

**TEACHING OF LOCAL LANGUAGES: A CONTRIBUTORY FACTOR
TO THE PROMOTION OR DEMOTION OF ZAMBIAN CULTURE IN
SELECTED SCHOOLS OF KITWE DISTRICT, ZAMBIA**

by

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**A dissertation submitted to the University of Zambia in partial
fulfilment of the requirements for the award of the degree of
Master of Education in Literacy and Learning**

The University of Zambia

LUSAKA

2016

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AUTHOR'S DECLARATION

I, **MAGDALENE MWILA**, do hereby declare that this dissertation is my own work. To the best of my knowledge, this work has never been presented to any other university or higher institutions of learning for similar purposes.

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APPROVAL

This dissertation of **MAGDALENE MWILA** is hereby approved as fulfilling the requirements for the award of the degree of Master of Education in Literacy and Learning by the University of Zambia.

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ABSTRACT

The study revisited the post-independence reason for the need to use local languages in schools. One of the prominent reasons cited was a *cultural one* in that the teaching of local languages would help promote Zambian culture and maintain its heritage. The purpose of the study was to assess the promotion or demotion of culture through the medium of teaching local languages. The objectives of the study were; to assess the extent to which the Zambian culture had been promoted in schools, to explore ways in which the teaching of local languages had enhanced cultural promotion and to identify some of the Zambian cultural aspects that had been included in the school curriculum to help Zambia maintain her cultural heritage.

The study was qualitative and the descriptive design was employed. The study targeted a sample of forty-five comprising ten secondary school teachers, ten primary school teachers and ten College of Education lecturers were purposively sampled. Five senior educational specialists, five parents and five traditional activists were equally purposively sampled. Interviews schedules, focus group discussions guides and document analysis were instruments used to collect data. Qualitative data was analysed using the thematic approach and was presented in a descriptive manner.

The findings established that culture had been taught as a cross-cutting issue through integration into other subjects and co-curricular activities. The findings further reviewed culture was taught and promoted theoretically, while demoted practically. The analysis of the 2014 syllabi reviewed that out of thirty-four subjects; about eleven of them contained cultural aspects among which local languages contained much of cultural issues hence were a factor for culture promotion, identity and continuity.

The study also established that the fast transfer of skills was necessitated by fluent use of a language. This was compelled by language and culture relationship, proving Bruner and Vygotsky language and culture being instrumental in children's cognitive development.

In view of the findings, recommendations were that, there was need for the Ministry of General Education to allocate more time for the practical teaching of culture in various Zambian languages and consider making *Cultural Studies* a compulsory subject. The Ministry should consider working with cultural experts and traditional activists so as to enable learners get first-hand information or preferably train teachers to teach culture.

DEDICATION

This work has been dedicated to my late parents, Abel Mwaba Chumbu and Victoria Malama who taught me the importance of education. How I wish they were both here to see the fruits of the education seed that they sow in me. My brothers Anthony Willombe, for the moral support, Matthews Mwaba Munsungwe Chumbu for believing so much in me. My ‘big brother’, *Bashi Malama* for the child you gave who had been there for me whenever I needed her attention. To my babies, Malama and Obby for their endurances during the time of my long absence from home.

ACKNOWLEDGEMENTS

This dissertation would not have been a success without the special guidance from my supervisor, Dr. Innocent Mutale Mulenga. Thank you Doctor for your unceasing support and encouragement you gave me during the time of my work.

I sincerely thank the Director of Directorate of Research and Graduate Studies, Prof. Imasiku A. Nyambe for his outstanding leadership in Post- Graduate Studies. He made sure we did a good work. My sincere gratitude to my lecturers, Dr. P. C Manchishi, Dr. D. Banda and Dr. G. K. Tambulukani for their continued guidance during the time they were moulding us into educational researchers. Mr. Mundia, I appreciate the information you availed to me in culture and Oral Literature. The course made me appreciate the aspects of culture and tradition. This work would not have been possible without going through the hands of these noble educators.

I also greatly appreciate my classmates who helped me to gain courage as I stood in front of them to present my research proposal, their reprimands and criticisms turned me into a confident person that I am today.

I sincerely thank you all and may God bless you.

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ACRONYMS AND ABBREVIATIONS

| | |
|--------|--|
| ABNE | Advisory Board on Native Education |
| BSAC | British South African Company |
| CL | Cultural Literacy |
| CPD | Continuous Professional Development |
| MoE | Ministry of Education |
| MoGE | Ministry of General Education. |
| NATAZ | National Arts and Theatre Association of Zambia |
| NBTL | New Break Through To Literacy |
| NPE | National Policy on Education |
| OAU | Organisation of African Unity |
| PE | Physical Education |
| RE | Religious Education |
| UN | United Nations |
| UNESCO | United Nations Educational, Scientific and Cultural Organization |
| ZNAH | Zambia National Assembly Hansard. |
| ZECF | Zambia Education Curriculum Framework |

CHAPTER ONE

INTRODUCTION

Overview

This chapter presents the background to the study. It also outlines the statement of the problem, purpose of the study, research objectives, research questions, significance of the study, conceptual and theoretical frameworks. Delimitations and limitations of the study together with operational definition of terms have also been outlined. The chapter ends with a summary.

1.1 Background

The Ministry of General Education, revised the language-in- education policy which was implemented in 2014 and it effected the use of familiar Zambian languages best known to a learner, as language of learning as well as language for teaching initial literacy from Grades 1 to 4. English Language was introduced as a subject at Grade 2, while it was going to be the Language of learning from Grade 5 to tertiary education (ZECF 2013). Since the curriculum was revised from early childhood to tertiary education, it implied that Zambian Languages to be offered as subjects at both primary and secondary schools, while Colleges of Education would prepare teachers in line with requirements of the reviewed 2013 curriculum. The purposes of revising the curriculum involved redefining the language- in- education policy in order to enhance the teaching and learning processes through the use of familiar Zambian local languages. At secondary school, two career pathways had been introduced; the academic and vocational. The academic was for learners with passion for academic subjects and desire for careers in that direction, while the vocational was for learners with ambitions and interests in technical and practical jobs. The implementation of the revised policy emphasised the need to use familiar local languages which learners understood clearly for them to grasp the knowledge given to them in class. It was evidenced

that pupils learnt more easily and successfully through a language that they knew and understood. Linehan (2004) quoted the evaluation report on the pilot programme of the Primary Reading Programme (PRP) through the New Break Through to Literacy (NBTL) which was carried out in Kasama stating that; “ Children in breakthrough to Literacy (BTL) classes were reading and writing at a level equivalent to grade 4 or higher than those in non NBTL classes” (Kotze and Higgins 1999:4). The other reason was that the local languages enhanced the ease transfer of skills from the first language; which the mother tongue and usually a local language to the second one; which is English in the case of Zambia.

The need to use local languages in education started way back, before Zambia got its independence. Among the many reasons for the change, one of them was, for the promotion of African culture in general. Kashoki (1990:49) stated that,

Up to now and quite often the only, discernible reason cited for the teaching of Zambian languages in the country's school system is the cultural one.

Some organisations in Africa became concerned about the need to make many African languages survive as they were looked down upon during colonialism, worse still they were not considered in the education sector. Some of the concerned institutions included; The United Nations (UN), UNESCO, the Phelps Stoke Commission among others.

The British South African Company established the Barotse School in 1907 present day North – Western Province called Kanyonyo. In 1924 the Company relinquished its powers over to Northern Rhodesia; the administration fell under the British Government which worked hand in hand with the Phelps Stokes commission. The Commission recommended the use of English as an official language and as language of government business and maintained that the local languages be used for the preservation of national values and self-identity as Africans (Manchishi 2004). Thus, apart from Silozi which was medium of

instruction as established by the missionaries; three other languages were added; these were Citonga, Cibemba and Cinyanja. This was recorded in the Advisory Board on Native Education (ABNE 1927:12) as follows; “The Advisory Board on Native Education has agreed to the adoption of the four principal native languages in this territory for school purpose...” Thereafter between 1943 and 1950 as Manchishi (2004:2), Chanda (1998:63), Kashoki (1978:26) recorded that it was recommended that the first two years of a child’s learning was to be in a local or dominant vernacular language while English was to be taught as a subject and medium of instruction afterwards. This was exception of Kanyonyo, where the medium of local languages was already in use by the missionaries and thus Silozi was the medium of instruction from Sub A to Standard 4 (Manchishi 2004).

In 1966, two years after Zambia got independence, there were debates in parliament with regard to the status of English and the local languages in the education system use. The status of local languages as medium of instruction was supported by many; some of the justifications given were that the use of English language would pose a threat to the vitality of local traditions and cultures as they would be deprived of their channel in which they were disseminated. Mr.M.M. Sakubita, then Member of Parliament in 1965 said, “I do not see how a culture of the people and how we can claim to advance our culture if there is no book written in our own language (Zambia National Assembly Hansard 4, 1965:1353). This was in agreement with the Phelps Stoke Commission of 1925 which recommended that indigenous languages are part of the cultural heritage of Africans and are a chief means of preserving whatever was good in African customs, ideas, ideals and above all, for preserving the self-respect of Africans (Ohannessian and Kashoki 1978:278) also stated in Luangala (1985:1) who quoted John Mwanakatwe, then Minister of Education, when he said that, “ There can be no better way of preserving national culture for all time than by encouraging school children to learn their tribal customs, songs, beliefs and literature in

vernacular lessons”. Simon Mwansa Kapwepwe’s views were that, “Teaching in English was tantamount to robbing Zambia’s children of their cultural heritage and alienating them from their parents (Serpell 1978:144–145). Despite the arguments, English still emerged as the sole medium of instruction from primary to tertiary levels of education. However, it was not known whether the arguments put across in support of local languages was achieved, hence the researcher’s decision to undertake this study.

Simwinga (2006) wrote, ‘The 1977 *Educational Reform: Proposals and Recommendations* Language of Education Policy still emphasised the need to use English as an official language and medium of instruction from Grade 1 to tertiary education. However, the teacher was given an opportunity to explain concepts that were difficult for pupils to grasp, in any of the seven official languages. In early 1990s, it was realised that children learnt literary skills more easily and successfully through their mother tongue so the 1996 Language in Education Policy placed emphasis on other Zambian languages.

The Government of the Republic of Zambia, through the Zambia Educational Curriculum Framework (ZECF 2013) had reversed the use of familiar local languages in schools. It is for this reason that, the researcher took keen interest in revisiting one of the reasons for the need to use of local languages in schools; which was the cultural reason to promoting Zambian culture. From post- independence period to 2014 revised language in education policy, it was not clear how the issues of culture promotion and teaching were handled in schools. Little has been documented on how the Zambian culture would be promoted in education with the help of the local language mediums. This study endeavoured to assess the teaching and promotion of Zambian culture in schools through the teaching of local languages in its quest to maintain the cultural heritage. Luthuli (1985:18) supported the notion of promoting culture through the medium of education when he stated that, ‘Education is the medium through which culture can be passed on from one generation to

the next'. It is important that culture is taught formally in school as a way of making the learners aware of their own cultural roots and be able to appreciate their own culture. In the education policy of 1996, the Ministry of Education affirms that;

According them some importance... the school curriculum promotes wider knowledge of and deeper appreciation for Zambia's rich cultural heritage and thereby contributes to the preservation and development of this heritage (MoE 1996:38)

It is not established the kind of importance attached to the promotion of Zambia's rich culture in relation to the 'wider knowledge' given and which had to be appreciated. It is not well-established as to what could be termed as wider knowledge about Zambia's culture in the school curriculum.

1.2 Statement of the problem

As earlier stated, one of the post-independence reasons for changing the medium of instruction from English to local languages was to promote Zambian culture (Kashoki 1990). The claims were that local languages would promote and help maintain Zambia's cultural heritage and that education would help advocate for its promotion by using it as a medium of instruction and as a subject. However, it was not clear about what had been done concerning the 'cultural reason' for teaching local languages in schools. It is also not ascertained as to whether the decision to use local languages had helped Zambia promote her culture.

The reality is that if local language and culture are not embraced, there is a likelihood of its extinction and adoption of foreign and probably new language and cultures altogether. The Zambian young generation would not be in the position to appreciate their culture in terms of past, present and future, let alone understanding the importance of preserving their own culture. It was a good decision to promote Zambian Languages in the education system in order to enhance cultural awareness, practice and preservation. The National policy on

Education, Educating Our Future (1996) stated that the school curriculum would promote and provide wider knowledge and deeper appreciation for Zambia's rich cultures, customs and traditions, thereby contributing to the preservation and development of its heritage. It was not known to what extent this was being achieved.

1.3 Purpose of the Study

The purpose of this study was to assess the extent to which Zambian culture had been promoted or demoted through the teaching of local languages in schools of Kitwe District.

1.4 Research Objectives

The objectives of this study were to;

- (i) assess the extent to which Zambian culture had been promoted through the teaching of Zambian Languages in schools.
- (ii) explore ways in which the use of local languages had enhanced culture promotion.
- (iii) identify some of the Zambian cultural aspects that had been included in the school curriculum to help maintain and support Zambia's cultural heritage.

1.5 Research Questions

The study sought to have the following questions answered;

- 1) To what extent had the Zambian culture been promoted through the teaching of Zambian Languages in schools?
- 2) How had the local language medium been used to promote Zambian culture?
- 3) What were some of the Zambian cultural aspects that had been included in the school curriculum to help maintain and support Zambia's cultural heritage?

1.6 Significance of the Study

This study is likely to help the Ministry of General Education in general, educators and curriculum developers, to evaluate the teaching of Zambian Languages in schools so as to

enable every learner's full participation in the promotion and maintenance of Zambia's cultural heritage. The study may also help the Ministry to consider working with traditional activists and traditional leaders; the reservoirs of cultural knowledge, cultural advisers (*ifimbusa/ alangizi*) and other expertise so as to enable learners get first-hand information through their various local languages. This could help offer solutions for current and future problems related to moral behaviour and discipline.

1.7 Theoretical Framework

The study was based on the constructivist theory of Levy Vygotsky (1934) and Joremy Bruner (1957) who suggested that children construct their own knowledge through interaction with the environment, in which language and culture play an important role in the child's cognitive development. Bruner (1957) proposed that the mind reaches its full potential through participation in culture which help learners to construct meanings, not simply to manage information but through understanding the ways of one's culture. An embodiment of culture, narrative permits one to understand the present, the past and humanly possible in a uniquely human way. Saul McLeod (2012) stated that, "Bruner would likely agree with Vygotsky that language serves to mediate between environmental stimuli (culture) and the individual's response". Learners who are able to communicate in a familiar language are likely to know understand their own culture as they would name and speak about things they would interact with in their own environment.

This study aimed at assessing the extent to which Zambian culture had been promoted through the teaching of local languages in Zambian schools. This may help learners realise their full potential through interaction with their local languages in specific cultural environment in order to construct their own cultural knowledge which could be utilised within their cultural society so as to understand their cultural background and later help preserve culture for the other generations to come. In this case, education would become

meaningful as learners will be able to relate what they learn in school through a local language, to the kind of life they have to live within the society. It is important that learners become literate in their own culture.

1.8 Conceptual Framework

As illustrated in Figure 1.1 As learners use a familiar language to learn about culture, they would consequently become responsible members of the society as this would shape their way of life in order to conduct themselves in relation to the required morals and values of a particular society. As they participate in this action they would teach other generations, who would in return also pass it on to the other generations, thereby maintaining the cultural heritage and making society a better place to live in.

Figure 1.1 *Conceptual Framework*



1.9 Delimitation of the study

The study was conducted in learning institutions of Kitwe District only and it focused on finding out the extent to which culture was being taught and promoted particularly in schools of the stated area.

1.10 Limitations of the study

- This study would have been enriched if it had covered different parts of the country (provinces) in order to get a wider picture of how the issues of culture were being addressed in other schools.
- Traditional leaders being the carriers and reservoirs of culture would have been considered in this study in order to hear their views on how they would want education to help learners learn about culture and also see how best they could help to achieve this in schools.

Because of this, the findings cannot be generalised to other areas.

1.11 Operational Definitions of terms

Culture: A way of life of people in a society.

Cultural Literacy: The ability to interpret and understand one's culture and cultural symbols.

Traditions: customs or beliefs of a particular society that existed for a long time.

Traditional Activists: A person who supports the established customs and beliefs of the society and does not want to change them e.g *Alangizi* or *Ifimbusa*.

Values: Norms, beliefs and practices of the society.

Morals: The right or wrong way of behaviour in a society.

Cultural Heritage: Culture which can be inherited and can be passed on from one generation to the other.

Local Language: The language which is widely used in a particular area by adults and young people and may be a mother tongue for the majority of the people in the area

Familiar Language: A language commonly used by children in a particular locality. It could be a zone or a community.

First Language: The language that a child first speaks and learnt from its mother.

Second Language: Any other language learnt after the mother tongue or first language.

Western Education: Culture that is related to things, people, ideas or ways of life that come from or are associated with the United States, Canada and other countries of Western, Northern and Southern Europe.

Language-in- education policy: A document that explains how languages should be used in education.

Initial Literacy: The skills related to reading and writing that are taught first to an early grade learner.

Cross -cutting issue: Topics which by their very nature have a strong impact on all operations in a given field and therefore must receive special attention.

Theory: More to do with ideas rather than practical.

Summary

In this chapter, a number of issues have been tackled as a way of contextualising this study. An overview of language in education policy since independence up to date has been given. It was explained that the initial reason for the need to use local languages in school was a 'cultural one' that was to promote Zambian culture and help maintain its heritage. Education was one medium through which the cultural issues could be taught and disseminated. Hence the need for this study to assess the extent to which cultural issues was being handled in schools through the local language medium. In this chapter, the theoretical and conceptual frameworks that were adopted in the study have been outlined. The significance of the study has not been left out. In the next chapter a detailed review of literature has been given so as to further the understanding of the issue under investigation.

CHAPTER TWO

LITERATURE REVIEW

Overview

This chapter presents relevant literature in relation to language in education policies and the field of cultural literacy. The chapter begins with the definition of culture, cultural heritage and its importance. Then, it presents details of the roles that language and culture play in cognitive development. The chapter further outlines the changes concerning the language of learning in schools and the relationship that exists between language and culture. Finally, it presents studies that have been done on culture promotion in some parts of Africa and in Zambia in particular.

2.1 Culture

Culture is a term used by anthropologists to refer to a way of life. Every human society has a culture and this culture includes a society's arts, beliefs, customs, institutions, inventions, language, technology, and values. Culture makes people to have similar behaviour and thought amongst themselves in a particular society. Hantrais (1989) defined culture as a set of beliefs and practices governing the life of a society for which a particular language is a vehicle of expression. Linton (1945) also referred to culture of a society as the way of life of its members; the collection of ideas and habits which they learn; share and transmit from generation to generation. A people's cultural heritage, therefore, is their way of life and, in a broad sense, their traditional behaviour including the ideas; acts and artefacts are to be passed on from one generation to another.

The aspect of culture is important to all human development. Every society has some form of culture with which it is identified. During colonisation, many Africans shifted to embracing the colonisers' culture while abandoning their own. But after many got independent, they felt the need to get back to their African way of life and the first thing

they did, was to get back to the use of their native languages. The government policies determine the statuses of the languages in the country and have a direct impact on the choice of languages for the judiciary, the education system, the mass media and other spheres of public life (MacNab, 1989:1)

The seven local languages were inscribed as languages of broadcast accompanying the official language (English), despite the limited air time allocated to accommodate all the seven local official languages. The second step was to introduce the local languages as media of instruction in schools, as education considered to be one medium through which culture would be transmitted from one generation to the other. All these were done with the view to promoting Zambian culture and maintaining her heritage.

In 2014, the Ministry of General Education re-introduced the use of local languages as the medium of instruction from grades 1 to 4, following the 1998 evaluation report that was given after the pilot programme in Kasama District. The expectations were that since learners were able to break through to literacy in the local language, they would equally transfer the skills to a second language . (Kotze and Higgins 1999).

The researcher revisited the post-independence's 'cultural reason' as one that initiated the need to do away with the use English as medium of instruction, in order to use local languages as medium of instruction for the purpose of promoting Zambian culture and maintaining its heritage. However, other studies have shown that when learners use their familiar language, not only do they grasp the content being taught and transfer the literacy skills easily, but also develop well cognitively (Spolsky 1985). As to whether or not culture would be promoted through the teaching of Zambian languages was what this study intended to find.

2.2 Cultural Heritage

UNESCO (1989:57) defined Cultural heritage as, “the entire corpus of materials, signs either artistic or symbolic handed on by the past to each culture and therefore, to the whole humankind.” It is the legacy of physical artefacts and abstract attributes of a group or society that are inherited from past generations, maintained in the present and preserved for the benefit of future generations. Cultural heritage includes physical objects such as buildings, monuments, landscapes, books, works of art, and artefacts while culture comprises things such as folklore, traditions, language, and knowledge, including natural heritage.

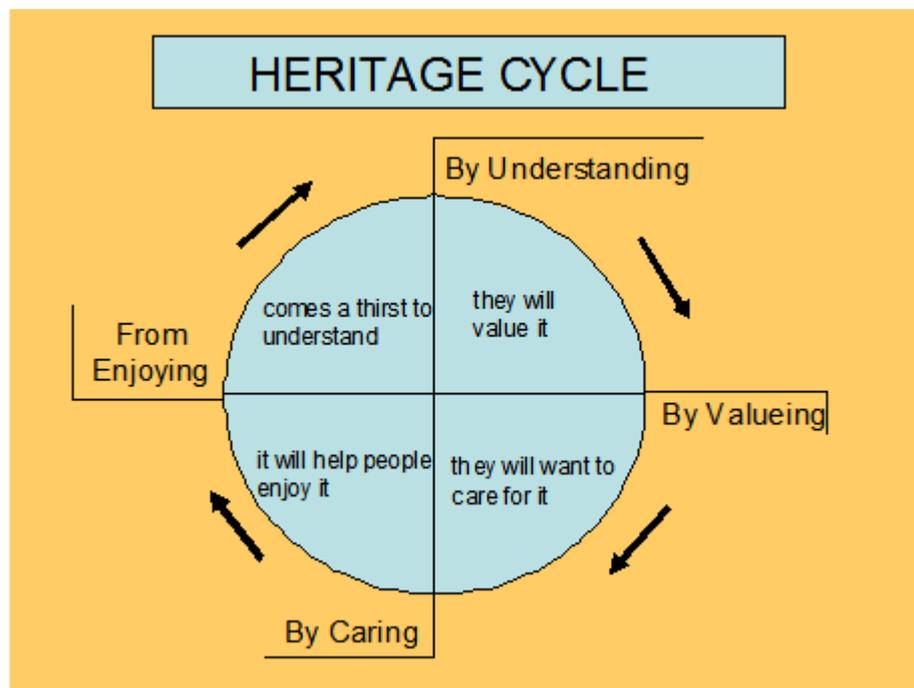
Preservation or conservation is a deliberate act of keeping cultural heritage from the present for the future. The preservation of cultural heritage is central to protecting a sense of who a cultural group, a meaningful reference in one’s culturally diverse world. However, Sekler (2001) states that, “There are many ways in which a cultural identity is formed and maintained. Much of the process has to do with the abstract intangible heritage of a body of traditions and usages, rites, poetry, song, and dance. A great deal of all these are passed on orally through generations. Consequently, its survival is always threatened...” UNESCO has been active in identifying heritage sites all over the world. These sites are considered to be important for the world’s cultural or natural heritage. The essence UNESCO is to keep up-to-date and publish a world Heritage list of cultural and natural properties, submitted by its member states and considered to be of universal value.

MoGE states that (2013:9) “The curriculum has been designed to ensure learners appreciate Zambia’s diverse ethnic cultures, customs and traditions and become good and proud citizens.” Education is one reliable means through which learners can appreciate their culture, with the promotion of Zambian languages as media of instruction, it was important

that this kind of study be undertaken so as to see how best the teaching of local languages could contribute to the fulfilment of the requirements of the curriculum.

Ekwelem (2011) conducted a study on the preservation of cultural heritage as the strategic role of the library and information science professionals in South East Nigeria. One of the ways in which the cultural heritage being implemented was through the libraries which contained the record of humans' triumphs and failures, its intellectual, scientist and artistic achievements and its collective memory. Some articles have addressed the preservation of cultural heritage usually housed in Museum and Libraries. However, schools were not left out in contributing to the maintenance of the cultural heritage. According to Harvey (1993), preservation education courses for library professionals were one way. This is where schools have a role to play, as preservation of cultural heritage resources is essential to sustainable development. It recognizes the importance of cultural continuity and of human history in nourishing social cohesion, a sense of self, of belonging, and of place in a context within which to understand the past and to contemplate the future. (Williams 2001). Thurley (2005) also observed that a culture cared for will be enjoyed and enjoyment will bring a thirst to learn about it, which he illustrated in the heritage cycle. This means continuation of culture can be achieved if members of the cultural group are willing to participate by valuing, caring, enjoying and understanding their culture, so as maintain the heritage cycle.

Figure 2.1 *Heritage cycle*.



Adapted from *Making the past part of the future*: Simon Thurley, 2005

2.3 Cognitive Development

Studies have established that culture and language play an important role in the cognitive development of a child. The psychologist Spolsky (1985: 68) argued that

A mother tongue is the expression of the primary identity of a human being. It is the language through which a person perceives the surrounding world (culture) and through which initial concept information takes place.

Vygotsky (1978) also proposed that children attain concept formation by associating objects to graphic symbols and this can best be attained through the use of a language in which these objects are already mentally shaped in the learner's mind. Bruner (1957) also suggested that, children construct their own knowledge through interaction with the environment, in which language and culture play an important role in the child's cognitive development. He also alluded that, the mind reaches its full potential only through participation in the culture which help learners to construct meanings, not simply to manage

information, but by understanding the ways of one's culture. This fits in this study for the learners who come into school with knowledge of their cultural environment in their local language (emergent literacy skills), as this can serve as learning foundation for early grade learners rather than discarding the knowledge they come with into school. Whether the teaching of local languages recognises this kind of cultural knowledge was another task this study intended to discover.

2.4 Cultural Literacy

Hirsch (2001) used the word Cultural Literacy referring to the ability to understand and participate effectively in a given culture. A culture oriented person understands culture's signs and symbols, including the related language, particular dialectic, stories, entertainment, idioms, idiosyncrasies, and so on. A cultured person is likely to participate fully in the practices of the society. In order to explain this, Hirsch (2001:165-166) suggested a term to describe this kind of literacy and he wrote; "For this canonical information, I have proposed the term 'Cultural Literacy'. It is the trans- linguistic knowledge on which linguistic literacy depends". This establishes the fact that , to know one's culture, is to talk about it using a language , hence a learner must be aware of facets of that particular culture. Cultural literacy requires interaction with a culture and reflection of it. It is one's possession of a broad range of general knowledge and the use of that knowledge to build communication acceptance and understanding in an ever changing global society (Desmond, 2011). It cannot be ascertained to what extent learners interact with their local languages in schools, as language has been mentioned to help one become cultural literate.

Schweizer (2009:53) lamented that, there is a tendency of adopting other cultures, leaving one's own when he wrote, "I realise that we no longer live in a culture that encourages and reinforces a shared knowledge basis with regard to History, Geography, Literature and

Sciences...these shortcomings translate into problems with diction and literacy. Naturally, it is important to grasp other culture but it is also evident that we must first understand our own". It is evident that in the past, learners in Zambia schools have been more exposed to English language than their local languages. This is the similar situation even in most modern Zambian homes, what kind of attitudes and behaviours do they exhibit in relation to the kind of language they speak, knowing the bond that exists between language and culture?

2.5 Relationship between Language and Culture

The international Expert Group Meeting on Indigenous Languages of the United Nations which was held in January from 8th to 10th in 2008 observed that;

Language is considered as the cornerstone of culture and the ultimate expression of belonging as it is through language that culture is shared and transmitted... Language holds the past, present and future of the community whether expressed through prayers, myths, spiritual belief, ceremonies, law, poetry, oratory, or through everyday greetings, conversational styles, humour, ways of speaking to children, or through unique terms for habits, socio-cultural organization and values of the community.

This clearly demonstrates the fact that there is a relationship between language and culture. It is through language that culture is transmitted from one generation to the other. This relationship is intertwined as language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one's culture and whole intertwining of this relationship starts at one's birth. When an infant is born, it is not like any other child, in fact, quiet similar. It is not until the child is exposed to their surrounding that they become individuals in a cultural group. From birth the child's life opinions and language are shaped by what it comes in contact with and this is the culture of the society to which it belongs.

It is important to note that, Culture and Language are two faces of the same coin. It is through a language that a certain culture is expressed. Language is said to be culture and a

vehicle by which culture is transmitted (Mafela 2012). So to maintain one's own culture means maintaining a language.

Neil (2015:1) added that there is a relationship between Language and Culture. He stated that, "One is limited by the language used to express one's idea. Different languages will create different limitations; therefore people who share a culture but speak different languages will have different world views". It can be concluded that learning a new language involves the learning of the new culture. This is only true in Zambian schools that, both Western and Zambian cultures are exhibited by learners; this is a result of the cultures attached to Zambian Languages they speak and the English language which is the sole medium of instruction in schools.

A school is set in a community and learners come from homes where they have been naturally initiated into culture. It is from this foundation that the learning processes begin. It is a very common experience for first grade teachers who handle first grade learners. A pupil upon being called, innocently runs to the teacher and kneels down to listen to what the teacher has to say. This is what the child has been taught at home or has seen others do in the community. In most cases, a teacher tells a pupil to stand and not to kneel down. It is usually difficult for the schools to link the cultural behaviour exhibited by the learners to the kind of culture they are exposed to in school. Learners find a slight different culture, contrary to what they had been exposed to at home as slowly they begin to adapt to the school cultural environment. This implies that there is a mismatch between the culture in school and the one at home. Schools should be able to build on the foundation that parents set at home; however, this is rarely a case. One wonders how much of Zambian culture had been demoted through lack of local language use in Zambian schools. But what kind of culture is being made reference to in this study? Zambia is an African country and most African culture is common to all African countries.

2.6. What African Culture constitute of

African life is anchored on common values. Emeka (2006) identified cultural values that are common among Africans. These values include: marriage rites; love for large families where children are of supreme value; love and practice of the extended family system, a person is an individual to the extent that he is a member of a family, a clan or community and respect for elders who are the 'banks of wisdom' particularly one's parents and grandparents, hence honour bestowed on the ancestors filter through the old people. Many other values distinguish the life of the African and in characteristic ways. African culture is also seen in; language, religion, customs, dress code, type of food among others (Barnard and Jonathan 2009).

Magesa (1997) and Mbiti (1975) have made land mark contributions on how African life is a way of life and a religion. For instance, Mbiti (1975:7) defined culture as,

... covering many things, such as the way people live, behave and act, and their physical as well as their intellectual achievements. Culture has also shown itself in art and literature, dance, music and drama, in the styles of building houses and of people's clothing, in social organizations and political systems, in religion, ethics, morals and philosophy, in the customs and institutions of the people, in their values and laws, and in their economic life”.

Mbiti introduced the five elements of religion being; beliefs, ceremonies, sacred items and places, values, and holy people. A cultured person is also morally upright, as it speaks more about one's behaviour.

Magesa (1997:2) wrote that, “Morality is a normative ordering in terms of perceived meaning values and goal of human existence of life of persons with regard to the ways in which one can choose to relate them to reality. Morality or ethics is of very nature of religion... Its very nature leads to concrete action in the form of ritual in which the needs and desires of human life are reflected”. For Magesa, an African way of life is equivalent to religion. It is a kind of life where one leads an up- right life with regard obedience to the

ancestors and elders. One is expected to submit to the ancestral spirits, the elders of the community as well as parents who are considered as 'second gods' in order to attain longevity. Leading a morally acceptable life is highly demanded by the society and it a virtue that is instituted by one's culture as value.

Igboin (2011) defined values as; "... ideas that propel man's daily actions. In other words, they are the standards which members of the community adhere to, in their personal and communal interaction towards the achievement of the goals". It is values that determine those who are to be praised or reprimanded for their actions. In another sense, values refer to what is 'good' or 'desired'. African cultural values include the following senses; sense of community life, good human relations, sacredness of life, hospitality, sacred and religion, time, respect for authority and the elders, language and proverbs (Emeka 2006).

Education 's aim is to produce a whole rounded developed learner and such values are of help to the one being prepared to be a responsible member of the society. It is not established how much of these cultural aspects are included in the curriculum through the teaching of Zambian Languages and its use as a medium of instruction hence the need for this study. African culture is in so many ways covered in traditional education.

2.7 Traditional Education

Having looked at what African culture constitutes in general, it can be safely concluded that it is not different from traditional Education. When the missionaries came to Northern Rhodesia they found different tribal societies whom they considered to be illiterate. However, they were wrong to think that the African were uneducated. Snelson (1974:1) wrote that, "Education was a means of survival... a system of education had existed in Northern Rhodesia for as long as human societies had lived there." He alluded to the five components of traditional education to be; instruction in the history and tradition of the clan and of the tribe, heroic deeds, myths and ceremonies; apprenticeship in practical skills;

learning by observation; social obligation and inculcation of good manners and religious teaching centred on the Supreme Being and the more intimate tribal gods. In the first components Snelson added;

...there was instruction in the history and tradition of the clan and of the tribe, the heroic deeds of ancestors, the myths, rites and ceremonies; songs and wise sayings and their hidden meanings; the dances and games, customs and beliefs... Well-loved and often-repeated stories told around the fire in the evening, and repeated by youngsters among themselves ensured the continuity of the language and took the place of grammar books and written comprehension exercises

All the five components were learnt in a local language which also made learning to be meaningful as all what was learnt was centred on the kind of life they lived; hence education was a lifelong process. It can be safely said that African culture is not different from traditional education as it depicted the kind of life people lived in their various tribal societies. Will the teaching local languages in formal education accommodate some aspects of traditional education as a way of learning about Zambian culture? The study hoped to answer this kind of question.

Within the interest of how cultural issues are handled in Africa, some organisations have been set up in order to look into the affairs of African culture. Some of these include; the OAU and the UN. However, at school level, the UNESCO is profound.

2.8 UNESCO and Culture

The United Nations Educational, Scientific and Cultural Organization (UNESCO) was founded in 1945 as a specialized agency of the United Nations (UN) whose purpose has been to contribute to peace and security by promoting international cooperation in the areas of education, science, culture and communication. The UNESCO constitution was ratified by 20 member states on 4th November 1946. Currently, UNESCO has 195 Members (UNESCO 2013). UNESCO is the one of specialized agency with a responsibility for

cultural matters in the UN system. Its main responsibilities are the protection and preservation of cultural heritage, promotion of cultural diversity, and intercultural dialogue. In relation to cultural literacy, part of UNESCO's Institute of Statistics definition for literacy state that; " Literacy is a continuum of learning to enable an individual to achieve his or her goals, to develop his or her potential to participate fully in the wider society". This definition touches directly on the promotion of culture in that, it is only when one is cultural literate will they be able to participate fully in the cultural society. Although UNESCO has a good vision to promote African culture, the statistics on education seem to be centred on the reading and writing skills and not so much of cultural literacy in schools. There is less information with regard to statistics on cultural literacy and how cultural aspects in relation to education are being promoted. Education's aim is to produce a whole rounded developed learner and UNESCO being a stakeholder in cultural promotion, should ensure this is being achieved. Although UNESCO had made this pronouncement, it seems very little is being done in following up on issues to do with culture promotion. At continental level, the Organisation of African Unity (OAU) is an interested party.

The Organisation of African Unity: Cultural Charter for Africa (1976:11) Chapter VII – Protection of the African Cultural Heritage Article 26 state that;

The African cultural heritage must be protected on the legal and practical planes in the manner laid down in the international instruments in force and in conformity with the best standards applicable in this field."

Article 19 promotes the use of African languages as it states that;

The introduction of African languages at all levels of education should go hand-in-hand with literacy work among the people at large. The aim is to introduce African Culture into all national educational systems the adaptation of educational curricular to development needs and to the National and African Cultural and Social realities."

It is not known to what extent this aim is been achieved in African Education, Zambia inclusive. However, the 2013 revised curriculum made mention of localisation of the

curriculum, making it suitable for the demands of the society through the introduction of the two career pathways.

The ZECF (2013:19-20) emphasised the need to “localise the curriculum by making it flexible and responsive to learners and societal needs.” It further suggested that this would “allow schools to adapt aspects of the curriculum to match local needs and circumstances and will also provide compensation for the indigenous knowledge, values and practical skills that learners would have acquired in their home environment.” It is hoped that the new curriculum will serve as a platform for learners who get into school, exhibiting certain cultural behaviour be sustained for the benefit of the survival of Zambia’s cultural heritage, a case of a first grade learner who comes in school with emergent cultural literacy; as this could be achieved through a local language cultural oriented curriculum. Some studies have been done on how the education medium could enhance the promotion of culture.

2.9 Studies done in relation to the promotion of culture

Mbambo (2005) conducted a research in South Africa on *The Role of Educators in promoting African Indigenous Culture in school*, in order to elicit educators' views concerning how they perceived their roles in the promotion of African indigenous culture. The study was done during the time South Africa was undergoing social, political and economic development as a country. The study was qualitative in form of ideograms and as well as unstructured interviews.

The aim of the study was to find out the role that was played by educators in promoting African indigenous culture. His findings were that there was a problem of time for African indigenous cultural activities in schools in that not all educators engaged themselves in the promotion of African indigenous culture in schools. Other findings were that the South African curriculum was not doing enough to promote African indigenous culture in schools

and not all parents and School governing bodies supported the promotion of African indigenous culture in schools. Mbambo also discovered that, there was a conflict between African indigenous culture and Western culture which brought about lack of experience in managing diversity in schools therefore; cultural aspects accommodated in schools were not the same and which lead to people's right to culture being infringed. From these findings he presupposed that the South African Education department needed to review its policy with regard to the promotion of African indigenous culture in schools.

Mbambo's study was one sided as it did not consider other stake holders in promoting indigenous culture apart from the educators. However, this study aimed at assessing the promotion of Zambian culture through local language teaching schools, including other stake holders who were culture promoters apart from the educators.

Dema and Moeller (2012) conducted a study on *Teaching culture in the 21st century language classroom*. The study described effective pedagogical practices that could be integrated into the second language curriculum. The purpose of the study was to advance the approach for teaching culture and language through the use of theoretical construction the three methodologies which were; the 3Ps - Product, Practices and Perspective with an inquiry –based teaching approach and the utilisation of instructional technology. The researcher illustrated how teachers could successfully integrated digital media together with inquiry learning methodology into instruction to create a rich meaningful environment in which learners could interact with authentic data and build their own understanding of the foreign culture in relation with the 3Ps.

It is generally , difficult for cultural issues to penetrate in the technological world, however if the use of technology could be utilised by developing web sites in various local languages, it would help learners to learn their culture together with the local language using the methods that Dema and Moeller illustrated. A group of language teachers and

other stakeholders made a step to introduce local languages on Google. It seems not so many teachers have knowledge of this, hence the facility is underutilised.

While Dema and Moeller 's study focussed on the methodologies that could be utilised by the teacher to enable learners acquire a second language together with the related culture, this study however, may make use of the methodologies but focusing on the local language use (first language) teaching with the view to promote Zambian culture. Using the 3Ps together with the instructional technology as well as the inquiry teaching and learning approach, knowing that education is equally advocating for the use of technology.

In addition Dema and Moeller may have targeted technologically advanced teachers and learners and hence the methodology may not be over generalised to sub- Saharan African schools which are struggling to purchase the equipment. It is still hoped that the revised curriculum has made such considerations in the teaching of local languages and other subjects in general.

Another study was conducted in Nigeria by Ademola (2006) who advocated for Culture Education and he proposed that, "If 'education' is the process of knowledge acquisition, "culture education" emphasises the peculiar means and methods of instruction by which a society imparts its body of values and morals in the pursuance and attainment of the society's collective vision, aspirations, and goals. Thus, anyone who demonstrates a degree of knowledge of his or her societal values and general education is said to be educated. In other words, 'culture education', as intended here, presupposes conscious and refined methods of acquisition and dissemination of the knowledge of societal values. He further clarified that, " It is the means by which skills are developed in such areas as language, oral traditions and customs, music, dance, rituals, festivals, traditional medicine, food ways, and architecture, as well as the internalization and socialization of societal values and skills by individuals in a way that engenders cultural adaptability, flexibility, and societal cohesion".

Ademola advocated for a culturally oriented education; an education specifically on imparting cultural values, however, this study assessed the teaching and promotion of culture which had been incorporated in the curriculum.

Igboin (2011:1) wrote, “It is no longer a debate that pre-colonial African life was heavily influenced by religion. Almost every aspect of life was seen and interpreted in the supernatural. The belief that the ancestors played prominent roles in the maintenance of morality in the community hardly dies to date. However, it is true that colonialism altered the belief and values of the Africans significantly, just as its structure was almost completely eroded”. Today, the argument oscillates between a return to the ‘local languages’ and promotion of culture through Education, for moral rearmament and a total maintenance of Zambia’s cultural heritage. The research clarified the positions and posits that even though it is not practically possible to have all the aspects of culture included in the curriculum, there are certain cultural values that consistently define the Zambian culture. Through the educational policies, the research endeavour to prove that values were critical to African identity in a postcolonial, global community, and as such, there was need to revisit some of these cultural aspects in order to keep pace with the history and identity in the face of current global challenges and advanced technology.

It is important to mention at this point that, most of the literature concerning the promotion of African Culture has been done in North and East Africa. This is clearly demonstrated in the available literature in relation to books, films, proverbs etc. The renowned literature writer Chinua Achebe supported the use of proverbs that language is one of the basic traits of a culture, the culture having language saturated with proverbs and rich vocabulary is considered to be civilized culture. Igbo language is rich in either of these aspects; therefore it is presented as a civilized and strong culture not mere culture of barbarians as considered by the West.

In Nigeria, indigenous proverbs are used to possess socializing and enduring values for peaceful co-existence hence, a suggestion was made for the adaptation of indigenous proverbs from across the three major ethnic groups in Nigeria for incorporation into peace education component of Social Studies Education of Nigerian schools. (Adeyemi and Salawudeed 2014). Proverbs were to be used as tools for peace and unity in Nigerian schools. The question one may ask is how many of Zambian oral literature (proverbs, poems, riddles etc) are being taught in Zambian schools today. Learners are at most memorising bible verses or saying short poems in English and doing none of the Zambian poetry. It is hoped that the teaching of local languages in schools would accommodate such aspects. The local language medium can as well be used to promote Zambian culture hence the need for this study to explore ways in which the local language medium had been used to diversify the culture promotion in education. In order to authenticate the study, it was important to look at studies done in Zambia in line with promotion of the Zambian culture.

2.10 Studies done in Zambia on the Promotion of Culture

Zambia is a multi-cultural society. There are 10 provinces and 72 tribes thus; having so many different cultural practices. However, despite this diversity, all the tribal groupings aim at imparting common norms and values. Different tribes have a common aim of inculcating good morals in the young children through the traditional of that particular culture. The need to preserve Zambia's cultural heritage has motivated people of different tribes in Zambia to put their various cultures into practice with the help of their local languages. Each and every tribe endeavour to maintain its culture and traditions so as to prevent its extinction.

Kashoki (1990) stated the efforts that the UNIP government made to embrace 'Zambian Humanism' as its ideological credo of promoting Zambia's cultural heritage. The

philosophy of Humanism outmoded the educational system to make it more relevant to the national needs. The UNIP government saw a possibility of selecting one Zambian language, as a national language as the case is with Tanzania and Kenya, however, this proved to be impossible because of Zambia being a multi lingual society and English has taken this place.

Kashoki (1990) further alluded to the public pronouncements on the need to preserve the nation's cultural heritage which maintained that since language was an integral and indispensable element of culture, the nation had already committed itself to the preservation of its cultural heritage (presumably in all facets), Zambia has unavoidably preserved and promoted her indigenous languages, otherwise it would be meaningless if it was not accompanied by corresponding development with her languages. The only way to ensure this to succeed was to use the languages in the school system. Kashoki (1990:49) stated that, "Up to now and quite often the only, discernible reason cited for the teaching of Zambian languages in the country's school system is the cultural one" although the ZECF (2013) has not addressed this issue. The justification for the use of local languages is that learners understand concepts being taught better in the language that they understand. This helps the learners to transfer the literacy skills easily when they begin to learn English at grade five. But one wonders what is going to happen to the primary 'cultural reason' for introducing the local languages in schools whether it has been completely forgotten or sidelined.

Another study was done in Southern Province by Kavwaya (2009). The focused on the attitudes of both teachers and parents towards English as a medium of instruction in Zambian schools. The study was a mixed method in form of a descriptive survey where a multi- method approach was used in data collection. Both qualitative and quantitative methods were used in analysing data. The findings were that, although both teachers and

parents had negative attitudes towards the use of English as medium of instruction, they still had a mixture of inclinations towards English and local languages. Kavwaya also observed that people in Namwala and Monze districts of Southern Zambia opted for both languages because they thought that while English would help their children get better jobs, Tonga as a local language would enhance the continuity of culture. The gap that the researcher hoped to fill was to find out how the local language had enhanced the continuity of culture. Kashoki and Kavwaya's studies could be relevant to further the study on exploring ways in which local languages could enhance culture, as their findings touched on the cultural reason for use of local languages.

Sekeleti (2000) explained that it is better to have an integrated approach to learning a language where the whole purpose is to know more about the culture associated with a language than taking an instrumental approach. The researches done acknowledged the fact that language was related to culture; however, they did not provide an explanation to how culture could be enhanced through the use of a language.

Kapwepwe (1970) is another scholar who claimed that the instruction in the medium of English lead to an inferiority complex in African children. In this study, Kapwepwe argued that learning English lead Africans into a trap, since the more they knew it, the less value they attached to their indigenous culture. It must be noted that some scholars strongly argued against the use of English as medium of instruction. Serpell (1978:144–145) quoted Simon Mwansa Kapwepwe 's sentiments, "Teaching in English was tantamount to robbing Zambian children of their Cultural Heritage and alienating them from their parents. In all the above arguments, the focus was on preserving of Zambian culture. It is worth noting that, the promotion of local languages was initially attributed to the promotion of Zambian culture, as language is culturally oriented.

The Phelps Stokes Commission recommended the use of local languages for the preservation of national values and self-identity as Africans. This was adopted and recorded by the Advisory Board on Native Education that native languages in the territory were for school purposes. Thereafter between 1943 and 1950 it was recommended that the first two years of a child's learning be in a local or dominant vernacular, while English was taught as a subject and medium of instruction afterwards. (Manchishi 2004:2, Chanda 1998:63, Kashoki 1978:26).

After the curriculum was revised in 2014, it is about ten years when, Manchishi (2004: 17), in his paper on *the status of indigenous Languages in institutions of learning in Zambia: past , present and the future* alluded to the fact that it was important to foster development and survival of the vernacular languages in schools.

We cannot fairly claim to be educating a Zambian child if we neglect all this cultural back ground and heritage. In this vein the objective of teaching local languages should be to develop in the pupils, a right attitude of respect for and love of their language , to teach them to use the language completely, clearly, and effectively in both written and oral forms and to help them absorb and enjoy some of the culture that is enshrined in the songs, poetry, legends, folklores, customs , proverbs etc

The 2014 curriculum was revised with the use of local languages as medium of instruction, are these objectives of teaching local language being fulfilled? The study hoped to find answers to this question.

As earlier pointed out, after independence some of the reasons that were put across against the use of English language were that it would pose a threat to the vitality of local traditions and cultures as they would be deprived of their channel in which they were disseminated. This issue was raised by Mr. M. M. Sakubita, then Member of Parliament in 1965 when he said, "I do not see how a culture of the people and how we can claim to advance our culture

if there is no book written in our own language (Zambia National Assembly Hansard 4, 1965:1353). Mr

Luangala (1985:1) quoted the words of John Mwanakatwe, the then first African Minister of Education who said, “There can be no better way of preserving national culture for all time than by encouraging school children to learn their tribal customs, songs, beliefs and literature in vernacular lessons”. The minister was of the view that all aspects of culture be included in the school curriculum to enable pupils learn about their culture. The Zambian school curriculum advocates for the inculcation of the morals and values within the process of teaching and learning. One of the goals set by the Ministry of Education according to *Educating Our Future*; National Policy on Education (1996:6 and 38) is;

Appreciating Zambia's ethnic cultures, customs and traditions, and upholding national pride, sovereignty, peace, freedom and independence”. And to also “According them some importance in the school curriculum promotes wider knowledge of and deeper appreciation for Zambia's rich cultural heritage and thereby contributes to the preservation and development of this heritage.

In order to ensure continuity of culture, members of the cultural group must be willing to participate in culture and learn more about it so as to make them understand where they are coming from. This brings about cultural civilization. Awareness is assured when people talk about culture using a language (word of mouth) as the two depend on each other for survival. It was for this reason that this research wanted to assess the extent to which the teaching of local languages addressed the cultural issues in schools. Kashoki (1990) was for the idea that local languages be used in schools as subjects and medium of instruction. Despite agreeing to the national views that indigenous languages promoted culture, there was no further literature to ascertain how culture was to be enhanced in schools.

The National Policy on Education: *Educating Our Future (1996)* clearly emphasised the need for Zambia’s cultural heritage to be preserved but it was not clear on how much the

curriculum addressed issues of culture. The Ministry of General Education was advocating for the use of local languages in primary schools basing on the quick transfer of skills to a second language. Other studies had also shown that learners developed better cognitively.

The ZECF (2013) had introduced the two pathways namely; the academic and the vocation. “There will be two career pathways...Academic and Vocational. The academic pathway was meant for learners with a passion for academic subjects and desire for careers in that direction while the Vocational career pathway was for learners with ambitions and interest in technical and practical jobs...” (MoE 2013:33).

It is not certain as to whether the issues of culture would be dealt with within the vocation pathway, as subjects such as the Performing and Creative Arts in particular Art and Design, Music Education and Zambian Language are included in the academic pathway. It is for this reason that this study was undertaken in order to revisit the initial reason for the promotion of indigenous languages in school and see how culture promotion can be enhanced. It is believed that if culture is to be preserved then it should be embedded in education for the masses to learn it and pass it on to other generations. (*Organisation of African Unity: Cultural Charter for Africa (1976), Article 19*).

Summary

The literature discussed in this chapter indicated that despite the diverse views that scholars have posited pertaining to the use of local languages, their claims pointed to culture promotion in general. Much as they were all in agreement that culture would be promoted through the teaching of local languages, they did not go further to establish how this would be achieved. It should be noted however, that a large body of arguments was centred on culture enhancement. It cannot be refuted that these findings were based on genuine researches but an extra mile would have been ideal in determining how culture could be

promoted through the mediums of local language. It is for this reason that, a study of this nature would provide insights on the current status of using the local languages as medium of instruction in order to determine how best the local language medium could be utilised for culture enhancement. The next chapter gives a detailed discussion of the methodology and instrumentation that were used in the study.

CHAPTER THREE

METHODOLOGY

Overview

This chapter presents the methodology that was used in the study. It also outlines the research design, target population, sample size and sampling techniques and research instruments. Finally, data collection and data analysis procedures are presented.

3.1 Research Design

The research design was qualitative in form of a descriptive survey. The major purpose of a descriptive research is describing the state of affairs as it exists, thus the research aimed at assessing the extent to which Zambian culture had been promoted or demoted in schools through the use of local languages as medium of instruction (Ng'andu 2013).

According to Best and Kahn (2008:118) “A descriptive study describes and interprets what it is. It is concerned with conditions or relationships that exist, opinions that are held, effects that are evident or trends that are developing”. This strategy was suitable in this case where the information was to be elicited concerning the understanding or experience of individuals or groups. This study aimed at eliciting information on how culture could be promoted using local languages.

3.2 Study Area

The study was conducted in selected learning institutions of Kitwe District. This district was specifically chosen in order to get a clear picture of the impact of the use of local languages as medium of instruction, bearing in mind that most people in urban areas were more inclined to using English Language in their everyday life than the local languages. Therefore it was important to pick on an urban area or a city so as to assess the impact of local language teaching in culture promotion. It was therefore imperative to collect data from such an area, where most learners had been exposed to modernity; which the use of

local languages as medium of instruction, has adversely affected most urban communities unlike the rural areas.

3.3 Study Population

Ng'andu (2013:35) defined a population as, “a group of individuals, objects or items from which samples are taken for measurement.” The population for this study was all teachers, all lecturers and all senior educational specialists, (retired teachers). Teachers were targeted because they were the ones who were directly involved in the implementation of the curriculum and were knowledgeable about the content and demands of the revised (2013) curriculum. Lecturers were involved in training the teachers in line with the requirements of the revised curriculum, in particular preparing the trainee teachers to teach in a local language; hence they were in the position to assess the demands of the revised curriculum. While the retired teachers had knowledge of how the local languages were used in the school system long before they were re-introduced. However, parents and traditional activists were also considered for the study in order to get their views about the teaching of local languages in relation to culture promotion in schools.

3.4 Study Sample

Ng'andu (2013:36) defined a sample as, “a portion of the population. Sample refers for the number of participants selected to constitute a desired sample”. The population consisted of educators, traditional activists and parents. A total of forty-five participants in Kitwe district were sampled, and it was broken down as follows; ten Primary school teachers and ten Secondary school teachers, ten lecturers, five Education specialists, five parents and five traditional activists.

3.5 Sampling Procedure

Msabila and Nalaila (2013:38) defined purposive sampling as, “purposely handpicking individuals from the population based on the authorities or the researcher’s knowledge and judgement”. Purposive sampling procedure was used to select part of the forty-five participants; ten primary school teachers who were teaching grades 1- 4 and using the local language as medium of instruction and ten secondary school teachers from the Literature and Languages Departments who were teaching the local languages were sampled. This was because it was not all the teachers who were using the local language as a medium of instruction especially in secondary schools. Five education specialists were purposively sampled and ten lecturers who were involved in cultural activities, five lecturers were sampled from two colleges namely; Nkana and Kitwe colleges of education using the snow bow sampling respectively. Purposive sampling was still used to select five parents and five traditional activists, as they were reliable for the collection of information that was required in the study.

In order to select schools in the districts, where data was to be collected, a cluster random sampling was used. Msabila and Nalaila (2013:39) defined cluster random sampling as, “a technique the researcher uses to select groups or clusters, and then from each cluster, the researcher selects the individual subject by either simple random or systematic random sampling the individual subject “. The fact that the schools in the district were already grouped into zones and clusters for CPD meetings, made it easier to sample schools for the study. From each zone, five schools merged to form a cluster; hence it was these same schools that were sampled for the study. As for teacher education colleges, Kitwe and Nkana, were reliably sampled for the study being the two established colleges in the district. Lecturers in Language and literacy, as well as expressive arts sections were randomly selected for this study.

3.6 Data Collection Instruments

The study used focus group discussion guide and interview schedules as instruments for data collection. Recorders were also used to record interviews which were later transcribed.

3.6.1. Focus Group Discussion Guides

Bryman (2001:337) wrote that, “A focus group interview is a form of group interview in which there are several participants in addition to the facilitator whereby emphasis is placed on the questioning of a tightly defined topic and interaction within the group for the joint construction of a meaning. The focus group discussion guides were used on two groups of respondents. The first group comprised both primary and secondary school teachers, while the other group was for traditional activists and parents. This instrument was used to collect data from educators on the status and the teaching of culture in schools while from the other group it sought the information on how best the local languages were used to enhance cultural promotion and what cultural aspects they would appreciate being emphasised to their children (learners) in school.

3.6.2 Interview Guide and Ideograms

Unstructured interviews were conducted with senior educational specialists, parents and traditional activists, where ideograms were used to record the responses from the interviews. (Refer to Appendix 4, 6 and 8). The information on what cultural aspects could be included in the school curriculum was collected using the interviews. This was intended to bring out more information on how culture was incorporated in school in the past, what lessons could be drawn from the past in order to improve the teaching culture in schools. Triangulation strategy was used so as to probe for information from respondents, as similar questions were used in both interviews and focus group discussion. As a qualitative approach, the ideographic method according to Mamabolo (2002:240) allows the researcher

to add to scientific research the necessary empirical dimension it deserves using unstructured interviews.

3.6.3 Document Analysis

The researcher analysed the 2014 syllabi in order to assess how much of the Zambian cultural content was included. This also helped the researcher to identify which subjects contained Zambian cultural aspects and how much was contained.

3.7 Data collection Procedure

The researcher was given consent to go out and conduct the research by the University of Zambia, School of Education. The researcher then sought permission from The District Education Office –Kitwe District. The researcher further sought permission from school administrators and from other personnel involved before conducting the research in the selected schools. (See Appendices 1, 9 and 10).

In order to establish whether the results would meet all the requirements of the research, the researcher pilot- tested the interview guide in Kitwe district to ensure validity before using them on the target population. The researcher used the same instruments under the same conditions on another group of individuals to see if the similar results would be generated. Then the researcher made adjustments to the questions on the interview guide in relation to the type of intended groups of respondents for data collection. The questions which were not clear were paraphrased for clarity.

3.8 Data Analysis

Formal analysis of data commenced after the interviews and focus group discussion were conducted. All the data that was collected, was qualitatively analysed using descriptive method and themes. The researcher conducted document analysis of the new syllabus and assessed how much of the cultural aspects were included in various subjects. Qualitative research according to Creswell (2014:6) is “an approach for exploring and understanding

the meaning individuals or groups ascribe to a social or human problem". The data collected from the interviews was transcribed using the ideographic method and analysed so as to draw conclusions or generalizations from them. The ideographic method searches for meaning within personal experience, which can differ vastly from the group's experience (Recler and Oaway, 1989:120).

3.9 Validity and Reliability

The instruments were tried on a small sample in order to pilot- test them. The triangulation method was used as questions asked in the interviews were also repeated in the focus group discussions. There was also constant consultation with the expertise to ensure that the study's intended purpose was achieved. This also helped in making corrections and modifications to the questions where need arose. (Bryman 2004).

3.9.1 Validity

Schumacher and McMillan (2006:324) defined validity as 'the degree of congruence between the explanations of the phenomena and the realities of the world'. Validity of qualitative design, therefore, refers to the degree to which the interpretations have mutual meanings for the participant and the researcher. Cohen et al (2000:105) state that, "Validity is an important key to effective qualitative research. If a piece of research is invalid, then it is worthless."

To ensure validity for this study, the researcher did thorough preparations of the research instruments. The validity of the instruments was then verified by a pilot study which made adjustments to questions and correction of interview questions which were otherwise not targeting the ultimate research questions. As regards actual data collection, validity was employed through prolonged and persistent field work, recording and transcription of interviews as well as using verbatim accounts in the analysis. Furthermore, the researcher endeavoured to be truthful by avoiding intentional distorted accounts. This was done

through respondent validation wherever possible in order to give participants the opportunity to confirm that what the researcher captured was what had actually been said.

3.9.2 Reliability

Reliability is defined as ‘the consistency between independent measurements of the same phenomenon’ (Muzumara 1998:49). Qualitative researchers regard reliability as the elimination of casual errors that can influence results. Since situations are continually changing, qualitative research is said to be difficult to replicate as it can be affected by a number of factors (Bryman, 2008). Nevertheless, the reliability of this study’s results was enhanced by the researcher’s use of different data collection instruments. The research used triangulation method by employing three different techniques namely; , semi-structured interviews, Focus group discussions and document analysis. The use of a variety of methods enabled the researcher to cross-check the information that was gathered. All the data collection techniques that were used proved useful as they each contributed to the gathering of a rich source of information, thereby adding to the reliability of the findings.

3.10 Ethical Considerations

The consent to do this study was obtained from the University of Zambia, and then permission was sought from the District Education Board Secretary of Kitwe District through a written application (See Appendix 1). All the participants were talked to in advance after exploration was done in institutions that were selected for the study. In all phases of the research process, participants were protected against infringements of their rights hence they participated voluntarily. Respondents were also informed that they were free to withdraw from the study at any time if they wished to do so. The researcher recognized the privacy of respondents and assured them of confidentiality with regard to the information they would avail to the researcher. The researcher also assured the

respondents that the information received would not be used for any other purpose other than that of the study. The researcher adhered to this by making this report and submission of the document only to the University of Zambia.

Participants were briefed about the purpose of the study as well as the benefits to them and the learners in various learning institutions. However, the researcher did not make commitment with regard to giving everybody a copy of the report, but assured them having access to the research report if they needed it.

After data collection, the researcher organised a meal for all participants as a way of thanking them for their participation. However, this was not to be taken as bribing participants to provide information but as a way of appreciating them in accordance with demands of culture in our society. In the next chapter, the researcher reviews the literature.

Summary

This chapter described the research methodology selected for the study and the rationale for the choices made has been presented. It is evident that the research design used for this study was qualitative as it is evidenced by the type of instruments used to collect data. The procedures applied in data collection and analysis, validity and reliability together with ethical considerations have also been discussed. The next chapter presents the findings of the study.

CHAPTER FOUR

FINDINGS OF THE STUDY

Overview

This chapter presents the findings of the study .The results depended on the data that was collected through the interviews, focus group discussions and document analysis of the revised 2014 school syllabi. A good number of themes emerged from the data that was collected and were aligned as answers to the research questions . The findings are therefore, presented under themes in line with the research objectives.

4.1 Findings of the Research Questions

As mentioned earlier, the research was qualitative and all the interviews and focus group discussions elicited qualitative data, hence were reported and transcribed in verbatim for ease reading and comprehension of what the respondents expressed. It is also important to note that the research instruments used, asked similar questions in both focus group discussion and interviews line with the objectives. From time to time, the researcher referred to instances from the, interviews and focus groups discussions which gave out similar answers the research questions. The researcher identified themes, in relation to the research objectives as well as the recurrent patterns in opinions of the participants. The three main themes identified were further presented under sub-themes. Note that some ideas presented are interrelated and could fall into more than one thematic section. The findings are presented in a narrative form, with the use of relevant quotations from participants under the following themes.

1. Culture promotion and teaching in Zambian schools.
2. Culture promotion through the medium of local languages.

3. Cultural aspects included in the curriculum to help maintain and promote Zambia's cultural heritage.

4.2 The teaching and promotion of Zambian culture in schools

Research question one sought information from primary school teachers, secondary schools teachers and teacher education lecturers with regard to the teaching and promotion of Zambian culture in schools. The research question was as follows;

To what extent had Zambian culture been promoted through the teaching of Local Languages in schools?

This question was cardinal to this group of respondents, in the sense that teachers and lecturers were; and are always in contact with the school curriculum, by the way of implementing it, hence were in a position to describe the status of culture promotion or demotion in schools and the extent to which it had been taught and accommodated in the curriculum and specifically through the teaching of Zambian Languages. The probing questions sought more information on 'when' and 'how' the culture was taught in schools, the time allocated for culture and the support that it received from the stake holders for culture enhancement, therefore providing sub-themes under which research question one had been presented.

It is important to note that the same group of respondents were also subjected to a focus group discussion with an exception of the lecturers. The triangulation method was used as most the questions in the one to one interviews were repeated in the focus group discussion on the eligible participants, hence in the reporting such instances are being referred to where similar information was solicited.

4.2.1 How culture is taught in schools

As already stated, the researcher got information from both primary and secondary school teachers; and lecturers ; who will be collectively be referred to as ‘educators’ in this chapter; through focus group discussions and face to face interviews. Three different interviews, solicited similar information were asked to primary school teachers of grades 1 to 4 who were using the local language as media of instruction, secondary school teachers who were teaching the local language and the lecturers from Literacy and Languages and Expressive Arts Departments respectively. Due to similarities in the responses the participants gave, the responses were grouped under different themes; however, wherever there were differences in opinions among the educators, the researcher took note of such differences.

The researcher wanted to find out if culture was taught in schools and colleges through a Yes or No response. This question also required the educators to give a reason for their answer. Out of the thirty educators, twenty- seven affirmed through the ‘Yes’ response that culture was taught in school.

Thereafter, the question that followed probed more information with regard to when (time) and how (method) culture was taught; the responses were as follow;

- a. *It is not taught as a subject on its own but it is integrated into other subjects.*
- b. *Sometimes it is taught on special days such culture day or independence celebrations, culture day and day of an African child, ‘chitenge’ (traditional attire) day.*
- c. *Culture is taught as a co-curricular activity.*

With regard to when culture was taught, the following responses were common among the twenty-seven teachers and lecturers;

- a. *Through traditional and cultural genres such as story-telling, poetry, proverbs, riddles, culture songs dances and traditional ceremonies, role plays and games.*

- b. *Through subjects such as Zambia Language, Social Studies and R.E, Music, P.E and Expressive Arts*
- c. *In co-curricular activities such as debate clubs, cultural dance troupes and drama.*

The researcher noted that there was a slight difference in responses regarding the ‘time’ and ‘when’ the culture was taught, although the researcher’s intentions were related to the ‘time’ and specific allocation of culture teaching on the school time table. Nevertheless, among the three participants who declined that culture was not taught, they had this to say; one secondary school teacher said that,

Although culture was being taught, very few subjects contained cultural topics in them while some subjects did not contain anything relating to culture at all. Some pupils do not even have the opportunity to take the subjects were the same little Zambian cultural content is contained.

The two lecturers in Colleges of Education, who did not agree that culture was taught in schools, also shared their views. One lecturer’s response was as follows;

Most schools aim at developing the habits of mind necessary for independent, creative and critical thinking and effective communication and so they don’t pay so much attention to the teaching of culture.

Regarding the same issue, the other lecturer said,

The curriculum is so much of Western culture and little of the Zambian culture; hence pupils are more of western culture oriented than they are in Zambian culture. It is only mentioned as a by- the way issue when need arises.

4.2.2 Time allocated for culture teaching in schools

Over the question items that required establishing, whether cultural activities were time tabled, the answer was common among all educators that cultural activities were not time-tabled as they were not falling in as an independent subject. In a focus group discussion, one participant said that,

The cultural activities are not time-tabled as they are not taught as a single subject. This is because issues to do with culture are incorporated in other subjects.

However, some teachers said that since the cultural activities were not time tabled, they were included in the co-curricular activities, and that was the only time culture would be taught. This particular respondent went on to say that it was not all the schools that were in support of cultural activities because culture was one of the lowly classified activities, implying that they were not as important as the academic subjects were.

As the researcher went round the schools to collect data, she caught up with a group of pupils who gathered under a tree for a cultural dance rehearsal. The researcher wanted to know from the teacher in-charge, how that kind of an activity was accommodated into the school program. In an interview, the teacher in-charge had this to say;

As you can see we are trying to promote our culture in one way or the other through having this cultural dance group. We have this kind of an activity twice a week. It is not time-tabled per say, but we usually meet after classes during the extra-curricular activities time.

In the focus group discussion, another participant explained that;

There is no time allocated for culture specifically, because we live our own culture at home and at school. Even in class, there are things I should expect my pupils to do and not to do. I mean.... It is a day to day thing, every day we talk about culture, when get into the class I expect pupils to stand up, that is respect and it is part of culture although we do not expect them to bow or kneel down for us in class. It's our day to day living so we inculcate culture in the pupils every day!

A question in both interviews and focus group discussion required respondents to describe the kind of attention given to the teaching of culture in schools. This question was given to both teachers and lecturer. Refer to Appendices 3. The thirty participants gave different responses. The results revealed that there were a lot of similarities than differences among the three types of respondents with regard to the attention, learning time, inclusion in subjects, how beneficial it was to learners. On one hand, the results were that, there was too little attention given to the teaching of culture in schools. Culture was accorded very little time. On the other hand there was teaching and learning about culture that was taking place

in schools as it was to some extent included in some subjects for learners to have knowledge of it. Nevertheless, there was less representation on how beneficial was to the learners, as the knowledge received was underutilised.

The other question for all participants in the interviews and focus group discussion demanded a simple analysis of the subjects that were offered that had cultural content. The responses that came from primary school teachers and lectures were similar due to similarities in courses and subjects offered, as compared to the responses from secondary school teachers as can all the participants rated *Zambian Languages, Religious Education and Social Studies, History and Geography* at secondary school, as having to a 'large extent' of culture inclusion in them. *English, Literature, Home Economics, Expressive Arts and Physical Education*. All the participants did not mention subjects such as *Mathematics and Science* to have culture content.

4.2.3 Support rendered to culture promotion in schools

When asked about the kind of support the teachers received from stake holders and the local school management, the teacher interviewed in charge of a cultural dance group said that,

At the moment we receive very little support from the school. You know some of these things need interest... I am just interested in this, I like cultural activities and if there is no interest, some of these activities will die; eventually there will be no drama or cultural dance groups. So, we train our pupils so that they could also participate in NATAZ and this motivates them to come for practice.

During a focus group discussion which comprised of five primary and five secondary school teachers, all of the ten participants answered in affirmative, when they were asked if culture was important and if it needed to be promoted. Specifically one participant strongly agreed that culture was an important aspect for mankind. In response he had this to say;

Most of the things we teach our pupils at school are in our own culture, so we have continued actually to embrace our own culture in the school setup. May be with the introduction of Zambian Languages which is IChibemba, depending on which area one is teaching from. It has helped us to enhance this same culture because we teach a lot of proverbs, stories (utushimi), riddles, literature... All this is in our own culture, besides the moral aspects

The twenty-seven participants who agreed that culture was being taught in the school system also explained that it was integrated into other subjects as a way of teaching it to the learners in school. Despite establishing the fact that culture was taught in schools through the different subject, twenty- seven participants still felt that, there was much more that needed to be done in the area of promoting culture in schools. Two secondary teachers added that, as long as there would be no support from the stake-holders, culture would still remain at the same level; teaching it through other subjects was inadequate. They argued that, the curriculum itself did not emphasise much on promotion and teaching of culture. Their conclusions were that; schools did not do enough in the area of teaching and promoting Zambian culture and the following were some of the reasons they gave;

- 1) Most books were written in English and so they contained more of western than Zambian culture.*
- 2) There was lack of sponsorship for Zambian cultural competitions that came once a year (Annual Festivals) for instance NATAZ.*
- 3) There was lack of financial support and sponsorship for the people who had interest in cultural activities.*
- 4) There was no support from school, and those who took part in its promotion, just did it out of their own interest and did not want to suppress the talent in the pupils.*
- 5) Culture was not taught as a subject on its own and was not an examinable subject, hence it could not be time-tabled like other subject and so it could be supported.*

- 6) *Our education system was more of western culture itself so; it was not easy for
Zambian culture to penetrate.*
- 7) *Clubs such as Drama, traditional dances were no longer in existence in most
Zambian schools.*
- 8) *The Ministry in charge of culture and arts did very little or nothing at school level.*

4.2.4 Zambian Language Teaching and culture

From the simple analysis of the subjects taught and where cultural topics were prominent, participants in the focus group discussion and interviews brought out the three subject learning areas namely; Zambian Language , Religious Education and Social science subjects (Social Studies) as subjects where culture was integrated. Knowing the focus of the study, the researcher wanted to find out from the participants how the teaching of Zambian Languages was related to culture teaching and promotion. In the focus group discussion one participant had this to say;

Zambian Languages include a lot of cultural aspects which are not taught in these other subjects. It is in Zambian language where we teach learners about story-telling, riddles, poetry, proverbs etc. It is a subject that reminds learners of how people lived long time ago.

In the interview another teacher who mentioned the teaching of local language as one subject where learners are exposed to learning about the Zambian culture explained that;

In Zambian Languages learners are exposed to speaking and writing the actual language, as they do that they learn more about the culture of the particular language in use. They read books and learn about the way of life of people in the past and pick lessons that they apply in their everyday life.

As already explained, the twenty-seven teachers were in agreement of culture being taught were also in favour of teaching local languages as a way of promoting culture.

4.3. How the local language medium had been used to enhance the promotion of culture

As earlier stated, one of the drive to use local languages was with the view to promoting Zambian culture. The researcher wanted to get views from the respondents, on how the use of local languages in schools had enhanced culture promotion since its inception after Zambia's independence to the period the government of the Republic of Zambia through the Ministry of General Education revised the curriculum in 2013. The revised curriculum effected the compulsory teaching of local languages in school and using it as the medium of instruction from grades 1 to 4. The research question was follows;

How had the local language medium been used to promote Zambian culture?

The foregoing represents the general views of the respondents in relation to how the local languages had been used in schools to promote culture. In the interview, the participants required to give their 'views on the re-introduction of local languages by the government. Twenty-seven out of the thirty teachers and lecturers targeted in the study were in favour of this decision by the government to re-introduce the teaching of local languages. It was likely that most of the teachers and lecturers had been sensitised about the benefits that the change would bring about hence their being in favour.

In order to find out how the local languages had been used in the past, the researcher directed this question to the senior educational specialists, parents and traditional activists who had some school experiences in the post- independence period.

Some parents interviewed had mixed feeling about the decision that the government made to re-introduce the use of local languages in schools. In response to this, one out of the five parents said that;

I don't think that is going to work here in towns, in rural area yes, it is applicable. Let's take for instance; my children who have been born here in Kitwe and have gone to schools were they have not been exposed to any other language apart from English....because even at home that is the language they speak. Then, suddenly, they begin to learn Bemba? That is practically impossible; it's like punishing a child. In the villages ...yes, because that is the language they speak. It's not going to work here in towns!

However, the rest of four parents were in favour of the decision, just like some teachers and lecturers were. The researcher directed the same question to the five senior educational specialists in their respective face to face interviews. The situation was not different from the four parents; all the five senior educational specialists said they were in favour of the government decision to re – introduce the teaching of local languages in school. One of them alluded to the fact that, the decision was not new as it was the similar kind of learning they were exposed to, the time they were also in school. This was his response;

It is a good decision by the government because even in our time we learnt to do everything in our local language; reading and writing. It was easy to learn to read and write in English thereafter. Not only that, we learnt more about what we were expected to do and we grew up disciplined people.

4.3.1. The teaching of local languages in schools

All the parents and traditional activists were in support of the decision made by the government concerning the issue of teaching in local languages. The following were some of the response received from parents and traditional activists;

- a) *Some issues taught to children are more elaborate and meaningful in a local language, not even an English word can describe certain situations.*
- b) *It is one way of promoting Zambian culture if we speak the local languages.*
- c) *It is good to speak our local languages, we should be proud to speak them. South Africans, Tanzanians, Nigerians are proud of their own languages, why not us?*
- d) *Children express themselves freely in a local language, they even participate fully in class, and because communication is made easy.*

- e) *A lot of people say, those who speak local languages are not educated, so notion of local languages as languages of the uneducated would be discouraged.*
- f) *It will reduce the chances of language extinction, as there will be speakers of the language all the time.*

The researcher took time to ask the senior educational specialist concerning the reason why it was necessary for them to learn the local language in their time. One of them said;

It was during the instruction lessons when we linked what our parents taught us at home to what we were learning. The learning was meaningful as it was practical because it related to what we did at home. Most of the teachings were based on real life experiences, and we would be punished for doing something wrong. At school our instructors were like our parents at home. There was a link about what did at home and what we were doing in school.

4.3.2 Relationship between Language and Culture

The researcher picked one of the responses given by the participants on why it was important to teach local languages in school. The response was ‘the teaching of local languages was one way of promoting culture’. To probe for more information, the researcher wanted to find out more on how language in itself was culture. Most of the traditional activists were in agreement that language was culture. This is how one of the traditional activists responded;

In our Bemba culture, we say, “Ukufunda umwana kufikapo” meaning when we are imparting knowledge in our children, we have to state the issues being discussed in clear terms, never to beat about the bush... be it in marriage counselling or initiations ceremonies. It is not like formal schools where you carry books and pens to write notes so that when you forget, you remind yourself by reading...no! Our traditions and teachings are through the word of mouth, the word is the language (oral traditions), and hence the teachings are enshrined within the language. Just like I used the proverb, (Ukufunda umwana kufikapo), the meaning is carried within the words themselves. This is not transferrable and no language will equate what had been stated in the original language. All other tribes in Zambia do the same, because they don’t want their traditions to die. Even the bible translations we have today have been diluted; they are not stated in their original terms...so language is related to culture.

Another one said,

When we talk about language we talk about culture. It is through a language that we judge the expectations, behaviour and character of a person. A tribe or language speaks something about a person, so language is related to culture.

Most of the respondents said that language was an aspect of culture and so were in affirmative that there was a relationship that existed between language and culture and they also admitted that however 90% of them felt that, there was little being done in school to promote culture. The researcher proceeded to the main idea which required the respondents to identify ways in which the local language medium had been utilised in teaching and promoting culture in schools.

4.3.3. The local language in promoting Zambian culture in schools

Three types of educators; primary school teachers, secondary school teachers and lecturers identified ways in which the local languages had been used to promote culture respectively. They alluded to the fact that whatever content had been included in the Zambian Language syllabus, was aimed at giving the learners knowledge about Zambia's different types of cultural practices so as to inculcate in the learners the skill of appreciating other people's culture and also to learn lessons in to how they are supposed to conduct them selves. One lecturer said that;

The cultural content is not biased; it talks about different tribes and their respective cultures. This is the reason why in the Expressive Arts Department, we expose our students to cultural activities once as part of their course work. According to the syllabus, they are supposed to select and perform one of Zambia's tradition or culture of any tribe. This can be a song, dance or ceremony or anything that describes Zambian cultural practice.

Other respondents said that, it was not only through the local languages that culture was being taught but through its integration in other subjects as well thought the English Language medium. One teacher secondary school teacher said that;

There are some pupils who complete school without learning a local language (Zambian Language), maybe at Primary school because the subjects they take there; are all the same and are compulsory, unlike here at secondary school. Such pupils learn about Zambian culture through subjects like R.E, Literature, History and others in English language because those subjects are not taught in a related local language.

In a focus group discussion, the researcher directed the question to the teachers in the Languages Department and the teachers at primary schools, who were using the local language as medium of instruction, in order to find out how the local languages were being used in schools to promote culture. One Literature and Language teacher had this to say;

In Literature, learners are exposed to different types of cultures depending on the prescribed books they are reading. However, those who are doing for example icibemba literature, they would be mostly exposed to cibemba culture in most of the books they would read. So I can only say that the type of the Zambian Language one is learning tend to support a related tribal cultural group due to that particular language one is learning as a Zambian language. But again we still find that despite having different cultural diversities, Zambian culture has common values customs and traditions.

Despite some of the respondents saying that culture was not only taught through a particular local language, they all affirmed to the fact that culture was taught through other subjects using the English Language medium and so it was being promoted.

In conclusion, the respondents further added that, language was one aspect of culture hence the kind of relationship that exists between them. To a large extent, the use of a local language enhanced the promotion of culture because certain cultural aspects were clearly explained in their original language and a language one speaks points also to one's culture in the way one conducted oneself. However, schools had used the English Language medium to teach culture through other subjects.

The researcher interviewed the educational specialist in order to get their views on how best the medium of local languages could be used to enhance culture promotion. The five targeted senior personnel had worked in the Ministry of Education and had since retired.

The researcher reminded them of their old days when they were in school and how they handled the issues of culture during their time. The researcher also wanted to know how the issues to do with discipline in schools were handled in their time. One of the senior education specialists responded that; “Most of the instructions were given in a local language there was no difference between what we learnt at home and school, but we learnt English and Arithmetic as well”. He also added that;

In our times, discipline, moral behaviour and respect for the elders and our teachers were the order of the day. Boys were not supposed to mingle with girls anyhow; even some subjects were learnt separately. Most of us were coming from our homes where our parents did not receive formal education. They wanted us to get education even when they were not educated themselves. Adding to that, our parents were rooted into culture and we were brought up to respect elders.

Another senior member shared his views in the following way;

In our times, we grow up in fear; we always respected what our parent told us. Some teachings we lived by, were to respect all the elders in community, respect was not only for our biological parents but every elderly person in society. We were taught not to be in contact with the opposite sex because if we did our finger nails were going to grow longer, apart from that one would develop a terrible cough that would make such a one to grow thin and that inflicted fear in us, we came to know the opposite sex when we were ready married. We also learnt to be obedient; we were expected to submit and never to ask questions.

4.3.4 Support from members of the community

The researcher asked both the parents and traditional activists about the kind support they would render the schools in the light of culture promotion if they were given such an opportunity. (Refer to Appendices 5 and 7) One parent said;

“Given an opportunity to participate in cultural activities we could work hand in hand with the schools for that which is best for our children. We can be ready to for the teachers whenever they call on us. We have entrusted our children with the teachers and most of their time is spent at school. We appreciate the work that the teachers do. Even with issues to do with culture, we will definitely know it would benefit our children so its corporation that is needed between parents and teachers”.

The other parent said that;

If a week or two were to be spared just to teach our children culture, especially during the holiday, where the initiation ceremonies could be organised and a tradition counsellor invited. But we should know that it's not every culture that is suitable for our children. We can choose what to teach. We, as parents could support such ventures. If time becomes an issue, even during the holidays this could be done.

While another one said,

If we have always sent our children to school and have submitted to the demands of the school such as paying school fees and coming for open-day, what could stop us from giving support to what will benefit our children?

Traditional Activists were not left out because they were the custodians of culture and they played a major role in ensuring that culture was practised by those who went through their teachings. Traditional activists were also in a position to advise how the local languages could be used to promote culture in schools and how they could also assist the education system to promote and teach culture and what cultural aspects could be more emphasised. Most of traditional activists alluded to the fact that culture was necessary to every human being, adding that if it were seriously taught in schools, it could change pupils' behaviour and could easily be passed on from one generation to the other. However it was important to take note of what culture was suitable for the learners according to their age, adding that it was not every culture that was good for young people. The emphasis was laid on the fact that there was good as well as bad culture.

The other activist said;

If we have always responded to the schools whenever they call on us, why should we fail to show up when we know it's all for our children's benefit? Teachers have been trained so they know what is good for their pupils, so they should be the ones to tell us what to do.

Another one said,

We know that it is not all the teachers that can teach culture just like it is not every one who can teach each particular subject. In order to promote and teach culture in schools, it is important to train the teachers first, that is one way we can help. Another is calling on us to teach together with teachers in schools whenever they are teaching culture.

From the interviews, it was evident that the parents and traditional activists were ready to work with school authorities in order to help learners acquire knowledge about Zambian culture.

4.4 Zambian cultural aspects that had been included in the curriculum

To answer research question three which read as follows;

What are some of the Zambian cultural aspects that had been included in the school curriculum to help promote and maintain Zambia's cultural heritage?

The 1996 National Policy on Education stated that the curriculum would endeavour to promote wider knowledge of and deeper appreciation for Zambian rich cultural heritage and thereby contributing to the preservation and development of her heritage. An indication that the Ministry of General Education was keen on promoting Zambian cultural heritage; this was not forgotten in the revised 2014 curriculum. The *Teachers Curriculum Implementation Guide* (2016:9) also states that, "The curriculum has been designed to ensure that learners appreciate Zambia's diverse ethnic cultures, customs and tradition..." It was therefore imperative for the researcher to look at the school syllabi as a way of assessing how much culture inclusion were in various subjects. This was also going to help the researcher to assess whether the curriculum was achieving the set goals of contributing to the promotion and preservation of Zambia's cultural heritage.

4.4.1 Document Analysis of the 2014 syllabi

The researcher took time to analyse the revised 2014 syllabi in order to assess the cultural content. The curriculum looks at what learners are expected to learn from early childhood to tertiary education as shown in Table 4. In this study however, the researcher only looked at the primary and secondary school syllabi. It was discovered that all the subjects that were offered at both primary and secondary schools were divided into six categories. These included the Science subjects, Social Sciences subjects, Mathematics, Literacy and Languages, Business studies and Practical subjects. Because of this, some subjects that are offered at primary school are a replica of the ones that are offered at secondary school, while others carried a different subject name at either lower or upper primary and junior or senior secondary levels respectively while advancing according to progression in grade levels.

Table 4.1 *Subjects taught in schools*

| Learning areas | Early childhood | Lower primary | Upper primary | Junior secondary | Senior secondary |
|-------------------------------|------------------------------|--|---|---|--|
| GRADES | Nursery and Reception | 1-4 | 5-7 | 8-9 | 10-12 |
| Sciences | Environmental science | Integrated science | Integrated science | Integrated science Agriculture science | Science Biology Chemistry Physics Agriculture science |
| Social Studies | Social Studies | Social Studies | Social Studies | Social Studies Religious Education | Civic Education Geography History R.E 2044/2046 |
| Mathematics | Mathematics | Mathematics | Mathematics | Mathematics | Mathematics Additional Mathematics |
| Literacy and Languages | Literacy and Languages | Literacy and Languages - in local languages English(oral in Grade2) | Literacy and Languages-in English Zambian Languages English | English Zambian Language Foreign Languages | English Zambian Languages Foreign Languages Literature in English |
| Practical Subjects | Expressive Arts | Creative and Technology Studies | Expressive Arts. Home Economics Technology Studies | Art & Design, Musical Arts Physical Education, Home Economics Design & Technology Computer Studies | Art & Design. Musical arts Physical Education Fashion& Fabrics Home Management Food & Nutrition Design & Technology Computer Studies. |
| Business Studies | - | - | - | Business Studies | Commerce of Accounts. |

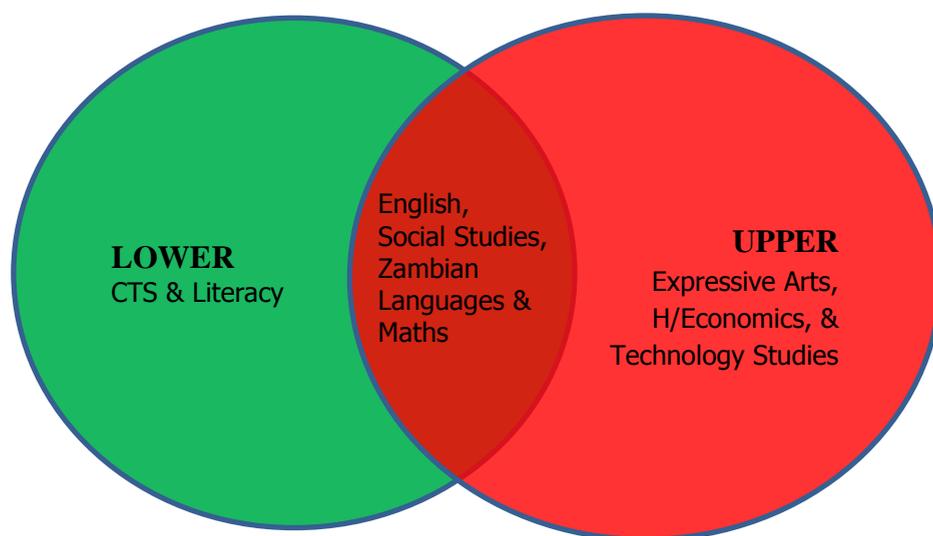
Adapted from MoGE Teachers' Curriculum Implementation Guide (2013:7)

4.4.2 Primary school subjects

Out of six the categories (learning areas) of subjects offered at primary school, only three contained cultural aspects. The subjects included Zambian Languages, Literacy and Language in local language, Social Studies. Expressive Arts/ Creative Technology studies and Home Economics. All the above subjects were derived from the three learning areas namely; (i) Social studies (ii) Language and Literacy and (iii) Practical subjects which are shown in Table 4.1

It was evident that the rest of the subjects had no aspects pertaining to culture. The total number of subjects that were offered at primary school was eleven of which six were offered at lower primary level from Grade 1 to 4 ; while seven were offered at upper primary school level that is from Grade 5 to 7. The subjects are distributed as shown in Figure between upper and lower sections.

Figure 4.1 *Subjects offered at primary school.*



(i) Zambian Language

Almost all the topics in Zambian language were centred on culture. None of Zambian Language topic was taught in abstract or without making any reference to its culture. Most of the sub-topics centred on the discussions to do with cultural issues related to that particular language or tribe. Some sub-topics included; greetings, relationships, responsibilities, story-telling, poems, rhymes, tongue –twisters, riddles, proverbs idioms, poetry, praises, politeness etc.

(ii) Creative and Technology Studies (CTS)

CTS was offered at lower primary school from grade 1 to 4. Out of the twenty-eight topics included in this subject, only seven of them touched directly on cultural issues. These topics included;

- 1) *Crafts*. In this topic, learners are expected to weave mats and knot ropes.
- 2) *Hospitality*. Learners are taught how to welcome visitors.
- 3) *Recreation*. Under a sub topic titled ‘Dance’, learners are expected to perform any local dance.
- 4) *Food and Nutrition*. Learners are supposed to identify different equipment used for cooking and explain the different methods of preserving food.
- 5) *Traditional and contemporary songs*. Every learner is expected to sing traditional songs and explain the meaning behind the song.
- 6) *Home Management*. Cleanliness in the homes is taught to the learners and are expected to identify different types of homes both in towns and villages.
- 7) *Sounds*. Learners are required to sing a variety of songs with any local instrument.

(iii) Home Economics

At lower primary Home Economics is included in CTS from grade 1 to 4 but it is learnt as an independent subject from Grade 5 to 7. There were about twenty-two topics at upper primary. And out of these, only nine topics contained cultural aspect content.

- 1) *Cooking Methods.* Learners should identify different types of food and the nutrients they contain. They are also to explore different methods of cooking of both modern and tradition.
- 2) *Hospitality.* Learners should explore different ways of welcoming and receiving people using verbal and non-verbal communication.
- 3) *The Kitchen.* Learners are taught different types of kitchen both modern and traditional kitchens.
- 4) *Hygiene.* Learners are taught to know their body parts well and how to care for those body parts.
- 5) *Preservation.* Learners are expected to identify different methods of preserving food such as drying, salting etc. They are also taught the types of food suitable for the kind of preservation.
- 6) *Gardening.* Learners are taught how to make a simple garden at the backyard with essential crops required for home consumption.
- 7) *Human Development.* Learners are expected to talk about the effects and factors of physical appearance, body changes. They are also taught different ways of promoting privacy and bodily integrity for both boys and girls.
- 8) *Sanitation.* Learners should identify different types of toilets and how to care for them. Traditional toilets such pit-latrines are also discussed.

- 9) *Puberty*. A very cardinal topic to all children. Learners are taught about the changes that their bodies go through. They are also taught what they might encounter and how they are able to handle such changes.

(iv) Social Studies

Social Studies is taught at both lower and upper primary school. From grade 1 to 7, there were fifteen topics and only six of them contained cultural aspects. The topics included;

- 1) *Governance*. Learners are supposed to know the national anthem in their familiar language. They are supposed to understand the differences between gender and sex roles.
- 2) *Religion*. Learners are supposed to know the names of God in various local languages.
- 3) *Christian Living*. Under a sub-topic '*Discipline and Punishment*', learners are supposed to identify different forms of discipline and punishment and explain the importance of the two.
- 4) *Living together in the community*. This was where learners are taught about the family and community life. The topic also requires them to talk about how they are supposed to live with the neighbourhood.
- 5) *Festivals and ceremonies*. Learners are supposed to identify the occasions celebrated by the local communities including traditional and initiation ceremonies. Learners are also expected to describe the relevance of the traditional teachings and practices today.
- 6) *Transport and communication*. Under this topic, learners are expected to identify the different forms of transport and communication including the traditional ones

such as donkeys, bicycles, *walking* for transport and *songs* and drums for communication.

(v) Expressive Arts

Out of seventeen topics, only five touched directly on cultural issues in the topics such as;

- 1) *Zambian Music*. Learners are expected to describe the form and style of music and also sing traditional songs with harmonies.
- 2) *Sports skills Development*. Under the sub-topic, ‘*Traditional Games*’, learners are required to perform a traditional game with health related messages. eg *isolo*, *chiyenga*
- 3) *Recreation*. Learners are to perform a traditional dance with music from different culture or tribes.
- 4) *Crafts*. Learners are required to knot, carve, and weave using the local materials such as holders or storages.
- 5) *African music*. Learners are to compose African music, create a dance in response to African music and play African music instrument.

The following table shows the summary of the total topics in a subject and the number of topics that contained the cultural issues together with their percentages

Table 4.8

Frequency distribution of cultural topics inclusion by subjects at primary.

| Subject | Total topics | Cultural topics | Percentage |
|-------------------|--------------|-----------------|------------|
| Zambian Language. | All topics | All topics | 100 |
| CTS | 28 | 7 | 25 |
| Home Economics. | 22 | 9 | 41 |
| Social Studies | 15 | 6 | 40 |
| Expressive Arts. | 17 | 5 | 29 |

4.4.3 Secondary school subjects

Just like at primary school, only three learning areas contain cultural aspects. However, the number of subjects here is greater than those at primary. There were about twenty-five subjects at secondary school that were offered at both junior and senior secondary levels and seven of these namely; Art and Design, Civic Education, Physical Education, Religious Education, Social Studies (junior secondary) and Zambian Language had cultural content. Social studies were equivalent to Geography, History and Civics at senior level.

(i) Art and Design

Art and Design is offered at both junior and secondary school. At junior level, there are six topics of which four, contained cultural aspects in them. These topics were;

- 1) *Constructional Crafts*- There are sub-topics within the main topic namely; weaving, plaiting, knotting, modelling and carving. Learners are supposed to make different items using the right materials.
- 2) *Entrepreneurship in Art and Design*- Learners are expected to demonstrate economic use of resources in a local market and apply the design process in order to solve problems in the community.
- 3) *Drawing and Painting*. Learners are expected to draw and paint from nature in still life drawing. These are things they see within the environment.
- 4) *Pattern and Design* – Learners are to design and print different random and regular patterns including the traditional ones.

At senior level, there were eleven topics and only four of them contain cultural aspects. These topics included;

- 1) *History of Zambian Art* - There are several sub- topics titled *Traditional Decorations* and *Bodily Ornament features of Identity*, under which learners are supposed to apply different traditional bodily/ ornamental features of identity among different ethnic groups in Zambia such as tattoos, traditional ornaments and attires. Other sub-topics are *sculpture and Pottery*. In Sculpture, learners are supposed to identify tools used for sculpture, identify uses of sculpture and state the uses of sculpture in different parts of Zambia. In pottery, learners are to do traditional pottery and describe the kilns used for traditional pottery.
- 2) *Crafts* -There were three sub-topics under this topic. These were; *Jewellery*, *Traditional Methods of Modelling* and *Masks*. Under Jewellery learners are expected to design and make various types of jewellery. Under traditional methods of jewellery, learners should use different traditional methods of modelling and design masks from different parts of Zambia. Weaving is also covered under this topic.
- 3) *Still Life*-Learners are expected to identify traditional objects and draw them from still life.
- 4) *Drawing and painting from observation* - Learners are supposed to compose a picture to depict a given type of rural setting.

Out of the seventeen topics offered at junior and senior, eight of them contain cultural aspects.

(ii)Civic Education

Civic Education is offered at senior secondary, it is one of the compulsory subjects. There are twenty topics of which four had cultural content. This is the only subject that contained

a topic purely on Culture which was referred to as 'Cultural Studies'. The following are the components of the cultural topics;

- 1) *Cultural Studies*-Learners are supposed to describe the term 'culture', outline the components of culture, explain the characteristics of culture and discuss the importance of culture. They are equally supposed to explain the types of culture and identify Zambia's societal core values such as respect for elders, corporation, hard work, obedience to authority. Learners are also expected to discuss Zambia's cultural practices such as rite of passage, initiation ceremonies, traditional ceremonies and attires and identify the factors that affect the appreciation of cultural diversity in Zambia and finally identify institutions that preserve cultural heritage in Zambia.
- 2) *Governance*-Under the sub topic, 'Local Government' learners are expected to discuss the role of traditional leaders (chiefs, kings) in government.
- 3) *Gender and Development*-Learners are required to distinguish between gender and sex roles and explain the societal construction of gender. Learners are to discuss gender issues in tradition and modern societies.
- 4) *Family Law*- Learner should be able to discuss family and marriage, explain the elements of family law, describe types of marriages in Zambia and assess the effects of separation, divorce and death on the family

Cultural Studies included many Zambian cultural aspects for various tribes of Zambia.

(iii) Religious Education

Religious Education is the subject that had culture coverage in each topic in both 2044 and 2046 syllabi. Each and every topic learnt was studied under the four major religions namely; Christianity, Islam, Hinduism and Zambian Tradition. Under Zambian Tradition, many Zambian cultural aspects are highly exploited. This is the similar situation to the junior R.E syllabus. However, there were very few topics that touched directly on culture.

From the 2046 syllabus, some topics included;

- a. Attitude to sex and marriage.
- b. Husband and wife relationship.
- c. Relationship between parents and children.

(iv) Physical Education (P.E)

Physical Education at junior secondary level had eleven topics and only one contained culture. Under the topic, *Recreation and Traditional Games*, learners are expected to perform different traditional games and dance for aerobics and other P.E activities. The situation is not different at senior level. There were fourteen topics and only one topic covers about culture. Under *Creative Games and Activities*, learners are supposed to state the importance of recreation games and activities and also perform dances in games and sport.

(v) Zambian Language

The scenario was equally not different from the junior secondary level. Almost all the topics in Zambian language were centred on culture. Zambian Languages were taught in reference to culture. Most of the topics have been repeated at an advanced level.

(vi) Social Studies

The junior secondary school topics were not different from the ones at primary school. The same topics were repeated at grade 8 and 9 except they were presented at an advanced level. As already alluded to, Geography, History and Civics had been integrated into Social Studies at Junior secondary. Some topics in relation to culture were;

- 1) *Pre-colonial Societies of Zambia*- under the sub-topic Origins and Movements of the Bantu Speaking People, learners are supposed to describe the origins and movements of the Bantu speaking people and also identify the historical location of different Bantu ethnic groups in Zambia.
- 2) *Governance*_ This is a continuation of what is learnt at primary school however, at an advanced level where learners are to explore more on the roles of traditional leaders and a house of chiefs.

Table 4.3 *Percentage distribution of cultural topics inclusion by subject at secondary school.*

| Subject | Total topics | Topics on culture | Percentage |
|---------------------|--------------|-------------------|------------|
| Zambian Language. | all topics | all topics | 100 |
| Civic Education. | 20 | 4 | 20 |
| Physical Education. | 11 | 1 | 07 |
| Religious Education | all topics | all topics | 15 |
| Arts & Design. | 17 | 8 | 47 |

Conclusively, it was discovered that at both primary and secondary, Zambian Language had a lot to do with culture; almost each and every topic had something about Zambian culture and African culture to some extent. Religious Education had equally a part on Zambian culture as the syllabus demanded to make reference to Zambian traditions.

4.4.4 **Zambian Language and cultural aspects in 2014 syllabus.**

The Zambian Language syllabus contained some of the following cultural aspects as topics. There are other sub-topics which dissected the main topics given. This implied that, the cultural aspects were further discussed into details. Table 4.4 shows some of the cultural aspects that are covered as topics in the Zambian Language syllabus. It is also important to note that other cultural aspects were learnt through literature, reading and writing in local language.

Table 4.4 *Cultural aspects promoted in Zambian Languages*

| PRIMARY | SECONDARY |
|--|--|
| <ul style="list-style-type: none"> • Greetings • Relationships, • Responsibilities, ,life skills • Songs and rhymes • Dances • Plays and games • Storytelling, tongue twisters, stories, riddles. • Figures of speech, sayings, idioms, drama, , poetry, proverbs etc. • Language • Ceremonies • Customs and traditions | <ul style="list-style-type: none"> • Learning about the past • Zambian traditions and cultures • Traditional songs and dances • Stories riddles, Symbolisms. • Figures of speech • Proverbs, sayings tongue twister, idiophones. • Ideologies • Language • Beliefs and myths, |

4.4.5 Cultural aspects that should be emphasised to learners in schools

It was prudent to incorporate parents and traditional activists (who were equally parents) in this research for the foregoing reasons. Parents are the ones who send their children to school and they entrust teachers to take up their places as ‘second parents’. The parents’ desire is that their children get a better education and become responsible members of the society. In their homes, parents try to inculcate good morals and cultural values are not left. It is for this reason that the researcher saw it fit to include parents in the study so that they share their views on what they would want their children to learn about culture in schools. Through the instrumentation of interviews, the researcher solicited the information on what kind of cultural aspects the parents would want their children to learn in school. One parent responded this way in a local language (cibemba).

“Awee mwandini mayo abaana bainonshita tabeshiba intambi shabo. Amafoni naba internet na ma T.V nafitalusha abana ukwishiba ekobafuma. Kanshi kuti cawamisha ngacakuti balasambili intambi shacikaya mumasukulu pantu eko baposa sana inshita, nefintu benga lakomailapo, nifi, Imifwalile awe yena naiibipa, Umuchishi kubakulu nako tabakwete efyo ningalanda po mukwai”

Translation

Indeed, children of nowadays know nothing about their culture and traditions. Cell phones, internet and Televisions have spoiled our children. It can be a good idea if they could learn about their culture in schools where they spent so much of their time. They should be taught on descent dressing and respect for the elders. That is all I can say.

Other parents were for the idea that there were some cultural aspects that were obvious, such as those parents taught their children at home, which the school could also dwell on as children were in school because it was not just every form of culture that was suitable for learners. The parents also added that there was good and bad culture, it was therefore important to select what was good for the learners in school. The parents felt that the

following cultural aspects were suitable for their age and level in schools and could be given attention;

(a) Initiation ceremonies

Out of the five parents interviewed two female parents felt that this cultural aspect was cardinal for primary school going children, especially boys and girls in Grades 6 and 7. Most the learners at this age were nearing puberty stage and so it would be ideal if the learners were prepared mentally of the expectations so that they were counselled on what they are expected to do , should they have unique encounters. One parent stated that;

The girl children are most vulnerable, that is why previously girls were separated from the boys. Becoming of age is a different experience for a girl child. Since it happens for the first time, most girls are embarrassed in the presence of the boys.

Another parent said,

There should be times when girls should be excluded from the boys so that the female teachers can talk to them, the same with the boys. Issues of hygiene should be seriously emphasised to learners in upper primary and secondary schools because they are just maturing.

(b) Different tribes and traditions

The respondents felt that since schools received learners from different tribal cultural groupings, it would be important to teach the learners about the different tribes of Zambia and their culture as this would help learners develop a spirit of unity amongst themselves. They said it would also learners to appreciate other's culture. One parent added that;

We are one country, one day our children will grow and go and settle in another part of the country, so let them know about the cultural differences and similarities. This would help learners to grow in the culture of 'One Zambia, One Nation' and eventually, they would learn to appreciate one another's culture.

(c) Community and family life

One respondent said that;

It is very rear here in towns to find young boys and girls coming together to help or assist someone freely. They always want to be paid for whatever services they render to someone. This is not the way were brought up!

The concerned parent added that all children were to be taught that they were children of the community and therefore they were supposed to respect not only their parents but all people in the society and be submissive to them like as they did to their own parents.

(d) Good morals and values/ Taboos

One parent alluded to the fact that when elders saw that one was not morally upright, in the evening when everyone gathered around the fire for bedtime stories, a story would be told to make the culprit realise their mistakes. In short the stories were used to correct some wrong behaviour. They suggested that proverbs, riddles, games be taught in schools as a way of teaching them good morals. The parents felt that the learners needed to be taught how they were expected to behave in a society. One parent added that;

Boy and girls were not supposed to mix anyhow as this was considered to be a taboo.

(e) Respect for the elders

This was clearly stated by all the parents interviewed as one area where the young generation had failed lamentably. They said that it would be ideal if learners were taught how to relate to the elderly in the society. One of the had this to say;

Our children do not know how to address us as parents. We are called by all sorts of names such as 'mudala', 'umufyashi' , 'father' and they are see nothing wrong in saying that.

(f) Proper dress codes

Parents and traditional activists said both girls and boys should be taught the descent way of dressing. They pointed out that there were clothes that were not appropriate to be worn such as tight trousers for boys and girls and mini-skirts for girls. Adding that, just as the pupils were required to be in proper uniforms, they were equally supposed to wear appropriately. One parent added that;

Every girl child must have a chitenge to wear whenever they are at home, it can be embarrassing the kind of clothing our children wear in presence of their fathers. Children should know what to wear at the right time and in the right place. Boys should also stop wearing pairs of shorts and trousers the way they do, 'sagging' they call it.

(g) Visiting villages, museums, kingdoms, chiefdoms and heritage site

One parent alluded to the fact that some learners had no opportunity to visit their home villages hence they only knew one side of life.

It is worse for the children who live in towns, parents should make it a habit to visit their villages or even send them there on holiday.

Parents advised that schools set up such ventures where learners could show various cultural activities they had learnt from various lessons. In other words practical aspect of learning of culture was encouraged. Other views from the parents were that if they worked hand in hand with teachers, through associations such as the Parent Teacher Associations (PTA), those could some of the issues they could work on. Some parents suggested that schools could also organise cultural activities in form of fundraising ventures, where learners could be given various cultural assignments to perform in presence of their parents so as to help the learners understand their own culture.

4.4.6 How culture can be taught to learners

In order to respond to the question on how they wanted the pupils to be taught, one female traditional activist, recalled some of her experiences on how they learnt in their time, she said that;

There is a difference in the way we learnt in schools and the way our children are learning today. Girls were taught certain issues separately from the boys and boys like wise. Even though most of the subjects were learnt together, girls were not supposed to mingle with boys anyhow, but these days, it is only normal to see school going children embracing each other in broad day light, without being ashamed. Even when an elderly person is nearby they do not even feel shaken or embarrassed. They do not even care about who is looking at them. They want to behave in the same way they see the whites behave in films.

The researcher wanted to find out the assistance they could give to the schools if they were given that opportunity to work with teacher. The following are some of the responses the traditional activists gave;

- a) They would educate the teachers on the importance of culture, by training them to teach the learners. Teachers were to be equipped with the skills first in order for them to teach culture.
- b) Giving guidance on cultural aspects suitable for learners in school at different stages of development, according to their sex and age.
- c) Where necessary, the traditional activists could be incorporated in the teaching of culture in schools, just like old schools employed the matrons in secondary schools.
- d) Organise certain activities during holidays were learners could learn through participation such as initiation ceremonies for boys and girls.

The researcher enquired on what type of cultural aspects they thought would be emphasised and be included in the syllabus. The responses were not different from what the parents'

suggestions. The cultural activists encouraged that there was need to emphasise on the importance of culture and that parents must be willing to let their children learn about culture as Zambia was a country with common cultural values, customs and traditions.

Summary

The aim of this chapter was to present the findings on the fieldwork carried out to establish how culture had been promoted and taught in Zambian schools. The findings were presented through the main themes that were generated from the research questions. The chapter also highlighted findings that the researcher obtained from the three types of instrumentation used, as well as from the analysis of 2014 syllabi.

The findings showed that culture was taught not as an independent subject but as integration into other subjects and co-curricular activities. Most respondents acknowledged that the teaching of local languages enhanced the promotion of culture and that it was one way that culture could be sustained. The use of local languages ensured originality and continuity as language was culture itself. The document analysis identified the subjects that contained cultural aspects and how much was contained in them. The subjects identified included; Zambian Language, R.E, P.E, Civic Education, History, Geography (social studies) Expressive Arts and Home economics.

It was concluded that, the local language medium was a factor for culture promotion. But English being a unifying language could also be used to teach all Zambian culture as it had been the case in the subjects it was integrated into. However, most of the participants felt that there was more that needed to be done in the area of practical teaching of culture to learners in school in order to prevent its demotion.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

Overview

This chapter sets out to present the discussions of the findings. The purpose of the study was to assess the teaching of Zambian culture by revisiting the post-independence cultural reason for effecting the teaching of local languages in schools. In order to answer the research questions, interviews were conducted, focus group discussions were held and finally the 2014 syllabi were analysed.

The research had the following objectives;

1. To assess extent to which Zambian had been promoted through the teaching of Zambian Languages in schools.
2. Explore ways in which the local language medium had been used to promote Zambian culture.
3. To identify some of Zambian Cultural aspects that have been included in the school curriculum to help maintain and support Zambia's cultural heritage.

In this chapter, the findings have been discussed using the themes that emerged from the research objectives. The discussion is based on findings presented in chapter four as well as the theoretical framework guiding this study and other related literature in chapter two. The findings were discussed with a special reference to the results obtained from interviews, focus group discussions and document analysis of the 2014 syllabus. The first section, discusses the extent to which Zambia culture had been promoted through the teaching of Zambian Languages in schools vis-à-vis, its current status. The second one is on how the local language medium had been used to enhance the promotion of culture in schools and the third dwells on what cultural aspects had been included in the curriculum in order to

facilitate the culture promotion and maintenance of the Zambian cultural heritage. For easy discussion, sub themes have been incorporated in main themes. Here begins the first part of the discussion.

5.1 The teaching and promotion of Zambian culture in schools

Educators are the ones responsible for the implementation of the school curriculum and being entrusted with such a responsibility, they were in the right position to determine whether culture teaching was taking place in school or not. Majority of the teachers and lecturers affirmed that there was teaching of culture taking place in school. However, it was clearly stated that culture was not taught as an independent subject but as integration into other subjects. With this kind of a scenario it was important to look at how culture was being taught knowing that it was not an independent subject.

5.1.1 The teaching of culture in schools

From the data collected in focus group discussions and interviews with the teachers and lecturers, as already mentioned, it was established that culture was taught through other subjects. The document analysis, reviewed the subjects offered at both primary and secondary schools in which cultural topics were integrated. The subjects were found in the three categories of the subject learning areas namely;

1. Literacy and Languages.
2. Social studies.
3. Practical subjects

Some respondents explained that although culture was not taught as an independent subject, it was taught through other subjects so as to accord every learner an opportunity to learn about culture. The researcher discovered that culture being taught as a cross-cutting issue, meant that there was some importance that was attached to it as national issue. As a

result, it was spread across different subjects of the curriculum in order to reach out to the multitude of learners.

5.1.2 Zambian Culture as a cross-cutting issue.

A number of important national concerns have been highlighted in curriculum, most of which are taught as cross –cutting issues. Some of these concerns include; Special Education Needs (SEN), HIV/AIDS, life skills, entrepreneurship and financial education; and Zambian culture and heritage. MoGE(2013:8) “ Most of the national concerns are taught as cross-cutting issue...but these are not stand-alone subjects. Instead the learning takes place within lessons of a range of different subjects”. Hence a focus on Zambian Culture and heritage as a cross cutting issue not only promotes national pride but also helps to deepen learning by making it more relevant to the students’ lives. Generally, a cross-cutting issue is a topic which by its very nature has strong impact on all spheres of life, hence it is given special attention. However, the researcher concluded that despite culture being a cross-cutting issue, it still did not receive the attention it deserved as learners and teachers handled it to fulfil the demands of the syllabus while others still looked down on it and did not teach accordingly. Some teachers and learners thought that they had learnt or taught such topics before and so it became monotonous teaching or learning the same material again and again. There was a possibility of negligence in the way cultural topics were handled. In other ways, culture being a cross-cutting issue did not serve the purpose due to the little impact on the learners’ outcome hence it was given less attention on the contrary.

In order to establish how much of culture teaching and promotion went on school, it was imperative to scrutinise how much of cultural topics were contained in the subjects that were identified. Among the eleven subjects identified, the following came out prominently; Zambian Languages, Social studies, History, Religious Education, Civic Education and

Geography came out prominently. The researcher concluded that the fact that teachers and lecturers were able to identify these subjects as the ones containing topics on culture was enough evidence that culture was being taught. If culture was taught then there was a possibility of its promotion.

5.1.3 Promotion of culture

The aspect of culture being promoted for the educators lied in the co-curricular activities that were included in the school curriculum. Such activities included; drama, cultural dance troupes, and school choirs. Within the lessons, the learners were also exposed to cultural genres of proverbs, riddles, sayings, storytelling, oral literature songs, and poetry. As long as pupils involved themselves in such activities, they promoted Zambian culture in schools. Apart from this, learners had special days in school when they commemorated the Zambian cultural activities such as Independence Day celebrations, culture day, Zambian dishes, Day of an African child, and Zambian traditional attire (*'Chitenge'*) day. By so doing, schools promoted culture.

Concerning the teaching and promotion of culture in schools, the researcher made the following observations; to start with, although there was culture teaching taking place in schools, less attention was given to its promotion because it had no specific time allocated for its teaching. Most of the learners were confined to western kind of lifestyle and therefore, did not want to have anything to do with culture. In other words, learners had negative attitude towards learning culture related subjects because they were deemed old fashion kind of life while others still thought it was not beneficial to the learners. Some thought it was a sheer waste of time promoting or teaching culture as it was non-examinable. With this kind of altitude, less attention was given to cultural issues in schools. Secondly, there were a lot of subjects in the curriculum but only a few of them contained cultural aspects. This implied that there was a likelihood of some learners not having an

opportunity to learn about culture in any of the few listed, reason being that, the allocation of subjects to pupils disadvantaged some learners with regard to the career pathways.

The revised curriculum had introduced two career path-ways; vocation and academic. The vocation was for learners with ambitions and interests in technical and practical jobs while the academic was for learners with passion for academic subjects and desire for careers in that direction (*Zambia Education Curriculum Framework 2013*). The curriculum had divided subjects depending on the two pathways for that reason it was not very learner that was accorded an opportunity to take some of those subjects which contained cultural topics. For instance the pupils in an academic path-way were likely to be more advantaged than the ones in the vocational pathway due to the kind of subjects they undertook. Academic path-way learners would have more of subjects with cultural content than those in the vocational pathway. On one hand learners have no choice of subjects apart from following the subjects outlined in that particular pathway and on the other hand, the primary decision to select which pathway was made by a school management with regard to the availability of resources and man power.

This would imply that the curriculum may not achieve the objective of teaching and preserving Zambian culture to every learner as stated in the policy of promoting a full and well-rounded development of a learner.

It was a good decision by the government to incorporate the cultural issues in the curriculum but it could not be ascertained that the objective of teaching culture was being achieved fully, contrary to the demands of the school curriculum which advocates for promoting wider knowledge of and deeper appreciation for Zambia's rich cultural heritage and thereby contributing to the preservation and development of this heritage (*Educating Our Future MoE1996*).

It was also possible that a small population of learners in school could be accorded the chance to learn about Zambian culture but the possibility of utilising the knowledge acquired would be very little as this would mean putting the culture heritage at risk of not being preserved and transmitted to other generations to come.

5.1.4 Time allocated to the teaching of culture

There was no specific time allocated for culture teaching in schools. The only time when culture was taught was when that particular subject in which it was integrated into was being taught. The other time was when learners were doing their co-curricular activities as one primary school teacher in charge of a cultural dance group reported having the cultural dance practices twice a week after the learning time.

The fact that culture has no specific time to teach it might have contributed to the kind of importance and attention attached to the teaching of culture. On one hand, this might mean the content was not so important hence it could be integrated into any other subject. On the other hand, it could also mean since there was no specific subject for culture, it was better to spread it across the subjects so that the learners could have a chance to learn about it. The teachers of such subjects were to teach despite them not being knowledgeable about a particular cultural topic contained in their subject, just because the curriculum had to be implemented. This could also mean that the culture was being demoted practically as the theoretical kind of teaching promoted it, just for the fulfilment of the syllabus.

In one of the colleges, when the lecturers were asked about how often they exposed the students to cultural activities, one lecturer in the expressive Arts Department said that the students usually had the cultural activities once a year. According to the syllabus, students were supposed to select and perform any one of the Zambian traditions or culture. The

colleges of education were trying to promote culture on the practical part only once a year as part of their assessment and not as part of training the teachers to teach culture.

The co-curricular activities equally accommodated more of academic related activities than the cultural ones, such as debate clubs, subject related clubs such as Maths club and preventive maintenance. This was a common situation in most secondary schools. Primary schools had some cultural dance groups as being the common cultural activity than any other aspects of culture. It could be safely said that culture was not evenly promoted as some cultural aspects were more prominently emphasised than others. Needless to say, practically schools tended to be biased on culture promotion because some cultural aspects were more pronounced than others.

The conclusion was that, the kind of subjects offered in schools had some influence on culture promotion. While secondary schools were confined to more of academics, the primary schools were confined to a few cultural activities. The reason could have been that, since the young learners get bored easily with learning, the cultural activities sustained their learning process. This was the reason why cultural activities were more prominent in primary schools than in secondary schools.

The researcher also concluded that since time was a factor for cultural activities in school, it would be ideal to have time allocated for culture teaching and practicing, as there was more of theory promotion of culture than practical promotion of it. Therefore making culture teaching compulsory or if possible make it as a stand- alone subject for all learners in schools.

5.1.5 Support to Culture enhancement in schools

Due to this state of affairs, culture in schools had received little support from stake –holders with regard to its promotion. Only a few interested teachers had kept cultural activities in some schools going. Much as the teaching of culture had been acknowledged in the

educational policies, there was still fear that it would remain at that same level if there will be no any form of reinforcement on how it could be improved upon, during and after learners had completed school. If the government had put in place the vocational pathway, then it should also provide the after school programs in order to sustain the pathway learners had chosen. For example, learners who had taken on the Expressive Arts in cultural arts, dancing or singing should be supported even after school so that they utilise the knowledge in this area in order to contribute to the nation's heritage.

It is stakeholders such as UNESCO and National Arts Council that should be forceful at school level where they could lay a firm foundation. A documentary on Mukanda Ceremony of the people of North-Western Province that was carried out on Zambia National Television TV2, described how UNESCO had recently declared the Mutomboko and Mukanda ceremonies of the Lozi and Lunda people of Western and North Western Provinces respectively, as national heritage. The Lunda people complained that there was no support from the UNESCO and so they preferred the ceremony to be taught in the schools in their local language so that they were assured of their culture not going to extinction. From this documentary, it could be noted that much as people were concerned about promoting their culture there was no support from the stakeholders. This is a similar situation with culture in schools, much as the educators are willing but there is no support from the stakeholders. The other thing is that, the local people still had hope in schools to preserve their local traditions by the way of teaching them in their local languages. It would be better if the stake holders supported culture promotion in schools today for better heritage tomorrow. This confirms Thurley (2005) who proposed the heritage cycle in *Making the past part of the future*, adding that if the owners of culture understand, care, value and enjoy their own, then they will make it survive and the cycle will continue from one generation to the other.

5.1.6 Zambian Language teaching and culture promotion

Since most of the cultural aspects were found in Zambian Language, it would be imperative then to accord every learner an opportunity to learn any Zambia Language for the purpose of promoting Zambian culture and participation in the maintenance of the heritage. The study established that local languages were a factor culture for culture promotion. There was a close relationship between language and culture.

5.2 Promotion of culture through local languages

One reason for language shifting in the medium of instruction from English to local languages was to promote Zambian culture. The OAU that saw it fit for all Africans to promote their indigenous languages stated in *Cultural Charter for Africa* (1976:11), Article 19 and 26 stated that, “The introduction of African languages at all levels of education should have to go hand in hand with literacy” and that “African cultural heritage must be protected” respectively. This was in agreement with the Phelps Stokes Commission who also supported the use of local languages because , indigenous languages were considered as part of African cultural heritage and a chief means of preserving whatever was good in African life.

In this study, most of the participants acknowledged that it was important for the country to use the local languages, as they were an aspect of Zambian local culture. One of the common phrases they used in their responses was, *‘the use of local languages promote culture’*. It is through a language that culture is enshrined and transmitted. People use a language to talk about culture Neil (2015). This was one indication that the use of local languages would promote culture. There was a close relationship between language and culture because a particular language highlighted the culture of its speakers. This study confirmed Sekeleti’s (2000:74) view that, “the best approach to learning a language is to

know its culture”. Culture includes all aspects such as tradition, food, and dress code, language through cultural history, proverbs, and riddles. Language is used to name all the objects and the mental objects are equally formed in that particular language. If this is the reason why the curriculum has been revised then there is need to encourage the teaching of Zambian Languages from primary school to tertiary education level.

5.2.1 The teaching of Local languages in schools

In 2013 the Permanent Secretary of the Ministry of General Education then Dr. Patrick Nkanza announced that the government through Ministry had reviewed education curriculum which was due to be implemented in 2014 and that it would see the use of familiar local languages as Language of learning as well as languages for teaching initial literacy (ZNIS 2013).

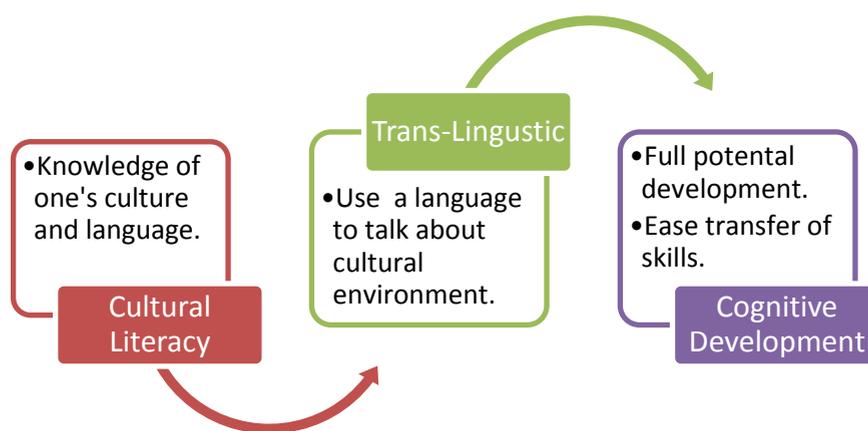
Most of the respondents interviewed were in favour of this move by the government to re-introduce the use of local languages in all government schools as medium of instruction for early grades and as a subject from Grade 2 to tertiary education. The reason behind this change was that early grade learners transferred the skills faster from a familiar local language to the second language (English) however; nothing had been said about the cultural influence that the local or familiar languages had in the fast transfer of these skills. A lot of concerns by the few educated Zambians then; were that English would be a hindrance to the sustainability of cultural traditions.

The study established that actually, the reason for the implementation of the local languages which stated the fast transfer of skills from the first language to the second one was culturally influenced. This was in line with Hirsch (2001) who coined the term ‘Cultural Literacy’ who added that “It was the linguistic knowledge on which linguistic literacy depends”. It was the knowledge of the language and concept attainment which were

compelled by the mental concepts formed in a particular language that facilitated the quick transfer of skills to the second language. Culture includes all facets of life a child comes into contact with, within the environment which nature and nurtures the child's growth. Spolsky (1985:68) stated that mother tongue was a language through which a person perceived the surrounding and initial concept formation took place, thereby bringing about cognitive development.

This also included the learner who has been exposed to English as their mother tongue. It is important to note here that, a familiar language does not apply to local languages but to a language that a child speaks after they are born, although Zambia being a cosmopolitan society and has children who speak English as their mother tongue; however the majority are local language speakers. Basing on the culture, language and thought, it could be concluded then that, the cultural literacy served as a catalyst for easier transfer of skills and the trans- linguistic process, therefore yielding to the cognitive development of a child as illustrated in Figure 5.1

Figure 5.1. *Process of cognitive development*



5.2.3 Relationship between language and Culture

Document analysis of the 2014 school syllabi, established that almost all the topics in Zambian Languages were centred on the culture of the tribal group of speakers of that language. This implied; if *cibemba* was the language taught, the *cibemba culture* was equally talked about. Hence, language was used to talk about culture. No Zambian Language was taught without making a reference to the related tribe, culture and traditions. Most of the sub- topics were centred on the discussions to do with culture. This observation confirmed the United Nations (2008)'s international Expert Group who contributed that, "Language is considered as the cornerstone of culture and the ultimate expression of belonging as it is through language that culture is shared and transmitted." Language and Culture are said to be two faces of the same coin. Culture is language and language is culture. One cannot teach language without making any reference to its culture. This could have been the reason why most of the topics in Zambian Language referred to cultural issues as established from the document analysis.

This study concluded that culture could not be taught in a vacuum; it needed a language for its transmission. The topics that were found in the Zambian languages as reported in Chapter Four in the document analysis and Tables 4.5 included; greetings, relationships, responsibilities, story-telling, poems, rhymes, tongue –twisters, riddles, proverbs idioms, poetry, praises, politeness etc. All these were handled and taught in accordance with a particular Zambian Languages related in the syllabus. The content of the Zambian Language included most of the aspects that constitutes African culture and those outlined in traditional education. From this, it can be concluded that Zambian Languages are a best medium through which Zambian culture could be promoted and taught if maintenance of the heritage could be a success.

Much as there was a relationship between language and culture, it was also important to know that Language was one aspect of culture. It was a language that people used to communicate within a cultural group. Language was embodied into culture which also identified a particular cultural group. However, a language could also be used to communicate among people of different cultural groups understanding and speaking the same language. This is why English being an official language could be used to effectively communicate different Zambian tribal cultural grouping. The document analysis of the 2014 syllabi in chapter four, established that all the cultural content was communicated in English through different subjects in which culture was integrated. In R.E, a lot of proverbs and saying had been included from different tribes of different languages alongside translations into English for every learner to get the meaning. The method used in R.E can still be possible in local languages when teaching culture of various tribal groupings to learners no familiar with a particular local language of a different tribal grouping, however only when it is necessary. Nigerians have proven this by communicating their Igbo culture in English language. Chinua Achebe once said, “English is one language we spend our life using, so it would be foolish not to use it”. Just as the 1977 Education Reforms noted that code switching was one reliable way to be clear and more elaborate about terms that could not be translated or explained in a specific language as certain words had cultural attachment and could not be substituted with any other language.

5.2.4 Use of local languages in promoting culture

Basing on the relationship that existed between language and culture, it could be safely said that language was a vehicle by which culture was transmitted therefore, it could be used to teach culture. It was hoped that the re-introduction of local languages in schools would bring about culture enhancement. However, that alone was not enough, learners must be instilled in them the willingness to be aesthetic and patriotic. They should be made aware

that they were Africans who had a rich culture. They should be proud to be called Africans and Zambians in particular. All learners must come to a realisation of who they really are and that western culture was not their own. This could be made possible by being enthusiastic to participate fully in their culture, by speaking their language and taking part in all cultural activities.

If the teaching of local languages is only reliable medium of promoting culture in Zambian schools, then it must receive serious attention with regard to time allocation and compulsory teaching to all the learners. The researcher agreed with Schweitzer's (2009) views, in that, with less interaction with one's culture, a mismatch is likely to occur as language and culture are trans-linguistic. Thus, a learner responds to the stimuli available within the environment just as a child would only speak language its mother introduces it to. As a result, learners cannot be blamed for the kind of behaviour they may exhibit contrary to the demands of a Zambian society. This is due to a lot of different exposures such as the media, the Internet, Television, foreign language just to mention a few. The reality is that the young generations are slowly moving away from the culture of their, to something different. This is evidenced by the way they speak (accent), dress, relate to other people in society both the young and the old. This was in agreement with Igboin (2011:1) who observed that, "It is no longer a debate that pre-colonial African life was heavily influenced by religion. Almost every aspect of life was seen and interpreted in the supernatural. The belief that the ancestors played prominent roles in the maintenance of morality in the community hardly dies to date. However, it is true that colonialism altered the belief and values of the Africans significantly, just as its structure was almost completely eroded". Just as religion influenced the African culture, it is the similar way in which whatever form of life people can be exposed to would influence their way of life

hence the need to expose learners to their culture through frequent use of local language and cultural aspects.

5.2.5 Teaching local languages in 21st century classrooms

In as much as there is advancement in technology, all should move with time, we shall not deny the young generation's exposure to different gadgets that have come with technology. As Dema and Moeller (2012) suggested, technology could be used with the inquiry based teaching approach by aligning the 3Ps of product , practice and perspective to local language teaching with the view to teaching culture. In this method of teaching, the learners could be given assignments or projects to work on (inquiry) for instance getting one of the components in traditional education about the instruction in the history and tradition of a particular tribal grouping. Where product may mean the kind of knowledge discovered for example songs in communication. Practice may require the learners to get the information on how the songs where used in different contexts and communication and the perspective as in which way the tribal society attached value to the songs. Although technology would demand the learners to have some extra knowledge on how to manipulate the gadget, at the end of the project they are supposed to present the findings in a local language. Simwinda (2014:17) observed that, "The policy decision is founded on the philosophy or principle of languages in complementation taking into account the strengths and limitations of the available languages at different levels and domain of use, to ensure that these languages are used in complementary to each other than in competition as has been the case in the past." Languages complement each other; they need each other for effective communication. English being the official language can equally be used as the case has been for cultural topics that are contained in other subjects. All subjects are written and taught in English Language which is the medium of instruction in schools. Any language could be used for clarity hence the code switching as the case is in R.E teaching.

Lastly, the attitude and preconceptions that are held against culture and local language use should be cleared by letting the learners know that one should not be considered illiterate or backward by the virtue of them speaking a local language. On the contrary, it shows how culturally literate person is. What have we to give or show to a visitor as culture of our own if all portrayed the western kind of life style? Figure 5.2 illustrates that if cultural literacy is coupled with education, learners will reach equilibrium where they would be able to analyse educational and cultural issues in a comprehensive manner, consequently being able to promote and preserve their cultural heritage knowledgeably. Ademola (2006).

Figure 5.2 *Relationship between language and culture*



When learners become masters of their own language and culture, they will become responsible members of the society and this would help them improve their behaviour in relation to acceptable morals and values. As they all participate, in turn they will be able to teach other generations therefore maintaining their cultural heritage and making the society a better place to live in.

5.3 The Constructivist theory, local language teaching and culture

Constructivist theorists suggest that learners construct their own knowledge as they interact with the environment, where the two important factors; Language and culture play a very vital role. But how is this achieved in the school environment?

The study that was done by Matafwali (2010) attempted to find out how the lack of language proficiency in the Language of learning explained difficulties in becoming a conventional reader in both Zambian language and English. The findings revealed that due to the cognitive relationship that existed between language and thought, the programme of reading named as the New Break Through to Literacy (NBTL) could not have been an ineffective method to teach literacy if it had been given adequate time. The study further concluded that lack of proficiency in the Language of learning was the hallmark for the poor reading and writing. This situation depicted the efficiency use of language coupled with cognitive skills that learners developed as they learnt the first language in a particular cultural environment. This was substantial in the trans-linguistic processes between the two languages.

Vygostky (1934) argued that learners must be proficient in language use. Additionally, there should be no mismatch between their language and what is obtaining in the environment. It is from the environment that language is developed and mental concepts formed. Vice versa, the mental concepts are retrieved in language form as a way of describing both the concepts and the environment. This is what helps a child acquire the first language. Language proficiency in the first language serves as a bridge to both the skills transfer and cognitive development.

This study therefore established that culture played an important role in the full and well-rounded development of every learner; the physical, intellectual, social, affective, moral and spiritual qualities. This being the aim of education which also agreed with Mbiti's definition of culture as "...covering many things...the way people live, behave and act, their physical as well as intellectual achievements. Thus, any slackening in culture promotion seemed to produce a chain of reactions which disadvantaged a learner in school. It was therefore, imperative that the teaching of culture coupled with a familiar language

was promoted especially in early grades in order to help learners with their linguistic and cognitive developmental processes, as the two developed side by side.

5.4 Inclusion of Cultural aspects in the curriculum

Culture, according to Taylor (1871) is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. The term is also used to denote the complex networks of practices and accumulated knowledge and ideas that are transmitted through social interaction and exist in specific human groups or cultures. From the document analysis of the 2014 syllabi, the following cultural aspects were identified as being included in the curriculum to help promote and maintain Zambia's cultural heritage.

5.4.1 Primary school syllabus

Primary education is a second level of education from early childhood level. At both lower and upper primary, the learners had nine (9) subjects of which 5 subjects contained cultural topics as Table 4.5 illustrated. Among the topics learnt at primary level were; hospitality, living together in the community, governance, religion, crafts, traditional songs, games and dances, human development, hygiene, sanitation, puberty, festivals and ceremonies. The researcher did not go deeper into identifying which cultural activities were prescribed to a particular grade. However, the researcher made the following observations.

It was observed that, the learners were subjected to practical type of cultural activities such as, crafts, recreation, traditional games songs and dances. These cultural activities required the learners' total participation and therefore were packaged in form of play. The kind of cultural activities prescribed for them were suitable in that learner were mostly involved in doing an activity while learning was taking place. These kinds of activities were suitable for the lower primary school pupils. On the other hand topics such topics included; Human

development, puberty, hygiene could be suitable for learners at Grade7 as they were at puberty stage. Culture has emphasis on this topic, so it would be ideal if schools.

5.4.2 Secondary school syllabus

Secondary school pupils accommodate learners at both junior and senior level from the age of 14. There were 7 subjects where they learnt culture as illustrated in Table4.6. The topics were the same as those offered at primary school except they were at an advanced level. Among the topics included at secondary school are; art, history of art, family law, gender, cultural studies, governance.

The topics at this level were more theoretical and academic than practical. From the contents of the cultural inclusion, the learners did not involve themselves into so much of activity; the content was more of preparatory than training. This would confirm why the secondary schools had no active cultural activities compared to primary schools.

5.4.3 Teacher training syllabus

The researcher did not look at the syllabus for the training teachers, however, it was concluded that the subjects that were offered at primary schools were a reflection of the courses the students took. This was evident from the lecturer in the expressive department representing one of the subjects offered at primary school. However, the students were subjected to performing one cultural activity during their course as part of the assessment.

5.5 Suggestions on what cultural aspects could be emphasised

Suggestions from parents, senior educational specialists and tradition activists, on what could be emphasised in the teaching of culture to the learners were not different from what had already been included in the curriculum; the only difference was the way they were being taught.

5.6 Zambian Languages and culture.

The Zambian Language syllabus content is entirely based on the Zambian culture. The post-independence cultural reason for the need to use local languages in the school system was surely to see that Zambia culture being promoted and transmitted from one generation to the other for continuity and survival of the heritage. Teaching local languages in the school system is a full package of culture promotion if only it could be accompanied by practice. It would be very effective if the teaching is coupled with real cultural activities and practices. If this has to be achieved there is need to allow every learner's participation from early childhood to tertiary levels of education and working with the concerned. Stakeholders.

5.7 Analysis of the 2014 curriculum

After the analysis of the 2014 syllabus ,it was discovered that out of the 34 subjects only 11 subjects contained topics These included; Zambian Language, R.E, P.E , Social Studies, History, Geography , Civic education Art and Design and Expressive Arts etc.

Specifically, Civic Education had a topic titled; *Cultural Studies* which contained most of the Zambian culture. It was the only topic with pure cultural content. The objectives contained were that learners were to define the term 'culture', outline the components of culture, explain the characteristics of culture and discuss the importance of culture. The other objectives were to explain the types of culture, identify Zambia's societal core values such as respect for elders, corporation, hard work , obedience to authority , discuss Zambia's cultural practices for instance rite of passage, initiation ceremonies, and traditional ceremonies and attires. They were also required to identify the factors that affected the appreciation of cultural diversity in Zambia and identify institutions that preserved cultural heritage in Zambia.

From the analysis, it was evident that culture inclusion in other subjects was a good idea but confusing to learners. The fact that the cultural topics were spread across the other subjects put both learners and educators in a dilemma of thinking that there were cultural aspects which were more important than the others. The researcher therefore, proposed an independent and compulsory subject called Cultural Studies; a topic derived from Civic Education to point towards the independent teaching of Zambian culture. This would enable learners to learn about Zambian culture in full unlike the way it had been learnt in parts in other subjects. The proposed subject would then expose the learners to ‘wider knowledge’ which would also enable them to ‘deeply appreciate’ the Zambian culture totally, as demanded by the 1996 National Policy on Education. This subject could accommodate all topics that have to do with culture in the syllabus.

Summary

Chapter Five has discussed the findings in line with the three research questions of the study. The teaching of culture has been assessed that it had been taught as a cross-cutting issue, through other subjects, not only has it been taught in a local language medium but also in the English Language. The promotion of culture lies in the theoretical teaching of local languages whiles the demotion in the practical part. Much is written about Zambian culture in the curriculum but less has been done in practicing what is taught.

A local language is a factor for promoting Zambian culture because of language being an aspect of culture. However, it is not the only tool that can be used to teach and promote culture but English language as well. Zambia being a cosmopolitan country needs a unifying language like English. Languages could be used interchangeably as they are no longer in competing but in complementing each other. This is the medium which can discuss all the tribes of Zambia fairly. As the world advances with technology so shall be

the teaching of culture in the 21st century. Cultural studies could be an ideal subject where all cultural topics could be incorporated and be taught and examined as a compulsory subject as this could change the lopsided teaching of culture in schools, where there is more in theory than practical. The document analysis identified subjects which contained cultural topics in them, and according to the policy, the identified cultural aspects are the ones that provided the 'wider knowledge' that the curriculum had put in place to be 'deeply appreciated' and what could contribute to the maintenance of cultural heritage.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

Overview

In this chapter, the researcher has made an effort to show that the research questions raised for the study had been answered and the gaps identified in the literature review had been filled. A reminder of the purpose of the study together with a summary of the findings has been presented as answers to the research questions. The researcher has also endeavoured to make a general conclusion in relation to the research topic, there after the recommendations and suggestions for further research have finally been presented.

6.1. Research Findings and Conclusions

As already mentioned, this study revisited the ‘cultural reason’ for the need to use of local languages in schools after independence in the light of promoting Zambian culture and maintaining its heritage. The problem that was identified for investigation in this study was that, much as the Zambian Education Policies have declared the efforts to provide the ‘wider knowledge’ of Zambian culture and its traditions to the extent of including the use of local languages in schools, in an effort to contribute to the maintenance of Zambia’s cultural heritage, it was not known to what extent this was being achieved. The summary of the main findings have presented as guided by the research questions to this study.

1. The teaching and promotion of culture in schools

(a) Culture is an integrated subject

Culture was taught in schools but not as a subject on its own, but as an integration into other subjects such as Religious Education, Social Studies, History, Geography, Civic Education and Zambian Languages.

(b) Culture as a cross-cutting issue

Culture in schools, is taught as a cross-cutting issue in education, being one of the important national concerns. It has been spread across different subjects for easy dissemination and wide coverage, hence its integration into different subjects. However, culture teaching did not receive the attention it deserved.

(c) Culture has no specified time

Since culture was not taught as a subject on its own, it had not been given specific time on the school time-table when it could be taught. The time given for teaching culture was when the subject in which it was integrated was being taught and during the co-curricular activities.

(d) Less importance attached to culture teaching

Due to the nature of it being integrated into other subjects, less attention was given to it. Schools seemed to attach great importance to academic and examinable subjects rather than culture which let alone was thought were not beneficial to learners after school. Moreover, the syllabi were more of western content than the African despite the constant calls to promote Zambian culture and its heritage.

(e) More theoretical culture than practical

In most of the subjects where culture was integrated, learners were subjected to theoretical aspects of culture and little was done on the practical aspect of it. Hence the promotion was within the confinements of it being taught and not being practiced.

2) The use of local languages in culture promotion

(a) Local languages as a factor for culture promotion

The local languages are a factor in culture promotion. A language medium had been used to promote culture because it is one reliable cultural aspect which has been used across cultural groups for identity.

(b) Relationship of language and culture

There was a relationship that existed between language and culture as culture was embodied in language. Language was one way a cultural group was identified and it was through a language that a cultural group discussed its own cultural environment. It is this kind of relationship that facilitated the trans-linguistic processes from L1 to L2, bringing about the cognitive development.

(c) Clarity and originality

Local language was used for clarity and being elaborate as there was no cultural word equivalence that could replace the original word. It was a particular language that differentiated other languages. Culture was about originality.

(d) Constructivist Theory in language teaching and cognitive development.

Learners construct their own knowledge as they interact with the environment where language and culture play a vital role. Learning takes place easily in a language familiar to a learner however, language cannot be used in a vacuum, it needs a supporting environment in which language can be utilised. It is this same environment the learner is exposed to which helps them attain concept formation. Mental concepts are then retrieved in form of language as a way of describing the environment.

(e) Language complementation

Although local languages were a factor for promotion of culture for a particular cultural or tribal grouping, other languages could still be used to talk about culture and even learn about other people's culture. Zambia being a cosmopolitan country has English language which was a unifying language. English has also been used to teach about culture in different subjects where it had been integrated. Hence languages were not to compete but to complement each other.

3). Cultural aspects in the curriculum to enhance Zambia's Heritage

(a) Document analysis

It was discovered that out of the 34 core subjects offered in the Zambian school curriculum, it was discovered that only 11 contained cultural aspects. These subjects included; Zambian Language, Social Studies, Art and Design, Religious Studies, Physical Education and Civic Education. However, despite culture being integrated into other subjects, the coverage is very minimal.

(b) Cultural aspects and Zambia Languages.

All the cultural aspects included in the curriculum were a reflection of the whole content of the Zambian Language syllabus, hence the need for the compulsory teaching of local languages in school to all learners to enable every learners participation in the promotion and maintenance of the heritage.

6.2 Conclusion

In the view of all the findings and discussion it can be said that the teaching of local languages is a factor for promoting culture teaching in schools because a language is an aspect of culture. Culture had been promoted by the way of teaching it in theory however; it had been demoted due to less cultural activities in schools. Therefore, culture had been promoted theoretically while it had been demoted practically. It is important to note that a local language is the best medium for teaching culture due to the kind of relationship that exists between them. However, English transcends all tribal groupings in a multi-cultural society like Zambian. It is English which has been used to teach culture in different subjects. It is a unifying language. Languages should be seen as complementing each other and not competing. Culture is an important aspect which should be seriously upheld in the education sector. Local language teaching has contributory factors on both the cognitive

development of a learner in school as well as the transfer of skills from L1 to L2. It is therefore necessary that the use of local languages in schools today is emphasised.

6.3 Recommendations

1. The school curriculum and subject syllabi should be revised in order to accommodate the issues of Zambian culture, if all have to take part in the teaching, learning and promotion of Zambia's cultural heritage.
2. A practical part of culture teaching should be considered in the curriculum, learners should be involved in the practical aspect of promotion and learning about culture.
3. A topic such as *Cultural Studies* in Civic Education can serve as a starting point to formulation of an independent but compulsory subject which could be taken by all learners as a subject. All topics related to culture that have been integrated in the other subjects could be channelled to cultural Studies. All the suggested cultural aspects to be included in the curriculum could serve as subject content.
4. There is need for the Ministry of General Education to extend the invitation to other stakeholders such as; Zambian Arts council, parents, traditional activists and counsellors to see how best cultural issued could be handled at school level.

6.4 Suggestion for further research.

1. Another study with regard to how best the local languages could be used to teach and promote Zambian culture could be carried.
2. A comparative study with regard to the teaching of culture in rural and urban areas could be considered.
3. A study on how best Zambians could learn and appreciate other tribe's cultures could be undertaken.

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APPENDICES

Appendix 1

SCHOOL OF EDUCATION

DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

DEPARTMENT OF LANGUAGES AND SOCIAL SCIENCES

P.O BOX 32379, LUSAKA, ZAMBIA

TEACHING OF LOCAL LANGUAGES: A FACTOR TO THE PROMOTION OR DEMOTION ZAMBIAN CULTURE IN SCHOOLS

Dear Sir,

PERMISSION TO CONDUCT A RESEARCH

I am a student pursuing a Master of Education Degree at the University of Zambia in the School of Education in **Literacy and Learning**. I am conducting a research titled '**The teaching of Local Languages: A contributory Factor to the Promotion or Demotion of Zambian Culture in Schools**'. The research shall be conducted in Kitwe District in some selected primary and secondary schools and colleges of Education.

I wish to conduct interviews to both Primary and Secondary school teachers in Kitwe. A copy of the interview guide is attached. It should take approximately, 20 - 30 minutes to complete.

I request your kind permission to conduct interviews among teachers in November-December, 2015. The research will not interfere with the normal functioning of the school.

Yours faithfully,

MAGDALENE MWILA.

Researcher

Appendix 2

The University of Zambia.

School of Education.

Department of Research and Post Graduate Studies.

P.O Box 32379,

Lusaka.

INTRODUCTORY NOTICE FOR PARTICIPANTS.

Dear Sir/ Madam,

I am a postgraduate student at the above mentioned institution. I am carrying out an Academic Research in which your assistance is required. The study is about the promotion of culture in Zambian schools with the help the Local Language medium in Kitwe District.

Kindly be as honesty as possible in your responses in this questionnaire and give a brief explanation to the question asked. The information you will provide, will be treated with maximum confidentiality and will only be used for the purpose of this very study.

Thank you for your time and participation.

Yours faithfully,

MAGDALENE MWILA.

Cell Number 0977/0955- 474267

Email address: magdalenemwila@gmail.com

Appendix 3.

Focus Group Discussion Guide for Teachers.

1. Is culture important to human life? How is it important?
2. Do you think it is important /not important to promote *Zambian culture* in schools?
Give reason for your answer.
3. Does the school your school promote the *Zambian culture*?
4. How is culture promoted in schools?
5. What subjects are taught in school that promote *Zambian culture*? Mention the topics that incorporate culture.
6. How much attention is given to culture? (How many times per week?).
7. Are you in support of teaching local languages? Yes or No
8. Give reasons for the answer in 7
9. Does the teaching of local languages support culture promotion?
10. If the answer is yes in 9, would you give the reasons?
11. What role do you think the use of local languages should play in order to promote the *Zambian culture* in school?
12. *Zambia* is a multi-cultural society. How can we help children appreciate other's culture in school?
13. Do you think the *Zambian* school curriculum is doing enough *or* not enough to promote *Zambian culture*?
14. Give reasons for your answer
15. What are some of the cultural aspects that are included in the school curriculum to ensure promotion of cultural heritage?
16. Are there any that can be added or removed?

Appendix 4

Ideogram Sample for Teachers.

Identification particulars

Name of the Educator : (To be indicated by letters A,B, C,) _____

Name of the School : _____

Teaching Experience : _____

Date of interview : _____

1. Is culture important? Yes[] or No[]
2. Is it important to promote /not promote culture in schools today? _____
3. Does your school promote culture? Yes [] No []
4. If 'yes' how this done and how often? _____
5. What type of cultural aspects are emphasised? Give examples _____
6. Do all teachers take part? Yes [] No [] If yes/ No how or why? _____
7. What do you want to achieve by promoting / not promoting culture? _____
8. Any support from school concerning culture promotion? Yes [] No [].
9. Is the new curriculum promoting culture? Yes [] No [] If yes how? _____
10. Do you think the teaching of familiar languages in schools will promote or demote culture? Yes [] No [] Give a reason for your answer. _____
11. As an educator, how would you want culture to be promoted in schools with Zambia being a multi-cultural society? _____
12. Suggest five cultural aspects that must be emphasised in school at different grade levels?
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____

Appendix 5

Interview Guide for Parents.

1. Is culture important to human life? How is it important?
2. Do you think it is important /not important to promote culture in schools? Give reason for your answer.
3. Did your school promote culture at your time? How was this done?
4. How did you learn about culture? Give specific examples.
5. Do you think culture is given attention in schools today?
6. What role as parents do /can you play in promoting culture?
7. What are some of cultural aspects that can be emphasised in the school curriculum?
8. What do you think can be achieved in promoting culture?
9. As a parent, what support can you give to schools in order to promote culture?
10. Are you in favour of teaching local languages in schools?
11. How would you want the local language to be used in culture promotion?
12. Zambia is a multi-cultural society. How can we help children appreciate other's culture in school?
13. What are some of the cultural aspects that can be included within the school curriculum to ensure promotion of cultural heritage?
14. At what level would cultural aspects be included in the process of learning?
15. Is it every culture that should be taught to your children in school?

Appendix 6.

Ideogram Sample for the Parents.

Identification particulars

Name of Parent (To be indicated by letters A, B, C, D)._____

Place of residence: _____

Professional qualification: _____

Date of interview: _____

Interview transcript.

1. Is culture important to human life? Yes [] No [].Give a reason for your answer_____
 2. Is it important to promote culture in schools? Yes [] No [].Give a reason for your answer_____
 3. Did you learn about culture in your school time? Yes [] No []. If 'yes' how was this done? _____
 4. Is culture given the same attention in schools today? _____
 5. What role as parents can you play to help schools promote culture? _____
 6. And what support as parents would you give to the schools to ensure culture promotion a success? _____
 7. What cultural aspects must be emphasised in schools today? _____
 8. What do you think will be achieved by promoting culture? _____
 9. Do you think the teaching of familiar languages in schools will promote culture in schools? Yes [] No [].Give a reason for your answer._____
 10. How can the local language medium be used to promote culture in schools?
-

11. How would you like your children to learn about their culture knowing that Zambia is a multi-cultural society? _____

12. Suggest some cultural aspects you would like your children to learn about in school?

a. _____

b. _____

c. _____

d. _____

e. _____

Appendix 7

Interview Guide for Traditional Activists.

1. Is culture important to human life? How is it important?
2. Do you think it is important *I* not important to promote Zambian culture in schools? Give reason for your answer.
3. How did you learn about culture in schools at your time?
4. What are some of the cultural aspects that were emphasised so much?
5. How much attention is given to culture promotion in schools today? Do you think this is done in schools?
6. Apart from teachers, who was also involved in teaching about culture?
7. How were boys and girls expected to respond to these cultural aspects in school?
8. What was the school trying to achieve by promoting these cultural activities?
9. Did the schools receive support from the school governing body and parents in addressing the issues of culture?
10. Do you think the new Curriculum is doing enough *or* not enough to promote Zambian culture? Give reasons for your answer.
11. Are you in favour of teaching local languages in schools?
12. What role do you think the use of local languages should play in order to promote the Zambian culture in school?
13. As cultural activists what support can you give to schools to promote culture?
14. Zambia is a multi-cultural society. How can we help children appreciate other's culture in school?
15. Suggest some of the cultural aspects that you as traditional activists can include within the school curriculum?
16. At what level would cultural aspects be included in the process of learning?

Appendix 8

Ideogram Sample for Traditional Activists.

Identification particulars

Name of Traditional Activist (To be indicated by letters A,B, C,D) _____

Academic Qualification: _____

Years of Experience in Cultural affairs _____

Cultural activities engaged in _____

Date of interview: _____

Interview transcript.

1. Is culture important to human life? Yes [] or No [] Give a reason for your answer _____
2. Is it important to promote culture in schools? _____
3. How did you learn about culture in schools in the past? _____
4. How did people learn about their culture in the past in schools? _____
5. Apart from teachers, who else was involved in the teaching of culture? _____
6. Were boys taught separately and differently from girls? _____
7. What was the school trying to achieve by teaching boys and girls these cultural aspects? _____
8. Did the school receive any support from school governing bodies and parents concerning culture promotion? _____
9. Are you in support of the teaching of local languages in school? Yes [] No [] Give the reason for your answer _____
10. What is the relationship between language and culture? _____

- 11.** Do you think the teaching of familiar/ local languages in schools will promote or demote culture in Zambian schools? _____
- 12.** How would you want the schools to teach children about their culture?

- 13.** Given an opportunity to be involved in the school programme, working with teachers, how would you help promote Zambian culture? _____
- 14.** What are some of the cultural issues that should be addressed by schools so that children can also help in preserving Zambia's cultural heritage? Mention as many as possible
- a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
- 15.** Suggest 5 ways in which you as traditional activists can work together with schools to help promote Zambian culture through the medium of local languages?
- a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____

Appendix 9

Ideogram Sample for Senior Educational specialist.

1. How would you describe the status of culture teaching in Zambian schools today? _____
2. Are cultural aspects included in the teaching and learning? Yes [] No []
3. When is Zambian culture taught in schools? _____
4. How is Zambian culture taught in schools? _____
5. How would you describe the attention given to teaching culture in schools today?

Too little [] To some extent [] Not at all [] Too much [] To a large extent [].

6. Indicate by a tick (√) the subjects where culture is taught.
7. Indicate in the column, the subject(s) where cultural aspects listed in column 2 are taught.
8. Is the teaching of culture through different the subjects helpful to pupils?

Not at all [] very little [] somehow []

9. Is there anything that can be done to improve on Zambian cultures teaching in schools? Yes [] No [].

10. On a scale of 1 to 5, rate how Zambian culture has been exploited in relation to Western culture?

Where 1-Very low [] 2-Low [] 3-Moderate [] 4-High [] 5- Very high []

SECTION C: HOW CULTURE WAS ENHANCED IN SCHOOLS IN THE PAST.

11. How did you learn about culture in school in the past?

12. What are some of the things you learnt in relation to Zambian culture?

13. How were cultural aspects included in the school daily learning?

14. Do you think culture has got influence on the behaviour of learners in schools?

15. What are some of the cultural behaviours that learners were taught in schools?

16. List at least five cultural aspects that were emphasised in schools at your time.

A _____

B _____

C _____

D _____

E _____

17. Generally and culturally, how were pupils expected to behave in school?

18. How were the boys and girls expected to relate to each other in school?

19. Were there specific subjects where these cultural aspects were taught? If so, list them?

SECTION D: WAYS OF IMPROVING THE TEACHING OF CULTURE.

20. (i) Are the schools doing enough to promote the Zambian culture? Yes [] No []

(ii) Give the reason for your answer in (i). _____

21. (i) Can the teaching of culture be improved in school? Yes [] No []

(ii) If yes, how can this be done? (Specify) _____

22.(i) Do you support the re-introduction of local languages in primary schools?

Yes [] No []

(ii) Give a reason for your answer. _____

23.(i) Does the teaching of local languages promote culture in schools?

Yes [] No []

(ii) If the answer is 'yes' how can this be done? _____

24. Suggest at least 5 ways by which local languages can be used to promote Zambian culture and traditions in schools.

- a) _____
- b) _____
- c) _____
- d) _____
- e) _____

SECTION D: CULTURAL ASPECTS TO BE INCLUDED IN THE CURRICULUM.

25. What are some of the cultural aspects that can be suitable to teach in schools?

26. (i) Are cultural aspects important to the learners' in school?

Yes [] or No []

(ii) Give a reason for your answer

26. (i) Do you think the indiscipline in schools is contributed by lack of emphasis on cultural aspects in schools? Yes [] No [].

(ii) Give the reason for your answer. _____

27. (i) Do you support the use of local languages in schools? Yes [] No []

(ii) Give a reason for your answer _____

28. (i) Can local languages promote culture? Yes [] No []

(ii) Give a reason for your answer. _____

30. (i) Should Zambian culture be taught in the local languages?

Yes [] No []

(ii) Give a reason for your answer _____

29. Apart from the subjects, how else can we promote culture in schools?
