

Rhodes University

Department of Education

**The Reading of Extended Text in Oshindonga in Grade 2 in Selected
Namibian Schools**

Submitted by

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ABSTRACT

This study was conducted in order to understand to what extent Grade 2 teachers use books (or other forms of extended text) in their reading lessons in Oshindonga where very little published material is available, and, if so, whether they engage in shared reading with these materials or not. The study also explored ways to introduce more books (or other forms of extended text) into Oshindonga classrooms.

The study took the form of an interpretive case study. It was conducted in two primary schools in Otjiwarongo district in the Otjozondjupa region of Namibia. Two qualified Grade 2 teachers were selected. The purpose of this sampling was to gain an in depth understanding of how these two selected teachers taught reading in Oshindonga.

The data was gathered by using semi-structured interviews with open-ended questions, as well as lesson observations and stimulated recall with each individual teacher after each lesson. The purpose of this was to gain clarity in areas that were not clear during lesson presentations. A focus group interview was also conducted in order to generate ideas about how to introduce more extended texts into the classroom.

The key findings are that both schools in the study lacked books in Oshindonga, and the teachers lacked an understanding of the importance of using books (or other forms of extended text). Other key findings are that teachers had a problem in choosing appropriate texts to read with their learners; teachers understand reading more as decoding than reading for meaning and pleasure; children were not asked any comprehension questions and the two teachers had different views on the value of shared reading. The research data revealed that there are problems in teaching literacy in Namibian African languages.

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DECLARATION OF ORIGINALITY

I, ELIZABETH N. A. NGULA declare that the work contained in this thesis is my original work and has not previously been submitted for a degree in any other university. Where I have drawn on the words or ideas of others, these have been acknowledged using complete references according to Departmental Guidelines.

(Signature and Date)

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LIST OF ACRONYMS

AFRILA	African languages
BETD	Basic Education Teachers' Diploma
DEAL	Diploma in Education African Languages
DoE	Department of Education
DVD	Digital video disc
ELCIN	Evangelical Lutheran Church in Namibia
ELOC	Evangelical Lutheran Owambo/Okavango Church
MEC	Ministry of Education and Culture
NAEYC	National Association for the Education of Young Children
NBC	Namibia Broadcasting Corporation
ND	No date
NIED	National Institute of Educational Development
N\$	Namibian dollars
PS	Primary School
REO	Regional Education Office
SACMEQ	Southern African Consortium for Monitoring Educational Quality
SADC	Southern African Development Community
SIL	Summer Institute of Linguistics
UNAM	University of Namibia

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CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

My study aims to investigate the extent to which books (or other forms of extended text) are used to teach reading in Oshindonga, a language in which very little published material is available. In introducing the study, the first section of this chapter provides an outline of the research context, followed by a brief description of the research site. It provides and justifies the research questions that frame this study and the research goal. Finally, it provides an outline of the whole thesis.

1.2 CONTEXT OF THE STUDY

The teaching of reading to lower primary learners (Grades 1-4) and the development of their reading skills in their home languages has become a growing concern in the education sector in Namibia. As a result, the National Institute of Educational Development (NIED) was requested by the Ministry of Education and Culture, to carry out research to investigate reading competency in the lower primary phase in Namibia. The research revealed that teachers had little understanding of the concept of reading (Imene & van Graan, 1998). Further research by Legere, Trewby and van Graan (2000) revealed that the inability of the learners to read with understanding emanated from the inability of their teachers to prepare them well in terms of literacy.

My interest in this topic was stimulated by the research findings of Nzwala (2007) with regard to the teaching of reading in Grade 1, which revealed that:

... not enough preparation of learners in terms of literacy is done. This is supported by the fact that books are not used during reading lessons, neither do teachers engage in shared reading activities with the learners (Nzwala, 2007:1).

I decided to do further research, firstly to establish whether this is still the case in Grade 2, and secondly, to find out why some teachers in Namibia do not use books in the teaching of reading, and why they do not engage in shared reading.

The Namibian Grade 2 curriculum requires that learners develop both an awareness of the importance of books, and how to handle them, and states that:

Learners in Grade 2 should be able to read from books and to use a reading vocabulary of about 1000 words and read aloud various short prepared and unprepared paragraphs/passages of about 10 – 20 words each, and describe what the texts are about.

(Curriculum for the lower primary phase 2005: 37).

Although reading from books is emphasized by the curriculum, it has become a thorny issue in Namibian schools in general, and at Spes Bona cluster in Otjozondjupa Region where I work, in particular. In the SACMEQ 2 (Southern African Consortium for Monitoring Quality), report for Namibia, Makuwa (2005: 170) highlights that reading ability in Namibian schools is very low; learners scored relatively poorly with a half a standard deviation below the average for SADC countries. According to Makuwa (2005: 173), Otjozondjupa Region learners scored 34.97 percent for reading during SACMEQ 1, and by SACMEQ 2, this had fallen to 21.39 percent, which is very low. Many people expressed their dissatisfaction via the national radio, Namibia Broadcasting Cooperation [NBC], that their children in Grade 2 were unable to read books. Some parents mentioned on the radio that they transferred their children from public schools to private schools because the private schools offer better education, especially with regard to literacy.

As a cluster coordinator for Oshindonga, one of the indigenous languages in Namibia, I have observed that learners do not read books. Instead, the learners are taught to read single words written on the chalkboard. My observations are supported by the minutes of a parents' meeting held on 18 October 2007, where they complained that their children in grade 2 could not read books. They assumed that the teachers lacked the necessary skill to teach reading and proposed that the school board members look into the matter and

come up with a solution. Similarly, according to a daily newspaper, *The Namibian*, 8/10/2007, p. 8, one of the community members was quoted as saying: “To improve the Grade 10 pass rate one needs to look at our foundation, the grade 1-4 levels, especially here in Otjozondjupa Education Region. How on earth does a learner progress to Grade 5 when he/she cannot read from books”?

Reading from books is very different from reading from the chalkboard. Books are more complex, and carry many different forms of information and evidence. Snow, Burns and Griffin (1998: 58-59) state, “Children who are read to frequently and enjoy such reading may begin to recite key phrases or longer stretches of words specific to certain books.” They will also read their favourite books by themselves.

Although reading from books (or other forms of extended text) is supported by means of shared reading, some teachers in Namibia do not engage in shared reading using these materials. Nzwala (2007) observed that during his study, the three teachers under observation neglected the element of shared reading with their learners, even though it was the beginning of the year, the time at which teachers are expected to do this. Nzwala (2007) explains further that teachers only made use of words on chalkboard, flashcards, or charts.

If insufficient books are available, teachers can use other forms of extended text. For example, a teacher could make a big poster, using large text that all learners, including those at the back of the class, could see clearly. The teacher could read the text first while learner listened, then later involve the learners in sharing reading with him/her. Caldwell (2002), Holdaway (1979), and Campbell (1995) highlight that shared reading is an interactive reading experience that occurs when learners join in the reading of a book, or other enlarged text while guided and supported by a teacher. Campbell (1995: 132) further said most of the text in the early stages of literacy contains patterns of repetition, refrain or rhyme to increase the enjoyment of reading the story repeatedly. Rhodes (1981) explains that the books are helpful if they have a rhythm that supports the children in their reading of the text. Likewise, McCracken and McCracken (1995) suggest that the

rhythm of a text enables children to anticipate some of the words, and many books contain repetitive text, which children can easily learn and join in during that part of reading.

Shared reading helps young readers to bring their own knowledge and experience to construct meaning from print. Teachers act as a guide and listen to the spoken words, phrases and sentences from the learners. Weaver (1994) describes how learners can concentrate on recognizing individual words, and phonics, while focusing on the construction of meaning.

Shared reading improves with practice. Teachers and learners can read and reread the text until it becomes familiar to the learners. Once the learners are familiar with the text, a teacher can allow independent reading for children to read the story on their own. The National Association for the Education of Young Children [NAEYC], (1998) points out that a child needs to learn not only the technical skills of reading, but also how to use these tools to better her/his thinking and reasoning.

The reading of real books, especially in the context of shared reading, is very important. However, there are very few books available in Oshindonga except for a few textbooks and readers in the Namibian Department of Education catalogue list. This clearly has an influence on the nature and extent of extended reading. However, the question still arises as to why the existing books are not used more often. It suggests that even if the Department were to support the publication of more books, they may not be used.

Nzwala (2007) found that Silozi books are not used in Grade 1 in the teaching of reading in Silozi. Although this was not the focus of his study, he proposed several possible reasons why the three teachers in his study did not teach reading from books:

They did not mention books during my interview with them, in other words, books were not part of their own experiences of being taught to read. It could have been that they lacked resources and that they did not have reading materials. It was early in the year, in March 2006, and they may have introduced children to

books later in the year after I had left. They may have thought children had no previous encounters with books; they were not ready for books, and needed to be trained on how to handle books (Nzwala 2007: 73).

I wish to investigate the issue in more depth at the Grade 2 level, where learners should already have mastered the basics of reading.

1.3 RESEARCH GOALS

My study aimed at investigating the extent to which books (or other forms of extended text) are used to teach reading in Oshindonga, a language in which very little published material is available; the reasons that underlie this; and ways of supplementing existing materials.

1.4 RESEARCH QUESTIONS

The aim of this study is to provide answers to the following research questions:

- To what extent are Grade 2 teachers using books or other forms of extended text in their reading lessons? Do they engage in shared reading with these materials?
- What are the reasons why teachers use/do not use books or other forms of extended text?
- If teachers are not using books (or other forms of extended text), what can be done to introduce these materials into their classes?

1.5 RESEARCH SITE

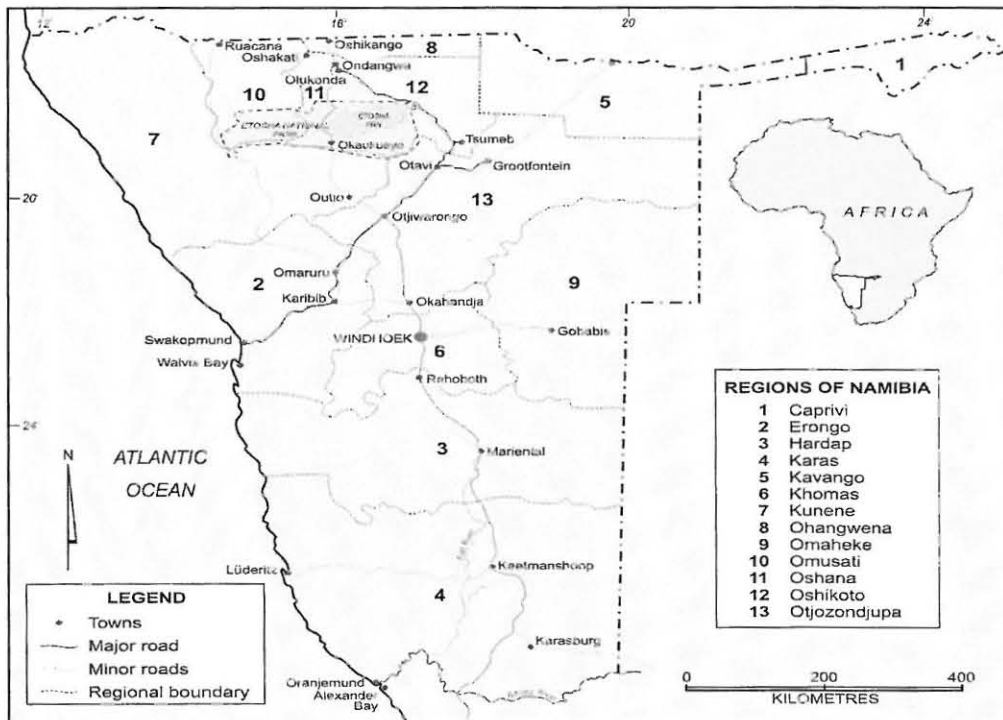


Figure 1. Map of regions of Namibia.
(S. Abraham, 2006. Graphics Services Unit, Rhodes University, Grahamstown)

I conducted this study in Namibia. This country has a small population of only 1.9 million. Namibia is divided into 13 regions. The study was conducted in Otjiwarongo district, which is the main town of the Otjozondjupa Region. There are seven schools in Otjiwarongo; four are Primary Schools, one is a Combined school (Grade 1-10), and two are Secondary schools. The Oshindonga language is taught in only three schools: in two Primary schools and in one Combined school. The study was conducted in two Primary schools, Njanju primary school (pseudonym) and Anna primary school (pseudonym) in the town of Otjiwarongo. At the time of the study, the enrolment in Grade 2 at these two schools was 38 and 40 learners respectively.

1.6 THE OUTLINE OF THE THESIS

The study is divided into five chapters.

Chapter 1 introduces the study by providing the context and the rationale for the study, the research goal and questions, and briefly describes the research site.

Chapter 2 comprises the literature review and examines the Grade 2 curriculum for Oshindonga. It discusses the scarcity of children's books written in Oshindonga; the availability of texts in Oshindonga; providing texts suitable for Grade 2 learners; why extended texts are important in Grade 2; how to select an extended text; types of reading materials that are included in the category of extended text; the nature of shared reading; the role of shared reading in the development of literacy and the method used in shared reading of extended text.

Chapter 3 presents the design of the study and provides the methodological frame work as well as the techniques used to collect data. It also explains how the data was analyzed.

Chapter 4 analyses the data collected using different collection tools, according to the emerging themes. It aims to respond to my three research questions.

Chapter 5 concludes the thesis with a discussion of the themes that emerged in the data analysis. These are the lack of Oshindonga books in the two schools; teachers' lack of understanding of the importance of using books in teaching children to read; the teachers' choice of texts to read with the children; means of producing extended texts; teachers' understanding and practice with regard to shared reading; methods used by the teachers to teach reading, and some problems of teaching literacy in Namibian languages. This chapter also covers tentative recommendations, and outlines the limitations of the study.

1.7 CONCLUSION

Chapter one introduced the study by providing the context and the rationale for the study, the research questions and goal; it also described the research site and outlined the chapters of the thesis. In the next chapter, I review the literature related to the topic under investigation.

CHAPTER 2

LITERATURE REVIEW

The purpose of the literature review is to determine what has already been done that relates to the researcher's problem; studies that have been done will provide a rationale for the hypotheses; indication of what needs to be done will form the basis for the justification of the researcher's study (Gontes, 2004: 10).

2.1 INTRODUCTION

The previous chapter provided an orientation to this study by describing the research site, context, research questions, goal and the outline of the study. As stated in chapter one of my study, the focus of my research was to investigate the reading of extended text in Oshindonga in Grade 2. The study also investigates whether teachers are engaged in shared reading by using books or other forms of extended text.

This chapter reviews the literature related to this study. The first part of the chapter provides a brief description of literacy in Oshindonga, one of the dialects of northern Namibia. I then describe the Oshindonga curriculum for Grade 2. This is followed by a discussion of the availability of written text in Oshindonga, especially those intended for children. I then analyze the textbook catalogues to establish what reading material is available in Oshindonga and/or prescribed for Grade 2. Thereafter I discuss how suitable texts could be created to teach literacy in Oshindonga in Grade 2. This is followed by a discussion of what constitutes extended text, and an examination of the importance of extended text in learning to read in a Grade 2 class. I then explain why books in particular are important and move on to consider the selection of suitable extended text for young learners and the types of reading materials that are included in the category of extended text. This is followed by a discussion of how extended text can be used in the development of literacy in Grade 2 and to develop the learners' reading in shared reading: I explain the meaning of the term 'shared reading', review the role of shared reading in

the development of literacy and describe the methods used in shared reading. I conclude by examining the research conducted in Namibia on the teaching of reading at the lower primary level.

2.2 LITERACY IN OSHINDONGA

Oshindonga is one of the dialects in Northern Namibia. The local languages in North central Namibia is called “Oshiwambo”. According to Ombidi (2009: 1), Oshiwambo is a common name for the following seven distinct dialects: Oshikwanyama, Oshindonga, Oshikwambi, Oshingandjera, Oshimbalantu, Oshikwaludhi and Oshikolonkadhi.

Table 1: Estimated proportion of dialects spoken in North Central Namibia by Malan (cited in Ombidi, 2009: 1)

DIALECT	%
Oshikwanyama	37 %
Oshindonga	29 %
Oshikwambi	11 %
Oshingandjera	8 %
Oshimbalantu	7 %
Oshikwaludhi	5 %
Oshinkolonkadhi	3 %

The small number of Oshindonga speakers poses many challenges for the teaching of the language as it makes producing and printing reading texts and books in the language very expensive or even uneconomical.

The missionaries developed an orthography for Oshindonga. Hasheela, Amakali and Namwandi (1985: 293) observed that:

The first book in Oshindonga was *ABD* written by Kurvinen in 1877 and published in the same year. Pettinen wrote the second *ABD* in 1893 in a better Oshindonga language. In 1954-1956 Tirronen published Oshindonga grammatical

books *Elaka lyoomeme 1, 11 and 111 (Mother Tongue 1, 11 and 111)* in the Finnish Mission Press. These books were written with the assistance of Namuhuya and Nakumbwata, who are Oshindonga speakers.

There was no indigenous written literature in Oshindonga; however, a number of books were translated and published by missionaries and travellers. Hasheela et al. (1985: 295) maintain that at a later stage some books were translated from other languages into Oshindonga with the purpose of providing literature for junior and matriculation learners to read for examinations. Hasheela et al. (1985: 295) further explain that the first junior examination in Oshindonga was written in 1968, and the matriculation examination in Oshindonga in 1978.

Oshindonga and Oshikwanyama are both part of Oshiwambo cluster of languages. With regard to tertiary education, Auala, (2000: 3) states that:

High school Academy for Tertiary Education started teaching Oshindonga in 1989 with 12 learners only. At this school both Oshikwanyama and Oshindonga speakers were taught Oshindonga language. The number of Oshindonga learners increased every year in the University of Namibia [UNAM].

According to Auala (2000: 3) in 1995 the total number of Oshindonga students at UNAM was 102, and they were performing very well at undergraduate level as indicated in the table below:

Table 2: Registration, admission, and performance report of Oshindonga at UNAM

COURSE	REGISTRATION	ADMISSION	PASSED	FAILED	%
Oshindonga 1	52	52	51	1	98 %
Oshindonga 11	35	35	35	0	100 %
Oshindonga 111	14	13	11	2	85 %
Oshindonga Hons	2	2	1	1	50 %

Auala (2000: 3) explains that later the number of Oshindonga students decreased at UNAM, though nobody knows the cause of this. A contributing factor may have been the lack of a written literature in Oshindonga with which to motivate students and provide a foundation for academic study.

2.2.1 The Grade 2 curriculum for Oshindonga

After Namibian independence in 1990, the Ministry of Education promoted all African languages to the status of first languages in schools. Oshindonga and other African languages are used as the medium of instruction, and a subject for grades 1-3.

The primary concern in the teaching of the first language during the lower primary phase is therefore the need to insure that all learners acquire the skills, which will lay a strong foundation for literacy that is crucial for the learner's future education.

(Curriculum for the lower primary phase , 2005:29).

At the end of Grade 2, learners are expected to read many different kinds of books (or other forms of extended text) both with the teacher's guidance and on their own. They are expected to read with understanding and enjoyment. This is indicated in the Namibian syllabus for Grade 2 (Namibia. Ministry of Education and Culture [MEC], 2005: 37) which states that:

- Learners should learn to read sentences in simple texts with appropriate expression
- Participate in reading games
- Page through books, do spot reading from class readers, read self-selected books in the reading corner, practice finding words in the dictionary, perform sight reading exercises
- Listen to stories and read aloud
- In groups role play the stories in rhymes, songs, and readers; use self-correcting strategies such as reading and pausing, sounding out

If learners are supported with books or other forms of extended texts in their classrooms, they will develop vocabulary, comprehension and fluency by the end of Grade 2. The Namibian Grade 2 syllabus (Namibia. MEC, 2005) point out that:

- By the end of Grade 2, learners should be able to read aloud various short prepared and unprepared paragraphs/passages from class readers of about 10/20 words each, using correct pronunciation and expression
- Describe what the texts are about
- Use a reading vocabulary of about 1 000 words
- Describe the meaning of words learnt in simple terms
- Read silently from class readers or supplementary readers and talk about the stories

When one compares the Namibian curriculum with international expectations of Grade 2 learners, it seems to be aiming rather low. For example, Armbruster, Lehr and Osborn (2006: 33), American literacy experts, suggest that by the end of Grade 2 learners should:

- Know how to read for specific purpose and to seek answers to specific questions
- Answer “how, why, and what-if “questions
- Interpret information, from diagrams, charts, and graphs
- Recall information, main ideas, and details after reading
- Compare and connect information read in different books and articles
- Take part in creative responses to stories, such as dramatization of stories, and oral presentations.

2.2.2 The scarcity of children’s books written in Oshindonga

According to Maake, Evans and Seeber (2000: 151):

Publishing in African languages suffered first from censorship from missionaries, who were the first to develop orthographies and to start publishing in African languages and then from the apartheid government, whose ideologically

determined rules of acceptability were accepted by African writers as the cost of having their work prescribed for use in schools

This affected the publication of children's books. The lack of children's books in Oshindonga results from the combined effects of: censorship from missionaries, the country's colonial and apartheid era, lack of a reading culture, and neglect of the Oshindonga language.

a) Censorship from missionaries

The missionaries did not have enough language knowledge to produce texts in Oshindonga.. Some sentences were written incorrectly, and this devalued their books. Hasheela et al. (1985: 291) point out that Galton, one of the missionaries, in the first sentence of *The narrative of an explorer in the tropical South Africa* (London 1853), wrote, "Ella omuliloo" (meaningless), instead of "Eta omulilo" which means (*Bring the fire*). Hasheela et al. (1985: 292) continue saying that some of the missionaries took examples of Oshindonga words from the Bible in the New Testament to provide Oshindonga books.

b) The country's colonial and apartheid era

Under the Apartheid regime, many Namibian people lived in poor conditions. There were few bookshops or libraries in the country, and they could not afford to pay the publishers for their work. According to *South African Children's Literature* (n.d), there was no market for children's literature as the vast majority of people lived in poor socio-economic conditions.

c) Lack of a reading culture

In Namibia, there has been no growth of a reading culture. In general, Namibian parents are not keen to read with their children. A South African writer and illustrator of children's books, Van Heerden (2008), observed many children often have little or no experience of parent-child reading before starting school. In much the same way, Basseline, Taylor and Moyana (cited in Fleisch, 2007: 133) found that in the South

African context, even if learners had access to books either in the classroom or for loan, very little actual reading of these books occurred. If parents are not interested in sharing reading with their children, they will not buy books for them. This has discouraged authors from writing children's books in Oshindonga. Land (2003) explains that the production and promotion of reading material in indigenous African languages requires risk taking and loss bearing on the part of publishers, and they are unwilling to take this risk if there is not a market for children's books.

d) Neglect of the Oshindonga language

In Namibia, some educated parents prefer English to be the first language of their children in schools. Land (2003: 118) claims that at present, the tendency among African parents is to accord more value to their children's competence in English than on their competence in indigenous languages. Therefore, many African authors prefer to write children's books in English because of its popularity. According to Land, (2003: 118) publishers are wary of producing books in indigenous languages when they know that the demand for these books will be low. Therefore, the publishers were not willing to publish books that have not been prescribed by the educational authorities.

However, since Namibian independence, the Ministry of Education has provided Oshindonga textbooks to schools. The Namibia Textbook Policy (2008: 4) highlights that:

- The approved textbook titles are listed in the official catalogue, which is sent to schools annually from which schools select books to order.
- Book allowances are set by the Regional Education Offices [REOs] for the schools in the region

2.3 AVAILABILITY OF TEXTS IN OSHINDONGA

2.3.1 Ministry of Education, textbook catalogue: 2008, Grade 1-12

The reading of books, especially in the context of shared reading is important, but as has been discussed above, there are few Oshindonga textbooks, readers or poetry books

available in the Ministry of Education textbook catalogue. The approved books for Oshindonga Grade 2 are as follows:

Table 3: The textbooks appearing in the government catalogues for Oshindonga

	AUTHORS	PUBLISHERS
READERS		
Loleni	P.Amakali & P. Hasheela	Macmillan (Gamsberg)
Namusheshe	D. Angula	ELOC
Ndi lya ko	A. Shiimi ya Shiimi	Macmillan (Gamsberg)
Olamba meke lyomunona	L. Mpanda	Macmillan (Gamsberg)
Ongame lye?	L. Amakali	ELOC
Okambo okatiyali	A.Hirvonen	ELOC
TEXTBOOKS		
Ependuko	J. Esterhuyse	LONGMAN
Tundelaka	Afrila working group	Macmillan (Gamsberg)
POETRY		
Uunkatu Uushona	H.N. Tauya	Macmillan (Gamsberg)
Omapulo gaKunila	E. Sebetwane et al	Pollination
Omulumentu omuhiki- mwiilwa	M.Swartz et al	Pollination

2.3.2 Publishers' catalogues

The full range of books available is provided in publishers' catalogues.

2.3.2.1 Longman Textbook Catalogue: 2008

This textbook catalogue has only one book that is suitable for use in Oshindonga Grade 2 and is approved by the Ministry of Education.

Table 4: The table shows the possible grade 2 books sold by Longman

	AUTHOR	PUBLISHER
TEXTBOOK		
Ependuko T/G	J. Esterhuyse	LONGMAN
Ependuko L/B	J. Esterhuyse	LONGMAN

2.3.2.2 Macmillan Textbook Catalogue: 2008

This catalogue includes several books, all of which are approved by the Ministry of Education.

Table 5: The possible grade 2 books published by Macmillan Publisher

	AUTHOR	PUBLISHER
READERS		
Loleni	P. Amakali & P. Hasheela	Macmillan
Ndi Iya ko	A. Shiimi ya Shiimi	Macmillan
Olamba meke lyomunona	L. Mpanda	Macmillan
TEXTBOOK		
Tundelaka	Afrila working group	Macmillan
POETRY		
Uunkatu Uushona	H. N. Tauya	Macmillan

2.3.2.3 Pollination Textbook Catalogue: 2008

Pollination includes only two books, both of which are approved.

Table 6: The possible grade 2 books published by Pollination Publisher

	AUTHOR	PUBLISHER
POETRY		
Omapulo gaKunila	E. Sebetwane et al	Pollination
Omulumentu omuhiki-mwiiwa	M. Swartz et al	Pollination

2.3.2.4 ELOC Textbook Catalogue: 2007-2008

In this catalogue, there are only four books suitable for use in Grade 2. Two of them are approved, but the other two are not approved.

Table 7: The possible grade 2 books published by ELOC

	AUTHOR	PUBLISHER
READERS		
Namusheshe	D. Angula	ELOC
Ongame lye?	L. Amakali	ELOC
NOT APPROVED		
SONG		
Imba Omunona	ELCIN	ELOC
POETRY		
Okambishi	A. Petinen	ELOC

In Namibia, there is a dire shortage of books in indigenous Namibian languages. According to Land (2003: 93):

The need for state support for book development remains. Although pivotal policies such as the Constitution demonstrate intentions that could support a stronger book culture, and value indigenous languages and multilingualism, they do not promote the publication of reading materials in indigenous languages.

Although there is a children's songbook, *Imba Omunona* that is suitable for use in Grade 2, in the ELOC catalogue, it is not approved by the Ministry of Education. Songs are also an important form of extended text to be used in the teaching of reading, especially in shared reading. Ngubane (cited in Land, 2003: 118) acknowledges the importance of making literature available in African languages, and states that:

The writing and publication of children's book in our indigenous languages would improve reading skills. Children, especially those of a young age, fare best when using learning materials that are presented in a language that they can easily access. An increase in available titles in the various languages would also contribute to children's cultural enrichment, psychological and intellectual development.

2.4 PROVIDING TEXTS SUITABLE FOR GRADE 2

There is a need for suitable books and other forms of extended text to be introduced to schools, which are accessible to all learners. The translation of books would reduce the shortage of books in schools. If books are available in other languages, teachers could translate interesting stories, poetry, etc. from these languages into Oshindonga. South African Children's Literature (n.d: 2) reports that early Afrikaans and English children's books related to African folktales were collected, translated and published by early missionaries and travellers. These tales are now being translated back into the African languages. In the same vein, Malone (cited in Knuth 1998: 2) explains that in some Papua New Guinea villages, local people translating a text from a national into a local language have created reading texts in local languages.

Reading of books is important in the development of literacy. Teachers can develop their own booklets and introduce them in their classrooms, whereby they can talk about their own traditions and cultures. Alidou (2006) contends that in some African countries, for example in Mali, people write booklets related to various subjects.

Indigenous reading materials produced by local people assist learners to understand more about the history of their culture. Weibel (1992) highlights how new readers are able to

read the heritage of their culture in their own literature. People in the community have more experience about their culture. It is important for them to be part of the transcription, and to provide the learners with the transcribed history, myths and tales of their culture. Taylor (cited in Knuth, 1998: 3) explains:

A basic vernacular literature reflecting a mix of the community's oral style and print conventions can be created through the transcription of local tales, oral history, myths, and tales. Content would of course vary; for example, in Africa, it may involve additional elements such as family histories, poems, and African dishes.

Some researchers have suggested that the learners themselves can contribute to developing reading texts. Trudell and Schroeder (2007: 176) explain that reading materials generated by the learners are the heart of their literacy practice, rather than a programmed, prepared approach to literacy learning. For the Grade 2 learners, the teacher can ask them to tell their favorite stories, or sing their favourite songs, while they write the words on wall charts, and hang them in the reading corner to read them in their reading lessons. According to Trewby and Fitchat (2000), the teachers could allow the learners to retell the story that they have read to them, in their own words, while the teacher writes the learners' own words onto a chart, and finally they read the text.

2.5 EXTENDED TEXTS

2.5.1 What are extended texts?

The term 'extended text' refers to a meaningful text beyond the level of the sentence; it could be a paragraph or longer passage that communicates a message to a reader. According to Fowler (1998: 3), extended texts include a number of text types used for preparing learners to read. Thus, extended text can take many forms suitable for children learning to read in Grade 2. Broadly speaking these are divided into simple fiction and non-fiction texts.

Fiction is a type of literature that describes imaginary people and events. Armbruster et al. (2006: 16) explain fiction as a "made up" extended text, for example: stories, poems,

dialogues, rhymes, songs, etc. and describe non-fiction as “real” extended text, for example: information, instructions, etc.

a) Fiction

Fiction at Grade 2 level mainly takes the form of children’s stories, which provide learners with an enjoyable experience of reading and can inform them about their culture. Stories also provide a context for developing language, which is a pre-requisite for learning to read. Campbell (1995: 142) maintains that:

Enjoyment is an important benefit of story reading. An important first part of the benefit to be gained from story reading relates to enjoyment that children get from this activity. This enjoyment comes from at least two sources: Firstly, there is enjoyment of the stories that are read, which indicates the need for the teacher to think carefully about the reading texts that are selected for reading. Secondly, there is enjoyment of the sharing of the book with the teacher, and this enjoyment is important because it can motivate children to read.

Mullis, Martin, Gonzalez and Kennedy (2003: 17) explain that for young readers, literature offers the opportunity to explore situations and feelings they have not yet encountered and to “experience imaginatively autonomy not yet available to them”.

Songs are another form of text in the fiction category. Young learners enjoy singing and they can learn how to read the words of songs. According to Meek (1982: 34) if one wants a child to read early, “link your saying and singing of nursery rhymes to their presentation in books specially prepared for children”. The Namibian curriculum (Namibia. MEC, 2005: 37) recommends that learners in Grade 2 should sing songs and recite rhymes in their mother tongue. Holdaway (1979: 325) explains:

Songs are simple poems set to music, they are a form of shared reading many of us often do. Young children learn simple songs and then are delighted to find them in printed form. Even if you read rather than sing them, songs have an inherent rhythm that helps move the reading along. Children will enjoy creating and reading innovations on all kinds of songs and performing them in choral reading.

b) Non-fiction

Non-fiction includes instructions and information texts that are widely used everywhere at school. Learners read non-fiction in order to gain knowledge and to put that knowledge into action.

When learners read instructions, they read for a purpose. A teacher could give learners a recipe to read, which they could follow and try out. For example, they may read instructions in order to know how many tablespoons of oil, how many onions, and tomatoes to put in the pan, and for how many minutes to cook them. It is, therefore, important for beginner readers to use instruction texts in their reading lessons.

When learners read information texts, they read to gain information about something. They may read parts of information they need to know and use in their daily life:

Through information texts, a learner can understand how the world is and has been, and why things work as they do. Readers can go beyond the acquisition of information and use it in reasoning and action. (Mullis et al., 2003: 17).

It is, therefore, important for Grade 2 learners to read information texts in Oshindonga during the reading lesson.

2.5.2 Why extended texts are important in Grade 2

The use of extended texts play an important role in young readers' education as learners read for the literary experience and to engage with the text. Whitehead (1990: 147) observed that:

- Literary texts teach children that literature is an aspect of human communication
- Literary texts build links between imaginary worlds and daily reality
- Extended texts display the literary uses of language and support children's explorations of the possibilities of the written forms of language

Reading extended text builds fluency. It enables learners to read quickly and accurately. The learners become more fluent as readers the more they read. Learners improve reading fluency through re-reading a paragraph or a long passage a few times. The National Reading Panel (2000) highlights that re-reading text is the most frequently documented approach to improving fluency. Teachers can model fluent reading, and provide learners with the opportunity to read a text aloud repeatedly until they can read it fluently. A guide to using this technique in the classroom, Shared reading (n.d.) states that the teacher and learners should re-read the text aloud focusing on fluency, expression and comprehension. This assists the learners to recognize the words quickly, and to obtain meaning from what they read. Armbruster et al. (2006: 5) maintain that extended text promotes reading accuracy, builds fluency, and increases comprehension. If extended texts are not used in the teaching of reading, the learners may not develop fluency. Armbruster et al. (2006:5) observed that without sufficient practice the learners' oral reading was choppy and plodding.

Chall (1996) explains that when word identification becomes sufficiently fluent and automatic, the child concentrates fully on the meaning of the text.

Reading extended text also develops the learners' vocabulary and knowledge through reading. Learners can relate new vocabulary words to their own knowledge and experience. Cunningham and Stanovich (2003: 34) maintain that the more children read, the greater their vocabulary and the better their cognitive skills.

Reading extended text also builds comprehension. It enables learners to increase the understanding of what they are reading by answering questions, describing what they are reading in their own words, and linking what they already know to what they are reading. Armbruster et al. (2003) explain that fluent readers focus their attention on making connections between the ideas in a text and their background knowledge.

Therefore, it is the responsibility of the Grade 2 teachers to provide children with more extended text.

2.5.3 Why books in particular are important in Grade 2?

The Namibian curriculum (Namibia. MEC, 2005: 37) emphasizes the reading of books in Grade 2, which indicates that learners in Grade 2 will develop an awareness of the importance of books and know how to handle them. According to Nzwala (2007), some children already have the experience of reading books with their parents at home. Therefore, the engagement of children with books once they are in school should continue.

Reading from books is very different from reading other written materials. Books are more diffuse, and carry many different forms of information and evidence. Books should be used because:

- Children learn what books are about
- Books tell us about human experience
- Children learn what written language is about
- Children learn to choose books by themselves

Research on the teaching of reading to beginners emphasizes teaching reading from books and that learners should be exposed to books as early as possible. Armbruster et al. (2006: 14) emphasize that learners should read many different kinds of books, and are encouraged to get meaning from what they read. Barr, Ellis, Hester and Thomas (1989: 25) contend that teaching reading from books is very significant as it enables children to “find in books the depth and breadth of human experiences”. Flanagan (1995: 16) maintains, “Children must be introduced to books and stories straight away, letting children play with books and discover what books and written language are about”. Snow, Burns and Griffin (1998: 58-59) maintain that children who are read to frequently and enjoy such reading are more likely to begin to read their favourite books by themselves.

2.5.4 How to select an extended text

One of the factors taken into account in planning a reading lesson is, of course, the text itself. As part of matching the learners with appropriate texts, teachers need to assess the difficulty of the texts they consider using, as well as the likelihood that the learners will be motivated to read them (Graves & Graves, 2003: 1).

Text needs to be at an appropriate level of difficulty and interest. Selecting texts involves making judgments about:

- a) The amount of text – its length
- b) Syntactic complexity
- c) Vocabulary level
- d) Can a child understand it?

With regard to the difficulty of the text, teachers need to think critically whether the learners will be able to read the text or not. They should consider the amount of the text the learners can read, the meaningfulness and the pleasurability of the text. Brindley (1994: 89) notes:

Reading is much more than decoding of black marks upon a page. It is a quest for meaning and one which requires the readers to be active participants. It is a prerequisite of successful teaching of reading... that whenever techniques are taught or books are chosen for children's use, meaning should always be in the foreground.

Teachers also need to think about the readability of the text with regard to syntactic complexity and vocabulary level. Anderson and Freebody (cited in Graves & Graves, 2003: 4) explain:

It appears that vocabulary is an excellent predictor of difficulty because vocabulary reflects difficulty; a difficult or unfamiliar topic frequently needs to be conveyed using the difficult and unfamiliar vocabulary that is inherent to the topic.

The selected text should be embedded in a meaningful context that is familiar to the learners. This will give learners the opportunity to interpret the text and link their

understanding of the text to their experience in their daily life. Graves and Graves (2003: 14) state that:

It is for this reason that the language experience approach in which children dictate their own stories and then read them offers some real advantages when used with children just beginning to read. The content of the stories that a child dictates are totally familiar to the child.

2.5.4.1 Choosing literary (fiction) texts

a) Stories

Learners need to read high quality and motivating texts to maintain their enthusiasm. The teacher needs to select a text that encourages young learners to participate in reading. With regard to the motivational aspect of the text, Campbell (1995: 143) suggests that teachers can ask themselves the following questions:

- Will the story read well?
- Will the children enjoy it?
- Does the story relate to others that have been read?
- Will the children be able to make connections from the story to their own lives?

b) Rhythm and repetition

The teacher should select an interesting text for the learner that includes rhythm and repetition to assist beginner readers to learn how to read. Rhymes have an important role in the development of children's language and literacy. Teachers should allow learners to participate through movement, involving action rhymes that can strengthen their understanding. According to Ruttle and Brown (1996), rhymes, including those written down in books, can be used for a number of different teaching purposes. They allow the teacher:

- to give children support for their first attempts at reading
- to demonstrate how books and print work
- to model reading strategies, including the use of cues to decode words

- to enact rhymes with the learners through clapping, chanting, singing, movement and acting

Rhymes involve repeated phrases, strong rhythm, repetition of sounds and alliteration, which help children to hear individual sounds and link them to the letters of the alphabet. Beard (1995: 20) notes that, in English, nursery rhymes have traditionally provided a distinctive way of encouraging children to attend to the sounds and rhythms of the language; attending to the sounds in words is an important part of learning to read.

The following is a rhyme taken from Beard (1995: 82) and translated from English into Oshindonga, which could be used to teach reading to learners in Grade 2:

Okamati kandje

Okamati kandje oka pe ndje eyapela

Okamati kandje oka pe ndje okapiyela

Okamati kandje oka pe ndje okakiisinyu, okakiisinyu, okakiisinyu

E taka umbile ndje handiyaka yoonyothe

Okwa thangele ndje kombanda yaLondon

Okwa thangele ndje kombanda yaFrance

Okwa thangele ndje kombanda yaUSA

E tandi kana

My boyfriend

My boyfriend gave me an apple

My boyfriend gave me an apple

My boyfriend gave me a pearl

My boyfriend gave me a kiss, a kiss, a kiss

He threw me down over the stars

He kicked me down over London

He kicked me down over France

He kicked me down over USA

Then I lost

The following is a traditional Oshindonga rhyme, taken from Shikwambi (2007: 9)

Yamwandje
Yamwandje omahodhi,
Momeho ganyoko ga pu mo.
Yamwandje omupolo gwanyoko,
Gwa kukuta thilu.
Yamwandje oondaathelo,
Yanyoko ya zindi.
Yamwandje okupopithwa,
Nyoko a loloka

My children
My children, tears dried up,
In your mother's eyes.
My children, your mother's face,
Looks pale.
My children, your mother's palate is swollen up.
My children, take note,
Your mother is now totally exhausted.

Here is another rhyme in Oshindonga, taken from the songbook *Imba Omunona* (2002: 42) in the Evangelical Lutheran Owambo/Okavango Church textbook catalogue (ELOC).

Tu yeni, tu yeni kenongelo
Tu yeni, tu yeni kenongelo
Uunongo nosho oondunge tu ka likole

Uunongo tatu u pewa kOmumwa ngo
Uunongo tatu u pewa kOmumwa ngo
unongo nosho oondunge tu ka likole

Let us go, let us go to school

Let us go, let us go to school

To gain wisdom and knowledge

To gain wisdom and knowledge

Thy Lord will bless us with wisdom and knowledge

Thy Lord will bless us with wisdom and knowledge

2.5.4.2 Choosing non fiction texts

a) Information texts

The range of texts should include informational texts that are based on topics familiar to the learners. A familiar topic assists the learners to understand the text. The language of the text should match the level of the learners. Teachers also need to ask themselves if the text satisfies the child's interest. Clay (1991: 159) explains that informational texts for young readers should be simple and have the following characteristics:

- Topics are either familiar or highly accessible (planting a seed, daily activities, etc.)
- Concepts within a text are easily related to one another; concepts build on one another
- Pictures augment content very clearly and are easy for children to understand
- The text contains many high frequency words that children already know
- No highly technical information is included

2.5.4.3 Prediction features

The right text should include predictable features. Learners like to listen to a story read by their teacher, and to talk about what will happen next. Therefore, the selected text should include different kinds of predictability. Clay (1991: 159) highlights:

- The story line may be very predictable

- The language is not precisely like oral language but is close enough that children can use the predictability of the syntactic patterns they know
- There may be some repeated refrains so that children recognize them to gain momentum as they progress through the text
- Fantasy takes the form of very simple stories with predictable plots
- Children may have experienced a version of a traditional tale before

2.5.5 The materials used to create extended texts

In the absence of books, it is necessary for teachers to use different materials or media to create extended texts for shared reading. These could take the form of the chalkboard, posters, texts enlarged using a photocopier or texts written in large print on posters (e.g. newsprint), and an overhead projector.

a) Chalkboard

The chalkboard is surely the most important resource in a classroom. Every classroom in Namibia has a chalkboard, even if the classroom is in poor condition, for example, in rural schools. The chalkboard is readily available. It can be used in the creation of extended texts; for example, the teacher could write the stories, poems, recipes and so on, on the chalkboard when there are limited resources available. According to SIL International (1999), simple stories can be written on the chalkboard, but it must be written in large print for all learners to see it. These texts could also be written on a wall chart. Fountas and Pinnell (1996) suggest that the whole class can gather in an area near a wall chart story or a text written on the chalkboard, so that all participants can easily see the written text and engage in the experience comfortably.

b) Posters

A poster is a significant form of reading material in Grade 2 classes. In Namibia, some teachers receive a few posters from the Ministry of Education at the beginning of the year. They can use these posters in the reading of extended text provided that the print is large and clear. Teachers should hang the poster on the wall, or paste it on the chalkboard for all participants to see well. After reading, they can store the posters and keep them for

future use. Gibson (1989: 102) describes how he visited a class to observe the reading lesson of a student. He observed that:

Diane had encouraged her student teacher to design and lead shared reading sessions based on the rug in the library corner. The class gathered on the rug in the library corner, and the group faced a poster-sized pad that had a story on it and rested on an easel, making it high enough so that everyone could see it.

c) Photocopies

The teacher could also enlarge texts using a photocopier. Many schools in Namibia have photocopiers; the problem is supplies of paper. Some teachers buy paper from their own pockets, while other schools require each learner to bring a ream of paper. Some schools buy very few books and photocopy them for students. Land (2003: 99) describes how teachers buy one copy of a book and use it to produce multiple photocopies for their classes and colleagues. It should be remembered that it is illegal to use multiple copies of photocopied texts. It is also against the law to photocopy a whole book. The Copyright law protects the publishers. Land (2003: 99) explains that in South Africa, the Copyright Act (Act No 98 of 1978) protects publishers from having their work illegally reproduced. Photocopying books reduces the market for books in African languages, and further discourages publishers from taking the risk of publication.

d) Overhead projector

The overhead projector is also useful for the reading of extended text (Snudden, 1998). However, there are very few overhead projectors in Namibian schools and they are seldom used when compared with the use of the chalkboard, posters and photocopiers. When using the overhead projector, a teacher should write clearly on a transparency so that all learners can see the words easily. The fact that the text is enlarged and children are exposed to a single copy provides learners with the opportunity to engage in reading together (Snudden, 1998).

2.5.6 How extended text is used in Grade 2 to develop literacy

Here I focus on some specific strategies which Namibian lower primary teachers use to support the reading of extended texts: syllabification, and ‘look and say’.

a) Syllabification

Syllabification is a strategy widely used in African schools because of the nature of African languages (Williams, 1998). Nzwala (2007) recorded its use in Namibia and it is recommended in the Namibian syllabus for Grade 2 (Namibia. MEC, 2000: 3).

Syllabification is important because words are often long and difficult to decode in African languages such as Oshindonga. It makes it easier if learners ‘syllabify’ them. Once they have done this, they are able to decode the written word and relate it to the word in their oral vocabulary, which they already know. Nzwala (2007) explains that it is particularly valuable in African languages because it provides the foundation for word formation. According to Nzwala (2007: 24), “some claim that syllabification is important in African languages because they are morphologically rich, and they are syllable stressed”. The teacher selects the sentences from the reading text that reflect the difficult words and writes them on flashcards, then divides the sentences into words, and then into syllables. Thereafter the teacher and the learners read from whole to parts and parts to whole.

The Namibian syllabus for Oshindonga Grade 2 (Namibia. MEC, 2000: 3) suggests that for beginner readers, a teacher can teach the vocabulary words by dividing them into syllables as follows:

- Write on chalkboard or on the flash cards all the sentences that include unfamiliar words
- Read those sentences over many days
- Divide the sentences into words
- Divide the words into syllables

Here is an example:

Okanona oka dhengithwa oshimwati.

Okanona

Oka

dhengithwa

oshimwati

o- ka- no- na o-ka dhe-ngi- thwa o-shi- mwa- ti

The Namibian syllabus for Oshindonga Grade 2 (Namibia. MEC, 2000: 3) explains further, “a teacher and the learners should read these words many times, until all learners can read them on their own. Thereafter, sentences, words, and syllables should be hung on the wall.” (Translated by the researcher from the Oshindonga syllabus).

b) Look and say

This strategy is used to improve the learners’ reading. Many lower primary teachers use it to assist children to recognize the words they read. Look and say plays a significant role in shared reading in Namibian schools. For example, the teacher could write a well-known short story on chalkboard; then the teacher and the learners read together, pointing at and saying the words. According to Rose (2005: 150), the first sentence of the story they know thoroughly should be written on a cardboard strip. The sentence is then cut into words and the words placed in a sentence holder or stuck on the board. McCracken and McCracken (1995) and Rose (2005: 150) observe that:

- The teacher and learners point at each word as they say them together, until each learner can read the sentence accurately

- The teacher points at the words as they jointly read the sentence two or three times
- The teacher holds the child's hand as they point and read again two or three times, until the learners are able to point and say words themselves
- The teacher removes the words from their places
- Then she/he asks the learners to put the words back in the sentences, and read them again

Rose (2005: 150) suggests that with these strategies, accurate reading of a sentence can be achieved in a matter of minutes. Cappellini (n.d: 126) notes that it is helpful because learners can move words around without worrying if they have put them in the wrong place, since they can easily be moved again.

2.6 USING EXTENDED TEXTS TO DEVELOP LEARNERS' READING IN SHARED READING

2.6.1 What is shared reading?

Shared reading is a technique used to develop learners' reading. Holdaway (1979); Caldwell (2002); Campbell (1995) describe shared reading as an interactive reading experience that occurs when learners join in the reading of a big book, or other enlarged text while guided and supported by a teacher. Fisher and Medvic (2000: 3) explain shared reading as a time when the entire class gathers to share a variety of literacy experiences by reading and discussing a variety of texts.

A guide to Shared reading (n.d) suggests that the teacher can:

- Discuss the title and the author
- Discuss the pictures as s/he reads the text
- Use a finger to point to the words as s/he reads; in this way s/he will also be showing the direction of reading
- Ask learners to predict what will happen next

- Discuss the meaning of words
- Draw punctuation marks to learners' attention

Shared reading is an opportunity for beginner readers to experience success in reading. It is a time for an enjoyable reading experience for learners in their classrooms. It is a non-threatening way to strengthen the language skills of beginner readers. Rose (2005: 149) states that:

Shared reading is unquestionably the most valuable activity in junior primary for preparing children to become readers, as it tunes them into the joy of reading for pleasure and constructs shared identities as participants in reading as meaningful communication.

2.6.2 The role of shared reading in the development of literacy

Shared reading plays an important role in primary schools especially in the early grades. (Campbell, 1995: 132). The teachers and learners can read and re-read the text until it becomes familiar to the learners.

Fountas and Pinnell (1996) observed that through involvement in shared reading, children participate in reading, learn critical concepts of how print works, get a feel for reading and begin to perceive themselves as readers. Shared reading supports learners to recognize words, while constructing meaning from the reading text. Shared reading is also in line with the Namibian curriculum, which is learner-centred and encourages Namibian learners to participate fully in their learning.

Taberski (cited in Fountas & Pinnell, 1996: 2) maintains that the shared reading experience provides the opportunity for the teacher to share the different genres, or types of books, with learners and familiarize them with some of the text features. They suggest the following examples as the variety of print materials to use for shared reading:

- Wall chart/stories
- Poetry

- Songs
- Morning message
- Classroom news
- Chant or legends
- Language experience stories

In shared reading, the learners relate new knowledge to the reality around them. If children can sound out the words, but do not understand what they are reading, they are not really reading. To understand and appreciate literature, a reader must bring to the text his/her own experiences feelings appreciation of language and knowledge of literary forms (Mullis et al., 2003: 17). *Toward education for all* (Namibia. MEC, 1993: 80-81) states that:

The starting point should be learners' existing knowledge, skills, interests and understanding, derived from previous experience in and out of school, the teaching method must allow for the active involvement and participation of learners in the learning process.

Shared reading helps young readers to see the difference between the language they speak and the written language. Whitehead (1990: 206) explains that reading aloud together leads children from the informal, face-to-face qualities of everyday verbal interaction to the formally organized patterns of the written language.

Homework plays an important role in shared reading. Homework provides a vital link between the teachers and the parents. Grade 2 readers should be given reading texts to take home with them to enjoy the written language with their parents. Arends (1997: 88) observed that homework is most often a continuation of practice and should involve activities that learners can perform successfully. Arends (1997) maintains that teachers should inform parents about the level of involvement expected of them.

2.6.3 The method used in shared reading of extended text

The introduction of the extended text should be the first stage of the lesson. The teacher could introduce the type of extended text they are going to read to the learners, for example the story, poem, etc. If the text is taken from a book, the teacher could discuss with the learners the title and the author. S/he could also explain what kind of story it is, and why s/he chose that story. This arouses learners' interest and encourages them to participate in a reading lesson. As Cappellini (n.d: 119) notes, breaking the ice is important at the beginning of a new shared reading lesson, encouraging all children to share responses and feel comfortable to participate in reading.

Prediction about the content of the text should be the next point. Whitehead (1990: 142) observed that pictures and texts play a complex and significant part in introducing children to literature and preparing them for literacy. For example, if the text is a dialogue between a mother and her son, who was sent to buy bread and lost the money, the picture could include a mother with an angry face, and the boy looking down and crying. This enables learners to think and predict about the text. Cappellini (n.d: 120) notes that it helps learners see the connection between the words and illustrations, and to realize the importance of making the connection between pictures and text. The teacher could provide the learners with opportunities to predict the content of the dialogue. S/he could ask some questions to link the learners' personal experience with the subject matter of the text. For example:

- What do you see in this picture?
- Have any of you ever been sent to buy something at the shop?
- In this dialogue, who was sent to the shop and lost the money?
- How do you think the mother feels?
- Can you guess why the boy is crying?
- What do you think will happen to this boy if he does not find the money?

The teacher could excite learners' imagination, connect their prior knowledge to the text and give them the opportunity to make inferences. Meek 1988 (cited in Campbell, 1995: 144) provides an example of such an introduction:

Beyond the cover illustration and the author, part of the discussion might be to make text-to-life connections derived from the characters and setting of the story to the world that is known by the children. All of this gives the children prior knowledge before the reading begins and helps them with their understanding of the text.

2.6.4 Shared reading of the new text

Teachers need to model fluent reading in the reading of new extended text. Yaden (1989) describes that during the first reading the learners focus mainly on listening and watching as the teacher points to the text and reads. The teacher reads with a clear voice, and respects the punctuation. When s/he has finished reading the text, then s/he allows learners to join in as they can. The teacher encourages them to focus on the strategies a good reader uses. Armbruster et al. (2003: 26) explain that by listening to good models of fluent reading learners learn how a reader's voice can help written text make sense. For young readers to behave like readers, the teacher takes responsibility for the reading and exploration of the text using it to model good reading behaviour, and to make the strategies used by an effective reader explicit (Snudden, 1998: 1). A guide to Shared reading (n.d.) explains that the teacher should:

- Read the story with enthusiasm and expression
- Vary one's voice to depict different characters and emphasize the repetition, rhymes, and colorful language
- Read at a fluent pace with appropriate phrasing
- Model delight, surprise, excitement, and interest in the language and illustrations in the text as s/he reads
- Allow the children to join in as they can

The teacher reads with pauses and invites prediction. This is in order to provide learners with opportunities to talk about what will happen next. According to Snudden (1998), the teacher will offer the first reading of the text at a fluent reading pace, stopping at relevant points to invite the children to predict what might happen next. At the end of the first reading, the teacher should invite personal responses to the text. The *Reading in schools* document of South Africa (South Africa. Department of Education [DoE], 2007) suggests that a teacher should invite the learners to comment on the content, the story ending, or what they found to be the funniest or saddest part of the story.

Comprehension plays an important role in the second reading. At this stage, a teacher uses the same text as before. S/he reads the text again and invites the learners to join in where they can. The teacher asks questions to see whether the learners understand the text or not. Yaden (1989) explains that the second reading may focus on building and extending comprehension of the text.

Through shared reading, learners identify words, and phrases. According to Yaden (1989) the last reading might focus on decoding, using the words in the selection as a starting point for teaching word identification skills. At this level, the teacher reads the extended text to learners repeatedly over several days, explaining it and engaging them, until they understand it and they can say almost every word in the story, or part of it. Even the slow learners will succeed in reading unfamiliar words, and in using them in phrases and sentences. According to Rose (2005: 153) at this stage, the story or part of it is read aloud with the class; learners are first prepared to follow the words with understanding, by giving them the background knowledge they need to access it, and by telling them what the story is about. Through repeated readings and the predictable text, children become familiar with word forms and begin to recognize words and phrases (Bridge, Winograd & Haley, 1983). At the last reading, the learners will have developed self-confidence in reading. They can volunteer or be invited to read parts of the story. The teacher's support is still necessary. The teacher should continue to listen and guide the learners' reading. According to Campbell (1995: 133):

At this stage, the learners will have reached a level of attainment, which allows them to produce a more conventional reading of the book. However, although the child may be more confident and independent as a reader, the teacher will still need to provide support by listening to the child.

Learners need time and space for independent reading. At the end of shared reading, the teacher could create opportunities for independent reading, for learners to handle the reading text on their own. NAEYC (1998) maintains that learners need opportunities to practice what they have learned about print with their peers and on their own. This makes the learners feel that they also count as readers, and have the right to do something on their own. According to the Reading Club (2002), holding a book or other print materials, and reading it themselves gives children a feeling of being a member of the community of readers. To allow for these activities, attention should be paid to the physical arrangement of the class. A guide to Shared reading (n.d.) explains that shared reading requires a rug or mat where the whole class or group can sit comfortably together and clearly see the poster, the overhead or other printed materials.

2.7 NAMIBIAN RESEARCH CONDUCTED ON THE TEACHING OF READING AT THE LOWER PRIMARY LEVEL

As I indicated in chapter one, various research studies have been conducted on the teaching of reading at lower primary level (Grade 1-4). What follows are some key findings from the research.

2.7.1 The findings from NIED research (1998)

Imene and Van Graan (1998) observed that many of the teachers who taught lower primary grades were not fully conversant with the medium of instruction (mother tongue) because they often spoke different languages or dialects from that selected as the medium of instruction. The research literature also revealed that most of the teachers in Namibia teach reading in a similar fashion to the way they were trained in their Basic Teachers' Education Diploma [BETD] and through observation of other teachers as they teach reading in their classes (Imene & van Graan 1998).

2.7.2 The research findings from Legere et al. (2000)

Some teachers did not make sure that learners understood what they read. Legere et al. (2000: 110) report, “learners often read parrot like while the meaning of what they read is not established by the reader”.

2.7.3 The research findings of Nzwala (2007)

The findings of Nzwala (2007) who was researching the teaching of reading in Grade 1 revealed that there were elements lacking in the professional skills of the teachers he observed. The teachers in question did not engage in shared reading activities with the learners nor did they use books during reading lessons.

2.8 CONCLUSION

This chapter covered the major concepts and aspects of literacy related to my research goals. In the next chapter, I describe the research methodology I employed in the study.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

As indicated in the previous chapters, this study investigated the extent to which books (or other forms of extended text) are used to teach reading in Oshindonga. The study also investigated whether teachers in Grade 2 are engaged in shared reading with their learners, by using books or other forms of extended text.

This chapter presents the research methodology. Research methodology “refers to the strategy of the study, from the identification to final data collection” (Burns & Grove, 1995: 225). Included here is a discussion of the study type and design, the study setting, the sampling strategy, data collection and analysis, the validity of the instruments, ethical considerations and the limitations of the study.

3.2 RESEARCH DESIGN

3.2.1 Orientation

My research was carried out within an interpretive paradigm. I employed a qualitative research methodology, using multiple systems of data collection (triangulation): interviews (one on one with each participant), plus a focus group interview, observation and document analysis. This enabled me to compare what teachers said they did with what they actually did in practice. Working within an interpretive paradigm gave me an opportunity to explore and try to understand teachers’ practices with regard to using extended texts in the teaching of reading. According to Connole (1998: 14), the task of a researcher in this paradigm, becomes that of understanding what is going on. Similarly, Cantrell maintains that:

The interpretive paradigm affords the researcher an opportunity to understand the situation by putting himself/herself in the shoes of his/her subjects, in their life world, thereby learning through the process of interaction of the subjects' perceptions, interpretations and the meanings, which they give to their actions (Cantrell, 1993: 65).

3.2.2 Qualitative method

A qualitative method was selected for this study in order to understand the phenomenon in its complexity and within a particular situation and environment (Marshall & Rossman 1995: 23). In this approach, the relationship between the researcher, the participants and the phenomenon under study is acknowledged and emphasized (Lincon & Guba, 1985). Qualitative research designs “focus on qualitative aspects (meaning, experience and understanding) from the view point of the research subjects and in the context in which the action takes place” (Brink, 1999: 119).

3.2.3 Case study research

The purpose of this study was to gain an in depth understanding of how selected teachers taught reading in Oshindonga; I therefore decided to use an interpretive case study. According to Bell (1994: 8), “the case study approach is particularly appropriate for individual researchers because it gives an opportunity for one aspect of a problem to be studied in some depth within a limited time scale”. Through this case study, I hoped to provide a unique analysis of real people in real situations (Patton, 1990). Writers have come up with various definitions of a case study. Cohen, Manion and Morrison (2000), for example, describe a case study as a specific instance that is designed to illustrate principles that are more general. Patton (1990) writes that case studies help to illuminate particular situations: in this case, that of two teachers teaching reading in Oshindonga.

3.2.4 Sampling

This small-scale study was conducted in two different urban schools in Nyanyu cluster in Otjondjupa Education Region where I teach. I selected these two schools for convenience because I lack reliable transport, their proximity to my residential as well as to my work place made them an ideal research site. I purposively selected two qualified

Grade 2 teachers (one per school) because I believed qualified teachers at this level would be better able to provide the required information. Purposive sampling of this type is consistent with qualitative methodology. These teachers taught both English and mother tongue at their respective schools.

In order to protect the identity of the participating Grade 2 teachers and their schools, I shall refer to the schools as Anna Primary School and Nyanyu Primary School. The pseudonyms I use for the teachers are Kakoko and Kambishi.

3.3 DATA COLLECTION

In order to increase the validity of my findings, I used multiple sources of information. According to Patton (1990: 244) "... by using a combination of observation, interviewing and document analysis, the field worker is able to use different data sources to validate and cross-check findings". As I noted above, the instruments used to collect data for this study, were interviews, classroom observation, document analysis, and a focus group discussion.

3.3.1 Pilot interview

Before collecting the data, I conducted a pilot interview with a teacher in a school that was not included in the main study. The aim of this interview was to assist me to develop the best possible interview questions.

During the pilot interview, I observed that some questions were unclear to the respondent. I also noticed that I was advising the respondent, which I was not supposed to do (see Appendix: 2). The trial interview demonstrated how valuable it is to do a pilot interview first before collecting the data. McMillan and Schumacher (cited in Nzwala, 2007: 40) claim that:

When doing research, it is highly recommended that the researcher pilot the interview schedule before using it to interview the participants. This is crucial because the researcher needs to know whether it takes too long to complete, and whether the directions and items are clear.

3.3.2 Interviews

Patton (1990: 278) highlights the importance of interviews as data-gathering instruments saying, “we cannot observe feelings, thoughts and intentions... we have to ask people questions about these things”. According to McKernan (1998: 128), “interviews allow the interviewer to probe areas of interest as they arise during the interview”. I initially used semi-structured interviews and then followed up classroom observation with stimulated-recall interviews. Semi-structured interviews contain open-ended questions to allow in-depth probing (Cohen & Manion, 1996). The reason for the interviews was to allow in-depth investigation into the teachers’ perceptions, to find out what they really believed about the reading of extended text in Oshindonga. Cantrell (1993: 83) observed, “Interviews allow for the collection of data in the subjects’ own words thereby affording the researcher an opportunity to discover perceptions, and the meaning which they give to their actions”.

This approach seemed the most appropriate for this research as it is a flexible technique, suitable for gathering information and opinions, and for exploring people’s thinking and motivations.

Before the beginning of the interview, I asked the participants about their preferred language for the interview. Both preferred Oshindonga. Patton (1990: 228-229) argued that it is “impossible to understand another people’s culture without understanding their language”. People have different words and phrases to describe different situations. Both interviews were therefore conducted in Oshindonga and then translated into English (see Appendix: 3A and 3B, 4A and 4B).

3.3.3 Classroom observation

In order to find out whether what the teachers said during the interviews was what they actually did in practice, I also observed both grade 2 teachers teaching literacy in Oshindonga. Three reading literacy lessons per teacher were observed. I looked at the classroom environment, classroom interaction, the learning support materials (i.e. the books or other forms of extended text) and the activities that the teachers used. Croll (1996: 3) maintains that:

The most commonly used procedure for conducting systematic classroom observations is that of live observation by a researcher using some kind of paper and pencil recording procedure, often together with a simple time keeping device. In this approach, the observation is truly 'live' and the process of observing and making a record of observation is virtually simultaneous.

I kept field notes. Hopkins (1996) explains that keeping field notes is a way of reporting observations: they should be written whilst observing the lesson and/or as soon as possible thereafter.

Lessons observed were taught in Oshindonga and my field notes were written in the same language (see Appendix: 6). I then translated these Oshindonga field notes, producing an observation report in English. Here is an example of my translation:

Ngashingeyi otwa pumbwa aalongwa yaali, omumati nomukadhona ye ye komeho noombapila dhawo, opo ya leshe oonkundathana.

At this moment we need two learners, the boy and the girl to come forward with their papers to read the dialogue.

Classroom observations complemented the interviews; Patton (1990: 202); Cohen, Manion and Morrison 2000: 304) suggest that observational data enables the researcher to enter and understand the situation that is being described.

3.3.4 Focus group discussion

In addition to the individual interviews described above, a focus group discussion was also conducted. Morgan (1988: 9) contends that focus groups are a way of listening to people and learning from them. Three Grade 2 Oshindonga teachers were brought together, (the two participants who were purposively selected for this study and the teacher who was interviewed during the pilot interview). Patton (1990: 335) explains that:

A focus group interview is an interview with a small group of people on a specific topic. The object is to get high quality data in a social context where people can consider their own views in context of the views of others.

The focus group participants discussed how to bring more books and extended text into their classrooms, and how to use them in shared reading.

3.3.5 Document analysis

Document analysis was my final means of data collection. Patton (1990: 245) states, “document analysis... provides a behind-the-scenes look” at things that “may not be directly observable and about which the interviewer might not ask appropriate questions without the leads provided through documents.” I used document analysis to check the teachers’ materials and lesson plans. Both schools had five Grade 2 classes each taught in a different language as follows: English, Afrikaans, Oshindonga, Otjiherero, and Khoekhoegowab. This resulted in the teachers writing their lesson plans in English because their Head of Department did not speak Oshindonga (see appendix: 9A and 9B). The Lower Primary new revised curriculum 2005, the textbook catalogue, and the sample of available books in the classroom were also reviewed. These documents provided evidence of what happened in the classroom and provided further insight into the strategies the teachers used.

3.4 DATA ANALYSIS

Data analysis is the process of bringing order, structure and meaning to the mass of collected data (Marshall & Rossman, 1995). In research, the focus is to understand why a

problem identified in the research goals and questions exists. The analysis of the data starts while collecting the data, in order to identify any unclear issues before the data collection is over (Varkevisser, 1991). Qualitative data analysis involves systematically organizing the field notes, interview transcripts and other accumulated materials until they are understood in such a way, not only to address the research questions but also to present them in a form that others understand (Patton, 1990; Bailey, 1997).

Data analysis was done by grouping together all the interview data, observation data, and the data from the focus group discussion. Themes were established by using colour coding to organize and select information from data. After looking at each teacher's responses separately, I then started looking for patterns, similarities and differences between them.

3.5 ETHICAL CONSIDERATIONS

The Faculty of Education Higher Degrees Committee at Rhodes University approved the research proposal. Written permission to conduct the study was sought from the Regional Education Director of Otjozondjupa and was granted (see Appendix: 1A and 1B). Before collecting the data, I sought permission from the principals of the two schools where the study was conducted.

The broad aim of the study was explained to the potential participants. Anderson and Arsenault (1998: 18) contend that:

The most fundamental principle for acceptability is that of informed consent: the involved participants must be informed of the nature and purpose of the research, its risks and benefits, and must consent to participate without coercion.

They both agreed to participate. I assured participants of anonymity, and they were informed that they were free to withdraw at any time without giving reasons. Written consent was obtained from them. Strict confidentiality and privacy was ensured and maintained throughout the study.

3.6 VALIDITY

Validity is an important element in any research, be it qualitative or quantitative (Cohen et al., 2000). The term validity refers to the truth (or falsity) of propositions generated by research (McMillan & Schumacher, 2001) and the extent to which people can believe and trust the claims one makes in one's research. In order to increase validity I used multiple sources of information as, according to Patton (1990: 244) "by using a combination of observations, interviewing and document analysis, the fieldworker is able to use different data sources to validate and cross-check findings".

3.7 LIMITATIONS

Case study research has a number of limitations including the fact that:

- Many researchers criticize it for its lack of reliability in the sense that another researcher may come to a different conclusion on the same study and
- One cannot generalize based on a single case. (Anderson & Arsenault, cited in Nzwala, 2007: 37). Critics of the case study approach also question the value of the study of single events.

A limitation in this specific case study was that one of the teachers I observed did not seem willing to talk freely, even though I assured her that the exercise was for personal research purposes as a requirement for my Master of Education degree. This could be attributed to the fact that she knew I was the Oshindonga cluster coordinator, and perhaps thought I was evaluating her performance. A second issue that could be seen as a limitation is that both teachers may in some cases have said what they thought I would like to hear, and therefore did not give their true opinions. This should be kept in mind when reading the findings.

3.8 CONCLUSION

In this chapter, I have described the research design of my study, research methodology, sampling procedures, and some limitations. In the next chapter, I will present and analyze my findings from the interviews, classroom observations and document analysis.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

In this chapter, I present the analysis of my data obtained from semi-structured interviews, observations and document analysis. As I have already indicated in Chapter 1, this study investigated the extent to which books (or other forms of extended text) are used to teach literacy in Oshindonga, a language in which very few published materials are available. The study also investigates whether teachers are engaged in shared reading, using books or extended text. I start by briefly describing the background of the two teachers who participated in the study. The data is presented in words and in tables, and it is reported under the following headings and sub-headings:

1. Description of each teacher, and

- To what extent the selected grade 2 teachers use books (or other forms of extended text) in their reading lessons
- How they teach the reading of extended text
- Why they choose these methods
- Shared reading
- The lack of Oshindonga books at schools

2. Description and analysis of teachers' reading lessons

3. Analysis of the focus group discussion on what can be done to introduce more books or other forms of extended text into classrooms

4.2 DESCRIPTION OF THE RESEARCH PARTICIPANTS

This section describes the background of the research participants. I present and analyze this information by using a table.

Table 8: Profile of the Grade 2 teachers who took part in the study

School	Teacher	Sex	Language of the teacher	Qualifications	Class size	Teaching experience	Age
Anna PS	Kakoko	Female	Oshimbalantu	1. BETD: majored in Mathematics and Integrated Science Grade 5-7, and minored in Lower Primary Grade 1-4	38 learners	10 years	36
Njanju PS	Kambishi	Female	Oshindonga	1. BETD: majored in Lower Primary Grade 1-4, and minored in Languages Grade 5-7. 2. Diploma in Education African Languages [DEAL]	40 learners	15 years	40

4.2.1 Kambishi

Kambishi is a teacher at Njanju Primary School. She is an experienced teacher, who has been teaching for 15 years. She is 40 years old. Kambishi qualified as a teacher with a BETD qualification, which she obtained at Ongwediva College of Education. She did upgrade courses and obtained a DEAL at UNAM. From Ongwediva College of Education she moved to Nelago Primary School in Omusati region, teaching there for 5 years. She is now teaching at Njanju Primary School where she has been for 10 years. Kambishi is teaching Grade 2B. I observed her lessons from 27 to 29 May 2008. There are 40 learners in her class, 18 boys and 22 girls aged 8-9 years. Her classroom wall is

decorated with an alphabet chart and a number chart with words written in Oshindonga. There is an English reading corner and Oshindonga reading corner. Kambishi teaches reading in Oshindonga, which is the medium of instruction from Grade 1-3. One can see from the way she teaches that she is a hardworking person. Kambishi's classroom is organized for teaching reading and the desks are arranged in groups.

4.2.2 Kakoko

Kakoko is 36 years old, and a qualified teacher with a BETD qualification from Ongwediva College of Education. She was a Grade 2 teacher at Tangeni Primary School in Oshana region for 10 years. She is now teaching Grade 2E at Anna Primary School in Otjozondjupa region. She is a new teacher at this school, having taught there for only 4 months. The school uses a platoon system, which means that Grades 1, and 4-7 run from 7:00 - 12:30 and Grades 2-3 pick up from 12:30 - 16:30. I observed her lessons from 20-22 May 2008. Her class has 38 learners: 20 boys and 18 girls, ranging in age from 7-9. Her classroom wall is decorated with a birthday chart and a weather chart written in English. There are also letters of the alphabet and the months of the year pasted on the wall and written in Oshindonga. Kakoko teaches reading in Oshindonga, which is the medium of instruction in Grade 1-3. The classroom was organized in a way that was conducive to a good teaching environment and desks were arranged in groups.

4.3 INTERVIEW DATA

This section of the chapter presents the data from the interviews conducted with the two research participants. It presents the data according to the categories in which it was gathered: the reading of extended text, shared reading, to what extent Grade 2 teachers use books (or other forms of extended text) in their reading lessons, and the availability of Oshindonga books at schools

4.3.1 The reading of extended text

This section reports the teachers' views about the extended texts, reading materials and methods used by them in teaching reading.

4.3.1.1 Types of extended text used

1. Stories

Both teachers claimed to teach reading using short stories. Kambishi claimed to teach stories if she found an interesting story in the Grade 3 textbook, because at her school there were no textbooks in Oshindonga available in Grade 2. Kakoko only mentioned the teaching of reading using short stories. She said that her learners enjoyed the stories very much. Kakoko indicated that firstly, she teaches learners to read stories because she wants her learners to connect the knowledge in the stories to their own experience. Secondly, she wants her learners to know that what they read in the stories has an impact on their daily lives.

2. Dialogue

Only Kambishi mentioned the reading of a dialogue. I wanted to know how Kambishi teaches a dialogue in her class. She had this to say, “Learners are keen to listen to the teacher, mostly if it is a dialogue.” She added that she had organized a competition between the boys and the girls, to see which group was the best; the prize for the winner was a round of applause. Her use of a competition during reading the dialogue caught my interest, and I asked her why she valued it so much. Her response was:

Ondi wete kutya ethigathano ndika otali tsu aalongwa omukumo okukutha ombinga melesho lyoonkundathana. Ka pe na ngoka a hala a kale inaa sindana.

I saw the competition encourages learners to participate fully in the reading of the discussion. Nobody wants to lose.

3. Newspaper article

Only Kambishi mentioned teaching reading from a newspaper article. She sometimes used an article from the newspaper, “The Namibian” as the reading text in her class. I wanted to know how she used it with her Grade 2 learners. Her response was that she uses the section written in Oshindonga. First, she checks the topic for thematic work, and from there she looks for an article on that topic in the newspaper, which is suitable for

Grade 2 learners. I also wanted to know whether the Grade 2 learners understand what they read in the newspaper. Her response was:

Aalongwa oyu uviteko, shaa shi ngele onde ya pula ya fatulule kombinga yaa shi ya lesha, ohaa shi ningi.

Learners understand, because if I asked them to explain what the text is about, they did it.

4.3.1.2 How the texts were reproduced for learners

1. Chalkboard

Both teachers claimed to write texts on the chalkboard. Kakoko also indicated that she likes to use the chalkboard in teaching the learners to read stories. She explained that the first thing she does before she starts teaching is to extract key words from a story. Thereafter, she writes the vocabulary words and the short story on the chalkboard and asks the learners to read and point to the vocabulary words. After reading the vocabulary words, she gives the learners the chance to read the story from the chalkboard. Individual learners read the story; as they read she directs their attention to individual words using a stick (see Appendix: 4B line 75).

Kambishi also claimed to use the chalkboard in other ways. She mentioned the chalkboard as an alternative resource to use because it is always available. I wanted to know how she used the chalkboard in teaching the reading of stories. Kambishi responded as follows:

Ohandi shanga ehokololo koshipelende e tandi gandja ompito kaalongwa ya leshe manga tandi ulike iitya nokati. Omathimbo gamwe ohandi pe omulongwa gumwe ompito opo e shi ninge, sho yakwawo taa lesha, ye ota ulike iitya nokati. Ngele onda mono kutya aalongwa ayehe otaa vulu okulesha iitya koshipelende, ohandi nyola iitya ayihe yi li mokahokololo muukalata. E tandi pe aalongwa ompito opo ya tule uukalata wiitya melandulathano, ngaashi ehokololo lya li koshipelende.

I write the story on the chalkboard and allow the learners to read while I am pointing with a stick to the words. Sometimes I allow a learner to do it while others read as s/he is pointing to the words. If I am satisfied that all learners are able to read on chalkboard, I write the words of the story on flashcards and allow the learners to rearrange them exactly as they were on the chalkboard.

3. Published books

Kakoko mentioned the teaching of reading from books. I wanted to know how she teaches reading from books. Kakoko responded that she divides her learners into groups, and gives each group a book. Then she selects a story from that book which they read as individuals. After reading the story, she asks the learners to tell her the plot of the story. She explained that she uses this strategy because it encourages learners to read with understanding, and to become good readers in the future.

4. Photocopies

Both teachers claimed to use photocopies in teaching the reading of extended text. Kambishi mentioned that if she finds a book with an interesting story, a dialogue or a newspaper article suitable for Grade 2 level, she makes copies for her learners. Kakoko indicated that sometimes she made photocopies from books and gave each learner a copy. I wanted to know whether reading from photocopies is helpful or not. Kakoko had this to say:

Otashi kwathele unene, shaa shi aalongwa ayehe oye na mpa taa lesa. Otaa inyanyudha pamwe mokulesha, sho natango otashi kwathele omulongi opo a konenene okulesha komulongwa kehe, ye a vule oku ya pukulula iitya mbyoka yaa shi.

It is really helpful, because all the learners have the reading materials. They enjoy the reading together, and it assists the teacher to control each learner's reading and to assist them out with unfamiliar words.

5. Posters

Kambishi was the only one who mentioned the use of the posters. She indicated that first she buys card in poster size, and then writes a dialogue on it.

4.3.1.3 The methods used in the teaching reading of extended text

Kambishi teaches reading from syllables to words to sentences. She said that first she writes a story on the chalkboard, and then she selects unfamiliar words as advocated in the syllabus (see chapter 2, section 2.6.6, a) and divides those words into syllables. She asks the learners to read words syllable by syllable. If she is convinced that learners are unable to read some syllables she assists them to read those syllables and puts them together to form the words. Then they read the words, sentences and finally paragraphs (see Appendix: 3B line 31).

Kakoko writes the vocabulary words and short story on the chalkboard and begins by asking the learners to point to and read the vocabulary words. After reading the vocabulary words, she gives the learners the chance to read the story from the chalkboard. Individual learners read the story while she points at the different words with a stick (see Appendix: 4B line 74). Kakoko's way of pointing at words caught my interest: I wanted to know why she did this. Her response was:

Opu na aalongwa yamwe haa ilongo momutse iitya nomatumbulo. Shono ka shi shi okulesha! Ngame onda hala ya tseye okulesha iitya ayihe mondjila.

There are some learners who memorized the words and sentences. That is not reading! I want them to know how to read all the words correctly (see appendix: 4B line 78).

The table below shows the similarities and differences between what the two teachers claimed to do in the reading of extended text; the type of extended text used, how the texts were reproduced for the learners, and the methods used to teach reading of extended text.

Table 9: Similarities and differences between what the two teachers claimed to do in the reading of the extended text

	Kambishi	Kakoko
Types of extended text used	Stories Dialogue Newspaper article	Various stories
How the texts were reproduced for the learners	Uses chalkboard - writes stories Uses poster-writes a dialogue Uses photocopies-from books and newspaper article Uses flashcards-jigsaw reading	Uses books - various stories Uses chalkboard - stories Photocopies-from books (of interesting stories)
Methods used to teach reading of extended text	Chooses vocabulary words from the text Uses syllabification Uses point and say method Dramatization Question and answer method	Chooses vocabulary words from the text Uses point and say method Question and answer method
The approach used to teach reading of extended text	Selects extended texts that both teacher and learners will enjoy Writes the vocabulary words on chalkboard Divides the vocabulary words into syllables and syllabifies them Uses stick to guide learners' reading Reads the story from the chalkboard first while learners listen; then they read after her Models/scaffolds reading Writes the words of the dialogue on	Chooses a text that is suitable for the learners Writes the vocabulary words on chalkboard Divides photocopies with a story between her learners Uses a stick to point at the words while the learners are reading She prefers learners to try reading themselves first; she will help them if they struggle

	Kambishi	Kakoko
	flashcards Asks learners to rearrange the flashcards Asks questions about the text, and later provides her learners with an opportunity to act out the dialogue	Asks questions about the story.

4.3.2 Shared reading

In this part of the interview, I wanted to know the teachers' views about shared reading. Kambishi responded: "*Shared reading is not done in a fully-fledged form, due to the fact that schools lack the books and other reading materials, and not everyone can afford to buy them from his/her own pocket.*" Kakoko had this to say, "*For me shared reading is not a good method for teaching learners to read* (see Appendix 4B: 96). She further said:

Kandi wete sha pumbiwa omulongi a leshe pamwe naalongwa. Ngaashi aalongi oyendji ye hole okulesha oshileshwa tango manga aalongwa ya pulakena kuyo, nokonima opo sho ya mana okulesha opo taa gandja ompito kaalongwa ya endulule mwaa shono ya leshe. Oshinima shino kungame hako okulonga aalongwa okulesha, ihe otashi ya longo okukala yi ikwatelela owala kokulesha kwomulongi.

I don't see the need for a teacher to share the reading with their learners. As many teachers like to read the text first, while the learners are listening to them, and then later they asked learners to read or to repeat what they have read. This for me is not teaching reading, is just to teach young readers to depend on their teachers' reading (see Appendix 4B: 98).

Kakoko indicated how she taught the reading of extended text as follows:

Kungame ondi wete oshihwepo ngele omulongi ta gandja ompito kaalongwa ya leshe ku yo yene tango. Ngele ya nyengwa opo nee nduno te ya kwatha okulesha miitya mbyoka taa nyengwa okulesha.

For me it will be better if a teacher gives the learners the first chance to read on their own. If they get stuck, then the teacher helps them out, by reading the unfamiliar words (see Appendix 4B: 100)

4.3.3 The reasons why teachers use books (or other forms of extended text) in reading lessons

I wanted to know the reasons why Grade 2 teachers use books (or other forms of extended text) in reading lessons. Kambishi commented that she believes that books should be used in all classes, including Grade 2. She indicated, *“Books should be used because it is also stipulated in the curriculum that learners should read books, in order for them to become good readers.”* She also explained that: *“Other extended texts are also important, as they enable learners to practice their reading and to act like readers, especially dialogues.”* She believes that other forms of extended texts have the same value as books.

Kakoko had this to say, *“Books and other forms of extended text assist learners to learn how to read.”* She further said, *“They also make the learners’ life convenient on the part of literacy. It will be a benefit for them to progress to high grades”.*

4.3.4 The lack of Oshindonga books in schools

Kambishi pointed out that, *“There is a lack of Oshindonga books at our school, especially books for Grade 2”.* She explained that according to the management, there are no funds to buy books. Kakoko also mentioned that there is a shortage of Oshindonga books for Grade 2. She indicated that she did not know whether the management at school is ordering them or not.

4.4 DESCRIPTION OF TEACHERS’ READING LESSONS

As I indicated in Chapter 3, I observed the teacher’s lessons in order to see how they translated their beliefs into practice, and whether or not their practice reflected what they said during the interview. In this section, I describe how each of the participants taught

the reading of extended text in the reading lessons I observed. Thereafter I give an analysis of both lessons.

4.4.1 Kambishi's reading lessons at Njanju Primary School

The reading of dialogue was only mentioned by Kambishi during the interviews. I observed her lessons from 27-29 May 2008. Her reading lesson dealt with a dialogue between a shopkeeper and a customer. She plans her reading lessons for a week. In the interview she said that the first thing she does when teaching reading is to select the unknown words and divide them into syllables, which is what she did. She wrote each word, syllable by syllable, on the chalkboard. First, she reads and points at the words, emphasizing the syllables, while the learners listened, and then she allowed them to join in. They read the words several times, until all learners were able to read them (see Appendix 3B: line 31). The following are examples of words they read:

uu-pa-lwa
kwa-the-la ndje
no-ka-pa-ke-te
ko-shi-ka-nde-la

When Kambishi saw that all the learners could read the syllables, they put them together to form the words. At this level, she asked the learners to read the words first, in order to see if they recognized the syllables in the words.

uupalwa
kwathela ndje
nokapakete
koshikandela

After reading the words, the teacher wrote a sentence on the chalkboard, and asked the learners to read it. The sentence involved the words they had read before:

Kwathela ndje uupalwa nokapakete koshikandela.

May I have the matchbox and oshikandela milk.

This is the way she taught learners to read, from the syllables to words, from words to sentences and finally to paragraphs. All the sentences in the dialogue were taught in this way. The dialogue was as follows:

Oonkundathana pokati komulandi nomulandithi

Omulandi: Wa lala po meme?

Omulandithi: Eeno tate, wa lala po wo?

Omulandi: Ee-e. Omu na mo omahini goshikandela nuupalwa?

Omulandithi: E-e, ihe uupalwa ohau hahithwa.

Omulandi: Kamwe oke na ingapi?

Omulandithi: Oke na iithilinga ihamano.

Omulandi: Kwathela ndje nee uupalwa utatu nokapakete kamwe koshikandela.

Omulandi: Kumwe iinima ayihe oyi na ingapi?

Omulandithi: Oyi na N\$ 12.00.

Omulandi: Tambula meme (N\$ 20.00).

Omulandithi: Tangi unene keyambidhidho.

Omulandi: Eewa meme, ngame nda yi manga.

Omulandithi: Tate, to dhimbwa po oshendja yoye!

Omulandi: Iyaloo meme shalongo wa li po.

A dialogue between a shopkeeper and a customer

Customer: Good morning madam

Shopkeeper: Good morning sir

Customer: Do you have oshikandela milk and match boxes?

Shopkeeper: Yes, I do have, however we sell matches boxes only one by one.

Customer: How much does one match box cost?

Shopkeeper: Sixty cents
Customer: May I have three match boxes and oshikandela milk.
Customer: In total, how much should I pay?
Shopkeeper: N\$ 12.00
Customer: Take this note of N\$20.00.
Shopkeeper: Thank you very much for your support.
Customer: You are welcome and goodbye.
Shopkeeper: Sir, don't forget your change?
Customer: Thank you for reminding me.

The second lesson was on 28 May 2008. Kambishi gave a photocopy of the dialogue to each learner. She read the dialogue first and then invited learners to join her in reading. Learners were given an opportunity to read in their groups, and then one by one. After reading the dialogue, they discussed what the dialogue was about, and acted out the dialogue between the shopkeeper and the customer. Kambishi organized a competition between the boys and the girls as she mentioned during the interview (see Appendix: 3B line 82). Kambishi's learners participated fully, and everyone got an opportunity to read.

I observed the third lesson on 29 May 2008. It was about how to use demonstrative determiners (*iityapehauliko*) in the context of the dialogue between the shopkeeper and a customer. *Iityapehauliko* (*demonstrative determiners*) are as follows: *shika* (*this*), *mbika* (*these*), *shoka* (*that*), and *mbyoka* (*those*). She wrote these words on flash cards and pasted them on the chalkboard; she then wrote four sentences on the chalkboard. The sentences were taken from the dialogue between the shopkeeper and the customer. She first read all words, and then the learners read after her. They read the sentences together, and the teacher asked learners to fill in the correct demonstrative determiners. Learners were given a chance to discuss the answers in their groups. They enjoyed moving the words on the flashcards around; it was easy for them to remove the flashcard if they put it in the wrong place.

4.4.2 Kakoko's reading lessons at Anna Primary School

Kakoko plans her reading lessons for a week. I observed her first lesson on 20 May 2008. Kakoko was the only one who mentioned using books in the interview. She used textbooks in the lesson, but she only had six books for 38 learners. The learners were divided into 6 groups, each consisting of 6-7 learners; each group received only one book.

Kakoko told the learners to turn to the text on page 6, lesson two. The title of the text was **Owa tokelwa** (*You are late*). She asked one learner to read the title of the text aloud. A learner read the title aloud pointing to the words with her finger. Kakoko told the learners to read the text aloud without her help, one by one, while she was listening. The learners were seated in groups so that they could share the book for this purpose. The learners were trying to read the text, but they could not read the words correctly. What Kakoko described during the interview session, (see Appendix: 4B line 100) is exactly what she did during observation lesson, she only helped them with unfamiliar words. The text was as follows:

Owa tokelwa!

Wa lala po Tatekulu Iita. Mwa lala po uunona. Ne yaali omwa tokelwa okuthika kosikola.

Angula naNangula otaya matuka yu uka kosikola. Oya tokelwa. Otaya matuka, ya konda osasiona yopolisi.

Wa lala po, sestela! Mwa lala po. "Ne yaali omwa tokelwa okuthika kosikola." Otaya matuka taya piti okaklinika.

Wa lala po Kuku Sesilia. Otundi ongapi ngashingeyi? Oku na ashike ominute ntano oku ka dhenga ohetatu. "Ne yaali omwa tokelwa okuthika kosikola. Endeeleni ne yaali omwa tokelwa."

Onda vulwa noonkondo. Onda hala ndi ka kothe! Eeno, otu na oku ka lala kuye.

You are late!

Good morning Uncle Iita. Good morning children. You two are also late for school. Angula and Nangula are running to school. They are late for school. They are running and have just passed the police station.

Good morning nurse! Good morning. "You two are late for school." They are running past the clinic.

Good morning Aunt Secilia. What is the time now? Fifty five minutes past seven. "You two are late for school. Hurry, you are late."

I am very exhausted. I need a bed rest. Yes, we should be as early as possible in bed tonight.

As I observed her lesson, I noted that most of the learners were not interested in reading, but rather in doing their own thing. Two boys insisted on sharing a book and Kakoko was compelled to give away her book, which left her without a book.

I observed Kakoko's second lesson on 21 May 2008. The class was reading the same text *Owa tokelwa* (*You are late*), but they continued with another part. As Kakoko mentioned during the interview the school owned a photocopier, and they could make copies (see Appendix: 4B line 66). In fact, she made enough copies of the text for each learner in her class to have their own. She wrote the vocabulary words on the chalkboard. Some of the vocabulary words were: *otundi ontihetatu* (*eight o'clock*), *otundi ontitatu* (*three o'clock*), *okalimba* (*rabbit*) and *ohima* (*tortoise*). First, she asked the learners to read the vocabulary words, one by one and afterwards all the learners read simultaneously. Thereafter, she gave the learners a copy and told them to read the text from those copies. If a learner read a word incorrectly, she asked other learners to read it correctly; if all the learners got stuck she read it herself. In this session, I noted that all the learners seemed happy, and each learner followed the text on their individual copy. At the end of the lesson, Kakoko collected the photocopies and stored them in the cupboard.

I observed Kakoko's third lesson on 22 May 2008. She continued with the title **Owa tokelwa**. Kakoko wrote the same vocabulary words she had used in the previous lesson on the chalkboard as follows: *ohima* (tortoise), *okalimba* (rabbit), *otundi ontitatu* (three o'clock), *otundi ontihetatu* (eight o'clock). She asked the learners to read them; they smiled because they recognized those words. The learners read the vocabulary words correctly. The teacher wrote four sentences on the chalkboard, and told the learners that some words were missing. Kakoko did not ask the learners to discuss the answers to those sentences in their groups. She only asked them to read and to fill in the right words. She gave each group a blank piece of paper on which to write their answers. The sentences were:

1. *Mondjila yandje yoku ya kosikola onda mono _____ ke na omakutsi omale.*
On my way to school I saw a _____ with the long ears.
2. *Osikola yetu ohayi hiti potundi _____.*
Our school starts at _____ o'clock.
3. *Nangula ote ende kashona a fa _____.*
Nangula walks slowly like a _____.
4. *Nena otatu ka dhana okatanga kokoompadhi potundi _____.*
Today we are going to play soccer at _____ o'clock.

Table 10: Comparison of the two teachers' reading lessons

	Kambishi	Kakoko
Types of extended text used	Dialogue	A pedagogic text designed to teach language
How the texts were reproduced for learners	Uses chalkboard - writes unfamiliar words, syllable by syllable, and sentences Uses photocopies of a dialogue Uses flash cards - writes	Uses chalkboard - writes vocabulary words, and sentences Uses 6 textbooks Uses photocopies - from a textbooks (of interesting text)

	Kambishi	Kakoko
	demonstrative determiners	
The approach used to teach reading of extended text	<p>Chooses to teach a dialogue between a shopkeeper and a customer</p> <p>Writes unfamiliar words on chalkboard</p> <p>Divides unfamiliar words into syllables and syllabifies them</p> <p>Gives of the dialogue to each learner, Reads the dialogue first, while learners listen, then they read after her</p> <p>Uses stick to guide learners reading</p> <p>Asks learners to discuss what the dialogue is about</p> <p>Asks questions about the dialogue and later provides her learners with an opportunity to act out the dialogue</p> <p>Organizes competition between boys and girls</p> <p>Writes the demonstrative determiners on flash cards and pastes them on chalkboard</p> <p>Writes four sentences on the chalkboard, leaving spaces to be filled with the right demonstrative determiners</p> <p>Provides learners with an</p>	<p>Selects a text with a moral lesson; the title was Owa tokelwa (You are late)</p> <p>Writes vocabulary words on chalkboard</p> <p>Asks learners to read the vocabulary words on chalkboard</p> <p>books/photocopies of the text to the learners</p> <p>Prefers learners to try reading themselves first; she will help them if they struggle</p> <p>Asks learners to read and point to the words with their fingers</p> <p>Does not ask learners to discuss the text</p> <p>Writes four sentences on chalkboard with blanks to be filled with the right answers</p> <p>Asks learners to read them</p> <p>Does not provide learners with opportunity to discuss the right answers</p> <p>Gives each group a blank piece of paper to write their answers on</p>

	Kambishi	Kakoko
	<p>opportunity to discuss the right answers</p> <p>Asks learners to fill in the right demonstrative determiners</p>	

4.5 DOCUMENT ANALYSIS

The following documents were analyzed: the teacher's lesson plans, the Lower Primary New Revised curriculum (2005), the Ministry of Education textbooks catalogue (2008), and a sample of books found in the class.

4.5.1 The Ministry of Education textbook catalogue 2008

In this section, my aim was to assess whether the textbook catalogue was available in the teachers' schools. Both schools had this catalogue, and I made a copy of it for my own convenience. There are only two books from this catalogue (Ependuko and Tundelaka) available at Kakoko's school. At Kambishi's school, there are no Oshindonga books available in Grade 2.

4.5.2 The teachers' lesson plans

In this section, I assess what both teachers include in the learning objectives and whether they implemented their lesson plans or not. The results are as follows:

Both teachers prepared their lessons for a week. Their lesson plans were written in English because their Heads of Department were not able to speak Oshindonga. Examining their lesson plans, my findings revealed that both teachers indicated in the learning objectives that learners will learn to:

- Read sentences in simple texts, with appropriate expression

- Develop an awareness of the importance of books and know how to handle them

Looking at the teachers' lesson plans, it is interesting to note that both teachers used extended text in their reading lessons. However, Kakoko's lesson plan indicated the use of stories in the teaching of reading while Kambishi's lesson plan indicated the use of a dialogue. On closer examination of the lesson plans, I realized that only Kakoko used textbooks in the reading lessons. However, both of them used the chalkboard, photocopies, flashcards and posters as the teaching media in their classrooms.

4.6 ANALYSIS OF THE DATA - SIMILARITIES AND DIFFERENCES BETWEEN THE TWO TEACHERS

4.6.1 Background and context

1. Similarities between the two teachers

Both teachers are qualified with a BETD qualification obtained at Ongwediva College of Education. They are primary teachers, trained in major subjects and minor subjects. They are both Grade 2 teachers, teaching reading in Oshindonga, which is the medium of instruction in Grade 1-3. They are experienced teachers, and their classes are decorated with alphabetic charts. Both teachers' classrooms are organized for teaching reading. Desks are arranged in groups. There is a lack of resources, especially books in Oshindonga at their respective schools. Both teachers seem to be well organized, disciplined and hardworking.

2. Differences between the two teachers

Kambishi is an Oshindonga speaker while Kakoko is an Oshimbalantu speaker. Kambishi majored in Lower Primary level Grade 1-4, and minored in languages for Grade 5-7. Kakoko majored in Mathematics and Integrated Science for Grade 5-7, and minored in Lower Primary level Grade 1-4. Kambishi obtained a DEAL at UNAM. She is a multi-qualified teacher with a BETD and a DEAL qualification. Kambishi is better qualified than Kakoko who only has a BETD qualification. Perhaps more importantly, Kambishi is specifically qualified to teach reading in an African language.

Kambishi has been at her school for 10 years, while Kakoko has been at her new school for four months. Kambishi has a more experience (15 years as opposed to Kakoko's 10 years). Kakoko is in a platoon school, and Kambishi is not.

4.6.2 Views and practices with regard to the teaching of reading

1. Similarities between the two teachers

Both teachers prepared their lessons for a week, and their lesson plans were written in English, because their Heads of Department are not Oshindonga speakers. They both taught reading using extended texts of some kind and wrote these texts on the chalkboard or provided photocopies. When it came to teaching the texts, both teachers selected difficult words from the text and taught them. At the end of the lessons, both teachers collected the photocopies and stored them in cupboard. Some work sheets were pasted in the learners' workbooks and stored in the cupboards. Neither Kambishi nor Kakoko assigned homework during the observed lessons. None of the learners took texts home to read, something which seriously limits their exposure to text. Neither of the two teachers assessed the learners' reading; no marks were written in the continuous assessment report.

2. Differences between the two teachers

Kambishi is better established in reading teaching. She has two reading corners, one for Oshindonga and one for English. In the Oshindonga reading corner there were extracts from the newspapers, and copies of texts, which had been read, were displayed on the wall. Kakoko had no reading corner in her class. Kambishi and all her learners are Oshindonga speakers. I observed that they proudly enjoy reading in their mother tongue. Her method of teaching reading not only enabled learners to read the dialogue in class, but also gave them the opportunity to practice functional language they could use in daily interaction. On the contrary, Kakoko did not provide a model of how to read the words during the reading lessons. The learners did this on their own. Kakoko struggled with the teaching of reading in Oshindonga. She confessed during the interview that it was not easy for her to teach Oshindonga because it is not her mother tongue.

When I compared the two teachers' lessons, it was interesting to note that Kambishi's learners were able to read the text she had given them fluently and with understanding. They could answer questions she asked about the dialogue, and act it out. The learners were reading like readers, and acting like actors. Whereas in Kakoko's class the learners struggled to read the story she had given them, they could not read it fluently and most of them did not understand what the story was about. She did not give the learners a chance to discuss the story in their groups, and they could not all fill in the correct missing words in the sentences.

4.7 ANALYSIS OF THE FOCUS GROUP DISCUSSION

In the focus group discussion, I wanted to get the teachers' opinions about what could be done to introduce more books (or other forms of extended text) into their classrooms, and their ideas about how to use them in shared reading lessons.

Three Grade 2 teachers took part; Kakoko, Kambishi and a third teacher Katali who taught at the same school as Kakoko (Anna Primary School), and took part in the pilot interview (see Appendix 2).

4.7.1 Teacher's suggestions regarding the acquisition of books and other extended texts

It emerged during the discussion that the main reason why teachers do not use books is there is a lack of books at both schools. Our discussion focused on ways to acquire enough books and extended texts and how to use them in shared reading. Sub themes emerged, parental obligations towards the school fees, community involvement in school activities and active school participation on income generating activities.

During the discussion, it became clear that schools do not have enough money to buy books. It was the opinion of the teachers that some parents are not motivated and some do not understand why they should pay school fees. Katali said that only a small number of parents pay as expected, and that this was a problem that needed to be solved. The teachers came up with strategies on how to overcome this problem. Katali said:

Pamadhiladhilo gandje, ondi wete kutya oshinima shotango shi na okuningwa osho okutsa aavali omukumo, opo ya fute iifuta yoskola yaanona yawo. Nando oshi li nee ngawo, ope na ompumbwe onene oku ya fatululila nkene iimaliwa ya longithwa, nonkene tayi ka longithwa. Oye na okufatululilwa nawa kutya iimaliwa mbyoka hayi gongelwa koskola oyo hayi landa omambo gokwiilonga okulesha niipumbiwa iikwawo yoskola.

In my opinion, the first thing that should be done is to motivate and encourage the parents to pay the school fees. However, there is a need to explain to the parents how the school fees were utilized in the past and how to utilize them in the future. They should know that the school fees are the money that the school uses to buy reading books and other materials.

The teachers came up with a plan of action to get the parents together. Kambishi felt that teachers as well as the school board should convene parent meetings at least quarterly, just to remind parents of their obligation to pay the school fees on time. Kambishi further suggested that during these meetings parents could also express how they perceive the school's performance and give ideas on how the school can improve the learners' performance.

School fees are not always sufficient to cover all the needs of a school. The teachers felt that the school should generate more money to cover expenses like buying books. For example, learners could organize activities, such as dramas, in order to generate funds. Katali had this to say:

Ngame onda hala okugwedha po kutya aalongwa yondondo ontiyali otaya vulu okudhana iinyandwa melaka lyawo. Otaya vulu oku ka dhana iinyandwa pooskola dhopuushiinda, e taya gongele oshimaliwa, nda dhini okutumbula, omuntu kehe te ya oku tala iinyandwa ota futu pomweelo oondola dhaNamibia omilongo mbali. Otandi inekele kutya edhiladhilo ndika ewanawa, nota li taambwa ko.

I wish to add that Grade 2 learners can perform dramas in their vernacular languages. They can organize educational tours to neighbouring towns and generate some money by introducing a minimal entrance fee e.g. N\$ 20.00 per person. I hope this idea is workable.

Kakoko argued that it would be better if the Grade 2 learners could perform dramas in their own towns so that their parents could support them locally and it would save on transport and other related expenses.

I wanted to ascertain whether the teachers understood the aim of collecting the money. Therefore, I posed the following question: *“The money to be generated from the dramas; will it benefit only Grade 2 Oshindonga classes to buy their books or should the whole school benefit?”*

Silence prevailed for a while before Katali responded. *“The aim of generating money is to buy Oshindonga books and other reading materials. In short, the money should be used for the intended purpose”.*

However, as the discussion progressed, it became clear that the purpose was to generate money to benefit the whole school, though the main aim was to buy books and other reading materials for Grade 2. Kambishi said:

Poskola yetu, aalongwa oyi itopola moongundu dha yoolokathana pamithigululwakalo dhawo. Ongundu yaaNdonga oyo dhingi, nohayi sindana olundji omakopi momathigathano. Aantu oyendji oye hole unene okutala uudhano wongundu ndjika yaanona yoshindonga. Iigwana yetu oya yooloka momithigululwakalo, onkene aavali otaya kala nehala enene okutala oyana ya zala oonguwo dhopamuthigululwakalo, notaya kala nehala enene okufuta iifuta yopomweelo.

At our school, there are learners who organized themselves in different cultural groups, according to the ethnic groups. The Oshindonga cultural group is one of the groups which sometimes win trophies during competitions. People like to watch this famous Oshindonga cultural group. Our society has a diversity of cultures. Parents would like to see learners in different cultural attires and would like to support them by paying the entrance fees.

More and more ideas came forth. The respondents seemed to have the school development at heart. The teachers also discussed how the funds should be utilized. The

first priority was to buy the reading books, thereafter, other commodities e.g. chalk and posters would follow.

Kakoko said, *“The first priority is to buy the Oshindonga reading books. These books should be bought in bulk in order for each learner to read in his/her own book.”* Katali added:

Otandi gwedha po kutya Kakoko ota popi elaka li li mondjila. Ihe nande ongawo, otu na okulanda omambo gokulesha oshoka oskola yetu ka yi gana. Otwe ga pumbwa oshoka oge na omauyelege ga pumbiwa noga simana noonkondo.

I wish to contribute: Kakoko is correct; however we should also order the text books, because we don't have them at our school. We need them because they contain very important and useful information.

The teachers did not discuss the limited number of books actually written in Oshindonga, and therefore few ideas were presented regarding how these could be supplemented. However, Kambishi did ask whether it would not be wise to buy enough posters for use in years to come. Kakoko responded as follows:

Otandi koleke shoka sha popiwa ku Kambishi. Otwa pumbwa unene omaposta opo tu shange mo uuhokololo, uutewo oshowo iileshwa yilwe. Pauhupi, omaposta omawanawa okulongithwa, unene tuu mpoka pe na ompumbwe yomambo.

I support Kambishi's idea. We need such posters because we use them to write on the stories, poems and dialogues. In fact, they are excellent materials in teaching reading, in short to write other extended text.

Concerning the use of posters, the teachers described posters as the best reading materials to be used in the reading of extended text. The teachers explained that the posters assist them if they need to write stories dialogues, songs or poems for the learners to read.

Katali added, *“I wish to add an idea of buying the chalks in bulk, because sometimes they are scarce. It is also wise to buy the chalks in different colours”.*

When asked how one uses the different coloured chalk when writing on the chalkboard, Kakoko said:

Oompya dhomalwaala ga yooloka ohadhi kwathele okuyoolola iiyetwa po yaalongwa ya yooloka koshipelende. Oshiholelwa ongaashi ando Selima a pewa olwaala olushunga. Ota tegelele nengungumano sigo olufo lwe lwaadha.

Different colours differentiate respondents' contributions on the chalkboard. For example, if the yellow colour was allocated to Selma, she would wait patiently, till her turn to read comes.

Kakoko contributed the idea of a photocopier. She suggested that the school could buy a photocopier to make copies. She explained that sometimes teachers order, for example, 40 books for 40 learners, but will receive only 20 books. If a school has a photocopier, then copies can be made and the problem of book shortages will be solved. It seems to me the teachers do not know that it is illegal to break the copyright law.

Kambishi suggested that every school should have an overhead projector because it saves time; a teacher just needs to switch it on, place the transparency and focus on the wall, compared to the chalkboard where a teacher has to write everything out. The other two teachers supported Kambishi's idea.

Finally, Kambishi shared her experience concerning the lack of storybooks in Oshindonga:

Otandi mu shuna nonkatu yimwe monima. Ondi shi shi kutya mOshindonga kamu na omambo guuhokololo wuunona. Omambo ogendji oge li owala mOshiingilisa. Otatu ningi po ngiini puumbo mbono ngele otwa mono mo uuhokololo twe u panda?

Let me take you back a step behind. I know that in Oshindonga language, there are no storybooks. Most of the books are in English. What should we do with those English booklets if we find some interesting stories we are interested in?

Katali responded that she thought that what should be done is to translate English books into Oshindonga. She further explained that those books are not big books but rather

small booklets and can easily be translated into any language of choice, in this case Oshindonga language.

However, Kakoko had a different idea to develop their own booklets for Oshindonga stories whereby they can talk about their own traditions and cultures rather than read stories of other cultures. The other two teachers supported Kakoko's idea.

4.7.2 How to use the books or (other forms of extended text) in shared reading lessons

The teachers contributed ideas on how to use extended text in shared reading lessons. Some of their views and practices about the teaching reading of extended text differed.

Kakoko said:

“Otandi kambadhala ndi yamukule epulo. Momambo gokulesha omulongi ota hogolola mo oshileshwa shoka a hala okulonga. Omulongi ta lombwele aalongwa ya leshe tango manga ye a pulakena. Aalongwa ngele oya nyengwa, omulongi ta leshe omanga aalongwa ya pulakena.

“Let me try to respond. In the reading books, a teacher should select a lesson that s/he wishes to teach. S/he should tell the learners to read first while listening. If learners get stuck in reading, then the teacher will read while learners are listening.”

There was a disagreement among participants when asked if the teacher should request learners to read one by one. Katali replied that she thought they should read one by one and in small groups; however, Kakoko thought they should read together in one group.

Katali justified her statement:

Okulesha ehwata, ano mongundu oshinima tashi watele owala aalongwa mboka ye shi nale okulesha, ihe mboka taa kambadhala okwiilonga okulesha, otashi ya shunitha owala monima. Otaa makula owala omakana, nani itamu zi sha.

The group reading will only benefit those who can read already, but for those who cannot read, it will not benefit them at all because they will just follow the others or just open their mouths but not a single word comes out.

Later, they reached consensus that it was best for learners to read one by one.

The teachers gave some examples of how to teach the extended text.

Kambishi explained how a dialogue should be taught. First, a teacher should explain what the dialogue is all about. Thereafter s/he can read and explain it. Then the teacher can ask a learner to read a dialogue with him/her. When they finish reading, a teacher can give the rest of the learners the chance to do the same among themselves while s/he is listening.

Kakoko disagreed:

Ngame kandi uvite kutya omolwashike omulongi e na okulesha tango manga aalongwa ya pulakena. Aalongwa otaa ilongo owala momutse shono sha leshwa komulongi. Otandi dhiladhila oshihwepo ngele aalongwa oyo taa lesha tango manga omulongi a pulakena.

I don't understand why a teacher should read first while learners are listening. Learners will just memorize what the teacher was reading. I think it is better if the learners read first as a group while a teacher is listening.

Katali, on the other hand, took the view that a teacher should also take part in reading, not just listen, and facilitate. To avoid the learners memorizing, the teacher should let learners read while she points to the words with a stick in order to make sure that learners master the reading process and are not simply memorizing words.

4.8 CONCLUSION

In this chapter, I presented and analyzed the data gathered using interviews, lesson observations, document analysis, and the focus group discussion. I have reported my findings on how teachers teach the reading of extended text, and how they engage in shared reading with their learners in their classes. Finally, I analyzed the findings from

the focus group discussion on how to introduce more books and more extended text in the classrooms. In the next chapter, I will discuss my findings.

CHAPTER 5

DISCUSSION OF FINDINGS AND CONCLUSION

5.1 INTRODUCTION

As I have indicated in the previous chapter, this study was undertaken in order to understand the reading of extended text in Oshindonga in Grade 2 in the Otjozondjupa region. In this chapter, I discuss in more depth the findings reported in chapter 4 and relate them to the literature reviewed in chapter 2. I also make tentative recommendations, and report on the limitations of the study.

I present the discussion of the findings under the following headings:

- The lack of Oshindonga books in the two schools
- Teachers' lack understanding of the importance of using books (or other forms of extended text) in learning to read
- Choice of texts to read with the children
- Means of producing extended texts
- Teachers' understanding and practice with regard to shared reading
- Methods the teachers used to teach reading
- Problems identified in teaching literacy in Namibian languages

5.1.1 The lack of oshindonga books in the two schools

As I indicated in chapter 2, authors such as Campbell, (1995), Flanagan, (1995), and Barr et al. (1989) maintain that even beginner readers should experience reading from books. However, my findings revealed that both schools in the study failed to engage their Grade 2 learners in reading books because of their lack of Oshindonga books. Kakoko, one of my participants, had only six copies of the textbook, *Ependuko*, available for 38 learners during her reading lessons. At Kambishi's school, there was not a single book in

Oshindonga available in Grade 2. This is an obstacle to Kambishi and her learners' success in their reading lessons. The two teachers recognized this problem. For instance Kambishi, said:

I do not use the books, because I don't have them. There is a lack of Oshindonga books at our school, specifically books for Grade 2.

There could be several reasons why the two schools lack Oshindonga books:

Firstly, it could be the availability of books in Oshindonga. Although the teachers recognized a lack of Oshindonga books at their schools, they did not realize that the availability of books written in Oshindonga could be the cause of this problem. During the focus group interview, teachers focused exclusively on the shortage of books in terms of money. It seems they were not aware that even if they did have money, there are not sufficient books available to ensure that children learn to read fluently. As I indicated in chapter two, authors such as Maake (2000: 151) and South African Children's Literature (n.d: 2), refer to the lack of children's books in African languages. This may be both the cause and effect of a lack of a reading culture in Namibia. Van Heerden (2008) observed that many children often have little or no experience in parent-child reading before starting school. The fact that parents do not read to their children may discourage potential authors from producing children's books in Oshindonga. As Land (2003) explains, the production and promotion of reading material in indigenous African languages requires risk taking and loss bearing on the part of publishers, which is unlikely to happen in a market based economy such as that of Namibia.

Secondly, there could be systemic issues related to the supply of books to schools. While the Namibian Ministry of Education supports the provision of textbooks to schools, my research revealed that the two schools were lacking even those Oshindonga books that are available. There are several possible reasons why the two schools have not received books; both schools had five Grade 2 classes taught in different languages. This is demanding in terms of resources since there must be books available in five different languages. Thus, the problem may lie with the language in education policy. There is also

a possibility that the two schools did not order Oshindonga books, although the textbook catalogue is available at both schools. Namibian Textbook Policy (2008: 4) states that the approved textbook titles are listed in the official catalogues, which is sent to schools annually.

If Oshindonga books are not used in the teaching of reading, this could have the following consequences for the learners: Learners may not realize the importance of books, and how to handle them. They will not acquire various concepts of print that people read from left to right and from top to bottom. They will not recognize that a book has a title and an author. Learners may not enjoy children's books in their mother tongue as they do in English. They will not learn what books are about. It could prevent the development of quick and accurate reading. Learners may not build fluency and comprehension.

Armbruster et al. (2006: 14) emphasize that readers need to read many different kinds of books in order to develop fluency and get meaning from what they read. Barr et al. (1989: 25) argue that teaching reading from books is very significant as it enables children to "find in books the depth and breadth of human experiences".

5.1.2 Teachers lack understanding of the importance of using books (or other forms of extended text) in learning to read

(Namibia. MEC, 2005: 37) states that Grade 2 learners will develop an awareness of the importance of books. Although the curriculum emphasizes book awareness, this study revealed that neither of the teachers had a good understanding of the importance of using books (or other forms of extended text) in learning to read. They were unable to explain their role in the process of learning to read. Thus even though some books were available in their classrooms, teachers did not always use them because they were not aware of their importance in learning to read. During the interview, Kakoko mentioned that she used only one textbook, *Ependuko*, while she locked copies of the other textbook, *Tundelaka*, in the cupboard. Similarly, Basseline, Taylor and Moyana (cited in Fleisch,

2007: 133) found that, even if learners had access to books in the classroom, very little actual reading of these books occurred.

Another reason could be that the two teachers do not have a metalanguage to articulate their rationale for using books (or other forms of extended text) in teaching reading. It could have been the first time that these teachers talked about this topic. It could be that the teachers have not had any experience either in their own schooling or in their BETD course to develop such a metalanguage, especially in Oshindonga, the language in which the interviews took place.

Although the teachers were unable to provide adequate explanations of the importance of books (or other forms of extended text) in learning to read, during the focus group interview they showed that they would like to introduce more books in their classes. They talked about the lack of Oshindonga storybooks and the possibility of translating them from English into Oshindonga. They also suggested producing their own booklets, an idea that is similar to those of Knuth (1998); South African Children's Literature (n.d); and Alidou (2006). The reasons for developing their own booklets in Oshindonga were to read and talk about stories of their own traditions and cultures rather than to read stories of other cultures. Weibel (1992) observed that new readers are able to read the heritage of their cultures in their own literature if such material is available.

5.1.3 The teachers' choice of texts to read with the children

Although the teachers did not have access to books, they did create extended texts to use in the teaching of reading. However, there were some questions with regard to their choice of texts.

Authors such as Graves and Graves (2003); Trewby and Fitchat (2000) emphasize that the teachers could allow the learners to dictate their own stories and read them, because the content of these stories are familiar to them. Brindley (1994) highlights that whenever books are chosen for children to read, meaning should always be in the foreground, to match the learners with appropriate texts. However, this study revealed that teachers

understand reading more as decoding than reading for meaning and pleasure. This may be why, as Legere et al. (2000: 110) report, “learners often read parrot like while the meaning of what they read is not established by the readers”.

During the interview, one teacher said she used newspaper articles. Although this was not observed, there was some evidence that she used articles because some were pinned on the classroom wall. However, the texts were too difficult and too long for the level of Grade 2 learners. Furthermore, the topics were not child-centred; for example, one was a report of car accident and the number of people who had died. Clay (1991) maintains that texts for young readers should be simple, and topics familiar. This suggests that teachers have difficulty in selecting appropriate texts for Grade 2 level. This is likely to discourage learners from participating in and enjoying reading.

A limited range of texts was used. Neither teacher made use of non-fiction texts during the observation period. Kakoko used what she described as a story, but it was not a narrative. “Owa tokelwa” was a pedagogic text, typical of the type used to teach English as a second language. Kambishi on the other hand, used a dialogue. Again, this focuses on the spoken language rather than literacy. A dialogue is a spoken text written down, and again it is used in second language teaching to teach learners how to speak a language. This is strange since these children are first language speakers of Oshindonga, who do not need to learn how to speak the language. They need to be introduced to written text to learn how to read Oshindonga. This suggests that the English second language curriculum has influenced the teaching of Oshindonga. It may be more productive to align the teaching of reading in Oshindonga to an English curriculum designed for teaching literacy to young children who speak English as their first language.

Since there is a lack of children’s books, both fiction and non-fiction, in Oshindonga, it is not surprising that teachers are unfamiliar with a range of text types and have difficulty in selecting texts appropriate for children’s level and interests. It is also understandable that

teachers draw on English second language texts as models, since these are texts with which they are familiar.

5.1.4 Means of producing extended texts

a) The chalkboard

In the absence of children's books, both teachers used the chalkboard to teach reading using extended text. The chalkboard is a good resource in under-resourced schools, if the print is large enough for all learners to see (Summer Institute of Linguistics International, 1999).

However, there are some limitations to using the chalkboard in the teaching of reading of extended text. It limits the length of the stories the children can read. Learners do not learn about books. There are no pictures on the chalkboard to support comprehension and motivate learners. All learners have to move at the same pace. It makes reading more about decoding than reading for meaning and pleasure. Using a chalkboard forces the teacher to teach all the children together. They all have to read the same text at the same pace. There is no opportunity for differentiated tasks that can accommodate children who are at different stages of reading development. It is very hard to develop reading for pleasure and to build a culture of reading in the absence of children's books.

b) Posters

In the absence of children's books, teachers can use posters in teaching reading of extended text (Gibson, 1989). An advantage of using posters over the chalkboard is that once they have been produced they can be used repeatedly. This study revealed that only one teacher used posters; the other teacher did not because they were not available at her school. Thus, her teaching was limited largely to the chalkboard and she had to rewrite texts every time she used them. This uses up valuable time either before or during the lesson, which in turn, limits teaching time.

5.1.5 Teachers' understanding and practice with regard to shared reading

The two teachers had different views on the value of shared reading. Armbruster (2003); Yaden (1989); and Snudden (1998) maintain that by listening to good models of fluent reading, children learn how a reader's voice can help written text make sense. Kambishi favoured shared reading, and had a better understanding of it than Kakoko. Kambishi has a more Vygotskian approach (Berk & Winsler, 1995); she models and scaffolds reading. It seems that she learned in her BETD course how to model fluent reading to beginner readers, because she majored in Lower Primary level, Grade 1 - 4. Kambishi is also qualified as a language teacher. During the interview, she mentioned that she had obtained a diploma in African languages. It could be that she learned how to teach reading in an African language in a DEAL course. It is also possible that she learned the role of shared reading in teaching children to read.

Kakoko, on the other hand, had majored in Mathematics and Integrated Science for Grade 5 - 7 rather than in Languages. Kakoko had some reservations about shared reading. She preferred learners to try reading by themselves first. She had a more Piagetian approach (she favoured learners trying to do things without too much assistance from the teacher). Whilst there is some justification for her view, it also has limitations. Armbruster et al. (2006) observed that learners may make many mistakes, and sometimes their oral reading skills are uneven and slow. Repeated mistakes can discourage learners' interest in reading, and reduce their motivation. Learners may also be exposed to poor models of reading from their peers in the absence of a model of fluent reading from their teacher.

Although Kambishi had a better understanding of shared reading than Kakoko, neither of the teachers seemed to have a good understanding of the method. Fisher and Medvic (2000: 3) explain shared reading as a time when the entire class gathers to share a variety of literacy experiences by reading and discussing a variety of texts. In the class, a teacher may read with a group of children sitting around her. Shared reading (n.d.) explains that shared reading takes place around the teachers on a rug where the whole class or group

can sit comfortably together and clearly see the printed materials. Neither of the two teachers was observed doing this. Shared reading did not occur in the way it is described in the literature. In the classes observed, the learners sat in their chairs at a distance far from their teachers. The reasons for this are the size of the classes, which were large, and the lack of resources. An additional factor was the teachers' lack of understanding about the nature of shared reading.

Holdaway (1979); Caldwell (2002) and Campbell (1995) describe shared reading as an interactive reading experience involving the teacher or parent with a child or children reading from a book. When a child reads with a parent, it is a one-to-one interaction. This study revealed that parents did not read with their children, and the two teachers limited the learners' exposure to extended text by not setting reading as homework. There could be several reasons why the teachers did not give the learners an extended text to take home to read to their parents. It appears that they did not know that the shared reading activity is partly modelled on parent-child reading practice, reading the text several times until a child is familiar with the text. It is possible that the teachers do not understand that when a child reads more, at school and at home, they will develop fluent reading. The teachers did not realize that some parents are literate, and that they could assist their children to develop their reading skills. They did not realize that if a learner takes a reading text home, it builds good communication between a teacher and the parents in support of children' learning. Arends (1997) maintains that teachers should inform parents about the level of involvement expected of them.

If the teachers do not understand the role of shared reading in developing children's literacy, this places some limitations on the effectiveness of their teaching. Firstly, it will be difficult for a teacher to succeed in teaching reading to a large number of 38-40 learners. Teachers need the parents' support, to engage in reading with their children at home. Even if parents cannot read themselves, usually someone is able to do so, for example an older brother or sister. Secondly, because of this, learners do not get enough practice to establish reading skills, and their learning throughout school will be the poorer as a result.

5.1.6 Methods used by the teachers to teach reading comprehension

Armbruster et al. (2006) note that learners should know how to read for a specific purpose and to seek answers to specific questions at the end of Grade 2. In my study, I found that although learners read the texts several times, which would support decoding, and build automaticity and fluency, they were not asked any comprehension questions at all. Comprehension is the heart of reading. If learners are reading without understanding what they read, that is not reading, it is simply decoding. Brindley (1994) noted that reading is much more than decoding of black marks upon a page.

One of the teachers, Kakoko used the textbook (Ependuko) She was observed teaching a text entitled 'Owa tokelwa'. There were no questions at all which gave learners an opportunity to engage with the text. The questions were all concerned with developing the learners' language (grammar and vocabulary). The textbook seemed to focus more on language development than literacy development and on oral production rather than on text comprehension.

5.1.7 Problems identified in teaching literacy in Namibian languages

Oshindonga, like many other African languages, has very few published children's books. Most of the texts for children in African languages are still oral for example, stories, rhymes, proverbs, etc. Nor are there non-fiction books for children, for example, children's encyclopedias. Most of the children's literature available in Namibia is written in English or in Afrikaans. Land (2003: 118) claimed that at present, the tendency among African parents is to set more value on their children's competence in English than on their competence in indigenous languages, so this situation is unlikely to change.

It seems that the two teachers regarded English (which is taught as a second language) as a model for teaching Oshindonga as a mother tongue. This was reinforced by the fact that the teachers have to write their lesson plans in English because their Head of Department did not speak Oshindonga. However, Oshindonga and English are different languages, and not everything that applies to the teaching of reading in English applies to the

teaching of reading in Oshindonga. Furthermore, teaching a second language is different from teaching literacy in a child's mother tongue.

5.2 TENTATIVE RECOMMENDATIONS

The purpose of this study was to understand to what extent Grade 2 teachers were using books (or other forms of extended text) in their reading lessons in Oshindonga where very little published material is available, and whether they engaged in shared reading with these materials or not. Another goal of this study was to explore how more books (or other forms of extended text) could be introduced into Oshindonga classrooms to ensure that shared reading can take place. What follows are tentative recommendations about some of the issues that need to be addressed in the light of this study:

Firstly, Teachers Colleges need to put more thought into how teachers can develop extended text (using a range of text types) in under-resourced schools and how teachers can use these texts to teach reading in an interesting and motivating way. Teachers themselves should think of strategies that enable learners to contribute and to make the reading text more interesting. NIED should provide teachers with example of different kinds of text in Oshindonga including information texts (e.g. stories, poems, songs, instructions, factual recounts, information reports, etc.).

Secondly, teachers need to involve parents (or guardians) more in their children's literacy development. They need to guide parents in this regard and give learners texts to take home to read with a family member. Ideally, these texts should be children's books, but if this is not possible, they could be texts copied into their exercise books.

Thirdly, BETD courses should teach the students the importance of using books (or other forms of extended text) in learning to read, and to encourage learners to enjoy reading books in their mother tongue.

Fourthly, more research should be conducted on teachers' understanding of how to teach reading and how their beliefs influence their practice.

Fifthly, Colleges should teach students the role of shared reading in teaching children to read. NIED should provide facilitators to run workshops on shared reading of extended text.

Sixthly, BETD courses should teach the students how to select appropriate texts for the Grade level to develop literacy. The advisory teachers should ensure that Grade 2 teachers are experts in selecting appropriate texts for this Grade level.

Lastly, the language curriculum should be revisited to make it more challenging with regard to the teaching of reading in Oshindonga.

5.3 LIMITATIONS OF THE STUDY

As discussed in chapter 3, the fact that the teachers knew I was the Oshindonga cluster coordinator, may have influenced their behavior in the classroom and their response to the interview questions.

In addition, the fact that I was an inexperienced interviewer was a limitation. At the beginning of the focus group discussion, I was not confident enough to control the discussion and as a result, the interviewees sometimes diverted from the topic under discussion. However, as time went on, I regained confidence and rectified the shortcoming. Nevertheless, there could have been greater depth of discussion regarding ways to introduce a greater diversity of Oshindonga texts into the Grade 2 classroom. This was disappointing.

5.4 CONCLUSION

In this chapter, I have discussed the salient issues that emerged from my findings, made some tentative recommendations based on these findings, as well as highlighting the limitations of the study.

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APPENDIXES

APPENDIX 1A: Letter to director/principals

P.O. Box 1360

Otjiwarongo

Namibia

23 March 2008

The Director/ Principal
Otjozondjupa Educational Region
Otjiwarongo
Namibia

Dear Sir/Madam

RE: REQUEST FOR A RESEARCH SITE

I am a part time student with Rhodes University, Grahamstown in the Republic of South Africa, (Student Number: 607N4946). I have been studying for a Master of Education Degree (GETP) since March 2007. I would be most grateful if you will allow me to use your school as one of my research sites for the research report which I am required to write.

The aim of my research project is to study the reading of extended text in Oshindonga in Grade 2 in selected Namibian schools. If I am allowed to conduct my research at your school, the teacher with whom I will be working shall be interviewed, and class observations for three reading lessons shall be conducted, and after each lesson observation, some discussions (stimulated recall) vis a vis the lesson shall be held with the teacher concerned. The interview, discussions, and observations shall be tape recorded for easier access to information for transcription thereof.

The school and teacher/s concerned are assured of anonymity in the final research report, and the transcription shall be returned to the teacher involved to proofread, and for making final comments.

Should you have any questions or concerns about this request, contact me at 0811282843 or 067-304106 (home).

Yours Sincerely

Elizabeth Njanjukweni- Aluhe Ngula

APPENDIX 1B: Letter to grade 2 oshindonga teachers

P.O. Box 1360
Otjiwarongo
Namibia
23 March 2008

Dear Grade 2 Oshindonga teachers

I am registered for a Master of Education Degree (GETP) with Rhodes University. To qualify for my Master's Degree I am required to write a research report that specifically looks at the focus of my research. In this case, I will be required to answer the following research questions:

- To what extent are Grade 2 teachers using books or other forms of extended text in their reading lessons? Do they engage in shared reading with these materials?
- What are the reasons why teachers use/do not use books or other forms of extended text?
- If teachers are not using books (or other forms of extended text), what can be done to introduce these materials into their classes?

Please complete the attached consent forms if you are willing to assist me with this research.

Yours sincerely

Elizabeth N. A. Ngula

APPENDIX 1C: Consent Form 1 for the Director

ELIZABETH N. A. NGULA is hereby given permission to conduct interviews, classroom observations and to analyze documents conducted as part of the process of her data collection for a research report that she will be writing for her completion of her final report of her Masters degree. I understand that transcripts will be made of the interviews and that extracts from these may be used in her final report. I have been assured that the school, principals and teachers will have anonymity in that report and they will be given part of the report to verify the information.

Signed:.....

Date:

APPENDIX 1D: Consent form 1 (For the Principals)

Elizabeth N. A. Ngula is hereby given permission to conduct interviews and observe teachers as part of the process of her data collection for a research report that she will be writing for her completion of her Master's Degree. I am aware that interview transcripts and extracts will be used in the final report. I have also been assured that my school, teachers and I will have anonymity in that report.

Signed: Date:

APPENDIX 1E: Informed consent form for teachers

I hereby agree to participate in an interview, classroom observations, document analysis as well as stimulated recall with Elizabeth N. A. Ngula. I understand that she will be seeking answers for her research questions about the reading of extended text in Oshindonga Grade 2.

Signed Date:.....

APPENDIX 2: Pilot interview

BIOGRAPHICAL DATA

Name of teacher : Katali
Gender : Female
Age : 25 years
Home language : Oshindonga
Number of years of teaching : 8 years
Name of School : Anna Primary school
Date of Pilot interview : 10 April 2008
Time : 13:20 – 14:30

Introduction:

I am on my way to Anna Primary School, in Otjiwarongo, in Otjozondjupa region. I want to investigate the reading of extended text. I want also to know to which extent Grade 2 teachers are using books or other forms of extended text in their reading lesson, and whether or not teachers are engaged in shared reading with these materials. I am going to interview a grade 2 Oshindonga teacher who will not take part in real interview.

Interviewer: How many years have you taught Oshindonga language?

Katali: I teach Oshindonga language for 8 years

Interviewer: Do you have any professional qualifications?

Katali: Yes, I have BETD.

Interviewer: What exactly do you mean by BETD?

Katali: BETD is stand for Basic Education Teacher Diploma.

Interviewer: What was your specialization?

Katali: I specialized in the Lower Primary Phase.

Interviewer: Are you married?
Katali: No, I am still young to be married, but I have a son.
Interviewer: How old is he? Does he start a school?
Katali: He is 3 years old. He goes to the kinder garden.
Interviewer: This time is now for the second part of our interview.

PERCEPTUAL INFORMATION

Interviewer: How do you teach reading?
Katali: I teach learners to read on the chalkboard, and sometimes I like reading from the pamphlet while they are listening.
Interviewer: Why did you do it in that way?
Katali: I do it in that way, because I think the chalkboard and the pamphlet is good teaching materials.
Interviewer: Would you mind sharing with me why you adopted this method?
Katali: I do it in that way, because on the chalkboard you can write more vocabulary words as you like. I want the learners to have enough vocabulary with a good understanding of them. As a good model, I prefer to read from the pamphlet to my learners, because I think they will become good listeners. After reading from the pamphlet, I asked them some questions about the story to find out whether the learners are understood or not.
Interviewer: You mentioned that you like reading from the pamphlet while your learners are listening. Why do you not give them chance to read in the pamphlet?
Katali: Hmm, unfortunately, I received only one type of pamphlet, they do not have enough for the whole class. It is that why I prefer (choose) to read for them.
Interviewer: Where did you receive that pamphlet?
Katali: I received them from the Ministry of Education and some of them from the Ministry of Health and Social Services.

Interviewer: Do you find these pamphlet materials interesting?

Katali: They are better than nothing. They are not hundred percent good but they assisting us a lot.

Interviewer: What is your view, about the teaching of reading from the books?

Katali: Books are very important to the teaching of reading, because they are training learners to learn how to read. They also make the learner's life successful.

Interviewer: What do you mean, make the learner's life success?

Katali: I mean that if learners can read in books he/she will progress well throughout the school, because reading from books is essential to the success in all academic subjects.

Interviewer: I noticed that you did not use real books with the learners during the lesson. Can you share with me why do you choose to do this?

Katali: I choose to do this, because the school has no sufficient reading books. Resources and finance are closely linked.

Interviewer: You mentioned that the resources and finance are close linked. Can you explain to me what you mean by these two dimensions?

Katali: I mean, the teaching materials are inadequate at our school, because of the shortage of financial assistance, only few books were ordered. The books we are having are out of date and that is reason of not using them.

Interviewer: I also notice that you have not a reading corner in your class. Why are you not using those out dated books?

Katali: Oh, I didn't think about that. You give me a good idea, I will try it.

Interviewer: Do you experience any problem in teaching reading from books?

Katali: Yes, I did. Only when I want to teach something that is not in the books sometimes you may want to look for something and you will never get it from the book. This can discourage some one to teach reading from a book.

Interviewer: In your opinion, if teachers are not using books, what can be done to introduce these materials into their classes?

Katali: I think the management of the schools and the school board members should ask the donation from the big companies. The money they will receive will be used to ordering the textbooks. Then the management of schools take the responsibility of encourages the teachers to use those books. The subject advisory should also visit the schools, in order to see whether the teachers are teaching reading from those books or not.

Interviewer: Are you familiar with shared reading?

Katali: Yes, I am. I think shared reading is when a teacher has using a poster that she has written the reading activities that he/she wants to read together with the learners.

Interviewer: Where did you learn about shared reading?

Katali: I learnt shared reading at the college where I was studying to become a teacher; I also learnt it at the workshop I attended.

Interviewer: Have you ever used shared reading?

Katali: Scratch her head. Not yet! It is very expensive to buy the posters, or to make copies in town. I will not afford to do that. If the ministry of Education can support or surprise the teacher with the teaching materials, I will introduce the shared reading in my class.

Interviewer: You mentioned that you learn about shared reading at the College. Would you mind sharing with me the importance of share reading in the development of literacy?

Katali: I think it is important because the materials are always available for the learners. It is also free for independent reading. The learners are able to practice on their own. It encourages the learners to develop their won materials in future.

Interviewer: What do you mean by saying the materials are always available for learners, can you explain it for me?

Katali: Because when the teacher and learners are finished to read from poster, the teacher can hang it to the wall, for the learners to reread it on their own.

Interviewer: Can you tell me what kind of print materials can be used for shared

reading?

Katali: They are many; some of print materials are as follows:

A big book

Wall charts / stories

Poetry

Song

Language experience stories etc.

Interviewer: In your opinion, what should a teacher do in order to prepare learners well in reading skills?

Katali: Firstly, a teacher should use a wide of reading materials. Secondly, the reading materials should available for the learners. Lastly, the teacher should teach reading from the books.

Interviewer: Thank you very much Katali, and this is the end of our interview.

Katali: Thank you. You are welcome.

APPENDIX 3A: Kambishi's interview in oshindonga

Edhina lyomulongi:	Kambishi
Uukashikekokantu:	Omukiintu
Oomvula:	40
Otseyo miilonga:	Oomvula 15
Elaka lyopegumbo:	Oshindonga
Edhina lyoskola:	Njanju Primary School
Esiku lyoInterview:	27 Mai 2008
Ethimbo:	16hoo-17h30

Omupuli: Poskola mpano owa longa po oomvula ngapi?

Kambishi: Onda longa po oomvula 10.

Omupuli: Owa li ho longo peni nale manga inoo tameka okulonga poskola ndjino?

Kambishi: Onda li handi longo kosikola yedhina Nelago Primary School, hoka onda longa ko oomvula 5.

Omupuli: Tashi ti owa longa oomvula 15?

Kambishi: Eeno, osho naa naa.

Omupuli: Owu uvite ngiini sho u li omulongi poskola ndjino?

Kambishi: Ondi uvite uugumbo, shaa shi poskola mpano ohapu gandjwa ekwatho lyotango uuna omuntu a mona oshiponga, nenge ngaa a gombokelwa. Ope na nondunda yoku yakulila aalongwa mbo taa gomboka.

Omupuli: Omu na po omupangi poskola yeni, nenge omugandji gwekwatho lyotango oha zi peni?

Kambishi: Poskola ope na omulongi a dheuililwa okugandja ekwatho lyotango. Omulongwa ngele okwe ehamene poskola oha mono manga ekwatho lyotango a vule a ka thike nawa koshipangelo. Omulongwa oha vulu wo okulala mokambete manga omuti tagu longo. Omikithi dhi omishona ohadhi pangwa ashike poskola. Iinima ayihe mbino oyi uvitithe ndje uugumbo okukala poskola mpaka.

Omupuli: Nandi ku shune konima, owa tumbula kutya owa li kOshiputudhilo shaa

longi kOngwediva. Owu na onzapo yeyithano lyuulongi okulonga Ondondo dhopevi?

Kambishi: Eenoo! Ondi na oBETD.

Omupuli: Oto vulu okufatulula kutya BETD otashi ti ngiini?

Kambishi: Otandi vulu. BETD okwa thikamena po iitya mbi, Basic Education Teachers Diploma.

Omupuli: Sho wa li to ilongo moCollege mOngwendiva owa li to dheulwa naa naa moshilongwa shini?

Kambishi: Ehogololo lyandje lyotango onda li tandi dheulwa okulonga oondondo adhihe dhopevi. Okuza ondondo 1-4.

Omupuli: Owu na onzapo ndjono tayi ulike kutya oto vulu wo okulonga omalaka?

Kambishi: Ee- hee! Onda dheulwa wo okulonga omalaka, shino osho sha li ehoogololo lyandje etiyali. Ondi na natango odiploma mokulonga omalaka goshiAfrika, ndjono nde yi ilongele mo University yaNamibia.

Omupuli : Iyaloo. Owu uvite ngiini ngaashingeyi sho to longo Oshindonga?

Kambishi: Ondi uvite uugumbo, tandi longo elaka lyoomeme. Sho ishewe nda ningi elago sho nda dheulwa oku li longa.

Omupuli: Sho wa dheulwa moCollege, owu uvite sha fa she ku watela nenge pamwe osha li emanopo lyethimbo?

Kambishi: Taa! Edheulo ndino olya li ekwatho enene kungame. Ondi inekela otashi ka kwatha ndje opo ndi adhe iilalakanenwa yandje.

Omupuli: Owa tsu ndje omukumo sho wu na einekelo. Oto vulu okulombwela ndje kutya owu na aalongwa ya ngapi mongundu yoye?

Kambishi: Ondi na aalongwa omilongo 40. Aamati 18, naakadhona 22.

Omupuli: Aalongwa yoye ohaa shi enditha ngiini moshindonga?

Kambishi: Otu li ngaa natango petameko lyomumvo, ihe nando ongawo ote vulu okutya otaa ningi nawa, otaa etitha oonkondo.

Omupuli: Shino osha gwana pashitopolwa shika.. Tangi unene kuuyelele auhe woonkundathanakonakono mbuka wa pendje. Ngashingeyi otatu tsikile noshitopolwa oshitiyali shoondakundathanakonakono.

PERCEPTUAL INFORMATION

Omupuli: Oto vulu okulombwela ndje nkene ho longo okulesha?

Kambishi: Eeno, tango ohandi nyola okahokololo koshipelende, e tandi hogolola mo iitya mbyoka iipe kaalongwa, ano inatu yi lesa nale nayo. Iitya mbyoka tandi yi topola muuntoko. Aalongwa taa lesa oondanda kooyimwe monkantoko kehe. Ngele nda mono kutya aalongwa ayehe oondanda adhihe oye dhi shi okuza mpono taa lesa ihe onkantoko kehe hono ke li moshitya. Nolwahugunina otaa lesa nduno oshitya ashihe shuudha.

Omupuli: Omolwashike wa hogolola okulongitha omukalo ngono?

Kambishi: Omukalo ngono onde gu hogolola shaa shi ondi shi shi kutya maalongwa oto itsumo yamwe ye shi okulesha, nayamwe yaa shi okulesha. Ethimbo limwe ohandi leshitha koogumwe noogumwe, nenge tandi hogolola mo aalongwa mba ye shi okulesha oyo taa kwatha yakwawo. Aalongwa ohaa tseyaya mbala uuna taa longwa kuyakwawo.

Omupuli: Ngele to longo okulesha oho longitha iishangomwa yini po?

Kambishi: Ohandi longo okulesha moombapila, nokoshipelende. Moompito dhimwe ohandi longitha omapulakata ngele nde ga landa.

Omupuli: Oto vulu okulombwela ndje nkene ho leshitha moombapila?

Kambishi: Tango ohandi ningi ookopi, e tandi pe omulongwa kehe ombapila. E tandi nyola iitya mbyoka ndi wete kutya iipe nenge iikukutu kaalongwa koshipelende. Tango ohandi tala ngele opu na omulongwa ta vulu okulesha mo, Ngele oya lesa iitya mbyono mondjila ohatu ya pandula nokuhakela omake. Nongele nda mono kutya ayehe oya nyengwa opo ihe tandi lesa mo manga ya pulakena. Konima sho nda mana okulesha tandi ya pe ompito ya leshe. Ohandi ya endululitha mo iikando oyindji sigo ya tseyaya okulesha iitya ayihe mbyoka ya li yaa shi. Ohandi ya pe omalufu gokulesha, taa lesa koogumwe nenge muungundu yo taya ulike iitya nomunwe.

Omupuli: Omolwashike wa hogolola omukalo ngono goku ulika iitya nominwe:

Kambishi: Aalongwa yomoondondo ndhino dhopetameko ohaa ilongo iitya

nomatumbulo melandulathano. E taa dhi tseya momutse, ngele owa ti naa leshe, okatewo kowala taa hokolola. Noshikwawo ohandi ya leshitha nokati tandi ulike iitya tandi nuka po yimwe, opo ndi mone ngele oye shi shi tuu shili.

Omupuli: Owa popi metetekelo kutya tango oho ningi ookopi, oho dhi ningi peni mbela?

Kambishi: Elago enene poskola yetu opu na eshina lyokwiindjipaleka oombapila. Omulongi kehe ota vulu okuninga ookopi ngaa shi a hala.

Omupuli: Tashi aalongi ayehe ohaa vulu okukaninga ookopi yoyene?

Kambishi: Aawe, ope na mbo ya nuninwa po pomashina opo ya watele aalongi okuninga ookopi. Ano aantu mbo haa ithanwa oohamushanga. Iinima yaantu oyendji ihayi opala pamwe omashina otatu ga teya nando okuli.

Omupuli: Pamwe owu shi ngaa okufatululapo nkene ho longitha oombapila dhookopi moklasa yo?

Kambishi: Oombapila ngele onda ningi ookopi ohatu dhi longitha nande omuungundu waalongwa ooyahamano, taa leshe kehe gumwe omombapila ye. Omasiku gamwe nande ooyaali ohaa vulu okulesha mombapila yimwe, uuna oombapila nenge ohinga yi li pokupwapo.

Omupuli: Oto vulu okulombwelandje omaludhi giileshwa mbyono hamu leshe naalongwa yoye, ano iileshwa mbi ho ka ninga ookopi?

Kambishi: Tse yene ohatu leshe uuhokololo noonkundathana. Ano ngele ondi itsu ngaa okahokololo nenge oonkundathana, ihandi dhi etha, ohandi ke wu ninga ookopi. Ohandi pandula unene keshina ngaa ndyo tu na lyokuninga ookopi, ohali tu kwathele unene, ando ka lya lipo ando etemba lya yi momunoko.

Omupuli: Tashi ti poskola yeni ka pu na oluhepo lwokuninga ookopi?

Kambishi: Oluhepo ohalu ya po ashike uuna ohinga yomeshina ya pwa po.

Omupuli: Oto vulu okulombwela ndje kutya uuna ohinga ya pwa po oho ningi naa naa ngiini?

Kambishi: Petameko onda ti ohandi longitha wo noshipelende. Oshipelende osha eguluka ethimbo kehe, oshi li ekwatho enene melongo lyokulesha.

Konyala ohandi shi longitha esiku kehe.

Omupuli: Oto vulu okulombwela ndje nkene ho longitha oshipelende?

Kambishi: Ohandi shanga ehokololo koshipelende, e tandi pula aalongwa ya leshe manga tandi ulike iitya nokati. Ethimbo limwe ohandi ithana omulongwa gumwe e ye ulike iitya manga yakwawo taa leshe. Shampa nda mono kutya aalongwa ayehe ya tseya okulesha okahokololo, ohandi shanga iitya ayihe yokahokololo muukalata, e tandi pula aalongwa ya tule uukalata melandulathano ngaashi naa naa ehokololo lya li lya nyolwa koshipelende.

Omupuli: Omolwashike ho longitha omukalo gwokushanga ehokolol muukalata, oshi na uuwanawa wa shike?

Kambishi: Ohashi watele aalongwa okukoneka omushangelo gwiitya, noku yi leshe mondjila. Mokuhadha iitya omulongwa ohi olongo mo oshindji.

Omupuli: Sho wa koneke aalongwa yoye oye hole okulesha koshipelende ?

Kambishi: Eeno, ohaye shi nyanyukilwa unene.

Omupuli: Oto vulu okulombwela ndje kutya omolwashike inoo longitha omambo mootundi dhokulesha?

Kambishi: A tala pevi. Eeno, otandi vulu. Inandi longitha omambo shaa shi katu ga na, otu na ompumbwe yomambo gokulesha mOshindonga poskola yetu. Unene ngaa mondondo ndjika ontiyali. Shaa shi opo ndi tye ngawo omolwaasho ohandi mono mondondo ontintatu ye na omambo gokulesha. Omasiku gamwe oko nokuli handi ka hehela okambo kamwe, opo ndi ka ninge mo ookopi uuna nda mona mo oshileshwa she eleka aalongwa yandje. Nenge ngele onda mono omulongwa gumwe e na okambo mu na iileshwa nde yi panda ohandi ka hehela ko opo ndi ka ninge mo natango ookopi.

Omupuli: Aalongwa omambo ohaye ga adha peni ngono ho ya hehela opo wu ka ninge mo ookopi?

Kambishi: Ope na aavali yamwe haa landele aanona yawo uumbo wokulesha. Yo aanona taya etelele nduno uumbo koskola.

Omupuli: Uumbo mbono sho we wu tala owa nyanyangindhwa peni naashangi

yuumbo mbono oolye?

Kambishi: Oh! Ngame nduno inandi tala ko kiinima mbyoka to pula ndje.

Omupuli: Oto vulu okulombwela ndje kutya omolwashike osikola yeni yaa na omambo gokulesha mOshindonga, unene tuu ondondo ontiyali?

Kambishi: Okangundumutima kosikola ohaka ti anuwa ka pu na iimaliwa yokulanda omambo. Omathimbo gamwe ohatu lesa nokuli miifonkundaneki, kiitopolwa mbi ya nyolwa mOshindonga.

Omupuli: Iifonkundaneki ohamu yi adha peni?

Kambishi: Aalongwa ohaa etelele okuza komagumbo, nenge onda landa shandje shokulesha ihandi shi ekelehi ohandi etelele koskola.

Omupuli: Owa tumbula kutya omathimbo gamwe ohamu lesa miifonkundaneki, osho ngaa?

Kambishi: Eeno, osho lela.

Omupuli: Oto vulu okulombwelandje kutya iifonkundaneki oho yi longitha ngiini motundi yokulesha?

Kambishi: Oshipu. Ohandi tala oshipalanyolo shoshileshwa shoshiwike, e tandi kongo nee oshipopiwa tashi opalele moshileshwa shoka. Opo nee tandi ka ninga ookopi dha gwana aalongwa yandje. Tango ohandi pula omulongwa ngu hala okwiiyamba mokulesha a leshe, ngele onda mono kutya ka puna nenge pamwe otaa nyengwa, ohandi lesa okahokololo akehe manga ya pulakena. Nokonima sho nda mana okulesha opo nee aalongwa taa lesa mo yo taa ulike iitya mbyo taa lesa.

Omupuli: Sho wa koneke aalongwa yoye ohaa kala ye na ohokwe yokulesha miifonkundaneki?

Kambishi: Eeno, omathimbo gamwe oyo nokuli haa eta iifonkundaneki kosikola, e taa pula ndi ya pe ompito ya leshe.

Omupuli: Aalongwa yoye iifonkundaneki ohaye yi adha peni?

Kambishi: Ohaa pula kaakuluntu yawo, nokaashiinda shawo.

Omupuli: Ok. Nandi ku pule natango, aalongwa yoye sho nee taa lesa miifonkundaneki ngawo, oyuu viteko ngaa shono taa lesa?

Kambishi: Oyu uviteko ngaa, shaa shi ohandi ya pula ya hokolole shono ya lesa,

ndeke ohaa kambadhala ngaa.

Omupuli: Oto vulu okulombwela ndje kutya oshi na uuwanawa washike aalongi yondondo 2 sho haa longitha omambo nenge iileshwa yomaludhi galwe mootundi dhokulesha?

Kambishi: Ondi wete kutya omambo niileshwa yilwe oyo wala yi na okulongithwa, aalongwa opo ya tseye okulesha. Kapu na we sha shilwe. Nepangelo sho lya tota po ondunge yokulonga aantu okulesha oli wete kutya omambo nenge iileshwa yilwe oyo owala tayi tseyitha omuntu okulesha. Onkene natse aalongi yondondo ontiyali otu na okulongitha omambo. Elalakano lyetu lyokulonga aalongwa okulesha momambo aalongwa ya dheuke, yo ya kale ya pyokoka nawa mokulesha.

Omupuli: Iyaloo, tangi kefatululo. Nandi ku pule natango, ngele oho kutha tuu ombinga mokulesha pamwe naalongwa yoye?

Kambishi: Eenoo! Ondi hole okulesha pamwe naalongwa yandje.

Omupuli: Iyaloo, oto vulu mbela okukuthila ndje ko kashona, nkene ho lesa naalongwa yoye?

Kambishi: Eeno, otandi ku fatululile po. Aalongwa oye hole okupulakena komulongi ngele ta lesa. Unene tuu ngele tatu lesa oonkundathana. Tango ohandi nyola oonkundathana mepulakata. Tandi lesa mo tango manga aalongwa ya pulakena. Nokonima tandi pula aalongwa ya leshe pamwe nangame koogumwe nenge ongundu ayihe, taa lesa taa yamukula ndje. Nokonima opo nee tandi gandja ompito kaalongwa yaali ye ye komeho ya leshe, taa yamukulathana. Aakadhona naamati taa pewa ompito yokuninga ethigathano, lyaambo taa lesa nawa oonkundathana. Go nee omathigathano ngano sho taga ningwa ohandi ya pe iitsa, handi yi nyola koshipelende. Okangundu kaa mbo ya sindana ohaka hakelelwa omake kongundu ayihe.

Omupuli: Omukalo nguno gwokulesha ngeyi ugu na uuwanawa washike?

Kambishi: Ohagu hwameke aalongwa mokulesha, kehe gumwe ina hala okusindika kumukwawo. Go omukalo nguno onda mona kutya otagu dheula aalongwa ya ninge aapopi naadhani yiinyandwa ya pyokoka.

- Omupuli:** Oto vulu okufatulula po mbela kashona mpono?
- Kambishi:** Onda ti ngawo, shaa shi aalongwa sho taa lesa ohayi ihumbata onga aadhani yiinyandwa, ano ito ti otaa lesa. Oohapu oya fa ashike taa kutha momitse dhawo.
- Omupuli:** Owa tumbula metetelelo kutya ohamu lesa oonkundathana mepulakata, omapulakata ohamu ga adha peni?
- Kambishi:** Oh, Mukwetu! Omapulakata ohatu landa tse yene, onde li landa mondoolopa. Molwaashoka ongame nda hala tu tyapule okulesha pamwe naalongwa yandje.
- Omupuli:** Oto vulu ngaa okulombwela ndje kutya omolwashike aalongi yamwe ihaa kutha ombinga mokulesha pamwe naalongwa yawo?
- Kambushi:** Otandi tengeneke ngaa. Shoshene oosikola ka dhi na omambo, niinyolwa yoyene ngaashi omapulakata ka ge po.
- Omupuli:** Eewa, tangi unene Kambishi kuuyelele wongushu auhe mbu wa pe ndje kombinga ya nkene ho longo okulesha miileshwa yilwe mbyono ya gwedha omambo. Oonkundathanakonakono dhetu odha hulile mpaka.
- Kambishi:** Eewa. Tangi meme.

APPENDIX 3B: Interview with kambishi, grade 2 oshindonga teacher (translated in English)

Name of teacher: Kambishi
Gender: Female
Age: 40 years
Home Language: Oshindonga
Number of years of experience: 15 years
Name of school: Njanju Primary School
Date of interview: 27 May 2008
Time: 16.40 – 17:30

- 1 Interviewer:** For how long have you been teaching at this school?
- 2 Kambishi:** I have been teaching here for 10 years.
- 3 Interviewer:** Before you came to this school, where have you been working?
- 4 Kambishi:** I was teaching at Nelago Primary School for 5 years.
- 5 Interviewer:** You mean you taught for 15 years?
- 6 Kambishi:** Yes, you are right.
- 7 Interviewer:** How do you feel about this school?
- 8 Kambishi:** I feel at home at this school.
- 9 Interviewer:** Can you describe more about that?
- 10 Kambishi:** Yes, because if our learners got sick or injured they are just treated here at school.
- 11 Interviewer:** Does this school have a nurse?
- 12 Kambishi:** No! One of the teachers here attended training in first aid. If a learner contracted a disease, the teacher attends to the learner first before referring him/her to the health facility. If a learner is not serious ill, he/she will be kept in the sickbay under the watchful eye of the teacher.
- 13 Interviewer:** Let me ask you another question. Where did you obtain your qualification, is it in Ongwediva College of Education?
- 14 Kambishi:** Of course yes! I am a BETD holder.

- 15 Interviewer:** Can you please explain to me what do you mean with BETD?
- 16 Kambishi:** Yes, BETD is an acronym for Basic Education Teachers Diploma.
- 17 Interviewer:** During your training at Ongwediva, what were your major subjects?
- 18 Kambishi:** Actually I majored in Lower Primary grades (Grade 1-4).
- 19 Interviewer:** Do you qualify to teach languages?
- 20 Kambishi:** Of course yes! I minored in languages for Grade 5-7. I am also obtained a Diploma in African languages, through the University of Namibia.
- 21 Interviewer:** Excellent! Tell me, how do you feel as you are now teaching Oshindonga?
- 22 Kambishi:** I am feeling very proud due to the fact that it is my mother tongue and I pose qualification in languages including mine.
- 23 Interviewer:** Did you feel proud when you graduate or do you feel it was time wasting?
- 24 Kambishi:** The training was an eye opener, and for sure it will assist me in future to reach my set goals.
- 25 Interviewer:** I am very much motivated by your courage. Are you able to tell me how many learners are in your class?
- 26 Kambishi:** They are 40 in total, 18 boys and 22 girls.
- 27 Interviewer:** How are they performing in class?
- 28 Kambishi:** We are still at the beginning of the year. I did not conduct an evaluation per se, but I think they are performing well so far.
- 29 Interviewer:** This is enough for this part. Now we move to the second part of this interview, the perceptual information.

PERCEPTUAL INFORMATION

- 30 Interviewer:** Can you describe to me how do you teach reading?
- 31 Kambishi:** Yes, I teach them to read the different extended texts, for example; stories, discussion or articles. Firstly I write a story on the chalkboard, and then I select the unknown words and divide those words into

syllables. The learners then proceeded to read those syllables one by one. If I am convinced that all the learners are able to read all the syllables, I then assist them to read the syllables together as one word, and later the sentences.

32 Interviewer: Why did you choose the specific method?

33 Kambishi: I choose it because I am aware that there are some learners who are able to read and some who are not able to read. Sometimes I let them to read one by one. I also allow the learners who can read to assist those who struggle to read, and it helps a lot.

34 Interviewer: When teaching reading, what kind of materials do you use?

35 Kambishi: I am using the chalkboard, copier papers and sometimes posters that I bought myself.

36 Interviewer: Can you describe how you teach reading through copier papers?

37 Kambishi: I make enough copies and distribute them among the learners thereafter I write the difficult words on a chalkboard. I proceeded to find out if there was any learner who can read. If there was one, he/she get a chance to read while the others are listening. If there were still those who cannot read those words, I read myself then the learners repeated after me till everybody mastered. I gave them chance to read one by one and later they read in groups and point the words with their fingers.

38 Interviewer: Why did you choose the method whereby the learners have to point the words with a finger?

39 Kambishi: This method is very accurate because a teacher can evaluate a learner if he/she jumps some words or read words he/she did not point or if the learner has just memorized the words.

40 Interviewer: You mentioned earlier that you make some copies, where do you make copies?

41 Kambishi: The school has a photocopier machine and all of us are allowed to make copies there.

42 Interviewer: Are teachers allowed to operate the photocopier machine?

- 43 Kambishi:** No, the modern equipments are complicated and can break easily. Only one trained person, our secretary, operates it.
- 44 Interviewer:** How do you use those photocopier papers in class?
- 45 Kambishi:** I divided the learners in 6 groups and give each one a paper for reading purposes. Sometimes 2 learners have to share one paper if papers are not enough.
- 46 Interviewer:** Please can you describe to me what types of extended text do you read with your learners?
- 47 Kambishi:** Usually we read stories and dialogues. If I find an interesting story, I made lot of copies and read it with my learners. The photocopier assists a lot in such cases.
- 48 Interviewer:** In others words, you don't have problems to make copies?
- 49 Kambishi:** Not really, unless the machine runs out of ink or break.
- 50 Interviewer:** In case of lack of ink or the machine break, how did you cope?
- 51 Kambishi:** The alternative is to use the chalkboard, because it is always available.
- 52 Interviewer:** Can you tell me how do you teach the story?
- 53 Kambishi:** I wrote the story on the chalkboard and allow learners to read while I am pointing with a stick to the words. Sometimes I allow aleaner to do it while others reading as he/she is pointing to the words. In addition, if I am satisfied that all learners are able to read the story on the chalkboard, I wrote words of the story on hard cards and allow the learners to rearrange the words exactly as they appears on the chalkboard.
- 54 Interviewer:** What are the benefits of hard cards?
- 55 Kambishi:** It assists learners to recognize the way the words were written, and to read them correctly.
- 56 Interviewer:** Do your learners enjoy reading on the chalkboard?
- 57 Kambishi:** Very much!
- 58 Interviewer:** Can you explain to me the way you used books (or other forms of extended text) during reading lessons?

- 59 Kambishi:** (Uncomfortable) Yes..., but... yes, you see, I do not use the books, because I don't have them. There is lack of Oshindonga books at our school, specifically books for Grade 2. However, I noticed that Grade 3s have enough reading books at their disposal. I used to make copies for my learners from their books if I find a story or an article on Grade 2 level. Sometimes my learners are also brought books from their home.
- 60 Interviewer:** Where do Grade 2 learners get such books?
- 61 Kambishi:** Some parents bought the books for their learners and learners bring them to school.
- 62 Interviewer:** Do you know the author or the printers of such books?
- 63 Kambishi:** No, I did not bother to look to the authors or the printers.
- 64 Interviewer:** Can you tell me why there is a lack of books at your school, in particular in Grade 2?
- 65 Kambishi:** According to the management, apparently there are no funds to buy enough books. However, a newspaper 'The *Namibian*' contains a section written in Oshindonga. I usually made use of that also to supplement what I have.
- 67 Interviewer:** How did you obtain the newspapers?
- 68 Kambishi:** I bought them and bring them to my class?
- 69 Interviewer:** Can you explain to me how do you use the newspapers in the class?
- 70 Kambishi:** Yes, first I read the topics and choose the one that will be suitable for them; thereafter I made enough copies. Concerning reading, I ask if there was any one who wishes to try to read, and if there was none, I read while they are listening and later they repeated after me.
- 71 Interviewer:** Do you think the learners like readings from the newspapers?
- 72 Kambishi:** Yes, very much. Sometimes they brought newspapers to me so that I can choose the topic for the day.
- 73 Interviewer:** Where do they find the newspapers?

- 74 Kambishi:** They are given by their parents or friends.
- 75 Interviewer:** Did they understand what they were reading?
- 76 Kambishi:** Well, some how. I ask them to explain what they read and they always try to explain.
- 77 Interviewer:** Can you explain to me, to what extent is the Grade 2 teachers using books (or other forms of extended text) in the reading lessons?
- 78 Kambishi:** I know and believe that books should be used in all classes, inclusive Grade 2s. However, the situation at our school is that we don't use them because we don't have them. As I already mentioned, the books must be used because it was also stipulated in the curriculum that learners should read in the books, in order for them to get used to reading and to become good readers in future.
- 79 Interviewer:** May I ask you, do you ever use shared reading in your class?
- 80 Kambishi:** Yes, I do. I enjoy it.
- 81 Interviewer:** Can you describe how you do it?
- 82 Kambishi:** Learners are keen to listen to the teacher, mostly if it is a discussion. I write the dialogue on the poster, then I read while they listen. Thereafter I allow them to read one by one and later in groups. I allow 2 learners to do a kind of a dialogue. At the end of the session I usually organize a competition between the boys and girls to see which group is doing the best according to the group that scored the highest marks. The price of the winner is always a round of applause.
- 83 Interviewer:** What are the benefits of this method?
- 84 Kambishi:** This method encouraged learners to try very hard, because each and every one wishes to be a winner and not always a loser. It also encourages them to exercise on their own so that when competing, victory will be always on their side. It helps them to act like actors.
- 85 Interviewer:** What do you mean 'like actors'?

- 86 Kambishi:** Actors are people who try to perform accurate. Actors don't want to perform and loose. They do their performance perfectly, so are the learners trying.
- 87 Interviewer:** You mentioned earlier that you are reading the discussion on the posters. Where do you find the posters?
- 88 Kambishi:** I bought them because I like to satisfy my learners with whatever I can afford.
- 89 Interviewer:** Can you tell me why some teachers do not take part in reading with their learners?
- 90 Kambishi:** I suspect that, it is so, because the schools lack books and not everybody can afford to buy them.
- 91 Interviewer:** Thank you very much for the fruitful conversation.
- 92 Kambishi:** Thank you very much.

APPENDIX 4A: Kakoko's interview in oshindonga

Edhina lyomulongi:	Kakoko
Uukwashikekokantu:	Omukiintu
Oomvula:	36
Elaka lyopegumbo:	Oshimbalantu
Ontseyo miilonga:	Oomvula 10
Edhina lyoskola:	Anna Primary School
Esiku lyoInterview:	20-22 Mai 2008
Ethimbo:	9:30-10:00

- Omupuli:** Poskola mpano owa longa po oomvula ngapi?
- Kakoko:** Ndjika oyo omvula yandje yotango tandi longo posikola mpaka.
- Omupuli:** Owa li ho longo peni manga inoo ya posikola mpano?
- Kakoko:** Mhhhhh, Okuza mOshiputudhilo shaalongi mOngwediva onda ka longa posikola yedhina Tangeni Primary School yi li moshitopolwahogololo Omusati, onda longo ko oomvula dhi li 10
- Omupuli:** Ok, tashi ngoye omulongi omupe posikola mpano?
- Kakoko:** Eeno, osho lela.
- Omupuli:** Owa nyanyukwa sho wa ningi gumwe gwomaalongi yoposkola ndjino?
- Kakoko:** Eeno oh! Ondi uvite uutsa lela, shaa shi oskola ndjino yimwe yomooskola dhi oombwanawa moshilongo shetu.
- Omupuli:** Oto vulu okulombwela ndje paufupi kombinga yoskola yeni ndjino?
- Kakoko:** Oskola ombwanawa, naalongi ohaa longo nuudhiginini.
- Omupuli:** Oto vulu mbela okulombwela ndje kutya omolwashike to ti ohaa longo nuudhiginini?
- Kakoko:** Shino osha ulikwa kepito lyaalongwa niitsa yopombanda. Aakuluntu nayo oye shi tumbulile moshigongi shawo shaavali, mono ya tsu aalongi omukumo opo ya tsikile natango nokulonga nuudhiginini.
- Omupuli:** Iyaloo, ondi inekela oto longo po oomvula odhindji komeho, osho ngaa?
- Kakoko:** Eeno, osho tandi ningi.

- Omupuli:** Owu na onzapo yuulongi ndjono tayi ulike kutya oto vulu okulonga ondondo 2?
- Kakoko:** Eeno, oh! Ondi na oBETD.
- Omupuli:** BETD, otashi ti ngiini pafatululo?
- Kakoko:** Otashi ti: Basic Education Teacher Diploma.
- Omupuli:** Sho wa li to ilongo mOshiputudhilo shaalongi owa li to ilongo naanaa iilongwa yini po?
- Kakoko:** Ngame mwene sho nda kala moCollege pahogololo lyandje lyotango onda li tandi ilongele Omwaalu noNatural Science yondondo 5-7, omanga ehogololo etiyali onda dheuililwa okulonga oondondo dhopevi 1-4.
- Omupuli:** Ngoye omulongi gwOshindonga mondondo 2, ondi li ngaa mondjila?
- Kakoko:** Eeno, owu li mondjila.
- Omupuli:** Owu na onzapo ndjono tayi ulike kutya oto vulu okulonga Oshindonga mondondo 2?
- Kakoko:** Mhhhhh! Hasho naanaa, ihe onda dheuililwa okulonga Lower Primary Education. Shino osha hala okutya onda pewa oonkondo okulonga iilongwa ayihe mondondo 2.
- Omupuli:** Owu shi uvite oshipu okulonga elaka lyOshindonga?
- Kakoko:** Kashi shi oshipu, shaa shi ngame ka ndi shi omupopi gwelaka lyOshindonga, ngame natango inandi dheulwa okulonga omalaka. Mehogololo etiyali inatu longwa unene lela ngaashi twa longwa miilongwa mbi yehogololo lyotango.
- Omupuli:** Omolwashike mbela to tile inamu longwa lela? Oto vulu okufatulula po kashona?
- Kakoko:** Onda ti ngawo shaa shi oomvula adhihe mbali otwa li tatu dheulwa miilongwa mbi twa specialisa. Omanga mehogololo etiyali twa dheuililwa owala omukalo gwokulonga oondondo dhopevi, omvula yimwe ayike.
- Omupuli:** Ohenda onene!
- Kakoko:** Ahawe! Inashi ku uvitha nayi, ngame omulongi, otandi kambadhala mpoka tandi vulu.
- Omupuli:** Iyaloo, oto tsu omuntu omukumo. Owu na aalongwa yangapi mongundu

yoye?

Kakoko: Omu na aalongwa ayehe kumwe 38. Aamati oye li 20 naakadhona 18.

Omupuli: Aalongwa yoye ohayi ilongo ngiini mOshindonga?

Kakoko: Ohaa ningi nawa lela, unene tuu mokulesha.

Omupuli: Ndjono onkundana ombwanawa. Ondi wete kutya uuyelele mbuno wa pendje mpano, owo ngushu. Ngaashingeyi otatu tsikile noshitopolwa oshitiyali shomapekapeko.

PERCEPTUAL INFORMATION

Omupuli: Oto vulu okulombwela ndje kutya ngele to longo okulesha, aalongwa yoye oho ya leshitha peni?

Kakoko: Hmm! Okulesha kokwenee; ohandi longo aalongwa yandje okulesha momambo.

Omupuli: Oto vulu okulombwela ndje nkene ho longitha omambo ngele to longo okulesha?

Kakoko: Ohandi ya topolele omambo muungundu wawo, e tandi ya lombwele ya leshe ehokololo oshita, muungundu nenge koogumwe. Aalongwa ngele ya mana okulesha ohandi ya pula ya popye kutya ehokololo otali popi kombinga ya shike. Omathimbo gamwe ohandi ya pula ya hokolole oshikalimo shehokololo pakwatho lyomafano ngoka ge li moshileshwa.

Omupuli: Omolwashike ho longitha omukalo nguno?

Kakoko: Ohandi longitha omukalo nguka shaa shi otagu tsu aalongwa omukumo opo ya leshe neyuveko. Noshikwawo onda hala aalongwa yandje ya ninge aaleshi aawanawa monakuyiwa.

Omupuli: Sho wa tala aalongwa yoye oye na ohokwe yokulesha momambo?

Kakoko: Eeno, oh! Aalongwa oye hole okulesha, yo ohaa nyanyudhwa komafano gomembo.

Omupuli: Owu na omambo gOshindonga ga gwana aalongwa yoye?

Kakoko: Oh! Otu na ompumbwe yomambo poskola yetu. Otu na owala uumbo uhamano mbono hau ithanwa Ependuko.

- Omupuli:** Omu na omaludhi gomambo ge li gangapi mOshindonga?
- Kakoko:** Otu na omaludhi ge li gaali gomambo gOshindonga.
- Omupuli:** Owa tumbula kutya omu na omaludhi ge li gaali gomambo mOshindonga, ihe ngame ondi wete owala uumbo mboka 6 poshitaafula, omambo gamwe oge li peni?
- Kakoko:** Onde ga patela mokasikopa.
- Omupuli:** Oto kwathandje mbela omambo ngono ndi ga mone konima yointerview?
- Kakoko:** Ee-e, otandi ge ku kwathele.
- Omupuli:** Owu shi omukalo gwokulonga okulesha miileshwa yilwe yaa shi omambo?
- Kakoko:** Eeno, ondi gu shi.
- Omupuli:** Owa yelekela okulonga aalongwa yoye okulesha miishangomwa yilwe yaa shi omambo?
- Kakoko:** Ngame mwene, ngele tashi ya pokulonga okulesha ondi hole okulongitha oshipelende.
- Omupuli:** Oto vulu okufatulula paufupi nkene ho longitha oshipelende?
- Kakoko:** Oshipelende ohandi shi longitha ngeyi: Tango ohandi hoogolola moshileshwa iitya mbi iidhigu kaalongwa, e tandi yi nyola koshipelende. Nolutiyali, ohandi pula aalongwa ya leshe iitya mbyoka koshipelende. Taa leshe yo taya ulike oondanda moshitya sho ta leshe. Ohandi longitha wo omukalo gwokuulika nokati manga aalongwa taa leshe.
- Omupuli:** Owa tumbula kutya ohashi vulika wo wu ulike nokati manga aalongwa taa leshe. Oto vulu okufatulula paufupi kutya oho ulike naa naa ngiini, nomolwashike mbela?
- Kakoko:** Ohandi ulike tandi nuka po iitya yimwe, manga omulongwa ta leshe a landula okati. Ohandi shi ningi nelalakano lyokutala ngele aalongwa oye shi tuu shili okulesha nenge pamwe oyi ilongo iitya momutse.
- Omupuli:** Oto vulu okulombwela ndje kutya owa mona mo uuwanawa washa okulongitha oshipelende mokulesha?
- Kakoko:** Uuwanawa omo wu li lela. Omuntu oto vulu okushanga iitya oyindji koshipelende ngaashi wa hala. Noshikwawo ohandi shi longitha shaa shi

onda hala aalongwa yandje ya tseye omafatululo giitya oyindji mbyono ya li yaa shi nale, yo taa tseye woo oku yi lesa.

Omupuli: Iyaloo. Ope na natango iishangomwa yilwe ho vulu oku yi longitha mokulesha inoo yi tumbula po mpano?

Kakoko: Ee-e! Omathimbo gamwe ohandi ningi ookopi muumbo mbono hatu longitha motundi yokulesha, e tandi topolele aalongwa kehe gumwe ombapila.

Omupuli: Owa popi metetekelo kutya omathimbo gamwe oho ningi ookopi, ondi li ngaa mondjila?

Kakoko: Osho naa naa.

Omupuli: Ookopi oho ke dhi ninga peni?

Kakoko: Elago enene otu na eshina lyokuninga ookopi poskola yetu. Omulongi ngele okwa hala okuningilwa ookopi oha faalele oombapila dhe mwene. Nongele ke na oombapila dhe mwene, ita mono nando ekwatho lyasha. Oshidhigu kungame, itandi shi vulu okulanda oombapila ndhoka kehe esiku. Oombapila dhookopi onde dhi longitha lumwe aluke.

Omupuli: Ohenda mokushi uva. Oto vulu okufatulula po nkene wa longitha oombapila dhono.

Kakoko: Onde dhi longitha naa naa ngashi nda longitha omambo. Onda pula aalongwa ya leshe yo taa ulike iitya sho taa lesa. E tandi ya pe ompito ya leshe muungundu nenge koogumwe.

Omupuli: Okulongitha oombapila mokulesha, oshi na mbela ekwatho lya sha?

Kakoko: Eeno, oh! Oshi li ekwatho enene, molwaasho omulongwa kehe oku na ombapila yoshileshwa. Aalongwa ohaa nyanyukwa uuna taa lesa oshita, ohashi wathele wo omulongi opo a kwathele aalongwa okulesha iitya mbyoka yaa shi, naa mpoka taa nyengwa.

Omupuli: Owu shi omukalo gwokukutha ombinga mokulesha pamwe naalongwa?

Kakoko: Eeno, ondi gu shi.

Omupuli: Oto kwatha ndje wu gu fatulule kashona?

Kakoko: Okukutha ombinga mokulesha pamwe naalongwa uuna omulongi ta lesa naalongwa ye. Omulongi ta gandja ompito kaalongwa ya leshe nande

iitya, nenge okahokololo. Omulongi ta kwathele aalongwa mpoka taa nyengwa. Ohashi vulika nee taa lesa koshipelende, momambo, moombapila nenge momapulakata.

Omupuli: Tangi kefatululo. Omukalo nguno owe gu ilonga peni?

Kakoko: Onde gu ilonga moworkshopa ya li mOtiwarongo Teacher Resource Center petameko lyomumvo nguka. Aakiintu yaali ya za ko Amerika oyo ya li taa dheula aalongi yoondondo dhopevi nkene ye na okukutha ombinga mokulesha naalongwa yawo.

Omupuli: Sho wa tala oworkshopa ndjino oye ku kwathela sha?

Kakoko: Eenoo, oworkshopa oya li ekwatho enene kungame. Aakiintu mbano oya li ye tu pe kehe gumwe omapulakata gatatu, opo tu ga longithe mokulesha.

Omupuli: Oto vulu okulombwela ndje kutya omapulakata ngono owe ga longitha ngiini?

Kakoko: Epulakata limwe onde li shanga iitya yOshiingilisa, olyo ndiya nda tula mokakololo mpee. Ekwawo olyo ndyoka natango mokakololo hoka, nda nyola mo oomwedhi mOshiingilisa. Nolyahugunina olyo ndiya tali monika kekuma nda nyola mo omasiku goshiwike mOshindonga.

Omupuli: Oho kutha tuu ombinga mokulesha pamwe naalongwa yoye?

Kakoko: Ti iyaga momutse. Ihandi shi ningi naa naa.

Omupuli: Owu na etompelo kutya omolwashike ihoo shi ningile?

Kakoko: Ee-ee, ye ta tala pevi. Ondi na omatompelo ge li gaali. Lyotango, kungame ekuthombinga miilonga yaalongwa kagu shi omukalo omwaanawa okulonga aanona okulesha.

Omupuli: Omolwashike to tile ngawo, oto vulu okufatulula po?

Kakoko: Onda ti ngawo shaa shi kandi wete sha pumbiwa omulongi a kuthe ombinga miilonga yaalongwa. Ngaashi aalongi oyendji ye hole okulesha tango manga aalongwa ya pulakena kuyo, yo aalongwa taa endulula nduno sho sha leshwa nale kaalongi. Oshinima shino kungame ka shi shi okulonga okulesha, ihe oku igililitha aalongwa ya kale yi ikwatelela owala

kelesho lyomulongi. Ano ya kale owala aayendululi mwaa shi sha leshwa nale komulongi, yo yaa havule okulesha kuyo yene.

Omupuli: Owu na po omukalo gumwe omwaanawa gwokulonga okulesha?

Kakoko: Kungame ondi wete oshihwepo ngele omulongi ta gandja ompito kaalongwa ya leshe tango kuyo yene. Ngele ya nyengwa opo nee nduno te ya kwatha okulesha miitya mbyoka taa nyengwa.

Omupuli: Oto vulu okulombwela ndje etompelo lyoye etiyali?

Kakoko: Eeno, otandi shi vulu. Kungame oshidhigu okulanda omapulakata, nokuninga ookopi poskola mpaka ngaa shi nde ku lombwele metetekelo. Shaa shi osha fa sha hala okutya omulongi ngele okwa hala okwaa dha iilalakanenwa ye, nena oku na okulongitha iimaliwa oyindji. Ngame itandi shi tsakanitha, oshi na ondilo. Uuministeli welongo nenge oskola ngele otayi vulu oku tu pa omambo, niikwathimelongo yilwe, ngame otandi ka kutha ombinga mokulesha pamwe naalongwa yandje.

Omupuli: Ok. Oto vulu okulombwela ndje kutya oshi na uuwanawa washike okulongitha omambo nenge okulesha miileshwa yilwe?

Kakoko: Omambo nenge iileshwa yilwe oya simana mokulonga aalongwa okulesha. Iileshwa yomaludhi ngano ohayi dheula aalongwa mokulesha. Yo otayi ningi onkalamwenyo yaalongwa ompu.

Omupuli: Oto vulu okufatulula kutya owa dhiladhila ngiini sho wa ti, otashi ningi onkalamwenyo yomulongwa ompu?

Kakoko: Onda dhiladhila kutya omulongwa ngele ota vulu okulesha miileshwa yoludhi ndono, otaa ka piti nawa noongundu dhokomeho. Okulesha iileshwa yomaludhi ngono otaku kwathele omulongwa a vule okulesha nawa nomiilongwa yilwe.

Omupuli: Tangi unene kuuyelele auhe mbuka wa pendje, nokethimbo alihe ndi twa kala mpaka. Ngashingeyi otwe ya pehulilo lyomapekapeko ngaka.

Kakoko: Eewa meme, tangi woo unene sho wa li wi inekelendje.

APPENDIX 4B: Kakoko's interview in English

Name of a teacher: Kakoko
Gender: Female
Age: 36 years
Home Language: Oshimbalantu
Teaching experience: 10 years
Name of school: Anna Primary School
Date of interview: 20- May 2008
Time: 9:30- 10:20

1 Interviewer: How many years did you teach at this school?

2 Kakoko: It is my first year to teach at this school.

3 Interviewer: Where did you teach before?

4 Kakoko: Mhhhh, From Ongwediva College of Education, I was teaching at Tangeni Primary School in Omusati region, for 10 years. This my fourth month to teach at this school.

5 Interviewer: Ok, it means you are a new teacher at this school?

6 Kakoko: Yes, I am.

7 Interviewer: Are you happy to be one of teachers at this school?

8 Kakoko: Yes, I feel proud, because this school is one of the best schools in a country.

9 Interviewer: Can you tell me a bit about your school?

10 Kakoko: The school is beautiful, and teachers are hard working people.

11 Interviewer: How do you know that they are hard working people?

12 Kakoko: This is justified by the high pass rates of the learners at this school. Parents also mentioned it during their last meeting, and they encouraged teachers to continue with their hard work.

13 Interviewer: Good, I hope you will teach many years at this school.

14 Kakoko : Yes, I will.

15 Interviewer: Do you have any professional qualification that allows you to teach

grade 2?

- 16 Kakoko:** I have a BETD.
- 17 Interviewer:** What exactly do you mean with BETD?
- 18 Kakoko:** BETD means Basic Education Teacher Diploma.
- 19 Interviewer:** The time you were studying, what was your majored subjects?
- 20 Kakoko:** I majored in Mathematics and integrated Natural Science grade 5-7 and minored in Lower Primary grades (1-4).
- 21 Interviewer:** You are a grade 2 Oshindonga teacher, am I right?
- 22 Kakoko:** Yes, you are right.
- 23 Interviewer:** Do you have any qualification that allows you to teach Oshindonga?
- 24 Kakoko:** Mhhhhh, not yet! But I am minoring in Lower Primary Education, which means I am qualified to teach all subjects in grade 2.
- 25 Interviewer:** Do you find it easy to teach Oshindonga in grade 2?
- 26 Kakoko:** It is not easy, because I am not Oshindonga speaker, and I did not trained in teaching languages. In minor subjects we did not trained as we did in majored subjects.
- 27 Interviewer:** Can you elaborate more?
- 28 Kakoko:** I am saying that, because all two years we were trained in majored subjects. On the contrary, in minored subjects we were trained only for one year, and it was only a theory given to us, how to teach in Lower primary level.
- 29 Interviewer:** I am sorry about that.
- 30 Kakoko:** But don't worry, I'm a teacher, I will try my best.
- 31 Interviewer:** That's good. How many learners do you have in your class?
- 32 Kakoko:** There are 38 learners in total, 20 boys and 18 girls.
- 33 Interviewer:** How do your learners performing in Oshindonga?
- 34 Kakoko:** They are doing well, especially in reading.
- 35 Interviewer:** That's good news. I think you gave me valuable biographical information, now we move on to the second part which is:

PERCEPTUAL INFORMATION

- 36 Interviewer:** How do you teach reading?
- 37 Kakoko:** Hmm? I teach my learners to read from the books.
- 38 Interviewer:** Can you tell me more about how you use books?
- 39 Kakoko:** I distribute books among my learners in their groups, and then they read the whole story together, in groups, or individual learners. After reading the story I ask them to tell me what the story is all about. Sometimes I ask the learners to look at the pictures and to tell the story with the help of the pictures.
- 40 Interviewer:** Why do you use this strategy?
- 41 Kakoko:** I use this strategy because it encourages learners to read with understanding and I want them to become good readers.
- 42 Interviewer:** Do you find your learners interested in reading from books?
- 43 Kakoko:** Yes, they do. Learners like reading and enjoy pictures from books.
- 44 Interviewer:** Do you have enough Oshindonga books for your learners?
- 45 Kakoko:** Sorry, there is a shortage of books at our school. We are having only 6 Ependuko textbooks.
- 46 Interviewer:** How many types of books do you have in Oshindonga?
- 47 Kakoko:** We have only 2 types of Oshindonga books.
- 48 Interviewer:** You mention 2 types of books, but I see only those 6 books on the table. I don't see any other books around here. Where do you keep them?
- 49 Kakoko:** I locked them in the cupboard.
- 50 Interviewer:** Why do you lock them in the cupboard?
- 51 Kakoko:** They are the new books, I received them yesterday. I want to give them numbers before we use them.
- 52 Interviewer:** May I see all the books after the interview?
- 53 Kakoko:** Yes, you can.
- 54 Interviewer:** Can you tell me, why other teachers do not use books (or other forms of extended text) in their reading lesson?
- 55 Kakoko:** Hmmm! As I mentioned before that there is a shortage of Oshindonga

books for Grade 2 at our school, other schools are also complaining of Oshindonga books for Grade 2. I don't know whether the school management is ordering them or not.

56 Interviewer: Are you familiar with the reading of extended text?

57 Kakoko: Yes, I am.

58 Interviewer: Have you ever teach reading from extended text?

59 Kakoko: Yes. Sometimes I make copies from those books, if I find an interest text and give each learner a paper.

60 Interviewer: Can you share with me what types of extended text you made copies?

61 Kakoko: Usually we read the stories, my learners enjoying the stories very much.

62 Interviewer: Can you tell me why do you value the reading of the stories so much?

63 Kakoko: Yes, I can. Firstly, I want my learners to connect the knowledge of the stories to their own experience. Secondly, I want them to know that what they read in the stories, can also happen to them. In addition, as I mentioned that books are not enough, if I find interesting stories I made enough copies to my learners.

64 Interviewer: That's good. Can you tell me where do you make those photocopies?

66 Kakoko: Lucky enough we are having the photocopy machine at our school. If teachers want to make copies; they must give them the typek (their own papers) so that they can make copies for them. If one don't have papers, then they will not make copies for her/him. It is very expensive to buy those papers each and every day. On my side I do not afford to do it.

67 Interviewer: I'm sorry to hear that. You mention that sometimes you make copies from those books. Can you share with me about how you teach reading the stories from those papers?

68 Kakoko: I used them the same way I used the books. I asking them to read and pointing to the words. I give them chance to read in their groups or one by one.

69 Interviewer: Do you find teaching from these papers helpful?

70 Kakoko: It's really helpful, because all learners are having the reading material. They enjoy the reading lesson together, and it helps the teacher to

control each learner's reading and to assisting them out with unfamiliar words.

71 Interviewer: Do you use only copy papers for extended text?

72 Kakoko: I like also to use the chalkboard in teaching reading.

73 Interviewer: Can you tell me more about how you use a chalkboard?

74 Kakoko: I write the vocabulary words and short stories on the chalkboard, and I asking learners to read the vocabulary words and point to specific words. After reading the vocabulary words, I give them chance to read the story from the chalkboard. Individual learners read the words while I am pointing the different words.

75 Interviewer: Can you tell me the way you pointing the words?

76 Kakoko: I'm pointing the words in a 'confusing way', here and there.

77 Interviewer: Why do you choose to do it in that way?

78 Kakoko: Because I know some learners memorizes the words and sentences in order. That is not reading, it is just like some one telling the story.

79 Interviewer: Do you find the chalkboard helpful in teaching reading?

80 Kakoko: It is, because one can write more vocabulary words as he likes. I use it because I want my learners to have enough vocabulary words.

I prefer to use the chalkboard, because we do not have enough books, and I don't afford to buy the typek each and every day.

81 Interviewer: That's good. Are you familiar with shared reading?

82 Kakoko: Yes, I am.

83 Interviewer: Can you elaborate more?

84 Kakoko: I think shared reading is when a teacher use books or other reading materials in their reading lessons. I mean, this can be a poster, where a teacher and all learners can see well and read one by one or all together at the same time. The important thing here is that the teacher must also engage in the learners activities.

85 Interviewer: Good. Where did you learn the shared reading concept?

86 Kakoko: I learn shared reading at various workshops I attended at the beginning of this year.

- 87 Interviewer:** Where did you attend the workshops?
- 88 Kakoko:** I attended the workshops here in Otjiwarongo Teacher Resource Center. Two ladies from America were training the lower primary teachers how to share the reading with their learners.
- 89 Interviewer:** Did you find the workshops helpful?
- 90 Kakoko:** All the workshops are helpful, because I learned a lot. The facilitators gave us each one three posters to use in reading. It was a surprise to us.
- 91 Interviewer:** Can you share with me the way you use those posters?
- 92 Kakoko:** One poster I used it for a birthday chart in English, one for the weather chart in English again, and the last one is that one you see on wall with the letters of the alphabet in Oshindonga.
- 93 Interviewer:** Have you ever use shared reading in your class?
- 94 Kakoko:** Mhhhhh, scratch her head. Not yet!
- 95 Interviewer:** Do you have any reasons why do you not using shared reading?
- 96 Kakoko:** Yes, well, she looked down. I have two reasons. Firstly, for me the shared reading is not a good strategy for teaching learners to read.
- 97 Interviewer:** Why are you saying that, can you elaborate more?
- 98 Kakoko:** I'm saying that because I don't see the need for a teacher to share the reading with the learners. As many teachers like to read the text first, while the learners are listening to them, and then later teachers asking learners to read or to repeat what they have read. This for me is not teaching reading, is just to teach the young readers to depend on their teachers' reading.
- 99 Interviewer:** Do you have a good strategy to be used in teaching reading?
- 100 Kakoko:** For me it will be better if a teacher gives the learners the chance to read first on their own. If they got stuck, then the teacher helps them out, by reading the unfamiliar words.
- 101 Interviewer:** Can you share with me your second reason?
- 102 Kakoko:** Yes, I can. It is very expensive to buy the posters or to make copies at this school as I told you before. It seems like, if one wants to succeed in

his/her teaching, then that teacher needs to use a lot of money.

Personally I cannot afford those expenses. On my side, if the ministry or the school can provide enough books as well as teaching materials, I am ready to apply the shared reading concept in my class.

103 Interviewer: Ok. Can you share with me; to what extent are the Grade 2 teachers using books (or other forms of extended text) in your reading lessons?

104 Kakoko: Books or other forms of extended text are very important to the teaching of reading, because they are training learners to learn how to read. They also make the learners' life convenient.

105 Interviewer: What do you mean by saying it makes learners' life convenient?

106 Kakoko: I mean that if learners can read in those materials, they will progress to higher grades. Reading from books or other forms of extended text is essential to the success in all academic subjects.

107 Interviewer: Thank you very much Kakoko for your time and the valuable information you provided me. This is the end of our interview.

108 Kakoko: You are welcome.

APPENDIX 5A: A focus group discussion in oshindonga

Mpaka ondi li po naalongi yatatu yondondo ontiyali mboka tandi ka ya nayo moonkundathana. Aalongi oyo Kakoko omulongi posikola yedhina Anna Primary School, Kambishi omulongi posikola yedhina Njanju Primary School, aalongi mbano yaali oyo ya li taa dhana onkandangala moonkundathana dha tetekele. Katali, omulongi posikola yedhina Njanju Primary School, ngoka a li a dhana onkandangala mo Pilot interview, naye oku li pamwe natse moonkundathana ndhika. Oonkundathana dhetu otadhi ka kala kombinga yaa shoka shi na okuningwa po, opo aalongi yondondo 2 ya mone omambo, niileshwa yilwe ya yoolokathana, yo ya vule oku yi longitha moongundu dhawo.

Omupuli: Aalongi aasimanekwa, oonkundathana dhetu dhonena otatu kundathaneni kombinga yaa shoka shi na okuningwa po, opo tu moneni omambo gokulesha, osho wo iileshwa yimwe ya yoolokathana. Tse tu vule oku yi longitha motundi yokulesha. Oshike shi na okuningwa po mbela?

Katali: Oshinima shotango tu na okuninga okutsa aavali omukumo, opo ya futile aanona yawo osikola. Aavali oya pumbwa okufatululilwa nawa, nkene iimaliwa yofuto yosikola hayi longo. Naa fatululilwe kutya iimaliwa mbyono oyo hayi landa omambo gokulesha, niikwathitholongo yilwe woo.

Omupuli: Owa tumbula kutya aavali naa tsuwe omukumo, osha hala okutya aavali ihaa futu nawa oosikola dhaanona yawo?

Katali: Ngele tashi ya pofuto yosikola, aavali aashonalela haa futile aanona yawo. Etata lyaavali nenge ndi tye nokuli aavali oyendji oyo mba ihaa futile oyana oosikola. Oshinima shino oshe e ta po omukundu omunene poosikola.

Kambishi: Onda hala ndi gwedhe po kashona. Ngame ondi uvite kutya aalongi nuungundumutima woosikola oye na okuhiya iigongi yaavali, nande lwaali ngaa moshikako. Ondi uvite kutya ngele ohaa dhimbulukithwa po olundji ngawo, yo taa tsuwa omukumo otashi ke enda nawa. Ano otatu ka mona mo ngaa iimaliwa ya gwana okulanda omambo.

Omupuli: Iyaloo, tangi kegwedhelopo.

Katali: Ngame ondi na po uuyelege wumwe. Aalongwa yondondo 2 otaa vulu okudhana iishinyandwa melaka lyawo. Nande oya yi ngaa pondoolopa dhopuushiinda. Yo aantu ayehe mbono ya hala okutala oshinyandwa shono taa futu pomweelo nande oondola dhaNamibia omilongo mbali momukuluntu, omanga aanona taa futu oondola dha Namibia dhi li omulongo. Ondi inekela otashi e ta po ngaa sha.

Kakoko: Egwedhelopo. Ngame ondi wete kutya ando oshinyandwa otashi dhanenwa momudhingoloko gwoosikola dhawo ando hwepo. Inashi ka ningilwa unene kokule nomudhingoloko gwawo, opo aavali ayehe ya mone ompito yokuya. Ondi wete kutya ngele osha ka ningilwa kokule nomudhingoloko gwawo nena aavali oyendji itaa ka holoka omolwa ofuto yosheenditho. Yo nosikola otayi mana po ishewe oshimaliwa nokufuta osheenditho shi tashi ya fala koondoolopa dhopuushiinda. Ando shi ningilwe momudhingoloko gwawo, ando hwepo.

Omupuli: Nandi pule manga. Oshimaliwa shino tashi dhanenwa oshinyandwa kaalongwa yondondo ontiyali mbono ya kutha ombinga melaka lyOshindonga, otashi ka landa oompumbwe dhOshindonga adhike nenge odhosikola ayihe?

Katali: Ooh! Omukulugwonale okwa tile shanakulya oshanakulonga. Oshimaliwa shono ando osho ku watela moompumbwe ngaa dhOshindonga. Nkene taa kondjo ngawo, omolwa oluhepo lwomambo, niileshwa yilwe, nenge ndi tye nokuli iiyakulitholongo melaka lyOshindonga, mondondo 2.

Omupuli: Eewa, tangi keyamukulo ewanawa. Ope na natango uuyelege wa shaa?

Kambishi: Moosikola dhetu aanona omu na uungundu wuudhano womithigululwakalo. Aalongwa ohaa dhana nawa, nomoompito odhindji ngele ya yi momathigathano oyo haa yi nekopi. Oosikola otadhi vulu okulongekidha nande olyomakaya yimwe uudhano mbuka, shaa shi aantu oye hole okutala uudhano wOshiwambo. Momudhingoloko gwetu omu na aakalimo yomihoko dha yoolokothana. Mbono yomihoko dhilwe oye hole okutala aawambo ya zala

iikutu yomithigululwakalo dhawo. Ando natango pomiyelo otapu futwa ngaa ngashi twa popi metetekelo.

Omupuli: Pamwe otu shi okugandja ompito ku Kakoko.

Kakoko: Ngame ondi na egwedhelopo. Ondi wete tashi kala wo oshihwepo ngele osikola tayi longekidha iikulya yOshiwambo mesiku olyo tuu ndyoka. E taa landitha opo iikulya yawo mbyoka ya mone moshimaliwa.

Katali: Egwedhelopo. Ando iikulya mbino taa landitha inayi landwa nande koskola, ihe nashi ninge oshinakugwanithwa shaavali, opo yi iyambe mokugandja iikulya mbika. Ngele oshe ende ngawo otaa ka mona moshimaliwa oshindji.

Omupuli: Ope na natango omukalo gumwe tagu vulu okuningwa opo tu mone oshimaliwa shokulanda oompumbwe dhetuu?

Kambishi: Ngame ondi wete kutya niilonga yiikaha otayi vulu oku eta po sha. Aalongwa Naatunge noombale nande uutungwa, omagala, niiyala ngaa yokulala. Ayihe mbino ngele oya landithwa po otapu holoka oshimaliwa.

Omupuli: Nandi pule natango. Oombale otadhi monika nuupu mbela momudhingoloko muno, nenge aalongwa otaye dhi adha peni?

Kakoko: Ondi wete kutya miinima ayihe mbino itatu piti twaa na ekwatho lyaavali. Oshinima shoombale nashi ninge oshinakugwanithwa shaavali, yo otaye dhi mono nuupu. Aavali ohaa yi olundji kOwambo, otaa vulu oku etelela ko oombale. Yo natango aavali oye shi oombale oombwanawa okutungitha. Aavali natango oyo taa inekelelwa okuwilika iilonga mbika yokutunga.

Omupuli: Aavali ndi shi oye shi ngaa okwiinekelelwa iilonga mbino?

Kakoko: Eeno Oh! Unene ngaashi iinima mbi yomithigululwakalo, itaa hala iinima yi dhanenwe kaanona. Otaya kutha ombinga lela.

Katali: Ngame ondi na po edhiladhilo lyeyotho lyonyama. Ando otatu indile nande aanafalama ye tu yambidhidhe nonyama. Yo aavali yaanona taa nyolelwa oombapila yapulwa ya yambidhidhe, nande gumwe okwa pulwa a lande oonyanga ndatu. Mukwawo ta pulwa a lande obuleworsa yoondola omulongo, gumwe oospayisa nosho tuu. Ondi wete kutya otashi ka e ta oshimaliwa oshindji.

Kambishi: Ngame otandi koleke omadhiladhilo gaKatali. Oosikola dhaatiligane sho dha

huma komeho osho haa longitha omukalo ngoka gokwiiyamba, ano oosikola ihadhi kutha oshimaliwa moshiketha ohaa pula ashike omaambidhidho.

Nangame ondi wete kutya otashi ka e ta oshimaliwa oshindji.

Omupuli: Iyaloo, otwa kwandjingila ko sha gwana kombinga yaa shoka shi na okuningwa po, opo tu mone omambo niileshwa yilwe mbyoka tatu vulu okulongitha mootundi dhokulesha. Ngashingeyi natu kundathaneni nee kutya niimaliwa mbyono otatu ka landa shike payukililo.

Kakoko: Hmmm! Oshinima shotango omambo gokulesha ngoka twaa na nandenande. Taga mbesitelwa naanaa ga gwana, opo omulongwa kehe a kale e na embo lye.

Katali: Otandi gwedha po. Kakoko oku li mondjila, shimwe ashike otu na okumbesitela wo nomambo gokwiilonga elaka, shaa shi nago katu gana poosikola dhetu. Nago oga pumbiwa unene, shaa shi nago ohaga kala ge na iileshwa iiwanawa.

Omupuli: Iileshwa yomomambo gokwiilonga elaka oyi li ngiini, oya yooloka kwaambi yomembo lyokulesha?

Katali: Aawe, hawu nene ngaa, ndele mokambo kokwiilonga elaka omulongwa ota longwa lela nkene iinima tayi holoka po, nenge nkene hayi ningwa. Sho osho nde wu halela wu mbesitelwe wu gwedhe uukwawo mbu wokulesha.

Kambishi: Oshi li ngiini mbela ngele otwa landa omapulakata ga gwana lela okulongithwa ethimbo ele?

Kakoko: Edhiladhilo lyaKambishi otandi li koleke. Omapulakata otwe ga pumbwa unene. Ngashi okushangwa uuhokololo, uutewo, oonkundathana nosho tuu. Ohaga watele unene melongo lyokulesha, ano okunyolwa iileshwa yilwe.

Omupuli: Pamwe ope na gumwe e na po uuyeleele ulwe natango?

Katali: Ngame otandi gwedha po edhiladhilo lyokulanda oopya, shaa shi nadho ohadhi pumbu, e tatu tala owala mombanda. Ando dhi mbesitelwe ngaa nadho. Otashi kala oshihwepo ngele tatu landa omalwaala ga yoolokathana.

Kambishi: Egwedhelopo. Oopya dhoombapa odha pumbiwa ngaashi mokushanga oonkundathana koshipelende.

Omupuli: Oopya dhoombapa otadhi longithwa ngiini mokushanga oonkundathana?

Kakoko: Oopya dhomalwaala gi ili otadhi vulu okuyoololithwa oohapu dhaapopi.

Omupopi kehe ota vulu okumona olwaala lwe inaa lufa lwamukwawo. Sho otashi kwathele wo aalongwa okuyoolola aapopi nuupu. Nena omulongwa ngele ota lesa oohapu dha popiwa kuSelima, lwo olwaala lwaSelima olushunga, oku na okukoneka olwaala ndoka. Ngele lwa thiki opo ihe ta lesa.

Omupuli: Iyaloo, tangi kegwedhelopo lyoopya nkene tadhi longithwa.

Katali: Ngame ondi na po edhiladhilo lyoTv, oDvD, nuukaseta wiileshwa. Ando aalongwa otaa vulu okutala, nokupulakena omulongi naalongwa nkene taa lesa iileshwa yomaludhi nomaludhi.

Kambishi: Edhiladhilo lyaKatali ewanawa otandi li koleke. Nale sho twa li aanona otwa li hatu longwa okupulakena iileshwa moradio, ndele otwa li lela hatu tseye okulesha. Ngele nduno ongashingeyi ando aalongwa taa longwa ya tala moTv, yo ya pulakena, ya tala aalongwa aakwawo sho taa ningi, ando otaa tseye okulesha.

Kakoko: Ngame ondi na po edhiladhilo ando pu landwe eshina lyokwiindjipaleka oombapila. Pamwe omambo itaga ka gwana, onawa pukale eshina lyoku indjipaleka oombapila. Shaa shi ethimbo limwe omuntu ohashi vulika a mbestele nande omambo omilongo 40, ndele ota tuminwa ko owala omilongo 20. Ngele okwa ningi omupya gwa tya ngawo, ye ando oku na eshina lyoku indjipaleka oombapila, ando otaka ninga ashike oombapola dha gwana aalongwa ye.

Katali: Eshina lyokwiindjipaleka oombapila olya simana otwa li ashike twe li dhimbwako. Ando nalyo nail kale momusholondondo gwaa mbi tayi landwa.

Omupuli: Ngashingeyi otwa mona kutya ando oshike tatu ka landa niimaliwa yetu mbiya twa popi metetekelo. Ngele nee otwa landa iikwathitholongo ayihe mbyono twa kundathaneni mpano, ando otatu yi longitheni ngiini naalongwa yetu motundi yokulesha?

Kakoko: Otandi kambadhala. Momambo gokulesha tango omulongi oku na okuhogolola mo oshileshwa shoka ye na okulesha. Ye ta lombwele aalongwa ya leshe tango manga ye a pulakena. Ngele aalongwa oya nyengwa, opo nee ta lesa po manga aalongwa ya pulakena.

Kambishi: Egwedhelopo. Tango omulongi nakundathane naalongwa kombinga

yomushangi gwokambo, e ta fatululile aalongwa kutya okambo otaka popi kombinga yashike. Omulongi na hogololemo oshileshwa sho taa lesa. Ngame ondi wete oshihwepo ngele omulongi oye a lesa tango okahokololo akehe manga aalongwa ya pulakena. Nokonima ta pula aalongwa ya leshe okahokololo akehe.

Omupuli: Omulongi ota pula aalongwa ya leshe koogumwe nenge otaa lesa ngiini?

Kakoko: Ondi wete kutya ando otaa lesa ongundu ayihe oshita.

Katali: Oooh! Aawe. Omadhiladhilo gandje ando aalongwa naa leshe pamikalo dha yoolokathana, koogumwe, nomuungundu. Ongundu ayihe mumwe ondi wete sha fa sha samapala.

Omupuli: Pamwe opu shi okufatululwa kutya okulesha ongundu ayihe osha samapala ngiini?

Katali: Eewa, nandi fatulule po kashona. Ondi wete kutya oshi na uuwinayi, molwashono aalongwa mba yaa shi okulesha ohaa kala owala taa endulula iitya mbi ya lesa nale ku yakwawo. Aluhe oye li monima ya lambamo, nenge taa makula ashike omakana ndele nani itamu zi nando oshitya shimwe.

Kambishi: Ngame onda hala okuya pelongitho lyepulakata. Epulakata lyolyene oha li watele unene mokushangwa uuhokololo, oonkundathana, uuyimbilo, uutewo nosho tuu.

Omupuli: Iileshwa yoludhi nduno oyi na okulesha ngiini?

Kambishi: Nandi kuthe nando oshiholelwa shoonkundathana. Tango omulongi na fatulule kutya oonkundathana otadhi popi kombinga ya shike. Omulongi ta lesa mo moonkundathana nokudhi fatulula. Nokonima ta pula omulongwa gumwe opo ya leshe naye taa yamukulathana. Sho a mana okulesha nomulongwa ta gandja ompito kaalongwa ya leshe taa ya mukulathana, manga ye a pulakena.

Kakoko: Ngame kandi shi uviteko shomulongi oye e na okulesha mo tango manga aalongwa ya pulakena. Shaa shi aalongwa otaa pulakene, e taa ilongo momutse shono sha lesa komulongi. Ondi uvite oshihwepo ngele aalongwa taa pewa ompito tango, yo taa kambadhala kuyo yene, ando taa lesa ongundu ayihe manga omulongi a pulakena.

- Katali: Hmmm, sho shene omulongi oku na okukutha ombinga mokulesha pamwe naalongwa ye, hakukala ashike omupulakeni nomupukululi. Nandi gwedhe po mpeya sho Kakoko a ti aalongwa ngele oya pulakene komulongi sho ta lesa otaa ilongo momutse. Omulongi ota vulu okuleshitha ta ulike iitya nokati, na ulike ta nukapo iitya yimwe. Nomukalo nguno ota mono kutya aalongwa otaa lesa mondjila nenge oyi ilonga momutse.
- Omupuli: Eewa, tangi kuuyelele. Natu tsikile komeho noshikwawo shilwe, iileshwa yoTv oyi na okulongithwa ngiini mokulesha?
- Katali: Otatu vulu okulanda oTv, DvD, nuukaseta wiileshwa. Omulongi naalongwa otaa vulu okutala, nokupulakena kiileshwa yomoTv. Aalongwa taa tala omafano nankene aantu ye li moklasa.
- Kambishi: Ngame otandi yambidhidha uuyelele waKatali. Aalongwa ngele oya tala yakwawo sho taa lesa, otaa kutha ko iiholelwa iiwanawa. Sho taka pewa ompito yokulesha ota kambadhala okuholela mukwawo ngu a mono moTv. Omulongwa oti ilongo nomukalo gwokwata embo, okulesha ta endebele, nkene omulongwa e na okuthikama nosho tuu. Iiholelwa ayihe mbyono ota kutha kumukwawo moTv. Omulongi naye wo ota kutha mo iiholelwa mbi iiwanawa. Unene tuu sho a tala omulongi mukwawo a kutha ombinga mokulesha.
- Omupuli: OTv ndjino ndi shi nayo otayi tulwa ngaa mooklasa ngaashi iikwathitholongo yilwe mbi twa tumbula mpano?
- Kakoko: Aawe, oTv noDvD, nshowo eshina lyokuninga ookopi otayi tulwa ngaa pomahala gi ili. OTv noDvD otayi kala ngaa nande omongulumambo, lyo eshina lyokuninga ookopi tali kala mokandunda kokuningila ookopi.
- Katali: Egwedhelopo. Ngame ondi wete kutya oTv otayi kala mongulumambo, opo aalongwa sho taye ya okukonga nenge okulesha omambo, oTv omo yi li ya patuluka. Aalongwa mba ye na ehalo lyokutala nokupulakena oTv taa kutha ombinga.
- Kambishi: Ombili sho tandi mu shuna monima. Onda dhimbulukwa kutya Overhead Projector inatu yi tumbula nande. Oyi na okukala po, omulongi ote yi tula tango kolusheno, e ta kutha oshileshwa she shoka a hala okulonga. Aalongwa

taa kala nee ya tala koshipelende. Overhead Projector ohayi hupitha ethimbo, inayi fa oshipelende shi wu na manga okuthikila to nyola. Aalongwa nayo woo otaa mono kutya ehukumomeho olye ya nopouloskola yawo.

- Omupuli: Nandi mu pule manga. Overhead Projector otayi longithwa ngiini mekuthombinga lyokulesha komulongwa nomulongi?
- Kakoko: Elongitho lyayo olya fa elongitho lyoshipelende. Omulongi ota vulu okunyola mo oshileshwa shoka a hala. E taa lesa pamwe naalongwa ye.
- Kambishi: Nangame otandi mu shuna monima, pomambo mpeya nga ge na okulandwa. Onda koneka kutya mOshindonga kamu na uumbo wuhokololo wuunona, uuhokololo waanona olundji owu li ngaa mOshiingilisa. Uumbo mbono ngele otwa panda iileshwa mbi yi li mo otu na okuninga ngiini?
- Katali: Iyaloo, Katali e tu pendula moomposi. Omadhiladhilo gandje ogo ngano kutya otatu vulu okuninga elundululo, tatu kutha mOshiingilisa e tatu tula mOshindonga.
- Omupuli: Pamwe nandi pule natango. Mpano owa dhiladhila okulundulula okambo akehe nenge ongiini?
- Katali: Uumbo mbono ohawu kala uufupi, otaka lundululwa ashike akehe. Omuntu e to kala wu na okambo koye kuuhokololo wuunona ke li mOshindonga.
- Kambishi: Ngame ondi wete kutya oshinima osha ninga oshipu, ndi shi otwa kundathana ando pu landwe eshina lyokwiindjipaleka oombapila, omulongi ota ka ninga ashike ookopi dha gwana aalongwa ye. E ta lesa pamwe naalongwa ye.
- Kakoko: Tse osho owala twi idhina, otatu vulu okushanga uuhokololo wetu yene, wa popya ngaa nande okomithigululwakalo dhetu dhOshiwambo. Shi vulithe sho tatu lesa omithigululwakalo dhayakwetu. Natu ka yelekeleni okushanga uuhokololo mOshindonga.
- Katali: Eeno, ngame onda koleka edhiladhilo lyaKakoko.
- Kambishi: Oh, nani onawa sho twa tzeni kumwe, ngame otandi shi tula miilonga mbala.
- Omupuli: Iyaloooooooo, onda pandula unene kuuyelele wongushu mbu wa zi moonkundathana dhetweni. Tangi woo kethimbo lyeni, sho mwa etha iilonga yeni, opo mu ye tu kundathaneni. mpaka Oonkundathana dhetu odha hulile.

Kakoko: Eewa, tangi meme natse otwa pandula.

Kambishi: Natse otwi ilonga mo oshindji, tangi unene meme.

Katali: Tangi sho wa li we tu inekele opo tu kuthe ombinga moonkundathana ndhika,
tangi unene.

APPENDIX 5B: Focus group discussion in English

DATE: 31 MAY 2008

TIME: 16:40-17:30

I am with the three Grade 2 teachers, whom I will interview right now. They are Kakoko, a teacher at Anna Primary School and Kambishi, a teacher at Njanju Primary School. These 2 teachers were instrumental in providing valuable information in the previous interviews. A third teacher Katali, of Anna Primary School, who also joins us, has also contributed valuable information during the pilot interview. The discussions will deal with the strategies and ways that should be followed, so that Grade 2 teachers can acquire enough books and extended texts, and how to use them in shared reading in different lessons.

1 Me: Dear colleagues, today we are going to discuss ways on how to bring more reading books as well as more extended texts in our classrooms, and how to use them in shared reading. In your opinion, what should be done?

2 Katali: In my opinion, the first thing that should be done is to motivate and encourage the parents to pay the school fees. However, there is a need to explain to the parents how the school fees were utilized in the past and how to utilize them in future. They should know that the school fees are the money that the schools were using to buy the reading books and other materials.

3 Me: You mentioned that the parents should be encouraged to pay the school fees. Does this mean that parents are not paying the school fees as it is expected from them?

4 Katali: When it comes to the payments of the school fees, only a small number of parents are paying as expected. A big number of parents are not paying the school fees and this is a big problem that needs to be solved as a matter of urgency.

- 5 Kambishi:** I wish to contribute. My opinion is that teachers as well as the school board should convene parent meetings at least quarterly, just to remind them on their obligations of timely paying the school fees. I hope by doing that, we will generate more money and will be able to buy books.
- 6 Me:** Thank you for your contribution.
- 7 Katali:** I wish to add that Grade 2 learners can perform dramas in their vernacular languages. They can organize educational tours to neighboring towns and generate some money by introducing a minimal entrance fee e.g. N\$ 20.00 per person. I hope this idea is workable.
- 8 Kakoko:** Addition. My opinion is that is better to perform the dramas in their towns so that their parents can support them locally. It will also save on transport and other related expenses. I strongly feel that dramas should be performed locally.
- 9 Me:** I need some clarity before we proceed with our interesting discussions. The money to be generated from the dramas; will it benefit only the Grade 2 Oshindonga classes to buy their books or should the whole school benefit?
- 10 Katali:** The aim of generating additional money is to buy Oshindonga books and extended reading materials. In short the money should be utilized for intended purpose.
- 11 Me:** Thank you for the response. Is there anyone with more ideas on the topic?
- 12 Kambishi:** At our school, there are learners who organized themselves in different cultural groups, according to the ethnic groups. The Oshindonga cultural troupe is one of them who sometimes win trophies during competitions. People like to watch this famous Oshindonga cultural troupe. Our society has a diversity of cultures. Parents would like to see learners in different cultural attires and would like to support them by paying the entrance fees when performing their cultural dances and dramas.
- 13 Me:** Let me give this opportunity to Kakoko to contribute.
- 14 Kakoko:** In addition, I think the day when the cultural groups should perform, they can also prepare traditional food to sell in order to get some extra funds.

- 15 Katali:** I wish also to add that concerning the traditional food, I suggest that parents should take the responsibility to contribute this food as part of participation and involvement in the school activities, as a token of appreciation and also to increase the profit made from sales.
- 16 Me:** Are there any other ways that we can think that can assist schools to generate additional money?
- 17 Kambishi:** I think learners can do handwork to create things like doormats from the palm trees and small baskets. The money generated from the sales can be used for
- 18 Me:** May I ask further. Are palm leaves easily available in this area or where should they get them?
- 19 Kakoko:** My opinion is that without parents' support, learners cannot achieve much. I think the parents can assist the learners to get the palm leaves, because they are mostly available in the northern part of the country. Again, parents know very well the best palm leaves suitable for doormats. Lastly parents should assist learners to weave the baskets and doormats.
- 20 Me:** Do you think that we can entrust parents to do as Kakoko suggests?
- 21 Kakoko:** Of course, yes! Parents will be interested in activities where culture is involved, because they are aware that young learners do not know the basics and importance of the culture (laughing).
- 22 Katali:** I agree, but I have also an idea for a barbeque. There are many indigenous farmers here who can assist us with some meat, then parents can contribute e.g. some buy wood, some onions and tomatoes, some buy spices, brotchens etc. I think this way the school will generate enough money.
- 23 Kambishi:** I support the idea, because as far as I know the schools of whites are more developed due to the fact that parents volunteer to do certain things for the school without any compensation.
- 24 Me:** Colleagues, I think we have exhausted the issue of how the schools should generate additional money, now let us discuss the issue of, let me say we generate additional money, what are our priorities?

- 25 Kakoko:** The first priority is to buy the reading books. These books should be bought in bulks in order for each and every learner to own a book.
- 26 Katali:** I wish to contribute. Kakoko is correct; however we should also order books for learning the language, because we don't have them at our school. We need them because they contain very important and interesting and informative information.
- 27 Me:** Is there a difference between the lessons of reading teaching and the ordinary reading?
- 28 Katali:** Not really the same, however in the book for teaching reading learners are taught how things are being created and being done correctly. That is the reason why I need them to supplement the other reading books.
- 29 Kambishi:** Is it not wise, if we motivate to buy enough posters to be used even after many years to come?
- 30 Kakoko:** I support Kambishi's idea. We need such posters because we use them to write on the stories, poems and dialogues. In fact, they are excellent materials in teaching reading, in short to write other readings.
- 31 Me:** Any other contribution?
- 32 Katali:** I wish to add the idea of buying the chalks in bulks, because some times they are scarce. It is also wise to buy the chalks in different colours.
- 33 Kambishi:** Addition. The chalks in different colours are needed when a teacher write dialogues on the chalkboard.
- 34 Me:** How do you use the chalks when writing on the chalkboard?
- 35 Kakoko:** Different colours differentiate different respondents on the chalkboard. It will also assist learners to easily differentiate respondents. For example, if the yellow colour was allocated to Selma, she will wait patiently till her turn to read comes.
- 36 Me:** Thank you for your contribution on how to use the chalks.
- 37 Katali:** I have thought of the idea to use audio-visual materials like the Television, DVD or radio-cassette tapes. This method is good, because the learners will look and listen how the teacher and learners act and improve fast.

- 38 Kambishi:** I support Katali's idea. I remember when I was young, we were listening to the lectures in the radio and we improve very fast. I think with the modern facilities like DVD, learners will learn how to read faster and improve faster also.
- 39 Kakoko:** I have the idea of photocopiers. Schools can buy photocopiers to make lot of copies. Sometimes teachers are ordering e.g. 40 books for 40 learners, but will receive only 20 books. If a school is having a photocopier, then 20 copies for 20 learners can be made and the problem of book shortage will be solved.
- 40 Katali:** When we priorities the needs to be bought, we only mentioned the reading books and forget the photocopier. I think we should also put it in the list of priorities.
- 41 Me:** At least so far we have discussed the materials that we should buy. Once we acquired them how can we use them?
- 42 Kakoko:** Let me try to respond. In the reading books, a teacher should select a lesson that he/she wish to teach. He/she should tell the learners to read first while is listening. If learners stuck in reading, then he/she will read while learners are listening.
- 43 Kambishi:** Addition. I think, first of all, a teacher should describe the author to the learners and then describe the content of the book. Then he can choose a lesson they should read together.
- 44 Me:** Should the teacher request learners to read one by one or how should they read?
- 45 Kakoko:** I think they should read together as one group.
- 46 Katali:** O, noo! I think they should read one by one and in small groups. To read just in a group is not a good idea.
- 47 Me:** What do you mean when you say it is not good for learners to read in a big group?
- 48 Katali:** The group reading will only benefit those who can read already, but for those who cannot read, will not benefit anything because they will just

follow the others or just opening their mouths but not a single word comes out.

49 Kambishi: I wish to talk again about the use of the posters. They use of the posters assist much when a teacher needs to write some stories, dialogue, songs and poems.

50 Me: How can one read what you just mention?

51 Kambishi: Let me take an example of dialogue. First a teacher should explain what the dialogue is all about. Thereafter he can read and explain. Then he can ask a learner to read and to start a dialogue with him. When they finish, a teacher can give a chance to the rest of the learners to do the same among themselves while he/she is listening.

52 Kakoko: I don't understand why a teacher should read first while learners are listening. Because the learners will just memorize what the teacher was reading. I think is better if the learners read first as a group while a teacher is listening.

53 Katali: I think a teacher should take part also in reading and not just a listener and mentor. Let me add on what Kakoko mentioned concerning the learners who might memorize what the teacher was reading. To avoid memorizing a teacher should let learners read while she points to the words with a stick and try to jump some words in order for her to make sure that learners did master the reading process and not memorizing words.

54 Me: Thank you for your contribution. Now we are proceeding to the issue of the television. How should we use the television?

55 Katali: The schools can buy TV/DVD sets and enough cassettes. Teachers and learners can then watch and listen to the TV/DVDs. Learners will watch the television and see how other learners are in classes.

56 Kambishi: I am supporting Katali's contributions. If learners see others reading in the television, they will start imitating them and will improve. They will learn how to hold a book and how to stand straight when reading. A teacher will

also learn something new by watching the television especially as he is looking to a teacher on a television applies shared reading.

- 57 Me:** Should the TV be placed in the class just like books or do you have any idea?
- 58 Kakoko:** No, the TV/DVD should be kept in the library, while the photocopier should be kept in the photocopier room.
- 59 Katali:** Addition. I support the idea of putting the television in the library, so that the learners who will use the library will also benefit from it by watching and listening to the educational programme.
- 60 Kambishi:** Sorry to take you a step back. I just remembered that we never talk about the overhead projector. This is very important item that each school should have. It saves time because a teacher just need to switch it on, put what should be taught and focus on the wall, comparing to the chalkboard whereby a teacher should write first.
- 61 Me:** How can overhead projector used in shared reading by a teacher and a learner?
- 62 Kakoko:** The use is more or less the same with the chalkboard. A teacher should write as on the chalkboard and then read together with the learners.
- 63 Kambishi:** Let me take you back also a step behind. I know that in Oshindonga language, there no story books. Most of the story books are in English. How should we do with those English booklets if we find some interesting stories we are interested in?
- 64 Katali:** It is a good question. I think what we should do is to translate those booklets in Oshindonga.
- 65 Me:** Let me ask for clarity. Do you mean to translate the whole booklets in Oshindonga or what?
- 66 Katali:** In most cases, those booklets are usually very small and one can just translate the whole content in a language of your choice.
- 67 Kambishi:** I realized that with the introduction of the photocopier system, it should be now easier for a teacher just to make enough photocopies and read with the learners.

68 Kakoko: I think what should be done is to develop our own Oshindonga stories booklets whereby we can talk about our own traditions and cultures rather than to learn stories of other cultures. We can do that! (laughing)

69 Katali: I support the idea.

70 Kambishi: I am happy that we reach a consensus concerning the development of the story booklets in Oshindonga language. Let us implement it now!

71 Me: At this junction, let me use this opportunity to thank you all for your valuable contribution. Thank you also for your time, this was the end of our discussions.

72 Kakoko: Thank you very much

73 Kambishi: Thank you, we learn a lot during these discussions.

74 Katali: Thank you for trusting us to contribute.

APPENDIX 6A: AN EXAMPLE OF A FIELD NOTE IN OSHINDONGA
 KAMBISHI'S OBSERVATION SHEET IN OSHINDONGA

Omulongi	Aalongwa	Epekapeko	Uuyelete
<p>Omu uhala po ngaa nawa amube?</p> <p>Onda lala po nawa Kuutumbeni.</p>	<p>Ee-e, ngu uhala po meme.</p> <p>Eewa meme</p>		
<p>Omulongi ta nyola uuntoko koshipelede e te wu leshe maaga aalongwa ya pulakene uu-pa-lwa kwa-the-la-ndje no-ka-pa-ke-te ko-shi-ka-nde-la</p> <p>Nokonima ta pula aalongwa ya leshe pamwe naye.</p>	<p>Taa pulakene nawa komulongi shota leshe uuntoko koshipelede</p> <p>Aalongwa taa leshe pamwe nomulongi.</p>	<p>Omolwashike wa longo okulesha to zi huuntoko kiitya, opo wu ye ko- matumbuto nuntende?</p>	<p>Onda hala aalongwa ya wile okulesha iitya ayihe yi li metumba- lo kehe.</p>
<p>Omulongi ta pula aalongwa ya leshe uuntoko iikando oyindji.</p> <p>Kambishi okwa tula uuntoko kumwe opo u ninge (etumbuld) iitya tango ngaashi: uupalwa kwathelandje nokapakete koshikandela</p>	<p>Aalongwa taa leshe uuntoko iikando oyindji sigo ya tseyo okulesha uuntoko aune.</p>		
<p>Okwa pula aalongwa ya leshe iitya mbyo-ka ngaashi?</p> <p>Liina, tu leshe ashitya shotango</p> <p>Olye ta vuly okulesha ashitya sha landula ko? Tukwatha!</p> <p>Peni, oluto olwoye Simaneka!</p>	<p>Aalongwa taa leshe uuntoko iikando oyindji sigo ya tseyo okulesha uuntoko aune.</p> <p>Liina ta leshe: "uupalwa"</p> <p>Tukwatha ta leshe "kwathelandje"</p> <p>Peni ta leshe: nokapakete Simaneka ta leshe: "koshikandela"</p>	<p>Omolwashike ashikando shino wa pula aalongwa oyo ya leshe tango?</p>	<p>Onda hala ndi tale ngele aalongwa otag dhimbulukwa uuntoko mbu twa zi nokulesha</p>

APPENDIX 7A: Kambishi's lesson observation sheet

KAMBISHI'S READING LESSONS AT NJANJU PRIMARY SCHOOL

Student: Ngula Elizabeth	School: Njanju Primary School	Date: 27-29 May 2008
Class: Grade 2B	Number of learners: 40 learners	Length of lesson: 40 minutes
Lesson topic: A dialogue between a shopkeeper and a customer		

LESSON I

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>Omu u hala po ngaa nawa amuhe?</i></p> <p><i>How are you everyone?</i></p> <p><i>Onda lala po nawa. Kuutumbeni!</i></p> <p><i>I'm fine. Sit down.</i></p>	<p><i>Ee-e, ngu u hala po meme!</i></p> <p><i>Fine and how are you mam?</i></p> <p><i>Tangi meme.</i></p> <p><i>Thank you mam.</i></p>		
<p><i>Omulongi ta nyola uuntoko mbu tau landula koshipelende, e te wu lesa manga aalongwa ya pulakena:</i></p> <p><i>uu-pa-lwa kwa-the-la-ndje no-ka-pa-ke-te ko-shi-ka-nde-la</i></p>	<p><i>Taa pulakene nawa komulongi sho ta lesa uuntoko koshipelende.</i></p>	<p><i>Omolwashike wa longo okulesha to zi kuuntoko, kiiya, opo wu ye komatumbulo?</i></p>	<p><i>Onda hala aalongwa ya vule okulesha iitya ayihe yi li metumbulo kehe.</i></p>

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>Nokonima ta pula aalongwa ya leshe pamwe naye.</i></p> <p><i>The teacher wrote the syllables on the chalkboard, and read them first, while learners were listening, and then she allowed them to join in.</i></p>	<p><i>Taa lesha pamwe nomulongi</i></p> <p><i>They were listening, how the teacher reads the syllables, and then joining in later.</i></p>	<p><i>Why did you teach reading from the syllables to words, to sentences, and to paragraph?</i></p>	<p><i>I want my learners to know how to read each word in all sentences.</i></p>
<p><i>Omulongi ta pula aalongwa ya leshe uuntoko, iikando oyindji.</i></p> <p><i>The teacher asked the learners to read the syllables, several times.</i></p>	<p><i>Aalongwa taa lesha uuntoko iikando oyindji sigo ya tsey okulesha uuntoko auhe.</i></p> <p><i>Learners read the syllables several times, until they were able to read them.</i></p>		
<p><i>Kambishi okwa tula uuntoko kumwe opo wu tunge po iitya.</i></p> <p><i>uupalwa kwathelandje nokapakete koshikandela</i></p> <p><i>Kambishi put the syllables together to form words.</i></p> <p><i>uupalwa kwathela ndje nokapakete koshikandela</i></p> <p><i>Omulongi ta pula aalongwa ya leshe iitya ngaashi tashi landula:</i></p> <p><i>The teacher asked the</i></p>		<p><i>Omolwashike oshikando shino wa pula aalongwa oyo ya leshe tango iitya?</i></p> <p><i>Why did you ask the</i></p>	<p><i>Onda hala ndi tale ngele aalongwa otaa dhimbulula uuntoko Mbu twa zi nokulesha miitya mbi taa lesha.</i></p> <p><i>I want to see if they would recognize the</i></p>

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>learners to read the words as follows:</i></p> <p>Liina, oto vulu u tu leshele oshitya shotango?</p> <p><i>Liina, can you read the first word for us?</i></p> <p>Olye ta vulu okulesha oshitya sha landula ko? Tukwatha!</p> <p><i>Who can read the next word? Tukwatha!</i></p> <p>Peni olufo olwoye, lesha oshitya sha landula ko</p> <p><i>Peni, it is your chance, read the next word.</i></p> <p>Olye ta vulu okulesha oshitya sha hugunina? Simaneka!</p> <p><i>Who can read the last word? Simaneka!</i></p>	<p>Liina ta lesha: "uupalwa"</p> <p><i>Liina reads: "uupalwa"</i></p> <p>Tukwatha ta lesha: "kwathela ndje"</p> <p><i>Tukwatha reads: "kwathela ndje"</i></p> <p>Peni ta lesha: "nokapakete"</p> <p><i>Peni reads: "nokapakete"</i></p> <p>Simaneka ta lesha: "nokapakete"</p> <p><i>Simaneka reads: "koshikandela"</i></p>	<p><i>learners to read these words?</i></p>	<p><i>syllables we had read before, in those words.</i></p>
<p>Omulongi ta shanga etumbulo koshipelende lya thikama po miitya mbi ya leshwa, lya za moonkundathana.</p> <p>Kwathela ndje uupalwa nokapaketea koshikandela.</p> <p><i>The teacher wrote a sentence on the chalkboard. The sentence involved words they had read before, and it was taken from a</i></p>			

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>dialogue.</i></p> <p><i>May I have the matchbox and a box of oshikandela milk?</i></p> <p><i>Omulongi ta pula aalongwa ya leshe etumbulo</i></p> <p><i>The teacher asked the learners to read the sentence.</i></p>	<p><i>Aalongwa taa lesha.</i></p> <p><i>The learners read a sentence.</i></p>		
<p><i>Omulongi ta tsikile nokushanga omatumbulo ga landula ko ngaashi:</i></p> <p><i>Kamwe oke na ingapi?</i> <i>Oke na iithilinga ihamano.</i> <i>Tangi unene keyambidhidho lyoye.</i> <i>Tate to dhimbwa po oshedja yoye.</i></p> <p><i>The teacher wrote other sentences on the chalkboard again as follow:</i></p> <p><i>How much does one matchbox cost?</i> <i>It costs sixty cents.</i> <i>Thank you for your support.</i> <i>Dad, don't forget your change!</i></p> <p><i>Omatumbulo ngano okwe ga longo ngaashi a longo lyotango, okuza kuuntoko, kiitya, komatumbulo, sigo okuutendo.</i></p> <p><i>She taught all these sentences the same way she did the first one, starting</i></p>			

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<i>from syllables to words to sentences and, finally to paragraphs.</i>			

LESSON 2

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>Omulongi a gandja oombapila dhoshileshwa shoonkundathana kaalongwa, kehe gumwe ombapila.</i></p> <p><i>The teacher gave a photocopy of the dialogue to each learner.</i></p>			
<p><i>Omulongi ta lesha oonkundathana tango, nokonima ta gandja ompito kaalongwa ya leshe pamwe naye.</i></p> <p><i>The teacher read the dialogue first and then invited the learners to join her.</i></p>	<p><i>Aalongwa taa lesha pamwe nomulongi</i></p> <p><i>The learners read together with the teacher.</i></p>		
<p><i>Omulongi ta gandja ompito kaalongwa ya leshe koogumwe oshowo muungundu, yo ya dhane okanyandwa pokati komulandi nomulandithi.</i></p> <p><i>The teacher gave the learners a chance to read the dialogue in their groups and individually, and to do a role play.</i></p>	<p><i>Aalongwa taa lesha koogumwe oshowo muungundu, yo taa dhana okanyandwa pokati komulandi nomulandithi.</i></p> <p><i>Oshinyandwa oye shi dhana nawa, onga aadhani yiinyandwa.</i></p> <p><i>The learners read the dialogue in their groups and individually. They did a role play, and acted like actors.</i></p>		

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p>Omulongi ta longekidha ethigathano mokulesha pokati kaakadhona naamati.</p> <p>The teacher organized a competition between boys and girls.</p>	<p>Aamati naakadhona taa ningi ethigathano mokulesha. Omulongwa kehe okwa mono ompito mokulesha. Oya lesa nawa lela, onga aaleshi.</p> <p>The learners took part in a competition. Everyone got a chance to read in the lesson. They read the dialogue fluently, like readers.</p>	<p>Omolwashike wa longekidha ethigathano lyokulesha pokati kaamati naakadhona?</p> <p>Why did you organize the reading competition between boys and girls?</p>	<p>Ethigathano otali tsu aalongwa omukumo okukutha ombinga melesho lyoonkundathana. Ka pe na ngo a hala a kale inaa sindana.</p> <p>The competition encourages learners to participate fully in the reading of the dialogue.</p>
<p>Omulongi ta lombwele aalongwa ya hakelele okangundu ha ka sindana omake.</p> <p>The teacher allowed the learners to give a round of applause to the winner of the competition.</p>	<p>Aalongwa taa pandula nokuhakela omake.</p> <p>The learners gave a round of applause to the winner of the competition.</p>		

LESSON 3

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p>Omulongi ta shanga iityapehauliko muukalata, e te wu kakatelitha koshipelende.</p> <p>shika, mbika, shoka, mboka</p> <p>The teacher wrote the demonstrative determiners on the flash cards, and pasted them on the chalkboard:</p>		<p>Omolwashike wa shanga iityapehauliko muukalata?</p> <p>Why did you write the demonstrative determiners on the flash cards?</p>	<p>Omolwashoka uukalata uupu okulundululwa, ngele oye u tula pehala lya puka</p> <p>It is easy to remove the flash card if the learners put it in the wrong place.</p>

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<i>this, these, that, those</i>			
<p><i>Kambishi ta shanga omatumbulo koshipelende, ga za moonkundathana pokati komulandi nomulandithi koshipelende.</i></p> <p><i>Kambishi wrote four sentences on the chalkboard.</i></p> <p><i>The sentences were taken from the dialogue between the shopkeeper and the customer.</i></p>			
<p><i>Kambishi ta lesa iitya ayihe tango, nokonima ta pula aalongwa ya leshe oyo ayeke.</i></p> <p><i>Kambishi first read all the words and then asked the learners to read together without her assistance.</i></p>	<p><i>Aalongwa taa lesa pamwe oyo ayeke, noya lesa iitya ayihe mondjila</i></p> <p><i>The learners read together without the teacher's assistance. They read all the words correctly.</i></p>		
<p><i>Omulongi ta gandja ompito kaalongwa opo ya kundathane omayamukulo muungundu.</i></p> <p><i>The teacher asked the learners to discuss the answers in their groups.</i></p>	<p><i>Aalongwa taa kundathana omayamukulo muungundu. Omayamukulo oga li mondjila notaga holola kutya aalongwa oyu uviteko oshileshwa.</i></p> <p><i>The learners discussed the answers in their groups. The answers were correct which means learners understood the lesson.</i></p>		

Ehulilo lyiileshwa

End of the lessons

Key: Bold italics: ***Oshindonga***

Italics (no bold): *English translation*

APPENDIX 7B: Kakoko's lesson observation sheet

KAKOKO'S READING LESSONS AT ANNA PRIMARY SCHOOL

Student: Ngula Elizabeth	School: Anna Primary School	Date: 20-22 May 2008
Class: Grade 2 E	Number of learners: 38	Length of lessons: 40 minutes
Lesson title: Owa tokelwa		

LESSON 1

Description of lesson/Field notes	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>Omwa lala po nawa aalongwa amuhe?</i></p> <p><i>Good morning all learners?</i></p> <p><i>Ee-e, onda lala po nawa, kuutumbeni.</i></p> <p><i>Yes, I am fine. Sit down.</i></p> <p><i>Omulongi ta topola uumbo u li uhamano, kaalongwa 38 motundi yokulesha.</i></p> <p><i>The teacher divided six textbooks between 38 learners during reading lessons.</i></p>	<p><i>Ee-e, wa lala po meme!</i></p> <p><i>We are fine, and how are you mam?</i></p> <p><i>Tangi, meme.</i></p> <p><i>Thank you mam.</i></p>	<p><i>Omolwashike wa longitha uumbo 6 auke motundi yokulesha?</i></p> <p><i>Why did you use only 6 textbooks during the reading lesson?</i></p>	<p><i>Otu na ompumbwe yomambo gokulesha gOshindonga, unene gondondo 2.</i></p> <p><i>There is a shortage of Oshindonga books, especially for Grade 2.</i></p>
<p><i>Aalongwa ya topolwa muungundu 6, okangundu kamwe oke na aalongwa ya 6-7. Okangundu kehe oka mono okambo kamwe.</i></p>			

Description of lesson/Field notes	Learners' activities	Questions seeking clarification	Stimulated recall
<p>Learners are divided into 6 groups consisting of 6-7 learners, each group has only one book.</p>			
<p>Omulongwa gumwe ta pewa ompito a leshe oshipalanyolo mokule</p> <p>One learner was asked to read the title aloud.</p> <p>Oshipalanyolo shoshileshwa osha li "Owa tokelwa"</p> <p>The title of the lesson was "You are late"</p>	<p>Omulongwa ta lesha oshipalanyolo mokule, tu ulike iitya nomunwe.</p> <p>A learner read the title aloud pointing to the words with a finger.</p>		
<p>Omulongi ta pula aalongwa ya leshe tango oshileshwa kuyoyene.</p> <p>The teacher asked the learners to read the text first on their own, in groups and lastly, one by one, while she was listening.</p> <p>Omulongi ta pula aalongwa kutya oshileshwa otashi popi kombinga yashike.</p>	<p>Aalongwa taa kambadhala nokulesha oshileshwa, ihe oya nyengwa okulesha mondjila.</p> <p>Learners read in groups, then individually to her. They were trying to read the text but they could not make it.</p> <p>Aalongwa oya nyengwa okufatulula shoka tashi popiwa moshileshwa. Otashi ulike kutya</p>	<p>Omolvashike inoo lesha tango oshileshwa manga aalongwa ya pulakena?</p> <p>Why did you not read the text first, while learners listened?</p>	<p>Okulesha oshileshwa tango manga aalongwa, ya pulakena kagu shi omukalo omwaanawa okulonga aalongwa okulesha. Otagu ya igililike ya kale itaa vulu okuninga sha kuyoyene.</p> <p>Reading a text first is not a good method to teach learners to read, but rather creates dependency.</p>

Description of lesson/Field notes	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>Kakoko asked the learners to tell her what the story was about.</i></p>	<p><i>aalongwa nando taa lesha, ka ye na eyuveko lyasha.</i></p> <p><i>Learners got stuck when telling her what the text was about. It means that learners did not understand what the text s about.</i></p>		

LESSON 2

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>Oshileshwa sha landulako, oshitopolwa oshitiyali shoshileshwa "Owa tokelwa".</i></p> <p><i>The next lesson is a new part of the same lesson "You are late".</i></p>			
<p><i>Omulongi ta nyola iitya mbi iidhigu kaalongwa koshipelende. Yimwe yomuyo ongaashi:</i></p> <p><i>otundi ontihetatu otundi ontitatu okalimba ohima</i></p> <p><i>Aalongwa taa pewa ompito ya leshe iitya, koogumwe noogumwe nokonima taa lesha ayehe oshita.</i></p>	<p><i>Aalongwa taa lesha iitya, koogumwe noogumwe nolwahugunina oya lesha oshita.</i></p>		

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>The teacher wrote the vocabulary words on the chalkboard. The vocabulary words were:</i></p> <p><i>eight o'clock</i> <i>three o'clock</i> <i>rabbit</i> <i>tortoise</i></p> <p><i>First, she asked the learners to read the vocabulary words, one by one, and afterwards all learners read them simultaneously.</i></p>	<p><i>The learners read the vocabulary words one by one, and then together.</i></p>		
<p><i>Omulongi ta topola oombapila dhoshileshwa, kehe omulongwa ombapila, e te ya pe ompito ya leshe oshileshwa, manga ye a pulakena.</i></p> <p><i>The teacher gave each learner a photocopy and told them to read the text, while she was listening.</i></p>	<p><i>Aalongwa taa kambadhala okulesha oshileshwa, ihe oya nyengwa.</i></p> <p><i>Learners tried to read the text, but they got stuck.</i></p>		
<p><i>Omulongwa ngele okwa leshe oshitya epuko, omulongi oha pula omulongwa gulwe opo a leshe oshitya mondjila. Aalongwa ayehe ngele oya nyengwa, opo ihe te shi leshe ye mwene mondjila.</i></p> <p><i>If a learner read a word wrongly, she asked other learners to read it correctly.</i> <i>If all learners got stuck,</i></p>			

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<i>she read it herself.</i>			

LESSON 3

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<p><i>Omulongi ta tsikile noshileshwa "Owa tokelwa"</i></p> <p><i>The teacher continued with the same title "You are late"</i></p>			
<p><i>Okwa nyola koshipelende iitya oyo tuu mbyoka ya lesha nale moshileshwa sha pita, ngaashi:</i></p> <p><i>ohima okalimba otundi ontihetatu otundi ontitatu</i></p> <p><i>She wrote the same vocabulary words she had used in the previous lesson on the chalkboard; the words were:</i></p> <p><i>tortoise rabbit three o'clock eight o'clock</i></p>			
<p><i>Kakoko okwa pula aalongwa ya leshe iitya mbyoka.</i></p>	<p><i>Aalongwa tayi imemeha, shaa shi iitya mbyoka ota ye yi dhimbulukwa nawa. Taa leshe iitya mondjila.</i></p>		

Description of lesson/Field note	Learners' activities	Questions seeking clarification	Stimulated recall
<i>Kakoko asked the learners to read the vocabulary words on the chalkboard.</i>	<i>The learners smiled, because they recognized those words. They read them correctly.</i>		
<p><i>Omulongi ta nyola omatumbulo gane koshipelende, e ta tseyithile aalongwa kutya momatumbulo mono omwa kana iitya yimwe. Okwe ya lombwele ya leshe omatumbulo yo ya udhithe mo iitya tayi opalele pomahala mpoka. Okwa pe aalongwa oombapila inaa dhi nyolwa sha opo ya nyole mo omayamukulo gawo.</i></p> <p><i>The teacher asked the learners to read and to fill in the right words. She gave them a blank piece of paper to write their answers on.</i></p>	<p><i>Aalongwa taa lesha muungundu. Onda koneke kutya aalongwa inaa uvako oshileshwa nawa, oshoka omayamukulo ogendji ogo ga puka.</i></p> <p><i>The learners read the sentences and filled in the answers. It seemed they did not understand the text, because most of their answers were wrong.</i></p>	<p><i>Omolwashike inoo pa aalongwa ompito ya kundathane sho tashi popiwa moshileshwa tango, manga ino ya pa oshinakugwanithwa?</i></p> <p><i>Why did you not give the learners the chance to discuss what the text was about, before you gave them the activity?</i></p>	<p><i>Inandi shi dhiladhila tango.</i></p> <p><i>I did not think about that.</i></p>

Ehulilo lyiileshwa

End of the lessons

Key: Bold italics: ***Oshindonga***

Italics (no bold): *English translation*

APPENDIX 8: Iilongadhalwa konima yoshileshwa‘owa tokelwa’ (Esterhuysen 2008: 8-9)

1. *Okalimba nohima otayi ulike ethimbo koowili dhawo. Owili yalye tayi ulike otundi ontihetatu? Owili yalye tayi ulike otundi ontintatu?*

2. *Longitha oshitya to shi kutha mokampungu, wu udhithe omatumbulo nga.*

Otundi ontihetatu

Otundi ontintatu

a) *Uunona nawu thike posikola potundi -----*

b) *Osikola ohayi hiti potundi -----*

3. *Hogolola etumbulo tali hokolola nawa omuntu kehe: omupangi, omupolisi*

- *Okwe tu kwathele nkene tu na okukala monkalamwenyo ya gamenwa.*
- *Oha kwathele aantu mboka taya mono ihuna komikithi.*

4. *Natu imbeni okaimbilo haka:*

Kuyele mombete

Eeno, kuyele mombete

Kuyele mombete

Penduka kuyele ongula onene.

5. *Otashi kutha ethimbo lithike peni okweenda nokuthika kosikola? Oominate ntano? Oominate omulongo nantano? Ethimbo ele lya konda poominate 30?*

6. *Oshini shomiinima mbino hashi zi/gandja ewi? Oshinima shomiinima mbino hashi gandja uyelele?*

onyeka, okatoshe, etelefona, okangedjo, ontunda, etango

7. *Thaneka Angula naNangula taya matuka yu uka kosikola.*

APPENDIX 8: ACTIVITIES AFTER THE READING LESSON

'YOU ARE LATE' (Esterhuyse 2008: 8-9)

1. A rabbit and a tortoise are showing each other time on their watches. Who's watch is indicating that the time is eight o'clock?

2. Use a word from the column to complete the following sentences:

eight o'clock

three o'clock

a) Children should be at school at----- .

b) The school should be out at ----- .

3. Choose a sentence that most describe the following person: a nurse; a police officer

- She provides security in our life.
- She treats people suffering from diseases.

4. Let us sing the following song:

Early in the bed

Yes, early in the bed

Early in the bed

Wake up early in the morning

5. How long will it take to reach the school?

Five minutes? Fifteen minutes or thirty minutes?

6. Which of the following produce sound? Which of the following produce light?

lantern; torch; bell; telephone; drum; sun

7. Draw Angula and Nangula running.

APPENDIX 9A: Kambishi's lesson plan

NJANJU PRIMARY SCHOOL

LESSON PREPARATION FORM

SUBJECT: OSHINDONGA

DATE: 27-30 May 2008

GRADE: 2B

THEME: Trading

TOPIC: The dialogue between the shopkeeper and the customer

Objectives: Learners will:

1. Develop appreciation and awareness of creative language
2. Learn to read sentences in simple text, appropriate expression

Competencies: By the end of Grade 2, learners can:

1. Use a varied vocabulary in speaking
2. Describe the meaning of the words learn in simple term
3. Demonstrate their understanding of the dialogue

Activities: 1. Role plays modern and traditional ways of trading

2. Discuss how to use demonstrative determiners, example that, those, this, these (in trading)
3. Respond to questions

APPENDIX 9B: Kakoko's lesson plan

ANNA PRIMARY SCHOOL

LESSON PREPARATION FORM

SUBJECT: Oshindonga

DATE: 19-23 May 2008

GRADE: 2E

THEME:

TOPIC: Owa tokelwa

Objectives: At the end of the lessons learners will be able to:

1. Read the story and demonstrated what they read
2. Read the sentences and fill in the correct words
3. Describe the meaning of words learnt in simple term

Competencies: Learners should be able to:

1. Learn to read sentences in simple term
2. Develop appreciation and awareness of creative language

Teaching Aids: Chalkboard, books and reading from papers

Activities:

1. Read the story several times in groups
2. Read the sentences and fill in the correct words

APPENDIX 10A: Lower primary phase syllabus (2005: 39) in Oshindonga

OMANENEHUKU NIPALANYOLO	OMALALAKANOGEILONGO Aalongwa otaya:	OMIKALOLONGO Okutokola iinyangadhalwa mbyoka taya kwathe- le okwadha omalalakano:	IILALAKANENWA Kehulilo lyOndondo yo-l aalongwa otaya vulu:
ONDONDO 2 (Uuyambiitya u fi lwopiitya 4000)			
OKULESHA			
<ul style="list-style-type: none"> - Okulesha inaku longekidhwa - Omayimbilo nitowo - Omawindanda - Okulesha neuvoko - Einyanyudhokulesha - Uuyambiitya nomaudhano - Uuyambiitya 	<ul style="list-style-type: none"> • Okwiilonga okulesha uuhokololo wa nathan-gwa u uvite ko shone to lesha • Tseye esimano lyomambo na nkene e na oku-ga sila oshimpwiyu • Lesha meimweneneno • Tsikila nokwiilonga etopolo lyomawindanda 	<ul style="list-style-type: none"> • Kutha ombinga muudhano woku lesha • Faathanifba nokutotha mo iitya yomutono gumwe, omakondjithathano, itopolwa yelaka, omawindanda • Taya imbi omayimbilo muungundu hokolola uutewa nokukudhana uudhano wiitya • Yanuna omanbo, lesha muumbo wokulesha wongundu, muumbo ye wu hogolola yoyene wa gongelwa noku lesha, taya idheula oku-konga iitya mambo lyomafatululo giitya; ninga omadhewe goku lesha 	<ul style="list-style-type: none"> • Okulesha muule uutendo/uuhokololo wa yooloka wa longekidhwa namboka inaa longekidhwa wa za mamambo gokulesha gongundu wiitya 10/20 kehe kamwe, tumbula iitya nawa nomondjila • Okufatulula kurya uuhokololo otawu pepi kombinga yashike • Okulongjitha unyambiitya u fi lwope-1 000 • Okufatulula omwiityo gwiiitya mbyoka yi ilongwa muuhokolo

APPENDIX 10B: Lower Primary phase syllabus (2005: 37) English

THEMES AND TOPICS	LEARNING OBJECTIVES Learners will:	APPROACHES Suggested activities that could lead to achieving the competencies:	BASIC COMPETENCIES By the end of Grade 2, the learners can:
GRADE 2 (passive vocabulary range of about 4 000 words)			
READING			
<ul style="list-style-type: none"> - Informal reading - Songs and rhymes - Phonics - Reading to understand - Reading for enjoyment - Sight words and games - Vocabulary - Language in use - Handling of books - Use dictionary 	<ul style="list-style-type: none"> • Learn to read sentences in simple texts, with appropriate expression • Develop an awareness of the importance of books and know how to handle them • Read silently • Continue developing phonic awareness 	<ul style="list-style-type: none"> • Participate in reading games • Match and identify synonyms, antonyms, language structures and phonics • In groups, sing songs, recite rhymes and play word games • Page through books, do spot reading from class readers, self-selected books in the reading corner, practise finding words in the dictionary, perform sight reading exercises • Listen to stories and read aloud • In groups, role play the stories in rhymes, songs and readers • Use self-correcting strategies such as reading and pausing, sounding out. 	<ul style="list-style-type: none"> • Read aloud various short prepared and unprepared paragraphs/passages from class readers of about 10/20 words each, using correct pronunciation and expression • Describe what the texts are about • Use a reading vocabulary of about 1 000 words • Describe the meaning of words learnt in simple terms • Read silently from class readers or supplementary readers and talk about the stories