

**THE USE AND VALUE OF LULLABIES AND NURSERY RHYMES: A PERSPECTIVE
ON**

ISIXHOSA CHILDREN'S LITERATURE

by

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DECLARATION

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ON ISIXHOSA CHILDREN'S LITERATURE

I declare that the above dissertation is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the dissertation to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

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ABSTRACT

This qualitative study aimed at finding an understanding of the value and use of lullabies among amaXhosa children.

Three districts in the Eastern Cape were selected for interviews where the selection was done among grandmothers, mothers and caregivers. The impact on the value and the use of lullabies is discussed in the study based on their personal views and experiences, as they were involved in raising their children and grandchildren. There is a noticeable gap in the lack of knowledge of these lullabies and nursery rhymes among the children of the selected districts.

The data were collected, coded and analysed based on the research objectives that were outlined at the beginning of the study.

Findings of the study revealed the value of the lullabies and the nursery rhymes and the need to bring them back in schools and homes as they pass the knowledge and cultural heritage to a new generation, which might be beneficial to the holistic development of the child.

KEY TERMS

Lullabies, Nursery rhymes, Culture, Moral values, Social values, Socialisation, Holistic development, School performance, New generation, Children's literature

ISICATSHULWA

Injongo yolu phando kukufumanisa ukubaluleka kokusetyenziswa kwengoma zabantwana kuhlanga lwamaXhosa.

Uphando luzakuqhutywa kwiidolophana zaseMpuma Nkoloni ezintathu, apho kukhethwe oomakhulu, oomama kunye nabagcini-bantwana baba yinxalenye yodliwano-ndlebe. Impembelelo yokubaluleka kweengoma zabantwana kolu phando zithatyathwe kwizimvo namava abo nanjengoko beyinxalenye yokukhulisa abantwana nabazukulwana babo.

Kukho ukusilela kolwazi lwezi ngoma zabantwana kwezizixekwana zikhethiweyo eMpuma-Koloni.

Ulwazi luthelwa lwaqokelelwa, lwagqwethwa ukuze lungaqondwa ngumntu wonke lwaze lwahlalutywa ngokusekelwe kwiinjongo (*objectives*) ezithe zavezwa kwisihloko sokuqala esiphambili sophando.

Iziphumo zophando zibonisa ukuba ngenene imilolozelo iyadingeka ezikolweni nasemakhaya nanjengoko isisithuthi yokudlulisa ulwazi nenkcubeko yakwaXhosa kwisizukulwano esitsha esithi sixhamle ekukhuleni kwaso.

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DEDICATION

This research is dedicated to my late parents, Mr J.N. Nakin and Mrs A.N. Nakin for their endless love and planting the seed of education in their children. Mama, your voice, when singing lullabies for us was always remembered throughout the study.

May their souls rest in peace.

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CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1 PREAMBLE

The researcher has conducted research on the use and value of children's literature, that is, lullabies and nursery rhymes which are facing extinction due to the fact that they are no longer passed on from one generation to another by grandmothers, who were fortunate enough to know them while they were actively used. Even those who happen to know them have probably never seen the words in print; they have been part of oral tradition. By these lullabies or nursery rhymes the researcher is referring to songs like:

Thula bhabha mus'ukulila
umama uyeza netiti
yomntwana.

(Hush baby,
Don't cry,
Mother is coming with your food).

Ndinosana lwam x2
Ndinebhongo ngosana lwam
Ndiza kulubeleka

(I have a child x2
I am proud of my child,
I will put you on my piggyback)

Studies were undertaken by different researchers who support this as they show that adults are most effective in aiding children's language development (Glazer, 1991:30).

Children's literature is very important, for it is the source of nature and expressive language to children, it improves vocabulary, broadens their knowledge and insight. Martini and Granqvist (1997:45) support this when they say:

It is the grammatical constructions, which perpetually bring into play the qualities of vowel harmony or assonance, repetition, alliteration, rhyme pun, idiophones and other patterns of sound, which determine the lullaby's hold on the child's imagination.

With lullabies, children are able to visualise whatever is portrayed by the songs and lullabies and express them (Lynch-Brown, 2011:5). Therefore, children increase their ability to think divergently.

Children's language develops best in an environment where mature language is heard, so they have an opportunity to communicate with others. Children should hear many stories or songs before they are expected to read and be given an opportunity of knowing the nursery rhymes/songs as part of their culture and heritage. Knowledge of these is a mark of being culturally literate (Lynch-Brown, 2011:57).

In some cultures, these lullabies express a form of protest by women to their husbands who are often not there to enjoy the fruit of their love. When the baby wants to sleep or is crying, husbands are not part of the struggle.

He! yise wabantabam
Uve ngabani x2
Wangqunga, wangqunga
Uve ngabani x2
Bakuxelel'etywaleni
Uve ngabani x2

Wangqunga, wangqunga

Uve ngabani x2

Ubobondl'abantabakho

Uve ngabani x2

Wangqunga

Uve ngabani x2

(Hey my children's father

Who told you? x 2

You have been running around,

Who told you? x2

Did they tell at the Shebeen?

Who told you? x 2

You have been running around,

Who told you? x2

You must support your children,

Who told you? x2

You have been running around,

Who told you? x2

Mothers use this and similar other lullabies as a vehicle through which to directly attack their husbands when they refuse to support their wives and children in the farm or in any work (Martin & Granqvist, 1997:47).

The primary value of nursery rhymes is to entertain children in whatever they are doing. Further benefits are derived from that, for instance, the value of understanding their culture helps them to develop both socially and personally, and they are able to understand other people's feelings, as indicated in the following rhyme:

Wena mfazindini

Oya edolophini

Yithi kumama apho (edolophini)

Umntwana uyalila
Uyalila uyahlanza
Heyi ntombazana x2

(Hey woman.
Who is going to town?
Tell the mother there,
The child is crying and vomiting.
Hey you, young lady).

The caregiver in this song feels unhappy because the mother is taking too long to come back home from town and the child will not stop crying. A crying child can sense the rhythm of the song and tries to stop crying or cries in a rhythmic manner as the song is sung also nodding his or her head and humming until he or she falls asleep.

The researcher posits that these lullabies and nursery rhymes should be incorporated into grade R school curricula in order to ignite all areas of the development of a child so that the mind and the body work together. At this stage, the child shows dramatic changes in language ability, and he/she learns very rapidly.

Children are motivated far more by what attracts the imagination than by what appeals to reason (Kilpatrick & Wolfe, 1994:21). Dancing to this type of music helps them build motor skills and allows them to practice self-expression.

Lullabies provide a healthy childhood as they grow up by listening to their mothers, a much healthier kind of communication, which makes their mind active.

Children have recognisable stages of development, though they do not progress through these stages at the same rate, but they have to pass through them as they mature. Norton (1987:11) states that "Jean Piaget maintained that the order in which

children's literature thinking matures is the same for all, although the pace varies from child to child".

Literature-related experience can encourage language development in preschool children. Norton (1987:6) points out:

Book references at home, library, and or nursery school can help children use language to discover their world, identify and name actions and objects, gain more complex speech and enjoy the wonder of language.

The language of lullabies is simple, plain and fluent so that children comprehend words that are being sung rapidly and can learn in a very short space of time. These children add new vocabulary in their everyday lives. They are able to understand the differences in objects used at home. If a child is angry or crying, the following song can be sung by the caregiver.

Yiti le

Yityuwa le

Yingqaka le

Ncuma kaloku

Ncuma sana lukamama.

(This is tea

This is salt,

This is cream,

(Smile mother's child/baby smile).

As time goes on, the baby or child will grow up knowing how to differentiate between tea, salt and cream and the taste associated with them.

The caregiver may also show the child these objects as she is singing the song just to occupy the child's mind so that he or she forgets that he or she was crying.

(Children do forget that they were crying and as a result when they have remembered that they were crying they start again). During this process vocabulary and observational skills will be added to the child.

The caregiver or the mother will repeat the song or start a new one until the child stops crying and smiles, and then the mission of the mother or the caregiver is accomplished.

The nursery rhymes are introduced to children by their parents at an early age; they are a straight-forward communication and understanding between the child and the mother, which makes them closer. Most of them lack logic; these rhymes or lullabies make verses a delight to the ear and enjoyable solely for the flow of sounds they provide. Children appreciate the rhymes and bouncing rhythm even when the words do not make any sense to them (Stewig, 1988:271). For example:

Wowuwu womntwana

Wowuwu womntwana

(Wowuwu baby

Wowuwu baby)

This song does not make sense, but the rhythm can be enjoyable to children, and they can respond positively to what they are expected to do by the mother or the caregiver.

1.2 PROBLEM STATEMENT

The problem outlined in this research study is that African lullabies and nursery rhymes are not written down and are gradually facing extinction due to the fact that the younger generation do not know these nursery rhymes and their values.

Mothers and grandparents no longer sing and teach these lullabies and nursery rhymes to their children. Even pre-school educators should be encouraged to learn

them as part of their formal training as they are the vehicles to pass them on to young children at school.

Passing on these songs will impart valuable moral lessons to future generations. Due to the lack of knowledge of lullabies and nursery rhymes, the sense of socialisation among young children is decaying. Young children spend considerable time on social media and television from an early age. The songs that were sung by preliterate African communities, seem to have disappeared with the invention of technology, for example, television, cellular phones and computers. These children are unable to make moral decisions; they are unable to think critically or make good conversations.

Earle (2006:5) stated that “Parents, instead of spending time reading to their children at night or talking to them, place them in front of the television and treat it as an electronic babysitter”. The bond between parents and children is loosened and as a result, the child will grow up lacking that mother-to-child love, which will lead to unacceptable behaviour and low performance at school. The process of socialisation in the traditional sense has been hijacked by technology.

In the traditional way, this process was through elders passing on their customs through stories, songs, etc. but this is no longer happening, and it is leading to the extinction of the isiXhosa lullabies.

This problem is also caused by a shift in cultural principles due to changing times and beliefs in the value systems. It is clear that these songs are no longer passed on from one generation to the other.

In the past, lullabies were an important form of connection between a child and mother; they had that special connection, in such a way that a child knew his or her mother’s song from an early age, which is not the case these days.

1.3 RESEARCH QUESTIONS

In trying to address the problem of the extinction of lullabies and nursery rhymes among amaXhosa, the researcher is guided by the following questions:

- a) How can the isiXhosa lullabies and nursery rhymes be included as part of the school curriculum in nursery schools?
- b) Who is responsible for a child's development through the use of lullabies and nursery rhymes both at home and at school?
- c) How can lullabies be used as a tool to improve communication skills between a mother or caregiver and a child?
- d) What kind of relationships can be built by lullabies and nursery rhymes in the life of a child?
- e) What impact or value do these nursery rhymes and lullabies have on/for children?
- f) What are the uses of these nursery rhymes and lullabies to children and community?

1.4 AIM AND OBJECTIVES

1.4.1 Aim

The aim of the research is to revive the value of isiXhosa lullabies and nursery rhymes back into the society as they form part and parcel of the culture of amaXhosa. The knowledge of these lullabies will also give a sense of identity both personally and socially, so they are going to learn different values from them, they are being shaped for the world (Hunt, 2006:183).

1.4.2 Objectives

The objectives of the study are:

- i. To promote isiXhosa lullabies and nursery rhymes so that they are sung and taught in nursery schools as part of the curriculum.
- ii. To demonstrate that lullabies and nursery rhymes should be used as teaching tools by grandmothers, parents and caregivers.
- iii. To demonstrate that lullabies and nursery rhymes help in the building of a relationship between parents and their children.
- iv. To help in the development of a child, socially, personally and emotionally, so that the child is able to distinguish between what is right and wrong in his or her culture and the surrounding environment.
- v. To demonstrate that lullabies and nursery rhymes can play a major role in fostering communication skills between children.

1.5 JUSTIFICATION

The study will benefit the amaXhosa children by exposing them to their culture, so they may have knowledge based on acceptable moral values and behaviour.

Lullabies and nursery rhymes help with effective child development in many ways, which is why in the researcher's opinion, lullabies and nursery rhymes should be used more often in lower grades, the pre-school and foundation phase. This may have a positive impact on children's development.

Gunes and Gunes (2012:320) state that:

Lullabies, which are one of the main sources of our culture for more than a thousand years have a significant and effective place in our culture...For this reason lullabies have an irreplaceable importance in our culture.

It is important for this study to be conducted because isiXhosa lullabies and nursery rhymes seem to be facing extinction due to the fact that they have not been documented nor used as a teaching tool.

Due to facts that the researcher presented in this research study, the younger children or the 21st century generation do not have knowledge of lullabies or nursery rhymes except for those that they sing at English nursery schools in English. Other than those, they do not know anything about isiXhosa lullabies. One of the most well-known English rhymes is:

Twinkle twinkle little star
How I wonder what you are...

The enjoyment of these songs and rhymes is important to children. This can be evident when a child is playing alone, he/she will be found humming the song that is sung to him/her. The child is humming, probably because he/she does not know the words. In one way or the other the child has acquired the cognitive development and stimulated the imagination. Literature for children reveals an imagination and a variety of tastes (Georgiou, 1969:17).

Children always wonder and generate questions about the songs they have heard parents and caregivers sing to them. Curiosity about the nature and the environment is crucial to children but it is different in comparison to today's children who are not curious about the world around them. It should be remembered that lullabies and nursery rhymes are pregnant with messages that trigger curiosity.

A strong highly specific relationship was found between knowledge of nursery rhymes and the development of phonological skills, which remained significant when differences in IQ and social background were controlled (Maclean, Bryant & Bradley, 1987:256).

Most children today prefer watching television and listening to the radio for kwaito music, which does not add value to indigenous knowledge. They focus more on media and as a result, perform poorly academically. Television has changed people's ability to read with concentration, especially children. The results of children focusing much on media has negatively affected the quality of education compared to the 19th century generation learners or children.

1.6 SIGNIFICANCE OF THE STUDY

The significance of the study is to bring back nursery rhymes and lullabies from nowhere since they were not written down to be written and be read by future generations. This will close or lessen the gap that exists between the older and younger generations of the amaXhosa society. This will be done by bringing back the social and moral values that are lost among amaXhosa children.

Like any other traditional literature, leisure must not be forgotten. Children also learn to socialise with one another and learn how to behave appropriately in society and the community at large. The research will benefit the amaXhosa children by exposing them to their culture from a tender age.

Furthermore, pre-school educators and nursemaids who do not know anything about lullabies and nursery rhymes will be encouraged to learn the nursery rhymes as part of their training because they develop the brain of a child by teaching them many words or vocabulary. Young children learn to analyse the component sounds in words with the help of common linguistic routines (Maclean, Bryant & Bradley, 1987:255).

It is important that these lullabies and nursery rhymes should not be underestimated as they form part of communication between elders and children. Bringing back these lullabies and nursery rhymes will also limit the use of hazardous toys like guns and spears, which in a way promote violence and create the mind-set that children must carry weapons in their lives. By these lullabies and nursery rhymes, children will be occupied with rehearsing and exchanging (teaching) songs amongst themselves and by doing so they will be promoting unity or *Ubuntu*.

1.7 DEFINITION OF TERMS

The following terms appear in the study.

1.7.1 Culture

These are the ideas and way of life that a group of people or a society has in common. Kasper (2011:27) states that “culture may be defined as beliefs, values, behaviours and material objects shared by a particular group of people”.

1.7.2 Lullabies

A lullaby is a gentle song that is sung to help a child fall asleep. It is sung by mothers, or caregivers to express love to their children.

Mabusela, Ngomane and Siwundla (2003:78) state that

le yimihotyana neengoma ezimfutshane eziculwa okanye zicengcelezwe ziimpelesi okanye abadlezana.

(These are rhymes and lullabies that are sung or cited by caregivers and nursing mothers.)

They are sung by mothers and caregivers in order to lull their children to sleep.

Lullabies are rhymed and harmonious words; in the form of poetry and prose according to a certain melody generally sung by mothers but sometimes also by relatives like grandmothers, aunts, elder sisters, etc. in order to soothe crying children or make them sleep (Gunes & Gunes, 2012:316).

1.7.3 Moral values

Moral values are standard accepted principles of life. They are concerned with principles of right and wrong behaviours and the goodness or the wrongness of human character ([https:// answers.yahoo.com/question/index? qid](https://answers.yahoo.com/question/index?qid)). Moral values are the principles and standards of human interaction within a given group that are regarded by members of the group as being worthy and important. They are preferences that are integral to any moral reasoning processes.

1.7.4 Nursery rhymes

A nursery rhyme is a short rhyme that often tells the story, they are the glue that continues to hold rhythm and rhyme together (De Vries, 2004:54). Nursery rhymes are short traditional rhymed poems or songs for young children.

1.7.5 Social values

These are values that are referred to in a social life and aim at social coherence and normal living amongst members of a society (Shafaei & Nejati, 2009:137).

1.7.6 Socialisation

Socialisation is a learning process, which involves development or changes in the individual's sense of self. Kasper (2011:44) attests that "socialisation helps to shape and define our thoughts, feelings and actions, and it provides us with a model for our behaviour". Socialisation teaches us the cultural values and norms that provide the guidelines for our everyday life.

1.8 RESEARCH DESIGN AND METHODOLOGY

According to Coldwell and Herbst (2004:66), a research design is the strategy for the study and the plan by which the strategy is to be carried out. There are different

approaches to be used when conducting research, such as qualitative and quantitative theories. Hakim (2000:36) states that “the great depth of qualitative research is the validity of the data obtained: individuals are interviewed in sufficient detail for the results to be taken as true, correct, complete and believable reports of their views and experiences”.

For this research, the qualitative method is used since the aim is to produce findings and, also involves face-to-face interviews to gather information from different people, taking notes of the information they give.

Small samples were used, and the data collection was mostly done orally as this study is mainly focused on grandmothers, many of whom are illiterate. Thus, the researcher did a door-to-door data collection since the information was gathered from mothers and grandmothers at their homes. If there were gatherings, the researcher sampled or grouped them so that they could remind each other of the different lullabies they sing or used to sing for their children and grandchildren. In a group they are able to express their different feelings, beliefs, values and views in those lullabies. Grouping grandmothers helps in identifying common purposes of lullabies, some with the same rhythm but different words. These lullabies will be classified according to their functions, for example, to lull the child, to comfort a crying child, or to encourage the child in their specific development stage.

1.8.1 In-person interviews

An in-person interview is a manner of eliciting information directly from the person or people who are presumed to have the required information (Hofstee, 2006:132). In-person interviews are valuable sources of information; they allow for interpretation and understanding of a participant’s responses.

The data collection method that is used in this study is basic individual interviews which, according to Babbie and Mouton (2001:289), differ from most other types of interviews in that they are open interviews, which allow the object of study to speak

for him/herself rather than to provide the respondent with a battery of the researcher's own predetermined hypothesis-based questions.

There is an interview guide but no questionnaire, although there is a guide to focus on the topic. The respondents or participants are free to steer the conversation; they are encouraged to come up with other matters related to the topic.

Interviews are usually unstructured or semi-structured where the researcher could ask additional questions based on their response if they did not explain clearly. The researcher may record the participants if they are comfortable with that. This type of research gives the researcher the opportunity to create a rapport with participants thereby ensuring cooperation between the participants and the researcher.

In-depth interviews allow a person to pose questions to participants with the aim of learning more about their views, opinions and beliefs about a specific phenomenon (Colliers *et al.*, 2014:188). Information that is more detailed is obtained by this method, because of the interaction between the participants and the researcher.

Due to the fact that children's literature is mainly not written down, it is advisable to do an in-person interview to get the information from older people from the amaXhosa culture because the composition of these songs continues to be a living art among the illiterate and semi-literate people. With these interviews the researcher was able to get reliable information about the purpose of these nursery rhymes and what influence they have on the amaXhosa children, and the message carried by each lullaby.

IsiXhosa speaking people are of varied groups, so the research will focus on different tribes like amaHlubi, amaMpondo, and abaThembu. The focus of the interviews was on grandmothers at home mostly because they are the ones who raise their grandchildren rather than nursery schools, which are English-based institutions. Since the researcher mentioned in the introduction that these nursery rhymes and lullabies should be incorporated in the school curriculum, it will also be fruitful for her to interview primary school teachers, especially those who are

teaching grade R and foundation phase. This will be done by visiting different schools.

1.8.2 Focus group interviews

Colliers *et al.* (2014:183) perceive focus groups as “basically a group interview used to determine the attitudes, behaviour, preferences and dislikes of participants who are interviewed simultaneously by a facilitator”.

The researcher also interviewed groups of people with 4 to a maximum of 10 per group depending on their availability as she has visited them while they were attending social functions, for example, the rituals in rural areas. This helped the researcher to be able to guide and control them. The purpose of gathering the participants is for them to express their views and opinions regarding an issue. The discussion was done in an unstructured manner so that the participants would be free to express themselves about the topic; to exchange ideas among themselves, thereby giving the researcher more information than obtainable by only interviewing one person who might forget some important points.

As a group, participants are able to remind each other about ideas in the form of a debate. The aim of the research is to gather information based on the impact and value of these lullabies in which different people can have different or similar views. Hakim (2000:35) states that “a focus group produces less information on individual motivations and views than an in-depth interview can achieve but they yield additional information as people react to views, they might disagree with, or the group as a whole develops a perspective on the subject”. They explore certain experiences that other participants might not have experienced, therefore, the research will get different viewpoints from several perspectives. With the information provided by the participants, the researcher will be able to ask them to elaborate by giving detailed information about the topic at hand.

The group was composed of people who do not know each other in a social context to avoid dominant participants intimidating those who are reserved, and as a result, they end up shutting down their views. Before the interview takes place, the researcher will ensure the participants about the confidentiality of the discussion and the results will only be shared with the supervisor.

1.8.3 Telephonic interviews

This type of interviews is cost effective and convenient for the researcher. It was preferable in some cases to use the telephonic interview method since most people are technologically orientated in terms of cellular phones. Phone numbers were collected in advance and the researcher called the interviewees at an agreed-upon specific time so that she would not disturb their individual programmes. Using this method also helps the researcher to request clarity on the areas that are not evident as we will be talking to each other. With this interview method respondents felt relaxed and able to disclose more information based on the questions asked by the researcher as they were speaking from the comfort of their own space.

1.8.4 Sampling

Sampling is a kind of list or collection of the whole population of people that could be included in the survey from which the sample will be chosen (Oats, 2006:70). When the researcher is conducting the research, sampling is of importance since it is not easy to interview the whole community in a village or administrative area. The following are examples of sampling methods: The probability and non-probability sampling methods.

1.8.4.1 Probability sampling

This type of sampling is whereby individuals have equal opportunity to be part of the sample. For example, if the researcher samples 16 individuals, it should be 8 males

and 8 females so that they are not biased on that topic. In the case of this study, a group of women of a certain age group were sampled together.

1.8.4.2 Multistage probability sampling

This sampling type will be used to gather information from the participants because the population is widespread, so the costs for trips will be expensive (Cilliers *et al.*, 2014:140).

In the case of this study, a group of participants from one village could be sampled to represent the district because the researcher would not be able to travel to all the villages and households in the district.

1.9 DATA ANALYSIS

Data analysis has been described as the interplay between raw data and procedures used to interpret and organise the data (Newcomer *et al.*, 2004:422). The researcher, when utilising a qualitative approach should transcribe the data whether collected through tape-recorded interviews, focus groups or handwritten. When researchers transcribe, they should not focus on what is interesting to them, they should note and include everything that was part of the conversation, for instance, when the interviewee says yhaa, mmm etcetera.

Newcomer *et al.* (2004:417) add that:

qualitative analysis means making sense of relevant data gathered from sources such as interviews, on-site observations and documents and then responsibly presenting what the data reveal.

1.10 ETHICAL CONSIDERATIONS

1.10.1 Full consent should be obtained from participants prior to the study

Participants are informed about the purpose of the research, its duration, and how it should be conducted. It should be a voluntary agreement. To fulfil ethical requirements, a consent letter will be given to the participants. If the research intends to share data with others, then that should be noted in the consent.

1.10.2 Adequate confidentiality of the research data should be ensured

The researcher discussed the limits of confidentiality with the participants by giving them full information on how the data provided should be used, for example, photos, video recordings etcetera. and that they will not be given to anyone who is not involved in the study.

1.10.3 Any type of communication in relation to the research should be done with honesty and transparency

The participants should be aware of any risks associated with the research for example, cultural differences. They should not fear any of those cultural differences since the study actually aims at gathering much information and knowledge based on cultural differences.

1.11 CHAPTER LAYOUT

This section will indicate the chapter layout of this study.

Chapter 1

This chapter deals with the introduction and background, problem statement, research questions, and aim and objectives of the study. It will also cover the justification of the study, significance of the study, definition of terms that the

researcher may come across in the study, research design and methodology, data analysis, ethical considerations, and conclusion.

Chapter 2

Chapter Two highlights the literature review that is comprised of related research studies, which have helped to enrich the research topic. It deals with several writings which are related to the study.

Chapter 3

Data collection and interpretation will be obtained from participants from three different district in the Eastern Cape. The data will be collected through the interviews. Different forms of interviews from different participants will be used, that is, face to face, telephone and focus group interviews. These methods will be selected because of the study that needs a qualitative data. A sample of mothers, grannies and caregivers in different ages will be chosen from different communities. The participants' names will be protected by using coding. The approach will be used to discover more about the study through participants' experience, views and personal feelings.

Chapter 4

Researcher will deal in depth with the analysis of data collected during interviews. These findings will be discussed as the outcome of the study based on objectives of the study.

Chapter 5

The conclusion, chapter summary and recommendations of the study will be discussed in this chapter.

1.12 CONCLUSION

This chapter covers the overview of the study and cites the problem that triggered the researcher to undertake the study and the objectives to be achieved at the end. It is our responsibility as adults to carry over what our grandmothers have left behind in order to revive the literature that has been dormant for a long period. This will help the next amaXhosa young generation to be aware of their culture and the surrounding environment. According to Madzidzela (2002:90):

Kuyo nayiphi na indawo umntwana womXhosa ubonakalisa inkcubeko yakhe ngokuthi avume ingoma ekwadolala nemidlalwana.

(In any case a Xhosa child reflects his or her own culture by singing a song and playing minor games).

Lullabies and nursery rhymes need to be revived and cherished to safeguard the young ones and are an effective means by which to soothe a baby when it cries. The child responds with excitement to the melody created by the lullaby or nursery rhyme.

This chapter has indicated that this kind of literature for children solely enriches their lives by fulfilling the needs of nourishing the mind and emotions, serving as a link in preserving communication between a child and its mother or caregiver and assisting with its growth and development. A child whose parents or caregivers have sung for him or her gains permanent values that will influence his or her reading skills and mental growth in life. The rhythm and the beat of rhymes often bring pleasure even before the child understands the meaning. Children learn to understand why parents or caregivers sing lullabies to them, for as soon as they are sung, the children will also remember that it is sleeping time. Sometimes you will find that even the child him/herself when drowsy will start humming the lullaby that the mother or the caregiver used to sing.

CHAPTER TWO LITERATURE REVIEW

2.1 INTRODUCTION

Lullabies are the oral literature of every community since no mother sings them from a written text and all mothers learned them from nowhere. Some learnt them from their mothers. Generally, lullabies and nursery rhymes are for soothing the infants or encouraging them to sleep.

Ntuli (2011:19) in her thesis states that “lullabies (*imilozelo*) are part of isiZulu heritage. *Umlolozelo* is also called *isiduduzelo* or *isithundezelo* which means to ‘pat, comfort or to lull to sleep’”. Even with amaXhosa children, lullabies have a basic common function, which is to lull and comfort children. They are recited or sung to entertain a child with the aim of an educational value for them.

The text used in these songs as well as the melody play a major role in lullaby classification. Singing lullabies could ease the physical burdens of caregiving and foster feelings of wellbeing. It also provides a medium of expressing negative and positive feelings.

Children’s literature gives them appreciation about their own cultural heritage as well as that of others. They develop emotional intelligence and creativity as well as nurturing the growth and development of their personalities and social skills.

Children’s literature was designed to entertain them, but discipline is instilled in many ways of godliness. Lullabies may be used to communicate different information. Mbude (2012:4), in her report on collection and recording of Xhosa oral material in the form of rhymes and word play, “collected nursery rhymes which perform a cultural, educational and social function while passing on vocabulary and entertaining young children. They also teach sound recognition, rhyming patterns and cultural awareness”.

2.2 THE VALUE OF LITERATURE TO CHILDREN

2.2.1 Enjoyment

Traditionally, literature is a collection with many stories and songs or rhymes that are mostly enjoyed by children. Listening to these rhymes and nursery songs provide an enjoyable experience and children seem to have a natural appetite for them, even though they do not necessarily make sense to them.

Stewing (1988:271) points out that “Children can appreciate the rhyme scheme and the bouncing rhythm even though the words don’t make sense”. Children grow up listening to songs which are solely for the flow of sounds they provide, that is; they only enjoy the song as the natural means of expression

Wowuwu womntwana

Wowuwu womntwana

(Wowuwu baby)

(Wowuwu baby)

The song will be repeated several times until the goal of singing to a child is achieved. By the time the song is sung, the child will show signs of enjoyment by following the rhythm of the mother or caregiver’s song. The repetition in these songs makes it possible for young children to acquire them soon after they begin to speak, they start singing them with the mother or caregiver and later on their own even if they do not utter any words. Repetition and songs play a vital role in assisting children to grasp and retain knowledge (Ntuli, 2011:35).

Stewing (1988:270) states that nursery rhymes “free the fancy, charm the tongue and ear, delight the inward eye and many of them are tiny masterpieces of word craftsmanship”. Harding (1989:21) stresses that in songs, “repetition is natural and enjoyable. As a result of that there is apparently no logic in songs for enjoyment”, for example:

Wuwuwuwu, shshshsh

Wuwuwuwu, shshshshsh

When singing this song, the mother or the caregiver will put the baby on her chest (for the comfort of the baby), softly stamping her feet and moving her body following the rhythm of the song.

The rhythmic movement makes the child jump to a beat, and that rhythm may also correspond to breathing and heartbeat. Children also clap hands to these nursery rhymes and swing their arms (as a symbol of being happy) to express their enjoyment or happiness. Harding (1989:9) supports this notion by saying that “Children are able to chant the rhythm of speech or keep the beat of music with sticks or hand claps, responding naturally to what they heard”.

Children respond to music at a very early age; by 18 months they are consistently able to grasp musical attributes such as rhythm and pitch (Gonzalez, 2016:12).

Rovee-Collier *et.al.* (1988:49) state that “lullabies have simple rhythms that are related to the accompanying movements of the singer, whether rocking, swaying or patting”.

Learning songs and words together often accompanied by body movement is the best way to wire brain connections for the child’s learning and also his or her pleasure. Lullabies are useful to help most children relax when they are sung for them by their mothers and caregivers.

Riley (2009:83) agrees that lullabies are sung for crying babies to calm them down. He says:

Singing may be one of the best ways to soothe a crying baby or even a tired toddler when we sing lullabies, our soft and soothing voices will help a child

relax. Singing may also help to reduce the anxiety that children feel when another child is upset.

It therefore says that lullabies help us to be calm as parents as we try to comfort children.

Young children sometimes experience stress as they grow, for instance, parents are always rushing to work every day, they do not have time to spend with their little ones and this can be a very stressful experience. Castro (2013:3) says that “to a child, a lullaby might be a cradle song but to a mother, a lullaby can be an emotional song of anger, stress and terror”.

Caregivers have created cradle songs and melodies to calm children and to soothe babies into slumber (Honig, 2005:30).

Hansen (1981:262) observes that:

Grandmothers, always willing babysitters, mothers and small girls who always act as nursemaids for their young brothers and sisters, often improvise little jingles and songs to soothe their fretful charges.

These jingles or songs vary from rhythmic humming to short phrases of song vocals to one or two phrases of meaningful words, which are repeated over and over again. These songs are sung softly, comforting the child in a specific rhythm until the child falls asleep. Sometimes the babysitter will be emotionally hurt when singing these songs (since sometimes the baby does not stop crying) and she wants to cry too. The following song is sung to calm a crying baby:

Thula bhabha

Mus'ukulila

Umam'uyeza

Netiti yomntwana

(Quiet baby
Stop crying,
Mother is coming,
With your food)

This is an old song among the amaXhosa tribe; the singers always add new words and phrases. They also add the chorus Hoo-ho-ho-ho accompanied by body movement.

When such songs are sung, children feel relaxed and cared for as they are hypnotised by lullabies. In a way, nursery rhymes and lullabies are hypnotic, and a form of expressing the truest love from the mother and the caregiver.

2.2.2 Enriching the language

The first stage of language learning for a baby is the mother's lullaby. Lullabies and nursery rhymes of every culture carry the emphasis of a mother tongue, preparing a child's ear, voice and training for language. Singing to young children can help them overcome language development problems. Singing traditional lullabies and nursery rhymes to babies and infants before they learn to speak has the positive outcomes of educational success and emotional wellbeing because a child gains the ability to think on his or her own using both sides of the brain. This ability to reason can enhance a child's mathematical and scientific ability.

Lullabies trigger the language acquisition of infants from the language cues that they receive through the speech that the mothers and caregivers use to communicate with them (Nandakumara, 2016:72).

Language sentence construction and language acquisition is facilitated by singing nursery rhymes with a child, which will also teach them the tone, beat and rhythm. These nursery rhymes and lullabies also encourage them to dance since they involve body movement and clapping of hands.

Singing of lullabies and nursery rhymes marks the first stage of training a child as he or she has not yet started speaking but hears the soft and lovely melody of her mother's lullaby, that music and rhythm is gradually instilled in the baby's mind.

Lullabies are a resource which feed diverse linguistic skills, which ensure informal education of a child's first language. Singing to babies at any time of the day affords good listening skills not only for music but for all learning. Listening skills can be promoted to a child by encouraging him or her to listen to a specific kind of music and also involve him or her in the movement of the music. In so doing they gain a lot from it (music).

The first words are vivid records of the home life culture and experiences of a child and they continue to practise language on their own before falling asleep. The language that they practise is new sounds, rhymes and a few words.

Lullabies promote a bonding process and aid in infant development by providing stimulation, and establishing a foundation for later development in speech, music and movement (Vrushali & Shefali, 2017:6).

Gonzalez (2016:15) states that "rhythm and repetition seem to be the driving factors in music's successful aiding of language development". Gonzalez (2016:2) further stresses that "the repetitive nature of nursery rhymes undoubtedly supports language and speech development".

All aspects of music work together to create an effective vehicle for learning. Songs and rhymes allow children to communicate in their mother tongue; they listen and react to the nursery rhymes then go to sleep. While they are preparing to sleep, they will imitate the sounds they listened to and gestures they saw.

Lullabies can help a child to develop communication skills such as the development of sounds and the ability to hear and notice rhyming words. The rhythm facilitates fluency so that children can imitate the song to read the song book. The language of songs is learned in an imitative manner because it is natural to childhood thereby

helping children to respond almost instinctively. They hear language as part of their environment and take it through imitations.

McDonald (2007:20) states that:

Children who were having parents sing to them regularly were showing signs that they were picking up language skills and early communication skills much earlier than the other group.

Children memorise songs and rhymes easily. These stick to their minds which makes them feel closer to their own language. They develop this ability to memorise, to hear and follow the pattern of the nursery rhyme, which is helpful in their reading and maths study.

Nardi (2016: 73) observes the vital role of singing lullabies to children when he says: "Lullaby singing is a key part of childhood development".

While the children's early development consists primarily of listening and speaking, they develop an understanding of units of language as they begin to communicate through words syllables and phonemes. These words, syllables and phonemes are transmitted to a child through nursery rhymes and lullabies. Oral literature lays the foundation for other language related skills including the ability to read (Cheyney, 1998:1).

Nursery rhymes carry all parts of speech of the language (nouns, verbs, adverbs, etc.) that lead to speaking and reading since children hear vowels and consonants from the rhymes, and they begin to imitate the sounds. Rhymes expand the vocabulary as the child will hear new words in their everyday lives. They also enrich the imaginative landscape of the child; when a song is sung it opens their minds to ideas and gives a mental picture of the theme or content of the song.

2.2.3 Culture

Children learn a lot from nursery rhymes and lullabies about their cultural heritage and other people's cultures. Lullabies not only lull the child but promise, praise and teach the cultural values.

According to Hunt (1992:2):

Children's literature, although widely accepted institutionally has tended to remain uncanonical and culturally marginalised. Children's literature has changed children's attitudes, so if it is implemented in schools at an early childhood stage it will help in changing academic atmosphere.

The basic purpose of instilling children's literature to amaXhosa culture is to promote cultural, social, moral and educational principles, which seemingly are neglected and as a result, they are affected academically. When a lullaby or nursery rhyme is sung, a child must associate the song with certain behaviour. For instance, for a child who is starting to stand on his or her own, the mother or a babysitter will sing this song:

Qingqa mntwana

Qingqa mntwana

Qingqa mntwana

(Be strong baby

Be strong baby

Be strong baby)

Another example to encourage such development of a child is when he or she starts walking:

Dadayi dadayiyi hamba kakuhle

Hamba kakuhle mntwana

Hamba nabani

Hamba yedwa

(Dadayiyi walk nicely
Walk nicely baby
Whom are you walking with?
You are alone)

This can be repeated several times as it is recited for a child. The child should know that the elders encourage him/her when he/she is learning to walk. In other words, this lullaby is to encourage the child to be serious in what she/he is doing, which is walking.

Children learn different values from different cultures; therefore, they have more power to promote moral and emotional development. They learn how to behave in an acceptable manner and appreciate that they will have been applauded on the steps they are doing each day. By doing so a child gets support from family members and they value that.

Martha (2012:33) points out that “developing a positive attitude towards our own culture and the culture of others is necessary for both social and personal development”. The positivity in attitude encourages acceptance of cultural differences between people, which is good to nurture in our children, by being caring, intelligent and friendly to people.

At an early stage in the development of a child, a child tends to take care of him or herself (focus on themselves) but as they grow, they also consider other people’s feelings and views, which helps them not to be selfish in life and accept the differences amongst people.

Martha (2012:33) states that “acceptable relationships require an understanding of feelings and viewpoints of others”. Martha further supports the importance of cultural acceptance by stating that: “Children’s literature also encourages students to

develop relationships with people, encouraging social contact". Knuth (2012:36) supports the cultural value of lullabies by stating that "children's literature, specifically lullabies, are the symbol creating unity of the family and the nation".

As lullabies create a bond between parents and the children, they also promote socialisation skills and a child's identity to know their culture.

Jalongo (1988:13) supports the view that children learn many things in literature as he says that children learn to: "Broaden their perspective to view the different cultures and individuals in less stereotypical ways".

Crippen (2012) supports the role of lullabies in promoting cultural identity by stating that "Literature provides an avenue for students to learn about their own cultural heritage and culture of other people".

Songs and rhymes make children feel closer to a foreign culture and its language. When the same songs and rhymes are in their language, they feel satisfied and identified with, so these lullabies promote open-mindedness, hence they will know and understand that they are not only for their own culture but rather universal. Children are exposed to both music and language sounds in their environments, which are specific to their culture.

According to Finnegan (2012:292):

Lullabies provide a good example of the way in which what might be expected to be a simple, natural and spontaneous expression of feeling in all societies - a mother singing to her child is in fact governed by convention and affected by the particular constitution of the society.

Some of these songs are just the means of a mother playing with her child rather than to soothe the child.

Nursery rhymes and lullabies are found in every human culture, and they aim at bringing back lost identity among the amaXhosa children who seem to have at some point shifted from their culture to the western culture. These songs educate the child to respond to rhythmic patterns and movement, groom the child on his/her social instincts and unity in diversity. Children first learn the dance movements long before they have learnt the song (melody and words).

2.2.4 Education (knowledge and language development)

Nursery rhymes and lullabies build a bond between the child and a parent (mother or caregiver). Acquainting a child with nursery rhymes and lullabies at an early stage can improve their chances for success at school through gaining new vocabulary and syntax. Vocabulary and syntax of a written language differ from the verbal language but being exposed to both is important for language development and literacy skills. Babies born listening to lullabies and those raised with them are more intelligent and comprehend events more than those who were not exposed.

In most cases, parents reading to their young children have discovered that the increased likelihood for parents to read aloud to their children can improve the child language skills. Research then shows that music and reading aloud training can be of great value to language development because the child is able to distinguish sounds within words. Wairimu (2015:12), on the other hand, observed the importance of listening to children in Kiambu: "listening is the first language mode that children acquire, and it provides a foundation for all aspects of language development and reading development". A child who grew up in isolation without listening to nursery rhymes and lullabies develops very slowly in comparison to those who had an opportunity to listen to them when they were sung by their parents and caregivers. A child who grew up in isolated areas without a variety of experiences may be three to five years behind other children in developing the mental strategies that aid recall (Norton, 1987:11).

Children have an ability to observe, compare and classify objects even before they see and know their function as if they know them. They learn that from the lullabies sung by their mothers and caregivers.

The following is an example of a lullaby where objects are mentioned:

Ndiyitipoti

Lo ngumqheba

Esi sisiciko

Ndiyithulule

(I am a teapot
This is the handle,
This is the lid,
Tip me over and pour me out.)

With this song a child will know the teapot as an object and, as she or he grows up, he will understand its function of making tea or coffee. In this case, the teapot will be associated with tea. The literal aim of this lullaby is to educate a child about the parts of the body, for instance, when a child says *Ndiyitipoti* he points out the whole body, and when he says *lo ngumqheba*, he shows the arm bent like a teapot handle and *esi sisiciko*, he points to the head.

Children who are exposed to oral literature (lullabies and nursery rhymes) excel in reading and writing at school, they show a richer written vocabulary and the ability to be good and creative listeners and communicators- they are able to express their feelings appropriately and freely show planning in both written and oral text. Songs have the capacity to boost brain development and increase vocabulary, which leads to a future academic success.

Jalongo (1988:13) states that “Children learn to communicate more effectively by incorporating the content, vocabulary and linguistic complexity found in literature”.

Some of the rhymes and lullabies are preparing young children for school, they teach them how to count and letters of alphabets at an early age.

According to Rovee-Collier *et.al.* (1998:53), pedagogical goals may be evident, such as the alphabet (A, B, C, D, E, F, G,) or counting routines (one little, two little, three little). For example:

A, B, C ufana no 1, 2, 3.

(A, B, C is like 1, 2, 3)

Literacy is important in every language, cultivating that interest at an early age will encourage a love of learning. When a child is enrolled for preschool, he or she will be in a position to count and know where the letters of the alphabet start. Nursery rhyme experiences and knowledge are considered important precursors and determinants of later literacy abilities (Dunst *et.al.*, 2011:1).

The recognition of these lullabies increases the humour of it, but the main purpose is to verify the knowledge of things as they supply them with information and intellectual growth. It simultaneously supports aesthetic development and growth in literacy. The rhyme, rhythm and repetition in lullabies can naturally help to boost a child's language and literary skills.

The above components also give children the love of the language, which forms a solid foundation that will help children to value learning. Singing lullabies to children encourages the expression of language and offers a different set of vocabulary meanings that they are exposed to several words, which will enrich the language and everyday learning.

2.3 UNDERSTANDING OF VALUES EXPRESSED IN SONGS

As children grow, they develop how to express their emotions in an acceptable way, show empathy and develop self-esteem. All this is moulded and shaped by the values they learn through nursery rhymes and lullabies.

Kilpatrick *et.al.* (1994:25) states that “The more we expose our children to good literature, the more they will develop such habits of discernment”.

Cullingford (1998:33) refers to children as “good readers and they respond differently to the literature. They are always alert, interpreting, connecting, aware and responsive in an individual way”.

The lullabies need to be recited repeatedly so that children are familiar with them and are able to respond. Sometimes children cannot control their feelings and emotions, they express their discomfort through crying, sometimes showing tantrums, but through the guidance from lullabies and nursery rhymes they are able to control their emotions knowing what is right or wrong.

*Xa ulila umbi,
Uyafana nehagwana,
X'uhlek'umhle,
Uyafana nenkosazana.
Hleka kaloku,
Umdanise umama (Mabusela et al, 2003:80).*

When you cry you are ugly?
Just like a piglet,
When you laugh you are beautiful,
Just like a princess.
Please do laugh and,
Disappoint mommy.

Norton (1987:19) supports this idea by stating that “expanded experiences, adult and siblings’ models and personal success show them positive ways of dealing with emotions”.

At times there are days when a child's day goes wrong over nothing where he or she will cry, he is unable to control the emotions. The mother or the caregiver with anger might sing a senseless song that will irritate the child trying to imitate the way the child cries. The mother can sing a song such as:

Nyinyinyi Nyinyinyi
Nyinyinyi Nyinyinyi

This will be repeated several times trying to calm the child. In a way the child will learn from the mother or caregiver's emotions that what he or she is doing is wrong. As the child grows, he or she must learn from the parents and parental values, attitudes and standards of conduct.

Socialisation is one of the important values that children learn from nursery songs and lullabies whereby they learn beliefs and standards valued by their families. Children have to be socialised in order to behave properly and they need to be taught right from wrong. (Kilpatrick *et al.*, 1994:31). They learn to associate themselves with groups of people and ways that they can associate with each other in an acceptable manner by developing an understanding of controlling their feelings and understanding other people's views.

Norton (1987:25) states that "Children also observe what other members of the family fear and how members of their group react to people who belong to different racial or cultural groups".

Nankuy'uNoquthula
Esity'ezi vuthulula
Nal'ibele mntwana,
Ncanca kalok'uhluthe.
Ulale wakugqiba
Ukuze ukhule.
Ube ngangomama.

Ube ngangomama,
Ube ngangotata
Ube ngangoNontwazana,
Naw'uty'umphokoqo (Mabusela et al., 2003:80).

(Here is Nonquthula,
Eating too much,
Let me breast-feed you my child,
So that you can be full.
And sleep when you have finished,
So that you can be big.
Like your mother.
Like your mother,
Like your father
Like
Nontwazana
And eat pap as
well.

With this song a child is encouraged to eat so that he or she grows as big as the stated members of the family.

Children's thoughts, feelings and actions become similar to those people they believe are like them; children are imitators. Parents need to set a good personal example, to encourage good habits, to explain the rules and enforce them through appropriate discipline (Kilpatrick *et al.*, 1994:21). Through socialisation they explore interpersonal relationships and human motives. Children are encouraged through lullabies to develop relationships with people and social contact whereby they become good friends and share common joy. Mothers support their babies by these lullabies and help them to understand the truth more clearly. Those babies who grew up in such environments by these good habits would learn how to love others at an early stage.

According to Nnamani (2004:7), the child begins early to acquire some experiences in life through listening to lullabies, cradle songs, other songs of experiences of rhythm activities he acquires as he is on his mother's back, clap rhythms in games' songs and other songs. As these lullabies are a good form of communication between the parent and the child, they also groom the social behaviour of a child on how to respond to each lullaby mostly through body language which is a non-verbal communication method (facial expression, smiles, eye contact, pointing and other gestures). These gestures and expressions often use the rhythmic movement of the lullabies. These rhymes enable children to build language facilities and attempt to improve a child's communication in his culture in an effective and productive way. These lullaby songs and nursery rhymes help the child to keep their sense of nationality, describe their nature and understand the quality of their own race.

Some published isiXhosa books briefly mention lullabies, but they do not deal with them in-depth. Furthermore, the impact and value of these lullabies is not portrayed. Most of the authors, especially in isiXhosa books, write about traditional songs not the lullabies. Their focus is on the overall traditional literature, which is folklore, praise poems, riddles, etcetera.

In research studies conducted by other researchers, the focus has been on the overall value of the folklore. When they studied children's literature, they do not put more emphasis on isiXhosa lullabies. In this research study, these lullabies will be collected and written down from different people who know and have been part of them, as they grew up in such environments.

Conserving lullabies will help young people to have an idea of who they are, since they are totally lost due to changing times (from traditional to modern times). Knowing these lullabies will help to maintain an indigenous knowledge system, which will be extinct if they are not used and written down.

This research study will emphasise the value of isiXhosa lullabies, which have a psychological impact on the child to mother bond in order for a child to develop

selfconfidence and be a happy child who is able to socialise, cooperate and be creative both at school and at home.

2.4 CONCLUSION

This chapter provided an overview of the important literary material that will inform the whole study. The use of nursery rhymes in the curriculum conforms to the principles consistent with the natural acquisition of reading. Teachers should use rhymes that children already have in their repertoire when they come to school. Through the use of nursery rhymes, teachers can help children develop proper word knowledge; these songs can encourage interaction and collaboration among peers making it possible to develop listening and oral skills.

Implementing the use of lullabies within the education system promotes cultural understanding and awareness and enhances the rhythmic nature of traditional songs.

Lullabies serve the purpose of improving the traditional language of the people. They can also enhance the mathematical ability of a child, which answers the question why children today find mental (mathematics) tasks difficult compared to other generations, which were exposed to lullabies. Today children depend on using calculators to count or add simple things. Through a variety of approaches, activities within the family and preschool programs can encourage children in their language explorations.

Africans should go back to their original value and traditional education systems since they play a major role in the upbringing of the child. The education of a child at an early age revolves around the songs through informal means. It is important for parents, especially mothers and caregivers, to expose their children to lullabies and nursery rhymes to create opportunities for their children to be involved in their communities. Thereby an African child will be groomed in the beliefs, norms and values of his or her community.

CHAPTER 3

DATA COLLECTION AND INTERPRETATION

3.1 INTRODUCTION

This chapter indicates the value and the use of the lullabies among the Xhosa children. In this chapter the research data are presented in the form of a general description based on the responses of each participant. The data presented are generated from the in-depth interviews, focus group interviews and telephone interviews with participants (mothers and caregivers) in rural areas from specific communities in the Eastern Cape.

The findings of the study will answer the research questions presented in Chapter One.

- How can isiXhosa lullabies and nursery rhymes be included as part of the school curriculum in public nurseries?
- Who is responsible for child development through the use of lullabies and nursery rhymes both at school and home?
- What kind of relationship can be built by lullabies and nursery rhymes?
- How can these lullabies be used as a tool to improve communication skills between the mother and the child?
- What impact or value do these lullabies and nursery rhymes have on children?
- What are the uses of the nursery rhymes and lullabies for children and communities?

3.2 INTERVIEWS

The word interview literally means an exchange of views between individuals who discuss a common interest (Liamputtong, 2009:45). The main purpose of interviews is to provide a framework in which respondents can express their thoughts in their own words in the form of a conversation between the researcher and the participants with the purpose of collecting data for the research. Interviews can involve individuals or a group. The participants are requested to answer questions. This provides the researcher the opportunity to learn about the feelings and experiences of participants, which further allows the researcher to elicit rich information from the participants' own words.

The interview was properly arranged by the researcher following the correct procedures. Using interviews as a method of collecting data helps the researcher to read the body language of participants matching with the verbal responses, providing the researcher a fuller picture or idea of the participants' feelings and opinions. Tuckman (1994:372) says one direct way of finding out about a phenomenon is to interview people who are involved in it. Each person's answers will reflect his or her perceptions and feelings.

Therefore, the aim of the in-depth interview is to explore the insider perspective of the participants. According to Liamputtong (2009:43):

to capture, in the participants' words, their thoughts, feelings and experiences. The process involves a meaning-making effort that starts out a partnership between researcher and participants. It necessitates asking and listening attentively.

The only way to determine the value of lullabies for children is to involve people through interviews, by talking about the subject, which is a conversation with a purpose. Miller and Brewer (2003:166) state that "interviews provide a way of generating data by asking people to talk about their everyday life".

3.3 INTERVIEW PROCEDURE

In order to access information on lullabies, grandmothers, mothers and caregivers in the different communities were interviewed. The researcher visited respondents' households and interviewed them one-by-one and recorded their responses. The interview ethics were explained to the participants and that their participation is voluntary, they could withdraw at any time. Participants were told about risks that may be involved (if any) in the research.

Before the interview begins, the researcher explains the nature of the research and the purpose of the interview to the interviewee and answers any questions that he/she may have. This includes telling the interviewee how the data are to be used. (Nunan, 1992:152).

Different types of procedures were used such as face-to-face interviews, focus group interviews and telephone interviews. All the forms of interviews are of utmost importance to the researcher as they are going to give detailed information regarding why these lullabies were sung and their impact on children, and also allows the freedom for both the interviewer and interviewee to explore points and change the direction.

Researchers sequence questions to generate free ranging conversations about their research topics that are directed by what participants have to say (Flick, 2018:233).

Selected participants were interviewed using the purposive sampling method. The participants selected were given equal probability of being included in the sample. Ladzani (2014:66) states that probability sampling is any method that utilises some form of random selection.

While Flick (2018:87) says the sample is indeed the representation of the population, this study has focused on three districts in the Eastern Cape where there are Xhosa speaking people. The researcher only selected those informants that will

yield a balanced picture of the study. The participants were selected from each cluster, that is, Joe Gqabi, Chris Hani and Alfred Nzo and the cluster was further divided into sub-groups of the target population, that is grandmothers, mothers and caregivers.

In an interview, the researcher is able to read body language and matches it with the verbal responses - actions speak louder than words, which gives the researcher a full understanding of the participants' feelings, opinions and reasons.

Bickman (2009:592) states that:

the researcher can observe non-verbal responses such as gestures, smiles and frowns that carry information that supplements and, on occasion, even contradicts verbal responses.

The in-depth interviews are an effective qualitative method of getting people to talk about their personal feelings, opinions and experiences, which are conducted with one participant at a time.

An in-depth interview is a way of gathering data from one person at a time (Curtis & Curtis, 2011:29). It permits researchers to obtain the important data they cannot acquire from observation alone. It is intended to combine structure and flexibility (Lewis & Ritchie, 2011:141).

The advantage of this technique is that the researcher can gather all the information needed about what people believe and their motivations. The purpose of a research interview is to explore the views, experiences, beliefs and motivation of individuals on specific matters. The in-depth interview allows the researcher to get deep answers to their questions from experts on the issue (Guest *et al.*, 2013:116).

In a focus group interview, respondents can share their experiences of their everyday lives with the children they are taking care of, which may be similar or different. It also provides a rapid and fruitful way of working with communities since

the research involves different communities. With focus groups, participants are more likely to be open and comfortable especially when the group is composed of people with similar attitudes.

Focus groups provide rich and detailed information about feelings, thoughts, understanding and impressions of people in their own words (Liamputtong, 2011:6). Sharing information about these lullabies in a group could cause the group to realise that songs may be similar in rhythm but have different lyrics. This makes them understand that these songs were passed from one generation to the other by word of mouth, therefore the composer is not known. During this interview, the participants interact among themselves, as they do that, they are able to yield more information because it also allows those who are introverts to give their views. When they share these views, they can build and react on the responses of other group members.

I used the conversational method to steer the research questions so that the interviewees could be free, and I could build a rapport with them. I asked the first question in a way that encouraged the interviewee to talk freely when answering my questions. I also used follow-up questions to obtain a deeper understanding of participants' feelings, opinions and reasons. During the interview session, I talked less than the respondents as they should talk more than the interviewer.

The interviews were follow-ups to the observation that the researcher noticed about the extinction of lullabies among amaXhosa children, so these interviews should provide the information about the problem observed, as it allows face-to-face dialogue between the researcher and participants.

Gay *et al.* (2011:388) note that, through interviews, one can examine attitudes, interests, feelings, concerns and values that may not be obvious through observations.

3.3.1 Face-to-face interview and telephone interview questions

- How old are you?
Mingaphi iminyaka yakho?
- What were the primary purposes of lullabies?
Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?
- Based on the above facts or purposes, were the lullabies functional?
Ngokubhekiselele kule misebenzi, ingaba zazisebenza?
- Were there any positive impacts from the use of lullabies among the amaXhosa children?
Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma zabantwana kwisizwe sakwaXhosa?
- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?
Xa unxulumanisa amaxesha apho ezi ngoma zabantwana beziculwa ngayo neli apho ziculwa manqaphanqapha okanye zingaculwa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?
- Do you think lullabies were the best method of communication between parents and their children?
Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yokunxibelelana phakathi komzali nabantwana bakhe?
- If the lullabies could be incorporated into the school curriculum in grade- RR, do you think it will help children?
Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?
- How does a child improve language by listening to the lullabies?
Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?
- Based on the question above, what are the advantages of inclusion in the school curriculum?
Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo njani xa zinokufakwa kuluhlu lwezifundo?

- Among the lullabies, were there any that scared the children?
Kwintlaninge yeengoma zabantwana, zazikho ezoyikisayo?
- What draws an infant's or child's attention to a lullaby?
Inokuba yintoni etsala umdla ebantwaneni kwezi ngoma?
- What are the advantages and disadvantages of singing lullabies to children?
Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuculweni kweengoma zabantwana ziculelwa abantwana?

3.3.2 Focus group questions

- What is your average age?
Nimayela neyiphi iminyaka ubudala?
- Besides lulling the child to sleep, what other functions do lullabies serve for children.
Ngaphandle kokuba iingoma zabantwana zilalisa abantwana, yeyiphi eminye imisebenzi yezi ngoma ebantwaneni.
- What reaction did you observe from each individual when the lullabies were sung to them?
Niye niphawule ntoni kumntwana ngamnye xa kuculwa iingoma zabantwana?
- What other positive characteristics were displayed by lullabies and nursery rhymes?
Zeziphi ezinye iimpawu ezilulutho ezivezwa ziingoma zabantwana?
- Is singing lullabies and nursery rhymes creating love and closeness with your children?
Ingaba ukuvunywa kweengoma zabantwana kudala uthando nosondelelwano nabantwana benu?
- Apart from the cultural dimension, do lullabies and nursery rhymes reflect some religious beliefs?
Ngaphandle kwenkcubeko, ingaba iingoma zabantwana zibonisa inkolo ngokwezonzqulo?

3.4 PARTICIPANTS RESPONSES

3.4.1 Participants responses from face-to-face interviews

RESPONDENT A

- How old are you?
(Mingaphi iminyaka yakho ubudala?)
I have 56 years.
(Ndineminyaka engamashumi amahlanu anesithandathu)
- What were the primary purposes of lullabies?
(Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?)
To soothe a distressed child or a sick child.
(Ukuthomalalisa umntwana okhathazekileyo okanye ogulayo)
To induce sleep.
(Ukumenza akhawuleze alale)
Provide comfort during medical procedure.
(Ukumthuzela xa kusenziwa iinkqubo ezinxulumene nezonyango)
To teach the child a language.
(Ukufundisa umntwana ngolwimi)
- Based on the above facts or purposes, were the lullabies functional?
(Ngokubhekiselele kule misebenzi, ingaba yayisebenza?)
Yes, they were.
(Ewe, yayisebenza)
- Were there any positive impacts from the use of lullabies among amaXhosa children?
(Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?)
Children learnt their language at an early age, they work as medicine when the kids were in pain, we did not use too many drugs on kids.
(Abantwana batsho bakwazi ukufunda ulwimi besebancinane, bezisebenza njengeyeza xa abantwana besenzintlungwini, besingasebenzisi mayeza kakhulu ebantwaneni)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

(Xa uthlekisa amaxesha apho ezi ngoma zabantwana bezivunywa/zisombelwa ngayo neli apho ziculwa manqaphanqapha okanye zingombelwa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?)

Yes, I would recommend lullabies to be brought back, children are taking time to learn their languages.

(Ewe, ndingacebisa ukuba iingoma zabantwana zibuyiswe, abantwana bathatha ithuba elide ukufunda ngolwimi)

- Do you think lullabies were the best method of communication between parents and their children?

(Ucinga ukuba iingoma zabantwana beziyeyona ndlela elungileyo yokunxibelelana phakathi komzali nabantwana bakhe?)

Yes, they are because in a song or lullaby you can communicate to them that they are safe, loved and how life is in general.

(Ewe, kuba kwezi ngoma zabantwana uyakwazi ukunxibelelana nabo ubaqinisekisa ukuba bakhuselekile, bayathandwa kwaye ubachazele ngobomi gabalala)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

(Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?)

If lullabies are incorporated into the school curriculum, the children's cognitive development will be boosted. It can help them in paying attention for a long period of time.

(Ukuba iingoma zabantwana zingafakwa kuludwe lwezifundo, abantwana bangakwazi ukukhula ngokolwazi. Ingabanceda nangokwazi ukubanengqalelo ixesha elide.)

It will introduce new words and sounds, therefore language development and listening skill will be improved.

(Zizakubazisa amagamama nezandi ezintsha, ngoko ke ikhulisa ulwimi kunye nikuphucula isakhono sabo sokumamela)

- How does a child improve language by listening to lullabies?
(*Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?*)

They learn new words and how to pronounce them.

(*Abafunda amagama amatsha nendlela yokuwabiza*)

- Based on the question above, what are the advantages of their inclusion in the school curriculum?

(*Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma ziyinzuzo xa zifakwa kuluhlu lwezifundo?*)

The lullabies help children to learn and remember, they also teach behaviour, basic skills, social skills, communication skills and learn vocabulary.

(*lingoma zabanrwana zibanceda ukuba bakwazi ukukhumbula, zikwafundisa nezakhono zokuziphatha, ezokuthetha nezasekuhlaleni kunye nesigama.*)

- Among the lullabies, were there any that scared the children?

(*Kwintlaninge yeengoma zabantwana, zazikho ezoyikisayo?*)

Yes, some scare them, for example the ones that talk about the consequences of bad behavior like a child would be taken away from parents if they lie or steal.

(*Ewe, ezinye beziboyikisa, umzekelo ezi zithetha ngeziphumo izibi zokuziphatha ezifana nokuba umntwana olixoki nolisela uzakohluthwa kubazali bakhe*)

- What draws an infant's or child's attention to a lullaby?

(*Inokuba yintoni etsala umdla wabantwana kwezi ngoma?*)

Tune or sound of the words.

(*Yingonyana okanye isingqi samazwi*)

- What are the advantages and disadvantages of singing lullabies to children?
(*Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunywa abantwana?*)

Advantages are: They help relax and calm down the child.

(*Zenza umntwana aphumle kwaye athomalale*)

They learn new language and increase the concentration span.

(*Bafunda ulwimi olutsha kwaye lwandisa nokuzikisa kwengqondo*)

They increase vocabulary and listening skills.

(Zandisa nesigama kunye nenyameko yokuphulaphula)

Disadvantages are: Sometimes the message is not sent out properly, for instance, a lullaby which is a warning of a bad behavior can scare a child instead of warning about dangers.

(Ngamanye amaxesha umyalezo awuthumeleki ngendlela efaneleyo, umzekelo ingoma yabantwana ekumele ukuba ilumkisa ngendlela yokuziphatha ingamoyikisa umntwana endaweni yokulumkisa engozini.)

RESPONDENT B

- How old are you?

Mingaphi iminyaka yakho yobudala?

Yhoo hahaha I am still young; I only have 50 years.

(Yhoo hahaha ndisemncinane, ndineminyaka engamashumi amahlanu kuphela)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

According to my understanding, lullabies' purpose was to calm the baby and make them know that he or she is protected and safe. It is also a soothing communication between the singer and the baby.

(Ngokwam ukuqonda, injongo yeengoma zabantwana kukuthomalalisa umntwana azive ekhuselekile. Kubekho unxibelelwano oluthomalalisayo phakathi komvumi-ngoma nomntwana.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

Yes, they were functional, it does not matter how angry or how crying was the baby, once they hear the song they calm down.

(Ewe, ziyasebenza, akukhathaliseki nokuba ucaphuke okanye ukhala kangakanani umntwana, ukuba uthe weva ingoma utsho athomalale.)

- Were there any positive impacts from the use of lullabies among amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana kwaXhosa?

Yes, babies recognise their mothers through these lullabies.

(Ewe, abantwana babaqonda ngezi ngoma oomama babo.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana beziculwa ngawo neli apho ziculwa manqaphanqapha okanye zingaculwa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

I would recommend the lullabies to be brought back, they are not costly and are natural way to connect with the baby.

(Ndingacebisa ukuba iingoma zabantwana zibuyiswe, azixabisi, ziyindlela edaliweyo yokunxibelelana nomntwana.)

Yho when you say they are not costly what do you mean?

(Xa usithi azibizi mali uthetha ukuthini?)

I mean it is unlike when we must buy toys to keep our babies busy and occupied.

(Ndithetha ukuthi akufani naxa sizakuthenga izinto zokudlala, ukugcina abantwana bethu bexakekile.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yokunxibelelana phakathi komzali nabantwana bakhe?

Yes.

(Ewe.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

It would help, especially in the foundation phase, there would be less noise and teachers will manage their schedule easily.

(Zizakunceda, ikakhulu kwisiseko semfundo esisezantsi, ingxolo eyenziwa ngabantwana ingaphunguka batsho abafundisi-ntsapho bakwazi ukumelena noludwe lweekqubo zabo lula.)

- How does a child improve language by listening to lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

They will be familiar with their vocabulary of their mother tongue.

(Bazakuqhelana nesigama selwimi lwenkobe.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zinokufakwa kuluhlu lwezifundo?

Time management, their sleeping routine can be managed.

(Ukulawula ixesha, nendlela yabo yokulala yesiqhelo nayo ingalawuleka.)

Clear learning environment.

(Ukulungisa ubume bendawo yokufundela.)

- Among the lullabies, were there any that scared the children?

(Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?)

No, I don't remember any.

(Hayi, andikhumbuli kwanto.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana kwezi ngoma?

How calmly are the parents/singers sings the lullabies and how assuring that all will be fine when they sing them.

(Yindlela abathozama ngayo abazali okanye iimvumi xa becula ezi ngoma nendlela abaqinisekisa ngayo ukuba yonke into izakulunga.)

- What are the advantages and disadvantages of singing lullabies to children?
Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Advantages are: They help to lull the baby to sleep.

(Ukucedisa umntwana ukuba alale.)

They stimulate language and development.

(Zikhuthaza ukukhula kolwimi.)

They strengthen the relationship between parents and children.

(Ziqinisa ubudlelwane phakathi komzali nomntwana.)

Disadvantages are: Babies refuse to sleep if their lullaby is not sung (they are addictive).

(Abantwana bazakulala nzima xa bengaculelwanga-ziyarhurha)

They are sometimes noisy.

(Zinamaxesha okungathi kuya ngxolwa.)

RESPONDENT C

- How old are you?

(Mingaphi iminyaka yakho ubudala?)

I am 46 years old.

(Ndineminyaka engamashumi amane anesithandathu ubudala)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

It is to comfort the baby when crying.

(Kukuthuzela umntwana xa elila.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

I think, it's a maybe.

(Ndiyacinga, mhlawumbi.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo kwezi ngoma kubantwana bamaXhosa?

Babies don't understand language but are more into sound and melody, so no, it does not affect any tribe.

(Abantwana abalwazi ulwimi kodwa banomdla kwisandi, lilonke iingoma zabantwana azinanto yakwenza nohlanga.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

No, they should not be brought back, moms must sing at home.

(Hayi, mazingabuyiswa, oomama mabaziculele emakhaya.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

Not necessary the best but are one of the good ways of communication.

(Hayi azingondoqo kodwa zezinye zeendlela zonxibelelwano.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

I don't think so, kids are already learning alphabet and numbers. I don't find them effective in that regard.

(Andiqondi, abantwana bahleli befunda oonobumba kunye namanani, andiziboni zilulutho xa kunjalo.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

They recognize the words used in the melody.

(Baqonda amagama asetyenziswa kwisandi somculo omnandi.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zinokufakwa kuluhlu lwezifundo?

I don't think they should be used at school; it will hinder children's progress on other schoolwork. Lullabies should be sung at home only.

(Andiqondi ukuba zingasetyenziswa ezikolweni, ziza kulibazisa inkqubela phambili kumsebenzi wesikolo. Iingoma zabantwana maziculwe ekhaya kuphela.)

- Among the lullabies, were there any that scared the children?
Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?
No, I don't think scary ones exist.
(Hayi, andiqondi ukuba ezoyikisayo zikhona kwazona.)
- What draws an infant's or child's attention to a lullaby?
Inokuba yintoni etsala umdla wabantwana kwezi ngoma?
Mother's or singer's voice, melody of the instrument if sung by the DVD player.
(Ilizwi likamama okanye elemvumi okanye uncuthu olusuka kwisikhaliso ukuba kusetyenziswa i DVD.)
- What are the advantages and disadvantages of singing lullabies to children?
Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?
I don't have any idea.
(Andinalwazi.)

RESPONDENT D

- How old are you?
Mingaphi iminyaka yakho ubudala?
I have 51 years.
(Ndineminyaka engamashumi amahlanu ananye.)
- What were the primary purposes of lullabies?
Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?
To entertain and educate children.
(Ukonwabisa nokufundisa abantwana.)
- Based on the above facts or purposes, were the lullabies functional?
Ngokubhekiselele kule misebenzi, ingaba zazisebenza?
Yes, because they learn languages and sometimes sleep them and keep them calm when they are crying.
(Ewe, bafunda ulwimi maxa wambi ziyabalalisa zibathomalalise xa bekhala.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

No.

(Hayi.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa unxulumanisa amaxesha apho ezi ngoma zabantwana bezivunywa ngayo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

Yes, they should be brought back because they help improve the relationships and build a strong bond between parents and children.

(Ewe, mazibuyiswe kuba ziphucula, ziqinise ubudlelwane phakathi kwabantwana nabazali.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

Yes, they help tighten the bond between parents and their children.

(Ewe, ziqinisa amakhamandela phakathi kwabazali nabantwana.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

It won't be necessary because we expect them to learn something new at school rather than doing same thing that is done at home.

(Akukho sidingo, kuba silindele ukuba esikolweni bafunde izinto ezintsha kunokuba babe bephinda-phinda into eyenziwa emakhaya.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

They learn through imitation.

(Bafunda ngokulinganisa.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zinofakwa kuluhlu lwezifundo?

They will learn new vocabulary in an entertaining manner.

(Bazakufunda isigama esitsha ngendlela eyonwabisayo.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

No, because lullabies are meant to cheer up the child not to scare them.

(Hayi, iingoma zabantwana zenzelwe ukukhuthaza abantwana ingasikuko ukuboyikisa.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana kwezi ngoma?

Tones and gestures.

(Isandi selizwi nezijekulo.)

- What are the advantages and disadvantages of singing lullabies to children?
Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivuyelwa abantwana?

Advantage is: They educate and entertain the child.

(Ziyafundisa kwaye zikonwabisa abantwana.)

Disadvantage is: Sometimes they spoil the child, they get used to them.

(Ngamanye amaxesha zifekethisa abantwana, baqhelane nazo kakhulu.)

RESPONDENT E

- How old are you?

Mingaphi iminyaka yakho ubudala?

I was born in 1955, I lost count long ago.

(Ndingoka 1955, ndayeka nokubala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

It is to develop communication skills and lullabies are as a sleeping aid for infants.

(Kukukhulisa isakhono sonxibelelwano kwaye iingoma zabantwana zincedisa ekulaliseni umntwana.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

They stimulate language, they establish a routine.

(Zikhuthaza ulwimi, zikwamisela indlela ethile yesiqhelo yokwenza izinto.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

Lullaby is a traditional song sung all over the world in order to send children to sleep.

(Ingoma yabantwana, yingoma yamandulo evunywa umhlaba wonke ukulalisa abantwana.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa unxulumanisa amaxesha apho ezi ngoma zabantwana bezivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

To bring lullabies back suggest that they should be singing lullabies and they are doing their kids a disservice by skipping this routine.

(Ukubuyisela kweengoma zabantwana kuchaza ukuba maziculwe, loo nto yenza umonakalo ebantwaneni ngokuthi batsiba endlela ekuqhutywa ngayo.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

Children learn language. All parents know that a quiet gently lullaby can soothe the fussy baby.

(Abantwana bafunda ulwimi. Bonke abazali bayazi ukuba iingoma zithomalalisa umntwana ophaphazelayo okanye ongazinzanga.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

Yes, it will help children.

(Ewe, izakuba banceda abantwana.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

They strengthen their language skills.

(Ziqinisa izakhono zolwimi zabantwana.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

I don't know.

(Andazi.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

I only know those that are soothing a distressed child.

(Ndazi kuphela ezi zithomalalisa umntwana.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana kwezi ngoma?

Simpler, slower and repetitive song soothes the child.

(Iingoma ezithuleyo, ezilula zibe nophinda-phindo zezona zithomalalisa umntwana.)

- What are the advantages and disadvantages of singing lullabies to children?

Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Advantages are: Help in the development of language skills, and lifestyle.

(Zinceda ekukhuliseni izakhono zolwimi nendlela yokumphila.)

RESPONDENT F

- How old are you?

Mingaphi iminyaka yakho ubudala?

I have 50 years only.

(Ndineminyaka engamashumi amahlanu kuphela.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

To calm and relax them and later on to put them to sleep.

(Ukuthomalalisa nokuphumlisa umntwana ade alale.)

To develop communication skills.

(Ukukhulisa izakhono zonxibelelwano.)

To introduce cultural knowledge as they are sung in different languages.

(Ukwazisa ulwazi ngekcubeko nanjengoko zivunywa ngeelwimi ezahlukeneyo.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba yayisebenza?

Yes, they were, as such, they have been passed from one generation to generation.

(Ewe, zazinjalo, nanjengoko bezigqithiselwa kwizizukulwana ngezizukulwana.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

Yes, there were positive impacts in the sense that a bond was created between mother and child. It gave a child a sense of belonging and loving and protection, it also taught them their mother tongue.

(Ewe, zikhona iimpembelelo ezilungileyo, kutsho kudaleke umcamathelwano phakathi komntwana nomama wakhe, atsho umntwana azibone ethandwa kwaye ekhuselekile akwazi nokufunda nolwimi lwenkobe.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngayo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

I strongly recommend that they should be brought back.

(Ngokungathandabuzisiyo, mazibuyiswe.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yokunxibelelana phakathi komzali nabantwana bakhe?

Yes, I do think that lullabies were the best communication between parents and children as they develop the culture of understanding each other.

(Ewe, ndiyacinga ukuba iingoma zabantwana ziyeyona ndlela yokunxibelellana phakathi kwabazali nabantwana nanjengoko kukhula ukwazana ngakumbi phakathi kwabo.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

Yes, I think it would help children a lot if these lullabies were incorporated into the school curriculum in grade RR as it makes them look forward to going to school because it means at school it's not just work, work there is also fun.

(Ewe, ndicinga ukuba izakubanceda kakhulu into yokuba iingoma zabantwana zifakwe kuludwe lwezifundo zenqanaba lakwa RR, nanjengoko bezakuhlala befuna ukuya esikolweni kuba ithetha ukuthi esikolweni akufundwa kuphela kuphindwe kudlalwe.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

Listening to lullabies help a child improve language by the construction of sentences and the rhyming of the words.

(Ukuphulaphula iingoma zabantwana kunceda umntwana aphucule ulwimi akwazi ukwakha isivakalisi kunye namagama anesingqisho.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

It would help them in constructing sentences and develop their vocabulary.

(Izakubanceda ekwakheni izivakalisi bakhulise nesigama.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

They were few that would be sung just to scare so that a child should keep quiet and be still and eventually go to sleep especially if the child misbehaves.

(Bezimbalwa ebeziculelwa abantwana ukuboyikisa ukuze bathule bade babiwe bubuthongo balale, ikakhulu xa umntwana eziphethe kakubi okanye engalawuleki.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla ebantwaneni kwezi ngoma?

The sound and the rhyming words, they normally drag.

(Isandi samagama acothayo.)

- What are the advantages and disadvantages of singing lullabies to children?

Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Advantage is: Kids were kept calm and entertained within their territory.

(Abantwana bagcinwa bethomalele kwaye bonwabile kwindawo yabo.)

Disadvantage is: If the lullabies were not sung, kids become restless and will not fall asleep.

(Xa iingoma zabantwana azivunywanga, abantwana abanakuzinza kwaye abaz'ukulala.)

RESPONDENT G

- How old are you?

Mingaphi iminyaka yakho ubudala?

I am 67 years old.

(Ndineminyaka engamashumisa asithandathu anesixhenxe obudala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

The primary purpose of the lullabies was to calm down the child to cause her/him to sleep.

(Injongo engundoqo yengoma zabantwana kukuthomalalisa umntwana ade alale.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

Yes, they were magically functional because babies mostly cry when they are drowsy but when a cuddle song is sung the baby calms down and sleeps peacefully.

(Ewe, zazisebenza ngokungathi ngumlingo kuba amaxesha amaninzi umntwana uyakhala xa esozela kodwa xa ingoma ivunywa umntwana uyathomalala alale ngoxolo.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

Greatly, there also used for the development of communication skills, indication of emotional interest and maintenance of infants' undivided attention.

(Kakhulu, zisetyenziswe ukuphucula izakhono zonxibelelwano, uvakalelo kunye nokugcina inyameko okanye ingqalelo yomntwana calanye.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

I would strongly recommend that they should be brought back as they are also regulating the child's behavior and having therapeutic value. As they are sung in person, they can influence cardiac and respiratory functioning. They are also having beneficial effects on physiological functioning. They possess a peaceful hypnotic quality.

(Ndingacebisa ukuba zibuyiswe njengoko zilawula indlela yokuziphatha komntwana zibuye zibe nobuchule bokunyanga ngokomphfumlo xa umntu ecula inceda ekusebenzeni kwentliziyo, ukuphefumla, namalungu omzimba.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yokunxibelelana phakathi komzali nabantwana bakhe?

Yes, mothers who sing lullabies to their infants engage in a bonding activity that actually alters the underlying neural structure of the infants' brain such that the infant becomes, tuned into music and its association with parental affiliation. Lullabies have a strong impact on calming anxiety and nurturing bond.

(Ewe, oomama abaculela iintasana zabo iingoma zabantwana zibandakanya umsebenzi wokudibanisa oko kuquka isiseko sobume bamanani kwingqondo yosana njengokuba usana lujika luqhelane nomculo nokudabana nomzali. Iingoma zabantwana zinempembelelo emandla yokuthomalalisa ixhala kunye nokukhulisa uncamathelwano.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

A lot, they are bearing a psychological effect in child development. They establish a foundation for later development in speech, music and movement. Music can fundamentally shape our subcortical sensory

circuit in many ways that may enhance everyday tasks including reading and listening in noise. Language itself is developed.

(Kakhulu., ziqulathe iziphumo zengqondo ekukhuleni komntwana. Zimisela isiseko sokuphuhlisa intetho, umculo kunye nentshukumo. Umculo ngokwesiseko umisela imeko yovakalelo lwethu ngeendlela ezininzi ethi iphucule izinto esizenza mihla le eziquka ukufunda nokuphulaphula. Ulwimi ngokwalo luyakhula.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

Pre-linguistic stage of acquisition commences communication entails. Children, through imitating and mimicking they develop language skills.

(Inqanaba lokuqala lolwimi liqala ngonxibelelwano. Abantwana, ngokumana belinganisa bakhula izakhono zolwimi.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

Children learn through play. There is a pedagogical aspect that is associated with songs and rhymes. Songs have power to convey emotions. Lullabies will establish a connection between home and school. Motor skills are well developed. Playing with words can help children to develop language skills, they learn to pronounce and hear new words. Repetition stimulates children's memory.

(Bangafunda ngokudlala. Kukho imbonakalo yokufundisa enxulunyaniswa neengoma. Iingoma zinamandla okubonakalisa imvakalelo. Iingoma zabantwana zimisela ukudibana phakathi kwekhaya kunye nesikolo. Ukudlala ngamagama kunganceda abantwana bakhule kwizakhono zolwimi, bafunde ukubiza, beve namagama amatsha. Uphindaphido lona luhlupheza ukukhumbula emntwaneni.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

Yes, there were creepy ones, more especially when listening carefully to the lyrics but mothers just sing softly for the child to sleep.

(Ewe, bezikhona ezoyikisayo, ikakhulu xa uphulaphula ngocoselelo kumazwi, kodwa oomama bazicula ngokuthambile ukwenzela abantwana balale.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana kwezi ngoma?

Sweet, soft music, sounds and movements draws child's attention to a lullaby.

(Umculo omnandi, othambileyo, isandi kunye nentshukumo itsala umdla kwingoma.)

- What are the advantages and disadvantages of singing lullabies to children?

Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunywenii kweengoma zabantwana zivunyelwa abantwana?

Advantages are: Great learning tool.

(Zisixhobo esikhulu sokufunda.)

Improves a child's health and memory.

(Ziphucula impilo nengqondo yomntwana.)

Increase concentration level.

(Zikhulisa izinga lokuzikisa ingqondo.)

Disadvantages are: They have an element of addiction.

(Zinayo indawana yokurhurha.)

Not all mothers or caregivers have the skill for singing.

(Abanye oomama okanye abagcini-bantwana abanaso isakhona sokucula.)

Time consuming as you (mother or caregiver) will stop what she is doing and sing for this child to sleep.

(Zidla ixesha nanjengoko wena (umama okanye umgcini-mntwana) kumele uyeke into oyenzayo uculele umntwana ade alale.)

RESPONDENT H

- How old are you?

Mingaphi iminyaka yakho ubudala?

I am 49 years old.

(Ndineminyaka engamashumi amane anethoba ubudala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

To help the children listen carefully for enjoyment.

(Ukunceda umntwana aphulaphule ngenyameko ukuzonwabisa.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba yayisebenza?

Yes, they are always comforting.

(Ewe, zihlala zithuthuzela.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

I really do not know.

(Andazi.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthlekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

Yes, children like to be made special and loved.

(Ewe, abantwana benziwe ngokukhethekileyo kwaye bayathandwa.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yokunxibelelana phakathi komzali nabantwana bakhe?

Yes, the love they get from parents is the best more than the one they get from other people or strangers.

(Ewe, uthando abalufumana ebazalini lolona lona ngaphezu kolu balufumana kubantu bangaphandle.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

Yes, they will be able to learn very attentively, and feel being loved.

(Ewe, bazakufunda ukuphulaphula ngenyameko, bazive bethandwa.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

By listening very carefully.

(Ngokuphulaphula ngocoselelo.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

To improve speaking, listening skills.

(Ukuphucula izakhono zokuthetha nokuphulaphula.)

To draw child's attention.

(Ukutsala umdla womntwana.)

To make them interested and lessen the fear but feel loved.

(Ukubenza babenomdla, bathobe izinga loloyiko kodwa bazive bethandwa.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

No, instead they liked them.

(Hayi, bayazithanda.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla ebantwaneni kwezi ngoma?

They listen carefully and enjoy them because they make them happy.

(Baphulaphula ngocoselelo kwaye bayazonwabela.)

- What are the advantages and disadvantages of singing lullabies to children?

Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyenii kweengoma zabantwana zivunyelwa abantwana?

Advantages are: To help babies to sleep.

(Ukunceda abantwana balale.)

To calm, relax the child and stop crying.

(Ukuthomalalisa, umntwana aphumle atsho ayeke nokulila.)

Disadvantages: Nooo I don't know any disadvantage.

(Hayi andazi kwanto isisithintelo kwiingoma zabantwana,)

RESPONDENT I

- How old are you?

Mingaphi iminyaka yakho ubudala?

I am 46 years old.

(Ndineminyaka engamashumi amane anesithandathu ubudala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

To soothe and comforting the crying baby and make them to sleep.

(Ukuthomalalisa nokuthuthzela umntwana okhalayo zize zimenza alale.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

Yes, they were functional, mothers singing lullaby while rocking their babies in a soft and harmonious voice as our tradition or our culture.

(Ewe, zazisebenza, oomama babecula iingoma zabantwana bedanisa ngaloo mazwi athambileyo ngokwenkcubeko yethu.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

The mother is in fact directing her baby with the tone of her voice, as she is providing for the baby a comfortable condition in which the baby can fall asleep faster and more easily and minimising his or her crying.

(Oomama balawula abantwana babo ngelizwi, ngelo xesha bebathuthuzela ukwenzela bakhawuleze balale okanye bathule xa bekhala.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngayo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

I think they should be brought back because by that time there was no technology where mobiles were used and there is no more of that communication between a mother and a baby, a baby should communicate with a mother in the form of a lullaby.

(Ndicinga ukuba zibuyiswe, kuba ngelaa xesha kwakungekho ezi zinto zobuchwepheshe, eyona ndlela umntwana nomama abathetha ngayo kukuculwa kwengoma.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

Yes, baby's mind become more active.

(Ewe, ingqondo yomntwana iyahluphezeka.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

Yes, they provide a healthier period of growing, they become active.

(Ewe, zinikeza ithuba elihle lokukhula komntwana esempilweni, edlamkile.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

It would improve the child's language when they try to say words they hear when the lullaby is sung by their mothers.

(Zizakuphucula ulwimi lomntwana xa ezama ukutsho amagama awave kwingoma ngeli lixa umama ecula.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

Improves the language of a child.

(Ziphucula ulwimi lomntwana.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

No, there were none of those that scare them.

(Hayi, zazingekho ezaziboyikisa.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana?

The tone of the lullaby.

(Isandi selizwi xa uculwa ingoma.)

- What are the advantages and disadvantages of singing lullabies to children?

Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Advantages are: Easy to make the baby fall asleep because they enjoy them.

(Kulula ukulalisa umntwana kuba bayazonwabela.)

They improve their language by listening to the lullabies.

(Ukumamela iingoma zabantwana kuphucula ulwimi lwabantwana.)

Disadvantages: No, I really don't know any of them.

(Hayi, ebunyanisweni andazi nenye.)

3.4.2 Responses from telephone interviews

RESPONDENT T-A

- How old are you?

Mingaphi iminyaka yakho ubudala?

I am 65 years old.

(Ndineminyaka engamashumi amathandathu anesihlanu ubudala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

Lullabies start by educating a child when they are outside and also in their mothers' womb. They send a child to sleep.

(lingoma zabantwana ziqala ngokufundisa abantwana besesesizalweni sikanina, loo nto yenzeke naxa sele ephumile.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

They were very functional because the mother is providing for a baby a comfortable and a compassionate condition in which the child can fall asleep faster and minimising crying.

(Zazisebenza kuba abantwana bebefumana ukuthuthuzeleka bade balale, behlisa nezinga likukhala.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

They have a very constructive effect on children by memorising and understanding their parents.

(Ziyamokha umntwana akwazi ukuqonda abazali bakhe.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngayo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

Yes, they benefit our children by influencing the knowledge of different cultures so that they understand them better.

(Ewe, bezilulutho kuba abantwana bebefumana ukwazi nokuqonda bhetele iikcubeko ezahlukeneyo.)

They are able to express themselves better, easy to communicate with their parents.

(Bebekwazi ukucacisa imvakalelo yabo, kulula nokuthetha nabazali babo.)

The parents do not find difficulty in calming them.

(Abazali abafumani bunzima ekubathomalaliseni.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona Ndlela elungileyo yokunxibelelana phakathi komzali nabantwana bakhe?

Yes, babies believe they are safe when mothers sing lullabies for them.

(Ewe, abantwana bakholelwa ekubeni bakhuselekile xa beculelwa iingoma zabo.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

Yes, because it stimulates language development, improves memory and attention span.

(Ewe, kuba zikhuthaza ukukhula kolwimi, ziphucule nokusebenza kwengqondo kunye nexesha lokuqwalasela izinto.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

Lullabies activate the action of the brain.

(Ukuhlupheza ukusebenza kwengqondo.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

They establish a routine and promote a loco-parent bond at school.

(Zimisela indlela eqhelekileyo yokwenza izinto, ize ikhuthaze uncamathelwano nakwabo bathenjiweyo njengabazali ezikolweni.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

If there were any, I am sure they were few that's why I don't remember them.

(Ukuba zazikho, ndiqinisekile zazimbalwa, yiyo loo nto ndingazikhumbuli.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla ebantwaneni kwezi ngoma?

The rhythm am sure.

(Isingqi ndiqinisekile.)

- What are the advantages and disadvantages of singing lullabies to children?

Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Advantages are: The child becomes closer to the mother through the lullabies.

(Umntwana ubesondela kumama wakhe ngenxa yezi ngoma zabantwana.)

The communication that is understood by them (a child and a mother) only becomes stronger.

(Unxibelelwanao oluqondwa ngabo bodwa (umntwana nomama) luba luqilima.)

Disadvantages: I don't know any.

(Andazi nenye.)

RESPONDENT T-B

- How old are you?

Mingaphi iminyaka yakho ubudala?

I am old enough to be a grandmother, I am 74 years.

(Ndikhulise noko ndingangumakhulu, ndineminyaka engamashumi asixhenxe anesine ubudala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

Firstly, it was to keep restless child calm. It helps to put them to sleep.

Lullabies are a form of distraction for babies and it also help as a bonding session for mom and a child especially in cases where the mother is a

working mom or spends most of her day, say at the farms and the child is in the hands of a secondary care giver.

(Okokuqala, ibikukukwenza umntwana ongazinzanga athomalele. Incede ukuba alale. Iingoma zabantwana ziphazamisa umntwana ekungazinzini kwakhe, ziqamangele umama nomntwana ikakhulu xa umama engumsebenzi engalifumani ithuba likuhlala nomntwana wakhe.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

It is essentially functional and definitely most suitable form of communication between mom and child or a child and a care giver as it creates a sense of closeness between them. It highlights a sense of security and assurance for both mom and the child with the hope that everything will be fine.

It also brings the element of trust and love that is vital in the growth and development of a child.

(Zilulutho kwaye zilulungele unxibelelwano phakathi komntwana nomama okanye umgcini-mntwana itsho loo nto ibenze basondelelane. Ibonise nokhuseleko kwaye iqinisekise umntwana ukuba konke kuzakulunga.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

Absolutely, lullabies instill the sense of accomplishment in the mother.

(Ngenene, iingoma zabantwana zibethelela uluvo olugqibeleleyo lwempumelelo kumama.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthlekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

Yes, I would like them to be brought back because lullabies are therapeutic, they create a sense of belonging, we would rush in the

evenings to observe our mother cuddle and sing or talk to a restless child to sleep.

(Ewe, ndingathanda ukuba zibuyiswe kuba iingoma zabantwana ziyaphilisa, zinika uluvo lokuba yinxalenye, besidla ngokuthi ngokuhlwa sikhawuleza sigoduke sizokubukela oomama bethu xa beculela, bethetha nabantwana abagushugushuzayo bade balale.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

It is amongst others, one of the best times a mother can have a one-on-one conversation with their infants. It highlights sense of trust and closes the gaps created due to work or some other commitments that stand in the way of mother and child during the course of the day.

(Luyinxalenye yezinye, apho umama ubeba nengxoxo buso ngobuso nemveku yakhe. Luvelisa ukuthembeka kwaye luvale umsantsa owenziwa kukungabikho kukamama emini ngeemeko zomsebenzi.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

It is absolutely imperative that lullabies be introduced in the phase of the school curriculum, it will help as a form of transition from home to school in a way bringing home to school too.

(Ngokuqinisekileyo iingoma zabantwana mazibuyiselwe kuludwe lwezifundo ukwenzela kuvaleke utshintsho lokuba umntwana kuzakufuneka aqale isikolo ebeqhele ukuhlala ekhaya, ngaloo ndlela kuziswa imeko yasekhaya esikolweni ezakwenza umntwana angaboni mahluko ungakanani.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

What the child has been listening to in his or her mother tongue will be translated into a totally new and exciting language. A language probably

English, which is the language of communication in most cases. It will definitely put a child in a position of advantage as he or she will be able to communicate further in a global context.

(Oko umntwana bekekuphulaphula ngolwimi lwenkobe luzakuguqulelwa kolunye ulwimi olutsha kuye, mhlawumbi kwisiNgesi, kuba sona lulwimi lonxibelelwano amathuba amaninzi. Xa kunjalo umntwana uzifumana encedakala kuba uzakutsho akwazi ukuthetha nabantu belizwe jikelele.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

With S.A. being a multi-cultural nation with varied national languages, it will always be an advantage to unleash a child's inner potential and not be hindered in terms of progress. Most kids from rural areas setting without adequate exposure to English as the language of teaching struggles to fit in as they progress in life. Whereas if they had the opportunity to be blended at an early age through lullabies and other necessary integrated curriculum-related aspects the challenges would have been minimised.

(Xa sibhekisa kwimeko yaseMzantsi Afrika, ilizwe elineenkubeko ezininzi kunye neelwimi ezininzi, izakuhlala ilulutho ukukhulisa isakhono sokwenza somntwana angavaleleki kwinkqubela-phambili yakhe. Uninzi lwabantwana abasuka ezilalini abangakhanyiselwanga kwisiNgesi bafumana ubunzima apha ebomini. Ukanti ukuba babefumane ithuba lokuba iingoma zabantwana zifakwe kuluhlu lwezifundo, ezi ngxaki zolwimi ngezanqotywa kwangoko.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

They had to be some scary ones because a child can be sometimes hard to please. If a calming and soothing lullaby did not work, a slightly scary one was introduced to set them off to sleep quickly in the comfort of their mother's arms.

(Kumele kubekho ezoyikisayo kuba ngamanye amaxesha umntwana ubanzima uyasokolisa. Ukuba ukumthomalalisa akusebenzi, makuvezwe ezo zoyikisayo ukwenzela alale ngokukhawuleza ezandleni zikamama wakhe.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana?

Firstly, the softness in the mother's voice. The gentleness and seriousness put in the lullabies to make it truly convincing. The need to be closer to your own parent after spending most of the day in the hands of a secondary caregiver.

(Okukuqala, ukuthamba kwelizwi likamama. Ubunono kunye nondiliseko bengoma yabantwana ibenza bazibone befuna ukusondela kubazali babo emva kokuchitha imini yonke behleli nabagcini babo.)

- What are the advantages and disadvantages of singing lullabies to children?
Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Like I mentioned earlier, lullabies create a sense of warmth, security, love and closeness between a mother and child. It soothes and reassures the child. It closes the gap created by a work or any other commitments during the course of the day. It sets the tone for a good night sleep both for child and mother.

(Nanjengoko besenditshilo, iingoma zabantwana zinika imfudumalo, inkuseleko, uthando kunye nokusondelelana phakathi komzali nomntwana. Ziyathomalalisa kwaye ziqinisekise umntwana. Umsantsa ovulwe kukungabikho komzali emini ngenxa yemeko zomsebenzi uyavaleka, inika imeko zokulala kakuhle kumama nasemntwaneni.)

RESPONDENT T-C

- How old are you?

Mingaphi iminyaka yakho ubudala?

I am 40 years old.

(Ndineminyaka engamashumi amane ubudala ubudala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

To comfort the babies and put them to sleep.

(Ukuthuthuzela umntwana ukuza alale.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

Yes, they were functional.

(Ewe, zazisebenza.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

Yes, I think they were.

(Ewe, ndiyacinga zazinayo.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana zazivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

Yes, I would recommend that they should be brought back, looking at the way they were important back then.

(Ewe, ndingacebisa njalo ukuba zibuyiswe xa ndibona ukubaluleka kwazo.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

Yes.

(Ewe.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

No, not in a school setting.

(Hayi, hayi kwimeko yasesikolweni.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

They repeat words used in a lullaby; those words become their first words.

(Baphidaphinda amagama asetyenziswa kwingoma zabantwana, loo magama aba ngamagama abo okuqala.)

Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zngaiyinzuzo xa zingafakwa kuluhlu lwezifundo?

I don't foresee any advantage as lullabies connect the mother to the child, more of a mechanism increasing the mother and child bond.

(Andiboni ncedo esikolweni, nanjengoko iingoma zabantwana zidibanisa umama nomntwana.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

No

(Hayi.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana?

Infants respond to their mother's voice. The chanting and humming resonate with infants and children. Lullabies also enables children to identify their mothers.

(Iintsana ziphendula kumazwi oomama babo. Umculo uhlokomisa iintsana nabantwana. Iingoma zabantwana zenza abantwana bakwazi ukohlula oomama babo kwabanye abantu.)

- What are the advantages and disadvantages of singing lullabies to children?
Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunywenii kweengoma zabantwana zivunyelwa abantwana?

Advantage is: To calm babies, when lullabies are sung, babies are responsive as it brings joy and giggles.

(Ukuthomalalisa umntwana, xa kuculwa iingoma zabantwana, abantwana bayaphendula njengoko zizisa uvuyo kunye nogigitheko.)

Disadvantage is: When lullabies are sung by someone else, they are not responsive as when mothers do.

(Xa ziculwa iingoma zabantwana ngomnye umntu, abaphenduli ngendlela afana nokuba bekucula oomama babo.)

RESPONDENT T-D

- How old are you?

Mingaphi iminyaka yakho ubudala?

I am 55 years old.

(Ndineminyaka engamashumi amahlanu anesihlanu ubudala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

To try and keep the baby calm when crying.

(Ukuzama ukugcina umntwana athomalele xa ekhala.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

No, if the baby wants to cry, then they just cry.

(Hayi, ukuba umntwana ufuna ukukhala uyakhala ke.)

Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

No, I don't think babies at that age understand any language.

(Hayi, andiqondi ukuba abantwana banolwazi lolwimi.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

I think rocking chairs that vibrate are much better than lullabies, also putting a baby on your back will ease and comfort her or him.

(Ndinga ukuba ezi zitulo zigungqagungqayo zibhetele kuneengoma zabantwana, kwaye nokumbeleka kungamthuzela.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

No, sometimes babies get irritated and cry more.

(Hayi, ngamanye amaxesha bayadikwa bakhale ngakumbi.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

No, it will take the child back to infancy whereas they should be learning the curriculum to cover the syllabus.

(Hayi, izakumbuyisela umva umntwana ebusaneni endaweni yokuba bafunde bagqibe izifundo eziqingqwe kuloo nyaka.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

They identify the words.

(Bohlula amagama)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

I don't see any advantage; it takes kids a step back in life where they should be learning.

(Andiboni ncedo, zibuyisela umntwana umva ebomi apho bekumele ukuba bayafunda.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

I have never heard of any scary one, I don't even think mothers would sing those even if they existed.

(Andizange ndizive ezoyikisayo, andiqondi nokuba oomama bangaze bazicule nokuba bezikho.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana?

The voice of the mothers.

(Amazwi oomama babo.)

- What are the advantages and disadvantages of singing lullabies to children?

Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Advantage is: A child feels safer by the sound of the mother's voice.

(Umntwana ubonakala ekhuselekile sisandi, nelizwi likamama.)

Disadvantage is: Ineffective and irritating

(Azisebenzi kwaye ziyacaphukisa.)

Too much time and efforts for mothers as she could be tired as well.

(Yinkcitha xesha neenzame koomama nanjengoko bekhathele okanye bediniwe.)

RESPONDENT T-E

- How old are you?

Mingaphi iminyaka yakho ubudala?

I am 55 years old.

(Ndineminyaka engamashumi amahlanu anesihlanu ubudala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

The functioning purpose of lullabies is to comfort and relax the baby.

(Owona msebenzi weengoma zabantwana kukuthuthuzela nokuphumlisa umntwana.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

Yes, they were functional.

(Ewe, zazisebenza.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

I personally, don't think that lullabies are for a certain type of language or tribe. Babies hear no language what is important is the instrument and melody.

(Ngokwam, andiqondi ukuba iingoma zabantwana zezolwimi oluthile okanye uhlanga oluthile. Abantwana abazi lwimi, okubalulekileyo luncuthu lwengoma nesixhobo.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

Yes, I think that they should be brought back, singing lullabies to your child receives your bonding session as he or she recognises your voice, which therefore makes a baby feel comforted.

(Ewe, ndicinga ukuba zingabuyiswa, ukuculela umntwana wakho ingoma kwenza ubudlelwane nanjengoko ekwazi okwahlula ilizwi, atsho azive ethuthuzelekile.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

Yes, very essential, it also enhances sense of belonging to the baby.

(Ewe, zisisiseko, zikwakhulusa ingqondo yokuba yinxalenye emntwaneni.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

Yes, it would improve their listening skills.

(Ewe, zizakuphucula isakhono sokumamela.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

Children get to familiarise certain words used in their daily lives.

(Abantwana baziqhelanisa namagama asetyenziswa mihla yonke.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

It increases listening skills and teaches rhythm and melody.

(Zandisa isakhono sokumamela kwaye zifundise ngesingqisho kunye noncuthu lwengoma.)

It also increases the attention span and creates good mood and energy in the classroom.

(Zandisa ixesha lokuqwalasela izinto, zenza nomdla nodlamko egumbini lokufundela.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

Not I think of anyone.

(Akukho endiyicingayo.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wobantwana?

Sound and melody.

(Sisandi noncuthu lomculo.)

- What are the advantages and disadvantages of singing lullabies to children?

Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Advantages are: They relax and comfort the child.

(Ziyaphumlisa kwaye zithuthuzele umntwana.)

They sleep the babies and grow more when they are asleep.

(Zilalisa abantwana kwaye bakhula ngakumbi xa belele.)

They start singing in their baby language.

(Baqala ukucula ngolwaa lwimi lwabantwana.)

They create a strong bond between mother and a child.

(Zidala uncamathelwano phakathi kukamama nomntwana.)

Disadvantage is: Babies cry when the singer stops.

(Abantwana bayakhala xa imvumi iyeka ukucula.)

They consume more of mummy's time.

(Zidla ixesha elininzi likamama.)

RESPONDENT T-F

- How old are you?

Mingaphi iminyaka yakho ubudala?

I am 73 years old granny.

(Ndingumakhulu eneminyaka engamashumi asixhenxe anesithathu ubudala.)

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

Lullabies were primary sung to drive away a baby to sleep. They are to be sung by mothers, to create and forge a strong communication ties between parents and babies.

(Iingoma zabantwana zisisithuthi sokuqhuba abantwana ukuba balale. Zimele ukuba zivunywe ngoomama, ukuze kudaleke unxibelelwano oluluqilima phakathi kwabo nabantwana.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

Yes, lullabies were functional, babies could differentiate the mother's voice from anybody else's voice be it siblings or strangers.

(Ewe, iingoma zabantwana zazisebenza, abantwana bakwazi ukohlula phakathi kwelizwi likamama nelomnye umntu nokuba ngabantakwabo okanye umntu wasemzini.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

Surely, they had positive impact as they were the effective tool of communication, sharing love, soothing, spending time together and instilling emotions.

(Ngokuqinisekileyo zilulutho, zisisixhobo sonxulumano, ukwabelana kothando, ukuchitha ixesha kunye nokubethelela imvakalelo.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

I would strongly recommend because they facilitate communication, build trust and bond between the mother and the child.

(Ndingacebisa ngamandla kuba zizo eziququzelela unxibelelwano, zakhe ukuthembana noncamathelwayo phakathi komntwana nomama.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

Obviously, they were, looking at the best communication and trust between the child and the mother.

(Nakanjani, zazinjalo, kubonakala kunxibelelwano nokuthembana oludaleka phakathi komntwana nomama.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

Yes, lullabies can develop a grade RR child holistically, they are educative, kids can create rhymes and rhythm, they can communicate.

(Ewe, iingoma zabantwana zingamkhulisa umntwana wenqanaba lakwa RR ngokupheleleyo, ziyafundisa, abantwana bangakwazi ukuzisungulela esabo isingqisho, banganxibelelane bebodwa.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

Lullabies develop a baby's language - the mother carries language in the lullaby, the baby immediately responds positively to a song e.g., when a song like "Thula Bhabha" is sung for a crying child, a child keeps quiet because of the understanding of a lullaby.

(Iingoma zabantwana zikhulisa ulwimi lwabo-ulwimi lugqithiswa ngumama ngengoma, nomntwana aphenule ngokuqinisekileyo kwingoma, umzekelo, xa kuculwa le ngoma ethi, Thula Bhabha, umntwana okhalayo uthula ngoko nangoko kuba eyazi.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

If these lullabies can be included in the syllabus, they can assist in developing music, which engages all sense of a human being, language will also develop.

(Ukuba ezi ngoma zabantwana zingayinxalenye yoqingqo zifundo, zingaluncedo ekukhuliseni umculo onceda kwisivo sokuba ngumntu, kukhule nolwimi.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

Yes, especially those that were sung in the evenings and sung about cannibals or related scary events or things.

(Ewe, ikakhulu xa zivunywa ngokuhlwa ezo zithetha ngamaZim okanye iziganeko ezoyikisayo.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana?

The soft voice, tone, mood and the message of the lullaby would draw the child as she or he wants to listen what is said on this lullaby.

(Ukuthamba kwelizwi, isandi, kunye noyalezo wengoma ungatsala umdla womntwana atsho amamela amazwi engoma.)

- What are the advantages and disadvantages of singing lullabies to children?
Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Advantages are: To assist in language development.

(Kukuncedisa ekukhuliseni ulwimi.)

They can be used to warn a naughty child.

(Zingasetyenziselwa ukulumkisa umntwana ongevayo.)

They build a maternal bond between the mother and the child.

(Zikhulisa ucamathelwano phakathi komntwana nomama.)

Disadvantages are: They are useless because a child can stop crying even if the lullaby is not sung.

(Azinamsebenzi kuba umntwana angangakhala nokuba ingoma ayiculwanga.)

They will learn songs at school as they progress to other grades.

(Bazakufunda iingoma esikolweni ngokukhula kumanqanaba abo ezifundo.)

This is a technological period, let the children be exposed to other new ways of life.

(Lixesha lobuchwepheshe eli, mabayekwe abantwana bavelele nezinye iinkalo zobomi.)

RESPONDENT T-G

- How old are you?

*Mingaphi iminyaka yakho
ubudala?*

I am turning 48 this year.

*(Ndiqala iminyaka
engamashumi amane
anesibhozo kulo nyaka
obudala.)*

- What were the primary purposes of lullabies?

Ngowuphi owona umsebenzi ongundoqo weengoma zabantwana?

The purpose of the lullaby is to make the child to sleep and a personal parental touch.

(Injongo yengoma yabantwana kukwenza umntwana alale kubekho nochukumiseko lobuzali.)

- Based on the above facts or purposes, were the lullabies functional?

Ngokubhekiselele kule misebenzi, ingaba zazisebenza?

Yes, there were serving the purpose because the child will sleep though sometimes it will take time depending on the child's emotions.

(Ewe, bezizifezekisa izidingo kuba umntwana ubede alale nokuba uthathe ithuba elide kuxhomekeke kwiimvakalelo zakhe.)

- Were there any positive impacts from the use of lullabies among the amaXhosa children?

Ingaba zikho iimpembelelo ezilungileyo ekusetyenzisweni kwezi ngoma kubantwana bamaXhosa?

Yes, they had a positive impact because at the end of the day our children will know the environment around them because some of the songs will emphasise or relate to nature and the animal world.

(Ewe, bezinayo impembelelo ezintle kuba ekugqibeleni abantwana bethu batsho bayazi indawo esingqongileyo, ezi iingoma zizagxininisa indalo kunye nezilwanyana zomhlaba.)

- When you compare the era when the lullabies were sung for the children with the era when these lullabies are not sung or seldom sung, would you recommend that they should be brought back or not?

Xa uthelekisa amaxesha apho ezi ngoma zabantwana bezivunywa ngalo neli apho zivunywa manqaphanqapha okanye zingavunywa kwaphela, ubunokucebisa ukuba zibuyiswe okanye zingabuyiswa?

No, they should not be brought back there is no point, we are busy as parents, no time to sing, we are tired from work and they have lot of toys, television and play station to keep them busy.

(Hayi, mazingabuyiswa akukho sizathu, sixakekile singabazali, alikho ixesha lokucula, sidiniwe sisuka emisebenzini kwaye zininzi izinto zokudlala, oomabonakude ukuba gcina bexakekile.)

- Do you think lullabies were the best method of communication between parents and their children?

Ucinga ukuba iingoma zabantwana yeyona ndlela elungileyo yonxibelelwano phakathi komzali nabantwana bakhe?

Yes, the child will recognise the mother's voice when she arrives home because the child is used to mother and child communication through singing.

(Ewe, umntwana uyaliqonda ilizwi likamama wakhe xa efika ekhaya kuba umntwana eqhele ukunxibelelana nomama wakhe ngengoma.)

- If the lullabies could be incorporated into the school curriculum in grade RR, do you think it will help children?

Xa ezi ngoma zabantwana zingafakwa kuludwe lwezifundo zenqanaba lakwa RR, ucinga ukuba zingabanceda abantwana?

Maybe, they can pay attention.

(Mhlawumbi bangatsho babenenyameko kwizinto.)

- How does a child improve language by listening to the lullabies?

Ingaba umntwana uluphucula njani ulwimi lwakhe ngokuphulaphula iingoma zabantwana?

I think so because even when they listen to children's programmes on television, they can imitate what is said though it is English.

(Ndicinga njalo kuba naxa bemamele iinkqubo zabantwana kumabonakude bayalinganisa okuthethwayo nokuba sisiNgesi.)

- Based on the question above, what are the advantages of inclusion in the school curriculum?

Ngokubhekiselele kulo mbuzo ungentla, ingaba ezi ngoma zingayinzuzo xa zingafakwa kuluhlu lwezifundo?

Not much, they can learn even in other ways.

(Hayi kangako, bangafunda nangezinye iindlela.)

- Among the lullabies, were there any that scared the children?

Kwintlaninge yeengoma zabantwana, ingaba zazikhona ezoyikisayo?

I don't know, I am not familiar with lullabies, as a result I know a few.

(Andazi, andiqhelananga neengoma zabantwana, kangangokuba ndazi ezimbalwa.)

- What draws an infant's or child's attention to a lullaby?

Inokuba yintoni etsala umdla wabantwana?

Every child love singing, they start by humming senseless songs mmmmm. So, when one is singing their attention will be drawn and imitate.

(Wonke umntwana uthanda ukucula, baqala ngokucula iingoma ezingenamazwi mmmm. Lilonke xa umntu ecula bazakuthatha ingqalelo balinganise.)

- What are the advantages and disadvantages of singing lullabies to children?

Yeyiphi inzuzo okanye ukungabikho kwenzuzo ekuvunyweni kweengoma zabantwana zivunyelwa abantwana?

Advantages are more than disadvantages.

(Ezintle zingaphezulu kwezimbi)

I think they promote social cohesion, human growth.

(Ndicinga ukuba zikhuthaza umanyano kwezentlalo nokukhula komntu.)

They emphasise care, love, safety and sleep.

(Zigxininisa ukukhathalelana, uthando, ukhuseleko kunye nokulala)

3.4.3 Responses from focus group interviews

RESPONDENT G-A

- What is your average age?

Nimayela neyiphi iminyaka ubudala?

Ohh we are a variety here; I think the youngest is 55 and the oldest is 72.

(Ohh sixubile apha; Ndiyacinga oyena omncinane uneminyaka engamashumi amahlanu anesihlanu, aze omdala abe neminyaka engamashumi asixhenxe anesibini.)

- Besides lulling the child to sleep, what other functions do lullabies serve for children.

Ngaphandle kokuba iingoma zabantwana zilalisa abantwana, yeyiphi eminye imisebenzi yezi ngoma ebantwaneni.

To encourage a child when taking any step of development, for instance when a child sits, crawls, taking a step forward we also sing until she or he knows how to walk alone without the assistance of an elder.

Some babies especially those who don't like to eat, we would sing so that by the time she or he laughs or sings, she or he will open the mouth and we put food inside until the child finishes. That was a bit of a job and time consuming.

(Ukukhuthaza umntwana xa eqalisa amanqaba akhe okukhula, umzekelo xa efunda ukuhlala, ukukhasa, ukuhamba, siyamculela ade akwazi ukuzihambela yedwa engancediswa ngumntu omdala. Abanye abantwana ikakhulu abo bangathandi ukutya, sidla ngokucula ukwenzela xa ecula naye okanye ehleka sifake ukutya emlonyeni, yenziwa loo nto ade agqibe ukutya. Nangona na loo nto ingumsebenzi idla nexesha.)

- What reaction did you observe from each individual when the lullabies were sung to them?

Niye niphawule ntoni kumntwana ngamnye xa kuculwa iingoma zabantwana?

Some babies smile when the lullabies are sung, they giggle, they show serious faces, they cry very loud depending on the emotions, they become calm and sleep.

(Abanye abantwana bayancuma xa kuvunywa ezi ngoma, bagigitheke, abanye babonakalisa ubuso obundilisekileyo, bakhale ngakumbi kuxhomekeke kwiimvakalelo zabo abanye bayathomalala balale.)

- What other positive characteristics were displayed by lullabies and nursery rhymes?

Zeziphi ezinye iimpawu ezilulutho ezivezwa ziingoma zabantwana?

They promote a healthy period of childhood.

(Zikhuthaza ixesha elisempilweni lobuntwana.)

They learn how to speak very fast, communicate very easily in their home language.

(Bafunda ukuthetha ngokukhawuleza, banxibelelane lula ngolwimi lwabo lweenkobe.)

Lullabies take away tension from our children as a result they relax them more than anything.

(lingoma zabantwana zisuka ukuxhalaba kubantwana ngangokuba ziyabaphumza naphezu kwayo yonke into.)

The bond between the child and the mother is number one yhoo you could see when a child grew up in mother's care.

(Uncamathelwano phakathi komntwana nomama yinto yokuqala yhoo ungabona xa umntwana ekhule phantsi kwenkathalelo kamama.)

Once a child knows the lullaby you can see that she or he is confident.

(Akuba umntwana eyazile ingoma umbona ngokubonakalisa ukuzithemba.)

Memory is the best as they can remember who sings which lullaby.

(Ukukhumbula kokona kubalaseleyo, nanjengoko bekhumbula ukuba ngubani ocula eyiphi ingoma.)

- Is singing lullabies and nursery rhymes creating love and closeness with your children?

Ingaba ukukulwa kweengoma zabantwana kudala uthando nosondelelwano ebantwaneni benu?

Obviously yes, lullabies are intimate, children feel comfort and love from those who sing for them. Babies are clingy and full of trust, by singing lullabies to them, they build on the trust and closeness.

Children love it when they are entertained through nursery rhymes or lullabies, they also sing along love the mother; therefore, they grow fonder in love and close to them. They actually know who sings for them and who does not, they like to be around the environment where there is fun, sing and dance with or for them.

(Ngokucacileyo ewe, iingoma zabantwana zinothando, abantwana beva intuthuzelo kwabo babaculelayo. Abantwana bancamathela bagcwele lithemba, ukukulwa kweengoma zabantwana kwakha ithemba nosondelelwano. Abantwana bathanda ukonwatyiswa ngezi ngoma bade bacule kunye nomama babo, ngako oko, bakhula uthando nosondelelwano. Bade bamazi umntu obaculelayo nongabaculeli, bathanda ukuba kummandla okanye indawo apho kuzakubakho ukonwaba, bacule badanise nabo.)

- Apart from the cultural dimension, do lullabies and nursery rhymes reflect some religious beliefs?

Ngaphandle kwenkcubeko, ingaba iingoma zabantwana zibonisa inkolo ngokwezonzqulo?

Most lullabies do not reflect any religious beliefs, that is why they are suitable for anyone. Lullabies are mostly about hushing the baby to sleep, however, and we suppose it's a few of nursery rhymes that are sung at church. They only reflect Christianity.

(Iingoma ezininzi zabantwana azibonisi nayiphi na inkolo, yiyo le nto zilungele nawuphi na umntu. Iingoma zabantwana zimayela nokuthulisa umntwana alale, nangona kunjalo zimbalwa iingoma zabantwana ezivunywa ecaweni. Ezo zibonisa ubuKristu.)

RESPONDENT G-B

- What is your average age?

Nimayela neyiphi iminyaka ubudala?

An average of 50 years all of us, no one is above that.

(Sikumyinga wamashumi amahlanu eminyaka ubudala, akekho ongaphezulu kwayo.)

- Besides lulling the child to sleep, what other functions do lullabies serve for children.

Ngaphandle kokuba iingoma zabantwana zilalisa abantwana, yeyiphi eminye imisebenzi yezi ngoma ebantwaneni.

Lullabies are meant to develop connection and love between parents and children.

A child that grows by listening to the lullabies of his or her mother will have a much healthier kind of communication with her.

But though we hear from elders that they use these songs to send children to sleep and so forth, there are other means that we use to let them to sleep like buying rocking chairs, it plays music or instrument while vibrating the child to sleep. I am sure that vibration works better than a person's movement, and these children are heavy, they eat a lot.

We can also read stories for them, play cartoons on television because I think we just need to occupy them, that's it.

(lingoma zabantwana zenzelwe unxibelelwano nothando phakathi kwabazali nabantwana. Umntwana okhule ephulaphula iingoma zikamama wakhe uba nonxibelelwano oluphilileyo nomama wakhe. Nangona sisiva kwabadala ukuba babesebenzisa ezi ngoma ukulalisa umntu njalo njalo, zikhona ezinye iidlela ezinikusetyenziswa ukulalisa umntwana, ezinje ngokuba kuthengwe isitulo esigunqagunqayo kudlalwe umnculo okanye isixhobo esikhalayo ade umntwana alale. Ndinethemba ukuba ungancangazelo lusebenza bhetele kunomntu oshukumayo, kwaye aba bantwana bayasinda batya kakhulu. Singabafundela neencwadi, sibadlalele nopopayi kumabonakude, kuba sicinga ukuba bafuna ukugcinwa bexakekile kuphela qha.)

- What reaction did you observe from each individual when the lullabies were sung to them?

Niye niphawule ntoni kumntwana ngamnye xa kuculwa iingoma zabantwana?

Angelic smile and the child feeling loved. Lullabies help create a daily sleeping routine so that it gives us some time to do other things.

(Olo ncumo ngathi lwelengelosi, umntwana azive ethandwa. lingoma zabantwana zidala indlela yesiqhelo yokulala ukwenzela sifumane ithuba lokwenza ezinye izinto.)

- What other positive characteristics were displayed by lullabies and nursery rhymes?

Zeziphi ezinye iimpawu ezilulutho ezivezwa ziingoma zabantwana?

Yhoo happiness to our children, they smile, full of love and peace hey they can be so stubborn sometimes.

These lullabies help a lot in regulating the child's emotions and causes the bond between a child and a parent.

(Yhoo uvuyo ebantwaneni bethu, bayancuma, bazale luthando noxolo nangona babanenkani ngamanye amaxesha nje. Ezi ngoma zabantwana zinceda ekulawula iimvakalelo zomntwana, yenze uncamathelwano phakathi komntwana nomzali.)

- Is singing lullabies and nursery rhymes creating love and closeness with your children?

Ingaba ukuculwa kweengoma zabantwana kudala uthando nosondelelwano ebantwaneni benu?

Yes, of course they are. Our children actually need attention and love so when we are looking each other on the eyes, it is what they like most. You can spend the whole day doing nothing that is best for them. The words of the lullabies comprise wishes, desires and love which are generally meant for the wellbeing of the child.

I think if you are not there, maybe at work or in town they feel your absence, judging from the joy he or she has when you arrive.

(Ewe, zinjalo. Abantwana bafuna ubungezelelo nothando, xa sijongene emehlweni yeyona nto bayithandayo leyo kakhulu. Ungaluchitha usuku lwakho lonke ungenzi nto, ilungile loo nto kubo. Amagama eengoma zabantwana aqulathe iminqweno kunye nothando, zizinto ezilungele ukuphila kakuhle komntwana.

Ndiyacinga ukuba xa ubungekho, usemsebenzini okanye edolophini bayakuva ukngabikho kwakho, ubona indlela le abavuya ngayo xa ufika.)

- Apart from the cultural dimension, do lullabies and nursery rhymes reflect some religious beliefs?

Ngaphandle kwenkcubeko, ingaba iingoma zabantwana zibonisa inkolo ngokwezonqulo?

I am tempted to say yes. Love is pure, the love you have for your child is a gift from God.

It starts from Sunday school when we were taught to sing songs as children

(Ndiyanqwenela ukuthi ewe, uthando lumsulwa, uthando olunika umntwana wakho sisipho esisuka kuThixo.

Iqala phaya kwisikolo seCawe xa sifundiswa ukucula singabantwana.)

RESPONDENT G-C

- What is your average age?

Nimayela neyiphi iminyaka ubudala?

On the average, we are around 65 years old.

(Kumyinge wamashumi amathandathu anesihlanu ubudala.)

- Besides lulling the child to sleep, what other functions do lullabies serve for children.

Ngaphandle kokuba iingoma zabantwana zilalisa abantwana, yeyiphi eminye imisebenzi yezi ngoma ebantwaneni.

You know lullabies are not only crucial to children only, but we also learn from them even nursery schools do learn, because they can impact valuable learning of important life lessons and assisting in the development of the language, cadence of the brain and overall development of the child. Children can relate to their culture and identify with sets of family values, while on the other hand through these lullabies a family is brought together because while the mother is singing, the older siblings will also sing, some laugh at the one who is crying or feel sad. By the time the mother is singing, the little one will be attentive, focused, sometimes memorising the lyrics and imagine the characters used in the song.

(Uyazi iingoma zabantwana azibalulekanga nje kubantwana kuphela, nathi kunye nezikolo zabantwana siyafunda kuzo kuba zineemfundiso ezibalulekileyo zobomi kwaye zancedisa nasekukhuleni kolwimi, nasekukhuleni komntwana ngokubanzi. Abantwana bangakwazi ukunxulumanisa ingoma nenkcubeko yabo bakwazi ukuchonga okubalulekileyo nokufunwa lusapho. Iingoma zabantwana ziyakwazi ukudibanisa usapho kuba naba badala abantwana bayancedisa xa kuculwa, abanye bahleka abo bakhalayo bebacaphukisa ngakumbi.

Ngeli xesha oomama beculela abantwana abancinane bathe nca, babethelela amzwi engoma benomfanekiso-ngqondweni wabalinganiswa abasetyenziswe engomeni.)

- What reaction did you observe from each individual when the lullabies were sung to them?

Niye niphawule ntoni kumntwana ngamnye xa kuculwa iingoma zabantwana?

There is a sense of interest and enjoyment alongside learning and development are taking place, these are general development that occur during these sessions, kids laugh and exhibit joy. It is the time of fun

particularly to the older ones, for the little ones it is the time to be quiet and eventually drift to sleep.

(Kukho uvakalelo lomdla nobumnandi ngelo xesha, ukufunda nokukhula kusenzeka. Lixesha lobumnandi kwabo bathe dlundlu kanti kwiintsana lixesha lokuzola bade balale.)

- What other positive characteristics were displayed by lullabies and nursery rhymes?

Zeziphi ezinye iimpawu ezilulutho ezivezwa ziingoma zabantwana?

Attentiveness, wonder and amazement of children, I guess as to say, did these things really happened? When they are attentive on other hand listening, skills are developed, and they start to be focused and following the events in the song.

(Ukuba nenyameko, ukumangaliseka kubantwana zizinto ezenzekayo kubo. Xa benenyameko ekumameleni ezi ngoma, isakhono sokuphulaphula siyakhula batsho bakwazi ukulandela iziganeko ezisengomeni.)

- Is singing lullabies and nursery rhymes creating love and closeness with your children?

Ingaba ukuculwa kweengoma zabantwana kudala uthando nosondelelwano ebantwaneni benu?

Ohh yes, we do believe that singing lullabies do cultivate a sense of closeness and love between parents and children as bonding takes place. This is evident, prior birth as a child responds to the warmth of voices in the womb, so the closeness continues even when the baby is born.

(Ohh ewe, siyathemba ukuba ukuculwa kweengoma zabantwana kutyala uncamathelwano nothando phakathi kwabazali nabantwana. Loo nto ingqinwa yindlela umntwana ebephendula ngayo kubushushu belizwi likamama wakhe esesesizalweni, olo sondelelwano luqhubeleke naxa umntwana sele ezelwe.)

- Apart from the cultural dimension, do lullabies and nursery rhymes reflect some religious beliefs?

Ngaphandle kwenkcubeko, ingaba iingoma zabantwana zibonisa inkolo ngokwezonzqulo?

At many points they do. As with many forms of creativity from the song producers they can display religious beliefs particularly in traditional societies though we cannot point out or remember any.

(Kwizinto ezininzi kunjalo. Iingoma ezininzi ngokuxhomekeka kumsunguli wengoma ziyakwazi ukuvelisa inkolo yezonqulo ikakhulu kuluntu lwemveli, nangona singenokwazi ukuthi yile okanye sikhumbule.)

RESPONDENT G-D

- What is your average age?

Nimayela neyiphi iminyaka ubudala?

We are around 60 years old.

(Sineminyaka ephaya kumashumi amathandathu ubudala.)

- Besides lulling the child to sleep, what other functions do lullabies serve for children.

Ngaphandle kokuba iingoma zabantwana zilalisa abantwana, yeyiphi eminye imisebenzi yezi ngoma ebantwaneni.

Education or training is passed through lullabies while putting your baby on the chest, brushing him or her on the back, they learn to establish a sleeping routine and regulate their emotions. These lullabies are a way of bonding between the child, mother and other family members by sharing family culture and traditions. In some ways children learn to develop listening skills, sharpen their memory and learn to relate events.

(Imfundiso okanye inqeqesho ludluliswa ngeengoma zabantwana ngelixa umntwana ethuthuzelwa ebekwe esifubeni, bafunda kuvelisa indlela yabo yesiqhelo yokulala kwaye ilawule neemvakalelo zabo. Ezi ngoma ziyindlela yokudala uncamathelwano phakathi komntwana, umama kwakunye namanye amalungu ekhaya ngokuthi babelane ngenkcubeko nezinto zemveli. Ngendlela ethile abantwana bafunda ukuphulaphula, balole ingqondo bakwazi nokunxulumanisa iziganeko.)

- What reaction did you observe from each individual when the lullabies were sung to them?

Niye niphawule ntoni kumntwana ngamnye xa kuculwa iingoma zabantwana?

Most of them, they become calm and happy feeling protected and safe in the hands of their parents. They would listen attentively with curiosity and after some time the baby will sleep. Some of them will start by smiling, dancing or having those moves and eventually sleep.

(Uninzi lwabo luyathomalala kwaye bavuye bazibone bekhuselekile ezandleni zabazali babo. Baphulaphula ngenyameko nangomdla emva kwexesha balale. Abanye baqala ngokuncuma, badanise ekugqibeleni balale.)

- What other positive characteristics were displayed by lullabies and nursery rhymes?

Zeziphi ezinye iimpawu ezilulutho ezivezwa ziingoma zabantwana?

Lullabies are a safe space where children bond with the one who sings the lullabies, it helps in the cognitive development, language development, social and emotional development. It would console one's soul to have a peace of mind when they are finally asleep or quiet.

(Abantwana bancamathelana nabo babaculela iingoma zabo, zikwanceda nasekukhuliseni uphuhliso lokuqondo, ukukhula kolwimi, kwentlalo kunye nemvakalelo. Zikwathuthuzela umphefumlo womntwana abe nokuphumla engqondweni xa sekethe walala okanye wathula.)

- Is singing lullabies and nursery rhymes creating love and closeness with your children?

Ingaba ukukulwa kweengoma zabantwana kudala uthando nosondelelwano ebantwaneni benu?

Yes, the children's mind knows that when lullabies are sung, it is the time to relax and reflect on positive energy around them as a result, children fall in love with those who sing lullabies for them, and this takes place by giving each other the child undivided attention. If you don't sing for the child, the child may cry non-stop, so whenever you sing for a baby or humming the baby would be quiet and enjoy that you are giving him or her attention. When you give the child that attention, love and closeness is created and brings childhood memories creating listening skills as well to the little ones.

(Ewe, abantwana bayazi ukuba kuthi kwakukulwa iingoma zabo lixesha lokuba baphumle, abantwana baye babathande abantu ababaculelayo kuba babanika

uhoyo olupheleleyo. Ukuba umntwana akaculelwa angakhala angayeki ukanti ukuba uyamculela uzakuthula kuba ebona ukuba umnikile uhoyo abelufuna. Xa efumana olo hoyo umntwana usondelelwano luyadaleka nothando.)

- Apart from the cultural dimension, do lullabies and nursery rhymes reflect some religious beliefs?

Ngaphandle kwenkcubeko, ingaba iingoma zabantwana zibonisa inkolo ngokwezonzqulo?

Yes, through lullabies knowledge is passed on although it may not be understood at this stage, but it will ring at the back of the mind of the adult that it has the power to control any belief even religion. Actually, they are the reflection of what the family believes or subscribes to.

Hey according to my views, they don't reflect to religious beliefs because it is a way of having a bond with your baby, so it has nothing to do with religion.

Maybe but no sure, there is a possibility to also reflect religious beliefs because it is more like an early stage of the child's social development.

(Ewe, ulwazi luyadluliswa nangona lusenokungaqondakali, kodwa izakuhlala ihleli engqondweni yomntu omdala ukuthi zinamandla okulawula zonke iinkolo. Iingoma zabantwana zibonisa inkolo yosapho.

Ngokolwam uluvo, andibona zibonisa inkolo kuba ziyindlela yokuba noncamathelwano nje nomntwana wakho, lolonke ayinanto yakwenza nenkolo. Mhlawumbi kodwa andiqinisekanga, likhona isuntswana lokubonisa inkolo kuba ziikwanceda ekukhuliseni umntwana kwezentlalo.)

3.5 DATA INTERPRETATION AND RESULTS

3.5.1 Data interpretation of face-to-face and telephone interviews

The researcher used common questions for face-to-face and telephone interviews, as she wanted to get responses on the same questions from those interviewees. With the focus group interviews, different questions from other forms of interviews were used as to allow different groups of people to voice their views, ideas and express their feelings as much as they can.

QUESTION 1 (What were the primary purposes of lullabies?)

The group of interviewed participants seem to know the purpose of lullabies regardless of their differences in age. They all have common responses of relaxing and soothing the child and creating a communication bond between the mother and the child. One of the participants mentioned the cultural impact of the opportunity of learning different languages through the lullabies. A few of them still perceive lullabies to be just for the enjoyment, there is no message aligned to them.

QUESTION 2 (Based on the above facts or purposes, were the lullabies functional?)

A great number of participants see the functionality of the lullabies in their areas by giving out common reasons like calming the child so that he or she sleeps peacefully, and minimising the time to cry, as a result, they advised that they should be passed from one generation to the other.

A few of them are not sure, maybe they did not have the opportunity to be in an environment where lullabies were sung at home, or they did not spend quality time with their grandmothers. **Respondent T-D**, said *no* because she does not sing for her children, if a child cries you need to *hush shhh* the child or put him/her on your back until the child stops crying.

QUESTION 3 (Were there any positive impacts from the use of lullabies among the amaXhosa children?)

The impact of lullabies is not really known by other people that were interviewed. They just think that they were traditional songs that are more about sound and melody, hence, they said these songs are sometimes senseless to the children since they do not even know the language. Whereas some claim that lullabies give babies the assurance of protection and love, therefore, some babies only respond to their mother's voice and not to other people. Babies or children feel secure when they are with their mothers. In the olden days, there were very few medical centres to take a sick child to, so mothers would sing for their children trying to calm them down while trying to give them home remedies.

There are those who do not see any positive impact, they do not believe that lullabies really work, and they were not exposed to them growing up. Children should learn a sleeping routine so that they make life easy for the mothers to do other house chores.

QUESTION 4 (When you compare the era when the lullabies were sung for the children with the era when these lullabies were not sung or seldom sung, would you recommend that they should be brought back or not?)

Participants claim that these lullabies are addictive, if one did not sing for the child, it means the child would skip the routine. For instance, if you used to sing for the child to sleep, the minute you do not sing for him or her that child will not sleep. Another thing that was raised is: What if as a mother you are not a good singer, then you will struggle to raise your child, or your child will not gain any benefits in the growing period. Putting the child on one's back is the best and buying rocking chairs that vibrate will keep the child occupied.

Meanwhile, other participants want the lullabies to be brought back as their children do not get the special care that they are supposed to get from their parents due to

the fact that parents are busy with their work, they shift their responsibility to be done by the advancement of technology. They let televisions and cellphones perform their roles, which does not fulfill the purpose of the lullabies in different cultures.

QUESTION 5 (Do you think lullabies were the best method of communication between parents and their children?)

With this question, most participants were adamant in supporting the fact that lullabies were the best method of communication, since their children learnt their mother tongue long before they attended school. The mothers who sing these lullabies especially those who are working or who are away from home the whole day believe that they are closing the gap of not being with their children and when they are at home it is the time to start that special conversation with them.

On the other hand, lullabies are said not to be the only communication method, mothers can sweet-talk to a child and all the love is shown to that child. Maybe singing can be irritating and noisy if you are an introvert.

QUESTION 6 (If the lullabies could be incorporated into the school curriculum in grade RR, do you think that will help children?)

Looking at the majority of responses, many support the inclusion of lullabies at grade RR and these were mostly older people who presumably know the value of lullabies in child development stages. For instance, before children learn to speak, they start imitating the songs from their mothers, and later they are able to say words. So, if these lullabies were continuous from home to school, children would perform better in speech development. Through these lullabies, they could memorise the songs from their mothers. While a few were concerned about syllabus completion and starting new concepts, they would still benefit the child and show him or her that this is another stage of life. The lullabies, according to the participants, do not add any value to a child's career choice especially if the child will not be a singer.

QUESTION 7 (How does a child improve language by listening to lullabies?)

All the responses were positive towards language development, which infers that all the participants in the districts interviewed could see the need for introducing lullabies to their children as they are able to grasp words at an early stage of their speech development. It also suggests that lullabies are not for a specific group of people; they are universal, passed from one generation to another by elders as part of culture.

QUESTION 8 (Based on the question above, what are the advantages of inclusion in the school curriculum?)

Lullabies are needed by parents, grandparents and caregivers to be included in the school curriculum as they are going to help the children to develop a number of skills, for instance, communication, listening, social skills *etcetera*, and at some point, they could be encouraged to pursue a music career if they are good singers. Some do not think that it will be a good idea because they perceive these lullabies as time-delaying mechanisms at school, and presume children will not develop mentally, they will remain in the infant stage.

QUESTION 9 (Among the lullabies, were there any that scare children?)

There were mixed ideas on this question on scary lullabies. It seems that most participants are not aware of them, maybe because the lullabies were not meant to scare but to comfort and show love from their mothers, grandmothers and caregivers. Those who think that there should be scary ones, were not quiet, just guessing, they think there should be ones to reprimand a stubborn child who does not want to stop crying or does not want to sleep. In that case, they could be invented for that particular incident of scaring the child to forcefully stop him or her from doing what he or she is doing. These songs were sometimes the product of the creativity of a mother, grandmother or caregiver.

QUESTION 10 (What draws an infant's or child's attention to a lullaby?)

The participants all agreed that the secret behind their children's attention being drawn to lullabies is the tune, the soft voice of the singer (mother, grandmother, caregiver) and the gentle movement done by them is what made children listen with joy to the lullabies. It might also interest children to be curious of what would happen after each stage of singing, listening attentively to what the singer might say. The rhyming that the singers use also becomes an important factor in drawing the child's attention to the lullaby.

QUESTION 11 (What are the advantages and disadvantages of singing lullabies to children?)

Advantages of the use of lullabies were mostly in line with the values mentioned in the responses to other questions like language development, calming the child to sleep, etc. Participants gave a few disadvantages, such as being addictive. Some children only sleep when someone sings for them, some respond to their mothers only, which makes it difficult for anyone else to babysit that child because he or she will not stop crying until the mother comes back home. Such children sometimes get sick because of the prolonged crying. They further mentioned that it is boring to sing if you are not in the mood to do that.

Some participants do not know any disadvantages of the lullabies, they promote the use of technology to calm the child, there are many cartoon programmes on television, they can work better to calm the child to sleep.

3.5.2 Interpretation of focus group data

QUESTION 1 (Besides lulling the child to sleep, what other functions do lullabies serve for children?)

As the groups were interviewed in different places, seemingly they had a common understanding of things that lullabies entail to children other than lulling the child. They gave positive responses as they all know that amongst other values or uses of lullabies the main one is to educate the child. Mothers, grandmothers and caregivers believe that behind every lullaby there is a lesson to be learnt by a child, be it language or an encouragement for what he or she is doing like crawling, walking or talking. Through these lullabies, their children can memorise characters in the song and try to relate to the events in each song.

At the same time, parents also believe that their children are learning through these lullabies. Family values are also instilled through lullabies, so as the child grows, he or she knows what is approved of by the family or not especially on morals and behavior. Some young mothers and caregivers, though they agree with the use of lullabies, they presented a different view of buying a rocking chair that vibrates and sings to comfort the child to sleep or alternatively while the child is still young should be introduced to watching television tuned to animated programmes. Thus, the child will get used to the cartoons until she or he gets tired and sleeps.

QUESTION 2 (What reaction did you observe from each child when the lullabies were sung to them?)

Most participants in this question observed the same reaction from their children. A reaction of enjoyment, which basically says that the lullabies had a positive impact on their children. Besides joy, accompanied by a smile, their children also learn a specific routine. For instance, when it is bedtime, they will know that the mother sings for them while taking that warm, scented bath, that will send a signal to the

child's brain that bedtime is coming. When given those clues a child will accept and comprehend bedtime more easily.

QUESTION 3 (What other positive characteristics are displayed by lullabies and nursery rhymes?)

This question was well known in all areas interviewed, namely, that there is more positivity in lullabies in child development. Their children develop socially and emotionally, and cognitive and language development is also accomplished by lullabies. The bond is strengthened between a mother and a child through lullabies. As a result, some mothers commented that if a mother does not sing for a child, that child will not have that special attachment that makes her or his mother special.

When the lullabies are sung, as the mothers said, their children get consoled and the stress and tension they had fades away and they have hope for the future (some children cry because they do not see their mothers around.) The grandmothers and caregivers sing lullabies to children to promise them that their mothers are coming with nice and beautiful things for them. As they sing, children will listen attentively with that eagerness to hear what is entailed in the song thereby listening skills are promoted and relating to the events in the song.

QUESTION 4 Is singing lullabies and nursery rhymes creating love and closeness with your children?)

A child obviously likes full attention, if you ignore a child, he or she will feel unloved. The mothers, grandmothers and caregivers, all claim that lullabies cultivate a sense of love and closeness. They are sung to express love and build a sense of trust with a child. That love from the songs is evident even before the child is born as the child will respond by kicking to the warmth of that golden voice from the womb. Children love environments where there is much fun.

QUESTION 5 (Apart from the cultural dimension, do lullabies and nursery rhymes reflect some religious beliefs?)

There were mixed views on this question as the participants do not seem sure of any religious beliefs, maybe because they have never had any. Most of them only know those songs that they used to sing in church in their Sunday school classes but the researcher does not consider them to be lullabies.

Some mothers confidently expressed that they are not there because lullabies are for bonding or lulling a child to sleep, so singing Biblical songs does not calm any child and that is the reason why lullabies are suitable for everyone not for a specific religion.

3.6 EXAMPLES OF LULLABIES

As we were talking about lullabies, mostly in group interviews, mothers could remember the following lullabies.

- **When a child is crying, and the mother calms her or him down:**

Walila umntwana

Elilela umamakhe

Ndamthatha ndambeka

Esifubeni sam

Ndathi thula sana lwam

Ngokwenene

Ndathi thula sana lwam.

(The baby is crying

Crying for his mother.

I took and put him on my chest,

And said keep quiet my real baby,

And said keep quiet my baby)

- **There are other lullabies that are sung by caregivers in the absence of the mother:**

Thula, thula, thula, mntwanam

Ukhalela ntoni

Ubethwa ngubani

Thula mntwana wam

Umam'akekho

(Be quiet, be quiet, be quiet, my child

What are you crying for?

Who has beaten you?

Be quiet my baby,

Your mother is not here.

- **Another lullaby sung while trying to send the child to sleep in the absence of a mother:**

Thula sthandwa sam

Thula sthandwa sam

Thula gugu lam

Thula sthandwa sentliziyo yam

Thula sthandwa sam thula ke gugu lam

Musukúhlupha umama nje

Zam'ukulala kakuhle

Uzakufika ngoku

Zama ukulala kakuhle

Thula sthandwa sam

Thula gugu lam.

(Be quiet my love

Be quiet my love.

Be quiet my pride,
Be quiet love of my life.
Be quiet my love, my
pride,
Do not trouble mommy.
Try to sleep peacefully,
(Mother) will soon arrive.
Try to sleep peacefully,
Be quiet my love,
Be quiet my pride)

- **To lull the child to sleep:**

*Ndadibana namahotyazana
Ephethe ukutyana ngomlomo
Ndathi mawandiphe ndenze
umlomo Bathi uyageza
lugojazana.*

(I met the little doves
Carrying some food with their mouth,
I said to them, they must give me the food so that I make mouth,
They said you are naughty lugojazana.)

- **To encourage a child when he or she starts to stand on her or his own:**

*Wama yedwa umntwana
Hop Hop tilili (xa esiwa).*

(This song is repeated as the child tries to stand for some minutes to a longer time.)

(He stands on his own
Hop Hop tilili (When he falls)

- **When a mother trains the child to walk:**

Dadayi, Dadayi
Hamba nobani, hamba nomamakhe.

(Dadayi, Dadayi,
Whom are you walking with? walking with your mother)

- **This one is more of an educational lullaby to teach a child to count and about the environment around them:**

Intaka ezintathu
Zikhwele emthini
Yathi enye masibalekeni
Yathi enye masizimeleni
Yathi enye asoyiki thina x 2

(There are three birds
They are on the tree,
One said, let's run away,
The other said, let's hide,
The other said, we are not scared of them X2).

- **To calm the child when they went for immunisation after the child has been inflicted pain:**

Akasemhle bo
Akasemhle umntwan'oncanc'ibele
Usimatumatu.

(She is so beautiful
A child who is breastfeeding
She is plumpy).

- **When the mother was not at home for the whole day, be it she was at work or in town:**

Ngubani na lo?
Ngu Yeye
Uhamba nabani,
No Yise
Umpathele ntoni
Amasi
Ngendeb'enjani
Ebomvu
Masithi yeye ngubani na lo.

(Look who is here,
It's Yeye
Whom is she coming with?
With the father,
What did she bring?
Sour milk,
in a red jar,
Let's yeye, who is this one)

- **Some lullabies that were sung according to the groups interviewed, were a vehicle to pass on their complaints and relieve stress about their husband's behaviour, whereby they were left alone at night, and their husbands do not assist.**

Thula bhabha, thula sana

Thula thula bhabha
Thula utata uzobuya ekuseni
Thula, thula, thula bhabha, thula sana
Thula utata uzokubuya ekuseni
Thula bhabha, thula sana.

(Be quiet my baby, be quiet
Be quiet, be quiet, baby,
Be quiet your father will come in the morning.
Be quiet, be quiet, be quiet, baby,
Be quiet your father will come in the morning.
Be quiet, baby, be quiet my baby.)

Mothers will be frustrated and complain about their husband's behaviour of sleeping out of their homes leaving them with the child who might be restless, crying almost the whole night. Mothers in such cases need to be assisted by husbands. Probably the mother of the child knows that the husband has a girlfriend somewhere.

3.7 CONCLUSION

While the data were collected, ethical considerations were maintained as the responsibility of the researcher who followed the correct standard. Participation was voluntary and the participants were told that they were free to withdraw if they wish to do so. Confidentiality, an informed consent between the researcher and the participants were explained.

The data collected through interviews is between the participants and the researcher. Codes were used when recording data to keep the confidentiality of the participants' names. The following codes were used: face-to-face interview only have letters of the alphabet, for the telephone interviews, the respondents are recorded as T which stands for telephone and the letter of the alphabet, while in the focus group interviews, G stands for group and the letter of the alphabet. This protects participants from harm and their rights to privacy.

CHAPTER 4:

DATA ANALYSIS

4.1 INTRODUCTION

The data collected for the study were collected from the participants who were caring for their own children. Most of them are not working, they communicate with their children through music, and observe all the developmental stages of their children. Though there were a few that were working and left their children with the grandmothers and caregivers. The research aims were to revive the value of isiXhosa lullabies and nursery rhymes back into the society as part of the Xhosa culture.

The data will be analysed according to the objectives set out in Chapter One of the research study.

4.1.1 To promote isiXhosa lullabies and nursery rhymes to be sung and taught in nursery schools as part of the curriculum

Nursery rhymes and lullabies are very important in the child's development. They should be part of the school curriculum because children will develop language and literacy which are a child's first experience of words. They learn new vocabulary and numeracy skills which are a fundamental for mathematics, which seems to be a problem among learners these days. They are unable to calculate simple algebra, calculate mentally without the assistance of a calculator and solve problems in real life experiences. This becomes a disadvantage to them as the world is looking for mathematically orientated people. Even Gore (1964:3) states that,

...there are fewer failures in the later grades among children who attended kindergarten and they tend to excel in reading, arithmetic, oral languages and social achievement.

Lullabies contain words that are not used in everyday life which gives children an opportunity to add something to their vocabulary especially in an area or place where there are dialects.

Lullabies enhance the physical development of a child. When children sing there are actions, which are linked to the words in a nursery rhyme. This helps boost motor skills and improves rhythm and movement. With music a child can use the whole brain and the body, making learning more fun. Cognitive skill development, memory and concentration, spatial intelligence and thinking skills are developed through singing, which can help children when they are starting school. They can connect and follow events in a song which causes them to be creative and logical thinkers. Learning skills are promoted by lullabies, which are very helpful in nursery schools and foundation phases at a formal school.

The introduction of lullabies in schools can also close the gap or the transition that a child is most likely to experience when starting school. The fact that the child is not used to the new environment where they do something that is totally different from home can cause frustration and hatred of this new environment. Yet, if when they come to school they still hear or sing lullabies they will enjoy it and see no difference between school and home, instead they will be willing to wake up in the morning and go to school just to sing.

The experience of repeating these songs at home and at school might encourage the children to sing along and foster a love of singing, which might be helpful in the future of a child who wishes to sing for a living. Lullabies can help children to succeed at school and in life because it starts at an early age to build one's future. Findings give evidence that good schools for children below six years old lay the foundation for their later education (Gore, 1964:1).

The lyrics of the songs are beautiful and simple, evoke images of both domestic and wild animals and other objects used at home which gives children a picture or imagination that will help them as they start school.

They learn how to put sounds together to form words and later sentences, which are the foundation of speech development.

During the singing of the lullabies, dance moves, gestures and tone attract the child to the song, which causes the child to be active by imitating their mothers. This is most likely to help a child during his or her creative art lessons at school where a child is expected to do performance (dance and drama). This skill has been acquired by the child at an early stage starting from home to school. The child's activeness brings energy in class and an effective teaching and learning atmosphere for both the teacher and the learner. Everyone can grasp concepts and topics done with understanding then learning becomes fun and they are more focused.

4.1.2 To demonstrate that lullabies and nursery rhymes should be used as a teaching tool by grandmothers, parents and caregivers

Lullabies and nursery rhymes are educational, their value for education starts at home in a fun, playful manner, and children tend to love that kind of education. Lullabies have a positive impact on life lessons that relate to the culture of the children and their family values. When these lullabies are sung, children can imagine the objects and characters in the song. Some songs will teach them parts of their bodies. The following lullaby teaches them about the fingers of their hands:

<i>Ngucikicane lo</i>	(First finger)
<i>Ngunondwayiza lo</i>	(Second finger)
<i>Ngungophe lo</i>	(Third finger)
<i>Ngukhomb'abantu lo</i>	(Fourth figure)
<i>Ngubhonts'omkhulu lo</i>	(Fifth finger)

When this song is sung the singer will be holding the child's hand trying to show him or her these fingers.

Children learn easily in their mother tongue as compared to learning in a foreign language, so they develop a strong related music connection that will strengthen their language skills. They comprehend the words being sung rapidly and are able to learn them in a short time.

Through lullabies, some children can be introduced to different cultures and different languages as they are sung in different languages (though the theme is the same), which will give a child an advantage of fitting in, in a multi-cultural South Africa with 11 official languages. For instance, the study was also conducted in Alfred Nzo where there is a mixture of amaXhosa and abeSotho. These two tribes or cultures have an influence on one another. The people interviewed would even sing SeSotho lullabies that are also known by the Xhosa people around that area. They sing lullabies such as:

Ngwana o ya Ila

O ya thola

Tweba tse tharo

Tse fufetseng

Mosadi wa Morea

A di poma mehatla

A di etsa sophoro (dijo tsa mantsiboya)

Ha re so bone sehloho se jwalo

Sa tweba tharo

Umntwana uyalila

Uyathula

limpuku ezintathu

Ezingaboniyo

Umfazi waseMorea

Wazinqumla imisila

Wazenza isidlo sasebusuku (isopholo)

Asikayiboni intlungu enjalo

Yeempuku ezintathu.

(The baby is crying

and keeping quiet

Three blind mice

A woman from Morea cut their tails.

She made dinner of them

We have never seen such cruelty,

Of three blind mice)

Lullabies can exhibit a variety of features especially in a cross-cultural society but there are a variety of similarities in their functions to attract audiences such as children.

Children learn to listen carefully and attentively to family values and norms that are passed from one generation to another, which helps in molding a child's character or personality and they can understand their parents or caregivers' personalities. According to Mahmoundi and Mintz (2019:20) "Lullabies are traditionally considered to reflect a mother's wishes, pains and sorrows, stir language, inculcate socialisation and promote values".

Through lullabies, it was discovered during the interview sessions that children can be curbed from being on the streets in the evening especially the older children. They will rush home to listen to their mothers when they sing for the little siblings to sleep. They want to join in and have fun with the singing. Some of the lullabies that were sung were scary enough to scare even the older children so that they would not go outside at night. For instance, to scare them so that they know that being outside is not good for them:

Nantsi imfen' emthini x2

Ina mazinywana

Azi zikhewana, iyaziqhenya

(There is a baboon on the tree x2.

It has little teeth,

With gaps, it is proud of itself.)

The child might be scared because he or she does not know what the baboon looks like. She or he can imagine a big animal with little teeth with gaps as if this animal eats children. That is why it has gaps in the teeth (maybe it is because the teeth are broken). With that picture in their minds, they could be scared. This helped in shaping their behaviour that even when they are adults, they will not be used to be out of their homes late unless there is a serious reason to be out. This is another difference that one could notice between the generation where lullabies were sung and the generation whereby the lullabies were not sung. The generation where the lullabies were not sung, they are not in a rush for anything at home. They mingle with friends until late as a result some become hooked on wrongdoings that could lead to jail, injury or death.

Creating a routine for the child is one of the fundamentals of the lullabies. Children are being trained in a specific daily routine by their parents and caregivers. They learn and know what to do when a lullaby is sung, like sending them to sleep.

The interaction between the child and the mother, grandmother or the caregiver stimulates rich language acquisition and gives the children the opportunity to imitate musical skills and provides motivation for children to communicate. In some cases, these nursery rhymes can be used as a stimulus for children to eat or drink their baby food or bottle. When a child is fussy to eat, the caregiver, mother or grandmother can sing his or her favourite lullaby or nursery rhyme to stimulate her or him to eat food.

4.1.3 To demonstrate that lullabies and nursery rhymes help in the building of a relationship between parents and their children

Lullabies create a strong bond between parents and children that starts long before a child is born while she or he is still in the mother's womb. If a mother sang for a child while pregnant, the child would know her voice even when she or he is born. While the baby is still inside the mother's belly, the child will respond by kicking the mother to acknowledge the love from the mother and the cuddle from the lullaby. This action is stimulated by the hormone called oxytocin, that is also stimulated during lullaby singing.

Gunes and Gunes, (2012:318) state that:

Babies are able to feel the love and tension in the environment outside when they are in their mother's womb. As a matter of fact, there is a biological and psychological bond between the child and the mother that starts even in the period in the mother's womb.

Mothers would remember that when they are breastfeeding, there is a signal or a feeling on their breasts that tell them or indicate to them that the child is crying. This connection brings and builds a stronger bond in the relationship. The bond created by nursery rhymes lasts longer, a child will know when the mother is not around, and that makes the child know her or his mother's voice.

They feel love, trust and security from their mothers. They become emotionally dependent on them. They claim the comfort of their mother's chest and hands. A baby's reception of a lullaby usually incorporates hearing the mother's voice while feeling its vibration as the head rests on the mother's chest, smelling the familiar scent of the body, and stimulation of the vestibular system through rocking, bouncing or spinning (Brook, 2016:84).

Children like undivided attention. They sometimes pretend to be crying when a mother does not give them attention. At the same time, it also instills that sense of

accomplishment in the mother's side, that at least I have shown my child the love that she or he deserves. When a working mother has a child at home, she rushes home in the evening or after work to cuddle and talk to her child, which creates a sense of commitment of being a mother. It is assumed that a mother who did not sing for the child, loses the touch of her child. Singing is sometimes so personalised, and the lullabies sink in, or children internalize them, and they become part of a motherchild relationship. It is evident that a child would know her or his song. The lullabies are a real contact between a child and the mother, they have that mutual engagement of intimacy and closeness. It is as if there is nothing that can come between them. Through learning the language of intimacy, children can learn soft and tender voices from their mother's and caregivers.

It sometimes happens when a child sees or smells the scent of the body of the mother (even if she has not yet sung for her or him), a child starts humming to give the lead to the mother or caregiver as a way of reminding her that she hasn't done the singing. When the mother or caregiver is still busy with something else, the child will forcefully demand that by crying until the mother or caregiver starts singing and the child smiles or laughs. The child may assist in singing and if the mother stops singing, the child will demand that they both sing. This shows that the child has a close connection with the singer and she or he trusts that the singer can do better than any other person, because if the siblings are trying to sing on behalf of the mother, the child will push them furiously as if she or he says, "I don't want you to sing for me".

4.1.4 To help in the development of a child socially, personally and emotionally so that the child is able to distinguish between what is wrong or right in her or his culture and the surrounding environment

During data collection, it was discovered that lullabies enhance the individual development of a child. Music helps develop children with better self-control, healthy self-concept, high self-esteem and confidence that satisfies the relationships with peers and adults. For instance, when children are learning lullabies and nursery

rhymes while they are playing with peers, once the lullaby is known by friends, they become happy and confident that their friends know it and added value in their lives. The earlier the child studies music, the more rhythmic integration movement and learning can strengthen the brain. Emotions are being regulated by the music played. When a child is upset, this music can change negative emotions to positive emotions, for example, if the child was crying and throwing a tantrum, when they hear music, they will start to listen attentively, showing interest and being inquisitive and ultimately stop sometimes to laugh or smile and sleep. The tension they had gets changed to relaxation. The way the lullabies are sung and their meaning to a child, emphasises the social sensitivity and companionship especially when it relates to the environment around them.

Young children's daily routines and practices, together with their reciprocal interactions and negotiations, form the raw materials for their social participation and their developing conceptualisation and understanding of the world around them (Brooks, 2016:84).

Singing lullabies is part of socialisation because they are funny so they enhance a sense of humor and build social relations, learning about cultural aspects or heritage that should be passed on from one generation to another. Through lullabies, children feel like they have a sense of belonging in their families and communities. According to Bonnar (2014:123):

Introducing your rich cultural heritage to children is an important parental task, together with creating your own personal signature that gives them insight into your love towards them. It is also an important part of the children's cultural and social learning process.

Bonnar (2014:140) further says that on the value of lullabies in the family: "Lullabies themselves are handed down from generation to generation, and many parents pass on their family tradition of singing. Their cultural background influences their choices of songs as well".

4.1.5 To demonstrate that lullabies and nursery rhymes can play a major role in fostering communication skills between children

A baby that grows up in an environment where mothers and caregivers are singing for them develops better and healthier communication skills. Sometimes it happens that if the mother did not sing for a child, it becomes difficult for the child to sleep because she or he does not understand or know that this is the time to sleep, until it is communicated through singing the lullaby. Bonnar (2014:187) says that mothers experience feelings of gratitude during the bedtime ritual, and she allows them to animate her singing.

The focus of a lullaby is the importance of creating an understandable routine between the mother and the child, as it is believed that the upbringing of a child needs a specific routine for that child. When these children listen to lullabies in their mother tongue, it helps them to imitate the lyrics and start speaking early even if it is a language that is known or understood by them and their mothers. The time they spend together (the mother and the child) strengthens the communication bond and closes the gap of being away from home; maybe they are at work or from town.

Through lullabies, some parents or caregivers communicate cultural identity by emphasising the importance of talents (singing), good communication, a good way of expressing themselves and the way to talk to people around them that they want to share with their children, which introduces them to a cultural belonging. Lullabies promote openness and acceptance of responsibility, when the mother or a caregiver sings sometimes, she shares her sadness and how she dealt with the situation at that moment. They communicate through gestures and facial expressions, showing their joy or sadness. When a child is unhappy with something, it will be seen on her or his face even without crying. Then the mother will know what to sing to calm the child so that she or he will feel relaxed and happy.

Some parents share their spiritual beliefs in their children's lives through lullabies. These beliefs may be comforting and sharing their personal faith whether a parent

is a Christian or not, children will learn from what is sung what they should believe. According to the study, it was discovered that most participants believe in Christianity as they mention that the lullabies or songs, they learnt in Sunday school declare the protection of God and being grateful to Him for life.

For every child's development stage whether sitting, crawling, standing or walking, the mother would sing a lullaby to acknowledge that particular development, and once a lullaby is sung, the child would try to do more and improve each day. This can be seen by a child's laugh as if she or he says, "I can do more". Children also clap for themselves assisting the mother or caregiver while motivating them by clapping.

CHAPTER 5

5.1 CONCLUSION

Lullabies are traditional songs sung all over the world in order to send a child to sleep and establish a bedtime routine without any fights. They have a positive and a constructive effect in the growing period of childhood, to provide a healthier period of growing up. They accommodate a personal parental touch before and after a child is born. Through the bond created between parents, caregivers, children tend to rest or sleep easy in the presence of someone they love and trust.

Singing lullabies is part of the parents' cultural heritage and their upbringing. Therefore, it is recommended that they should be a continuous process, thus creating positive memories shared between babies and their positive role models. According to the parents, the repetition of the lullabies creates a calmer atmosphere and fixed routine in order to induce relaxation and sleep, in other words, they are a vehicle of cultivating socialization and maintenance of cultural and family traditions. The study has proven that lullabies have a major role in the development of a child (either socially, mentally, cognitive, psychologically and language acquisition).

Home language is compromised by not promoting the use of lullabies which led to children not knowing or overlooking their mother tongues which are richer in culture instead, children are good in English which creates a rift when they are with their elders (grandparents) in their rural homes. It becomes difficult for them to communicate with their grandchildren because of the language barrier. Even in such a situation, children might not enjoy the warmth of having grandparents when they don't understand each other. This gap is also due to the fact that most urban schools no longer offer African languages as a compulsory (language) subject, yet if lullabies were there and recited everyday in the morning in their mother tongue, the situation would be better.

Children acquire different skills like memorising, counting skills, memory and attention span that can be the basis to the adulthood stage and help them in coping

with life skills and schoolwork. Many concepts such as numeracy, days of the week, parts of the body are also learnt at an early stage.

Lullabies are a very special tool in the child development, they assist a child in forming a calmer personality, in other words they shape or mold the child's behavior. Lullabies are invented to cover life lessons on how to be a good child. Sometimes that behavior is influenced by the singer's wishes, desires and love of the child.

It has been discovered that, lack of information on the examples of lullabies from the participants is the evidence that, these lullabies were only passed by word of mouth over the years, they were not written down, so some parents themselves were never been exposed to the lullabies, some were ignorant, so if they can be taught at school that could help. This ignorance may be caused by an increase in urbanization and adoption of western culture.

5.2 RECOMMENDATIONS

Looking at the value of lullabies expressed by different participants, there is no doubt that most of them would be pleased if lullabies were to be brought back as these lullabies transfer children to lots of aspects about life. They learn to control their feelings, emotions, they learn to be sociable and being orientated in different cultures regardless of their language, race and background. They create UBUNTU (Nation building) as children share their cultural diversity, heritage and promoting national integration.

It is recommended that these lullabies should be recorded either as printed resource on books or electronic media as DVD, CD, radio and television programs to broadcast them making these songs to be familiar in the eyes and ears of children for future purposes from the elders who are able to recall them, to enhance the quality of teaching and learning. In this way, they can be preserved for the generation to come from grade RR-3 (foundation phase) up to grade 4-6 (intermediate phase) which is the foundation of good moral values and gain mental development which is the basis for numeracy skills which are important for logical

thinking and reasoning in their daily lives so that they are able to solve any problems as they come across with them.

Lullabies might also divert the focus on television, social media, cellphones and computers which are becoming popular among children. These devices are not good for children because they get exposed to movies showing violence that are against their values which are displayed as if they are real and true. Children might end up imitating such acts and behaviours as if they are good practices to help them fit in to the society.

They might become violent with disorderly personality and become victims while others become criminals.

Therefore, parents should prioritise the time in connection to their children through engaging them to lullabies that will equip them to the real world and minimize the use of TV, cellphones etcetera.

Lullabies can save our children's medical condition, most of the time children are encouraged to watch television at a very tender age which may have an effect to their eyes. Their eye sights may be impaired which might become a problem when they are at school, they may have problems in reading and seeing what is written on the board or the book itself. When there is this problem a child needs to get concession from the Department of Education to get extra time when they are performing a formal task or writing the exams.

To some children this can become an embarrassment and feels he or she better hide the condition. Wearing spectacles at early stages of a child development weakens eyesight more and more.

Lullabies can restore values for a healthier social development of a child by encouraging the spirit of social cohesion and self-control and how they should behave at home, school and society at large.

Narendra 2014:5 says, "Perhaps that is the greatest role the writer can play namely in creating a sense of belonging...".

Lullabies can be used as an act of grounding children, by communicating a message of being safe and protected, that also creates a rapport between them.

Practical training of educators should also be considered especially those who are teaching foundation phase to equip them about the nursery rhymes and lullabies. This training cannot only be done through workshops but also be linked with teacher training colleges like other courses that needs to be done by someone who is trained for foundation phase.

The inclusion of these nursery rhymes and lullabies might need the budget allocated by the department of Basic Education as it is going to be new in the system and needs resources to facilitate the training. Time should also be allocated especially in the African language periods to revive the use of the lullabies in the foundation phase. As these lullabies need to be introduced and recited at school, they will gear up the love for reading so that our children don't rely on google when performing tasks as they do.

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APPENDIX A: PERMISSION LETTER



PERMISSION LETTER

WARD 24

RAMAFOLE ADMINISTRATIVE AREA

Request for permission to conduct research at Joe Gqabi, Alfred Nzo and Chris Hani municipalities

“The use and value of lullabies and nursery rhymes: A perspective on amaXhosa children’s literature.”

31 OCTOBER 2019

Mr. E. Sepuhle
102 Main Street, Matatiele
P.O. Box 35, Matatiele
082 770 4618 Email address: ESepuhle@matatiele.gov.za

Dear Ward councillor

I, Zingisa Oscaria Nakin am doing research with C.D. Ntuli, a professor in the Department of African languages towards a MA, at the University of South Africa. We have funding from Unisa bursary for the completion of the study. We are inviting you to participate in a study entitled the use and value of lullabies and nursery rhymes: A perspective on amaXhosa children’s literature.

The aim of the study is to bring back the use of lullabies and nursery rhymes to our children as they are facing extinction.

Your company has been selected because it is the area of amaXhosa. The study will entail the importance of the nursery rhymes in the child development both mentally and socially. The benefits of this study are regaining knowledge of lullabies and nursery rhymes.

There are no potential risks on the study.

Yours sincerely

A handwritten signature in black ink, appearing to read "Zingisa", enclosed within a light blue rectangular box.



Nakin Z.O.
Research student- Unisa



MATATIELE
LOCAL MUNICIPALITY

102 Main Street,
Matatiele
P.O. Box 35,
Matatiele, 4730
Tel: 039 737 3135
Fax: 039 737 3611

WARD 24

ENQ: CLLR. EK SEPHUHLE ESEphuhle@matatiele.gov.za 082 770 4618

DATE:


UNISA DEPT OF
AFRICAN STUDIES
PRETORIA

Dear Sir/Madam

Permission to carry out your
research is granted.
I wish you the best in your
studies.

Yours faithfully

SIGNATURE
WARD COUNCILLOR
CLLR. EK SEPHUHLE

MATATIELE LOCAL MUNICIPALITY
WARD NO: 24
DATE: 16/05/2011
NAME OF WARD COUNCILLOR: Ek Sephuhle
SIGNATURE: 

Where Nature, Agriculture, Tourism are Investments of Choice.

Electrical Services: 079 522 9770 Prepaid Sales: 079 523 322 Finance Office: 039 737 3565 Disaster and Fire: 039-2560610/029 523 2223
Police(SAPS): 039-7579904/9905 Water: 042 520 1476 Ambulance: 10177 Traffic: 079 522 9774

Open Rubric

APPENDIX B: ETHICAL CLEARANCE



UNISA DEPT. AFRICAN LANGUAGES RESEARCH ETHICS REVIEW COMMITTEE

Date 22 January 2020

Dear Zingisa Oscaria Nakin,

Decision: Ethics Approval from:

**27 June 2019 to
31 November 2021.**

NHREC Registration # : REC-240816-052

CREC Reference #: 2019-CHS-Department-58562842

Name: Zingisa Oscaria Nakin

Student Number #:58562842

Researcher(s): Name: Zingisa Oscaria Nakin

Address:

Email Address, telephone #: zingienakin@gmail.com

083 500 9042

Supervisor (s): 1. Name: Prof CD Ntuli
Address: Dept. African Languages, PO Box 392, Unisa 0003
E-mail address, telephone #: ntulicd@unisa.ac.za
012 429 8273 (Work): 0782532616 (Cell)
2. Name: Dr Spofana
E-mail address, telephone #: 0406022196

The Value and Uses of Lullabies and Nursery Rhymes: A Perspective to amaXhosa Children.

Qualifications Applied: MA

Thank you for the application for research ethics clearance by the Unisa DAL Ethics Review Committee for the above mentioned research. Ethics approval is granted for 27 June 2019 to 31 November 2021.



University of South Africa
Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

The **low risk application** was **reviewed** by a Sub-committee of URERC on 14 November 2018 in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment. The decision was approved on 31 January 2019.

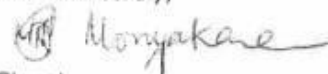
The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the CHS Research Ethics Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No field work activities may continue after the expiry date (31 November 2021). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number **2019-CHS-Department -58562842** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Yours sincerely,



Signature

Chair of DAL RERC: Dr TMSMA Monyakane

E-mail: monyatm@unisa.ac.za Tel: (012) 429-3935

URERC 25.04.17 - Decision template (V2) - Approve

University of South Africa
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PO Box 392 UNISA 0003 South Africa
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APPENDIX C: EXAMPLE OF CONSENT FORM OF RESPONDENTS

CONSENT TO PARTICIPATE IN THIS STUDY

I, Mtshokoteng Leserele, confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the interview.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname Mtshokoteng Leserele

Participant Signature M Leserele Date 31/10/19

Researcher's Name & Surname: Zingisa Nakin

Researcher's signature:



Date: 31 October 2019