptian Teachers towards Computers Studies* and his findings revealed that most Egyptian public school teachers' attitudes towards computers were positive, which is a sign of embracing change, and understanding the importance of technology, with its dynamism.

Niyifasha (2019) conducted a study on teachers' attitude towards English language and learners' academic performance in selected secondary schools in Musanze District, Rwanda. The study revealed that teachers' attitude towards English language as a medium of instruction negatively influenced learners' academic performance, due to a lack of support and expertise, coupled with negative socio-cultural attitude. These results imply that teachers can influence learners' attitudes either positively or negatively towards certain school subjects. For example, a teacher who has a negative attitude towards folktales is likely to instil a negative attitude directly or indirectly amongst his or her learners towards folktales.

Magwa (2015) conducted research examining *Attitudes Towards the Use of Indigenous African Languages as Languages of Instruction in Education.* His findings revealed that most participants preferred English as the medium of instruction in primary, secondary, and tertiary education, because it is a language that lends power and prestige. Participants' preferring English to indigenous languages understand it as the language that learners will need when they pursue their studies, as well as in the workplaces. While participants have a valid point, it is unfair to teach and assess all learners in content subjects in English, because it is a foreign language for most learners. Many

studies conducted reveal that most learners fail at schools and universities because English becomes too significant a language barrier (Nkosi, 2014). It is very difficult for one to express oneself using a foreign language unless one is used to that language. The problem with using a foreign language as a medium of instruction is that not all learners are conversant with it, even some teachers see it as language barrier. One may argue that, in South Africa, the use of English as a medium of instruction for most black African learners is disadvantaging them as the ideological mandates of democracy are not being fulfilled in practice, because Afrikaans speaking learners remain able to undertake their studies in their home language throughout their entire schooling. Having noted this circumstance, this debate lies outside the scope of the current study.

### 2.4.3 Nationally

George and Adu (2018) conducted a study on *Motivation and Attitude of Grade Nine Learners Towards Mathematics in King Williams Town Education District, South Africa*. The results of the study showed that learners lack motivation from their teachers to study Mathematics and this adversely affects their attitudes towards the subject. Studies have shown that a teacher cannot teach and produce good results with a negative attitude towards a subject he or she teaches (Aiken and Aiken 1969; Niyifasha 2019). The learners he or she teaches easily develop a negative attitude as well.

Nkosi (2014) examined the postgraduate students' experiences and attitudes towards isiZulu as a medium of instruction at the University of KwaZulu-Natal. She found that students had positive experiences of being taught in isiZulu and their attitudes were also positive, for various reasons. Research also revealed that mother tongue instruction has a significant impact on students' academic achievement and that students learn better in their mother tongue than when they are taught in a second language. Nkosi (2014) argues that if one learns using one's mother tongue, one performs better or excels because it becomes easy for one to interpret, analyse and understand something that is written in one's language and becomes easy for one to express oneself well when one uses one's home language.

Parmegiani and Rudwick (2014) conducted a study on isiZulu-speaking educators' attitudes towards the role of isiZulu in education in Durban. According to Parmegiani and Rudwick, this study has two main findings: first, it was found that the respondents generally favour the use of African languages in education. Many respondents favoured early introduction and continuity of using isiZulu as a language of instruction. Second, some of the respondents' responses are contradictory,

where teachers equally wanted English to be used early in education as well. I understand the feeling of the educators of Durban because the more Zulu learners do not use isiZulu, the more isiZulu will lose its value, dignity, culture, and the language itself may gradually disappear. Most of the learners we teach come from different family backgrounds, where some of them do not have enough exposure to English, which makes it difficult for most of the learners to pass their English-medium examinations. Sometimes as a teacher when I do corrections with my learners, I realise that most learners can answer most questions if I use (code-switching) or other languages that they comprehend, which implies that English is a learning barrier to most learners.

Ngcobo (2013) examined educators' attitudes towards the role of isiZulu in education, which is additive rather than exclusive. The results revealed that educators believed that the mixing of English with isiZulu during the instruction of content subjects is helpful in South African education. However, some of the teachers envisaged a future where English will continue to dominate the lives of African people. English instruction has long been criticised because far from most learners are conversant in English. Although mixing English and isiZulu is an important step to the right direction, this is not enough, because in the end, learners and students are assessed in English, which is disadvantageous to them. In other words, teachers who are mixing English and isiZulu in classes are put in the position of solving one problem with another.

Van Rensburg, Ankiewicz and Myburgh (1999) conducted a study on South African learners' attitudes towards technology by using the PATT (Pupils' Attitudes Towards Technology). The results revealed that participants had a positive attitude towards technology and there were no significant differences regarding the gender attitudes, which proves that technology is for all people, males and females, young and old, and that it makes a huge contribution to different societies. However, one may argue that technology contributes both positively and negatively towards societies, that is, while some benefit enormously, others are losing a lot due to the exposure to social vices that accompany access to technology.

Simelane (2018) conducted a study on teachers' attitudes towards the teaching of isiZulu folktales in Gauteng schools and found that most Gauteng isiZulu teachers, especially those who were born and bred in Gauteng, dislike teaching folktales. They prefer to teach novels to folktales, depriving isiZulu learners of their history, beliefs, customs and values. Below we look at a gap that exists in literature.

## 2.5 A knowledge gap

Although there have been studies conducted on learners' attitudes towards Mathematics, English, Foreign Language, Teaching of Target Language, ICT, Computer Studies, Technology, Agricultural Science and teachers' and students' attitudes towards the Use of Indigenous African Languages as Languages of Instruction in Education and, isiZulu as a medium of instruction, the role of isiZulu in education and attitudes towards the teaching of isiZulu folktales reveals a knowledge gap. As a result, I saw it worth establishing what isiZulu high school learners' attitudes are towards learning isiZulu folktales. What follows is the brief discussion of the rationale of the study.

## 2.6 Rationale of the study

This study serves to fill a gap that exists in literature, as there is no study yet conducted on isiZulu high school learners' attitudes towards learning isiZulu folktales. The reason I decided to conduct this research in the school where I teach is that majority of the learners are abusing drugs, carry dangerous weapons and fight among themselves at school, which is a sign that they lack moral values. Now and then police officers are invited to the school to come to resolve issues that would be easily dealt with by instilling moral values to the learners. For example, in one afternoon a Grade Nine learner attempted to beat up a female teacher in the school vicinity. With the conviction I have about the role of folktales to African children, I intended to find out more about the learners' attitudes towards learning isiZulu folktales before I start a campaign to encourage my colleagues to bring back the culture of teaching folktales for the whole school to assist in instilling moral values in our learners. Beyond this, there is a need for South African schools, especially those in the townships, to instil moral values to the learners in order to help minimise violence at homes, schools, workplaces, on the roads and in many public areas. After interpreting the learners' unstructured ideas, I was able to realise what I needed to consider before I start campaigning for the culture of teaching isiZulu folktales using modern methods throughout the school.

## 2.7 Summary

The chapter has revealed the efficacy of a literature review, synthesising relevant literature namely, types of attitudes, factors influencing attitudes, relationship between people's attitudes and their behaviours, and literature on learners', students' and teachers' attitudes towards school subjects. The literature review reveals that, although there have been studies conducted on the learner, student and teacher attitudes towards Mathematics, English, Foreign Language, Teaching of Target Language, ICT, Computer Studies, Technology, Agricultural Science and teachers' and students'

attitudes towards the use of indigenous African languages as languages of instruction in education, isiZulu as a medium of instruction, the role of isiZulu in education and teachers' attitudes towards the teaching of isiZulu folktales, but there is a knowledge gap.

# CHAPTER 3

# METHODOLOGY AND THEORETICAL FRAMEWORK

## 3.1 Introduction

The previous chapter presented the literature review. This study presents and discusses the research methodology in greater detail and the theoretical framework pertinent to the study. I discuss research design, research site, research participants, sampling, tools used to collect data, method used to analyse data, theoretical framework, steps I followed before conducting this study and the limitations of this study.

## 3.2 Methodology

Cohen, Manion, and Morrison (2000) note that methodology refers to different approaches that are used by various researchers to collect data and analyse it. It is a section of research where each researcher explains and discusses those methods, he or she used to collect data and data analysis methods used in his or her research (McCombes & George, 2022). Research methodology is "the systematic, theoretical analysis of the methods applied to a field of study it encompasses concepts such as paradigm, theoretical model, phases and qualitative or quantitative techniques" (Igwenagu, 2016: 4). This is congruent with Makenzie and Knipe (2006), who describe the term methodology as a set of ideals, dogmas, theories, philosophies, and principles on which a specific certain research approach is based. Below I discuss general essential elements of a research methodology, namely, research design, case study, research site, participants, sampling, data collection tools, data analysis approach, theoretical framework, ethical consideration and limitations of the study.

### 3.2.1 Research Design

A research design is "a broad, general plan that outlines all the details, steps, and methods on how empirical data will be generated in order to answer the research questions of the study" (McMillan & Schumacher, 2010: 2). It is a structure of a research that shows how the research was conducted. Akhtar (2016) refers to it as the conceptual blueprint within which research is conducted. In simple terms a research design is a researcher's plan for his or her research. It is unlikely that a poorly developed plan will produce a clear and excellent results. On the other hand, a well-planned research design that corresponds with the research topic, problem statement, aim, objectives, and research questions is a recipe for a successful research project. Therefore, a researcher must ensure that his or her plan is proper before the project begins.

There are three types of methods a researcher can choose from, namely, qualitative research, quantitative research and a mixed method (Williams, 2007; Tuli, 2010; Lee, 2012). Elkatawneh (2016: 2) notes that "the purpose of a qualitative research is to explore meaning of the people's experiences, the meaning of people's culture, and how the people view a particular issue or case". In other words, researchers who use qualitative research are interested in how different people make sense of their lives (Bogdan & Biklen, 1997). Likewise, Tuli (2010) adds that qualitative research attempts to facilitate a greater understanding of social structures by examining the motivating factors that guide people's behaviour. This method involves collecting and analysing non-numerical data (such as text, video, or audio) with the purpose of understanding concepts, opinions, or experiences (Bengtsson 2016; Bhandari 2020; Shields & Smyth 2016; McCombes & George 2022; Bhandari 2022). As a result, it involves extensive data interpretation. Elkatawneh (2016) posits that its research questions usually start with 'what' or 'how'. This is evident in the key research questions presented in Chapter one of the study. Furthermore, the qualitative methodology serves as an effective approach for this research because this study explored the attitude learners have towards isiZulu folktales from the perspectives and experiences of learning isiZulu folktales. Congruent with the interpretivist 51 approach, Wellington (2000); Sale et al. (2002); Krauss (2005); Creswell (2007) and Lee (2012) concur that qualitative research assumes that there are multiple realities, where knowledge is subjective, and where many truths exist. The structure of this study is based on the personal experiences and understandings of isiZulu folktales. Consequently, this research explored multiple realities and truths of experience of the learners using the subjective knowledge of participants, thus aligning this study with the interpretivist paradigm, and accordingly with the qualitative approach to research.

Bengtsson (2016) states that all qualitative research deals with some degree of interpretation, where, in this study I interpreted the life experience presented by the participants through questionnaires and interviews in trying to understand their attitudes towards isiZulu folktales.

On the other hand, quantitative research constitutes a method whereby a researcher measures something by using numbers (Michell 1997; Zartarian, Ott & Duan 1997; Hoy & Adams 2015; Shields & Smyth 2016; Mehrad & Zangeneh 2019; McCombes & George 2022). It uses numerical representation and manipulation of observations for the purpose of explaining and describing a phenomenon that the observations reflect (Sukamolson 2007; Rasinger 2013; Guo 2013; Watson 2015; Apuke, 2017). A researcher who uses this method intends to answer question(s) pertaining to

number. The researcher who uses it has a representation of tables or graphs and numbers in the analysis session. Its advantage is that it produces accurate findings, as the graphs and numerical representations eliminate bias in the researcher's findings. Therefore, there is little interpretation as compared to a qualitative method.

Johnson, Onwuegbuzie, and Turner (2007: 123) define a mixed method research as "type of research in which a researcher or team of researchers combines elements of quantitative and qualitative research approaches (e.g. use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purpose of breadth and depth of understanding and corroboration". This method helps a researcher to overcome the limitations of using either quantitative methodology or qualitative methodology, by allowing the researcher to gather rich information that could not be obtained when he or she uses either method (Almeida, 2018). Moreover, it is flexible, because it does not limit a researcher to use one method to answer the research questions (Johnson at al., 2007).

This study incorporates a mixed method research design using a questionnaire and structured interview as tools to collect data. Through close-ended and open-ended questions, I gathered date on the in-depth lives of the participants as the participants responded to 'what' and 'why' questions. Participants' responses helped me to collect data that helped me to develop themes that answer the research questions. Before I formulated themes, I interpreted numbers in the tables about learners' backgrounds, gender, age, number of learners who responded to the questionnaire, number of learners who responded to the structured interviews questions, and number of learners who responded to the question of whether isiZulu folktales should be taught. Thereafter, I formulated themes, which enhanced my understanding of the participants' attitudes towards the learning of isiZulu folktales.

### 3.2.2 Case Study

My research is based on a case study that investigated a contemporary phenomenon within its real life, in terms of learner attitudes (Yin, 2009; Runeson & Höst 2009; Baxter & Jack 2008; Harrison, Birks, Franklin & Mills 2017). Merriam (1998) says that not all researchers who use case studies can differentiate these from other types of qualitative research. Baxter and Jack (2010: 544) state that a qualitative case study is "an approach that facilitates exploration of a phenomenon within its context using a variety of data sources". Put differently, a case study is a detailed study of a specific subject, such as a person, group, event or organisation (McCombes, 2022). In this type of study, there is an

intensive analysis of an individual unit (Gerring, 2004). This means that when a researcher wants to find out more about a certain phenomenon in a certain community, he or she studies one unit in-depth, with the purpose of generalising the results about a larger group or set of units. Although I conducted the study amongst isiZulu high school learners, it studied a sample of twenty learners (four learners per grade) to generalise about the results. Using a case study helped me to get into the real lives of the participants, as the participants expressed themselves and gave detailed information freely when they answered the questions. One of the advantages of utilising a case study is that it brings about a close collaboration between the researcher and the participants, which enables the participants to share their stories with ease (Crabtree & Miller 2000). Thus, as the participants responded to my questions, providing detailed information about their life experiences, a manner of working relationship between them and me developed. Stake (2015) suggests that, in order to effectively implement the case study approach, the researcher needs to have an exclusive degree of interaction with the participant. I concur with Stake, because during the structured interviews, I realised that real-life or lived experiences of certain participants were highly sensitive, to the extent that I felt that every researcher ought to be able to handle the most sensitive issues. Although some issues were highly sensitive, they were crucial to the study, as they enabled me to answer all the research questions. As a result, I had to collaborate with the participants to "collect the data, then select and structure the ideas to include in the report, developing themes (and sub-themes if they emerge), highlighting key ideas, subordinating or eliminating others, and finally connecting the ideas and embedding them in a narrative context" (Marrelli, 2019: 2). Had I not collaborated with the participants, it would have been very difficult for me to gather detailed information from them.

Therefore, using a qualitative case study approach helped me to gain insight into the real life of the participants, generalising the results about isiZulu learners' attitude towards learning folktales and their implications as discussed.

### 3.2.3 Research site

The school is situated within a Reconstruction and Development Plan (RDP) settlement in Zola North in Soweto, and the area consists of a population that migrated from the inner townships of Snakepark and Dobsonville, and others from other provinces and foreign countries. Most learners' parents in the school have low levels of education, with a few of them having a level of education sufficient to assist their children with schoolwork at the primary level. The schools' socio-economic status (SES) is underprivileged, and the community is classified as semi-literate and illiterate. As a result, the school is categorised as a Quintile One school (a poor school), which means that it is a

no-fee school. Besides, the learners at the school are the beneficiaries of the Department of Education's National School Nutrition Project because many learners cannot afford decent and healthy food. Also, the school receives funding from the state to cover the individual's costs of educational needs for every child. In January 2019, the school moved from an old structure that had old furniture, to new containers.

Sadly, the school experiences security problems, as it is subject to perpetual burglaries, due to its location within a community of people who use it as a provider of their much-needed resources. The patrollers who serve as the security of the school are neither trained as security personnel nor capacitated to deal with crime affecting the school and are contracted on six-month basis. They are recruited from the community to patrol and report what takes place in the school surroundings. The school comprises forty-two staff members, namely, the school Principal, two Deputy Principals, eight Heads of Departments (HODs), and 23 teachers and nine GA. There are eight isiZulu teachers, including two members who are non-Zulu and were no trained to teach isiZulu. Although the school has two home languages (isiXhosa and isiZulu), English is the medium of instruction and isiZulu is dominant. The total learner enrolment is one thousand two hundred and forty-three. The school is one of the top performing schools in Soweto. This background provides the necessary information, which was useful in drawing conclusions about the data collected. In the next section I present participants.

### 3.2.4 Participants

Participants of the study were isiZulu high school learners enrolled in School X in Soweto. I selected four learners (two boys and two girls) from each grade, whose ages ranged from thirteen to eighteen years. In total, I had twenty participants. My sample consisted of learners who lived with their parents or guardians, learners who lived with neither parents nor guardians, learners who started school in Gauteng and have since been schooling in Gauteng, learners who started school in Gauteng, left for other provinces and came back, and learners who started school outside Gauteng. So, my sample comprised a mixture of learners from urban and rural areas all over South Africa. I opted for this sample, because I wanted to get a sense of isiZulu grades 8 – 12 learners to have a complete perception of learners in those grades. In the next section I present sampling.

### 3.2.5 Sampling

Sampling refers to the act, process or technique of selecting a representative part of a population as participants of the research (Morrison 2005; Charles, Ploeg, & McKibbon, 2015). A researcher

selects a subset of participants or things from a larger population (Scott & Morrison 2005; Henry 2009; Acharya, Prakash, Saxena, & Nigam, 2013). The purpose of sampling is to use a relatively small number of cases to determine parameters or characteristics of the entire population to fairly generalise the research results (Gorard 2001; Sndelowski, 2000; Charles et al, 2015). Sampling in research is crucial because it saves a researcher's time and a lot of money to study the whole population. Therefore, a carefully selected sample echoes and represents the characteristics of the population from which it is drawn.

There are different methods of sampling from which researchers can choose, depending on the methodology used for their research (Cohen & Arieli 2011; Petty, et al. 2012; Eiken & Bala 2017). All methods of sampling are broadly categorised into two types, namely, probability and non-probability sampling methods (Achrya et al., 2013; Alvi, 2016; McCombes, 2022). For example, Acharya et al. (2013) and McCombes (2022) note that probability sampling refers to the sampling method in which all members of the population have a pre-specified and equal chance to be a part of the sample. Both these authors agree that probability sampling consists of simple random sampling, stratified sampling, cluster sampling and systematic sampling. However, McCombes (2022) says there are other two additional samples, namely multiphase sampling and multi-stage sampling. Etikan and Bala (2017) and Acharya et al. (2013) state that in the non-probability sampling, not all elements or characteristics have equal chance to be included in the study sample. This implies that in this method participants are not given an equal chance to take part in the research, as the selection of the participants depends on the judgment of the researcher.

I chose participants from School X in Soweto in Johannesburg Central in Gauteng, because I am a teacher in the school, which allowed me to gain easier access and save time when I conducted a series of structured interviews. Additionally, I am acquainted with the participants at the school because I teach them, and my personal encounter with them implicitly contributed to the convenience of sampling and solidified the quality of the findings or data. Moreover, the reason behind my selecting one school and four learners from each grade was to compare data from the different grade contexts, in order to investigate if there were recurring themes or any congruence between the participant's responses. In this study, all isiZulu learners in high school had equal chance to be a part of the sample, which means that I used a probability sampling, and in particular, a purposive sample. I randomly selected four learners from each grade, and my target was two boys and two girls from each grade, whose ages ranged from thirteen to eighteen. In total, I had twenty participants, who came from urban areas, as well as those who came from rural areas all over South

Africa. I chose isiZulu learners as participants, because they were likely to be knowledgeable and informative about the phenomena to be investigated (McMillan & Schumacher, 2010). Besides, "children have a voice of their own and should be taken seriously" (Dahlberg et al. 1999: 49).

### 3.2.6 Data collection tools used

Roberts and Stone (2003: 70) state that "The research instrument is one's tool for data collection and serves as the mechanism for gathering data about the concept or attribute(s) of interest". Researchers agree that data collection tools comprise questionnaires, observation, and interviews (Fischer 2005). According to Fischer, each tool has its unique role. For this reason, it is imperative for a researcher to choose the most relevant tool(s) to be used in his or her research. Without data collection tools, also known as instruments, there will be no reliable and valid scientific research. In this research I used a questionnaire and structured interviews to collect data from the research participants. Below I discuss each tool I used in this research.

#### 3.2.6.1 A questionnaire

A questionnaire refers to a survey instrument or tool used to collect data from individuals about themselves, or a social unit such as a household or a school (Sheatsley 1983; Siniscalco & Auriat 2005; Gregory 2008; Tobia 2008; Sørensen, Van den Broucke, Pelikan, Fullam, Doyle, Slonska, & Brand 2013). It consists of a list of a series of questions or items used to collect data from respondents or participants (Lavrakas 2008; Roopa & Rani 2012; McLeod 2018; Murray 1999; Van Khuc, Pam & Tran 2021; Bhandari 2022). Using a questionnaire is a quick and cheap method of gathering large amount of information within a short space of time (Roopa & Rani, 2012). However, its disadvantage is that some questionnaires do not permit the participants to qualify their chosen responses, which prevents participants from developing their ideas or opinions (Roopa & Rani, 2012). This is the case when participants are expected to respond in a 'yes' or 'no' answer only. For this reason, my questionnaire comprised closed-questions and open-ended questions. I used closed-questions to probe participants' attitudes towards learning isiZulu folktales and collect a large amount of information within a short space of time. I also used open-ended questions to allow participants to freely develop their opinions and feelings.

#### 3.2.6.2 Structured interviews

Generally, an interview involves a chat or verbal communication between the interviewer and the interviewee to gain an understanding or opinion about something (Wang & Yan 2012; Millar, Crute

& Hargie 1992). In this process, the focus is on the interviewee who responds to questions asked by the interviewer. On the other hand, in the structured interview, there is a set of questions the interviewer does not deviate from or probe beyond the answers received (Hollwitz & Wilson 1993; Weller 1998; Petrone, Mannucci, Corona, Bartolini, Forti, Giommi, & Maggi 2003; Mills 2004; Segal & Coolidge 2007; Beck & Perry 2008; Aksu 2009; Harrell & Bradley 2009; Levashina, Hartwell, Morgeson & Campion 2014; Brinkmann 2014). For example, McLeod (2014) states that structured interviews are formal interviews following a set order to collect data and they are not flexible.

Structured interviews are easy to administer and assist researchers to test reliability of the participants responses because a researcher can ask a question, he or she asked in a questionnaire differently (Weller 1998; Hughes 1989; Opdenakker 2006; Angold, Costello, & Egger 2007; Pettersen & Durivage 2008; Aksu 2009; Brinkmann 2014; McLeod 2014). Besides this, structured interviews are fairly quick to conduct (Segal & Coolidge 2007; Hallberg 2008).

I used structured interviews as a tool that would complement a questionnaire, standardise follow up questions, and reduce subjectivity. After getting participants' responses from questionnaires, I identified gaps in the participants' responses and formulate specific follow-up questions I would use in a second round of collecting data, during structured interviews sessions. After I conducted structured interviews, the participants' responses became clear, because I avoided irrelevant questions.

#### 3.2.6.3 Data Analysis Approach

Merriam-Webster (2022) notes that analysis is an examination of a whole to discover its elements and their relations. In this context, a researcher breaks up a concept, proposition, linguistic complex, or fact into its simple or ultimate constituents (Howard 1995; Buckburn 1996; Baldwin 1998; Hanna 1998; Robert 1999; Beaney 2012; Douglas 2012). I used Thematic Content Analysis to analyse data.

The Thematic Content Analysis is a qualitative analysis used to analyse collected data to categorise them into themes or patterns (Anderson 2007; Alhojailan, 2012; Terry Hayfield Clarke & Braun, 2017). Put differently, it summarises detailed information into different themes (Hayes, 1997). Namey et al. (2008: 138) say in this regard that it:

> …moves beyond counting explicit words or phrases and focuses on identifying and describing both implicit and explicit ideas. Codes developed for ideas or themes are then

> applied or linked to raw data as summary markers for later analysis, which may include comparing the relative frequencies of themes or topics within a data set, looking for code co-occurrence, or graphically displaying code relationships.

It must be mentioned that Thematic Content Analysis is relevant to most research, because every research study needs to be interpreted and that before a researcher has themes in his or her research he or she starts with coding and coding gives him or her themes to the research. I followed Braun and Clarke's (2006: 87) process to analyse data:

*Familiarizing with data*

I transcribed data that I had collected from 20 participants' responses to the questionnaire and the structured interviews (such information is found in Appendix 8). Thereafter, I summarised data using different tables, briefly interpreting information in each table (such information is found in chapter four).

*Generating initial codes*

I coded interesting features of the data systematically across the entire data set and collated data relevant to each potential theme.

*Searching for themes*

I organised codes into themes and identified the following themes: isiZulu high school learners' attitudes towards learning isiZulu folktales in School X, Factors that influence isiZulu high school learners' attitudes towards learning isiZulu folktales in school, and Learners' viewpoints of how teachers can change learners' negative attitude and maintain their positive attitude towards isiZulu folktales.

*Reviewing themes*

I double checked if the themes worked with the extract and the entire data set and added the following sub-themes: Learners' attitudes towards teaching isiZulu folktales at schools in general, Learners' attitudes towards the teaching isiZulu of folktales to township learners, and Reasons why most learners prefer novels to folktales.

*Defining and naming themes*

I refined the specifics of each theme and the overall story that the analysis tells and came out with the following themes and sub-themes: isiZulu high school learners' attitudes towards learning isiZulu folktales in School X, learners' attitudes towards teaching isiZulu folktales at schools in general (added to Theme 1), learners' attitudes towards the teaching isiZulu folktales to township learners (added to Theme 1), factors that influence isiZulu high school learners' attitudes towards learning isiZulu folktales in School X, reasons why most learners prefer novels to folktales (added to Theme 2), learners' viewpoints of how teachers can change learners' negative attitude and maintain their positive attitude towards isiZulu folktales.

*Producing the report*

I selected possible excerpts to use to support my argument and used the most relevant excerpts and associated the analysis to the research question and literature. Finally, I produced a full report. Below I discuss the procedure I followed for ethical considerations.

## 3.3 Theoretical Framework

The nature of scientific research demands that every researcher needs to have a theoretical framework in place before he or she begins his or her study (Rimmon 1983). It is also imperative for a researcher to choose a relevant and user-friendly theory because an irrelevant theory is unlikely to produce desired outcomes. Swanepoel (1990:1) states that "A theory is a simple framework or system of ideas that serves as an explanatory base for the supposition, hypothesis, and methods formulated that could be proved correct by supplementary research or otherwise be falsified". According to this definition, a theory or theoretical framework is a certain line of thinking a researcher follows to obtain intended results (Mkhize 2020). Bacharach (1989:3) says "the primary goal of a theory is to answer the questions of how, when (or where), and why, unlike the goal of description, which is to answer the question of what (or who)". Besides, "it provides a framework for analysis" (Brumfit, 1983: 38). Therefore, one may argue that there is no scientific research without a theoretical framework.

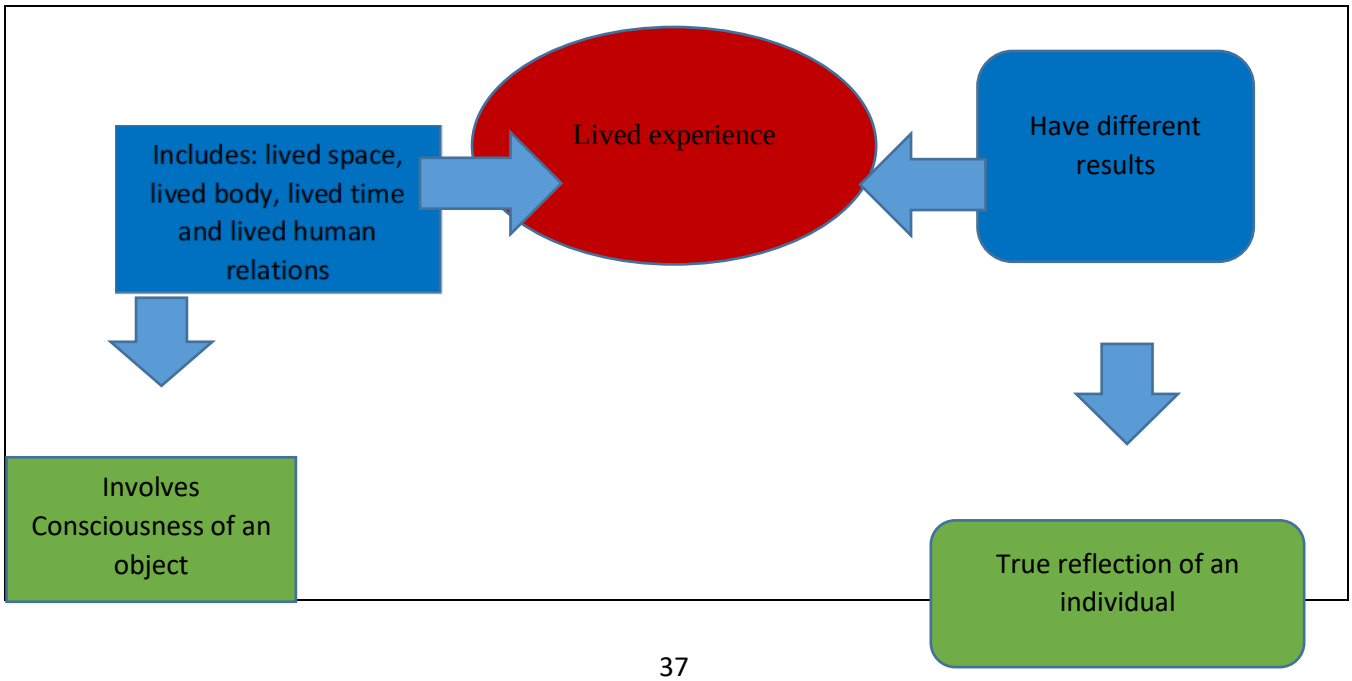
My study rests on two theories, namely phenomenology and the general inductive theory. Generally, the former assists in "uncovering the meaning that lives within [isiZulu learners] and convey felt understanding in words" (Thomas, 2006: 241). On the other hand, the latter assisted me to condense the meaning (raw text data) into a simple summary (Ezzy 2002; Thomas 2006; Creswell 1998).

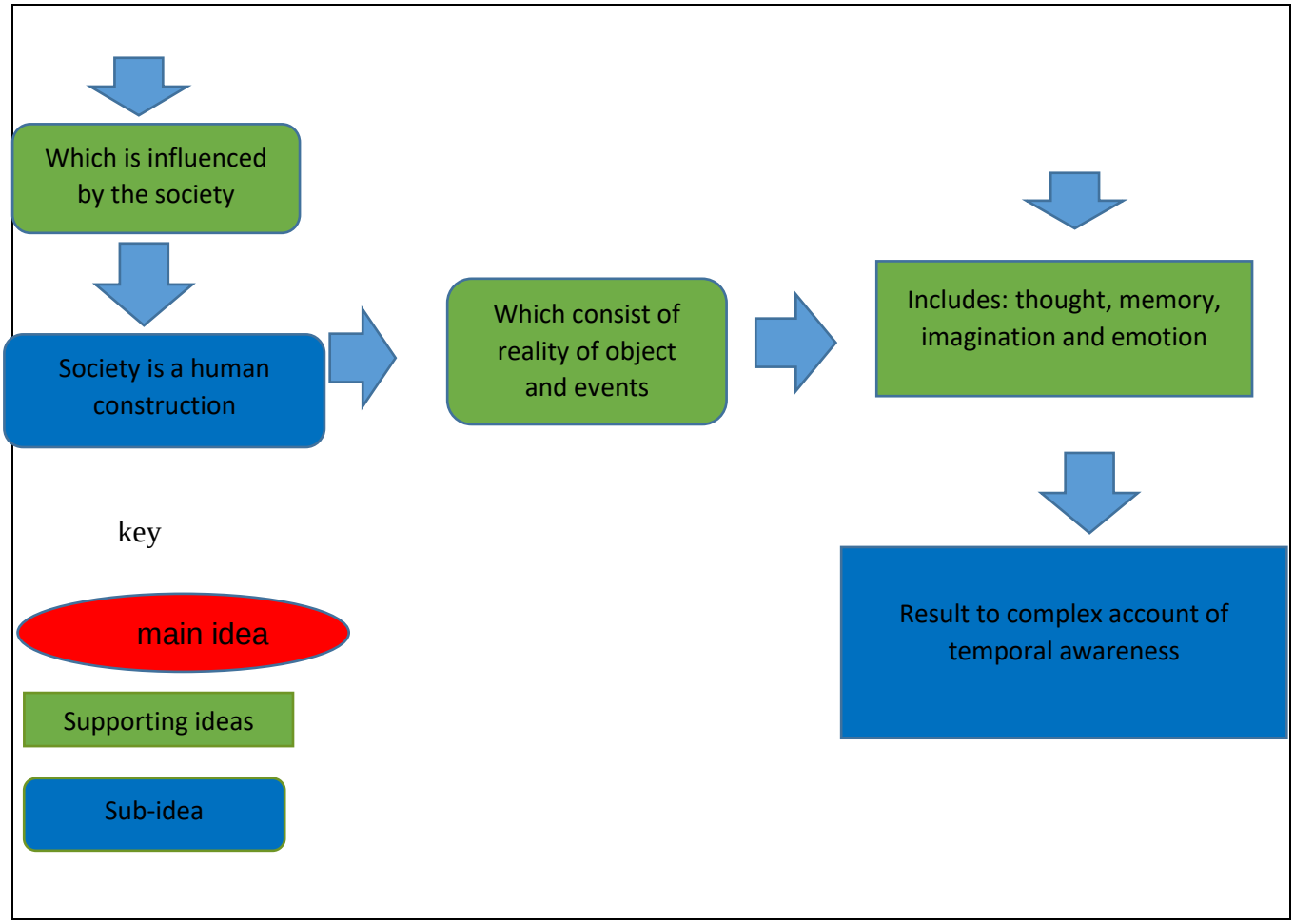
### 3.3.1 The Phenomenology Theory

Phenomenology is an approach to research that has gained increased currency, particularly in those disciplines where focus is placed on understanding human experience within a particular living context (Crotty 1996; Crotty 1998). It is a form of qualitative research that focuses on the study of the individuals' lived experiences (Cerbone, 2010). It is concerned with the way things show up or are manifested to people and concentrates on the individual's perception and direct first-hand experiences (Selvi, 2008; Farina 2014; Tuffour, 2017). It is most useful when the goal is to interpret contextualised human experiences in order to determine its meaning (Moustakas 1994; Wojnar & Swanson 2007). While it "describes the way in which humans make sense of their everyday life-world from their own perspective", it focuses on the individual's perspective (Cho, 2000: 46). As a result, it is one of the theories that embrace the fact that human beings are different. Through this theory, each participant's deep issues and voices are heard (Hycner, 1985). As a result, phenomenology allows participants to express themselves, while allowing a researcher to make meanings of the participants' lived experience. It is best used by a researcher who seeks to know more about the participants' opinions about a certain phenomenon to determine why participants have attitudes they have towards a given phenomenon (Walters, 2017).

I found this theory appropriate to collecting data in this study, as it enabled the opportunity to determine high school isiZulu learners' attitudes towards isiZulu folktales. Put differently, studying lived experiences of learners enabled a faithful rendering of their attitudes. As a result, I understand why some learners like and others dislike isiZulu folktales. Below is a schematic representation of phenomenology theory.

Figure 1: Schematic representation of The Phenomenology Theory






### 3.3.2 General Inductive Theory

The general inductive approach is a qualitative research approach that is both subjective and interpretive (Maxwell, 2005). The researcher who uses this approach collects data and interprets them to answer the research questions. One of the benefits of using this approach is that it produces reliable and valid findings (Thomas 2006). However, one may argue that there is no guarantee that when a researcher uses this approach, he or she will produce reliable and valid findings because not all participants are always honest when they answer research questions. One of the advantages of the general inductive approach is that it establishes a linkage between research objectives and research findings in a less complicated manner (Creswell 1998; Ezzy 2002; Thomas 2006). Besides, using this approach it is a convenient and efficient way of analysing qualitative data for many research purposes (Thomas, 2006 & Gabriel, 2013). It provides a straightforward approach for deriving findings in the context of focused evaluation questions.

Thomas (2003) argues that the purposes for using an inductive approach are to (a) condense raw textual data into a brief, summary format; (b) establish clear links between the evaluation or research objectives and the summary findings derived from the raw data; and (c) develop a framework of the underlying structure of experiences or processes that are evident in the raw data. I found this theory appropriate to analyse collected data in this study, as it enabled me to identify core meanings relevant to my research objectives, categorise them from simple to complex, and describe the most relevant ones.

### 3.4 Ethical Considerations

Before I began with the current study, I followed the University of Witwatersrand procedure, which requires every student who intends to conduct research to apply for an Ethics Clearance Letter before he or she begins with his or her study. The second step was to request permission from all concern parties, namely, the Department of Basic Education, the school Principal, the School Governing Body, participants' parents, and the participants (learners). I wrote them letters, making them aware of my intentions and ensuring that all relevant parents signed concern forms. As soon as I was granted an Ethics Clearance Letter, which bears my clearance number and received the Gauteng Department of Education research approval letter, I started to collect data. Before I collected data, I convened a meeting with the research participants to discuss issues pertaining to my study, such as my intentions, the tools I would use, duration of the study, specific times in which the study would take place, participants' rights, confidentiality, and others. I emphasised that I would use pseudonyms, instead of the school's name, and the participants' real names, and that the participants could withdraw at any time if they wished to do so. I also informed the participants that the data would be stored securely for at least three to five years. I gave them an information sheet containing all the aforementioned information informing them about what they were committing themselves to, that is, the conditions for the research.

### 3.5 Limitations of the study

This study was conducted in South Africa in one of the schools in Soweto, during the period when there was no guarantee that the schools would be operational. No one knew whether all learners in the grades I targeted would be going to school due to the unpredictable nature of COVID-19 lockdown. So, the success and failure of this study depended on the availability of the learners mentioned above.

In 2021, I was diagnosed with Covid-19 while I was still working on my proposal. I had to be isolated to concentrate on my treatment, which placed the research project on hold. As a result, I received my Ethics Clearance Letter very late, on 21 January 2022, which made it impossible for me to finish my project within a short space of time, that is, to collect data, analyse it and submit a final project by 15 February 2022. As a result, I was forced to re-register for the year 2022.

After reading the participants' responses, I realised that I should have asked questions in isiZulu and allow participants to respond either in isiZulu or English. In so doing, the participants would express themselves with greater ease using their language of their choice.

Another problem was that it became very difficult on my side to continue with my project when learners' parents shut down the school for almost two months, making clear to the Gauteng Department of Education that they would allow neither teachers nor learners to go to school before their complaint was attended to. Parents were not happy about the news that the school had been built on a waterlogged land and wanted the Department of Education to be moved where it had been. As a result, the Department was forced to move the school from where it had been within three months. Eventually, once the problem had been resolved, I could reach the research participants.

### 3.6 Summary

This chapter has revealed that this study followed a mixed-method research design as it incorporated both qualitative method and quantitative method. It is a case study that investigated the learners' attitudes towards isiZulu folktales in school X to generalise the results about isiZulu learners' attitude towards learning isiZulu folktales. School X is situated within a Reconstruction and Development Plan (RDP) settlement in Zola North in Soweto, its socio-economic status (SES) is underprivileged, and the community is classified as semi-literate and illiterate. As a result, it is categorised as a Quintile One School (a poor school), which means that it is a no-fee school.

Besides, it has revealed that participants of the study were isiZulu high school learners and the sample comprised a mixture of learners from urban and rural areas all over South Africa, that is, learners who lived with their parents or guardians, learners who lived with neither parents nor guardians, learners who started school in Gauteng and have since been schooling in Gauteng, learners who started school in Gauteng, left for other provinces and came back, and learners who started school outside Gauteng. In total, there were 20 participants consisting of 2 boys and 2 girls from each grade.

The chapter has also revealed that a questionnaire and structured interviews were used to collect data and a Thematic Content Analysis (TCA) was used to analyse data. Besides, it also considers presenting theoretical framework. On one hand the phenomenology helped me to uncover the meaning that lives within [isiZulu learners] and convey felt understanding in words. On the other hand, general inductive theory assists in identifying core meanings relevant to the research objectives, categorises them from simple to complex, and describe the most relevant. Therefore, the two theories provide efficacy to this study and complement one another in doing so. Additionally, it has revealed the limitations of the study and that the researcher adhered to the University of Witwatersrand ethics considerations.

# CHAPTER 4

# DATA PRESENTATION, INTERPRETATION AND ANALYSIS

## 4.1 Introduction

This chapter presents, interprets, and analyses data collected from School X. The first part of the chapter represents the learners' profile, genders, ages and how the learners responded to the questionnaire. The second part presents findings according to themes and the third part discusses findings. The main aim of the study was to investigate isiZulu high school learners' attitudes towards learning isiZulu folktales in School X. A mixed-method research design was used in a case study and participants of the study were isiZulu high school learners in School X. The sample comprised a mixture of learners from urban and rural areas all over South Africa, that is, learners who lived with their parents or guardians, learners who lived with neither parents nor guardians, learners who started school in Gauteng and have since been schooling in Gauteng, learners who started school in Gauteng, left for other provinces and came back, and learners who started school outside Gauteng. In total, there were twenty participants consisting of two boys and two girls from each grade. A questionnaire and structured interviews were used to collect data and Thematic Content Analysis (TCA) was used to analyse data.

## 4.2 Participants' data questionnaire

### 4.2.1 Participants' profiles

| Grade | Number of participants per grade | Number of participants who lived with their parents/ guardians | Number of participants who did not live with their parents/ guardians | Number of participants who started school in Gauteng and have since been schooling in Gauteng | Number of participants who started school in Gauteng but left for other provinces | Number of participants who started school outside Gauteng Province |
|---|---|---|---|---|---|---|
| 8 | 4 | 4 | 0 | 1 | 1 | 2 |
| 9 | 4 | 4 | 0 | 1 | 0 | 3 |
| 10 | 4 | 4 | 0 | 1 | 1 | 2 |

| | | | | | | |
|---|---|---|---|---|---|---|
| 11 | 4 | 4 | 0 | 2 | 0 | 2 |
| 12 | 4 | 4 | 0 | 2 | 0 | 2 |

According to this table, all 20 participants stayed with their parents. 7 participants started school in Gauteng and have since been schooling in Gauteng. 2 participants started school in Gauteng but left for other provinces. 11 participants started school outside Gauteng Province. This information, especially the participants' backgrounds, helped me a lot when I interpreted collected data.

### 4.2.2 Participants' genders

| Grade | Female participants | Male Participants |
|---|---|---|
| 8 | 2 | 2 |
| 9 | 2 | 2 |
| 10 | 2 | 2 |
| 11 | 2 | 2 |
| 12 | 2 | 2 |

According to this table, each grade had four participants, that is, two males and two females. I opted for two female participants and two male participants per grade to ensure that both genders were equally represented.

### 4.2.3 Participants' ages

| Grade | Participants between 13 and 15 years | Participants between 16 and 18 years | Participants between 19 and 21 years | Participants above 21 years |
|---|---|---|---|---|
| 8 | 4 | 0 | 0 | 0 |
| 9 | 2 | 2 | 0 | 0 |
| 10 | 2 | 2 | 0 | 0 |

| | | | | |
|---|---|---|---|---|
| 11 | 1 | 3 | 0 | 0 |
| 12 | 0 | 4 | 0 | 0 |

According to this table, nine participants were between 13 and 15 years and 11 participants were between 16 and 18 years. This information is very important as it shows that participants of the study in School X were high school isiZulu learners between 13 years and 18 years.

### 4.2.4 How participants responded to some questions in the questionnaire

**Question 1:** Does your school library have folktale books?

| Grade | Number of participants per grade | Number of participants who answered in the positive | Number of participants who answered in the negative |
|---|---|---|---|
| 8 | 4 | 4 | 0 |
| 9 | 4 | 4 | 0 |
| 10 | 4 | 4 | 0 |
| 11 | 4 | 4 | 0 |
| 12 | 4 | 4 | 0 |

According to this table, all participants unanimously agreed that the school library has isiZulu folktale books, which implies that the School Management Team and some isiZulu teachers see the need to teach learners isiZulu folktales.

**Question 2:** Are folktales taught in your school?

| Grade | Number of participants per grade | Number of participants who answered in the positive | Number of participants who answered in the negative |
|---|---|---|---|

| | | | |
|---|---|---|---|
| 8 | 4 | 4 | 0 |
| 9 | 4 | 4 | 0 |
| 10 | 4 | 4 | 0 |
| 11 | 4 | 4 | 0 |
| 12 | 4 | 4 | 0 |

According to this table, all participants unanimously agreed that folktales are taught in all grades in school X, which means that isiZulu teachers teach folktales in the school. The following question arose: Do all isiZulu teachers prefer to teach folktales to novels? According to Simelane (2018), while some Gauteng isiZulu teachers see a need to teach folktales at schools, others are totally against this, which implies that other teachers in School X teach isiZulu folktales reluctantly. This is confirmed in 4.4.2.2.2 by what most participants revealed about teachers' negative attitude towards isiZulu folktales, which has a negative impact on the manner in which they teach folktales.

**Question 3:** In which grades have you been/ were you taught isiZulu folktales in your current school or previous school?

| Grade | Number of participants per grade | Number of participants who answered this question | Number of participants who did not answer this question |
|---|---|---|---|
| 8 | 4 | 4 | 0 |
| 9 | 4 | 4 | 0 |
| 10 | 4 | 4 | 0 |
| 11 | 4 | 4 | 0 |
| 12 | 4 | 4 | 0 |

According to this table, all participants unanimously agreed that folktales were taught in all grades in School X. So, this table validates participants' answers to Question 2. Besides, it confirms that

participants had been exposed to isiZulu folktales, including those who had come from other schools.

**Question 4:** Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?

| Grade | Number of participants per grade | Number of participants who answered in the positive | Number of participants who answered in the negative |
|---|---|---|---|
| 8 | 4 | 3 | 1 |
| 9 | 4 | 3 | 1 |
| 10 | 4 | 3 | 1 |
| 11 | 4 | 4 | 0 |
| 12 | 4 | 2 | 2 |

According to this table, 15 participants indicated that they lived with family members who liked to narrate folktales, while five participants said they did not live with family members who narrated folktales to them. This raises the following question: Does this play a certain role in influencing learners' attitude?

**Question 5:** Do you like folktales? Why?

| Grade | Number of participants per grade | Number of participants who answered in the positive | Number of participants who answered in the negative |
|---|---|---|---|
| 8 | 4 | 3 | 1 |
| 9 | 4 | 3 | 1 |
| 10 | 4 | 3 | 1 |

| | | | |
|---|---|---|---|
| 11 | 4 | 3 | 1 |
| 12 | 4 | 2 | 2 |

According to this table, 14 participants liked isiZulu folktales, while six participants hated isiZulu folktales. This table validates participants' answers to Question 4 and gives an indication that more participants had a positive attitude towards isiZulu folktales. However, exact numbers of participants who had a positive attitude and those who had a negative attitude are yet to be revealed in 4.4.1, where other issues are considered. Based on the information found in this table, one may argue that participants who lived with family members who liked to narrate folktales were likely to have positive attitude towards isiZulu folktales. On the contrary, those who lived with family members who did not narrate folktales were unlikely to have positive attitude towards folktales. Therefore, chances are that family members influenced participants either positively or negatively.

**Question 6:** Do you think there is still a need to teach folktales at school? Why?

| Grade | Number of participants per grade | Number of participants who answered in the positive | Number of participants who answered in the negative |
|---|---|---|---|
| 8 | 4 | 4 | 0 |
| 9 | 4 | 4 | 0 |
| 10 | 4 | 4 | 0 |
| 11 | 4 | 3 | 1 |
| 12 | 4 | 1 | 3 |

According to this table, 16 participants indicated that there is still a need to teach folktales at school, while four participants said there is no need. This table validates a claim made in Question 6 that more participants had a positive attitude towards isiZulu folktales. This information helped me to answer the main research question of the study. Therefore, the following sub-table is imperative to give a clearer picture:

| Grade | Participants who were for the teaching of isiZulu folktales | | Participants who were against the teaching of isiZulu folktales | | Participants who were neutral | |
|---|---|---|---|---|---|---|
| | Females | Males | Females | Males | Females | Males |
| 8 | 2 | 2 | 0 | 0 | 0 | 0 |
| 9 | 2 | 2 | 0 | 0 | 0 | 0 |
| 10 | 2 | 2 | 0 | 0 | 0 | 0 |
| 11 | 2 | 1 | 0 | 1 | 0 | 0 |
| 12 | 1 | 0 | 0 | 3 | 0 | 0 |

Out of 20 participants, 16 participants were for the teaching of isiZulu folktales and only four participants were against the teaching of isiZulu folktales. In grades 8-10 all participants (females and males) were for the idea that isiZulu folktales should be taught in schools. In Grade 11, 3 female participants were for the idea that isiZulu folktales should be taught, while one participant was against the idea. In Grade 12, only one participant supported the idea that folktales should be taught, and the rest were against the idea.

**Question 7:** In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?

| Grade | Number of participants per grade | Number of participants who answered in the positive | Number of participants who answered in the negative |
|---|---|---|---|
| 8 | 4 | 4 | 0 |
| 9 | 4 | 2 | 2 |
| 10 | 4 | 3 | 1 |
| 11 | 4 | 3 | 1 |
| 12 | 4 | 1 | 3 |

According to this table, 13 participants indicated that there is a need to teach township learners isiZulu folktales, while 7 participants answered in the negative. Again, this table validates the claim that more participants had a positive attitude towards isiZulu folktales, as compared to those who had a negative attitude. However, the number of participants who had a positive attitude decreased by 3, while the number of participants who had a negative attitude increased by 3. Being paradoxical, it is imperative to determine the reasons for a drastic change in numbers where other issues are taken into consideration.

**Question 8:** If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

| Grade | Number of participants per grade | Number of participants who would choose folktales | Number of participants who would choose novels |
|---|---|---|---|
| 8 | 4 | 2 | 2 |
| 9 | 4 | 1 | 3 |
| 10 | 4 | 3 | 1 |
| 11 | 4 | 1 | 3 |
| 12 | 4 | 1 | 3 |

According to this table, 8 participants indicated that they would choose isiZulu folktales, while 12 pointed out that they would choose novels. Some participants who had a positive attitude towards isiZulu folktales preferred to be taught novels to folktales. Yet again, it is imperative to establish the reasons for a drastic change in numbers where other issues are taken into consideration. Below I examine some of participants' data interviews.

### 4.3 Participants' structured interviews data

#### 4.3.1 Participants' home languages

| Grade | IsiZulu | Siswati | isiNdebele | Sesotho | IsiXhosa | Setswana |
|---|---|---|---|---|---|---|
| 8 | 3 | 1 | 0 | 0 | 0 | 0 |
| 9 | 2 | 0 | 1 | 1 | 0 | 0 |
| 10 | 3 | 0 | 0 | 0 | 1 | 0 |
| 11 | 2 | 0 | 1 | 1 | 0 | 0 |
| 12 | 2 | 0 | 0 | 0 | 1 | 1 |

According to this table, all grades consisted of a diverse group, that is, there were 12 isiZulu participants, 1 Siswati participant, 2 isiNdebele participants, 2 Sesotho participants, 2 isiXhosa participants and 1 Setswana participant. This means that the sample consisted of 17 Nguni participants (isiZulu, SiSwati, isiNdebele and isiXhosa participants) and three participants from the Sesotho group (Sesotho and Setswana participants). This information is crucial, as it indicates that although all 20 participants were learning isiZulu at First Language level, not all of them were isiZulu Home Language speakers.

### 4.3.2 How the participants responded to the structured interviews questions

**Question 1:** What did you enjoy in isiZulu folktales lessons in the previous grade? Why?

| Grade | Number of participants per grade | Number of participants who enjoyed certain things in folktales | Number of participants who did not enjoy anything in folktales classes | Number of participants who were not sure |
|---|---|---|---|---|
| 8 | 4 | 2 | 2 | 0 |
| 9 | 4 | 2 | 2 | 0 |
| 10 | 4 | 4 | 0 | 0 |
| 11 | 4 | 3 | 1 | 0 |
| 12 | 4 | 1 | 3 | 0 |

According to this table, all 20 participants answered Question 1. 12 participants indicated that they enjoyed certain things in isiZulu folktales lessons in the previous grade, while 8 participants said they enjoyed nothing. This information confirms that more participants had a positive attitude towards isiZulu folktales. Besides, it confirms that structured interviews assist researchers to test reliability of the participants responses, because a researcher can ask a question, he or she asked in a questionnaire differently (Weller 1998; Hughes 1989; Opdenakker 2006; Angold, Costello, & Egger 2007; Pettersen & Durivage 2008; Aksu 2009; Brinkmann 2014; McLeod, 2014). Moreover, the information in the table confirms that, when a person has a positive attitude towards something, he or she is connected to it. In contrast, when a person has a negative attitude towards something, he or she is likely to create distance from it.

**Question 2:** What frustrated you in isiZulu folktales lessons in the previous grades? Why?

| Grade | Number of participants per grade | Number of participants who were not frustrated in folktales classes | Number of participants who were frustrated in folktales classes | Number of participants who were not sure |
|---|---|---|---|---|
| 8 | 4 | 3 | 1 | 0 |
| 9 | 4 | 1 | 3 | 0 |
| 10 | 4 | 1 | 2 | 1 |
| 11 | 4 | 2 | 2 | 0 |
| 12 | 4 | 2 | 2 | 0 |

All 20 participants answered Question 2. 9 participants indicated that they were not frustrated in isiZulu folktales lessons in the previous grades, while 10 participants said they were frustrated. When we look at these figures critically, we realise that some participants who had a positive attitude towards isiZulu folktales were frustrated in class, giving rise to a question as to why this may be the case.

**Question 3:** What do you think teachers need to consider when they teach isiZulu folktales? Why?

| Grade | Number of participants per grade | Number of participants who believed that there is a need for a change of pedagogy in isiZulu folktales classes | Number of participants who believed that there is no need for a change of pedagogy in isiZulu folktales classes | Number of participants who were not sure |
|---|---|---|---|---|
| 8 | 4 | 4 | 0 | 0 |
| 9 | 4 | 2 | 2 | 0 |
| 10 | 4 | 4 | 0 | 0 |
| 11 | 4 | 3 | 1 | 0 |
| 12 | 4 | 4 | 0 | 0 |

All 20 participants answered question 3. 17 participants indicated that there is a need for a change of pedagogy in isiZulu folktales classes, while 3 participants did not see any need. According to this table, most learners are not happy about the way some teachers teach isiZulu folktales. When we look at these figures critically, we realise that 1 participant who had a positive attitude towards isiZulu folktales was frustrated in class, giving rise to a question as to why this may be the case. So, it is imperative to find the reasons that make most learners unhappy about the way teachers teach folktales.

**Question 4:** Why do you say isiZulu folktales are interesting or boring?

| Grade | Number of participants per grade | Number of participants who stated their reasons why isiZulu folktales are interesting | Number of participants who stated their reasons why isiZulu folktales are boring | Number of participants who were not sure |
|---|---|---|---|---|
| 8 | 4 | 1 | 3 | 0 |
| 9 | 4 | 2 | 2 | 0 |

| | | | | |
|---|---|---|---|---|
| 10 | 4 | 2 | 2 | 0 |
| 11 | 4 | 2 | 1 | 1 |
| 12 | 4 | 2 | 1 | 1 |

All 20 participants answered Question 4. 9 participants indicated the reasons why isiZulu folktales are interesting, and 9 participants indicated why they are bored. Only 2 participants said they were not sure. It is imperative that we know what led to the boredom of some participants, while others were enjoying folktales.

**Question 5:** Who do you think made you love or hate isiZulu folktales? Why?

| Grade | Number of participants per grade | Number of participants who mentioned people who made them love isiZulu folktales | Number of participants who mentioned people who made them hate isiZulu folktales | Number of participants who were not sure |
|---|---|---|---|---|
| 8 | 4 | 4 | 0 | 0 |
| 9 | 4 | 3 | 1 | 0 |
| 10 | 4 | 4 | 0 | 0 |
| 11 | 4 | 1 | 3 | 0 |
| 12 | 4 | 2 | 2 | 0 |

All 20 participants answered Question 5. 14 participants indicated people who made them love folktales, while 6 indicated people who made them hate isiZulu folktales. According to this table, most learners were influenced positively, while few participants were influenced negatively by their family members. Therefore, it may be argued that learners' family members have influence on the learners' attitudes towards isiZulu folktales.

**Question 6:** In your own opinion in which grade(s) should isiZulu folktales be taught?

| Grade | Number of participants per grade | Number of participants who indicated grades wherein isiZulu folktales should be taught | Number of participants who were not sure |
|---|---|---|---|
| 8 | 4 | 4 | 0 |
| 9 | 4 | 4 | 0 |
| 10 | 4 | 4 | 0 |

| | | | |
|---|---|---|---|
| 11 | 4 | 4 | 0 |
| 12 | 4 | 4 | 0 |

All 20 participants answered this question, some suggesting the grades wherein isiZulu folktales ought to be taught. Surprisingly, even 5 participants who had no family members who liked to narrate folktales, 6 participants who hated isiZulu folktales, 4 participants who saw no need to teach isiZulu folktales at schools in general, 7 participants who saw no need to teach township learners isiZulu folktales, 7 participants who preferred to be taught novels to folktales, 8 participants who had enjoyed nothing in isiZulu folktales lessons in the previous grades, 10 participants who had been frustrated by certain aspects in isiZulu folktales lessons in the previous grades, 17 participants who had indicated that there is a need for a change of pedagogy in isiZulu folktales classes and 6 participants who mentioned people who had made them hate isiZulu folktales, all indicated grades wherein isiZulu folktales should be taught. Paradoxically, it means that most learners see a need for isiZulu folktales to be taught at different lower grades. Below the themes that emerged from the analysis are presented.

## 4.4 Themes that emerged from the analysis

The following data is presented under themes that developed through the analysis of questionnaires and interviews.

### 4.4.1 IsiZulu high school learners' attitudes towards learning isiZulu folktales in school X

When I looked at how participants responded to some questions that were in the questionnaire, I realised that there is an indication that more participants had a positive attitude towards isiZulu folktales. However, there are no exact numbers of participants who had a positive attitude and those who had a negative attitude. Thus, in order to explicitly demonstrate exact numbers, I interpreted data per individual participants. This analysis is crucial, because it answers research question number 1.

Participant 1 felt that some of isiZulu folktales instill moral values in children. As a result, she thought that there is still a need to teach folktales at schools because other children can learn more about good morals embedded in them. The possible reasons for this participant to love folktales is that she came from KwaZulu-Natal, a province where most black Africans value folktales, because of their roles in the community there. Another reason is that she lived with her mother who loved folktales. In the previous school, the participant had been taught folktales from Grade 1-7, which is

a contributing factor. Another possible contributing factor was that there were isiZulu folktales books in the library of School X. So, since participant 1 loved folktales, and saw a need for folktales to be taught at schools, she had a positive attitude towards isiZulu folktales. However, I must mention that the participant sounded contradictory when she responded to the following question: If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

> *Yes, novel, because it has interesting stories and teachers make us understand novel more better than folktales, as a majority of the teachers make us to read folktales for ourselves, while they are busy with their phones, and they don't take folktales more seriously than novels, while I love folktales so much.*

The participant implied that if she were to be pushed to choose between a novel and folktales, she would choose the former over the latter, due to some teachers' negative attitude towards isiZulu folktales. From this excerpt, one may gather that the environment where a person was raised has a powerful influence over his or her attitude, because the participant's positive attitude is not affected by tendencies of teachers who fail to teach folktales in an engaging way.

Participant 2 felt that some of isiZulu folktales teach children things they do not know. At first, it is not clear which things he referred to, but when he responded to the following question, he gave a clue: If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

> *Folktales because they help us to know more about our historical background.*

One may argue that the participant implied that isiZulu folktales teach children about many things embedded in folktales, namely, history, beliefs, traditions, stereotypes, moral values, and others. The possible reasons of the participant to love folktales is that he came from KwaZulu-Natal, a province where most black Africans value folktales due to their roles in their communities. Another possible reason is that he lived with both parents who may have instilled love for folktales to him. Besides, in the previous school the participant had been taught folktales from Grade 1-7, which is a contributing factor. Another possible contributing factor was that there were isiZulu folktales books in the library of School X. So, since the participant loved folktales, he had a positive attitude towards isiZulu folktales. It is possible that parents' love of folktales and the teachers' positive attitude contributed a lot to his positive attitude, not ruling out other possible contributing factors. Therefore, he had a positive attitude towards isiZulu folktales.

Participant 3 felt that some of isiZulu folktales taught him more about life. As a result, he thought that there is still a need to teach folktales at schools so that children can learn more about their culture and language. The possible reasons for this participant to have positive attitude towards isiZulu folktales is that in the previous school he had been taught isiZulu folktales from Grade 1-7, which is a contributing factor. Another possible contributing factor is that there were isiZulu folktales books in the library of School X. However, I must mention that the participant sounded contradictory when he responded to the following question: If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

> *Novels, because I can relate more with the stories and teachers are able to make us understand more about life, as they make more jokes when we read a novel than folktales. The reason why I don't like folktales is because they sometimes tell lies e.g. talking animals.*

The participant implied that if he were to be pushed to choose between a novel and folktales, he would prefer the former to the latter because sometimes folktales "tell likes". Unlike participant 2 who said he would prefer novels to folktales, this participant clearly indicated that he did not believe in folktales because they "tell lies", which is a very strong statement. He covered up his real attitude towards isiZulu folktales by displaying both a positive attitude and negative attitude. It may be argued that he did that to avoid disappointing the researcher, or displayed a neutral attitude, because he neither gained nor lost anything if he showed either positive attitude or negative attitude. For this reason, he belongs to people who pretend to have positive attitude. From this excerpt one gets a sense that his teachers taught novels better than they taught folktales, which implies that teachers failed to teach folktales in an engaging way. The reason may be that teachers were less interested in isiZulu folktales, which confirms Simelane's (2018) findings that some Gauteng teachers dislike teaching them. The participant exhibited a neutral attitude towards isiZulu folktales.

Participant 4 felt that some of isiZulu folktales are lying about certain things, which is a very strong statement. Hopefully, she referred to folktales with animal characters that can talk among themselves or with people, animals that can turn themselves into stones, people who can live inside certain animals, and so forth. Another reason she hated folktales is that they are boring, because most former teachers used to let them (learners) read folktales for themselves. In the process, the learners found it very difficult to follow stories, learn more about their historical background, moral values, and other cultures. It is unfortunate that, through this teaching approach, teachers did not use folktales to prepare learners for adulthood and mould their personalities (Mota 2009; Amali

2014; Schwartz 2015). Accordingly, one may argue that the participant's former teachers taught isiZulu folktales badly, which resulted in the participant hating folktales. In this case, participants revealed that teaching methods for isiZulu folktales former teachers were poor. However, there is something positive the participant revealed about isiZulu folktales when she answered the following question: Do you think there is still a need to teach folktales at schools? Why?

> *Yes, as much as they are boring sometimes, but they do have good lessons, which teaches us about respecting others, and they make us to laugh.*

This implies that she believed that folktales are valuable, but some teachers' teaching methods leave much to be desired. Besides, she said folktales teach them (learners/children) more about isiZulu historical background and culture. Moreover, when she responded to the following question, she contradicted herself: If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

> *Folktales, as much as I don't love them, but when you are taught by a teacher who enjoys them you learn a lot from folktales. Folktales are shorter than novels, that's why I can choose them. I prefer folktales some folktales teach us more about life morals, e.g. Ungathathi isikhathi sakho uma umuntu omdala akuthumile (Unwabu nentulo).*

From this excerpt, it becomes clearer that she was aware of the major role of folktales and their value, but the problem were teachers who could not teach folktales in an engaging manner. Therefore, one may argue that the applicant's grandmother whom she lived with and loved folktales instilled love for folktales in her, but some teachers' teaching methods had changed her positive attitude towards isiZulu folktales. As a result, she had a negative attitude towards isiZulu folktales. Furthermore, the teaching methods and taught content play a huge role in changing learners' attitudes towards isiZulu folktales.

Participant 5 felt that "some folktales tell us a lot about life in the past and how they treated each other". At first, it is not clear which life she referred to, but her response to this question revealed: Do you think there is still a need to teach folktales at schools? Why?

> *Yes, to remind us of how our parents were living in terms of respecting while they were children.*

With this excerpt, the participant revealed that she was aware that isiZulu folktales teach children about respect. However, it is not clear what form of 'respect' she referred to here. Perhaps, she referred to 'respect' in terms of the following contexts: isiZulu culture, beliefs, and stereotypes; how parents respect their children; how participants' parents respected their parents; how did their parents respect adults in their communities. The possible reasons for the participant to love folktales is that she came from KwaZulu-Natal, a province where most black Africans value folktales due to their roles in their communities. Another possible reason is that she lived with her grandmother, who loved to narrate isiZulu folktales. Besides this, the participant had been taught folktales in Grade 8 in School X. Another possible contributing factor was that there were isiZulu folktales books in the library of School X. As a result, she had a positive attitude towards isiZulu folktales.

Participant 6 said that she loved isiZulu folktales because "[it] teaches me more about my culture so I could always stay true to myself". She further noted, "so that our culture never [fades]". Among other things that are embedded in isiZulu folktales are history, customs, beliefs, traditions, stereotypes, moral values, and others, she identified isiZulu customs. Remarkably, Participant 6 touched on something that is crucial to other people, both within isiZulu culture, as well as for people of other cultures, like Masuku (2012), who cites an example of a folktale titled "Umkhwekazi namasi" to sensitive lovers of isiZulu customs that other customs embedded in isiZulu folktales need to be challenged, because they discriminate against women. The possible reasons for the participant to love folktales is that she came from KwaZulu-Natal, a province where most black Africans value folktales, because of their roles in their communities. Another possible reason is that she lived with her grandmother who loved to narrate isiZulu folktales. Besides, the participant had been taught folktales in grades 1-7 in her previous school and in Grade 8 in School X. Another possible contributing factor was that there were isiZulu folktales books in the library of School X. As a result, she had a positive attitude towards isiZulu folktales.

Participant 7 felt that isiZulu folktales have good lessons that everyone, young and old, can get from isiZulu folktales books. However, it is not clear to which lessons he referred to because one can learn a lot of lessons that are embedded in isiZulu folktales. For example, one can learn that when a person disobeys laws/rules he or she gets punished, how other people got their surnames, why *'imbila*' does not have a tail, and so forth. When the participant responded to the following question, he suggested something: In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?

*No because you must learn folktales from a younger age so that you can easily understand them.*

With this excerpt, the participant revealed that it is not easy for a person to start learning folktales when he or she is a grown-up and suggested that he or she better learn them at a younger age. One can agree with the participant that folktales are better learnt when one is young. Although he did not give a reason why, it is likely that he referred to the relevant exposure and the foundation children receive at a younger age.

The possible reasons for the participant to love folktales is that he stayed with her elder sister who enjoyed narrating isiZulu folktales. Besides this, he had been taught folktales in Grade 8 in School X. Another possible contributing factor is that there were isiZulu folktales books in the library of School X. As a result, he had a positive attitude towards isiZulu folktales.

Participant 8 said that isiZulu folktales are lying, outdated and boring. However, when he responded to the following question, he sounded contradictory: Do you think there is still a need to teach folktales at schools? Why?

*Yes because children learn a lesson out of it. They can share the lesson with their parents.*

Furthermore, when he responded to the following question, he responded in the positive: In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?

*Yes because they teaches good lessons. They keep children entertained and have their own imagination.*

What the participant implied by this excerpt was that he did not see any value of learning isiZulu folktales, but he could recommend them to be learnt by those who are interested in learning them, because he was aware that there are valuable things learners can learn from them. It is interesting that the participant who did not love isiZulu folktales saw a need for children to be taught folktales because they (folktales) entertain children and teach them different lessons. However, that did not change his negative attitude towards isiZulu folktales due to his strong statement that isiZulu folktales are deceptive, outdated, and boring.

Like participant 4, participant 9 said that isiZulu folktales are ‘lying’ about certain things. However, there is something positive the participant revealed about isiZulu folktales when he answered the following question: Do you think there is still a need to teach folktales at schools? Why?

*Yes to improve our language, knowledge, and way we also behave.*

Moreover, when he responded to the following question, she contradicted himself: In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?

*No, because it's going to teach learners things that are not true.*

From these excerpts, we see a contradiction in the answers of participant 9. For example, when he responded to a question about whether there is a need to teach folktales at schools, he responded in the positive. However, when the same question was posed about township school learners, he responded in the negative, saying that folktales are going to teach learners untrue things. Unusually, this is the only participant who said there were no isiZulu folktales books in the School X library. From this, one is likely to doubt the truth of his answers and it is not easy to say the participant had a positive or negative attitude towards isiZulu folktales. Consequently, it is safe to say that he had a neutral attitude towards isiZulu folktales.

Participant 10 said that he sometimes learnt more things about his culture and how to respect others. As a result, he thought that there is still a need to teach folktales at schools:

*… because other young learners must know what was happening long time ago and get knowledge so that we can learn how to behave in appropriate manner, e.g. to respect teachers.*

He said:

*I have noticed that learners who grow up in township they don't know that folktales teach us about how to respect adult or even each other and sometimes folktales teach us that cultures are very important.*

He further said:

*… other folktales are so funny and I learn more things about my culture and learn how to respect others.*

The possible reasons for this participant to love folktales is that he came from KwaZulu-Natal, a province where most black Africans value folktales because of their roles in their communities. Another reason is that he lived with his father who loved folktales. From this, one may argue that his father influenced him positively. Besides, he had been taught folktales in Grade 9 in School X,

which is a contributing factor. Another possible contributing factor was that there were isiZulu folktales books in the library of School X. So, since he loved folktales and saw a need for folktales to be taught at schools, he had a positive attitude towards isiZulu folktales.

Participant 11 said that isiZulu folktales create good memories, connect families, and teach children good morals. As a result, she thought that there is still a need to teach folktales at schools, because learners need to know what was happening back then and get a chance to bond with their families through folktales.

The possible reason for this participant to love folktales is that she came from KwaZulu-Natal, a province where most black Africans value folktales because of their roles in their communities. Another reason is that she lived with his father who loved folktales. From this, one may argue that her father influenced her. Besides, she had been taught folktales in Grade 9 in School X, which is a contributing factor. Another possible contributing factor was that there were isiZulu folktales books in the library of School X. So, since she loved folktales and saw a need for folktales to be taught at schools, she had a positive attitude towards isiZulu folktales.

Participant 12 said that one learns something from isiZulu folktales in one's language and gets some knowledge. As a result, she thought that there is still a need to teach folktales at schools, because they teach one how to live with other people and respect life. When she was asked if in her opinion, she thought there is a need to teach township learners isiZulu folktale, she responded in the positive that:

> *… there is a need cause we come from different provinces. There is a need to teach township learners, because I have notice that folktales has good lesson which teaches us how to conduct ourselves.*

She further said:

> *… I learn a lot about my language, culture and also make me laugh.*

The possible reasons for this participant to love folktales is that she came from KwaZulu-Natal, a province where most black Africans value folktales because of their roles in their communities. Another possible contributing factor was that she had learnt isiZulu folktales in Grade 9 in school X and there were isiZulu folktales books in the library of School X. So, since she loved folktales

and saw a need for folktales to be taught at schools, she had a positive attitude towards isiZulu folktales.

Participant 13 said that isiZulu folktales are more interesting. As a result, he thought that there is still a need to teach folktales at schools, so that learners can know them and learn about their history and culture. The possible reasons for this participant to love folktales is that he came from KwaZulu-Natal, a province where most black Africans value folktales, because of their roles in their communities. Another reason is that he lived with his mother who loved folktales. From this, one may argue that his mother influenced him positively. Another possible contributing factor was that he had learnt isiZulu folktales in Grade 9 in School X, and there were isiZulu folktales books in the library of School X. So, since he loved folktales and saw a need for folktales to be taught at schools, he had a positive attitude towards isiZulu folktales. However, I must mention that the participant sounded contradictory when he responded to the following question: If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

> *I can choose novels because majority of teachers who teaches folktales make it bore me and I can relate with stories from the novels I read.*

Like participant 1, this participant implied that if he were to be pushed to choose between a novel and folktales, he would choose novels because of some teachers' negative attitude towards isiZulu folktales. From this excerpt one gets a sense that the environment where a person was raised has a powerful influence over his or her attitude, because the participant's positive attitude is not affected much by the tendencies of teachers who fail to teach folktales in a fascinating manner.

Participant 14 said that isiZulu folktales bored him and are outdated. He thought that there is no need to teach folktales at schools "because township learners do sports, entertainment, they like having fun etc." Although he had been taught folktales in Grade 9 in School X, a school where there were isiZulu folktale books in the library, and he lived with his grandfather who liked to narrate folktales, he was bored by isiZulu folktales. One may argue that this participant had little exposure to folktales because of advanced technology which offers variety of options like reality shows, podcast, movies, TikTok, twitter and many other social media platforms. The children are obsessed about what is trending at that moment than folktales. There is a possibility that he was influenced consciously and unconsciously by the environment and the people, which implies that his background contributed to his negative attitude towards isiZulu folktales. As a result, he did not see anything good in folktales and distanced himself from them.

Participant 15 said that some isiZulu folktales are entertaining, funny, and teaching good morals. As a result, she thought that there is still a need to teach them at schools. The possible reasons for this participant to love folktales is that she came from Eastern Cape, a province where most black Africans value folktales because of their roles in their communities. Another reason is that she lived with her father who liked to narrate folktales. From this, one may argue that her father influenced her positively. Besides, in the previous school she had been taught folktales in Grade 9, which is a contributing factor. Another possible contributing factor was that there were isiZulu folktales books in the library of School X. So, since participant 15 loved folktales and saw a need for folktales to be taught at schools, she had a positive attitude towards isiZulu folktales. However, I must mention that she sounded contradictory when she responded to the following question: If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

> *I'd choose novels because they are real and good teaching too and they are popular in our days.*

She implied that if she were to be pushed to choose between a novel and folktales, she would choose a novel. Thus, from this excerpt, one gets a sense that although the environment where the participant was raised had a powerful influence over her attitude towards isiZulu folktales, but the fascinating manner teachers teach novels was a threat.

Participant 16 said that isiZulu folktales are entertaining, sending messages, create imagination and teach learners very great lessons. As a result, she thought that there is still a need to teach them at schools. The possible reasons for this participant to love folktales is that she lived with her grandmother, who liked to narrate folktales and in the previous school she [the participant] had been taught folktales in Grade 9, which is a contributing factor. Another possible contributing factor was that there were isiZulu folktales books in the library of School X. So, since participant 16 loved folktales, and saw a need for folktales to be taught at schools, she had a positive attitude towards isiZulu folktales.

Participant 17 said isiZulu folktales made her family come together during school holidays, where her grandmother narrated very interesting folktales to siblings, which are the possible reasons she loved folktales. Another reason is that she came from KwaZulu-Natal, a province where most black Africans value folktales because of their roles in their communities. Besides, in the previous grades in School X she had been taught folktales. Another possible contributing factor is that there were

isiZulu folktales books in the library of School X. However, she thought there was no need to teach folktales at schools because:

> *… some of the teenagers at school have that tendency of saying folktales are for young kids. I think folktales are right for primary school students. There is a need for folktales to be taught in primary schools.*

From this excerpt, we get a sense that the participant thought that it is better to teach young learners folktales than to teach teenagers, which means that she saw a need to teach folktales to a certain group of learners. However, it became clearer that she loved and hated folktales when she responded to the following question: If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

> *I would choose novels because novels teach us more than folktales. Some of the folktales are just for funny or enjoyment of just sharing old days folktales. Novels also teach you more about teen life and more about life and its challenges.*

In this excerpt the participant sounded contradictory when she gave reasons for her choosing novels to folktales. As a result, it is safe to conclude that she had a neutral attitude.

Participant 18 said isiZulu folktales are myths, fake, boring, and imaginary, although they have lessons to learn. She said there is no need to still teach folktales at schools, because:

> *… in this time technology is advancing so taking time for teaching folktales and making it so technology lessons will be more beneficial. Folktales were okay when taught in olden days, but I think the new generation will find it boring.*

In addition, she said:

> *…during these days, all learners should be able to speak English, because it is the communicating language. The folktales taught in isiZulu won't take us anywhere or help us in future. Since township learners struggle with speaking English so teachers should focus on that.*

Moreover, when she responded to the following question, she said she preferred novels: If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

*Novels, because most of them shows maturity and they are more realistic. Novels talks more about how things should be done. In folktales all they know is lies and talking animals. Some of the teachers make folktales boring.*

From this, we get a sense that the participant disliked isiZulu folktales, as a result, she had a negative attitude towards them.

Participant 19 said isiZulu folktales tell children old stories and some of them cause nightmares because they are scary. As a result, he did not see any need to still teach folktales at school because:

*... they teach us things that happened a long time ago. Folktales are very historic and sometimes bring bad memories to our grandparents.*

He further said:

*... life after Grade 12 does not need isiZulu folktales and learners in township should be more exposed to other things like technology because folktales are outdated.*

Moreover, when he responded to the following question he said he preferred novels: If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

*Novels, because life after Grade 12 does not need isiZulu folktales and learners in township should be more exposed to other things like technology because folktales are outdated.*

From this, we get a sense that the participant disliked isiZulu folktales, as a result, he had a negative attitude towards them.

Participant 20 said that isiZulu folktales are interesting, funny, and teach children in different ways. As a result, she thought that there is still a need to teach folktales at schools, because there is a lot of children can learn from folktales and can be stimulated to write their folktales books in the future. Besides, there is a need for children to know about the history of their great grandparents. When asked what she would choose to be taught between novels and folktales, she said she would choose folktales because they are interesting and make her imagine how life was in the past as compared to how it is today. The possible reasons for this participant to love folktales is that she came from KwaZulu-Natal, a province where most black Africans value folktales because of their roles in their communities. Another possible contributing factor was that she had learnt isiZulu folktales in Grade

10 in School X, and there were isiZulu folktales books in the library of School X. So, since she loved folktales and saw a need for folktales to be taught at schools, she had a positive attitude towards isiZulu folktales.

The following table summarizes this section:

| Grade | Participants who had a positive attitude towards isiZulu folktales | | Participants who had a negative attitude towards isiZulu folktales | | Participants who had a neutral attitude towards isiZulu folktales | |
|---|---|---|---|---|---|---|
| | Females | Males | Females | Males | Females | Males |
| 8 | 1 | 1 | 1 | 0 | 0 | 1 |
| 9 | 2 | 1 | 0 | 0 | 0 | 1 |
| 10 | 2 | 1 | 0 | 0 | 0 | 1 |
| 11 | 2 | 1 | 0 | 1 | 0 | 0 |
| 12 | 1 | 0 | 1 | 1 | 1 | 0 |

According to this table, 12 participants had positive attitude towards isiZulu folktales, 4 participants had negative attitude and 4 participants had neutral attitude. Noticeably, although figures keep on changing, yet they still show that more participants have a positive attitude towards isiZulu folktales.

#### 4.4.1.1 Learners' attitudes towards teaching isiZulu folktales at schools in general

Some participants were of the view that isiZulu folktales should be taught in all phases, namely, Foundation Phase, Intermediate Phase and FET Phase. For example, 19 participants (nine females and 10 males) said isiZulu folktales should be taught in the foundation phase, indicating that there are benefits of learning isiZulu folktales at this level. I fully agree with the participants, because in the isiZulu culture there is a saying, '*Uthingo lugotshwa lusemanzi*', which means 'it is easy to teach certain positive things to children than to teach them when they are grown-ups'. If learners are taught folktales at this stage, they are introduced to moral values. A child who does not have a strong foundation of moral values is likely to adopt almost everything that he or she comes across, which is sometimes dangerous to his or her life. If children are exposed to folktales while they are still young, they are exposed to moral values, which enable them to differentiate between good and bad. While some participants emphasised that folktales ought to be taught in primary schools, others said they ought to be taught in all grades. However, other participants indicated that there is no need to teach folktales because they are misleading. For example, a Grade 10 male participant said folktales can be taught:

*In the primary grades, because folktales lies and primary children will not see that folktales lie.*

Supporting the above idea, a Grade 12 male participant said folktales should be taught in:

*Primary school because folktales have lies like they say animals speak only primary learners can listen to that.*

Based on their responses, one may argue that these participants lack understanding of what folktales are and the roles they play in the life of a child. What they refer to as lies is very important to the children. For instance, children are fully aware that animals do not talk as human beings do but what interests them is the manner animals live and communicate in the animal world, which implies that children use their imagination to follow and understand what is taking place in each folktale. Put differently, folktales teach and train children to work with abstract.

Participants who said folktales should be taught in all grades had a point because "folktales are performed in order to educate the children and adults on their social ethics, the approved and disapproved forms of behaviour in society" (Sibanda, 2014: 2). For example, one of the lessons children learn from other folktales is that women are always awarded a low status in the community, which is a challenge to be resolved. Folktales like the one above can benefit learners in upper grades, such as grades 10-12, as they can critically discuss the contents of folktales that are promoting stereotypes, patriarchal roles, feminism, and so forth. Such debates can even be extended to creative writing lessons, where learners, after discussing folktales in class, can be given assignments to write either discursive or argumentative essays, which is a higher-order question according to Bloom's, Solo's and Barret's taxonomies. In the end, learners would be critically learning folktales. Besides, that would encourage female learners, especially grown-ups, to learn and adopt acceptable ways of freeing themselves from sexual stereotypes and patriarchal roles (Masuku 1998; Ntuli 2010). Below we look at the learners' attitudes towards the teaching of isiZulu folktales to township learners.

#### 4.4.1.2 Learners' attitudes towards the teaching isiZulu folktales to township learners

Participants had different views about whether there is a need to teach isiZulu folktales to township learners. For example, participant 3 said:

*Yes, so that learners can learn to conduct themselves in a good way as majority of the learners lack respect.*

The participant believed that most township learners lack respect. As a result, if they are taught isiZulu folktales they are exposed to moral values and conduct themselves in a good manner. Participant 12 concurs with participant 3 by saying:

> *Yes there is a need, 'cause we come from different provinces. There is a need to teach township learners, because I have notice that folktales has good lesson which teaches us how to conduct ourselves.*

Concurring with the above participant, participant 20 said:

> *Yes there is, because township learners are not used to village things, because most of the time folktales are from and created in villages, so they must get to know about the history of our great-grandparents.*

She looked at a different angle and said township learners need to be empowered about their historical background because this information is embedded in isiZulu folktales. Participant 4 concurred with her by saying:

> *Yes, because it teaches us more about isiZulu historical background and culture.*

Participant 6 added by saying:

> *Yes, it is because some of the learners are interested in learning about history and what used to happened long ago.*

He added a very interesting point that some township learners want to know about their history and history in general, which implies that the participant was aware that some history is embedded in folktales. Participant 11 also concurred with participants 4, 6 and 20 by saying:

> *Yes, because they need to know what was happening back then and get a chance to bond with their families through folktales.*

Participant 10 added by saying:

> *Yes, because they I have noticed that learners who grow up in township they don't know that folktales teach us about how to respect adult or even each other and sometimes folktales teach us that cultures are very important.*

This participant raised an important point, namely that isiZulu folktales teach children about moral values, including respect, culture, and other aspects.

However, other participants' comments show that participants were either ignorant about the roles of isiZulu folktales, or deliberately despised them. For instance, participant 19 said:

> *No, because life after Grade 12 does not need isiZulu folktales and learners in township should be more exposed to other things like technology because folktales are outdated.*

Participant's 19 line of thinking is seriously misleading, because he compares 'apples with oranges. IsiZulu folktales teach children about moral values, while technology equips children with knowledge and science skills. So, learners need technology as much as they need folktales in their lives, because both phenomena prepare learners for adulthood. Participant 18 added by saying:

> *No, because during this days all learners should be able to speak English, because it is the communicating language. The folktales taught in isiZulu won't take us anywhere or help us in future. Since township learners struggle with speaking English so teachers should focus on that*

Participant 18 wrongly used propaganda that English is superior to isiZulu, which is untrue, because while English is important to the children's lives, isiZulu folktales are also equally important.

This shows that some participants are aware of the importance of isiZulu folktales, while others are unaware of the wealth embedded in isiZulu folktales. Besides, it indicates participants' levels of knowing and understanding isiZulu folktales. This implies that while some teachers are trying their best to teach learners isiZulu folktales others are not taking part in imparting cultural values, beliefs, and so forth to the learners.

### 4.4.2 Factors that influence isiZulu high school learners' attitudes towards learning isiZulu folktales in School X

#### 4.4.2.1 Content

##### 4.4.2.1.1 Positive influence

In 2.3.1.2 we saw that when a person has a positive attitude towards something, he or she speaks positively about it. For example, participant 20 said:

*I would choose to be taught folktales because they are interesting and make me imagine how was life back then compared to how we live today.*

According to this response, the participant was interested in history and the manner people lived many years ago which are embedded in folktales. On the other hand, participant 16 said folktales are entertaining and always send messages. Participant 10 concurred with her clarifying 'entertainment' and 'messages' by saying:

*Folktales, because other folktales are so funny and I learn more things about my culture and learn how to respect others.*

This shows that participants liked different aspects of folktales embedded in folktales. While there were those who like fun, others were interested in different lessons.

Participant 12 also repeated what participants 10 and 16 said:

*Folktales, because I learn a lot about my language, culture, and also make me laugh.*

Participant 14 said:

*Folktales; as much as I don't love them, but when you are taught by a teacher who enjoys them you learn a lot from folktales. Folktales are shorter than novels that's why I can choose them. I prefer folktales some folktales teach us more about life morals, e.g. Ungathathi isikhathi sakho uma umuntu omdala akuthumile (Unwabu nentulo) meaning do not take your time when you have been send by an adult to do a certain task.*

This response is interesting because the participant said even though he did not like folktales, he preferred them because they teach him moral values. From his response, it may be argued that the way his teachers taught folktales changed his negative attitude towards them.

A Grade 8 participant said:

*I enjoyed the folktale about* [Ilahle nobhontshisi] *(the coal and the bean), especially when my teacher said this folktale teaches us not to trust a friend when she or he always say let us go somewhere and you always agree, that is the lesson I learned.*

This participant was influenced positively by the lesson he learnt from the folktale cited. This confirms that certain lessons learnt from folktales influences learners. A Grade 11 participant said

he enjoyed the good lesson folktales have. So, while it is true that not all lessons in the isiZulu folktales make sense to every learner, it is also true that some folktales play a significant role in influencing learners positively towards folktales. Below we look at why participants preferred novels to folktales.

#### 4.4.2.1.2 Reasons why more learners prefer novels to folktales

Studies have shown that teachers' teaching methods can cause chaos in a classroom if teachers do not plan their lessons properly. In 2.4.3 we saw that some teachers prefer to teach novels to folktales. In 2.4 we saw that teachers can influence their learners either positively or negatively, which happens either directly or indirectly. In 4.2.4 and 4.4.1 we saw that although more participants had a positive attitude towards isiZulu folktales, but they preferred to be taught novels to folktales. As a result, in this section we look at the possible reasons for this.

When participants were asked what they would choose between folktales and novels, they responded differently, for example, participant 1 said:

> *Yes, novel because it has interesting stories and teachers make us understand novel more better than folktales as majority of the teachers make us to read folktales for ourselves, while they are busy with their phones, and they don't take folktales seriously than novels while I love folktales so much.*

This participant mentioned a strong statement that some teachers did not take isiZulu folktales seriously, because instead of teaching and engaging learners on folktales, they let them read folktales on their own, while they (teachers) were busy with their phones. As a result, even though the participant had passion for folktales, she chose to be taught novels to folktales, because teachers were taking novels seriously.

Participant 15 says:

> *I'd choose novels because they are real and good teaching too and they are popular in our days.*

This participant said novels are real because they are about a real-life situation, which is a reason why they are popular nowadays. It is possible that another reason is that some teachers are excelling in teaching novels as other participants indicated. Participant 14 concurred with participant 15 and added that she would not choose to be taught folktales, because they are outdated. Interestingly,

participants 3, 5, 13 and 18 said they did not like folktales because they (folktales) sometimes tell lies. Participant 18 added that some teachers were making folktales boring.

Participant 17 said*:*

> *I would choose novels because novels teach us more than folktales. Some of the folktales are just for funny or enjoyment of just sharing old days folktales. Novels also teach you more about teen life and more about life and its challenges.*

While there is some truth in what this participant said, she missed a very important point that folktales teach learners moral values, thus prepare them for adulthood.

Participant 19 said:

> *Novels, because most teachers teach novels in a fun way than folktales as much as folktales are short. With novels I can easily relate to stories we learn in novels.*

Still confirming what participants 13, 14 and 15, this participant adds that he preferred novels because he could relate easily with stories, they (learners) learn in novels.

#### 4.4.2.2 Teachers

Studies have shown that teachers can influence learners' attitudes either positively or negatively towards certain school subjects, because teachers are likely to instil their attitude directly or indirectly in their learners (Aiken & Aiken, 1969; George & Adu, 2018; Niyisha, 2019). Below we look at how teachers influenced participants, starting with positive influence.

##### 4.4.2.2.1 Positive influence

Few participants commented about how teachers influenced them positively in classes. For instance, Participant 1 said:

> *Yes, novel, because it has interesting stories and teachers make us understand novel more better than folktales, as majority of the teachers make us to read folktales for ourselves, while they are busy with their phones, and they don't take folktales seriously than novels, while I love folktales so much.*

According to this participant, their teacher used teaching methods that made learners understand novels better than they did with folktales. From the candidate's response, we can infer that although

she had a positive attitude towards folktales, she would choose novels, because her teacher did not take folktales seriously.

Participant 3 said he would prefer:

> *Novels, because I can relate more with the stories and teachers are able to make us understand more about life as they make more jokes when we read a novel than folktales.*

According to this participant, teachers enhanced learner understanding more about life in novel classes, because they made practical examples when they explained certain things. Besides, they cracked jokes, which made the participant interested in learning novels. From this, we can conclude that teachers used relevant teaching methods that instilled a positive attitude to participant 3. As a result, participant 3 had a positive attitude towards novels due to his teachers' positive attitude towards novels (Sasson, 2018). Participant 6 concurred with participant 3 by saying:

> *I can choose novels because the way teachers teaches them is interesting. I can choose novels because of the way teachers teaches folktales is boring, as much as I like folktales.*

What is said about participant 3 is also true with participant 6.

A Grade 8 participant said:

> *I enjoy the moment when my teacher try to speak like animals when she was reading isiZulu folktales. The reason why I enjoyed that sound; it was because I never forget that folktales and even now I can still narrate them like my teacher.*

From this we learn that well-planned and well-implemented teaching methods play a big role in class. For example, the manner the teacher demonstrated something when she narrated a certain folktale influenced a Grade 8 participant to love folktales. The love the teacher showed in her lesson made the participant love the isiZulu folktales. This implies that teachers with acting skills are likely to influence learners positively and instil their acting skills to the learners.

#### 4.4.2.2.2 Negative influence

More participants commented about how teachers influenced them negatively in classes. For example, participant 6 said the way teachers teach folktales is boring. Participant 18 concurred with her by saying other teachers make folktales boring. Participant 8 gave a reason why some teachers were said to be boring by saying some teachers do not make folktales exciting like they do when

they teach novels. Participant 13 concurred with participants 6, 8 and 18 by saying he can relate with better with stories from the novel. What is revealed by these participants is true of young learners who easily get bored when the teacher's lesson does not have fun. Learners enjoy lessons wherein they sing with a teacher or take part in any form.

Participant 1 accused some teachers of doing what is least expected of professional teachers. She said:

> *... majority of the teachers make us to read folktales for ourselves, while they are busy with their phones, and they don't take folktales seriously than novels, while I love folktales so much.*

Learners who are taught by teachers who do what participant 1 said some teachers did are likely to have a negative attitude towards folktales if they do not have a very strong background. This confirms that a person who was raised among people who value isiZulu folktales is likely to have a positive attitude and his or her attitude is less affected by the tendencies of teachers who fail to teach folktales in an engaging manner. That is why participant 1 maintained her positive attitude towards isiZulu folktales, even though her teacher taught the subject badly, as indicated in 4.4.1. Below, we look at the attitude of teachers towards isiZulu folktales.

#### 4.4.2.2.3 Teachers' attitude towards isiZulu folktales through the eyes of the participants

Participants' responses suggest that teachers have a negative attitude towards teaching isiZulu folktales, as participant 1 mentioned:

> *... majority of teachers make us read folktales for ourselves, while they are busy with their phones, and they don't take folktales seriously than novels, while I love folktales so much.*

Participants 3, 4, 13, and 19 made it clear that teachers did not make folktales lessons enjoyable when compared to novels. Also, participant 14 stated that he enjoyed folktales if it was taught by a teacher who enjoyed them too. Participant 14's response suggests that some teachers do not enjoy or love teaching folktales. This confirms what was found by Simelane (2018) that most isiZulu teachers in Gauteng have a negative attitude towards isiZulu folktales. That is why some teachers teach folktales haphazardly, as participants stated that most of their teachers force them to independently learn folktales. The reason for this may be a lack of teaching strategies or content of

this genre. Hence more research needs to be conducted at universities to better to explore the causes of the negative attitude that most teachers have towards isiZulu folktales.

#### 4.4.2.3 Environments

In 4.4.1, we saw that the environment where participants were raised had a powerful influence over their attitude. For example, the fact that all participants in the study did isiZulu folktales in the primary schools where they had been made to have a positive attitude isiZulu folktales. Also, some participants, such as participant 1, had a positive attitude towards folktales, because they came from KwaZulu-Natal, a province where most black Africans value folktales because of their roles in their communities. Moreover, School X contributed positively to most participants because its library had isiZulu books. However, participants in School X and other schools' participants had been before also influenced participants negatively. For example, in 4.4.2.2.2 negative influence by some teachers is discussed. As a result, in 4.4.3 some suggestions participants thought teachers should consider when they teach isiZulu folktales are discussed. Below we look at how participants were influenced by those who lived with them.

### 4.4.3 Participants' recommendations to teachers to improve their teaching isiZulu folktales

Teachers do make mistakes in classrooms. As a result, they are likely to be criticised by their colleagues, seniors, parents, learners, and others. In 4.3.2, Question 3, 17 participants indicated that there is a need for a change of pedagogy in isiZulu folktales classes, while three participants did not see any need. Let us see why more participants said teachers need to change.

One participant said:

> *I think isiZulu teachers need to make learners relax during their period so that we can enjoy their lessons.*

This response suggests that in some classes, learners do not enjoy certain lessons because some teachers fail to create a conducive learning atmosphere. Learners struggle to learn in classrooms that are not conducive for learning. It is worse where there are unnecessary restrictions because the learners' brains function well in a conducive environment. For example, another participant suggested that teachers must make sure that learners laugh in their classes. The participants' responses suggest that learners do not enjoy lessons from teachers that do not make them relax and laugh, when there is a need. The fact that learners state that teachers need to make them laugh is a

signal that some teachers are very strict in their classes. Learners in such classrooms are neither free to answer teachers' questions nor ask questions. As a result, they are disadvantaged.

One participant said he thought that teachers need to consider that learners are following the folktales lessons and another participant said teachers must make sure that all learners] understand the lesson of each folktale. These responses suggest that some teachers do not teach isiZulu folktales with passion, they just teach the subject for the sake of teaching it, which may change learners' positive attitude towards the subject. In that manner, teachers are contributing negatively.

One participant stressed that:

> *Teachers need to make sure that we all write folktales work in class because always when my teacher gave us homework my friend would copy everything word-for-word, and my teacher never picked it up.*

The participant raised an issue of assessment, which is always taken lightly by some teachers. The questions that arise are: How frequently do teachers check learners' understanding? Do they always consider taxonomies? How frequently do they mark learners' work?

A Grade 9 participant said:

> *I think teachers need to explain difficult words and they must stop the tendency of going out or be busy while we are reading so that they can explain difficult words.*

This response discloses how some teachers take isiZulu folktales for granted. Another participant from the same grade said:

> *Teachers need to take note of big isiZulu words in class as I am learning isiZulu while I am not Zulu.*

Both participants brought another important issue that teachers ignore – explaining difficult or unfamiliar words. In 4.3.1, it was revealed that all five grades consisted of a diverse group, that is, there were isiZulu participants, a Siswati participant, isiNdebele participants, Sesotho participants, isiXhosa participants, and a Setswana participant. In that situation, teachers who did not explain difficult and unfamiliar words in diverse classes like the ones mentioned above disadvantaged some participants.

A Grade 11 participant said:

> *Teachers need to remember that we are not adults so they must stop letting us read on our own especially folktales, while when we read novels sometimes they will be there ones reading.*

This response suggests that some isiZulu teachers were lazy and did not have a passion for isiZulu folktales. Even if a teacher let learners read folktale, he or she must always be in a classroom to explain some difficult or unfamiliar concepts. In fact, if a teacher sees the need to let his or her learners read a folktale in class, he or she needs to use a reading process approach. When a teacher uses this approach, he or she must follow the following process: before reading, during reading, and after reading (CAPS, 2011).

A Grade 10 participant emphasised that teachers must not be busy with their phones while learners read isiZulu folktales. For the fact that most of the participants mentioned that teachers became busy with their phones during the lesson, this means that participants were deprived of the opportunity to learn moral values. As a result, they were not well-prepared for adulthood through isiZulu folktales.

A Grade 11 participant said he thought teachers need to continue teaching folktales because they teach learners about life and our cultures. Surprisingly, two Grade 9 participants had nothing to suggest, which suggests that some participants were happy with the way teachers taught them isiZulu folktales. Moreover, these responses are indicative that we still have teachers who are doing justice when they teach isiZulu folktales.

A Grade 10 participant said teachers must love folktales and stop telling learner they don't like folktales and another Grade 10 participant added by saying:

> *Teachers need to make sure they show the children that they also love folktales it is not that they teach something they don't like, because when we see that they don't like the folktales we also lose interest to love the folktales.*

These responses suggest that some teachers displayed a negative attitude towards isiZulu folktales, which demotivated certain participants.

### 4.4.4 Discussion of findings

Out of 20 participants, 12 participants had positive attitude towards isiZulu folktales, four participants had negative attitude and four participants had neutral attitude. Among participants who had a positive attitude towards folktales, eight were females and four were males, which means that

more females had a positive attitude towards folktales. However, this disagrees with the number of female participants (2) who had a negative attitude and the number of male participants (2) because more male participants (3) had a neutral attitude when compared with female participant (1) who had the same attitude.

There are reasons why participants had attitudes they had towards learning isiZulu folktales. Among things that influenced participants either positively or negatively were the contents of folktales. Some participants indicated that they liked folktales, because there are moral values embedded in them, and this is in agreement with what Achufusi (1986: 91) articulated upon, where he stipulated that "Moral stories teach children lessons about morality". Other participants indicated that they liked folktales because they learn about their history, which is in agreement with Sibanda (2014: 2) who stated, "Some folktales are performed just to entertain and teach history without any moral lesson". In contrast, some participants indicated that they disliked folktales because they are about incredulous stories to be believed by learners at the lower grades. This means that it is important for the teachers to consider the learners' age when he or she selects folktales to be taught.

Environments also influenced the participants' attitudes towards isiZulu folktales. This study has revealed that some participants' attitudes were the result of their upbringing. For example, most participants who grew up in the environment where certain family members liked to narrate folktales had a positive attitude towards them. Moreover, most participants who had been exposed to folktales at a younger age, either at home or at school, had a positive attitude towards folktales. Moreover, most participants who grew up in KwaZulu-Natal and Eastern Cape, provinces where most black Africans value folktales because of their roles in their communities had positive attitude. In contrast, other participants were influenced negatively by their environments. For example, most participants who were born and bred in Gauteng were less interested in folktales because they were not exposed to isiZulu folktales at homes while they were still young. Although, such learners were exposed to folktales at school, not all of them liked folktales. When we look at the figures critically, we realise that some participants who had a positive attitude towards isiZulu folktales were frustrated in class, giving rise to a question as to why this may be the case. For example, 1 participant who had a positive attitude towards isiZulu folktales was frustrated in class. As a result, it is imperative that we know what led to the boredom of some participants, while others were enjoying folktales.

Some participants from both sides (participants with positive attitude and participants with negative attitude) pointed fingers at some teachers' teaching styles. For example, out of 20 participants, 17 participants indicated that there is a need for a change of pedagogy in isiZulu folktales classes, while

three participants did not see any need. This is in agreement with a number of complaints participants had about their teachers' teaching methods, unprofessional behaviour during isiZulu lessons folktales, which was indicative of their (teachers) negative attitude towards the subject. It is likely that the teachers' attitude and behaviours influenced some participants negatively. So, teachers' negative attitude also played a big role in influencing participants' attitude. It is one thing for a teacher to struggle to teach a certain subject, but another when a teacher bears resentment towards the subject he or she teaches. It is worse when he or she has a negative attitude towards the subject he or she teaches. From this, one may argue that participants had valid reasons to complain about some of isiZulu folktale teachers.

It is disturbing that most participants complained about the teachers' teaching methods and attitudes to an extent that they indicated things they believed teachers need to consider when they teach isiZulu folktales. For example, a Grade 10 participant noted:

> *Teachers need to make sure they show the children that they also love folktales, it is not that they teach something they don't like, because when we see that they don't like the folktales, we also lose interest to love the folktales.*

From the above-mentioned participants' responses, one may argue that teachers who do not have passion for isiZulu folktales are likely to have a negative attitude towards the subject, which impacts negatively to the learners he or she teaches. The reason is that such teachers fail to do thorough lesson plans, create conducive learning atmosphere, lazy to teach the subject and do not help learners understand difficult or unfamiliar concepts. This is a serious challenge as they teach learners from different languages and background because they frustrate and demotivate certain learners in the classrooms. As a result, such teachers play a big role in changing the learners' attitudes negatively.

## 4.4 Summary

This chapter has revealed that study included 20 participants from School X from grades 8, 9, 10, 11 and 12 isiZulu learners between 13 years and 18 years, that is, each grade had 4 participants (two males, and two females). Although all 20 participants were learning isiZulu at First Language level, not all of them were isiZulu Home Language speakers. All participants unanimously agreed that folktales were taught in all grades in School X and the school library had isiZulu folktale books. Few participants who had been to other provinces had also been exposed to isiZulu folktales. Out of 20 participants, 12 participants had a positive attitude towards isiZulu folktales, 4 participants had a negative attitude, and 4 participants had a neutral attitude. 12 participants indicated that they

enjoyed certain aspects of isiZulu folktales lessons in the previous grades, while 8 participants said they enjoyed nothing. 9 participants indicated why isiZulu folktales are interesting, 9 participants indicated why they are boring, and 2 participants said they were not sure. As a result, 9 participants indicated that they had not been frustrated in isiZulu folktales lessons in the previous grades, while 10 participants said they had been frustrated. When we look at these figures critically, we realise that some participants who had a positive attitude towards isiZulu folktales were also frustrated in classes. Very few participants mentioned the contents of folktales as the source of frustration and more participants said the source of their frustration was the teachers' negative attitude towards isiZulu folktales, which was displayed by the manner they taught the subject. This shows that some teachers taught isiZulu folktales reluctantly. Though more participants (16) indicated that there is still a need to teach folktales at schools, while 4 participants said there is no need. When participants were asked what they would choose between folktales and novels, 8 participants indicated that they would choose isiZulu folktales, while 12 pointed out that they would choose novels. When we look at these figures critically, we realise that some participants who had a positive attitude towards isiZulu folktales preferred to be taught novels to folktales, because teachers teach novels better than they teach folktales. As a result, 17 participants indicated that there is a need for a change of pedagogy in isiZulu folktales classes, while 3 participants did not see any need. Remarkably, 14 participants mentioned people who made them love folktales, while 6 participants mentioned people who made them hate isiZulu folktales.

This chapter has also revealed that subject content, teachers' attitudes and environment can influence learners' attitudes either positively or negatively. It has also revealed that learners prefer to be taught novels to folktales because novels are about real-life stories, whereas some folktales are about unbelievable stories. Besides, teachers teach novels better than they teach folktales. Most participants' concerns are lack of teachers' relevant teaching strategies and the teachers' negative attitude towards isiZulu folktales. As a result, learners who have a negative attitude towards isiZulu folktales have mixed feelings about the subject. As a result, they prefer to be to taught novels to isiZulu folktales athough they like the latter. In the next chapter I conclude the research project.

# CHAPTER 5

# SUMMARY, RECOMMENDATION AND CONCLUSION

## 5.1 Introduction

In this chapter, I conclude the research project by summarising each chapter, reminding a reader about the research questions, as well as the findings of the study, while briefly discussing implications of the results of the study, and finally providing my recommendations for future studies in the field.

## 5.2 Summary of the study

In chapter one I contextualised the topic, discussed background to the study, statement of the problem, motivation of the study, research objectives, research aims, demarcations of the study, and the significance of the study.

Chapter two revealed the efficacy of a literature review, synthesising relevant literature namely, types of attitudes, factors influencing attitudes, relationship between people's attitudes and their behaviours, and literature on learners', students' and teachers' attitudes towards school subjects. The literature review reveals that, although there have been studies conducted on the learner, student and teacher attitudes towards Mathematics, English, Foreign Language, Teaching of Target Language, ICT, Computer Studies, Technology, Agricultural Science and teachers' and students' attitudes towards the use of indigenous African languages as languages of instruction in education, isiZulu as a medium of instruction, the role of isiZulu in education and teachers' attitudes towards the teaching of isiZulu folktales, but there is a knowledge gap.

Chapter three revealed that this study followed a mixed-method research design as it incorporated both qualitative method and quantitative method. It is a case study that investigated the learners' attitudes towards isiZulu folktales in school X to generalise the results about isiZulu learners' attitude towards learning isiZulu folktales. School X is situated within a Reconstruction and Development Plan (RDP) settlement in Zola North in Soweto, its socio-economic status (SES) is underprivileged, and the community is classified as semi-literate and illiterate. As a result, it is categorised as a Quintile One School (a poor school), which means that it is a no-fee school.

Besides, it revealed that participants of the study were isiZulu high school learners and the sample comprised a mixture of learners from urban and rural areas all over South Africa, that is, learners who lived with their parents or guardians, learners who lived with neither parents nor guardians,

learners who started school in Gauteng and have since been schooling in Gauteng, learners who started school in Gauteng, left for other provinces and came back, and learners who started school outside Gauteng. In total, there were 20 participants consisting of 2 boys and 2 girls from each grade.

The chapter also revealed that a questionnaire and structured interviews were used to collect data and a thematic content analysis (TCA) was used to analyse data. Besides, it also considered presenting theoretical framework. On one hand the phenomenology helped me to uncover the meaning that lives within [isiZulu learners] and convey felt understanding in words. On the other hand, general inductive theory assists in identifying core meanings relevant to the research objectives, categorises them from simple to complex, and describe the most relevant. Therefore, the two theories provide efficacy to this study and complement each other in doing so. Additionally, it has revealed the limitations of the study and that the researcher adhered to the University of Witwatersrand ethics considerations.

Chapter four revealed that the study included 20 participants from School X from grades 8, 9, 10, 11 and 12 isiZulu learners between 13 years and 18 years, that is, each grade had 4 participants (two males, and two females). Although all 20 participants were learning isiZulu at First Language level, not all of them were isiZulu Home Language speakers. All participants unanimously agreed that folktales were taught in all grades in School X and the school library had isiZulu folktale books. Few participants who had been to other provinces had also been exposed to isiZulu folktales. Out of 20 participants, 12 participants had a positive attitude towards isiZulu folktales, 4 participants had a negative attitude, and 4 participants had a neutral attitude. 12 participants indicated that they enjoyed certain aspects of isiZulu folktales lessons in the previous grades, while 8 participants said they enjoyed nothing. 9 participants indicated why isiZulu folktales are interesting, 9 participants indicated why they are boring, and 2 participants said they were not sure. As a result, 9 participants indicated that they had not been frustrated in isiZulu folktales lessons in the previous grades, while 10 participants said they had been frustrated. When we look at these figures critically, we realise that some participants who had a positive attitude towards isiZulu folktales were also frustrated in classes. Very few participants mentioned the contents of folktales as the source of frustration and more participants said the source of their frustration was the teachers' negative attitude towards isiZulu folktales, which was displayed by the manner they taught the subject. This shows that some teachers taught isiZulu folktales reluctantly. Though more participants (16) indicated that there is still a need to teach folktales at schools, while 4 participants said there is no need. When participants were asked what they would choose between folktales and novels, 8 participants indicated that they

would choose isiZulu folktales, while 12 pointed out that they would choose novels. When we look at these figures critically, we realise that some participants who had a positive attitude towards isiZulu folktales preferred to be taught novels to folktales, because teachers teach novels better than they teach folktales. As a result, 17 participants indicated that there is a need for a change of pedagogy in isiZulu folktales classes, while 3 participants did not see any need. Remarkably, 14 participants mentioned people who made them love folktales, while 6 participants mentioned people who made them hate isiZulu folktales.

This chapter also revealed that subject content, teachers' attitudes, and environment can influence learners' attitudes either positively or negatively. It also revealed that learners prefer to be taught novels to folktales because novels are about real-life stories, whereas some folktales are about unbelievable stories. Besides, teachers teach novels better than they teach folktales. Most participants' concerns are lack of teachers' relevant teaching strategies and the teachers' negative attitude towards isiZulu folktales. As a result, learners who have a negative attitude towards isiZulu folktales have mixed feelings about the subject. That is why they prefer to be taught novels to isiZulu folktales although they like the latter.

## 5.3 Research questions

The main aim of the study was to investigate isiZulu high school learners' attitudes towards learning isiZulu folktales in School X. The study had to answer the following questions:

- What attitudes do isiZulu high school learners have towards learning isiZulu folktales in school X.
- What influence isiZulu learners' attitudes towards learning isiZulu folktales in School X?
- What are the learners' viewpoints of how teachers can change learners' negative attitude and maintain their positive attitude towards isiZulu folktales.

## 5.4 Findings

The findings of the study are the following:

- Most isiZulu high school learners in School X have positive attitude towards learning isiZulu folktales. Out of 20 participants, 12 participants had positive attitude towards isiZulu folktales, 4 participants had negative attitude and 4 participants had neutral attitude. Among participants who had a positive attitude towards folktales, 8 were

females and 4 were males, which means that more females had a positive attitude towards folktales.

- IsiZulu learners' attitudes towards learning isiZulu folktales were influenced either positively or negatively by the contents of folktales, environments and the teachers' attitudes.

- The learners' viewpoints of how teachers can change learners' negative attitude and maintain their (learners') positive attitude towards isiZulu folktales were that teachers need to change their teaching methods and negative attitude towards isiZulu folktales.

These results confirm Aiken and Aiken's (1969) and Niyifasha's (2019) findings that teachers' attitudes influence learners' attitudes either positively or negatively. However, these results extend beyond this, revealing that besides the teachers' attitudes, content of subjects and the environment play a major role in influencing learners' attitudes towards subjects. Besides, the study reveals the learners' viewpoints of how teachers can change learners' negative attitude and maintain their positive attitude towards isiZulu folktales.

## 5.5 Implications of the results

The findings of the study imply that not enough is done by the South African universities to equip student teachers of indigenous languages with relevant teaching methods. Also, the findings of the study imply that the Gauteng Department of Basic Education is not doing enough to equip in-service teachers of indigenous languages with the latest methods of teaching indigenous folktales. As a result, black African learners are not well prepared for adulthood (Amali 2014; Schwartz 2015). Besides, they are deprived of a rich repository of enduring wisdom and cultural values (Finnegan, 1967). This has a negative impact in the society because folktales are an essential part of the African oral society, which parents and teachers can use to build and strengthen the learners' moral values. Moreover, they are part of the building blocks for each country's social, educational, spiritual, and psychological aspects (Kehinde 2010; Hazarika 2019).

## 5.6 Recommendations

More studies are needed to find out how isiZulu teachers teach isiZulu folktales in different grades and how student teachers are prepared by the universities to teach isiZulu folktales.

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# LIST OF APPENDICES

## APPENDIX A: ETHICS CLEARANCE LETTER

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

Research Office

**HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)**
R14/49 Simelane

| | |
|---|---|
| **CLEARANCE CERTIFICATE** | **PROTOCOL NUMBER: H21/11/73** |
| **PROJECT TITLE** | IsiZulu grades 8, 9, 10, 11 and 12 learners' attitudes towards Zulu folktales: A case of a secondary school in Soweto |
| **INVESTIGATOR(S)** | Miss N Simelane |
| **SCHOOL/DEPARTMENT** | Wits school of Education/ |
| **DATE CONSIDERED** | 26 November 2021 |
| **DECISION OF THE COMMITTEE** | Approved<br>Risk Level: Low |
| **EXPIRY DATE** | 25 January 2025 |

**DATE** 26 January 2022 **CHAIRPERSON** _____
(Professor J Watermeyer)

cc: Supervisor : Dr S Ntombela

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**DECLARATION OF INVESTIGATOR(S)**

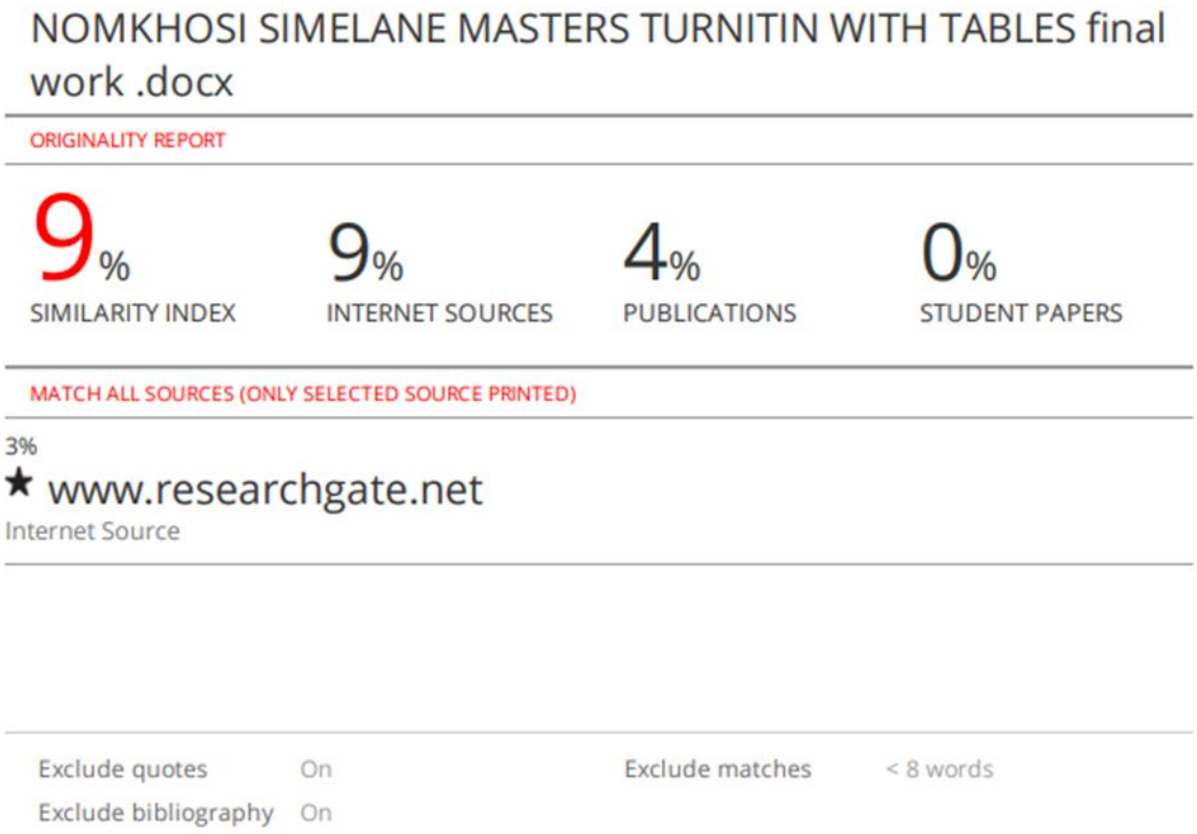
To be completed in duplicate and **ONE COPY** returned to the Secretary at Room 10004, 10th Floor, Senate House, University. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to submit an amendment of the protocol to the Committee. **I agree to completion of a regular progress report. For Minimal and Low studies, this is due annually on 31 December. For Medium and High Risk studies, this is due twice annually on 30 June and 31 December.**

_____ _____/_____/_____
**Signature** **Date**

**PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES**

**APPENDIX B: TURNINITIN RESULTS**



NOMKHOSI SIMELANE MASTERS TURNITIN WITH TABLES final work .docx

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## APPENDIX C: GDE RESEARCH APPROVAL LETTER

**GAUTENG PROVINCE**
Department: Education
REPUBLIC OF SOUTH AFRICA

8/4/4/1/2

**GDE RESEARCH APPROVAL LETTER**

| | |
|---|---|
| **Date:** | **14 October 2021** |
| **Validity of Research Approval:** | **08 February 2022– 30 September 2022**<br>**2021/303** |
| **Name of Researcher:** | **Simelane N.S.** |
| **Address of Researcher:** | **3644 Bravo street ext 66 Witpoortjie** |
| | **Roodeport** |
| | |
| **Telephone Number:** | **067 020 0860** |
| **Email address:** | **nomkhosisimelane@gmail.com** |
| **Research Topic:** | **Zulu grades 8, 9. 10. 11 and 12 learners' attitudes towards IsiZulu folktales: A case study of a secondary school in Soweto** |
| **Type of qualification** | **Masters** |
| **Number and type of schools:** | **1 Secondary School** |
| **District/s/HO** | **Johannesburg Central** |

***Re: Approval in Respect of Request to Conduct Research***

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

15/10/2021

**The following conditions apply to GDE research. The researcher may proceed with the above study subject to the conditions listed below being met. Approval may be withdrawn should any of the conditions listed below be flouted:**

1. *Letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.*

1

*Making education a societal priority*

**Office of the Director: Education Research and Knowledge Management**
7th Floor, 17 Simmonds Street, Johannesburg, 2001
Tel: (011) 355 0488
Email: Faith.Tshabalala@gauteng.gov.za
Website: www.education.gpg.gov.za

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**APPENDIX D: LETTER TO THE PRINCIPAL**




School of Education

Applied Language and Literacy Education

30 September 2021

Dear Madam/Sir

**Re: Request to conduct research at your school**

My name is Nomkhosi Swelihle Simelane, a full time Master's of Education degree by Dissertation student at the Wits School of Education in the division of Applied Language and Literacy. I am conducting research on **IsiZulu high school learners' attitudes towards learning isiZulu folktales: A case study of a secondary school in Soweto**. The aim of the study is to investigate learners' attitudes towards this genre, and I have chosen your school to participate in this study because it is one of the schools with good reputation.

The research will involve collecting data from grades 8, 9, 10, 11 and 12 IsiZulu Home Language learners through questionnaires and telephonic interviews. All telephonic interviews will be audio recorded and the participants will be asked to give their written consents before the research begins. I will make sure that participants' responses will be treated confidentially, and their names and the name of the school will be anonymous.

The participants will be assured that they can withdraw from the study at any time, and they will not be penalised. There are no foreseeable risks in participating in this study. I will issue questionnaires to all participants to fill at homes and collect them on the following day during break. Thereafter, I will conduct telephonic interviews afterhours, that is, I will phone two participants (10 minutes per participant) after school for 8 days. I will make sure that research data will be stored

for five years in my laptop that is opened with a password and destroyed thereafter. I therefore request permission in writing to conduct my research at your school.

Please let me know if you require any further information.

Yours sincerely,

Nomkhosi Swelihle Simelane
Email: 697379@students.wits.ac.za or nomkhosisimelane@gmail.com
My supervisor is Dr Sipho Albert Ntombela
Email: Sipho.Ntombela@wits.ac.za

**APPENDIX E: LETTER TO THE PARENTS OR GUARDIANS**




School of Education

Applied Language and Literacy Education

30 September 2021

Dear Madam/Sir

**Re: Request to involve your child in my research**

My name is Nomkhosi Swelihle Simelane, a full time Master's of Education degree by Dissertation student at the Wits School of Education in the division of Applied Language and Literacy. I am conducting research on **IsiZulu high school learners' attitudes towards learning isiZulu folktales: A case study of a secondary school in Soweto**. The aim of the study is to investigate learners' attitudes towards this genre, and I have chosen your school to participate in this study because it is one of the schools with good reputation.

The research will involve collecting data from grades 8, 9, 10, 11 and 12 IsiZulu Home Language learners through questionnaires and telephonic interviews. All telephonic interviews will be audio recorded and the participants will be asked to give their written consents before the research begins. I will make sure that participants' responses will be treated confidentially, and their names and the name of the school will be anonymous.

The participants will be assured that they can withdraw from the study at any time, and they will not be penalised. There are no foreseeable risks in participating in this study. I will issue questionnaires to all participants to fill at homes and collect them on the following day during break. Thereafter, I will conduct telephonic interviews afterhours, that is, I will phone two participants (10 minutes per participant) after school for 8 days. I will make sure that research data will be stored

for five years in my laptop that is opened with a password and destroyed thereafter. I therefore seek permission in writing to involve your child in my research.

Please let me know if you require any further information.

Yours sincerely,
Nomkhosi Swelihle Simelane
Email: 697379@students.wits.ac.za or nomkhosisimelane@gmail.com

My supervisor is Dr Sipho Albert Ntombela
Email: Sipho.Ntombela@wits.ac.za

**APPENDIX F: CONSENT FORM FOR PARENTS OR GUARDIANS**




School of Education

Applied Language and Literacy Education

30 September 2021

**Topic: IsiZulu high school learners' attitudes towards learning isiZulu folktales: A case study of a secondary school in Soweto**

I, ……..., agree that my child participate in this research project. The research has been explained to me and I understand what my child's participation will involve. I agree to the following:

(Please circle the relevant options below).

| | | |
|---|---|---|
| I agree that my child's real name will not be revealed | YES | NO |
| I agree that my child can take part in the interview after school and be audio recorded | YES | NO |
| I agree that the information my child will provide may be used anonymously after this project has ended. | YES | NO |

**Name of parent or guardian:**

_____

**Signature of parent or guardian:**

_____

**Date: _____**

**Name of researcher:** Nomkhosi Swelihle Simelane

**Signature**: _____

**Date: _____**

**APPENDIX G: LETTER TO THE LEARNERS**




School of Education

Applied Language and Literacy Education

30 September 2021

Dear Learner

**Re: Request to involve you in my research**

My name is Nomkhosi Swelihle Simelane, a full time Master's of Education degree by Dissertation student at the Wits School of Education in the division of Applied Language and Literacy. I am conducting research on **IsiZulu high school learners' attitudes towards learning isiZulu folktales: A case study of a secondary school in Soweto**. The aim of the study is to investigate learners' attitudes towards folklore. I have selected you to be part of my research because you are doing IsiZulu Home Language.

The research will involve collecting data from grades 8, 9, 10, 11 and 12 IsiZulu Home Language learners through questionnaires and telephonic interviews. All telephonic interviews will be audio recorded and you will be asked to give your written consent before the research begins. I will make sure that your responses will be treated confidentially, and your name and the name of the school will be anonymous.

I assure you that you can withdraw from the study at any time, and you will not be penalized. There are no foreseeable risks in participating in this study. I will issue a questionnaire to you to fill at home and collect it on the following day during break. Thereafter, I will conduct telephonic interviews afterhours, that is, I will phone two participants (10 minutes per participant) after school for 8 days. I will make sure that research data will be stored for five years in my laptop that is opened with a password and destroyed thereafter. I therefore invite you to participate in this study.

Please let me know if you require any further information.

Yours sincerely,

Nomkhosi Swelihle Simelane

Email: 697379@students.wits.ac.za or nomkhosisimelane@gmail.com

My supervisor is Dr Sipho Albert Ntombela

Email: Sipho.Ntombela@wits.ac.za

**APPENDIX H: CONSENT FORM FOR LEARNERS**




School of Education

Applied Language and Literacy Education

30 September 2021

**Topic: IsiZulu high school learners' attitudes towards learning isiZulu folktales: A case study of a secondary school in Soweto**

I, ……..., agree that I will participate in this research project. The research has been explained to me and I understand what my participation will involve. I agree to the following:

(Please circle the relevant options below).

| | | |
|---|---|---|
| I agree that my real name will not be revealed | YES | NO |
| I agree that I can take part in the interview after school and be audio recorded | YES | NO |
| I agree that the information I will provide may be used anonymously after this project has ended. | YES | NO |

**Name of learner:**

_____

**Signature of learner:** _____

**Date:** _____

**Name of researcher:** Nomkhosi Swelihle Simelane

**Signature**: _____

**Date:** _____

## APPENDIX I: PARTICIPANTS' QUESTIONNAIRE

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

**Section A: Biographical Information**

**Place a cross (x) in the appropriate box:**

1. In which province were you born?

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | |

2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | |

3. Gender

| Male | Female |
|---|---|
| | |

4. Age

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | | | | |

5. People you are living/residing with

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | | | | | | |

6. Grade you are in this year

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | | | |

**Section B: General information**

**Write your answers in the spaces provided:**

1. Does your school library have folktales books?

   _____

   _____

2. Are folktales taught in your school?

   _____

   _____

3. In which grades have you been/were you taught isiZulu folktales in your current school or previous school?

   _____

   _____

4. Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?

   _____

   _____

**Section C: Your attitude towards isiZulu folktales**

1. Do you like folktales? Why?

   _____

   _____

   _____

   _____

   _____

   _____

2. Do you think there is still a need to teach folktales at schools? Why?

   _____

   _____

   _____

   _____

_____

_____

3. In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?

_____

_____

_____

_____

_____

_____

4. If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?

_____

_____

_____

_____

_____

_____

Thank you for your responses.

## APPENDIX J: QUESTIONS FOR STRUCTURED INTERVIEWS

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

1. What did you enjoy in folktales lessons in the previous grades? Why?
2. What frustrated you in folktales lessons in the previous grades? Why?
3. What do you think teachers need to consider when they teach folktales in secondary schools? Why?

**APPENDIX K: PARTICIPANTS' RESPONSES**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 1

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-Langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| X | | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | X | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| X | | | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *From grade 1-7 previous school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes my mother*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes because other folktales teach us morals*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes so that other children can learn more about good morals*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes to help those children who does not know isiZulu language or not understanding.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Yes novel because it has interesting stories and teachers make us understand novel more better than folktales as majority of the teachers make us to read folktales for our selves while they are busy with their phones, and they don't take folktales seriously than novels while I love folktales so much.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 2

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**3. Gender**

| Male | Female |
|---|---|
| X | |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| X | | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| X | | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| X | | | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *to grade 1-7*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes my mother*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes they teach us more things we don't know*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes because they help us to speak isiZulu language fluently*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes because to help those children who are struggling to understand isiZulu*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Folktales because they help us to know more about our historical background.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 3

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**3. Gender**

| Male | Female |
|---|---|
| X | |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| X | | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | X | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| X | | | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *From grade 1-7. Previous school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *No*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes because they teach me more about life*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes, so that children can learn more about their culture and language*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes, so that learners can learn to conduct themselves in a good way as majority of the learners lack respect*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Novels because I can relate more with the stories and teachers are able to make us understand more about life as they make more jokes when we read a novel than folktales. The reason why I don't like folktales it is because they sometimes tells lies e.g. talking animals*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 4

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | X | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| X | | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | | | | X | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| X | | | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *1-7 (previous school)*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes my grandmother*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *No sometimes they are lying about something. Sometimes they are boring as majority of my previous teachers use to let us read folktales for ourselves. We end up not understanding the whole folktales as they use difficult isiZulu language.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes as much as they are boring sometimes but they do have good lessons which teaches us about respecting others, and they make us to laugh.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes because it teaches us more about isiZulu historical background and culture.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

*Folktales as much as I don't love them but when you are taught by a teacher who enjoys them you learn a lot from folktales. Folktales are shorter than novels that's why I can choose them. I prefer folktales some folktales teach us more about life morrals, e.g. Ungathathi isikhathi sakho uma umuntu omdala akuthumile (Unwabu nentulo).*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 5

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-Langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | | | | | | X |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | X | | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 8 (current school)*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes my grandmother*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes, because other folktales tells us a lot about life in the past and how they treated each other.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes, to remind us of how our parents were living in terms of respecting while they were children.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *No, because youth of nowadays are no longer interested in folktales they believe its old fashion.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Novels, because a novel always has a good lesson in the end while folktales are boring when taught as much as I enjoy them.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 6

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| X | | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | | | | X | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | X | | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *1, 2, 3, 4, 5, 6, 7, current school 8 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Grandmother*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes, I do love folktales because its teaches me more about my culture so I could always stay true to my self.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes so that our culture never fade.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes, it is because some of the learners are interested in learning about history and what used to happened long ago.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *I can choose novels because the way teachers teaches them is interesting. I can choose novels because the way teachers teaches folktales is boring as much as I like folktales.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 7

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**3. Gender**

| Male | Female |
|---|---|
| X | |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| X | | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | X | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | X | | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *8 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes my older sister*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes because they have interesting photos and they a lesson, a good lesson and anyone can read them weather old or young.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes because they have good lessons.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *No because you must learn folktales from a younger age so that you can easily understand them.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

*Folktales because they have photos that explains the story before reading and they have lessons that are good for everyone.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 8

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | X | | | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | X | | | | | | | |

**3. Gender**

| Male | Female |
|---|---|
| X | |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | X | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | X | | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 8 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *No*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *No it lies, outdated and boring.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes because children learn a lesson out of it. They can share the lesson with there parents.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes because they teaches good lessons. They keep children entertained and have their own imagination.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Novels because folktales have lies and are boring and some words are difficult for us to understand and some teachers don't make folktales fun like they teach novels.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 9

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**3. Gender**

| Male | Female |
|---|---|
| X | |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| X | | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | | X | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | x | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *No*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Themba High Primary School*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes my bigger sister*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *No because it's have so many lies that why I don't like folktales and folktales are not true.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes to improve our language, knowledge and way we also behave.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *No because it's going to teach learners things that are not true.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Novels because it's teachs you about life to be awere and to be strong in life and do not give up in life.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 10

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**3. Gender**

| Male | Female |
|---|---|
| X | |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| X | | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | X | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 9 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes my father*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes it because sometimes I get lesson and knowledge.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes it because other young learners must know what was happening long time ago and get knowledge so that we can learn how to behave in appropriate manner, e.g. to respect teachers.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes because they I have noticed that learners who grow up in township they don't know that folktales teach us about how to respect adult or even each other and sometimes folktales teach us that cultures are very important.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

*Folktales, because other folktales are so funny and I learn more things about my culture and learn how to respect others.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 11

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | | | X | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-Langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | X | | | | | X | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | X | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | X | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 9 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes my grandmother*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes because they create good memories and connect families.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes because they teach good morals.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes because they need to know what was happening back then and get a chance to bond with their families through folktales.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Folktales because folktales books are no longer …*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 12

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| X | | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | | | | | | X |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | X | | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 9 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *No*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes because you learn something from folktales in your language and get some knowledge*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes because folktales teachers you how to live and respect life.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes there is a need cause we come from different province's. the is a need to teach township learners because I have notice that folktales has good lesson which teaches us how to conduct ourselves.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Folktales because I learn a lot about my language, culture and also make me laugh.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 13

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**3. Gender**

| Male | Female |
|---|---|
| X | |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | X | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | | X | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 9 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes my mother*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes because they are more interesting.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes so that learners can learn about where about of their culture.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes so that they can now them.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *I can choose novels because majority of teachers who teches folktales make it bore me and I can relate whit storys from the nove I read.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 14

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**3. Gender**

| Male | Female |
|---|---|
| X | |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| X | | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | | X | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 9 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes, Grandfather*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *No I don't because they bore me.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *No because the recent generation likes to party a lot.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *No because township learners do sports, entertainment, they like having fun etc.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Novels because they're more popular and folktales are outdated.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 15

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-Langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | X | | | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | X | | | | | | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| X | | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | | X | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 9 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes, my father*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes, because they entertaining, funny and teaching.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes because teach goo morals.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes because everyone has a right to know and I think townships also have a right to know.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *I'd choose novels because they are real and good teaching too and they are popular in our days.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 16

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| X | | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | | | | | | X |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | | X | |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 9 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes, my grandmother*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes I like folktales because they create a big imaginary word and they also teach us very great lessons.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes, because it's a way to get into kid's minds.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes, so that they could also get a chance to be taught and entertained.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Folktales because they are entertaining and always send a message.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 17

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-Langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | X | | | X | | | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | X | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | | | X |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes, my grandmother*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes because folktales make me and family come together during school holidays. During school holidays my cousins visit us at home. When it is time to sleep before we sleep my granny shares her folktales stories to us. The other reason why I love folktales it is because my granny shares very interesting folktales with us.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *No I don't think so because some of the teenagers at school have that tendency of saying folktales are for young kids. I think folktales are right for primary school students. There is a need for folktales to be taught in primary schools.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

*No because I don't think all township learners will enjoy isiZulu folktales. Some of them will think those people who will be teaching those folktales at the certain time or moment will be wasting their time. Not all township learners understand isiZulu.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *I would choose novels because novels teach us more than folktales. Some of the folktales are just for funny or enjoyment of just sharing old days folktales. Novels also teach you more about teen life and more about life and its challenges.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 18

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | X | | | | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| X | | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | | | X |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 10 current school*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *Yes (my sister)*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *No because they are myths. I like factual stories that teaches about everything around me. I believe they are for small children. Even though they teaches or have lesson, the main set up is fake, they are imaginary. They are also boring.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *No because in this time technology is advancing so taking time for teaching folktales and making it so technology lessons will be more beneficial. Folktales were okay when taught in old days but I think the new generation will find it boring.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *No because during this days all learners should be able to speak english because it is the communicating language. The folktales taught in isiZulu won't take us anywhere or help us in future. Since township learners struggle with speaking english so teachers should focus on that.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *Novels because most of them shows maturity and they are more realistic. Novels actually tells more about how things should be done. In folktales all they know is lies and talking animals. Some of the teachers make folktales boring.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 19

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | | X | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | | X | | | X |

**3. Gender**

| Male | Female |
|---|---|
| X | |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| | | X | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | | | X |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 10*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *No there is no one*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *No, because folktales tells us old stories that happened a long time ago and some folktales does not teach us good things. Some folktales bring nightmare because they are scary.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *No, because they teach us things that happened a long time ago. Folktales are very historic and sometimes bring bad memories to our grandparents.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *No because life after Grade 12 does not need isiZulu folktales and learners in township should be more exposed to other things like technology because folktales are outdated.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

*Novels because most teachers teach novels in a funway than folktales as much as folktales are short. With novels I can easly relate to stories we learn in novels.*

**Thank you for your responses.**

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## Participant 20

## Section A: Biographical Information

## Place a cross (x) in the appropriate box:

**1. In which province were you born?**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**2. If you have ever lived in rural area(s) or farm, indicate the province you lived in.**

| Cape | Eastern Cape | Free State | Gauteng | KwaZulu Natal | Limpopo | Mpuma-langa | Northern Cape | North West |
|---|---|---|---|---|---|---|---|---|
| | | | | X | | | | |

**3. Gender**

| Male | Female |
|---|---|
| | X |

**4. Age**

| Below 15 years | Below 17 years | Below 19 years | Below 21 years | Below 23 years |
|---|---|---|---|---|
| | X | | | |

**5. People you are living/residing with**

| Mother & father | Mother | Father | Uncle/aunt | Grandfather & grandmother | Grandfather | Grandmother |
|---|---|---|---|---|---|---|
| X | | | | | | |

**6. Grade you are in this year**

| Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12 |
|---|---|---|---|---|
| | | | | X |

## Section B: General information

## Write your answers in the spaces provided:

1. **Does your school library have folktales books?**

   *Yes*

2. **Are folktales taught in your school?**

   *Yes*

3. **In which grades have you been/were you taught isiZulu folktales in your current school or previous school?**

   *Grade 10*

4. **Is there anyone in your family who likes to narrate folktales? If yes, who is he or she?**

   *No there is no one.*

## Section C: Your attitude towards isiZulu folktales

1. **Do you like folktales? Why?**

   *Yes I do because folktales teaches us in many different ways. Folktales are interesting and funny somehow, you find your self laughing and willing to know what will happened at the end. That imagination comes when you reading folktales is a nice feeling ever.*

2. **Do you think there is still a need to teach folktales at schools? Why?**

   *Yes because there are lot of children who would like to know more about folktales and be interested in them. Some of them will like to write books of folktales which is a good thing.*

3. **In your opinion, do you think there is a need to teach township learners isiZulu folktales? Why?**

   *Yes there is, because township learners are not used to village things because most of the time folktales are from and created in villages so they must get to know about the history of our great grandparents.*

4. **If you were given a chance to choose to be taught folktales or novels, which one would you choose? Why?**

   *I would choose to be taught folktales because they are interesting and make me imagine how was life back then compared to how we live today.*

**Thank you for your responses.**