Pakistan Journal of Life and Social Sciences

www.pjlss.edu.pk

RESEARCH ARTICLE

Indigenous Knowledge System Influences Children's Literacy: Through Home Story Telling

Dr. Anele Gobodwana

Department of African Languages University of South Africa Pretoria 0000-0002-6579-7044

ARTICLE INFO	ABSTRACT
	In the past, most African societies received informal education from their parents and grandparents through storytelling. The knowledge of the listed themes was not learned through the formal schooling system but through Indigenous Knowledge Systems (IKS), which is an understanding of informal schooling at home. In the morning, the parents and grandparents would wake the children up to ask them to retell their dreams. will use the narrative literature review technique to investigate the topic further. Therefore, this study seeks to explore and investigate what has been said and written about children's learning at home back in the past. Learning the language and home language through the oral literature of intsomi. This article advocates that the IKS was a very good and optimistic way of instilling ingenious skills in children and understanding the IKS in formal school and its impact on teaching the isiXhosa language, especially in schools in the Eastern Cape where the language is dominant.

INTRODUCTION

This article will address the influence of the Indigenous knowledge systems on children's home storytelling. The recent research conducted in Indigenous Knowledge Systems (IKS) has been the field researched globally (Nomlomo & Sosibo, 2016). The intsomi has become one of the IKS attributes within learning and teaching. Department of Education (DoE) (2002, 2005), acknowledge and telling in the African homes (emaXhoseni), was said in ancient times for various purposes. Moreover, IKS is viewed as a powerful tool of identity construction that reflects language and power relations (DoE, 2002). Language is acquired naturally by children from the environment, formally and informally. The informal aspect of language learning happens at home during folktales (intsomi), which elderly people do. The community should speak the learning of the language of at home, and then a child can easily quickly grasp that language. Moreover, later, I imitated it and spoke about it frequently. That language a child learns and expresses using it becomes his/her first language. It is motivated through the storytelling of intsomi. When they go to formal schooling, at least children are now good and familiar with the mother language. Gxekwa & Satyo (2017:1) address using isiXhosa children's poems to integrate language, mathematics, and life skills in FP: Grade R-3. The findings of the children's literature assisting children in developing their language skills are of the utmost importance. However, this article looks at how intsomi develops the isiXhosa language literacy, reading, and writing in children.

Purpose of the Research

The ongoing informal, traditional teaching has been identified as the way to induce academic skills to children at a very young age. The stigma of not acknowledging African Indigenous Languages and giving them names like foreign languages in the American context. Well-developed countries like America recognize African Languages as foreign languages. They are probably called such tags because they are marginalized and were never given attention to be scribed. In addition to this, across the globe, all human species have their native language. Language that people are born with gives identity and culture to them.

In American states, the dominant language is English, and other indigenous languages, like Mandarin, etc. It is very common in America to somehow regard additional languages as foreign because a certain group speaks to them of people and is not as well developed and structured as the hegemonic English language (Kamwangamalu 2003, p. 70). In addition, America, as a developed country, always chooses the English language for the sake of business and trade. We have more than one language globally, and we are multilingual.

However, other African-indigenous languages are marginalized because they are spoken by minorities and communities that are not visible, like the Khoisan language in South Africa. Moreover, if you go to African countries, you will find out that Africans in Africa are mainly speaking Swahili, and it has been standardized within the education system. You would travel across Africa and notice that Swahili will be the home language or an additional language within their constituency. This article brings the culture, identity, positivity, leadership, and learning through the IKS. In the local Nguni, Sotho culture, telling of intsomi has been a way to discipline, teach, and refer the skill to the children.

Statement of the Problem

Learning a language happens every day and everywhere you go as a person. It always has an impact on the vocabulary and language shaping of the child. The children's language grows through play, at home, reading, watching, imitating, etc. This is because their minds are easily learnable and can grasp any concept. In addition, this is especially true if the child has no cognitive deficiencies. Children acquire lexical and syntactic symbols in the context of culturally constituted event structures that make these functions salient. In the acquisition process, children rely on cultural learning skills (i.e., imitative learning). These skills emanate from their ability to participate inter subjectively with adults in cultural activities (i.e., joint attention, intsomi grandparents telling, playing with other children outside the home, singing Indigenous languages songs), which underlies their ability to understand how adults use pieces of language (Gobodwana 2023).

The problem arises when the South African school system does not allow them to translanguage the lesson during teaching. Based on experience, the article argues that since the arrival of media and other technological instruments. Storytelling at home of intsomi has been substituted by television, cell phones, etc. Moreover, thus, that made grandparents not have sufficient time with children and tell them intsomi around the fire before nightfall. As this was a culture and tradition in most African societies.

The following are the questions the article will be asking:

1.   What is the main point of telling intsomi at home?

2.   Has the introduction of IKS improved Children's Literacy in schools?

3.   What is the difference between telling intsomi at home and school?

Theoretical Framework

The Vygoskian hypothesis of the universal generic law of cultural evolution is highlighted by Muthivhi (2008:91). It asserts that any psychological function, including conceptual comprehension, learning, processes, memory functions, and language development, may be described in terms of the cultural advancement of human psychology. This idea is unique because it explains why learners know more than one language and provides a concrete definition. Children's environment affects what they learn in school. Whereas parents and relatives speak Spanish, others converse in English at school and home.

Every function in a child's cultural development emerges twice or on two planes, according to (Vygotsky, 1981, p. 163). It manifests on the social plane first, followed by the psychological plane. It manifests as an inner psychological category between individuals at first and then as an inner psychological category inside the kid. This clarifies why students react in their original tongues during tuition periods in the classroom. They have a psychological awareness of specific items and their surroundings. Human social engagement includes the practice, teaching, and learning in the classroom and the psychological effects of these activities. Such an examination considers

the activity's evolution, social relations of origin, and metamorphosis into the interior psychological plane of the individual (Broom 2008, p. 91).

Vygotsky (1978) further explains this theory as children's mediation. Children share an evolving activity with the guidance of an adult, and by the end of the activity, children will be able to do the activity on their own. The adult now starts to become an observer and correct where necessary. This model of mediation helps children to be linguistically aware. Children from home can access that and stand independently, and their expression level is injected. As the elderly were busy modeling that activity, children were tabula rasa (clean mind), and whatever the elderly person was doing was written onto their minds. Children grasp whatever is available in their space. Children's awareness of the environment makes them grasp the following: language, colour, music, shapes, space, voices, statues, mobilities, sizes, movements, etc.

Tools mediate all mental processes in humans, but they are particular psychological tools like language, signs, and symbols. Humans do not come into the world with these tools like they are not born with labour instruments. Human culture created these skills, which kids pick up through social interactions with parents or older, wiser peers. These psychological skills become internalized and learned, mediating children's thought processes. Vygotsky (1978).

However, Piaget (1964) submits that children learn as they grow up. He came up with the stages of development, and he divided these stages according to the ages at which the child grows. The scholar believes that as children grow, their minds should adjust automatically to the age they are venturing into. Furthermore, because of their past age experience, they can move in terms of their learning. Moreover, he agrees to disagree that children are born unconscious, hence, stages of development.

Behaviorism views language as a particular learned behavior: a set of patterns or habits. Learning a language implicate adopting the patterns of a particular behaviour, which is the linguistic system, and responses to environmental stimuli influence the development of this new linguistic system. According to behaviourists, language learning involves children forming habits by imitating the sounds and language patterns they hear in their immediate environments. The habits children eventually form are a consequence of the reinforcement they receive from the environment. As they practice the sounds and the patterns of the language at their disposal and receive encouragement (reinforcement) from their immediate environment, they form habits of the correct language use (Lightbown & Spada, 1993).

When a child is born into a linguistic community, it feels the desire to converse with that community Chambers et al. (2009:165). This feeling stimulates the need to imitate the sounds and patterns in the environment, which is met when caretakers make utterances that the child imitates. According to Skinner (1957), the child's imitations (utterances) are reinforced positively if they resemble the caretakers, and the positive reinforcers include pleasant experiences such as rewards or praise. However, suppose the child's imitations do not 27 resemble those of his or her caretaker. In that case, they are given negative feedback to encourage the formation of correct linguistic habits, which are positively rewarded. These rewards and feedback help acculturate the novice learner into the world of new linguistic behaviour and are used until the novice learner conforms to the norms of this new linguistic culture Littlewood (1984).

Gobodwana (2023) states that learning a language result in adopting the patterns of a particular behaviour, which is the linguistic system, and responses to environmental stimuli influence the development of this new linguistic system. According to behaviourists, language learning involves children forming habits by imitating the sounds and language patterns they hear in their immediate environments. The habits children eventually form are a consequence of the reinforcement they receive from the environment. As they practice the sounds and the patterns of the language at their disposal and receive encouragement (reinforcement) from their immediate environment, they form habits of the correct language use (Lightbown & Spada 1993).

The aim of telling intsomi to children has a positive insight that instils education in them. The storytelling encourages respect, teaches them about life lessons, and teaches them to be smart,

ahead of time, etc. So, storytelling directly impacts children's language development and acquisition.

LITERATURE REVIEW

IKS is that body of accumulated wisdom that has evolved from years of experience, trial, and error, as well as problem-solving by groups of people working to meet the challenges they face in their local environments, drawing upon the resources they have at hand (Cindi, 2021; Green, 1994, p. 20). IKS contains much folklore in the form of proverbs, idioms, songs, riddles, folktales, and more. It is a source of entertainment and depends on oral literature to describe various socio-cultural phenomena (Akro-Achemfuor, 2013).

It serves various purposes, including meaning formation, expressing emotions, validating behavior and moral principles, and mediating beliefs and judgments (Ntuli, 2013; Sivasubramaniam, 2013). Because events were passed down orally rather than recorded in African traditional culture, folklore has rich traditional cultural and educational values but is not recorded (Akro-Achemfuor, 2013; Ntuli, 2013; Moropa & Tyatyeka, 1990). Therefore, before schools were established, folklore as a component of IKS was a teaching tool (Ntuli, 2013). Jiyana (2022) claims that Asian society has a long history of sharing folktales through traditional storytelling.

Their religious and cultural belief systems, such as Confucianism and Taoism (China's spiritual and philosophical tradition), were the primary sources of influence (Concept and behavior system)—additionally, Buddhism, an Indian religion that ruled Asia in the sixth century. Narratives were a key way for these systems to transmit and reinforce their values from generation to generation (Mair & Bender, 2011, p. 16). Asian folktales are easily recognized due to their oral tradition, characterized by singing, relying on the storyteller's memory, and listening without recording (Dhar, 1976). With time, it entered the scholarly arena and was documented as Odd Tales from the Chinese Studio, first penned and released by Pu Songling in 1740 and continuing to be well-known to this day.

Storytelling Informs Early Childhood Literacy

Makaluza (2018) submits that informal literacy is context-based and stimulates learners' and children's cognitive imagination and decision-making skills. It promotes identity construction, culture, morals, and values, enabling learners to make informed decisions about life's challenges. Henceforth, the tales are told to the children at a very young age of the growing. Moreover, According to Gobodwana (2023), children's ability to develop communicative competence—including lexical and syntactic abilities and a variety of pragmatic skills—depends mainly on the feedback they receive from diverse interactants regarding their communication efficacy. When it comes to the explanation in this instance, their grandparents give it to them through storytelling over the fire at night during the chilly winter months. Youngsters draw additional conclusions about the traditional functional relevance of linguistic statements from this input. This social-pragmatic theory of language learning eliminates the necessity for a priori format limitations on language acquisition—specifically, linguistic ones. Children learn through play through imitation and interaction Piaget, (1964). On the other side, Malone (1975) added that children learn as they go along, which has been proved and tested in the study. The researcher concurs that children are tabula rasa, and everything they come across gets absorbed in their minds, and they are good at formulating new morphemes. Children are very multilingual because of their experiences as they grow in their life span (Gobodwana, 2023).

Indigenous Knowledge Systems and Folktales (intsomi)

Of all the indigenous languages in South Africa, Xhosa was the first to be printed, carefully transcribed, and fully developed, according to Jiyana (2022). The early 19th century saw the procedure take place. They were around before colonization. John Bennie was a pioneering missionary who recorded iimbongo (praise poems) in 1873. He collected folktales, fables, and legends from the Xhosa communities, which later gave rise to other types of oral literature (Opland, 2004, p. 25).

Jiyana (2022) explains and contributes to the isiNdebele folktale perspectives. The existence of folktales in isiNdebele is a treasure of the Ndebele culture and language, and it has the same application to the isiXhosa context. Furthermore, in the isiXhosa perspective, elderly people tell folktales using animals and nature personified. As untrue as they are, they are told to discipline and add skills to the grandchildren. This said, Masuku (2012:23), "Folktales are fictions or untrue stories that personified animals or natural objects as characters. Fables always end with an explicit moral message".

Makaluza (2018), I quote,

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

The Indigenous Knowledge System (IKS) and folktales are integral components of storytelling, according to Makaluza (2018), who also notes that folktales have sociocultural and cognitive benefits that may have gone unnoticed in formal education. The implication here is that storytelling-based cognitive development is based on traditional folktales.

METHODOLOGY AND METHODS

The study investigates how storytelling at home influences children's literacy in the Indigenous Knowledge System. The article aims to use the narrative literature review to investigate this. The quantitative design is the foundation for this article's approach to literature. Since daily chores are learned through informal education, there has been much development surrounding this approach in Indigenous homes. The information will be gathered from different knowledge space search sites. However, due to the volume of information stored there, the following will be examined: Google, Google Scholar, Sabinet, Scorpus, etc. Since the literature is thought to exist, I do not want to restrict its scope.

Study settings

The qualitative narrative literature review approach is used in this article. It will use the currently published articles to discuss how the IKS improves children's language literacy before they enter school. Children learn little about the language before school starts again because they hear it well at home through stories. Gobodwana (2023) refers to Tomasello's (1992) argument that conventional symbols in language are formed by their social-communicative roles. Grandparents casually illustrate these symbols to kids while narrating the tale around a hut's fire (uronta). Tomasello agrees with Wildsmith-Cromarty & Balfour's (2019) article, stating that language shift and change were impacted by the so-called desire for your children to attend former model-c schools, according to the findings.

Moreover, this made children's language acquisition more advanced in modern understanding. The parents do this unaware that children who have grown to language are gradually losing it. Children acquire these symbols, both lexical and syntactic, in the context of culturally constituted event structures that make salient these functions, more especially if the intsomi are told daily by the grandparents. In the acquisition process, children rely on cultural learning skills (i.e., imitative learning, retelling at school, and explaining the meaning to others.). These skills emanate from their ability to participate intersubjectively with adults in cultural activities (i.e., joint attention), which underlies their ability to understand how adults use pieces of language.

The study draws from Indigenous Knowledge Systems portrayed by the elders in most African societies within South Africa. Back then, what was known as intsomi was practiced for various reasons in many African societies. The elders were performing the informal schooling. This informal schooling had no policy and no curriculum besides grandparents' knowledge. The stage setup would involve sitting around the fire, the elderly sitting in front of the children, boiling water, drinking tea, and eating amaqhashu (popcorn) made from dry maize. The storytelling was conducted seasonally. There was no chalkboard for notetaking besides asking the children questions here and there to check if they had managed to grasp the idea.

The following ideas should have been instilled in the children's knowledge:

Instill discipline;

Interpretation of characters;

Respect;

Rules of society;

Knowledge;

Submissive;

Trust, honesty, obedience;

Challenges;

Overcomer, or overcoming certain calamities of the world; and

Language learning etc.

In addition to teaching human values, Gobodwana (2023) talks about how people are born speaking only one language, but because of demands from around the world and their eagerness to adapt at the first sign of curiosity, they pick up additional languages. An intriguing paper on children's first language acquisition is written by Lightbown and Spanda (2006). Primarily, children everywhere learn the language of their environment. Because they are learning it from their grandparents at home for the first time, it is known as first language acquisition. The next time you hear them speak the same language as an adult, it is because their minds are sophisticated enough to pick up on what adults say and mimic it.

Selection Strategies

The keywords the article will focus on are Indigenous Knowledge Systems, Children's Literacy, and Home Storytelling. The literature that will be reviewed will be between the years 2004-2024 (two decades). This is chosen or preferred because there is more data available to choose from. Articles addressing Nguni home storytelling, children's literacy, and IKS will be accepted. The study scope is not limited to Nguni; later, the article will accept Sotho groupings. This is to be able to submit in the space of knowledge that even locally in South Africa, we do have African Indigenous Languages (IKS). All articles that address English or any internationally Indigenous languages will not be acknowledged or accepted. International Indigenous languages like Spanish and Mandarin seem to have been developed. This article's main projection is to find out how home storytelling, with the help of IKS, assisted Children's Literacy efficacy at school.

Study Population and Sampling Strategy

Selection inclusion

The data selection is done by searching for the title of the article. Seven data were extracted, and all extracted data was used to develop the article; inclusion and criteria were done through all the articles on the search net, addressing the IKS and storytelling of interims to children. These articles were chosen to inform this study so that it can be able to reach its outcomes. No chosen keywords were used to search. I just applied the whole topic in the engine search. Since the keywords give no results, the outcome after the search was done. The exclusion article or paper was from Nal'ibali; this paper was too general and is a pamphlet that gives important knowledge on IKS.

Data Collection

I described the technique as a rigorous selection procedure that started with an initial screening of selected articles based on their title and abstract relevancy. I completed a full-text examination of some, as Gxekwa and Satyo (2017) reported. Thematic analysis of the obtained data revealed important subjects like home storytelling, children's literacy, knowledge systems, and language

revitalization techniques, Cindi (2021). The data synthesis comprehensively evaluated the progress and challenges facing indigenous language promotion. The methodological rigor and reliability of the synthesis findings were guaranteed by adhering to established standards for systematic reviews during the quality evaluation of the included publications (Pereira et al., 2023; Hammine, 2021).

Antons et al. (2023) pointed out that the ethical considerations highlighted the necessity of following proper citation guidelines and ensuring that the literature review's findings were accurately represented. This systematic review offered fresh viewpoints on South Africa's language revitalization and policy fields. It recommends future study and policy development to support linguistic variety and inclusivity in the country's socio-political setting (Bell & Morse, 2013; Gomashie, 2022). Secondary data is collected via the desktop technique. This refers to data that is already accessible, meaning that it has previously been gathered and examined by another party (Kothari, 2004, p. 111). The data sources will be books, journal papers, the internet, and dissertations.

I will be giving two isiXhosa ntsomi's. Most folktales are about animals, weather patterns, humans, and other objects we encounter daily. When the intsomi starts in isiXhosa, you are saying "kwathi ke kaloku ngantsomi" and then the audience will respond by saying "Chosi ntsomi". Moreover, recent Nal'ibali storytelling may not start with the "kwathi ke kaloku ngantsomi" salutation and the response of the children, "chose some." It sometimes starts with the telling of the story that closing with many questions and wondering why the ending is like the way it is. Having so many questions and confusions sometimes ends with a beautiful closing remark. The "kwathi ke kaloku ngantsomi" attracts the audience's attention, particularly children. Secondly, "chosen some" simply means you have our attention. You can start with the storytelling. As the article continues, the intsomi was told at night around the fireplace in the rondavel, in most winter weather.

In this section, I will narrate two or three of Intsomi: one about animals, and one about people and animals, animals and animals and people and people, and analyze them thematically.

U Mvundla no Dyakalashe

Grandparent: Kwathi ke kaloku ngantsomi,

Grandchildren: Chosi ntsomi.

Grandparent: Kudala dala kwakukho uMvundla kunye noDyakalashe. Kwilizwe, (kwilali) elithile elikude kakhulu, kunalapha thina sikhoyo. Ngaminazana ithile kwaye kwafika uMlungu, lo Mlungu wafika apha walima ama-orenji, kwintsimi enkulu kakhulu. Ngelixesha kufika lo mMlungu kule lali kwaye kwabakho indlala enkulu kakhulu. Yathi yazibulala ezinye izilwanyana, zafa fi. Wayibukela le nto ke lento uDyakalashe waze wathi kuMvundla mabayokuba ama-orenji eziya zika Mlungu entsimini. UMlungu ke wayene sibham edubula entsimini yakhe isela elithe langena layokuba. UDyakalashe, waya kuMvundla, wadela le nto ithethwayo yokuba uMlungu unesibham. Kuba emazi uMvundla ukuba uyabaleka kakhulu, njanjoku etsiba izicithi namatyholo, wathi mabayokungena entsimini, kodwa yena uzakuhlala ngaphandle agade uMlungu xa esiza entsimini. Wavuma ke uMvundla, naye, ngenxa yendlala eyayigquba kakhulu. Bangena ke entsimini waze yena uDyakalashe wama ngaphandle nganeno nethuba elo balivulayo. Wamane engena uMvundla abuye ne-orenji, azinike Dyakalashe. Suka xa engena okokugqibela uMvundla wafika uMlungu,entsimini wamleqa uMvundla emhlelele ngokumdubula. Wabaleka, wabaleka, wabaleka,uMvundla ukuya ngasethubeni eli ebemane engena kulo, xa eyokunika uDyakalashe, wafika uDyakalashe engekho apho. Ngenxa yeengxowa ewayeziphethe uMvundla wabanjwa nguMlungu. Phela phela ngantsomi!!

Figure 1: intsomi: uMvundla noDyakalashe

Ixhegokazi kunye nehagu yalo

Ngenye imini ixhegokazi lalitshayela ekhayeni lalo laze labhaqa imali elalisele layilibala kudala. Lavuya kakhulu kangangokuba lajikeleza lidanisa, licula

"Khangela apha," latsho liyibambile liyiphakamisele phezulu le mali. "Ndiza kuthenga ntoni ngayo bethu? Ndiyazi! Ndiza kuya emarikeni ndizithengele ihagu."

Ngoko ke ngosuku olulandelayo, laya emarikeni laza lathenga ihagwana encinane entle. Layifaka ikhola le hagu, labophelela intambo kule khola laza layinxula, lagoduka nayo. Endleleni, kwakufuneka betsibe ucingwana olufutshane lwasenkampini.

Ixhegokazi lathi, "Nceda, hagu, tsiba olu cingo." Kodwa ihagu yala ukutsiba ucingo. Lacenga kangangoko, kodwa ihagu yala ukutsiba ecingweni.

Kanye ngelo xesha kwathi gqi injana izinkcunkcela laze lathi ixhegokazi kuyo, "Nja, Nja! Yiza apha. Nceda usukele le hagu. Le hagu ayifuni kutsiba ecingweni kwaye soze ndifike ekhaya, ngoku kuhlwile."

Kodwa inja yala ukuyisukela ihagu.

Ngoko ke ixhegokazi lathatha i-emele yamanzi eyayihleli kude kufuphi nocingo. "Manzi, nceda utshize le nja. Le nja ayifuni ukusukela le hagu. Le hagu ayifuni ukutsiba ecingweni kwaye soze ndifike ekhaya, ngoku kuhlwile."

Kodwa amanzi ala ukutshiza inja.

Ixhegokazi labona inkunzi yenkomo mgama. Yathi yakusondela layikhwaza, "Nkomo, Nkomo, nceda usele la manzi. La manzi awafuni kutshiza le nja. Inja ayifuni kusukela ihagu. Ihagu ayifuni kutsiba ecingweni kwaye kuya kusiba mnyama ngoku. Lixesha lokuba mna nehagu sibe sesisekhaya."

Kodwa inkomo yala ukuwasela amanzi.

Kanye ngelo xesha kwadlula unosilarha.

Ixhegokazi lammisa laze lamcenga, "Nosilarha, Nosilarha, nceda uthathe le nkomo uhambe nayo. Le nkomo ayifuni kusela amanzi. Amanzi awafuni kutshiza inja. Inja ayifuni kusukela ihagu. Ihagu ayifuni kutsiba ecingweni. Ndibona inyanga iphuma ndiselapha. Mna nehagu bekumele ukuba sesisekhaya kwiyure enesiqingatha edlulileyo."

Kodwa unosilarha wala ukuyithatha inkomo…

Ngoku ke ixhegokazi laliselifikelwa ngumsindo omkhulu – kungekho bani ufuna ukulinceda! Ngoko ke lakhupha intambo epokothweni yalo laze lathi, "Ntambo, Ntambo, nceda ubophelele lo nosilarha. Lo nosilarha uyala ukuthatha le nkomo. Le nkomo ayifuni kusela la manzi. La manzi akafuni kutshiza le nja. Le nja ayifuni kusukela le hagu. Le hagu ayifuni kutsiba ecingweni, kwaye sele ndibona ukukhanya kwenyanga ngoku. Mna nehagu bekufanele ukuba sele kuziiyure sisekhaya."

Kodwa intambo yala ukubophelela unosilarha.

Kanye ngelo xesha kwathi gqi impuku inqumla ethafeni, laze ixhegokazi layikhwaza lathi, "Mpuku, Mpuku, grenya le ntambo. Le ntambo ayifuni kubophelela unosilarha. Lo nosilarha akafuni kuthatha le nkomo. Le nkomo ayifuni kusela la manzi. La manzi akafuni kutshiza le nja. Le nja ayifuni kusukela le hagu. Le hagu ayifuni kutsiba ecingweni kwaye nenyanga sele iphezulu esibhakabhakeni ngoku. Mna nehagu sifanele ukuba silungiselela ukulala ngoku."

Impuku yema. Yalijonga ixhegokazi. "Kulungile," yatsho, "ndiza kuyigrenya intambo, ukuba wena uza kundinika iqhekeza lesonka samasi."

Kwa oko ke, ixhegokazi lafaka isandla salo ezantsi epokothweni yalo, laphuthaphutha kancinane laza lakhupha iqhekezana elincinane lesonka samasi lalinika impuku. Emva kokuba impuku ilityile iqhekezana lesonka samasi, yaqalisa ukugrenya intambo; intambo yaqalisa ukubophelela unosilarha; unosilarha waqalisa ukutsala inkomo; inkomo yaqalisa ukusela amanzi; amanzi aqalisa ukutshiza inja; inja yaqalisa ukusukela ihagu yaze … ihagu yalutsiba[1] ucingo.

Ixhegokazi lenza isingqala laze lagoduka. "Ekugqibeleni," latsho.

Figure 2: ixhegokazi kunye nehagu yalo

Source: Ixhegokazi kunye nehagu yalo (nalibali.org)

Data Analysis

According to Sokani (2016), the main objective of any research endeavor is to produce knowledge and examine its influence on the current situation. The main processes that lead to knowledge formation are the creation of new theories, the expansion of pre-existing ones, and the rejection of theories or parts of existing theories that cannot withstand empirical investigation. This suggests that, in the South African setting, the IKS has aided in the foundation phase of the literacy development of young children. Furthermore, Myburgh, Watson, & Foxcroft (2015) suggest a strategy for handling data analysis, such as research, a thematic study of the analysis of two chosen isiXhosa some. To add to empirical research, the study will analyse the following chosen themes from the literature review (Gobodwana, 2023).

Intsomi 1: uMvundla noDyakalashe

Themes	Discussions in the fairytale (Xhosa intsomi)
Discipline, obedience, respect	The story depicts the obedience of the rabbit. The rabbit is submissive and obedient to the jackal, and they share the same foundation of poverty. The arrival of poverty might lead one to be so naïve and lack the principles of another individual norm. A lesson that is learned in the storyline is never to trust and be obedient to people

---

[1] Ixhegokazi kunye nehagu yalo (nalibali.org)

	who are not your favourites. Always keep your enemies at arm's length. Telling this kind of intsomi to the little ones would be a lesson learned for them. " *UDyakalashe, waya kuMvundla, wadela le nto ithethwayo yokuba uMlungu unesibham. Kuba emazi uMvundla ukuba uyabaleka kakhulu, njanjoku etsiba izicithi namatyholo, wathi mabayokungena entsimini, kodwa yena uzakuhlala ngaphandle agade uMlungu xa esiza entsimini.*" This rabbit enemy came to him with the strategy that the jackal first applauds and keeps your confidence that you are a fast, good runner. Moreover, the rabbit might not have applauded him for being a sprinter. The approach that the jackal used to lure the rabbit to his plan was well-prepared and convincing.
Character interpretations	The are two characters: the jackal and the rabbit. These two characters will never have aligned in nature as they are enemies, meaning the other eats the other. However, in this story, they become best friends and fellows. Their differences make it a foreign thing in the animal's world. Lastly, this intsomi is interesting because it addresses the two opposite characters.
Societal rules, rules, fundamentals	This intsomi explicitly explains that communities should not go and still be on the farm because there is a new farm owner and that farm owner owns a gun. Society would rather prepare to die of hunger and poverty than steal from the farmer's field. "*Ngelixesha kufika lo mMlungu kule lali kwaye kwabakho indlala enkulu kakhulu. Yathi yazibulala ezinye izilwanyana, zafa fi.*" This statement in this intsomi exaggerates that poverty and hunger killed many and many dwellers of the area.
Challenges, overcoming all calamities	With complete trust and friendship, the rabbit became the jackal's best friend. In addition, he didn't. The problem is approaching, and other kinds of disasters are happening. As foolish a discourse as a rabbit could have ever imagined concerned the newcomer to the farmer's field. The bunny's failure to make wise decisions for himself was caused by his faith in an adversary. "*Wabaleka, wabaleka, wabaleka,uMvundla ukuya ngasethubeni eli ebemane engena kulo, xa eyokunika uDyakalashe, wafika uDyakalashe engekho apho. Ngenxa yeengxowa ewayeziphethe uMvundla wabanjwa nguMlungu.*" The jackal was incredibly intelligent and could always sense danger; to protect himself, he approached and tossed one under the bus. The rabbit mistook this for the adversary, who was perceived as the enemy and trusted him.
Lesson learning and reinforcing of listening, reading, and writing literacy.	The various lessons learned in this intsomi. The storytelling of this intsomi to Foundation Phase learners will keep their focus upright and focus. The reading and viewing skills, listening, speaking, writing, and presenting skills, according to DoE (2002), will reinforce the children's active cognitive operations and encourage them to learn efficiently. Add, Gobodwana (2023). When children learn a language, they adopt the patterns of that language or the linguistic system. The telling of intsomi is the external stimuli to children, as they will imitate it later and perhaps retell it to their peers. Responses to external stimuli have an impact on

	the formation of this new linguistic system. Language learning, according to behaviourists, entails youngsters developing habits through mimicking the sounds and linguistic patterns they hear in their daily surroundings. Children eventually develop habits due to the reinforcement they get from their surroundings. They eventually develop good language use habits when they practice the available language sounds and patterns and get support (reinforcement) from those around them (Lightbown & Spada 1993).

This ntsomi is between people, animals, and objects. To make sense of it, it is happening with ixhegokazi, butcher, dog, pig, robe, and mice. All the mentioned characters have their contribution to making a story interesting give the message.

Intsomi 2: ixhegokazi kunye nehagu yalo

Themes	Discussion in the fairytale (Xhosa intsomi)
Discipline, obedience, respect	The desperate grandmother decided one day to buy the piglet for herself. By virtue, she decided to buy a talking animal, demonstrating that. Intsomi does have an impact on teaching a lesson. The relationship between animals and humans. The ongoing relationship. The pig was obedient and didn't know or see the danger from the xhegwazana.
Character interpretation	The relationship between animals, humans, and objects is very interesting.
Societal rules, fundamental rules	Never break the fence, as it protects the community.
Challenges, overcoming all calamities	The barrier between the fence and the pig was indeed a struggle. Must beg for almost everyone passing by and refusing to assist and help.
Lesson learning and reinforcing of listening, reading, and writing literacy.	Do not rely on people teaching; they may disappoint you.

Ethical Considerations

Ethical considerations in research are principles that guide your research designs and practices (Bhandari 2021). According to Polit and Hungler (1995:178), this will include confidentiality, privacy, anonymity, benefits, voluntary participation, and the freedom to withdraw from participation at any time if the participants wish to do so. The researcher will ask for an ethical clearance from UNISA that will allow me to conduct the research. The department's scientific committees will oversee the research proposal and ensure a certificate of ethical clearance is received. The ethical standards upheld by UNISA will be implemented in the research.

RESULTS AND FINDINGS

Research question 1: What is the main point of teaching intsomi schools?

According to Gobodwana (2023), a discussion was conducted regarding the significance of imparting folktales to children. Muthivhi (2008, p.91). In addition (Vygotsky, 1981) argued that human cultural processes are concretized during social relations. This also applies to children, who are the clean slate at birth. Hence, what is considered social is also cultural in that the interaction between individuals is mediated through signs or cultural tools derived from human history and culture. The history of a society determines its cultural traditions. Social, when applied to our subject, has great significance. Ultimately, in its broadest sense, everything cultural is social.

Culture is the outcome of social life and human social activities; the intsomi telling around the fire in winter's seasons at night also contributes to children's literacies. Therefore, by raising the question of the cultural evolution of behavior, we are directly introducing the social plane of development (Vygotsky, 1981, p. 164). The cultural development of human behavior occurs within the social plane

of human development because the practices of society take shape during its historical development. The past elucidates societies' varying methodologies and customs and introduces the notion of culture within societal processes. These disparities are manifested in various social processes, including but not limited to child-rearing, schooling, and youth socialization practices.

Research question 2: Has the introduction of IKS improved Children's Literacy in schools?

Using IKS has improved children's language literacy in the foundation phase.

Jiyana (2022:24): submit...

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

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

Research question 3: What is the difference between telling intsomi at home and school?

Intsomi at home versus at school: Impact

To respond effectively to this question, one would ask why they are telling intsomi at and telling them at school. According to (Gobodwana 2023), Children share an evolving activity with the guidance of an adult. By the end of the activity, children will be able to do it independently, meaning retelling the intsomi to their peers. The adult now starts to become an observer and correct where necessary. Some grandparents involve peer teaching among them since others might have fallen asleep when the session started. This model of mediation helps children to be linguistically aware. Moreover, children from home can access the internet and any readings available, stand independently, and have their expression level injected. As the elderly were busily demonstrating that activity, children were tabula rasa (clean mind), and whatever the elderly person was doing was written onto their minds.

Children grasp whatever is available in their space and record it. Lastly, children's awareness of the environment makes them grasp the following: language, colour, music, shapes, space, voices, statues, mobilities, sizes, movements, etc. Tools mediate all human mental processes, but these are special psychological tools, such as language, signs, and symbols. Human beings are not born with these tools, just as they are not born with tools of labour. These tools are invented by human society, and children acquire them during interpersonal communication with adults or more experienced peers. Having been acquired and internalized, these psychological tools mediate children's mental processes (Vygotsky, 1978).

Strength and limitations

The article set foot to submit that using IKS and folktales is beneficial in children's language readiness when they get into formal schooling. Children are empty congenital vessels. However, the more one writes something, the more one captures and keeps it. Using intsomi in teaching a language makes the children relate when the inference is expected.

Implications for practice and limitations

Teaching literacy through IKS will limit the study because the intsomi are not written or transcribed. They are verbatim to children; yes, they might remember. However, they come from different language backgrounds.

CONCLUSION

Using IKS to improve children's language literacy is an excellent idea. Its limitations and ceiling, nevertheless, could let the teacher down. Furthermore, that undermines the improvement of this strategy. Without a doubt, parents and guardians greatly impact their kids' capacity to pick up language through storytelling at home, according to Jiyana (2022:134). They train a child in language acquisition through informal teaching at home, even if it is not documented. Read aloud to children from an early age and share ancient, traditional stories with them to help them establish linguistic patterns and cognitive skills related to speaking, listening, viewing, and cognitive development. Additionally, it is important to support them in co-creating the value of education. For parents to play a significant role in their children's education, they should become accustomed to telling their children stories.

Finally, this article encourages parents, guardians, and grandparents to teach their children to read at home by using stories and visual aids. This will supplement the education that the kids have received in school. An in-depth language study is also provided regarding what parents can do to attempt to revive the storytelling tradition in the family. For instance, you may invite kids to recount the stories at home and talk about the lessons that may be drawn from each one. As a result, as kids get older, they also pick up speaking, listening, reading, and writing skills. It is, therefore, essential that these abilities be learned as soon as feasible. According to this study, parents are crucial in helping their kids' language development.

Data availability

The author approached a narrative literature review

Disclaimer

The author has his own opinion and experience in practice

REFERENCES

Akro-Ahemfuor, A., 2013, 'Teaching moral values to youth through Anase Stories among the Akan in Ghana', *Southern African Journal for Folklore Stud- ies*, 23(1), 74-85.

Antons, D., Breidbach, C.F., Joshi, A.M. & Salge, T.O., 2023, 'Computational literature reviews: Method, algorithms, and roadmap', *Organizational Research Methods*, 26(1), 107-138. https://doi.org/10.1177/1094428121991230

Bascom, W.R., 1965, Four Functions of Folklore, In Alan Dundes, Ed., *The study of folklore, Englewood Clifs*. New Jersey: Prentice-Hall.

Bell, S. & Morse, S., 2013, *Measuring sustainability: Learning from doing*, Routledge, London.

Bhandari, P., 2021, 'Ethical Considerations in Research: Types & Examples', Retrieved from https://www.scribbr.com/methodology/research-ethics/

Chambers, S.M., Fasano, C.A., Papapetrou, E.P., Tomishima, M., Sadelain, M. & Studer, L., 'Highly efficient neural conversion of human ES and iPS cells by dual inhibition of SMAD signaling', *Nat Biotechnol*., 27(3), 275-80.

Cindi, L., 2021, 'Incorporating African Indigenous Knowledge Systems into the Basic Education Curriculum: Experience from two schools in Gauteng and KwaZulu, South Africa', Master's thesis, University of the Free State.

Department of Education, 2002, *Revised National Curriculum Statement Grades R-3 (Schools) Foundation Phase*, Department of Education, Pretoria.

Department of Education, 2005, *National Curriculum Statement Grades R-3 (Schools) Languages- English Home Languages*, Department of Education, Pretoria.

Dhar, S., 1976, 'Some aspects of Asian folklore', *India International Centre Quarterly*, 3(4), 294–298. http://www.jstor.org/stable/23001753

Dorson, R.M., 1972, *Folklore and Folklife - An Introduction*, University of Chicago, USA.

Gobodwana, A., 2023, 'The use of translanguaging in assisting teacher to African languages: A case study of the Tshwane south district, Pretoria', PhD thesis, University of Cape Town.

Gomashie, G.A., 2022, 'Bilingual youth's language choices and attitudes towards Nahuatl in Santiago Tlaxco, Mexico', *Journal of Multilingual and Multicultural Development*, 43(2), 182-193.

Green, E.C., 1994,. *AIDS and STDs in Africa*, Westview Press, Boulder, CO.

Gxekwa, N. & Satyo, N., 2017, 'The use of isiXhosa children's poetry as a tool to integrate literacy, mathematics, and life skills in Foundation Phase: Grade 3', *South African Journal of Childhood Education*, 7(1), 7.

Hammine, M., 2021, 'Rethinking Amejo through language policy analysis in the Ryukyu Islands: International and indigenous perspectives', *Decolonizing futures: Collaborations for new indigenous futures*, 423-446.

Jiyana, M., 2022, 'The Role of Traditional Storytelling in the Teaching and Learning of isiNdebele in Grade 3', Master's in Education, University of Pretoria.

Kamwangamalu, N, 2003, 'Globalization of English, and language maintenance and shift in South Africa', *International Journal of The Sociology of Language*, 164, 65-81. 10.1515/ijsl.2003.056.

Kothari, C.R., 2004, *Research Methodology (Methods and Techniques)*, 2nd revised edn., New Age Internet (P) LTD Publishers. New Delhi.

Lightbown, P. & Spada, N., 1993, *How Languages Are Learned,* Oxford University Press, Oxford.

Lightbown, P.M. & Spada, N., 2006, *How Languages Are Learned,* 3rd edn., Oxford University, Oxford.

Littlewood, W., 1984, *Foreign and Second Language Learning: Language Acquisition Research and Its Implications for the Classroom,* Cambridge University Press, Cambridge.

Mair, V.H. & Bender, M., 2011, *The Columbia Anthology of Chinese Folk and Popular Literature*, Columbia University Press, Columbia.

Makaluza, N., 2018, 'Storytelling for early literacy developments in isiXhosa: A case study of a grade one class in the Western Cape', Master's thesis, University of the Western Cape.

Masuku, N., 2012, 'Songs and Folktales as conduits for social change in Zulu culture: A perspective on Umkhwekazi Namasi. Muziki', *Journal of Music Research in Africa*, 9, 90-98. 10.1080/18125980.2012.737107.

Mohamed, Z., & Laher, S. (2012). Exploring foundation phase schoolteachers' perceptions of learning difficulties in two Johannesburg schools. *Journal of Child & Adolescent Mental Health*, *24*(2), 133-147.

Moropa, C.K. & Tyatyeka, D.M., 1990, *Kusadliwa Ngendeb'Endala (When People Lived According to their Traditional Culture and Customs),* Shuter & Shooter, Umtata.

Muthivhi, A.E., 2008, 'A socio-cultural case study of the schooling system in Venda, South Africa', PhD thesis, University of the Witwatersrand.

Myburgh, W., Watson, M. & Foxcroft, C, 2015, 'Development and validation of a managerial decision making self-efficacy questionnaire,' *SA Journal of Industrial Psychology,* 41(1), 1-15.

Nomlomo, V. & Sosibo, Z., 2016, 'Indigenous Knowledge Systems and Early Literacy Development: An Analysis of isiXhosa and isiZulu Traditional Children's Folktale Songs', *Studies of Tribes and Tribals*, 14(2), 110-120. http://dx.doi.org/10.1080/0972639X.2016.11886738

Ntuli, C.D., 2013, 'Folktale performance: An oral art that teaches children', *Southern African Journal for Folklore Studies*, 23(1), 86-105.

Opland, J., 2004, 'Nineteenth-century Xhosa literature', *Kronos Southern African Histories*, 30, 22-46.

Pereira, V., Hadjielias, E., Christofi, M. & Vrontis, D, 2023, 'A systematic literature review on the impact of artificial intelligence on workplace outcomes: A multi-process perspective', *Human Resource Management Review*, 33(1), 100857.

Piaget, J., 1964, 'Cognitive Development in Children: Development and Learning', *Journal of Research in Science Teaching*, 2, 176-186.

Polit. D. F. & Hungler, D., 1995, *Nursing Research: Principles and Methods*, 6th edn., Lippincott Williams &Wilkins, Philadelphia, PA.

Sivasubramaniam, S., 2013, 'Folktales in Language Class- rooms', *Southern African Journal for Folklore Studies*, 23(1), 62-73.

Skinner, B.F., (1957), *Verbal behavior,* Appleton-Century-Crofts, https://doi.org/10.1037/11256-000

Sokani, A., 2016, 'The intersection between socio-economic status and scholastic attainment in selected schools in Fort Beaufort education district, province of the Eastern Cape', Master's thesis, Faculty of Social Sciences and Humanities, University of Fort Hare.

Tomasello, M., 1992, 'The social bases of language acquisition', *Social development*, 1(1), 67-87.

Vygotsky, L.S., 1978, *Mind in society: The development of higher psychological processes*, Harvard University Press, Massachusetts.

Vygotsky, L.S., 1981, The genesis of higher mental functions. In Wertsch, J.V. (Ed.). *The Concept of Activity in Soviet Psychology*, Sharpe, New York.

Wildsmith-Cromarty, R. & Balfour, R.J. (2019), 'Language learning and teaching in South African primary schools', *Language Teaching*, 52(3), 296-317.