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Storytelling as a Pedagogy to Scaffold Critical Thinking Skills: A Thematic Review

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Abstract

Storytelling is a scantily discussed teaching method in Nepal. Though mentioned in the school curricula, the situation of research and practices in storytelling as a method used in English language classrooms is not clear. To understand storytelling's effectiveness as a teaching method, and its connection with critical thinking skills, it is important to ask how it has been perceived and explored by the teachers and researchers respectively. This study was conducted with 25 research articles (out of total 90 articles downloaded from different Internet sources) published in the field. This study has concluded with the results that show storytelling can be a good method in English language classrooms to help students enhance their critical thinking skills, and various forms of storytelling with variety of tools and techniques can be used for the purpose.

Keywords: storytelling, pedagogy, critical thinking skills

Introduction

Stories are narrative texts popularly used in English language textbooks in Nepal for reading comprehension exercises. They are regarded as less challenging for most learners of English than other genres because they demand less background knowledge about the issues they discuss (Smith et al., 2021). The narrative, whether it's written text or in any other form, is effective for not only reading comprehension exercises but also any other media it is used in (Delgado et al., 2018, p. 34). Therefore, stories are a compulsory part of English language learning experience for Nepali students.

The narration or storytelling activity can be a part of teaching-learning, or pedagogy. Pedagogy includes methods and teaching activities that create interaction between the teacher and the learners (Siraj-Blatchford et al., 2002, p. 10). Storytelling techniques for teaching students in the Nepali EFL classrooms may be both exciting and entertaining. However, the experience may be different according to the type of the storytelling chosen, such as 'oral,' 'written,' 'digital,' etc.

Some critics (Green, 2004; Landrum et al., 2019) think that storytelling is effective for various purposes of teaching. It can be an effective strategy for a teacher in his/her classroom. Green (2004) found storytelling's usefulness in growing students' interest, supporting teachers' delivery, helping students understand and remember the lesson, and increasing the teacher-student or student-student relationship. However, it depends on a teacher as to how s/he uses storytelling as a strategy in his/her classroom.

Mostly oral, written, and digital storytelling have been widely popular around the world. Oral storytelling, a very old tradition, has been used by humans for generations with "pedagogical strategy" (Coulter et al., 2007) for passing information or lesson to their progeny. An oral storyteller uses both verbal (words, sounds, voice projection, intonation) and non-verbal (gesture, facial expressions, hand gestures) techniques to tell the story. Therefore, oral storytelling engages the audience with imagination or mental imagery. It is an effective teaching-tool as it teaches the listeners (students) the "vocabulary and reading comprehension" (Choo et al., 2020) along with the universal human values.

Though teaching critical thinking skills to English language learners is a growing demand, it is challenging to the teachers. For Liang and Fung (2020), the students' lack of proficiency in the language and poor or zero understanding of culture related to the language hinder their learning. On this context, storytelling can help develop the students' communication skills and cultural comprehension (Dewi, 2021). This also supports the enhancement of the students' critical thinking skills.

This paper aims to explore how much useful storytelling as a teaching method is for the students to learn critical thinking skills in English language classroom. Though storytelling has long been used in Nepal and abroad as a form of entertainment and a means to spread messages, it has also been given much attention lately by the academics around the world as a powerful means of communication and teaching-learning activities. On this context, the position of storytelling as a pedagogy in Nepal and abroad is the focus of this study. I hope this study will support future researchers in this topic to study further about the dynamics and directions of storytelling in English language classrooms.

Literature Review

In Nepal, English has long been a prominent language in education. It is taught as a compulsory subject from Grade One to the Bachelors Level (Curriculum Development Centre, 2076 BS a, p. 36). In school curriculum of English as a subject, students' reading skill has been given the highest priority. In Basic Level (up to class 8), reading has 25 marks in external assessment (Curriculum Development Centre, 2078 BS a, p. 63; 2077 BS, p. 100). In Secondary Level, National Curriculum Framework (NCF), 2076, has given more importance to reading skill than in the basic level. Reading has 40 marks in external assessment of classes 9 and 10 (CDC, 2078 BS b, p. 52) and 35 marks in classes 11 and 12 (CDC, 2076 BS a, p. 57) Compulsory English course.

As far as storytelling is concerned, it is a method scantily identified and discussed by the school curriculum in Nepal. The word "story telling" has been mentioned three times as a classroom

activity in the Class 1-3 curriculum; however, it lacks explanation of what that means (Curriculum Development Centre, 2076 BS b, pp. 23-24). Similarly, it has been mentioned only once in the curriculum of Classes 4 and 5 (Curriculum Development Centre, 2078 BS a, p. 58). Secondary Education Curriculum for Classes 9 and 10 is also not different in this case. It has only one word “storytelling” (CDC, 2078 BS b, p. 50) mentioned as a method of teaching, and one “story telling” (CDC, 2078 BS b, p. 51) as a tool for formative assessment. The same case is of Secondary Education Curriculum for Classes 11 and 12 with just one entry “story telling” (CDC, 2076 a, p. 56) as a tool for formative assessment. It shows that storytelling is a not so much identified and practiced method of teaching and learning in Nepal.

Stories are easy to memorize due to their structure and emotional link with the audience. Therefore, storytelling can be “a powerful pedagogical approach” if used “judiciously and properly” (Landrum et al., 2019). We know storytelling is a universally accepted form of communication between generation to generation of human beings. Actually, storytelling has long been used as the “most fundamental communication method” (Widrich, 2012) in the human history. It has multiple benefits in classroom (Sunar et al., 2022; Young, 2015, pp. 30-31); therefore, its growing popularity in Nepal can be felt. Moreover, oral storytelling can be used as an efficient classroom method for enhancing critical thinking and problem-solving skills in Nepali students.

Storytelling around the World

Storytelling as a method of classroom teaching has begun to get heeded by the academicians and the researchers lately. Almost all of the studies that examine storytelling as a method for enhancing critical thinking skills have been conducted within the last two decades.

In my research, I found that the researches related to storytelling as a tool for developing critical thinking skills started only after 2000 though storytelling has a long history in human civilizations. The study revealed that digital storytelling, oral and written storytelling are the most used forms of storytelling for academic purposes.

Digital Storytelling: A Dominating Form

Mainly two forms of storytelling are found popular among the teachers and students: Traditional storytelling (Oral or Written) and Digital storytelling. However, the scene is dominated by the digital storytelling recently. In Mendoza’s (2015) opinion, once more the modern humans have returned to the visual form of storytelling with technology through photography. The various social media have revived the history of storytelling.

Further, the studies conducted in the US (Angay-Crowder et al., 2013; Becker-Bell, 2020; Chess, 2013; Davaslioglu & Lizarazo, 2022; Desai & Marsh, 2005; do Amaral & Windchief, 2019; Enciso, 2011; Groshans et al., 2019; Locklear & Hunt, 2021; Maddin, 2012; McKay, 2010; Meyer et al., 2009; Sutcliff, 2015) are on digital storytelling. It is a form of art which uses storytelling in company of multimedia (Dogan, 2024). These studies signify the great attraction of digital storytelling among both teachers and students in a technologically advanced country like the US where various multimedia are used in the classrooms.

Digital storytelling has been found effective mainly in raising “criticality” (Davaslioglu & Lizarazo, 2022; Locklear & Hunt, 2021), exploring “identity” (Angay-Crowder et al., 2013; Locklear & Hunt, 2021) or “culture” (Locklear & Hunt, 2021), lessening “ethical confusion” (Gachago & Livingston, 2020), examining the “relationship between anti-Blackness and language” (Becker-Bell, 2020), conversing about “difference and inherent power structures” (Gachago et al., 2014), and increasing “students’ interest in their studies” (Raffone & Monti, 2019). The digital storytelling has mainly been useful in raising students’ critical thinking and interest in the topics they are taught.

Oral Storytelling and Other Forms

Oral narrative, which is another popular form of storytelling, has been used effectively to strengthen students’ communication capacity (Russell, 2018), develop young children’s critical thinking skills (Shank, 2016), explore “silenced consciousness” (McKay, 2010), shape the students’ “perceptions, behaviors, and characteristics” (Meyer et al., 2009), promote teacher-student “critical engagement” (Desai & Marsh, 2005), and develop students’ skills for critical thinking and problem-solving (Pavlou, 2019). However, Pavlou’s (2019) study has not been complete and conclusive. Overall, these studies establish that oral storytelling has been another popular method tested for various academic purposes in the classrooms.

Storytelling can also be conducted in the form of “self-reflective writing” (Chess, 2013) and “critical reading and journal writing” (Sutcliff, 2015). They can be used to develop students’ emotional balance and resilience. In this light, Mabingo (2019) studies storytelling in the form of African neo-traditional dances which were found to be beneficial for the enhancement of the students’ cultural and artistic knowledge.

Storytelling for Critical Thinking and Resiliency

Mostly, the African American researchers (do Amaral & Windchief, 2019; Locklear & Hunt, 2021; Davaslioglu & Lizarazo, 2022; Becker-Bell, 2020; Angay-Crowder et al., 2013; Mabingo, 2019; McKay, 2010; Meyer et al., 2009) devised storytelling as a classroom method to strengthen the critical thinking capacity and resiliency of their students. Using Tribal Critical Race Theory, do Amoral and Windchief (2019) used the method of reading stories and creating 3D models for specific scenes on middle school computer science teachers of American Indian or multicultural origins; however, the research was inconclusive as it was only the first phase of the research and the second phase would start only after the participants went to college. Locklear and Hunt (2021) made 10 teenage indigenous Lumbee students create documentary as part of their storytelling projects which enabled them with bold voice and critical thought. Davaslioglu and Lizarazo (2022) also concluded that digital storytelling improves students’ critical thoughts while helping them learn the language. Becker-Bell (2020) made Black community students aware of white language supremacy; whereas Angay-Crowder et al. (2013) developed tolerance among 12 multi-lingual middle school immigrant students through digital storytelling. Mabingo (2019), on the other hand, used dance performance and McKay (2010) took help of counter-narratives as storytelling techniques for creating consciousness in their students. Meyer et al. (2009) also proved that storytelling is effective to develop resilience in students with changes in their ways of seeing, doing, and being.

Whatever they did, all the above-mentioned researchers' wider goal was to enable the people of the minority communities to preserve their traditional cultures and identities. The good news is, in most of these studies, storytelling has been proved to be a powerful tool for encouraging the participants to brace themselves up with knowledge, courage, and power to deal with their lived experiences in a better way.

Methods

Methodology is the process of a research work. It is the systematic guideline for a researcher which helps him/her choose a research paradigm, method, data collection and data processing tools so that the research work is effective, reliable, and result-oriented. The present study has analyzed the data thematically. For this, the qualitative research synthesis method for TESOL and Applied Linguistics discussed by Chong and Plonsky (2021) has been applied. The qualitative research synthesis or QRS, with its each step, has been conducted systematically. (See Fig. 1).

Designing Research Questions

This review on storytelling as a method for scaffolding critical thinking skills focuses on research and practice of storytelling in English language classroom. The questions used during the research were:

1. How is storytelling as a pedagogy for critical thinking skills conceptualized?
2. How is storytelling as a pedagogy for critical thinking skills operationalized?
3. How is storytelling as a pedagogy for critical thinking skills evaluated?

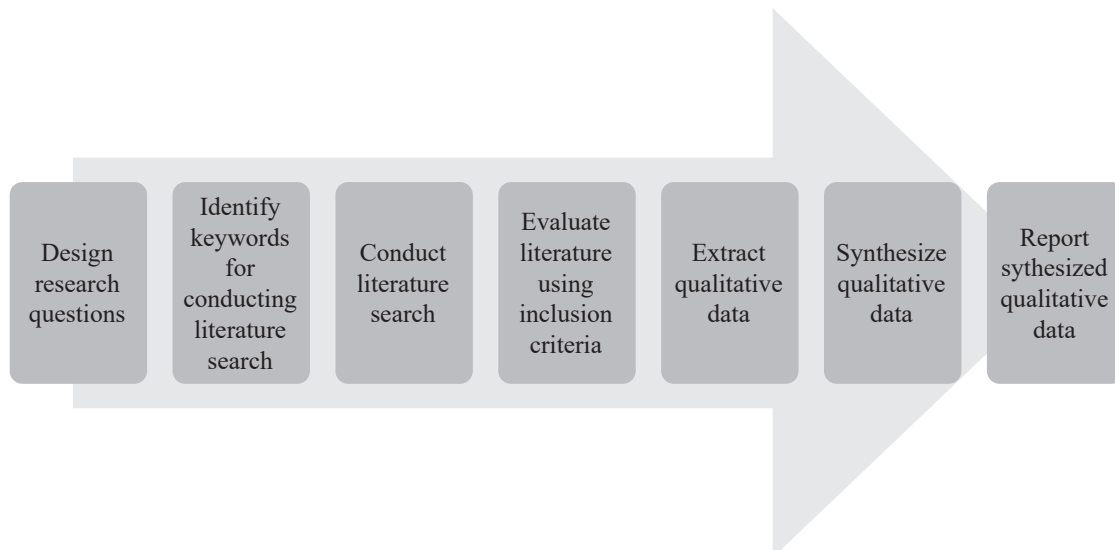


Fig. 1. A Methodological Framework (Source: Chong & Plonsky, 2021)

Keywords Identified for Conducting Literature Research

The related literatures for storytelling and critical thinking were searched with precise coin words. Being aware of the importance of accuracy of the search terms, I used the following search strings for the better result:

“story” AND “critical thinking”

“storytelling” AND “critical thinking”

“storytelling” AND “pedagogy” AND “critical thinking”

The above list of search terms indicates my position and future involvement in the matter of storytelling as a pedagogy to enhance critical thinking skills.

Literature Search Conducted

Literature for this review was performed through an exploratory search on electronic research databases. The searches were performed on Google Scholar and ERIC. I conducted a search on Google Scholar with search items “allintitle (story AND critical thinking)” and “allintitle (storytelling AND critical thinking)”. The research with the first research item yielded 30 articles in total. The second research item yielded 40 articles. Similarly, I conducted another research on ERIC with search items “Storytelling” AND “pedagogy” AND “critical thinking” (Peer Reviewed + full text available in Eric). This research yielded 20 articles.

I searched articles and completed their selection using the steps outlined in the Figure 2.

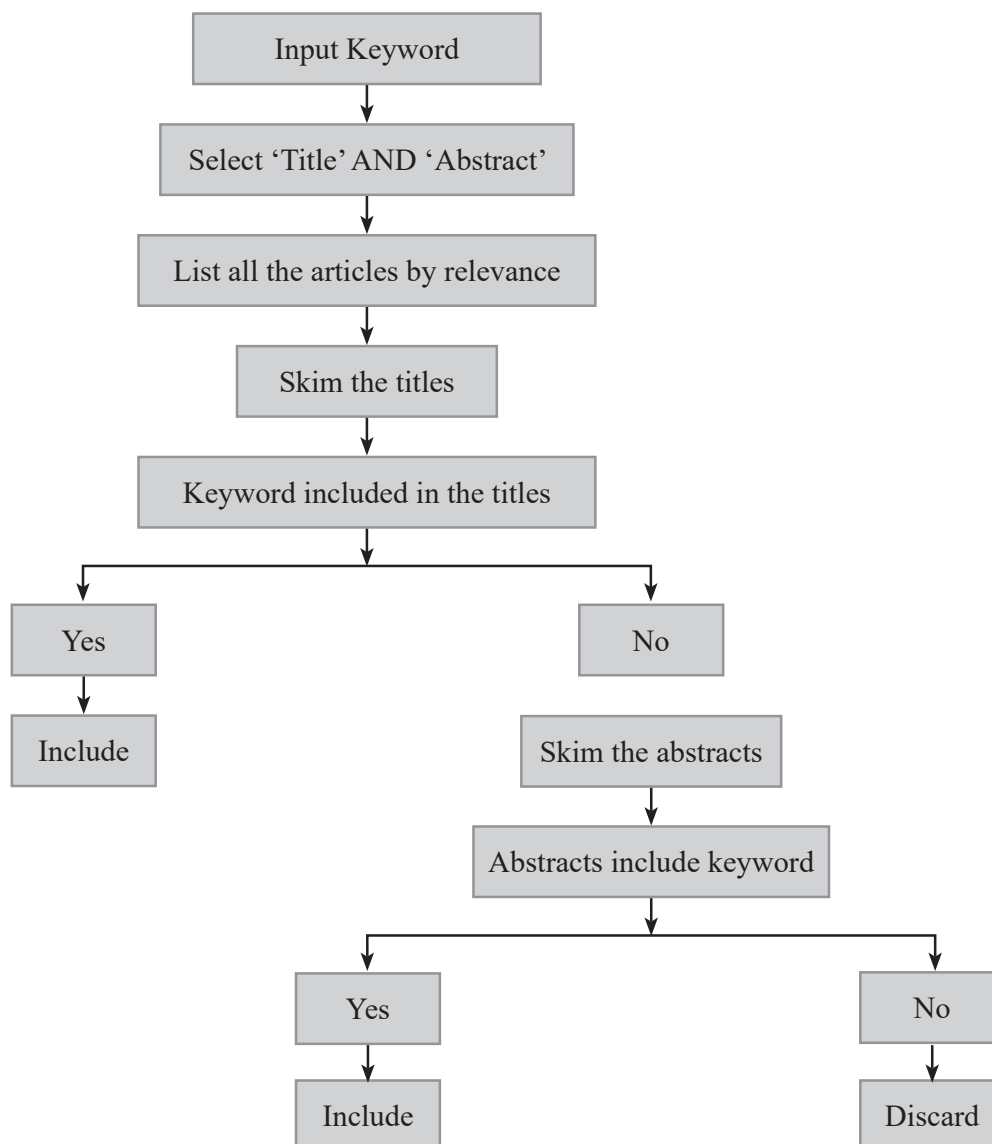


Fig. 2. First selection of articles.

Evaluating Literature Using Inclusion Criteria

Among all the articles collected from various internet sources for the study, I chose only the articles focused on storytelling as a method for teaching critical thinking skills, as the second step of

the process. Upon the first reading of all the articles, only 25 articles were found to be useful for the present study. 65 articles were out of the scope of the study for various reasons. Out of the unused articles, 28 were irrelevant for the study, 20 files were not openable, 12 files were duplicate, 3 were incomplete articles, and 2 were not in English and not readable.

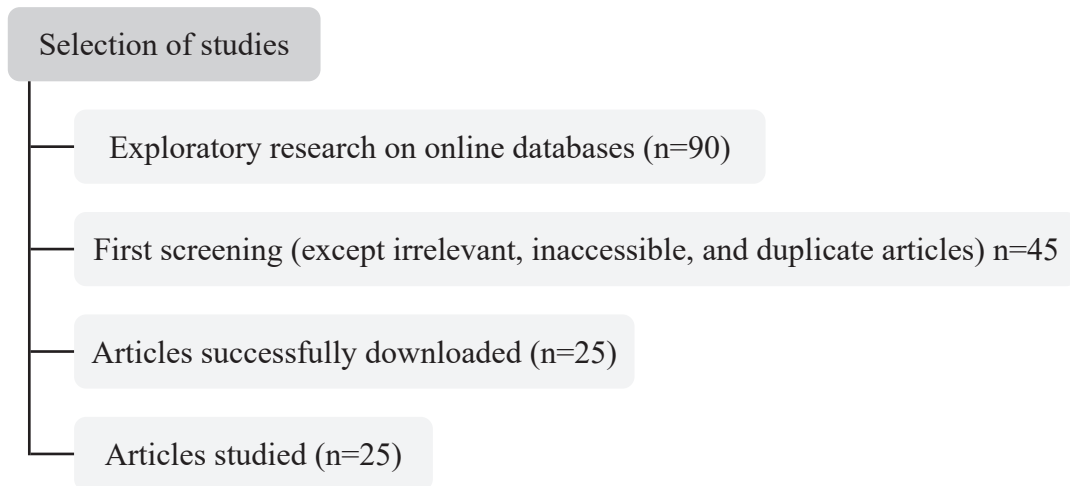


Fig. 3. Articles selected for study.

Extracting and Synthesizing Data

I created a table in Excel to extract the data from the articles. In the table, I created multiple columns with the titles: 'Author/year,' 'Purpose of the Study,' 'Research Design,' 'Location of the Study,' 'Participant Selection,' 'Data collection,' 'Data analysis,' and 'Findings'. First, I filled each column with the information from the research papers. Then, I extracted the details from the articles as the interpreted findings. However, I completed the coding manually without using any sophisticated data extraction software.

Results

The research questions used have guided the findings of this study. The study has answered the questions: How is storytelling as a pedagogy for critical thinking skills conceptualized? How is storytelling as a pedagogy for critical thinking skills operationalized? and How is storytelling as pedagogy for critical thinking skills evaluated? elaborately to reveal the positions and scopes of storytelling in English language education.

How is Storytelling as a Pedagogy for Critical Thinking Skills Conceptualized?

The research papers included in this study has been found with various concepts and theories used in them. They are: 'computational thinking' (1 study), 'granting voice and perspective' (4 studies), 'ethicality' or 'personal values' (2 studies), 'critical thinking abilities' (8 studies), 'deeper understanding of issues' and 'perception' (5 studies), and 'identity' and 'power' (5 studies).

'Critical Thinking Abilities' as the main concept is found to be the most commonly drawn idea (in 8 studies). Those studies (Shank, 2016; Sutcliff, 2015; Yang & Wu, 2012; Sahibzada et al., 2020; Yazdani et al., 2022; Akyeampong, 2018; Lestari et al., 2017; Jathaenthung et al., 2021) were conducted within this decade. This framework has been closely followed by two conceptual

frameworks: deeper understanding of issues and perception (5 studies) and identity and power (5 studies). ‘Deeper understanding of issues’ and ‘perception’ (Maddin, 2012; Groshans et al., 2019; Meyer et al., 2009; Desai & Marsh, 2005; Nagai, 2008) and ‘identity’ and ‘power’ (Angay-Crowder et al., 2013; Mabingo, 2019; Enciso, 2011; McKay, 2010; Gachago et al., 2014) both have been performed within the last two decades. However, the latest studies seem focused on ‘granting voice and perspective’ (Locker et al., 2021; Davaslioglu & Lizarazo, 2022; Becker-Bell, 2020; Muasya & Kajungu, 2018), ‘ethicality’ or ‘personal values’ (Russell, 2018; Gachago & Livingston, 2020), and ‘computational thinking’ (do Amaral & Windchief, 2019). The use of critical thinking skills seems to have been inclined to political studies in its latest development.

Among the research papers included in this study, seven papers inform ‘digital storytelling’ as their theoretical framework (Davaslioglu & Lizarazo, 2022; Gachago & Livingston, 2020; Maddin, 2012; Angay-Crowder et al., 2013; Yang & Wu, 2012; Akyeampong, 2018; Lestari et al., 2017), followed by ‘storytelling’ (3 studies) (Russell, 2018; Shank, 2016; Meyer et al., 2009). Several other theoretical frameworks have also been employed, such as Critical Race Theory (do Amaral & Windchief, 2019), Interpretive Analysis (Unlocking Silent Histories) (Locklear & Hunt, 2021), Case Study (Gachago & Livingston, 2020), Black Language Pedagogy (Becker-Bell, 2020), Technological Pedagogical Content Knowledge (TPCK) (Maddin, 2012), Multiliteracies pedagogy (Angay-Crowder et al., 2013), Theory of Experiential learning (Mabingo, 2019), Cognitive Theory of Multimedia Learning (CTML) (Groshans et al., 2019), Critical and community engagement pedagogies (Sutcliff, 2015), Blommaert’s (2005) Sociolinguistic and Ethnographic Theories of Voice (Enciso, 2011), Critical Pedagogy and Critical Race Theory (McKay, 2010), Theories of Resistance, Counter-storytelling, and Multimodality (Gachago et al., 2014), Critical Pedagogy, Critical Race Theory, and Critical Literacy Studies (Desai & Marsh, 2005), and Participatory Action Research (PAR) (Nagai, 2008). This shows that storytelling as a classroom method is highly compatible with any kind of theoretical framework.

Three of the included studies (Sahibzada et al., 2020; Lestari et al., 2017; Jathaenthung et al., 2021) are informed by Quantitative (Quasi-experimental) framework. So, the storytelling method is not a qualitative-only method. It can also be used with quantitative or semi-experimental research design.

While doing this study, I observed that storytelling when used as a pedagogy has mostly been useful for raising or developing critical thinking of the participants. The storytelling is mainly conceptualized for raising awareness as well as spreading information on a particular topic. Since storytelling is an engaging activity for the students, it is effective in rethinking, redefining, and reinterpreting the history and identity of the minority groups such as African-Americans. Storytelling can become their voice against oppression, injustice, and inequality.

How is Storytelling as a Pedagogy for Critical thinking Skills Operationalized?

Operationalization of storytelling as a pedagogy for enhancing critical thinking skills refers to the teaching-learning activities conducted in classroom and out of the classroom. I present the conclusion of the measures applied for encouraging critical thinking skills by means of storytelling

used in the various studies.

14 of the studies were conducted in universities and nine in schools. Two occurred out of both school and college, of which one (Groshans et al., 2019) was conducted among online participants recruited via email and another (McKay, 2010) studied the African-American adult learners, aged 61-80. Both didactic and experiential approaches were taken by the studies conducted face-to-face or using technology, inside and outside classrooms.

Mainly the studies that were conducted inside the classroom included experiential learning with 'writing self-reflection' or 'critical reflection' (Russell, 2018; Shank, 2016; Angay-Crowder & Yi, 2013; Gachago et al., 2014; Akyeampong, 2018), 'digital storytelling' or 'documentary creation' (Locklear & Hunt, 2021; Davaslioglu & Lizarazo, 2022; Gachago & Livingston, 2020; Becker-Bell, 2020; Angay-Crowder & Yi, 2013; Gachago et al., 2014; Akyeampong, 2018; Jathaenthung et al., 2021), 'journal writing' or 'critical writing' (Sutcliff, 2015), 'students' critical textual productions' (Enciso, 2015), 'in-depth, focused group, or individual interviews' (Muasya & Kajungu, 2018; Meyer et al., 2009; Yang & Wu, 2012). Similarly, didactic learning occurred through 'discussion in group or classroom' (Russell, 2018; Shank, 2016; Maddin, 2012; Gachago et al., 2014; Akyeampong, 2018). Uses of 'peer review' (Maddin, 2012), 'think, pair, share activities' (Lestari et al., 2017), and 'dance performances' show the possibility of help from formative assessment in enhancing critical thinking skills.

Thus, this study revealed that storytelling can be used in both classrooms and out. Storytelling can be conducted in both face-to-face or online situations. It is useful for all age groups (school children, university graduates, or senior citizens). Various tools which are mainly focused on introspection and self-reflection, such as writing self-or critical-reflection and journal writing, can be used to implement storytelling as a pedagogy to scaffold critical thinking skills. Digital storytelling and documentary creation provide a great space for the researcher and participants for showing creative and critical thinking skills. Group or pair discussion, peer review, interviewing, and 'think, pair, share' activities are vital tools for implementing the effects of storytelling for developing critical thinking.

How is Storytelling as a Pedagogy for Critical Thinking Skills Evaluated?

Since most of the studies conducted with storytelling as pedagogy to enhance critical thinking skills are qualitative, the research tools used for evaluation are also mostly qualitative. Only 4 out of 25 studies included in this study have employed quasi-experimental research design with 'pre- and posttest analysis' (Groshans et al., 2019; Sahibzada, et al., 2020) and 'mean and standard deviation' (Yazdani, et al., 2022; Jathaenthung et al., 2021). This indicates the majority of the qualitative articles included in this study.

Among the qualitative studies, the main tools employed for the evaluation are: 'content data analysis' (do Amaral & Windchief, 2019), 'interpretive analysis' (Locklear & Hunt, 2021), 'close reading' (Davaslioglu & Lizarazo, 2022), 'observation' (Russell, 2018), 'critical questioning' (Russell, 2018), 'narrative analysis' (Gachago & Livingston, 2020; Shank, 2016; Becker-Bell, 2020), 'interviews' (Muasya & Kajungu, 2018), 'evaluation rubric' (Maddin, 2012), 'participant

reflection and presentation' (Angay-Crowder et al., 2013), 'critical analysis' (Mabingo, 2019; McKay, 2010), 'periodical assessment and feedback' (Sutcliff, 2015), 'ethnopoetic analyses' (Enciso, 2011), 'multimodal discourse analysis' (Gachago et al., 2014), 'thematic interpretation' (Meyer et al., 2009), 'interactive discourse analysis' (Desai & Marsh, 2005), 'descriptive analysis' (Yang & Wu, 2012; Lestari et al., 2017), and 'critical reflections and discussions' and 'digital documentaries' (Akyeampong, 2018). This myriad of tools devised for analyzing the data in the studies included signifies the wide scope of the research.

These findings indicated that most of the studies conducted on storytelling as a pedagogy to scaffold critical thinking skills have employed content or data analysis method for deciding on the results. They contain observation or interpretation as the methods to perform the analysis. Majorities of the studies have been conductive with qualitative methods while a few studies have also tested quasi-experimental designs.

Discussion

When reviewed, the key findings lead us to the conclusion and some implications. Critical thinking skills are not limited to thought process only. It seems to be linked with political issues like 'identity' and 'power' as well as 'personal values' and 'ethicality'. In other words, critical thinking means thinking deeper on any issue that surrounds us. Another observation is that, with the growing use of digital technologies, digital storytelling has been the most popular form of storytelling. Some other studies which use other different theoretical frameworks reveal the popularity of the qualitative researches over quantitative ones.

Similarly, more studies seem to have been conducted in colleges or universities than in schools. Almost, all age groups have been included in the studies related to critical thinking skills. Most studies conducted inside classrooms have employed variety of tools for experiential and didactic learning. Writing self-reflection or critical reflection and digital storytelling seem to be more popular than the others. However, it depends upon the nature of studies and the choice of the researcher on a particular situation. Concerning the issues around evaluating critical thinking skills, there seem to be variety of methods that can be employed. Those tools for evaluation are mostly qualitative; however, some quantitative tools like pre- and posttest evaluations and mean and standard deviation are also getting popularity.

Conclusions and Implications

The above discussion concludes with some important implications. First, critical thinking skills are not limited to the classroom teaching and learning only. Since it is getting political attention day by day, especially for the minority groups or politically suppressed class, it cannot be limited to academic issues only. Hence, most studies conducted inside classrooms may not be so effective.

Another important thing is that almost all studies have been conducted in the US, Africa, and some Asian nations; whereas, the similar studies in the South Asian countries were not included. This is because of the limitations of this study. First, the scope of this study was limited. Therefore, I might have missed some papers due to my limited research scope. Second, this study was limited to

the research works available only in English. While applying the inductive coding method for data analysis, I tried my best to minimize my subjectivity and biases by adopting more inclusive definition of ‘critical thinking,’ such as ‘deeper understanding of issues,’ ‘identity,’ and ‘power’.

Varieties of conceptual frameworks have been found used in the studies conducted. Most of them are linked with political terms such as ‘identity,’ ‘power,’ and ‘voice’. Digital storytelling seems to have been the most popular framework used followed by oral storytelling. Most of the studies were conducted in universities and schools. They were accompanied by writing ‘self-reflection’ and ‘critical reflection’. Pair discussion, peer review, interviewing, and ‘think, pair, share’ were the vital tools used. Finally, the studies used variety of evaluation tools such as ‘content data analysis,’ ‘interpretive analysis,’ ‘narrative analysis,’ ‘critical analysis,’ etc.

The future studies might include broader studies with papers published in other languages and fields of studies. Articles published in hardcopy or paper journals must also be included.

The implication of this study may be that ‘storytelling’ is popularly growing as a teaching-learning method used for increasing critical thinking skills in students. Though digital storytelling has been frequently tried, other forms of storytelling such as oral storytelling, story writing, etc. need more experiments in future.

Author’s Bio

Parshu Ram Shrestha is a life member of NELTA (Nepal English Language Teachers’ Association). Currently, he is an executive-member of NELTA Sunsari. Since he received M.A. in English from Tribhuvan University in 2007, he has been teaching English at both Secondary and Tertiary levels. At present, he is an Assistant Lecturer at Janta Multiple Campus (T.U.), Itahari, and a Post Graduate Teacher at SOS Hermann Gmeiner Secondary School Itahari, Sunsari. He is also an M. Phil. scholar at Kathmandu University in English Language Education, and has attended and presented his papers at various national and international ELT conferences. He has keen interest in both academic and creative writing.

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