

Narrative styles adopted by mothers when telling a known story to their preschool-aged children: A qualitative study from Sri Lanka

¹Yashodha K K Hettiarachchi, ²Vithanage Pujitha Wickramasinghe, ³Tamara Handy & ⁴Christina Reuterskiöld

Abstract

Storytelling plays an important role in children's overall development and wellbeing. Using stories to assess language allows for the simultaneous evaluation of both receptive and expressive language skills, which are essential for identifying developmental language delays and informing suitable educational or therapeutic support. Without age-appropriate narrative skill, children would struggle to achieve desired communication as well as academic goals. Cultural and language differences in narrative styles are also linked to children's literacy. Since children learn from the immediate environment, maternal storytelling practices strongly influence children's language and socioemotional development. We explore the narrative styles employed by Sri Lankan mothers when telling a known story to their preschool aged children. Twenty mother-child dyads were video-recorded when mothers told the story of the hare and the tortoise to preschool aged children, using a wordless picture sequence. Observational notes were taken focusing on the different strategies used by mothers to facilitate the child's development through storytelling. All videos were transcribed verbatim and was reviewed multiple times. Reflexive thematic analysis was used to acknowledge the researcher's influence on data interpretation. Three key themes emerged: inferring the shared familiarity of the story, engaging the children as co-narrators, and moral framing through storytelling. The findings reflect how mothers, as primary caregivers, use different narrative styles to effectively involve children, support their language and transfer moral values in storytelling. This could inform the design of culturally relevant narrative assessments and parent-training programmes to stimulate children's language development.

Keywords: *storytelling, narrative styles, mothers, children, language development*

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About the authors:

¹Corresponding author. MSc, Lecturer, Department of Paediatrics, Faculty of Medicine, University of Colombo, Sri Lanka. Email: yashokh@pdt.cmb.ac.lk

²Senior Professor, Faculty of Medicine, University of Colombo, Sri Lanka. Email: pujitha@pdt.cmb.ac.lk

³PhD, Assistant Professor, Teachers College, Columbia University, USA. Email: tamarahandyphd@gmail.com

⁴PhD, Professor, Department of Biochemical and Clinical Sciences, Linköping University, Sweden. Email: christina.reuterskiold@liu.se

1. Introduction

Storytelling can be beneficial in supporting children's holistic development and wellbeing (Pulimeno et al., 2020). In the literature on children's language development, the terms storytelling skills and narrative skills are often used interchangeably. As a key communication method, narratives hold significant value in healthcare settings, for both professionals and patients (Gray, 2009). Assessing stories provides a more ecologically valid way to evaluate children's language skills, as it effectively assesses both comprehension and production of narratives (Gagarina et al., 2019). Failing to develop narrative skills at the expected age could limit communicative competence in academic and social areas (Rosen et al., 2010). Cross-linguistic and cultural differences in narrative styles are related to literacy acquisition and performance (Stellakis & Galanis, 2017). Adult storytelling methods greatly influence children's language, cognitive, and emotional development (Catala et al., 2023).

This study was conducted to explore maternal storytelling styles as part of a broader investigation into the storytelling skills of first-language Sinhala-speaking children attending preschools in suburban areas of Colombo, Sri Lanka. Sri Lanka presents a compelling setting for such a study due to its linguistic diversity (primarily Sinhala, Tamil and English), strong oral storytelling traditions rooted in folklore, religious teachings, and family rituals (de Silva, 2017). The role of the mother as a primary caregiver and informal educator in early childhood is culturally accepted, making maternal narratives a prime source of natural language context to examine developmental influences (William & Anne, 2023). By focusing on Sri Lankan mothers, this study aims to provide a clearer understanding of how culture influences narrative styles and to expand current knowledge in child development and language research.

A significant body of literature has explored maternal narrative styles in Western and East Asian contexts (Wang et al, 2000; Rochanavibhata & Marian, 2021; Jiang et al., 2024). However, there is limited empirical research examining how mothers in South Asian societies, particularly in Sri Lanka, shape their storytelling to reflect the social norms, cultural values, and linguistic traditions unique to their context. In this paper, storytelling style is understood as a multidimensional construct encompassing linguistic features (such as elaboration, repetition, and vocabulary), culturally rooted practices (such as morals and character portrayal), and the strategies used (such as gestures, voice modulation, or questioning). This study aims to contribute to the design of more comprehensive and longitudinal research. This

preliminary knowledge will also assist educators and health practitioners in designing narrative assessments and interventions for young children.

2. Literature Review

2.1. Research Background

Storytelling plays multiple developmental roles for young children. It can serve as a teaching tool for language development, a means of passing down culture, and a method of socialisation (Maharjan et al., 2024). Through storytelling, children acquire new vocabulary, complex sentence structures, and linguistic patterns, all of which support their language skills and literacy (Isbell et al., 2004; Cremin et al., 2018). In terms of narrative development, important shifts occur between three and five years of age (Stadler & Ward, 2005; Filiatrault-Veilleux et al., 2015). Additionally, storytelling provides a platform for children to explore different viewpoints and develop empathy.

Recognizing characters and scenarios within stories helps children understand social and emotional situations, fostering perceptions essential for their emotional intelligence and social skills (Kalapriya, 2013; Xu, 2024). As children listen to stories, they are encouraged to predict outcomes, question motives, and ponder moral dilemmas, all of which strengthen their cognitive growth (Zort et al., 2023; Prasanna et al., 2024). Jiang et al. (2024) argue that parental support in creating children's own stories enhances their ability to reflect deeply, stay attentive, and manage distractions or conflicting information more effectively. Mothers, due to their closeness and daily interactions, often act as primary narrators, passing down knowledge, traditions, values, and language structures through their stories (Harkins & Miller, 2022).

Cross-cultural research has expanded understanding of parental language, especially focusing on mothers (Melzi, 2000; Harkins & Miller, 2022). A comparative study found that American and Thai mothers employed different elicitation strategies to support children's language development: American mothers emphasised developing narrative skills, whereas Thai mothers focused on vocabulary acquisition (Rochanavibhata & Marian, 2021). In a study of Turkish mothers, Mutlu (2018) identified two distinct storytelling styles: mothers who used the 'story builder' approach, engaging children through interactive utterances, and those who did not actively seek their child's participation. A study of upper middle-class Hebrew-speaking parents showed that mothers effectively utilise linguistic and emotional tools for better interaction when telling stories (Muchnik & Stavans, 2019). In their cross-cultural

comparison of narratives between American and Chinese mothers with their children, Wang et al. (2000) discuss how factors such as the physical environment, child-rearing practices, and caregiver behaviours influence children's narrative development. Therefore, examining mothers' storytelling practices provides valuable insights into their significant influence on early language development and cultural communication.

The objective of this qualitative exploratory study was to understand the storytelling styles used by mothers when narrating a known story to their preschool-aged children. The paper particularly emphasises the socio-cultural influences and the methods or strategies employed during storytelling interactions. It is documented in literature that familiarity with the story content plays an important role in parents' choices of books for their toddlers (Anderson et al., 2001; Daniels et al., 2021). The story of the hare and the tortoise was selected as it is a well-known tale among adults and children in Sri Lanka. A sequence of nine pictures was provided to the mothers to use during storytelling. Prior research supports the use of visual materials in storytelling with young children, as pictures provide a clear sequence of events and make it easier for children to follow the narrative while listening (Nelson & Khan, 2019).

2.2. Theoretical Framework

This study is grounded in Vygotsky's Sociocultural Theory, which underscores the importance of social interaction and cultural tools in how children learn and develop. According to Vygotsky (1978), learning is fundamentally a social process, and higher mental functions first evolve through interpersonal interaction before being internalised by the individual. Within this framework, storytelling is not only a means of communication but also a culturally mediated activity that promotes language development, meaning-making, and identity formation in children (Badrkhani, 2018). During cognitive tasks, parent-child interactions are vital in nurturing children's emerging abilities and socialization (Kelly & Bailey, 2013). The storytelling session is viewed not merely as entertainment or instruction but as a dynamic zone of proximal development (ZPD), where the child's cognitive and linguistic skills are expanded through guided participation (Vygotsky, 1978). The mother acts as a guide, or what Vygotsky termed a more knowledgeable other, assisting the child in ways that foster growth. They employ various techniques such as asking questions, using gestures, varying their voice, repeating key parts, and encouraging the child to participate in the story. The inclusion of pictures adds an additional layer, helping children connect visual stimuli with

narrative structure to enhance understanding. By examining storytelling through a sociocultural perspective, this paper aims to explore storytelling as both a social interaction and a cultural practice that supports early childhood development.

3. Methodology

3.1. Research Design

Adopting an observational qualitative research design, this study explored the maternal storytelling styles as they narrated the story of *The Hare and The Tortoise* to their children using a sequence of nine pictures. Ethical approval was obtained from the ethics review committee of the Faculty of Medicine, University of Colombo (EC-20-033). Administrative approval to visit the preschools was provided by the Colombo District Secretariat. All participants provided informed consent. To ensure confidentiality, all names and identifying details were anonymized in transcripts and findings.

3.2. Participants

Twenty mother-child dyads participated in the study, with children aged between 41 months and 59 months ($M = 50.4$, $SD = 5.62$) and mothers' ages ranging between 25 to 36 years ($M = 30.7$, $SD = 2.64$). Participants were recruited through four preschools in sub-urban settings through purposive sampling. The first five consenting parents from each preschool who fulfilled the inclusion criteria, were recruited. Inclusion criteria required were, being the primary caregiver, having conversational proficiency in Sinhala as the first language and have been engaging in storytelling with their children at home. All the participating mothers were from lower-middle class families, have at least passed Advanced Level examination as an educational qualification and included 35% ($n=7$) working mothers. Thirty percent ($n=6$) reported that the participating child is the only child in the family. A majority (85%, $n=17$) live in an extended family with the children's other relatives such as grandparents, aunts and/or uncles. From the 20 children in the dyads, 55% ($n=11$) were female.

3.3. Data Collection

Data were collected through video-recorded storytelling sessions conducted in an undisturbed place within the respective early childhood Education (ECE) centres. The setting and the time for the sessions were arranged with the concurrence of the ECE teachers. Each

mother was asked by the investigator, who is also the first author, to tell the story to her child using a set of nine sequential picture cards as shown in Figure 1. The famous known story was deliberately selected to create a relaxed environment for participants, thereby facilitating their natural use of diverse storytelling styles or strategies. They were not given a script but were encouraged to use the pictures to guide their storytelling in their own style and language. Sessions lasted between 7 to 15 minutes. Apart from video recording, observational notes were also taken.

Figure 1

Picture sequence of the story – the hare and the tortoise



3.4. Data Analysis

All recordings were transcribed verbatim. The transcriptions were labeled MC1, MC2, ...MC20 as per the order of data collection. This study employed reflexive thematic analysis (RTA) by Braun and Clarke (2019) to provide a comprehensive understanding of the patterns in the techniques mothers employed while narrating. The analysis followed Braun and Clarke's six-phase approach. Researchers using RTA are not expected to prioritize 'accuracy' or 'reliability' in coding, seeking inter-coder consensus, or employing statistical measures such as Cohen's Kappa (Byrne, 2022). However, transcripts were checked against the videos and the

observational notes, and reflexive journaling was carried out throughout analysis, to enhance the interpretation of the meaning.

4. Results

Upon analysis of the data, three main themes emerged in relation to the narrative styles of mothers. Table 1 depicts the summary of major themes with brief descriptions and illustrative quotes.

Table 1

Summary of themes, descriptions and demonstrative quotes

| Theme | Description | Example quotes |
|---|--|---|
| 1. Inferring the shared familiarity of the story. | Mothers initiated storytelling by referencing the child's prior knowledge, creating a familiar, emotionally resonant narrative space. Verbal and non-verbal cues were used to facilitate recall and invite collaboration. | <i>"Ah, this is the story we always tell,"</i> <i>"You know who wins, right?"</i> |
| 2. Engaging the children as co-narrators. | Mothers actively involved children as co-tellers through questioning, dramatization, picture cues, and personal connections. Children responded with gestures, words, or mimicking storytelling styles, leading to a dynamic co-narration. | <i>"Where did the hare sleep?"</i> <i>"look at this hare son? Isn't it beautiful?"</i> |
| 3. Moral framing through storytelling. | Mothers emphasized the moral of the story perseverance, humility, and effort. They used child-friendly explanations and questions to encourage reflection and moral understanding. | <i>"The tortoise didn't give up, and he won because he continued walking".</i> <i>"What can we learn from this?"</i> |

4.1. Inferring the Shared Familiarity of the Story

An important theme that emerged across the storytelling sessions was the way mothers initiated the story as a familiar narrative experience. Majority of the mothers started the story

by referring to the shared prior knowledge of the story through verbal and non-verbal cues. Phrases such as “*Oh, we know this story, don’t we?*” or “*Ah, this is the story we always tell,*” were common at the beginning of the storytelling session. These statements could have served multiple functions such as activating the child’s memory, creating a sense of ease and an invitation to a collaborative narration of the story. One parent prompted her child to recall a popular children’s song based on *the hare and the tortoise* and sang a part of before telling the story. By these strategies, mothers were not merely recounting the tale but emphasizing its social and emotional familiarity. This often led to enhanced engagement, with children finishing sentences or giving knowing smiles to the mother in anticipation of what is happening next in the story. Additionally, mothers intermittently used the child’s knowledge of the story to prompt prediction by asking, “*What does the hare do next?*” *You know who wins, right?*”. In a few cases, children corrected parts of the story, suggesting a greater familiarity with the content. In one such situation, the mother said “*tortoise*” instead of the “*hare*” two times, and in the second time the child pointed at the pictures saying “*this is the hare, the white one. This is the tortoise, with the shell*”, and looked at the mother with a surprised expression. Through this theme, it can be implied that known stories like *the hare and the tortoise* function not just as narrative material, but as meaningful scripts for shared experiences that strengthen the mother-child connection.

4.2. Engaging the Children as Co-Narrators

Across all sessions, mothers consistently encouraged children to participate as co-narrators. They used questioning as one of the most prominent and frequent strategies. Although these questions could have served multiple purposes such as checking comprehension or helping recall the story, it successfully prompted children to actively engage. Some mothers paused at the key points in the story to ask “*Why did this hare stop running?*”, and “*Where did the hare sleep?*” or “*What did the tortoise do?*”. Such questions prompted children to tap into their mental schemas, recall the story and also make connections between vocabulary and the pictures. The recall questions such as “*What is going to happen next? Do you remember*”, “*Can you remember what the hare thought?*” or “*Who won the race?*” to reinforce memory and story sequencing while participating in the narration. In addition, mothers often connected story events to the child’s own life. For instance, one mother stated, “*We have seen how tortoises walk, haven’t we son? They are very slow*” helping the child to

relate emotionally and cognitively to the characters. Some mothers asked children to dramatize the characters by saying “*How does the hare go? Hop, hop*” encouraging children to physically participate in the storytelling session. Moreover, most parents effectively used the pictures to guide the child, to follow the sequence and to maintain the child’s interest. They directed the child’s attention to pictures while using comments like “*look at this hare son? Isn’t it beautiful?*” It was also observed that mothers looked at their children and exchanged eye contact from time to time, throughout the storytelling session. By these techniques, they ensured that the children were partners in this narrative experience.

Children’s responses varied from non-verbal features like gestures or responsive smiles to verbal inputs such as completing sentences and mimicking character voices. Some children displayed narrative anticipation by mimicking storytelling strategies used by the mother, such as using vocal emphasis or expressive gestures. In several instances, mothers adjusted the narrative pace to accommodate the child’s input or altered the storyline slightly in response to the child’s imaginative contributions. They simplified complex vocabulary, used child-friendly terms and rephrased sentences for clarity. For example, instead of saying, “*The hare was overconfident,*” most mothers said, “*The hare thought it was the fastest anyway and didn’t need to run continuously*”. This flexible narrative approach demonstrated an implicit acknowledgment of the child’s agency in co-creating the story.

This theme highlighted the development of a shared narrative space where both mother and child tell the story. Rather than the mother being a sole storyteller, the sessions evolved into collaborative events, with the child taking on a more active, participatory role. This co-narration process contributed to a livelier connection, sustained attention, and enriched language use.

4.3. Moral Framing Through Storytelling

Another prominent theme was the way mothers highlighted the story’s central moral messages, such as perseverance, humility, and steady effort, elaborating on them in age-appropriate ways. Although the story itself indirectly conveys these lessons, mothers frequently made them explicit, reinforcing moral aspect. For example, one mother concluded the story by saying, “*The tortoise didn’t give up, and he won because he continued walking*”. Others emphasized contrasts in character traits, such as the hare’s overconfidence or the laziness versus the tortoise’s persistence. Such moments revealed how storytelling was used

not only to entertain or teach language, but to instill values and model social reasoning. Interestingly, even when mothers varied in how they adapted the language or how often they questioned their children, the emphasis on the moral lesson was consistently present. This suggests that mothers instinctively view storytelling, especially with a fable like *the hare and the tortoise* as an opportunity to convey moral lessons in a way that resonates with young children. They interpreted the behaviour of the characters to promote moral reflection, which is a key feature of moral stories. In several sessions, mothers went a step further by directly involving the child in reflecting on the story's message. Questions such as "*What can we learn from this?*" or "*Why did the hare lose the race?*" were used to elicit the child's understanding of the moral lesson. Some children responded with answers like, "*Because it slept*", "*Because it was tired*" or "*The tortoise did not give up but the hare was lazy*", demonstrating varying levels of comprehension.

Overall, the moral framing during mother-child narrative sessions reveals that storytelling serves not only as a language and literacy activity but also as a culturally situated practice of value transmission, where mothers use familiar stories to shape their children's character.

5. Discussion

The discussion centres on themes that emerged from analysing how maternal storytelling strategies were enacted and experienced. These themes reflect the intricate nature of maternal storytelling and draw parallels with the literature on parental storytelling and narrative engagement.

Theme 1: Inferring the Shared Familiarity of the Story

The first theme, which infers the shared familiarity of the story, illustrates the dynamic nature of storytelling where mothers shape their narrative approaches based on their perceptions of what the child already knows. The questions and comments from mothers indicate their efforts to establish a mutual understanding of prior exposure to the story. This creates opportunities for the child to actively engage in an interactive storytelling session. It was observed that a visible connection existed between the parent and child, making the experience more enjoyable. Children's differential responses to familiar and unfamiliar stories have been documented in narrative research. Stephen (2009) has highlighted the positive

correlation between story enjoyment and familiarity as an important element in recurrent narrative activities such as family storytelling and bedtime reading. This implies that repeated exposure to familiar narratives can strengthen children's emotional engagement and increase enjoyment over time. Such emotionally rich and enjoyable interactions can facilitate vocabulary growth, narrative skills, and early communicative competence in young children. Cremin (2007) have discussed that familiarity plays a key role in reading for pleasure, marked by interest and enjoyment, in educational settings. It is widely promoted as a way to stimulate children to read in school and to nurture them to become lifelong, self-motivated readers (Kucirkova & Ciesielska, 2024). Conversely, research also suggests that the 'unfamiliarity' in storybooks engages children both emotionally and cognitively; by presenting novel and imaginary scenarios, these narratives highlight social interactions that are more effectively internalized as life lessons (Dodell-Fader & Tamir, 2018). Kucirkova and Ciesielska (2025) suggest that familiarity is not a constant trait; rather, it shifts depending on how closely the child relates to the story's main character.

It would also be interesting to explore the narrative strategies employed by mothers when telling a new story to children, such as ways of engaging, encouraging dialogic activity, and facilitating meaning-making. Comparing and contrasting these strategies across different narrative contexts would offer valuable insights into parental storytelling practices. There were instances where children corrected their mothers when they made mistakes during storytelling, which can be attributed to their familiarity with the story and the availability of pictures as visual cues. Skarakis-Doyle (2002) reported that even three- to four-year-olds develop the ability to respond to changes in a familiar story script both by words and actions. Further study on this aspect, with and without pictures as cues, would be quite interesting.

Theme 2: Engaging the Children as Co-Narrators

The second theme, engaging children as co-narrators, demonstrates that mothers did not present the story as a one-sided monologue but rather as a dynamic interaction. Questions encouraged children to recall, use their imagination, and participate actively, which are essential skills for language and cognitive development. This finding aligns with research on dialogic reading practices, showing that interactive techniques, such as asking open-ended questions and encouraging children to retell parts of the story, significantly enhance vocabulary acquisition and story comprehension (Brannon & Dauksas, 2014; Pillinger & Vardy, 2022).

These questioning strategies also enable the child to co-construct the story with the mother, stimulating cognitive engagement. By asking why and what questions, mothers prompted inferencing, which helps young children engage in more meaningful language interactions (Rowe, 2018). It is documented that maternal language engagement through wh-questions is a strong predictor of language and literacy skill development (Vernon-Feagans et al., 2022).

In the current study, mothers adapted their language to effectively include children as co-narrators. Quigley and Nixon (2020) discussed that the speech of toddlers during interactions with their parents is dynamically shaped by both the nature of their conversation partner and the linguistic input encountered. When speaking to young children, adults use child-directed speech characterised by exaggerated rhythm, simplified utterances, slower speech rate, repetition of words and phrases, and frequent questioning (Rowe, 2008; Jones et al., 2023). A substantial body of literature highlights the positive impact of parental scaffolding on children's language skills and executive functions (Pesco & Gagne, 2017; Jiang et al., 2024). In this study, instead of using abstract single words for mental states such as "overconfidence" or "determination," mothers explained these concepts using longer phrases with familiar words. While using simple words they already know can encourage children to co-construct the story, this approach might influence the language learning context differently. Further investigation is needed to determine whether this practice hinders children's ability to learn more complex words and expand their vocabulary.

The mothers in this study used the provided wordless picture sequence to encourage children to observe details and aid recall by asking questions. It was clear that pictures significantly supported children's involvement as co-narrators. Similarly, Petrie et al. (2021) suggested that wordless picture books facilitate a sharing interaction, where children play a more active role in co-constructing the narrative, with parents scaffolding throughout the process. Additionally, when mothers asked children to relate to the characters, such as "*We have seen how tortoises walk, haven't we son? They are very slow,*" it allowed for personal connections between the story and the child's lived experiences. In an Indian study on parental perspectives on storybook reading in home contexts, parents reported asking questions during stories as a strategy to increase engagement (Pandith et al., 2022). This strategy closely aligns with sociocultural theory, which emphasizes the importance of social interaction and cognitive development (Vygotsky, 1978). Mothers provide guided participation through questions, while children operate within their Zone of Proximal Development (ZPD), gradually internalizing

language structures and problem-solving mechanisms. Future studies could explore how mothers might use or adapt this strategy when telling a new story to children, comparing and contrasting it with retelling a familiar story like *the hare and the tortoise*.

Theme 3: Moral Framing Through Storytelling

Mothers emphasizing the moral lessons in the story illuminates how storytelling can be used as a medium to transfer moral values. The story of *the hare and the tortoise*, an Aesop's fable, is considered as a moral story with the message that perseverance and humility lead to success (Kanarek, 2012). All the participants in the current study mentioned the moral lesson at the end, with many of them repeating or eliciting it from the children. Statements like "*the hare didn't win because it was too lazy*" or "*the tortoise didn't stop till it reached the victory pole*" revealed the didactic potential of storytelling in home settings. These moral reflections show that stories shape children's sense of right and wrong, not just entertain or teach language (Rahim & Rahiem, 2013). And it was evident that mothers ensured that they use the story-time to transfer moral values to their children. Although, it was clear that this is a story that they have shared many times with each other, mothers included the moral lesson in their narrations.

In a study on Moroccan immigrant mothers' perceptions and practices of children's cognitive stimulation, it was revealed that majority of the less educated mothers and the mothers who cannot read emphasized the importance of social and moral development (El Moussaoui & Braster, 2011). Although there was no significant variation in the education and literacy levels of the mothers in the current study, they too highlighted the moral lesson at the end of the story. Research has indicated that children try to copy the characters of the stories in to their real life (Kalapriya, 2013). When children relate to the characters in a story with a message, it enables to foster their identity by internalizing the behaviour shown by those characters (Balakrishnan & Thambu, 2017). This may explain why adults often use storytelling as a means of conveying moral values to young children. Investigating how parents support the transfer and generalization of these values to real-life situations would be a valuable area of study.

6. Conclusion and Limitations

These findings reinforce the understanding that mothers can serve as narrators, educators, and emotional guides, using a range of strategies to support their child's engagement

and learning. These techniques appeared to be naturally adapted to the child's age, interest, and responsiveness, reflecting the relational and responsive nature of caregiving. The study also contributes to a growing body of literature emphasizing the importance of home storytelling practices. Educator guidelines tailored to recognize and support culturally specific storytelling styles would further bridge home and school literacy practices. This insight could inform the development of culturally relevant narrative assessments and parent-training programs designed to support children's language development.

While much attention in early childhood education is given to formal instruction, this study shows that storytelling can be a powerful tool to facilitate meaningful engagement between adults and children. Furthermore, the emphasis on moral framing suggests that storytelling is also a way for families to communicate values and social expectations, making it an important cultural practice as well. Parents should be encouraged to take up storytelling, even if it is informal, which can be a stimulating activity to spend quality time with children.

This study contributes meaningfully to the understanding of early childhood communication in South Asian families by providing a baseline for cross-cultural research that respects diverse narrative traditions. However, several important limitations should be acknowledged, such as the small sample size and the fact that all participants were from lower-middle-class families in suburban areas of Colombo. Consequently, the findings may not reflect the narrative practices of mothers from different socio-economic backgrounds or regions. This limits the ability to generalize the results beyond the specific demographic and geographic context of the study. The paper focused solely on maternal storytelling styles and cannot be assumed to apply to other caregivers, such as fathers and grandparents. Peterson and McCabe (1992) have noted that, apart from mothers, the development of narrative skills in children is significantly influenced by other individuals in their lives, including fathers, grandparents, siblings, and teachers. Additionally, since the story was known and pre-selected, the storytelling strategies observed may differ from those used in new and spontaneous storytelling. Furthermore, storytelling without visual stimuli may lead narrators to employ different techniques. Future research could investigate a broader range of narratives, include a more diverse group of caregivers, and explore different socio-economic and educational backgrounds to develop a more comprehensive understanding of parental storytelling practices.

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ORCID

Yashodha KK Hettiarachchi – <https://orcid.org/0000-0002-5238-4777>

Vithanage Pujitha Wickramasinghe – <https://orcid.org/0000-0002-8355-1283>

Tamara Handy – <https://orcid.org/0000-0003-1490-7263>

Christina Reuterskiöld – <https://orcid.org/0000-0002-0697-9112>

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