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Declaration

I, Yvonne Ruwe Mulala, hereby declare that this Thesis for the Masters of Education in Environmental Education is a product of my personal research work. The Thesis is my original work and has not been presented for a degree in this or any other University.

Signed.....

Date.....

Copyright Declaration

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Certificate of Approval

The University of Zambia approves this Thesis of Yvonne Ruwe Mulala as fulfilling the requirements for the award of the degree of Masters of Education in Environmental Education.

Signed.....

Date.....

Signed.....

Date.....

Signed.....

Date.....

Acknowledgement

Firstly, I would like to thank God for the guidance and for providing the shield during my study at the University of Zambia. I would like to thank the University of Zambia for granting me the rare opportunity to be the first one to do this study by research only. I would like to thank my supervisor, Prof. C.M Namafe, for allowing me to carry out this research, for his patience and for the guidance. I would also like to thank my family for their understanding and patience during my study and for enduring the hard life while I was sponsoring myself. I also wish to thank the community from which I collected the information and the National Museums Board/Lusaka National Museum for their support and encouragement.

Dedication

I dedicate this work to my family, my late brother, who encouraged me very much and my supervisor during the course of my studies.

Acronyms

AIDS	Acquired Immuned Deficiency Syndrome
CSO	Central Statistical Office
CBOs	Community Based Organizations
EE	Environmental Education
FBOs	Faith Based Organizations
FNDP	Fifth National Development Plan
GRZ	Government Republic of Zambia
HIV	Human Immune Virus
ICH	Intangible Cultural Heritage
IUCN	International Union for the Conservation of Nature
NGOs	Non Governmental Organizations
NMB	National Museum Board
SPSS	Statistical package for social sciences
TV	Television
USSR	Union of Soviet Socialist Republics
UNESCO	United Nations Educational Scientific and Cultural Organization
ZNBC	Zambia National Broadcasting Corporation

Abstract

Like many developing countries, Zambia faces challenges of disappearing intangible cultural heritage such as languages and, therefore, the country's education system needs to devise deliberate measures to deal with such a challenge. Linked to the disappearing indigenous languages are stories or folktales of such languages which also require to be salvaged through education. This study took up this challenge and, through the agency of environmental education within the context of the Lusaka Museum. The general aim was achieved through the following specific objectives;

(a) to collect and document indigenous Nyanja folktales that existed at the time of conducting the study in the year 2014, (b) show the role that traditional stories could play in the teaching of contemporary Environmental Education to children of Lusaka and the Zambian community at large and compile traditional Nyanja folktales; and (c) to evaluate children's and adult's views on the effectiveness of traditional stories and the preservation of Zambia's intangible heritage.

The research involved both qualitative and quantitative research designs, and it was non-experimental, explanatory and descriptive in nature. Methods of data collection were focus group discussion, interviews and self administered questionnaires. Narratives as a method of analyzing qualitative data was used. Quantitative data was analyzed using Statistical Package for Social Sciences.

The sample comprised 115 respondents. This comprised 80 pupils and 4 teachers from four schools selected on the basis of the Nyanja language being taught as a subject in their schools and being spoken by the majority of the children in Lusaka District. In addition 20 children from the community who visited the Lusaka Museum, 2 respondents from two orphanages, 4 from Government Ministries, 5 elderly Nyanja speakers from the community were used.

The key findings show that a significant percentage of the sampled pupils (73.3 percent) agreed that it was important to do storytelling when teaching about our environment and among the reasons given was that storytelling was the best way of imparting knowledge towards the environment.

Secondly, of the sampled Nyanja speakers 80 percent indicated that they knew at least one folktale in Nyanja. Folktales also teach about the natural environment such as trees, rivers, lands and all features of the environment. On the roles of storytelling in the teaching and learning of environmental education, respondents indicated that children are taught to be conscious about the environment.

Thirdly, sampled teachers that taught Nyanja stated that pupils who came from private schools had challenges in understanding Nyanja which made it difficult for them to teach Nyanja. They further indicated that storytelling taught learners how to take care of the environment. Teachers identified activities such as singing, discussion and writing to be part of storytelling sessions. All the sampled institution managers interviewed understood environmental education as education through any channel that develops skills, provides knowledge and imparts values that promote behavior which is in support of sustainable environment. One key recommendation arising from the research results is that there should be greater access to quality materials by institutions implementing environmental education activities.

CHAPTER ONE: INTRODUCTION

1.0 Background to the Research Problem

Folklore is the study of traditions, stories and customs of a community. These forms of folklore are usually not part of the formal active learning processes. Folklore is defined as the sum total of folktales, myths, legends, proverbs, oral narrations, praise songs and symbolic expressions found in various urban and rural communities. Storytelling also belongs to folklore, and this study focused on storytelling and in this regard, the word ‘story’ will be used interchangeably with ‘folktale’ in this document.

According to Silver (2001) storytelling is the art of portraying real or fictitious events in words, images and sounds. Stories are told for entertainment purposes, and often to teach lessons and uphold morals. Traditionally, oral stories were passed from generation to generation, and survived solely by memory. With written and electronic media, this practice has become less important than it was in the past. People in all times and places have told stories. In the oral tradition, storytelling includes a teller and an audience. The storyteller brings out the experience, while the audience perceives the message and creates personal mental images from the words heard and the gestures seen.

Storytelling can be an emotionally charged form of oral communication in which an “audience” agrees to listen to a “teller.” While there can be many levels of audience, participation in storytelling often implies a tacit understanding that the one sharing the story “has the floor”.The storyteller then has the obligation to present her story compellingly so that the listeners experience the story as vividly as possible.

Storytelling then is a way of seeing, where the teller visualizes the story unfolding in her head, and if she describes what she is seeing effectively, the audience too is able to envision the action and characters of the story . In order to visualize the setting and characters clearly, the tellers must know them intimately and this requires another kind of seeing; the ability to capture in words the essence of a place, a creator, or a person. To describe a hare (Kalulu), for instance, requires an intimate knowledge of what it looks like, where it lives,

and what it eats and how it acts and reacts, how it moves and how it communicates with others, in short, the tellers must see all the facets of Kalulu to fit in the unfolding story.

Storytelling, therefore, makes us see the world clearly and deeply. Storytelling is also a way of being because, for a teller to communicate effectively, he/she must become emotionally vulnerable to his audience. Storytellers cannot share the emotions of story characters without feeling them first and knowing on several levels how that emotion must be expressed. Storytellers around the world have given their experiences on the benefits of storytelling and their different experiences had revealed the amazing power of stories in helping children develop into superior readers and students. Some benefits were that children really loved and got excited about stories, those they heard and those they helped to compose. The storytelling experience inspired children to draw from their fertile imaginations in making up and telling their own stories. Some children who had poor reading skills at school and got low grades sometimes improved through storytelling.

In addition, children who further became interested in storytelling wrote them in books and read on their own. This vastly improved their reading skills, expanded their vocabulary and enhanced their spelling capabilities. Storyteller (Laura Simms, 1990) put it this way: “All children need the chance to be drawn into a story, for words are alive and transforming and can give them the desire to read, to inquire, to write and to communicate. Otherwise, words will remain merely black marks on a page, like dead insects with pins stuck through them.” Another well-known storyteller, Harlynn Geisler, offered this perspective on the value of storytelling as a teaching tool: “If children hear exciting stories from books beyond their reading level, they will want to learn to read better so they can read such fascinating volumes. Storytellers, as purveyors of literature, are role models of readers.”

Storytelling is as old as speech itself and as society developed, people wanted to keep a historical account of events that affected their people. Storytellers carried the key role in the preservation of historical information and communicating it to new generations. In some cases, stories featured animals to satirize tribal events. By using animals, storytellers could make fun of tribal leaders without fear of retribution. Thus, fables were born. Basically, people feel a strong need to

share emotions and experiences. And they often did so in very creative, imaginative ways. Indeed, all our classic literature developed from storytelling. According to WoodHall (1997), the introduction of European education in Africa started after the arrival of European missionaries in the eighteenth century. This form of education was based on the introduction of the Bible. The idea was to teach Africans how to read and write so that they would read the Bible for themselves and understand the word of God. At the time, Europeans did not recognize that there was any formal education among the Africans, as there was no written material.

It was only afterwards that Europeans realized that Africans had their own form of education, which was not based on books, or on writing, but was based on oral tradition passed for many years from generation to generation through such things as storytelling and acting. The storytelling form of education was passed on from elderly people to children and proved to be effective in teaching morals and the way of life of the people. African education in general was practical in the sense that children were taught whatever they needed to learn through practice. As such one could say that African education was functional. Boys were taught agricultural skills, keeping animals or fishing and girls were initiated into adulthood and taught principles of hygiene and skills needed for married life. This was a life-long process. The storytelling form of education was in another sense, highly intellectual because it taught the people about morals, cultural values, and opened up the skill of understanding the local languages. Given the importance of storytelling as outlined above, this study focused on collecting and documenting the Nyanja folktales and establish the value of using them in the teaching and learning of contemporary environmental education.

The research study was drawn from a programme being conducted at the Lusaka National Museum known as **“Re-living Folklore of Zambian Communities Through Storytelling.”** The programme was conceptualised in 2006 and had already proved to be playing a major role in preserving the fast disappearing part of people’s intangible cultural heritage. The purpose of the programme was to present folklore through storytelling to the Lusaka residents; to attract children to visit the Lusaka National Museum; to encourage museum visitors to discover hidden information about their culture; to display in the museum the old as well as contemporary stories

told from a cultural heritage perspective; and to document folktales for research and prosperity. More than 500 children since December 2008, when the programme started running, had participated and the schools had linked storytelling to their local language subjects. Schools and other institutions such as orphanages, transit homes as well as the transient homes had appreciated the importance of preserving the intangible heritage by supporting the programme. Children enjoyed stories told by elderly people and also enjoyed telling stories amongst themselves. In towns like Lusaka city where children had rare opportunities to sit with their grandparents as in villages, this programme had helped such children to learn about traditional morals and customs. The major remaining part of the programme was to carry out research and publish folktales for the children visiting the museum.

What was being proposed by the researcher was a new area, trying to be institutionalized in the museum. This included collecting more information which in turn was used in the Education department to the school groups and members of the public. It actually generated a new body of knowledge that the museum had never offered before.

1.1 Statement of the Problem

The Chewa language, is known as Nyanja, is a language belonging to the Bantu language family. The prefix Chi is used for languages and, in this case, Chichewa and Chinyanja. Chichewa is the national language of Malawi, and one of the seven official African languages of Zambia spoken by a significant percentage in Zambia's Eastern Province (17.4 percent) and (61.9 percent) in Lusaka Province (CSO, 2013:66). It is also spoken in Mozambique, especially in the provinces of Tete and Niassa, as well as in Zimbabwe where, according to some estimates, it is ranked as the third most widely used local language, after Shona and Northern Ndebele.

The Nyanja spoken in Lusaka is significantly different from rural Chewa, with Lusaka Nyanja incorporating large numbers of English-derived words, as well as showing influences from other Zambian languages such as Bemba. For instance, the phrase "what's your name?" is *Dzina lanu ndani* in rural Chewa? In the Lusaka Chewa the same question can be read as "Zina yanu ndimwe bandani"? The use of Nyanja folktales is ideal to help improve writing skills in Nyanja, learn the

basics of the Nyanja language and know the differences between standard Nyanja and the so called Lusaka Nyanja. Sidelining Nyanja folktales would worsen the problem of speaking and understanding the Nyanja language which is fast disappearing amongst the children of Lusaka city and, in this case, defeat the whole purpose of preserving the language as an intangible cultural heritage. The majority of children are now using English language as a mode of communication and as a dominant language in Lusaka, thus ignoring their mother tongue or ignoring the use of Nyanja as a local language.

Zambian cultures including stories in various local languages are at risk of going into extinction due to factors such as globalization. Such a situation constitutes a problem because the strength of any culture depends on indigenous traits. To worsen this problem, nowadays people might go for borrowed traits. For instance, Nyanja storytelling in Lusaka is looked at as old fashioned and traditional by the Zambian people, especially those of Lusaka city. Parents would rather buy European novels or story books for their children in order to help them understand certain things. Such European books are easily accessible in shops, and their versions feature on TV, through internet and other electronic and print media, unlike Zambian folktales, which are easily accessible orally from elderly people and less from written materials. Moreover, schools in Lusaka are struggling to teach Nyanja in the midst of inadequate materials and little understanding of the language by both the teachers and their pupils. The Zambian Government through the Ministry of Education to introduce a new education curriculum that will be taught in local languages in all schools (Lusaka Times, 2013). In addition, Lusaka has a mixed culture and the Nyanja cultural heritage is not so pronounced as it is being overshadowed by the European culture due to factors such as overpopulation, migration, tourism, urbanization and globalization. The city's loss of Nyanja cultural heritage justifies the attempt made in this study to collect and document Nyanja folktales within Lusaka city, in order to show their value in the teaching of environmental education.

Institutions such as museums which are cultural depositories, Educational centres and other environmental institutions should be used to implement Environmental Education in Zambia. In the case of the Lusaka National Museum where this study was based, storytelling has proved to

be important among children, in preserving Zambia's intangible cultural heritage and in teaching them about contemporary Environmental Education.

1.2 General Research Question

Arising from the research problem described above, the general research question addressed by this study was; 'Howvaluableare Nyanja folktales in the contemporary Environmental Education of Lusaka city children?'

1.2.1 Specific Research Questions

The above general research question was operationalised through the following specific research questions;

- i. What is the need to document indigenous Nyanja folktales that were to be found at the time of conducting this study in the year 2014?
- ii. How can we demonstrate the role that traditional stories could play in teaching of contemporary Environmental Education to the children of Lusaka and the Zambian community at large?
- iii. How can we evaluate views of children and adults on the effectiveness of traditional stories in the teaching and learning of Environmental Education?

1.3General Objective

The general objective of this study was to establish the value of using indigenous Zambian Nyanja folktales as a way of conducting Environmental Education among Lusaka children. This general objective was achieved through the specific objectives mentioned below.

1.3.1 Specific Objectives

The specific objectives of the study were

- i. To documentindigenous Nyanja folktales thatare to be found at the time of conducting this study in the year 2014.
- ii. To demonstrate the role that traditional stories could play in the teaching of contemporary Environmental Education to the children of Lusaka city.
- iii. To evaluate views of children and adults on the effectiveness of traditional stories in the teaching and learning of Environmental Education

1.4 Significance of the study

This study was important because its findings are likely to achieve the following elements; Preserve the fast disappearing Zambia's Intangible cultural heritage and Environmental heritage by collecting and documenting the Nyanja stories, for use by the Zambian communities; Establish the importance of Nyanja stories as well as the use of local languages; To enhance the teaching and learning of Environmental Education by the children; Show the value of storytelling in modern cities like Lusaka; Encourage further research on the importance of folktales of other ethnic groups in Zambia and; Show the importance of folktales in the teaching and learning of Environmental Education to the children in Zambia.

The research findings may also be of use to the Zambian government and the Ministry of Education to bring out the point that Environmental Education is not only on Natural Environment as a significant percentage of institutions are focusing on, but also social environment, which is an important part in human development, especially in children. This realization may help in planning environmental educational activities and involving the community in various programmes.

1.5 Delimitation of the study

The study covered Lusaka Province, the fast growing capital city of Zambia, the majority of the population being children. The majority of the children spoke Nyanja and a significant percentage of them had not been to the villages as they migrated from different places and settled in Lusaka. This was a good study area, as the children were exposed to their culture and learnt about their environment. At least four schools where Nyanja language was being used as a subject were chosen. Apart from the schools, two orphanages were chosen and two places in Lusaka where there were Nyanja elderly speaking people were selected.

1.6 Limitations of the study

This study was affected by the fast growing city and its associated problems such as technology, where the children were usually glued to TV and other European activities, as their major activities. Language was also a barrier in carrying out research in this study, as the Nyanja varied from place to place. This study was hampered with difficulties in collecting information due to the fact that a significant percentage of the pupils and elderly people were not able to tell the traditional stories as expected especially using Nyanja and distorted the information and data collection, because the stories were not all original.

1.7 Conceptual Definitions of Terms

Nthano – In this study means folktales in the Zambian local language Nyanja

Nyanja – In this study means one of the major seven languages spoken in Zambia and is used as the main language in Lusaka province. It also encompasses other dialects such as Chichewa, Nsenga, Tumbuka and Ngoni

Re-living – In the context of this study re-living means reviving the concept of storytelling to children and bringing it alive for the preservation of Zambia's cultural heritage

1.8 Description of the Study Area

According to the Lusaka City Council Report (2008), the city of Lusaka faces a number of challenges which includes rapid population growth, transportation, migration, health, HIV/AIDS, inadequate educational facilities, unemployment and governance issues. The population of Lusaka is estimated to be about 1.3 million and the city is growing rapidly. The highest population is concentrated in the peri-urban areas. The population of Lusaka, like the rest of the country is predominantly young. Up to 70 percent of the population is below the age of 30 (CSO, 2000).

The growth of the city in part is attributed to a high immigration from other parts of the country. Up to 24 per cent of the population comprises persons born outside Lusaka and the factors of immigration are higher economic prospects, opportunities for higher education and higher wage employment (CSO, 1996). The poverty level has been increasing over the last two to three decades, due to high levels of population growth, which are not matched by economic growth. The majority (60 percent) of the total estimated city population reside in informal settlements. Due to the decline in the availability of formal wage employment, the majority of residents of Lusaka work mainly in the informal sector. The literacy rate in Lusaka Province is higher (83 percent) than the country's average at 70.2 per cent (CSO, 2010). The population of Lusaka is growing and is putting pressure on basic services such as education, health and housing.

The Lusaka National Museum which was used as one of the case study area for the study is one of the four national museums in Zambia. The museum was officially opened in 1996. Though truly a developing institution, with no background of colonial inheritance like its sister institutions, the museum is striving to serve the community through the active preservation of both material and non-material culture of the people of Zambia.

Lusaka National Museum mission is to collect, preserve, research, and present Zambia's national heritage for education, appreciation, and entertainment by means of exhibitions, educational activities and publications.

Cultural heritage is divided into two categories, tangible and intangible heritage. Museums in Zambia have a role of preserving both the tangible and the intangible heritage. Museums are an important cultural space for stories as part of the intangible cultural heritage of humanity. The museum should therefore be used as a safe guarding measure for this fast disappearing ancient Zambian tradition.

This research was conducted in Lusaka province and took into consideration the above factors, in relation to how the Nyanja folktales could be used in the teaching and learning of contemporary Environmental Education among the children in Lusaka province, using elderly people and how Zambia's Intangible cultural heritage can be preserved and brought alive to the Zambian communities. It also used the Lusaka National Museum as a case study of a depository space for collecting, documenting as well as teaching the children in Lusaka province contemporary Environmental Education, using Nyanja stories.

CHAPTER TWO: LITERATURE REVIEW

2.1 The Role of Environmental Education in General

According to the UNESCO conference held in Tbilisi, Georgia, USSR in 1977, Environmental Education was defined as a process aimed at developing a world population that is aware of and concerned about the total environment and its associated problems and which has the knowledge, attitudes, motivations, commitments and skills to work individually and collectively, toward solutions of current problems and the prevention of new ones.

The objectives of Environmental Education during the conference were outlined as follows:

- **Awareness** - To help social groups and individuals acquire awareness to the total environment and its allied problems. Various institutions in the Zambia case have had environmental awareness programmes for social groups and the examples are the Environmental Council of Zambia, the Ministry of Tourism, Environment and Natural Resources, and the Ministry of Education through the schools. This has resulted into formation of clubs and awareness groups, as follow up activities.

In the case of storytelling, the museum initiated a programme with schools and the community, using elderly people, as shown above, and this proved that storytelling in the teaching of environmental education, helped bring out awareness on morals and on their traditions and customs among the social groups in the Zambian communities. Forinstance, a story told by a child visiting the museum, with the title '**Who should be respected**', is the story of Hyena and Tortoise racing and Tortoise using his children in the race to make him win. This story teaches us about the benefits of having children in our society. In other words, a person who has children is more respected than the one who does not have.

- **Knowledge** - To help social groups acquire knowledge, and gain a variety of experiences and understanding of the environment and its associated problems. Through awareness programmes, knowledge has been acquired and used in schools as well as in communities, in solving environmental issues surrounding the communities. Forinstance, storytelling is being used in countries such as Uganda, in curing different diseases. Traditional health practitioners are using storytelling in dance and songs, to teach people about various health issues such as

prevention of HIV/AIDS, hygiene, and other environmental education activities. This is being done in other various countries, including here in Zambia.

- **Attitudes** – to help social groups and individuals acquire a set of values and feelings of concern for the environment and motivate them to actively participate in environmental improvement and protection. The attitudes of the people, especially the children has changed and has been influenced by the knowledge acquired, through awareness programmes and various environmental activities. The traditional Zambian story of a man who did not harvest at the right time when he was being advised to do so, learnt a lesson of starvation, because he did not store food. So when the rains came, it washed away all the food and he remained with nothing. This story teaches the children about the importance of food storage, when the rains start and on the dangers of floods. It also teaches us about what harm floods can cause to the community. In this case, people have to be prepared with enough food and brings in the importance of agriculture and poverty alleviation.

- **Skills** – to help social groups and individuals acquire the skills for identifying and solving environmental problems. In Zambia through different environmental programmes and activities, children and youths have acquired knowledge of tree planting, to protect the environment from deforestation. Through storytelling, the stories of animals and man teaches children about the relationship between man and wildlife. The story of a dog called Simbembele and people in a certain village shows that people should have the skills of training animals to be also responsible in environmental protection. Simbembele was a dog left alone at the village, but called other dogs to come and dance when the owners were not around, until one day he was caught and punished. Dogs for instance are left to guard our homes and protect our environment.

- **Participation** – to help provide social groups and individuals with an opportunity to be actively involved at all levels in working toward resolution of environmental problems. Many children in Zambia have been involved in programmes and activities on environmental protection. The government has made efforts to make all programmes include and involve children in the planning and implementation. On storytelling, children have been involved in telling stories learnt from their grandparents and other elders. These stories in towns like Lusaka are also showed on TV, aired on radio and print media. Children also write their own stories

learnt from elderly people and tell them to their friends. These will later be passed on to their children when they grow up.

According to the International Union for the Conservation of Nature (IUCN; 1971:121), Environmental Education (EE) is “ the process of recognizing values and clarifying concepts in order to develop skills and attitudes necessary to understand and appreciate the interrelatedness among men, his culture and his biophysical surrounding. ‘

Environmental Education is therefore not only the concern of natural scientists, but draws from the tools and resources of a wide range of disciplines in order to demonstrate the root of current problems and suggest ways in which learners could either prevent or remedy these.

2.2 Role of Environmental Education in Zambia in the Context of this Study

According to the National Policy on Environment of Zambia (GRZ, 2007),it has become widely recognized that Zambia’s wealth of natural and cultural resources are in danger of further widespread depletion and degradation. Concern for this worsening environmental situation prompted the need to create a National Policy on Environment. Studies carried out in all the provinces and the Provincial and the National Situation Analysis Reports in the past 3 years confirmed the worsening environmental situation and that in relation to the economic sectors the following issues of prime importance provided the baseline for formulation of the National Policy on Environment and on the Heritage Sector. The following were outlined by the researcher, for the sake of this study, which focuses on preservation of our heritage:

- Loss or destruction of heritage comes about through unplanned and insensitive development
- Loss of spiritual and cultural values
- Demolition or inappropriate modernization of old buildings
- Theft and illegal export of heritage objects
- Vandalism of sites

- Encroachment of sites by invasive weeds such as Lantana camara
- Tourism pressure at some sites
- Deterioration due to natural processes and lack of maintenance
- Lack of community participation
- Lack of monitoring and assessment
- Lack of community benefits from national heritage

The objective of Environmental Education and Public awareness according to the National Policy on the Environment of Zambia (GRZ, 2007) is to increase public awareness and understanding of the need for environmental protection, sustainable natural resource utilisation, conservation and management as essential partners in development. One of the guiding principles of Environmental Education is that it needs to be promoted through formal and non-formal education channels by all government institutions, NGO's, and the private sector. Therefore, in this regard, Lusaka Museum is expected by the National Policy on environment (GRZ, 2007) to be conducting formal and non formal environmental education and hence this study. Similarly, one of the strategies of Environmental Education according to the National policy is to develop a national plan for carrying out public awareness by increasing the scope of the existing Environmental Education and Public Awareness Programme, through non-formal, informal and formal Environmental Education programmes.

For the children and youths, the National policy emphasizes that developing an environmental awareness among youth and children is critical to environmental sustainability now and in the future. The strategy to this principle is to develop and implement an environmental education programme for the youth and children.

Therefore, this study will explore the extent to which an environmental education programme for the youth and children has been implemented. This study therefore took up the developing of environmental education programmes as cardinal in the teaching and learning of environmental education among the children and youths in Lusaka city as well as in Zambia.

2.3 The Zambian Situation on Arts and Culture

According to the Fifth National Development Plan (GRZ, 2006), culture is defined as a whole complex of distinctive spiritual, material, intellectual and emotional features that characterizes a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs. The strength of culture in Zambia lies in its diversity whose features include national heritage sites, museums, performing arts, traditions, beliefs and ceremonies.

Since the mid-1990's, several positive developments have been recorded with respect to the integration of culture in the mainstream of national development by putting in place policies, legislation and other strategies aimed at the preservation, development and promotion of culture for sustainable development. The Fifth National Development Plan (GRZ, 2006), further outlines that the key focus areas of cultural development and promotion are:

- Safeguarding of intangible and tangible cultural heritage
- Development and promotion of culture for sustainable human development
- Promotion of indigenous knowledge systems, folklore and cultural industries
- Presentation of cultural heritage
- Creation of employment
- Promotion of health

This study has fitted in this convention because storytelling is an important intangible cultural heritage, in line with the objectives of the convention outlined above, such as to safeguard the intangible cultural heritage and to raise awareness to the Zambian communities, through collection of the Nyanja folktale as well as documentation, as a way of preserving the intangible cultural heritage of the country.

2.4 The UNESCO Convention on Intangible Cultural Heritage

Article 2.1 of the convention states that for the purposes of this convention, the ‘Intangible cultural heritage’ means the practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artefacts and cultural spaces associated therewith –that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage (ICH), transmitted from generation to generation, is constantly recreated by communities and groups in response to their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

The objectives of the convention in Article 1 mentions as follows:

- To safeguard the intangible cultural heritage
- To ensure respect for the intangible cultural heritage of the communities, groups and – individuals concerned
- To raise awareness at the local, national and international levels of the importance of the intangible cultural heritage, and of ensuring mutual appreciation thereof
- To provide for international cooperation and assistance

Over 900 properties (cultural and/or natural) have been inscribed on the World Heritage List since 1978 and over 230 elements have been inscribed on one or other of the ICH Lists since 2008.

The relevance of this study to the UNESCO convention is that Zambia’s intangible heritage amongst other countries in the world, has been inscribed through traditional ceremonies, which also portray song, dance and the importance of using and promoting the local language through storytelling and many other forms.

2.5 Relevance of Storytelling in Environmental Education

Storytelling is an invaluable tool for environmental education since it teaches children as listeners and tellers about their world around them while it may be important to know the facts about different animals for instance how useful they are in environment, to understand how Kalulu interacts with other species, and how to develop a sense for how Kalulu forms part of the environmental “story.” This enables children to imagine the stories for themselves. As the children form these connectives about the environment, they reinforce the information attained with the story and thereby remember it more completely and a longer time. (Sturm, 2005-2006).

Many cultures have different stories for why the world looks like it does, and children can develop their understanding of other cultures and their own by comparing these stories (Sturm, 2005-2006). Thus the science lesson merges into the social studies lesson adding further context for increased retention. The more children can connect their past experiences with the new information they are studying, the better they will remember it. Storytelling calls forth these memories and forges links between seemingly desperate information. As the children’s repertoire of stories grows, they begin to see their other connections among others, and soon an entire Wels of stories to bind their facts into cohesive whole. Once they see how interconnected stories are they will understand how connected the people who created them are as well and with a little extra flush, they may find the inspiration to become “idea” ecologists, constantly seeking the interrelatedness of all things. Is this not the foundation of education and long learning: excited inquiring minds that seek to understand the bigger picture.

Folktales are powerful medium of transmitting wisdom and knowledge about how to live with nature effectively.

Storytelling involves children in creative work explores ways of bringing a global dimension and a development perspective to the curriculum. Different school projects around the world have been designed and used. For instance, schools and botanic gardens can be linked through storytelling. Examples are as follows;

Plant Folktales: The Tree of Good Health

There is a rich heritage of folktales about trees which can be trapped into stimulate children's interest. The students during this project collected folktales about the trees from their family sources; recorded oral versions; shared and shaped the stories to their satisfaction; wrote them out as drafts and made revisions (Graham et.al, 2006). With the help of the community support and other support groups, booklet was published and translated into Punjabi and Urah. This project reflected and celebrated the cultural diversity of the school and of Birmingham itself.

Plant folktales: the Princess and the JuJuba Tree

This project involved the use of traditional stories to explore ways in which plants play a part in religious cultures around the world. The booklet published was called the Princess and the Jujuba tree.

Both projects were very fulfilling for the girls involved, who now show signs of being more confident writers. They have also resulted in the production of booklets of tales which are a great asset to all those wishing stories to stimulate an interest in plants and awaken a greater awareness of the environment we all share.

People who walk with plants

In this project junior school children created stories to be told to each other about the many and varied ways in which people work with plants; an aspect of life which tends to be forgotten about in an urban context.

The idea of the project was raised at an environmental educated teachers meeting at Birmingham Botanical Gardens. Five schools agreed to participate and help with organizing this project was offered by the Birmingham Education Business Partnership.

In order to raise teacher competence, a day of services teacher training was provided, with input from a professional storyteller. Twilight sessions were also used to ensure effective planning of the project.

An Example of a lesson plan for stories and environment, taught in Spanish or English

Stories and the Environment

Description

This lesson is designed for:

- 2 periods of 40 – 50 minutes
- 25-30 students
- Spanish or Language Arts Class
- Grade 6-8
- Countries of Origin: Various

Objectives As a result of this lesson, students will be able to:

- Summarize and discuss one or more Latin American folktale.
- Explain various aspects of the environment as portrayed in folktales.
- Describe people's impact on the environment.
- Create an original folktale related to nature and a specific aspect of culture.

Note: This lesson can be taught in Spanish or in English, depending on the level of the students. There are also many opportunities to teach Spanish vocabulary in this lesson if the lesson is taught in English.

Materials Related Files Provided with this Lesson

- Brief summaries of the suggested books

Teachers Need to Provide

- *Trisba and Sula* by Joan MacCracken
- *Blanca Flor* by Victor Montejo
- *The Great Kapok Tree* by Lynne Cherry

Activities

5 min. Introduction

- List the characteristics of folktales.
- Using examples from folktales they know well, students give examples of ways that specific tales reflect the culture from which they come.

15 min. Reading the Book(s)

- In groups of four, students read *Trisba and Sula*, *The Great Kapok Tree*, or *Blanca Flor*.
- Write a paragraph summary of the assigned story.
- List examples from the folktale of the importance of flora and fauna in the story and the impact of people on the environment.

20 min. Sharing the Folktales

- As a whole class, each group shares its work emphasizing the roles of nature, animals, and people in the books.
- (Optional) List some of the commonly used natural resources that are in danger of depletion. Explain factors that contribute to their disappearance.
- (Optional) Describe and compare the illustrations of the three books.

30 min. Writing a New Tale

- A 'porquoi' tale has often been used by indigenous groups to explain nature and its cycles. Students describe elements of these three folktales that make them 'porquoi' tales.
- Brainstorm natural resources that are in danger or particular problems facing the students in their community.
- Working in pairs, small groups, or independently, students write an original story set twenty years in the future that explains the disappearance of one natural resource or that shows the results of a community problem that has been identified. Parts of one or all of the folktales can be used as a model.

10 min. Sharing Stories

- When the students are finished with their stories, they share then with the class.
- (Optional) Collaborate with science, social studies, or other teachers to research related topics.
- (Optional) Share the stories the students write with other classes.

5 min. Wrap Up

- Ask students to summarize ways that people from different cultures impact and interact with nature in different ways.

Allow for any final questions students have.

2.6 The role of Museums in Human Development

Museums are often times referred to as custodians of community culture meaning they play the role of preservation of cultural heritage of the people whose collection is in their custody. From their custodial role museums therefore are an important integral part of human development. Contrary to some perceptions that museum are warehouses of dead old and witchcraft objects, museum provide insights of human development. The evidence from archaeological objects found in a museum entails a story of human evolution which gives insights of the stage of human development. By this kind of objects in museums one is able to rediscover how human beings co-existed with the environment, what kind of dwellings existed, what type of diet existed and tools human beings used. Further, using the historical objects one is given the happenings of how human beings were colonized by others and also how the colonized started fighting for their independence from the colonizers. The social anthropological (ethnographic) objects show the material culture, social organisation, social relations (kinship), economy, belief systems just to mention a few of human beings in progression. It is from this perspective that we also find the topic of **“Re-living Folklore of Zambian Communities Through Storytelling”** and the subject of environmental education.

In view of the foregoing it can be argued that museums occupy a central place in human development as it preserves and presents evidence of stages of human development using the objects in their custody. These objects tell the story of environmental education since they are presented in perspective of the environment under which they existed and were used.

2.7 The Importance of Educating through the Museum

Education takes places in many forms thus formally and informally. In the former, education follows a curriculum which the educator follows and at the end gives examinations while in the latter the learner learns by interaction and observation. What is central is that in all these circumstances there is the process of learning. A Museum is usually referred to as forum for promoting and evoking change in the community, rather than a temple, where people come to worship, like a church. In a forum, there is interaction and self interpretation of situations one comes into contact with, where as in a temple there is a preacher where everyone in it has to sit and listen. The two scenarios interpreted differently entail that the role of educating through museums is like one being found in a forum rather than in a temple. Education in museums therefore, is by experience through the objects exhibited or stored and also by touching in order to have hands-on experience. The aspect of self interpretation and touching gives a great sense of comprehension to learning and one leaves the place with fresh memories of the experiences. It can then be argued then that museums provide experienced education which lacks in formal education and in formal situations, in asignificant percentage of times. The information presented in museums is always researched information which goes through some kind of empirical tests. All exhibitions according to museum profession are put a way of publicizing one's research finds and if not so one has to research the themes to be exhibited.

Different museums around the world have shown and proved that storytelling can be made effective in different ways. The Spurlock museum found that adding storytelling to its educational offerings is an effective way to increase both the museum's offerings to the public and the range of visitors attending programs. Storytelling in museums is the magic of making objects speak. In some museums, story artists wrap history in a cloak of tales, reveal the heart of scientific discovery tells the tale of an artist's life or brings life to characters within and provides

a verbal context for objects that enables visitors to engage more effectively with those objects (paintings, sculptures, hangings and more). With their store houses of objects that enhance recall of personal memories, support and aid in psychological healing and their places where people can meet and talk, museums and historical sites play a vital role in the process of remembering and making sense of the past, even memories of the darker chapters in human history.

Museums are regarded as research units with professionals employed to generate new body of knowledge for public conservation. Lusaka National Museum has therefore a special role of generating a new body of knowledge through its researchers and also disseminating it to the public. The positive aspect of the museum is that it is a reserve for national heritage which is also a national pride, as it presents Zambia's identity. The museum has a potential to give a comprehensive story of Zambia's development politically, economically and socially. Due to its central location and easy accessibility, the museum is a focal tourist and public attraction which makes it easier for visitors to access information regarding Zambia's cultural heritage. Being in the capital city the Lusaka National Museum will further improve Zambia's image in all spheres of life.

The dissemination of this body of knowledge using objects is carried out by the education unit. The unit can use the exhibitions in the museum or conduct an outreach programme in the museum's catchment areas. The Lusaka National Museum's Education unit has a programme which was introduced by the Assistant Education Officer, who has now taken it as an academic topic. The introduction of this programme did not only look at Nyanja stories but also other seven major Zambian languages such as Lozi, Tonga, Bemba, Lunda, Luvale and Kaonde. This is the programme which will bring out the teaching of contemporary Environmental Education using local Zambian languages, including the Nyanja stories and elderly people are used as depositories of the stories.

2.8 Significance of the Zambian Language Policy since Independence to-date

The official language policy of the Ministry of Education, at the time of independence stated that the medium of instruction in all levels of education should be English, and the local Zambian language of each province would be taught in schools in that province as a subject. This policy meant that all children entering school should be taught in English from their first day in school up to the time when they leave school. Teachers at training colleges were taught the principles of how to teach languages at school in English. This course was intended to prepare the trainee teachers to teach Zambian languages, and during the training they were expected to learn the local Zambian languages spoken in the province where the teacher training college was situated, as well as any other Zambian language that they might choose.

The Ministry of Education has now adopted the official language policy, and articulated it in such a way that teaching in the local languages is permitted, in the belief that this will improve standards of comprehension and learning. All pupils will be given an opportunity to learn initial basic skills of reading and writing in a local language and English will remain the official medium of instruction. Every pupil is required to take a local language from Grade 1 to 4 and may continue to learn a local language as an optional subject thereafter. Since independence, it has been government policy that educational materials be developed and published in local languages. The syllabus for grades 1-7 and grades 8-9 has been developed recently. According to the Ministry of Education (1997), the objectives of these local language syllabus are: to acquire the ability to express their feelings, thoughts, experiences and convictions clearly; to read with understanding; to identify and promote good elements of the Zambian cultural heritage and integrate them with accepted attitudes, ideas, values and habits of contemporary Zambia.

There are social and cultural as well as educational benefits to be gained from developing materials in local languages. In Zambia it is believed that availability of written material in local languages may help to sustain literacy to improve standards of health and agricultural production, and promote civic awareness, understanding and cultural identity in local communities, as well as improving learning in schools. It has been argued by some parents and teachers in Zambia that adopting English as a medium of instruction has led to situations where children are not able to read and write their mother tongue.

The Objectives of storytelling syllabus for grade 5 in Zambia are that:

- Pupils should be given the opportunity to narrate stories
- Recall traditional and common stories, legends, historical events
- Relate stories, legends and historical events
- Discuss stories, fables, tales, fiction, traditional behavior and customs
- Discuss the value of a story as related to Zambian culture, customs, morals, norms etc
- Dramatize stories and legends
- Tell an imaginary story

2.9 The Use of storytelling to promote language and literacy development

The art of storytelling is currently enjoying a renaissance, as evidence by the growing number of professional tellers associations and source books available. It is also being recognized by educators as a viable classroom technique. In addition to promoting development of language and literacy, storytelling provides a forum for children and adults to interact within the rich cultural context of folktales and other stories (Bettelheim, 1979; Yolen, 1981).

Story telling is the oral interpretation of a traditional, literacy, or personal experience story. It is not the presentation of a memorized script; rather, it is a story told in a natural manner with all the flavor and language of the particular tradition from which it comes. Storytelling is an interaction between teller and listener; at its ultimate it becomes a mutual creation (Baker & Green, 1977) Storytelling offers natural opportunities for children to grow as language users.

2.10 The Educational value of Nyanja stories among Lusaka province children

The Zambian society comprises 73 ethnic groups, each with its own set of traditions and forms of expression, which demonstrate their cultural identity. The proliferation of ethnic traditional ceremonies and the expressed desire by several ethnic language groups for their languages to be given recognition in the education system and the media, raise the need for deliberate policy measures to be put in place to protect, stimulate and enrich each ethnic group's cultural identity, in order to build up a rich and diverse Zambian cultural identity, (FNDP, 2006-2010). Increasingly, the local government recognizes the possibility that the promotion of arts and cultural activities can harness local talents, skills and heritage that may provide innovative possibilities for raising incomes and generating quality employment and wealth creation.

In the Zambian context, traditional stories have different names and the examples in some languages are as follows:

Nthano – Nyanja

Matangu – Lozi

Utushimi – Bemba

Kwana – Tonga

Bishimpi – Kaonde

Tales are collected in order to preserve the richness of oral literature in Zambia and have played a significant role as novels have in the West. Folktales to children are more exciting and memorable than lectures and these stories are usually told around a great fire in the villages and come after a common meal.

Children learn literacy skills more easily and successfully through their mother tongue and that they are able to transfer these skills quickly and easily to English or another language. Nyanja stories, like any other traditional stories, play an important role in contemporary education and in a child's development. The mother tongue stimulates the child's imagination through stories. These traditional stories are very useful in the teaching and learning of various topics in Environmental Education. They stimulate a child's thinking capacity, develop communication skills and cooperation among them.

Nyanja stories are very useful in teaching the children about the culture of this ethnic group in Lusaka province, especially in schools. It being a fast growing city and the children experience western technology, Nyanja stories help them draw back to their cultural norms. Children in Lusaka do not have that rare opportunity to sit around the fire with elderly people and listen to the stories, like in the villages. Instead the children are glued to television, video games and other technological devices, which have less Zambian cultural values. In addition, the language used is English and this draws the importance of Nyanja stories both in formal and informal education.

Previous studies have shown that storytelling is generally important in the teaching of morals, traditions and values. According to Hadunka's research (2009), Tonga stories can be used in the teaching of Environmental Education at classroom level and various activities can be drawn from the stories. He used the stories to evaluate the stories and rate them, just like any other subject. In all essence, this study did not rate the stories, and was not done at classroom level only, but catered for children from all walks of life, such as children in Orphanages, children from the community and children in formal schools. If the stories were rated, then it would not have been very interesting and a significant percentage of children would have not been willing to participate in storytelling activities. The only thing which was observed was the writing of the Nyanja language, spellings and construction of words. This was important in the teaching and learning how to write Nyanja language. This study also included and used elderly people as storytellers. These elders were used to tell stories about customs, traditions and beliefs of the different cultures as well as about real life situations. In any society the elderly members of the society were expected to know more about their society than the younger ones, as these were usually the better repositories of these traditions. The museum was used as the space for storytelling, some cultural objects found at the museum were used in the storytelling activities. Such Institutions have been included in the Fifth National Development Plan that they be used as cultural depositories.

This study also tried to fill in the gap from other studies that traditionally as well as currently, all folktales had meaning and were all considered as important. In addition, storytelling should be considered as important in the teaching of Environmental Education, just like any other Environmental Education programmes and activities. Government institutions should take it up and work with schools, orphanages and other communities in implementing storytelling in the teaching of Environmental Education.

CHAPTER THREE: METHODOLOGY

3.0 Research Design

The design of the study was qualitative, focusing on the local language of Nyanja which was used in Lusaka by children and adults but also included elements of quantitative design. Nyanja was being used as a subject in the school curriculum of Lusaka. The study took four steps in trying to establish the value of the Nyanja stories in the preservation of Zambia's intangible cultural heritage amongst the Zambian communities. The children included school going children and non-school going children. Firstly, the study made a collection of the stories in Nyanja, which is one of the seven major languages and is spoken by the children in Lusaka province, both in schools and outside. This was used as a media of communication in the research. Secondly, the research involved the collection of information from the teachers, elderly people and children, on the importance of the Nyanja folktales in the preservation of our intangible heritage and in the teaching of Environmental Education. Thirdly, the Research drew some activities which were used in the teaching and learning of Environmental Education by the children. Fourthly, the research evaluated children's as well as adults views on the effectiveness of using storytelling in the teaching and learning of Environmental Education and outline the benefits.

3.1 Target Population

The target population of this study were children visiting the Lusaka National Museum, as well as those children around Lusaka, in schools and out of school, as a case study and used elderly people as depositories of these stories. This included children in formal schools and those out of school, such as orphans, street kids and other groups. Elderly people in this case were storytellers from the community, in this case from Lusaka province, who were Nyanja speakers. The other target groups were the teachers teaching local languages in schools, government officials from different ministries.

3.3 Sampling Procedure

Lusaka province has many schools and the majority of the population are children. The language spoken by the majority (61.9 percent) is Nyanja and is also taught as a subject in various schools in Lusaka province. Purposive sampling procedure was used to select the study sample. Four schools near the Lusaka National Museum namely Jacaranda basic, Lotus basic, Mumuni basic and Burma basic school were selected and some of the pupils selected were those who were participating in the storytelling programme at the Museum. The reason for this was that these schools actively took part in the storytelling programme at the museum, have easy accessibility to the museum and are centrally located within Lusaka city. Two orphanages were purposively selected which are near the Lusaka National Museum and participated in the storytelling programme as well. In addition the orphanages represented children in the category of less privileged with less opportunities of have storytelling sessions. All these were a representative of the other children in Lusaka. The four ministries, Ministry of Education, Ministry of Tourism, Environment and Natural resources, the Environmental management agency and the National Museums Board were purposively selected, as they were directly involved in the implementation of Environmental Education. Two phases were used to collect data in this study. Firstly, collecting the traditional Nyanja stories. Secondly, collecting information from elderly storytellers who were Nyanja speakers, children, teachers and government officials, on the value of Nyanja stories in teaching and learning of contemporary Environmental Education. This was done by administering questionnaires and through focus group discussions. Four schools within Lusaka and near the museum were selected, where Nyanja is a subject, two orphanages, and two Nyanja speakers from the community were selected. Other schools included those which visited the museum for the storytelling programme. In addition four environmental management institutions were selected for the study and views were collected.

3.4 Sample Size

Since it was costly in terms of time, financial and human resources for the researcher to collect information from all the members of the study population, a subset of the study population was selected. The total sample population was 115, including the Nyanja folktales collected. This comprised 80 pupils and 4 teachers from four schools, selected on the basis of the Nyanja language being taught as a subject in the schools and being spoken by the majority of the children in Lusaka and are near the museum. In addition, 20 children from the community, 2 officers from two orphanages, 4 officers from four ministries, 5 elderly Nyanja speakers from the community were used.

3.5 Data Collection Procedures and Research Instruments

Unstructured interviews were used to teachers, storytellers and some officers, to collect information on the relevance of storytelling in the teaching and learning of contemporary environmental education. Storytelling scripts were used to collect the Nyanja folktales in order to make a catalogue. In addition, participant observation was used to collect the Nyanja folktales and to collect information on the value of Nyanja stories from the children, elders as well as teachers. For electronic media, both the local language and English TV series such as the children's programmes on both ZNBC and Muvi Studios, were used to collect the stories and to show the importance of storytelling. The print media, such as the Education Post and other publications were also used to collect the information.

The sources of data collection included primary and secondary sources. Primary sources of data were folktales collected directly from the children and the elders, through unstructured interviews and participant observation. The other stories were from the Nyanja stories collected from Lusaka National Museum and written by the children visiting the museum. Secondary sources of data were folktales and information collected already by other storytellers or writers, through publications, books, and electronically stored information.

The study took place in 2014 in Lusaka city as the study area and the study took four steps. Step one established environmental issues the Nyanja stories were addressing to the children. In Step two, various activities were derived from the stories collected and how these activities could be used in the teaching and learning of contemporary environmental education. In Step 3, the stories

were field-tested in the children's reading, writing and listening to the stories. Lastly, step 4 were collection of views or comments from storytellers from the community, some government officials from the ministry, pupils and some classroom teachers who were teaching local languages, which were evaluated and results were noted and reported. The permission for data collection was from the University of Zambia, where the research was studying and the ethical considerations were the willingness of the storytellers and pupils to tell and write the Nyanja folktales. Access to institutions was through using a cover letter from the University of Zambia which outlined the purpose of the data collected. It was difficult to collect information on Environmental Education as very few officers, teachers, managers were trained in Environmental Education, especially in issues of Social Environmental Education.

The researcher used structured interviews, unstructured interviews and non-participant observation. In addition, the researcher observed the children telling the stories and the children listening to the stories being told by the elders.

3.9 Data Analysis

Qualitative techniques (narratives) of analyzing qualitative information were used to analyse the collected stories in order to establish the importance of the stories, environmental issues in the stories and the activities, as well as lessons which could be drawn from the stories such as morals, wisdom and others.

Qualitative data came from the stories collected from both the children and the adults, oral or written. At the museum for instance, 20 folktales written by the children and adults were collected. Some of the stories were from the Nyanja speakers, children from schools around Lusaka, some from audio visuals from the museum, published materials and recorders.

In analyzing quantitative data, a computer statistical software (SPSS V.14) was used to analyze the data. This involved running descriptive statistics to depict collected background information on the research participants as is shown below.

CHAPTER FOUR: PRESENTATION OF RESEARCH FINDINGS

4.0 Documenting Nyanja Stories

4.1 Introduction

In order to facilitate meaningful data analysis of this study, some key demographic and other background characteristics of respondents were selected in the analysis to establish the value of using indigenous Zambian Nyanja folktales as a way of conducting environmental education among Lusaka children. These characteristics are vital because they gave a base or reference point for analyzing the target population under investigation. They are also deemed to have a bearing or influence on the behaviour of respondents and how they respond to questions. Therefore, this study obtained information on the following background and demographic characteristics; age, sex, name of, and highest level of education qualification.

The research questions were to find out how best we could collect and document indigenous Nyanja folktales that were to be found at the time of conducting this study in the year 2012; How best we can demonstrate the role traditional stories could play in teaching of contemporary Environmental Education to the children of Lusaka and the Zambian community at large; How we can evaluate views of children and adults on the effectiveness of traditional stories in the teaching and learning of Environmental Education.

The specific objectives of this study were; to document indigenous Nyanja folktales that are to be found at the time of conducting this study in the year 2014; to demonstrate the role that traditional stories could play in the teaching of contemporary Environmental Education to the children of Lusaka city and to evaluate views of children and adults on the effectiveness of traditional stories in the teaching and learning of Environmental Education. Further, to collect and document the existing indigenous Nyanja folktales and show the role traditional stories could play in the teaching of contemporary Environmental Education to the children in Lusaka and the Zambian community at large; to make a catalogue and show the significance of traditional stories using local languages, in the teaching and learning of Environmental Education; and to evaluate the children's and adult's views on the effectiveness of traditional

stories and the preservation of Zambia’s intangible heritage, in the teaching and learning of Environmental Education.

MANAGER

In table 1, the study interviewed managers to collect detailed information on the topic. Table 1 below shows the Distribution of Respondents by Name of Institution. The institutions listed below were of relevance to the study because they were all involved in implementing environmental activities to the Zambian community. From table 1, all the ministries had an equal presentation of one respondent each accounting for 25 percent.

Table 1: Distribution of Respondents (Managers) by Name of Institution

Name of School	Frequency	Percent
Curriculum Development Centre	1	25
Ministry of Tourism Environment and Natural Resources	1	25
Ministry of Education HQ	1	25
Zambia Environment Management Agency	1	25
Total	4	100

The managers were further asked on their positions in the targeted institutions. These positions had a mandate of implementing Environmental Education activities as well as environmental education policy formulation. Of the 4 respondents that were interviewed, the following were their position; Executive Secretary, Communication Officer and Assistant Development Specialist.

From table 2 below, the study aimed at exploring whether institution managers engaged other institutions in environmental education activities. Table 2 shows the Distribution of managers who indicated that they have EE activities with other institutions. Table 2 shows that the majority of the respondents (75 percent) indicated that their institutions engaged in activities on EE with other institutions. Those who did not engage other institution accounted for 25 percent.

Table2: Distribution of Respondents who indicated that they have EE activities with other institutions

Activities on EE with other institutions	Frequency	Percent
Yes	3	75
No	1	25
Total	4	100

Managers were asked if they supported communities in carrying out environmental education activities. Table 3 shows the Distribution of respondents who indicated that they give support to communities doing EE activities. The relevance of giving support to communities carrying out EE activities is that Environmental Education activities are cardinal in demonstrating the role of traditional stories in the teaching of contemporary Environmental Education. Of the four respondents that participated in the study, 25 percent agreed that they gave support to communities doing EE activities and 75 percent disagreed.

Table3: Distribution of respondents who indicated that they give support to communities doing EE activities

Give support to communities doing EE activities	Frequency	Percent
Yes	1	25
No	3	75
Total	4	100

In supporting environmental education activities, it was expected that stakeholders had to be engaged and respondents were asked to indicate if they receive support from government.

Table4 below shows the Distribution of respondents who indicated that they get support from government in doing EE activities. This is relevant in fulfilling the objective of demonstrating the role of traditional stories in the teaching of contemporary Environmental Education to the children of Lusaka city as well as documenting the indigenous Nyanja folktales. A similar pattern was observed as that in the table above, 50 percent of the respondents agreed that they got support from government in doing EE activities, and 50 percent disagreed.

Table 4: Distribution of respondents (Managers) who indicated that they get support from government in doing EE activities

Get support from government in doing EE activities	Frequency	Percent
Yes	2	50
No	2	50
Total	4	100

TEACHERS

Table 5 shows the Distribution of respondents by the Name of school. This study had an equal number of teachers from various schools namely; Bayuni Basic, Burma Basic and Jacaranda Basic Schools as shown in table 5. The relevance of these schools was that they had teachers who taught Nyanja and this was relevant to the study as is shown in the objective above, and in the fact that the researcher was using Nyanja language to document the folktales as shown in appendix 1.

Table5: Distribution of respondents (Teachers) by the Name of school of Teachers Teaching Nyanja

Name of School	Frequency	Percent
Bayuni Basic School	1	25
Burma Rd Basic School	1	25
Lundazi Boarding School	1	25
Jacaranda Basic School	1	25
Total	4	100.0

Table 6 below shows the Distribution of respondents by Qualification, of teachers teaching Nyanja. In terms of qualifications, 75 percent of the respondents had certificates and 25 percent had diplomas. This is of relevance to the study because it shows the levels of the teachers in the schools selected in the study. As is evident below, there were no degree holders and there's therefore need to train more teachers at degree level especially in Environmental Education.

Table6: Distribution of respondents(Teachers) by Qualification of Teachers Teaching Nyanja

Qualification	Frequency	Percent
Certificate	3	75
Diploma	1	25
Total	4	100.0

Table 7below shows the Distribution of respondents by how often the teachers teach Nyanja. The percentage of the teachers taught Nyanja everyday (75 percent) and the other 25 percent stated that they taught Nyanja 3 times a week.

Table7: Distribution of respondents (Teachers) by how often they teach Nyanja

Often teach Nyanja	Frequency	Percent
3 Times a week	1	25
Everyday	3	75
Total	4	100.0

Table 8below shows the Distribution of respondents who indicated if there was any storytelling sessions during the Nyanja lessons. The majority of teachers (75) stated that there were story telling sessions during Nyanja lessons, and only a few (25) stated that there wasn't any story telling sessions.

Table8: Distribution of respondents(Teachers) who indicated if there are any story telling during the Nyanja session

any story telling during the Nyanja session	Frequency	Percent
Yes	3	75
No	1	25
Total	4	100

Table 9 shows the Distribution of respondents who indicated if there was any storytelling sessions during any other lessons. The majority of teachers (75 percent) stated that there were story telling sessions during any other lessons, and 25 percent stated that there wasn't story telling sessions.

Table9: Distribution of respondents (Teachers) who indicated if there was any story telling during any other Lessons

Story telling during any other Lessons	Frequency	Percent
Yes	3	75
No	1	25
Total	4	100

Table 10 below shows the Distribution of respondents who indicated the importance of stories and that stories teach the pupils how to write and read. From the table below, 75 percent of the teachers indicated that stories teach the pupils how to write and read.

Table10: Distribution of respondents (Teachers) who indicated that stories teach the pupils how to write and read

Do these stories teach the pupils how to write and read	Frequency	Percent
Yes	3	75
No	1	25
Total	4	100

PUPILS

Table 11 below shows the Distribution of respondents by the name of school. Table 12 shows that the majority of the pupils are from Bayuni Basic School accounting for 60 percent. And the other schools had an equal presentation of pupils at 13.3 percent each. The reason is that Bayuni school had the highest number of pupils who were able to read and write folktales in Nyanja and is found in the outskirts of Lusaka town.

Table11: Distribution of respondents (Pupils) by the name of school

Name of school	Frequency	Percent
Bayuni Basic School	43.8	60.0
Jacaranda	18.8	13.3
Kamwala High School	18.8	13.3
Lundazi Boarding School	18.8	13.3
Total	80	100.0

Table 12 below shows the Distribution of respondents by their grade. The grade which had the highest percentage was grade 7 with 37.5 percent of the pupil from this grade. Grades 10 and 11 had the least presentation of the pupils at 12.5 percent each. The reason for this is that Nyanja is mostly taught in Grade 7.

Table12: Distribution of respondents(Pupils) by their grade

Grade	Frequency	Percent
3	20	25
7	30	37.5
9	10	12.5
10	10	12.5
11	10	12.5
Total	80	100

Table 13 below shows the Distribution of respondents by their age. The age distribution of the pupils shows that a significant percentage of the pupils were aged 14 years accounting for 37.5 percent and the other ages had equal presentation. Pupils aged 14 had the highest number and these were the pupils who were able to read and write folktales in Nyanja than the other grades.

Table13: Distribution of respondents(Pupils) by their age

Age	Frequency	Percent
10	10	12.5
12	10	12.5
14	30	37.5
15	10	12.5
16	10	12.5
17	10	12.5
Total	80	100.0

Table 14 below shows the Distribution of respondents by language

Table14: Distribution of respondents (Pupils) by language

Language	Frequency	Percent
Bemba	20	25
Nyanja	60	75
Total	80	100

Table 14 shows that the majority of the respondents were Nyanja by language and Bemba accounted for 25 percent. The reason is that Lusaka is a Nyanja speaking town and most children speak Nyanja by origin or have learnt it in Lusaka.

Table 15 below shows the Distribution of respondents by whether stories teach anything about the environment. The majority of the pupils (88 percent) stated that storytelling taught them something about the environment and 12 percent of the pupils stated that story telling never taught them anything about the environment.

Table15: Distribution of respondents (Pupils) by whether stories teach anything about the environment

Stories taught you anything about the environment	Frequency	Percent
Yes	70	88
No	10	12
Total	80	100

Table 16 below shows the Distribution of respondents who indicated that they learn how to tell stories and write them in class. The majority of the pupils (88 percent) stated that they learn on how to tell stories and write them and 12 percent of the pupils stated that they did not.

Table16: Distribution of respondents (Pupils) who indicated that they learn on how to tell stories and write them

Learn on How to tell stories and write them	Frequency	Percent
Yes	70	88
No	10	12
Total	80	100

Table 17 shows the Distribution of respondents by those having story telling sessions in schools. Table 17 shows that 75 percent of the pupils stated that they have story telling sessions in their schools and 25 percent stated that they don't have story telling sessions.

Table17: Distribution of respondents (Pupils) by those having story telling sessions in schools

Have story telling sessions in schools	Frequency	Percent
Yes	60	75
No	20	25
Total	80	100

Table 18 below shows the Distribution of respondents by how often are the Nyanja sessions. The pupils (55 percent) stated that they often have Nyanja sessions, 42.5 percent of the pupils stated that they rarely had Nyanja sessions and 2.5 percent of the pupils didn't give any response.

Table18: Distribution of respondents (Pupils) by how often they have Nyanja sessions

How often are the sessions	Frequency	Percent
Often	44	55
Rare	34	42.5
NoResponse	2	2.5
Total	80	100

Table 19 below shows the distribution of respondents by how often they visited the museum for Nyanja sessions. The pupils (60 percent) stated that they often have Nyanja storytelling sessions at the museum, 30.0 percent of the pupils stated that they rarely had Nyanja sessions and 10.0 percent of the pupils didn't give any response.

Table 19: Distribution of respondents (Pupils) who visit the museum for storytelling sessions

How often do you visit the museum for storytelling sessions	Frequency	Percent
Often	44	60.0
Rare	34	30.0
NoResponse	2	10.0
Total	80	100.0

5.0 The Role of Traditional Stories in the Teaching of Environmental Education

This chapter presents findings of the study based on the focus group discussions, from the elderly Nyanja speakers, children from the community, four sampled schools and additional schools which occasionally visited the museum for the storytelling programme. The schools which were field tested were Jacaranda basic during the study period and from the storytelling programme at the museum. Other schools included Lotus basic, Mumuni basic, Burma basic schools, as well as other various schools coming during the school tours at the Lusaka National Museum. In addition the views from various environmental management institutions as well as from elderly people from the community and children from the community were collected as shown below.

Pupils agreed that it was important to do storytelling in teaching of our environment and the reasons given were that storytelling was the best way of imparting knowledge on the environment. The same pupils indicated that they were taught on the rules of nature during storytelling sessions. On the other hand, other activities that were practiced during such sessions included reading Nyanja and writing in Nyanja. A significant percentage (77 percent) of the views from the pupils were that Nyanja stories give us the sense of where we are coming from and going thus we learn on how to take care of the environment. Lastly but not the least, all pupils that participated in the storytelling sessions had told a story in Nyanja and agreed that storytelling is important in teaching about the environment.

Nyanja speakers indicated that each one of them knew a folktale in Nyanja. They also teach others about the natural environment from trees, rivers, lands and all features of the environment. On the roles of Nyanja storytelling in the teaching and learning of environmental education, both the teachers/parents indicated that children are taught to be conscious about the environment as it was traditional to conserve it and it dictates good behavior towards the preservation of the environment. On the significance of Nyanja stories, parents further indicated that it is very important as it imparts people especially in rural areas on how to look after the environment and that it is also important for the young generation not to lose their cultural identity.

Teachers that taught Nyanja, responded that pupils who came from private schools had challenges in understanding Nyanja which made it difficult for them to teach Nyanja to them. They further indicated that storytelling taught learners on how to take care of the environment. Teachers identified activities such as singing, discussion and writing to be part of the storytelling sessions. They also indicated that traditional stories were critical strategies in the preservation of the environment and Nyanja stories were important as they helped to preserve our culture heritage in as far as the environment is concerned. On the other hand, using traditional stories will promote an open mind for pupils to guard their heritage jealously and later impart knowledge in generations to come and this will also help in the preservation of our environment by preventing soil erosion, drought and other weather related conditions.

All institution managers understood EE as education through any channel that develops skills, provide knowledge and impart values that promote behavior which is in support of sustainable environment. These institution managers offered activities such as school talks, meeting with various CBOs, FBOs and coordinating activities done by school clubs and radio programmes in various languages. The CBOs and FBOs offered material and technical support to various institutions running environmental related programmes. On the other hand, these institutions receive financial and technical support from government for implementing their programme. On the role of traditional stories, managers indicated that they enlighten the learners on conservation methods especially in rural areas and they are useful in the schools and communities. Further, they are very effective as they normally relate to what is happening in their communities.

5.1 Importance of Storytelling in Environmental Education

The results of the study at Jacaranda basic school revealed that storytelling was important in the teaching of pupils how to read, write as well as tell the stories. One teacher said that Nyanja storytelling sessions in her class taught the pupils about the environment, and how to keep the environment clean. On the use of Nyanja as a local language during the storytelling sessions, the teachers at all the schools of the study expressed the importance of using local language in promoting literacy skills in the children and also in the preservation of Zambia's intangible cultural heritage. In addition, the teachers said that pupils were able to use the language they are familiar with, and therefore are able to grasp concepts easily.

Another teacher from Burma school reported that Nyanja was taught everyday as a subject and made the children understand the subject very well. She stated that as teachers they faced a lot of problems as Nyanja itself is a difficult subject. The teachers had to learn Nyanja in order to achieve what they wanted. During the Nyanja lessons the pupils had storytelling sessions. The teacher stated that storytelling helped pupils to have more interest in their learning. It also helped in motivating the pupils and drew more attention as listeners and tellers as well, to help the teacher teach effectively.

The pupils from the study schools in Lusaka expressed that the local language Nyanja is taught at primary and is important because it is their second local language. During these lessons, pupils have storytelling sessions and each pupil is able to express themselves using the local language. This helps them improve their reading culture and writing skills. The pupils were able to write on the importance of storytelling and expressed that the folktales helps them know about their culture and in the preservation of their culture. The pupils said it is important for stories to be told about their environment because they teach them about the ways of living in society, rather than young children spending their time on doing bad things like drinking, fighting, and stealing. Pupils were able to write a variety of stories in Nyanja, depending on the area of Lusaka they were coming from. Children from the rural outskirts of Lusaka such as Chilanga and Makeni area were able to read and write the typical Nyanja language, Chichewa whilst the ones from town centre struggled and wrote the mixed Nyanja version developed by themselves.

In addition, teachers stated that Nyanja stories are also important in the preservation of Zambia's intangible heritage. It is cardinal in the teaching and learning of environmental education, and for imparting knowledge about our cultural heritage. Learners are always interested in informal ways of learning as opposed to formal learning situations. Other views were that intangible heritage forms the backbone of the Zambian society and forms the identity of the Zambian people. Traditional stories are fast disappearing because of changing society and the fast improving technology. Therefore it is vital to preserve these stories so that the values of Zambian people are not lost. The respondents added that Nyanja is widely spoken in Lusaka and therefore it is an important medium of instruction and exchange of cultural values and norms among the various ethnic groups of Zambia. In turn other ethnic groups will use their languages to bring out

to the general public their cultures. The cross pollination of cultures help foster common understanding of the Zambian people.

According to the heads of departments and managers in institutions, storytelling is very cardinal in the teaching and learning of contemporary environmental education to children, using Nyanja especially in towns like Lusaka city which is being faced with the global change. About four environmental institutions were sampled and used in the research, namely the Ministry of Education, Zambia Environmental Management Agency, Ministry of Tourism Environment and natural resources and National Museums Board. All the four institutions defined environmental education according to their mission statements and their objectives as shown below.

The National museums Board (NMB) defined Environmental Education as firstly, raising public awareness about the value of preserving the environment. Secondly, NMB defined it as education for management of the environment for sustainable human and animal existence. The four National museums have different activities and programmes on environmental education with other institutions as well as schools. Forinstance the Lusaka National museum has programme of 'Re-living folklore of Zambian communities through storytelling,' using the seven major languages and the target groups are the children in formal and informal school. The other programme is 'They lived science' with the objective of imparting knowledge on indigenous knowledge systems. The Livingstone museum uses the exhibitions and publications through the natural history section, to deal with humanity and environment. Education officers in the museums in Zambia work with schools and communities to ensure environmental education is enhanced. Museums work with community groups dealing in environmental issues to ensure that there is sustainable utilization of the environment. In terms of support, the government gives grants to museums and these grants are used to run public programmes, some of which deal with environmental education.

According to the Zambia Environmental Management Agency, EE was defined as education through any channel that develops skills, provides knowledge and imparts values that promote behavior which is in support of a sustainable environment. They added that EE is one of their core mandates as an institution. They usually have programmes and activities on environmental education with other institutions/communities and schools such as school talks, meetings with

various CBOs, FBOs and coordinate activities being carried out by school clubs with the media, as well as radio programmes in various languages. The institution gives support to communities and schools carrying out environmental education programmes and activities and this kind of support is normally human and material support, as well as financial support. Government gives financial and technical support to the Zambia Environmental Education, for implementing programmes and producing materials. In their view, the effectiveness of traditional stories in the teaching and learning of contemporary environmental education is that they relate to what is happening in their communities.

The Ministry of Educations' views were that EE (Environmental Education) is Education that has to do with the environment, the natural habitat. The findings show that, no programmes or activities with other institutions, community, and schools were carried out and there was no support from MOE. Storytelling is made effective using the language the children can easily understand and Zambian culture and traditions should be preserved for identity. The Ministry of Education argued that the programme of EE at the University of Zambia and other institutions should work hand in hand with its specialists in the implementation process. The challenge being faced is lack of trained human resource in terms of teachers trained in environmental education and more support should be given to the Ministry from the government, in order to implement effective environmental education.

The Curriculum Development Centre defined environmental education as education that ensures that the environment is free and safe for human habitation. According to their views, traditional stories are effective in the teaching and learning of environmental education because in the end they give a moral lesson to the readers or listeners. This helps the pupils not do the things that would pollute the environment. They added that traditional stories are well taught and learnt in local languages because they come out in their original nature. In addition they added that Cinyanja need to be used in Lusaka province because it is widely understood and spoken.

5.2 Social Value of Storytelling in Environmental Education

The teaching about the environment is that it is integrated into the folklore stories beginning from childbirth to adulthood upto death. The teaching covers nature and health. The village has elders who are specialists in telling stories of different subject matters and this is how they kept the society together as an institution. During the storytelling sessions with the children, they are told about:

- their cultural background through storytelling
- Origin of their tribes and names
- The land from which their forefathers came from
- Teach them traditional games
- Learn to speak their mother tougue and writing it
- Appreciating natural environment from trees, rivers, land and all features of the environment.

Other views were that traditionalstories educate the learners on the daily happenings of the events in their environment. and help to know how people lived long time ago and stimulates their interest in learning.

Nyanja speakers stated that traditional stories help children or listeners appreciate the importance of environment. They make children connect cultural values and the environment and since A significant percentage of traditional stories are based on the environment, they make children become aware of the link between people's lives and the value of their environment. Traditional stories contain values that are part of the environment and human life or human conduct. Through traditional stories, children learn the adverse effects of not caring for the environment. In the end they appreciate the importance of a clean environment.

6.0 Effectiveness of traditional stories in the teaching and learning of contemporary Environmental Education

A significant percentage (70%) of the teachers stated that traditional stories are very effective in the teaching and learning of environmental education as they normally relate to what is happening in the communities. The stories help them to have more interest in their learning, motivates the pupils, draws more attention and helps the teachers teach more effectively. Other views were that stories help pupils understand their own environment and give a moral lesson to the readers or listeners. Pupils are able to understand the local language better and learn more from what is being taught. Traditional stories help the pupils or children learn how to take care of the environment and how to preserve it for future use, which will in turn prevent global warming. The children are taught to be conscious about the environment, as conserving our environment has been going on for generations. People's cultural values dictate good behavioural conduct in preservation and environmental cultural values to pupils, through lifelong education system.

7.0 Preservation of Zambia's Intangible Heritage in the teaching and learning of Environmental Education

The table below shows the analysis of Nyanja folktales collected during the period of the study and their teaching about Environmental Education. Detailed stories are shown in Nyanja version in Appendix 1.

Table 20: Analysis of Nyanja Folktales written by children

Story No.	Age	School	Title of the story	Lesson from the story concerning the Environment	Interpretation of story by pupil about the Environment
1.	14	Jacaranda	Madzi	The importance of	Pupil relates to

		basic		water in our environment and how animals, including people can work together to solve this problem	situation where she stays in Kanyama compound and develops a story. Water problem is common in this area.
2.	13	Jacaranda basic	Vinyama vinali kufuna madzi	The importance of team work in solving environmental problems, such as water problem, putting up a borehole	Pupil uses different animals in writing the story and relates to present situation of how others try to be clever in such situations e.g Kalulu, Njovu
3.	13	Jacaranda basic	Camudoti	The disadvantages of using traditional magic or believing in what is not true e.g having children instead of waiting for God's given. The child made	Pupil writes about real life situations on how some people are using magic to make unreal

				out of soil 'Camudoti' got soaked and died.	things. A Song and dance in included in this story.
4.	17		Masungidwe ya Nchile	The importance of farming and that we should not cut down the trees anyhow as they help us prevent soil erosion. Rains also help us yield good crops.	The pupils uses different names of crops in the story to such as chimanga, nchile.
5.	Nil	Nil	Katsungidwe ka nkhalango ndi mitengo	The impacts of cutting down the trees and why it should not be done and how to keep our environment clean.	Teaching about cutting down trees causes soil erosion and soil degradation.
6.	17	St Emmanuel School.	Mgwirizano	Working together in the community, to look after the environment, to tackle issues of water problems and cleanliness.	Pupil uses animals in different roles of leadership in the management of the environment and story

					replaces those who fail to manage their roles.
7.	73	Community (Kabwata)	Kalulu Wamutima Ojela Anatandiza Madalitso	Obedience is very important in our lives. Kalulu rescued a boy called Madalitso from being killed by another big man.	The pupil shows the relationship between Man and animals and how animals can help human beings when in trouble
8.	13	Jacaranda basic school	Mfumu Makanta	How to look after our environment, including the animals. We should be friendly with our people around us especially if u r a leader or chief in a community to create social harmony.	Pupil uses village scenario where a chief never used to laugh with anyone but was always angry. One day he found his people working in the fields whilst singing and dancing, then he also joined

					them.
9.	15	Kabulonga girls High school	Kusamalira Lubanza Yasu	Environmental degradation, as in cutting down trees, pollution, waste disposal etc is more in towns than in villages. We should conserve our environment and advice people in towns to reduce environmental problems.	The pupil uses the story to show the different environmental problems in towns and rural areas.
10.	14	Jacaranda basic school	Cibwenzi ca Kalulu ndi Mkango	Friendship between Kalulu and Lion should be maintained and there should be trust between the two	Pupil shows how friendship is supposed to be developed amongst people
11.	15	Jacaranda basic school	Matenda A HIV/AIDS	Fighting against HIV/AIDS. Children should honour their parents as they are the ones who have wisdom	The pupil uses the recent disease HIV/AIDS affecting the young people, due to poverty, and other social problems in

					our society
12.	15	Olympia Park High school	Mangani And A Lion	Voters cards during elections are very important. And any confusion is controlled by the policemen.	The pupil uses the Lion as people who don't have voters cards and Kalulu as policemen who help during elections in time of quarrels
13.	14	Bayuni Basic school	Kalulu Ochenjela	Families or relatives are very important in marriages. Kalulu met his relatives to make the hot water cold as required to marry the chiefs daughter	The pupil uses the real life situation of marriage ceremonies gathering families together and blessing them
14.	18	Parklands high school	Kunama Kupayisa	A man lied all the time and was never believed when he finally told the truth that the lion came. No one helped him and was killed.	The pupil teaches others that when you are always lying about something, u can never be believed any

					other time. The best is to stop lying and tell the truth
15.	16	Jacaranda basic school	Mudzi Wa Mpalule	In a certain village drinking dirty water and keeping dirty environment causes scabies and diarrhoea	The pupil teaches the others that hygiene is very important in our environment, to avoid diseases
16.	16	Bayuni Basic School	Agogo agwira nchito ndi mphamvu	An old woman in the villages works hard and never suffers in her life.	The pupil teaches others that hardwork is very important in life and young people should get an example from elderly people
17.	15	Jacaranda basic school	Matenda Ya HIV/AIDS	Young people are misbehaving for material gain and as a result they get HIV/AIDS	The pupil teaches the young people to be aware of the deadly disease

					HIV/AIDS and to be morally upright
18.	13	Jacaranda basic school	Kusamarira Tingo	People are working together in villages and in towns to keep the environment clean	The pupil that Team work is very important in keeping our environment clean and looking after it
19.	13	Jacaranda basic school	Udanga pa Munzi wa Ledi	The chief emphasized on keeping environment clean and using clean water to avoid diseases such as cholera	The pupil shows the importance of environmental awareness in both villages and towns and has to start from the leaders
20.	15	Mumuni basic school	Samva za anzace anamva nkhwangwa irim'mutu	A boy had friends who used to steal kill and eat animals until one day they were caught	The pupil shows that bad company leads to destruction and contributes to environmental degradation

21.	17	Chawama basic school	Kakolwe na colocodailo pali nkalo la mumunze	Monkey and crocodile were very good friends and used to give each other food and other things until one day kalulu the witchdoctor broke their friendship by planning to kill Monkey in order to sacrifice his heart	The pupil shows that other people can destroy friendships. U have to be careful with plans from outside
22.	17	Kamwala High school	Kalulu ndi chimbwi	Kalulu eats the maize which was meant for hyena and he starves	The pupil shows that being clever is allowed but it's the way some people are being clever that brings problems and steals from others. We need to have social harmony

23.	16	Muleya basic school	Munyamata Wamupila	Hardwork, dedication and frequent training is very important in life and can make one progress	Pupil uses football as a career to show the teaching of the story of how a boy named Matsauso progressed to play from Zambia locally to Sudan and earned a lot money. This story has the economic value
24.	15	Muleya basic school	Kunkala ndi Anthu	Leaving with people and being honest is very important in society. An orphan is helped to find a job by a white man	Pupil relates real life situation where a man named John Machipisa had no education or a job because he had lost his parents
25.	16	Emmasdale basic	Amfumu Waukonda	Keeping our environment clean is	Pupil uses a story in a

		school		very important to prevent diseases such as cholera	village setting to show how the chief emphasized on keeping our environment clean
26.	Nil		Ana amakolo	The story teaches us about patience and leadership. Its important to listen before you raise any questions about a given topic	The storyteller emphasizes on the qualities of leadership as to absorb everything in order to lead others
27.	Nil		Tsoka la Malingase	A child is supposed to be obedient to the parents. The story portrays that it is normally its not safe to go into the wilderness alone	The storyteller links modern society to our daily way of life in terms of obedience, to avoid accidents
28.	Nil		Manyoni Apweteka	The story portrays patience in terms of time and not to rush in doing things as it may lead you to disaster	The storyteller teaches us on moving with time in life and not being ahead of time, before sorting

					out any problem
29.	Nil		Njiwa ndi nkunda	Harmony in living together in both the animals and Man. It is important to nature our animals	The storyteller teaches us that man and animals should live in harmony and man should not kill animals anyhow as they are important for preserving our Environment
30.	Nil		Mkango ndi Kalulu	The story brings out the issue of deception, as a leader you must be patient in order to know the truth. Always use patience to find out about the truth	The storyteller links patience with finding out the truth about the situation
31.	10	Bayuni Basic school	Ba king naba princess	Different people in society have different roles. This story portrays the importance of every person in society and how they can be	The pupil shows that team work is very important in different situations.

				utilized.	
32.	14	Bayuni Basic School	Lozi Mwana wa Mfumu	The story teaches the young girls who want to get married that they should not judge a book by its cover or judge a man by his looks as looks are deceiving.	The pupil teaches us that lets judge a person by his heart and mind to see if he is truthful
33.		Bayuni Basic School	Kusa mvelela makolo	The story teaches that we should be obedient to our parent and listen to what they teach us.	The pupil shows us that disobedience can lead to trouble

CHAPTER FIVE

5.0 DISCUSSION OF FINDINGS

A sample of 115 respondents was interviewed and 33 Nyanja folktales documented. These were both folktales written in both Nyanja and English and It was observed that some pupils were able to write the folktales in English only and some in Nyanja only. For the sake of the study, 30 Nyanja folktales were documented and have been presented. In addition, some of the folktales written by the pupils in English have also been presented in order to show how the pupils were able to write meaningful folktales about their Environment. Some of them have a short summary in Nyanja, and the rest of the interpretation was done by the pupils themselves. This is to allow creativity in both thinking and developing reading skills. The pupils expressed interest in writing Nyanja folktales and that they do not have opportunities to write the Nyanja folktales and share with their friends and families. The findings were analyzed with focus on the importance of Storytelling in the teaching and learning of Environmental Education. This showed that there is need to publicise the Nyanja folktales written by the children on TVs, Radios, Newspaper, catalogues, internet and other media's as a way of motivating them. This will also help other children have access to reading and writing Nyanja folktales. Another way to motivate them is to hold competitions and give them prizes, as well as have interviews with elderly Nyanja speakers on TV.

All respondents were of the view that storytelling is very important in the teaching and learning of environmental education and the use of the local language adds more value to the preservation of traditional stories. In Lusaka city, the use of Nyanja folktales in both formal and informal education is very important because the children in Lusaka do not have the opportunity to sit down around the fire, with their grandparents or elderly people like in the villages. From the study it is clear that though the pupils were excited to write the Nyanja folktales, a significant percentage of children in Lusaka have difficulties in writing and reading Nyanja, especially in some schools, but with more effort this can be improved. All the children showed interest in learning the language as well as writing it and this can be improved through storytelling sessions in schools. The Nyanja speakers further stated that traditional storytelling is very important in the learning and teaching of contemporary education, and can be improved by putting in place Nyanja storytelling sessions, which are more interesting and promotes creativity. If the Nyanja

folktales are sidelined in the schools, the children will lose their cultural values and will be lost. It shows from the research that the Nyanja used in Lusaka by the children is different depending on the area. There is the Lusaka Nyanja and the standard Nyanja. Therefore through story sessions in schools, this can be controlled by using the standard Nyanja and make the children realize on the use of original Nyanja.

Environmental Education Activities Developed from Nyanja folktales

- Sketches, dances, songs poetry in various local languages
- Storytelling sessions
- Forming various clubs
- Question and answer sessions both oral and written on what they had learnt
- Question and answer sessions on the importance of each folktale, in the teaching and learning of Environmental Education
- Sharing of ideas and teachings on the folktales
- Video shows on storytelling in local languages
- Radio programmes
- TV Kids programmes on storytelling in local languages
- Meetings with various stakeholders, communities, elders
- Identifying and telling stories in local languages using museum objects

The role traditional stories play in the teaching and learning of contemporary Environmental Education

- To help the pupils and the Zambian community at large to understand and take care of the environment they live in through these stories. They will learn the adverse effects of not caring for the environment. In the end they will appreciate the importance of a clean environment.

- In rural communities, stories are used to talk about conservation methods, for instance a common “Madzi Mnandi” story which talks about a young woman and why she would cut wood from a specific area over a period of time and avoid an area which was a water recharge area.
- To impart knowledge and skills in children on taking care of the environment. With the use of elderly people who are better depositories of our cultural heritage, the knowledge is passed on from generation to generation.
- To teach the children morals and behaviour on their cultural heritage and on how to live in society
- To promote creativity and innovation in the children.
- To preserve Zambia’s intangible cultural heritage, that is fast disappearing for future generations.

CHAPTER SIX

6.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 SUMMARY

The data collected was from various schools purposively selected within Lusaka and from schools near the Lusaka National Museum. In addition, the researcher included a significant percentage of the schools visiting the museum during the research study. A significant percentage of pupils (70%) from different schools were able to write the stories about the environment, and how to preserve it, though the challenge was on the type of Nyanja which was being used as a medium of communication in Lusaka. It was found that the Nyanja written by elderly people was different from the Nyanja written by the children. Therefore, emphasis should be on the use of the Nyanja written by the elderly which is the standard Nyanja, unlike the one written by a significant percentage of children which is the Lusaka Nyanja. Already from the research findings, it is evident that the standard Nyanja is fast disappearing and needs to be preserved through storytelling and documentation. Stories number 26 to 30 in appendix 1 have been put to show the typical standard Nyanja.

6.2 CONCLUSION

Though the study showed that some pupils had difficulties in learning and writing Nyanja, pupils from different schools were able to write the stories about the environment in Nyanja (appendix 1), on how to preserve and look after the environment, using the Lusaka Nyanja. From the Nyanja folktales collected, it showed that children had a better understanding of the environment and how to preserve it, taking into consideration the environmental problems. The stories also brought out the moral behavior towards looking after the environment in the capital city of Lusaka which is a fast growing city, with various environmental problems. The study collected many Nyanja folktales written by the children. Many other children during the research were excited to write Nyanja folktales and were able to write stories about their environment.

6.3 RECOMMENDATIONS

The following are the recommendations that were made based on the findings;

- There should be greater access to quality materials by the institutions implementing environmental education activities, such as storytelling books, posters, brochures and other publications on environmental education, especially in local languages or using the seven major languages of Zambia. The media should be used such as ZNBC local language section, and the newspapers, to boost the reading culture in Zambia. There should be children's special columns for Nyanja folktales in both print and electronic media. Nyanja folktales should be accessible in a significant percentage of places of Lusaka like cinemas and parents or guardians should tell folktales in homes, instead of just allowing children to watch television.
- There should be more professional development opportunities for teachers teaching environmental education in the formal education sector and this should be done by the Ministry of Education and the institutions involved. More training of trainers should be done among the teachers on issues of Environmental Education. There should also be provision of high quality, accessible and relevant support services for environmental education.
- Since stories have remained with elderly people who are slowly disappearing with the information there's a need for the Zambian Folktales to be documented and preserved, using both audio and print media and end with publications for future use. Institutions such as museums should be used as depositories of these folktales and this should be an on-going process. This should be an on-going process and elderly people from the community should be utilized fully through different community based programmes.
- People from the community having knowledge and skills in storytelling should be identified. Teachers should be trained in storytelling projects, research and documentation and work in collaboration with the community and other stakeholders.
- Support should be sourced from government and other institutions for educational trips for pupils, teachers and community members for them to explore and visit different areas for storytelling sessions.

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Appendix 1: A Catalogue of Nyanja Folktales

Story No. 1

Title of Story: Mandzi

Panalii chimbwi, njovu, kalulu, nfulu, nkalamu ndi zinyama zotsiyana tsiyana pamundzi apa. Pamundzi apo panali vuto imodzi imuna inali kuzinyama zontse vuto imeneyi inali kumandzi zinyama zambili zinali kuvutika kuti zipeze mandzi yokumwa ndi kusamba zinali kupita kutali musanga kutumana kumwa mandzi ndi ku sambilatu komweuko kutumana.

Kalulu anaganizilapo kuti anga zibetse zinyama zontse kuti zikakumana pamodzi kukakambitsilana pa nkani yamandzi yomwa inau kubavuta.

Zinyama izi sina kumana pamodzi kukakambitsilana vuto imeneyo no oma kuti zinga kumbe mugodi wamandzi ukulu ndi utali nditu wabwino ku tse bensesa ku samba kumwa ndi kuchitila ilizontse zimene zifuna na mandzi ayo.

Pamugodi apo panachoka mandzi yambili ndi yakiline bwino mandzi ayo yanali ku wamizana momwe yanali kuonekela mukintse, yendze kuoneka wayiti, kwamidzana bwino maningi.

Zinyama izi zina kwilizana ndi ku kumiba mugodi uyo zinakumba bwino bwino nayamba kuyasebensetsa zimene ifuna.

The teaching of the story about the Environment:

Ntano iyi itiusa pa kufunika kwamnadzi ana zimene tingachite kuti tippedze mandzi yamen nfunu itiudzantso kutaniza kwamandzi yamene aya muku nkaala kwatu mu mankalidwe yatu ntawi zontse. Mandzi nichintu chafunika maningi kunkala kulibe mandzi sitinga pulumuke tingafe tonse.

Story No. 2

Title of Story: Camudoti

Panali musekana zo anayensa makasala yosenasena yanakannganga ndipo anayenda kuli museli, pamwe anayena kuli museli anati mufuna cani musekana anati nifunako tandizo, tandizo yabwaji, nifunako mwana mu seli anafusa mufuna mwana ioa bwanji pali isa doti. Mu seli anapanga mwana uoa doti, anati zina yaka ni ka mudoti. Meana uyu safunika kuyenda muvula ndiposo vula I kando kuyanba, mufunika kuyanba kuyiba niyiba yaku ti

Kamudoti taba vula

Kamudoti yiwe taba vula

Mama mwana waga

Taba vula

Ndiposo kamoditi anatomag powe ana fika ku nyumba, vula yinasila, kamudoti anayida kusawelela kutali ndiposo vula yikulu uyinaba.

Amaiake anayiba, kamudoti taba vula, kamuoti yose taba vula mama mwana wagu taba vula.

Kamudoti anafulumiza ndi lwilo powe na kufwe pa chisenka anasugunika ndiposo chinakola codabwesa kwabele niya papelela ka tana katu. Museli analikufuna kuti agona namusekana uyo.

The teaching of the story about the Environment:

The story is teaching us about that do not believed in anything that you cannot be true so just believed in Jesus our God of everything think you.

May the Grace of our Lord Jesus Christ be with you all amen.

Story No. 3

Title of Story: Kugwilidzana

Panali panali panali kalulu ndi vinyi vonse vamu calo, kalulu ndi anaza anali kufuna madzi kalulu ona mudza kuti akumbe mugodi koma kalulu anagona, anaudza anzake azamweko madzi cifukwa sana kum muwe. Anzake a kalulu anapinga kuti baziionda madzi, cayomba a kalulu ana bwela kupempa madzi kalulu anal bwela kupempa madzi koma njomvuo ana murana madzi kalulu ana panga mapulanni yoma nga njomvo ana murana madzi kalulu ana panga mapulani yoma uza njomvo komutengo kalulu ona uza njomvu kuti leta manja yako nikolangze mwamene ba mangila mu zako koma njomua anavelela ana mumango njomvu, kalulu ana tengo madzi anamwa noyanda anazanke ba njomua ana peza musau oamumanga anazake anamungusola nokumucosopo anaikapo fulwe panaikapeta kolonda madzi kalulu ona bwela anouna monga panalibe muntu kaluly anosamwa kosamba pamene ana siliza ana funa konkala ko yata kazuba kaluly ana nkala ano vela mendo yabanzake anafunakalaba koma enzo kangiwa bana namu gwela nomupeleka kansanga anaukofuna komu caya koma ana bause kuti mukonicisila pamwala sinisafa koma mukanicisilo pamadoti nizoafa banapasa njomvu kuti apaoe kaluly anamucisila pamadoti kalulu ana taba nobatiiila doti mumenso.

The teaching of the story about the Environment:

Tizi chita vintu pamodzi osati va mene ana cita kalulu kukana ku kumba modzi koma eze kufuna ku mwako ti punzile kucita vitu pamodzi

Story No. 4

Title of Story: Masungidwe ya Nchile

Ine ndifuna ndifotokoze mwatsatani-tsatani pamasungidwe abwino ya nchile yathu.

Panaliko amudala enanso omwe analuncedwa a jipitoni omwe analukhala pa-mdzi wa malata kum'mawa kwa dziko lino la Zambia. A Bango-lilasa anali ndi ncile yaikulu kwambiri yomwe inali pafupi.

A bango-lilasa anali muntu emwe sapiteko ku sukulu nangu yokha giledi wanu ndipo sanali ataphuzilako maphunzilo ali onse yamasungidwe abwino a ncile yao. Ndiponso omwe kuona kwao anali kuti akatemwa naile yao yonse ninshi zithu zakhala bwino kumbali kwao. Anathema naile yao yonse nalima chimanga ma ekala khumi ndi yasano. Pomwe anakolola chimanga chao anapeza masaka makasa makumi yabili (20), kopanda fatale.

A jipitoni omwe anali ndi ncile yaing'ono anali atapitako kusukulu ndipo anali ataphunzilako maphunzilo abwino yama sungidwe abwino a nchile yabo. Ndipo omwe sanatemeletu ncile yao yonse koma anali atasiyako mitengo zina zache. Anali atalima ma ekala cabe khumi ndi imodzi (II) koma pomwe anakolola cimanga chao anapeza matumba makuni anai (40) kopanda fataleza naonso.

Pomwe a bandolisa anamua kuti a kipitoni akwanisa matumba makumi anai a chimanga omwe anali ndi nime yocepa kwambiri anali atakhumudwa ndi kuti omwe anakumakuti a kipitoni anali atawabela chimanaga chao kupitila mumfiti, koma tigangayo inakana kuti silikuonapo cili chonse pa kati ka iwo ndi a jipitoni. Koma a bango lilasa sanatsimikize zomwe ng'anga inafotokoza ndikutema a kipitoni ndi nkwangw m'mutu, pomwepo ndiyo inali imfa ya jipitoni. Pomwe a police anabwela anatenga a bangotilasa nawapeleka kundeude kosabwela.

The teaching of the story about the Environment:

Mphunzile lilipo apo ndilakuti situfunika kutema citemeteme mitengo athu kuti mitengo awa atiteteza kuzunga nthaka yabwino yapamwamba yomwe mu ngelezi akuti (soil erosion). A bango lilasa nthaka inatha m'muda mwao kuti mitengo yonse ahali atatema ndipo madzi amvula anatenga nthaka yabwino yagunikila kwa ku m'mela ya cimanga. Ndiponso anabvutitsaso ndibanja ionse kuti linabvutika kwambili pomwe a bangolilasa atamangiwa kundende.

Story No. 5

Title of Story: Mutu Wabjgabum punzitsani pa za katsungidwe ka nkhalngo ndi mi

Kale-kale kunali bambo wina achedwa Michael, tsiku lina bamboyu anabyala mitengo zosiyana-siyana ndipo zinakula kwambiri, koma mwatsokalanji anthu am'mudziwo Anaya. Kutema mitengo zoti apangile malasha, ndi kapanga minda and pa tsiku laciwiri bambo Michael anapitanso ku munda kukaona momwe mitengo zitaunkila, koma anapeza kuti mwamitengo zina zadulidea, bambo ya, pomwe anaona zimenezi sanakondwele nazo iyai. Bambo Michael anapeleka uthenga kwa amafumu, nati wanga anthu, all ky tema mitengo kopanda lamulo looker kwa ine, kodi mukutipo bwanji chifukwa antuwa ali kuononga nthewe pansu mitengo ndi kuocha mchile, tsono nyama zili ku bvutika kwabiri ngakhale madzi omwe ali kuuma chifukwa ci ka dulidwe kamitengo, kucoka tsikulo sipanapite ma sabata awiri anthu anayamba kudwalachifuwa chifukwa cha uts omwe anali kuchokw kuthengo ndi kabumba koipa ka nyama zomwe zinali zitata nthawi yaitali. Am pomwe, anaona kuti alankhuzane pankhani yakaulidwe ka mitengo pomwe anasiliza kulankhuza amafumu sanaganizile mwina koma anthuwo omwe anali kuo mitengo anauzidwa kuti abyalenso mitengo comweco ndici cinali cikango chao.

Kwa zaka siwiri cahe pamudzipo ponabwela aleno ochokela ku boma kabungwe ko chedwa ministry of Environment nawaphunzitsako pankhairi ya ka tsungidwe ka nthalango, mitenfondi ubwino waka sunga mitengo.

Kuchoka tsikolo sabvutikepanso muthwawi yao ya umayo.

Story No. 6

Title of Story: Mgwirizano

Panali panali kwenzeli vinyal vonseveninisamga manzi yanabwela ya ruta maindze mwa mu tanda niponso vinyama vina bwela va ganiza kuti tizankhala bwanji kumudzi kulibe maddzi. Banasanka njobvu kuti apange njira mopezera madzi njobvu kuti apange njira mopezera madzi njobvu enapenza njira kuti vonso vinyama vinkale pangi vikumi mgodi wa madzi.

Vinyama vonse vina vomela kutitikakumbe mugoi a njovy anapanga tsiku lokumana pamodzi kuti bayambe nchito yawo. Kunepedzeka kuti kalulu ana kana ndiponso anachotsa mawa ya kuti enetu bindingakumbe mgodi nambwe koma madz ndizambo kumbwa momwe munidziwira kuti nine ochenjera vinyama sivinadandaule. Nati chintu cimodzi chingativate vinyama vonse vinati yayi mawa tizayambapo kukumba tsiky yamalo enatika dzinavutika kuti zipeze madzi tizaikapo a njobvu azilanganila madzi koma ntawi sinapite a njobvu a kalulu sindiwe wanalikukana kukumba mgodi aka lulu a nati a njobvu takani mutima muyama ndili na ehkudya chabwino indipongo indichokongola koma chokudya ichi nikuy ndimalamula, lamulo loyamba ndi yi ndizaku manginrani ndizakudyetsani chajudya ichi a njobvuanati chakudya ichi ndichongogola ndimangiliren a kalulu mundidyese kosataya ntawi akalyly anajumpila mingodi mwa mwadzi ndiponso anachita zones zimene analiku tuna kuchita pamene anakilanga ana tawa ndiponso vinyama vonse vinabwela ndiponso vinenena kuti a njobvu mwelepela tizakapo a mkango ndiponso ndikamgwila ndizampweteka kwambila tsikylokonkapo a kaluly ana bwela nipos anagwiriwa kuli a mkango niponso ana pandiwa kwambili kuti sanganyamuke natut.

The teaching of the story about the environment

Mgwirizano osebenzela pamodzi kutinchito e pelekedwe pasogolo

Story No. 7

Title of Story: Kalulu Wamulima Oyela Anatandiza Madalitso

Panali muntu zina madalitso ndi aguna awiri sikulina muntu uju anapita kukapa nyama musanga sono pakubwelela kumudzi ana fika pamuzi wina anapeze chimuntu chikuly chinti “pasa nyama iyi wapa agaru ako aye kuti anenepe niponso iwe udye aguru ako kuti unenepe ndiponso ine niye iwei” pakantawi kaluly anaonekela nati kwachimuntu nyama yachepa aguru sanenepa, pasa muntu uyu aguru ake kuti akepe nyama ikuly. Sopano kalulu na madalitso ndi agavu anapita kutengo kalulu anaza muntu tenga agaru ako ubwelele kumunzi kwanu, usa bwelelenso kwa chimuntu chiza. Mwana osanvela, zintu sifunika unili ambiri tantauzo.

Story No. 8

Title of Story: Mfumu Makanta

Kale kale kwambiri kunali mfumu wotchedwa makanta. Mfumuyi inka lamulira mudzi wa zambolani mu dziko lotchewa sudanmu mawu a makono. Mfumu makanta anali wokalipa nthawi zones, iye sanali kubvina ndiponso sanali kufuna kuona anthu ake ali kubvina. Anthu ake sanali kubvina kapena kuseka.

Tsiku lina kunabwera mbalame ziwiri zimene zinkakonda kuimpa. Mbalamezi zinayamba kumba moti anthu amu mudzi wa makanta anayamba kubvina ndi kuseka, anthuwo anavina kwa maola awiri osalekeza. Pata pita nthawi, mfumu makanta anabwera ndipo anapeza anthu ake aku bvina ndi ku seka. Iye analamula kuti anthuwo akaza chita nchito mu munda wa mfumu ameneya. Anthuwo anasebenza mu munda mwake maola khami osapuma. Mblame ziwiri ziya zinamvela chifundo kwambiri moti zinali kufuna kuti mfumu avutike. Mbalamezi zinayamba kuimba moti mfumu inayamba kubvina inavina moti inachita kugwa pansu ndi kuyamba kulira. Inalira moti inapapata kwa tumbalometu ndipo tumbalometu tuna leka.

Pamene mfumu ina imilira inalira ndi kuuza anthu ake kuti, “ndinali mfumu yoipa ndi yokalipa koma lero ndikyzani kuti mugathe kuseka ndi kubvina. Izi zinachititsa kuti anthu akondwere kwambiri. Kuchokera pamenenpo mudziwu unakala wabwino ndiponso anthu anakona kuseka.

The teaching of the story about the Environment:

Ntano iyi ikuti punzitsa zambili koma choyamba ikutipunzitsa kusunga bwino tilengedwe zimene yehova watipatsa ndiponso tiyenera kusunga zinyama zimene zili mchilengedwe chifukwa ntawi inayake zinhatitandize.

Story No. 9**Title of Story: Ku Tsanmalira Lubanza Yasu**

Panali panali tili tonse panali mudzi wina dzina lake inali chisomo pa mudzi apa panali ma banja anai. Aya ma banja anali kygwilidzana kwambili niponsa anali kutandidena wamuzawo aka sowa kantu.

Mudzi wa chisomo unali na chuma cha nkuni chomwe mudzi ina inalibe. Pa mudzi apo pakalibe kuusowa nkuni, antu anambo nena kuti milungu youso inaluba kondesesa kwambili.

Tsiku ina mwana umodzi mwaope anapita kukala ndi akalongosi ake ku town ndipo ana pedza kuti kakalidwe kaku town kada tsiana ndi kakalidwe kamudzi komwe anadachoka anapeza kuti ku town kumalilbe so tenda vimuti va nkuni. Musaopa ano kosha akolongosi ake chomwe chalila teti ndipo anamulondolela pa viweme ya vimati pa lubanza yatu.

Pafikila kumudzi musaope ana konzekela mowu, antu aku mudzi kwake ndipo panaki ada-pedza ntawi ya pita kale vimuti nishi vesila, bantu eyambo nena nakuti vesila.

Pamwe musaopa ebawudza dza viweme ya vimuti eyomba sati kubyala vimuti vina ndiponso chuma cha mudzi wa chisomo unadzanso.

The teaching of the story about the Environment:

Kamwala aka katantaudza dza vimene yavimuti ndiponso mwene mudzi wa chisomo una pundziurapo padzo byalirapo vimuti

Story No. 10

Title of story: Kukondana Wina Ndimuzache

Kalulu ndi mkango anapuluma cibwenzi potapitu musdiku ambiri cibwenzi cao cinafuna kusiru cifukwa kalulu sanali kubwezera zabwino zimane mkango anali kumucitira.

Pamene kalulu anamva zatere sabajibwere anayamuku kupita kwa furu kukapempha nzeni, furu anafunsa kuti kalulu zabwino zimene unali kucitira mkango kalulu anati, ine indikapita kwa mkango, amandipatsa zakudya zosiyana-siyana monga nyama ndi zina. Koma iye akabwera kwinga, nthawi zones undipeza ndikadya udzu umene iye sakodya. Furu pakuyankha anati izi ndi zaputupi mulinga ngati udzatsata zimene ndidzakuuza ine. Fora anati, iwe ukafune njira yapitumo mbewa ndipo pafupi ni dzonje la mbewe uko kumbe kudzenje ndi kuikapo kambiya ndi modzi mkoti kuti mbewa zikagweremo. Ndipo kalulu unachita mwamwe unuuzidwira. Mimawa kutuca, kalulu anapezu mbewa zodulu mbiya ija indipo unakondwera

Story No. 11

Title of Story: Matenda a HIV/AIDS

Panali munyamata dzina lake linale Christ-opher, Christopher ana mpasa kyenda mu grade 10 ten a kwa anali ku were nga kwambiri, mpaka ana mphatsa tika mu grade 12.

Koma amene anali kuthandiza kuwere anamuzakuti a wapatse ndalama zokwanila ndipo anawapatsa ndalamayo.

Tsopano Christopher thawi inafika pamana yamba kupeza bwino, anayamba kusamvela m nga kumw mowa, ndizaku mwazona zolodzele popeza analikupeza ndalama zambiri thawi imende koma pambuyo pace mayamata uya ochedwa Christ anatenga malenda ochedwa HIV/AIDS koma anthu ena anamuza kuti ayambe kulandila munkwala ochewa ARVs atatsiri kupimitsa zones, komalero muyamata ochedwe Christopher alipo ndipo ali bwino, onenepa bwino, koma atsikan chenjelani kunjakuli imfa.

Teaching of the Story:

Children who does not honour their parents hey will juff and have short time to dwell on earth

Story No. 12

Title of Story: Mangani ndiNkalamu

Yani Muchinyanya

Panali muntu na agali awiri muntu uya anaenda muntengo kappa nyama. Sono pakubwele ku munyi nake ana sowa ezekele kumalokwina, kunali knukango nip mukango uyu ti kwa mangani pasa nyama yako agelu adye kuti anenepe e ndye agalu awa kuti unenipe naiwe nikydye. Managani silanzelu na mpamru. Kunabwela kalulu bwenzi wamu... nanena rwa mukangu nati nyama iye yachepa agahe aanenpe uzamuntu aenda na agalie ake kuka pa pnyama ndiponso mangni anaenda no bevelela kuti kulebe nai kalulu anati teyende. Hikulnagize mwkuyenda pasogolo kalyly anati kwamutu endakumunze wanu usakabwele futi.

PARABLE (STORY) IN ENGLISH

Once upon a time there was a man name Mangani. He had two dogs, one day Mangani went to hunt in a bush with his dogs, and then when he was going back to his home, Mangani got lost and appeared somewhere else. There he found a live with his friend kalulu, the lion him that “give the meet to your dogs so that you also get fat I eat you and then Mangani was very shaked with nowhere to go. Kalulu the friend to lion said let his man go and some more mat ise this, meet is small the dogs cannot get and lion thought that his frined was right and accepted Kalulu, Mangani an his dogs went back to the bush about to distance kalulu told Managni to go back to the village an return again.

Teaching of the Story:

Story means that in this period of elections we have able wh have no voters cards and this people have been in this story and we have also policemen who helps in of guards this policemen are kalulu in this story.

Story No. 13

Title of story: Kalulu Ochenjela

Panali Amfumu, a nali ndi mwana wabeino. Banakamba ati, ofuna kwatila mwmana wanga, akamwe madzi yo kupwa

Antu ambili ana kangiwa, a na yesa kumwa madzi, anafa.

So no kalulu ana bwela, ana bauza anti ine nizakianisa ku mwa madzi. A nabauza ati koma nifuna muni vomekezeko, kuti mlete banja yanga yonse kuti mankale mboni kuti namwa madzi yo kupwa. A mfumu anavomekeza kalulu anal eta banja yake no kozwa mulilo pakati. Madzi yo kupwa bana mupasa kululu. Anayamba kupitabo one one muli ma familayal kuti madzi yazizile. Paka kuli wa last, so no yaja madzi yana zizila kalulu anamwa manzi yaja. Amfumu anavobela kalulu kuti akwatile mwana wao. So no kwenze Kwando

Punzitso:

Kalulu ochenjela, pokwatila banja siyendekela ku yitatu bakuti ba kupase mpaso. Kalulu bana mupasa mpaso, na madzi yana zizila, kuli banja yake.

Story No. 14

Title of Story: Kunama Kupaisa

Panali panali kumudzi mwanmuna enso nkala na makolo yake. Oyu mwamuna enzo konda kuna maningi, ba kayenda kumuna.

Lyonse ba kayenda kumunda eve analikubwela ata manga, no punda at “nkalamu, nkalamu” ya bwela... bonse bantu benze ku tabila kutua numba ya bo. Ba kalu ba pa mudzi ban a l kunvela uyu muntu apunda lyonse. Bana kamba kuti kulibe kumumvelela aka punda.

Pa na pita masiku ya tatu mudzi yonse sina ende kumunda chifukwa kuna loka nvula yambili vifu munyamata enzo anabwela atamanga no punda nkalamu nkalamu yabwela!

Ba kumudzi sibana mvelele. Ba nangenana mumaa numba nokonako.

Ana punda ‘nkalamu’ mwebantu yabwela nzanipaya, nisenguliletu kon.

Anthu mu mudzi anakamba ati, iyayi sitizasegula, ukonda kunama iwe iyonse ati kuli nkalamu nkalamu inabwela vazoona no mupaya munthu. Ba kaule bamu midzi ban a pasa lamulo yakuti kulibe kunama mu mudzi chifukwa uza kafa. Bonse mu mudzi bana leka kunama.

Punzitso:

Aka kanthano katantauza ati, kunama mko yipa ngati unama lyonse. Banthu bama leka ku pabene ukamba zo-ona.

Story No. 15**Title of Story: Mudzi Wa Mpalule**

Kunali mudzi wina mwa nfumu mbalute antho sanali kuzi-wa ku punzisa ana aoh zaukondo Tsikulina mumudi uyu monagwa matenda ya mphele kutulula, mupunzisi win wapa sakula ya chukka nveloni school ana fika mundzi ndikuyamba ku phunzitsa anthu pa za ukhona koma wana wina zina lake alibabd sana fune ku nvelela zimmena mubunzisi anali ku phundizitsa koma anal ambili mbili and nvelela ajdanali ndi mphele zina sila matenda yotulula yonse yana sila.

Koma pdmene alibabd and gwidwa ndima tenda ya mphele nipo na kumpukila mehudzisi alibd ana sakila muphudzisi sanamuone matenda yake yana pambanila yana nkhal ngati nimakhotidzi kuma zdake zina demuka pambuyo pake ana mwalila

The teaching of the story about the environment:

And dmu funika kunveld zumene akulu apundzisa nazamene upundzisi, all vina uzd (mau nkulu sagonela)

Story No. 16

Title of Story: Agogo Agwira Nchito Ndi Mphamvu

Agogo anga agwira nchito ni mphamvu aphica cakudya cathu ca m'mawa apsera ndikukonza m nyumba aticapira zobvala ndiponso pamene agogo all kupyanga amaimba kanyimbo ndikukondani ana anga ndikonda all yense wainu pamene mulikukula ndikona pafupi osaopa konse palibe cifukwa cati muziopa agogo agwira nchito ndimphamvu asama ura tendai pamen ife tiri kusukuly aphunzitsa tendai kumadya yekha amuupats nthuri za nyama pamene agogo abvina ndi tendai ayimba nyimbo ndikukondani ana anga ndikonda aii yense wainu pamene muli kukula ndidzakhala pafupi osaopa konse palibe cifukwacoti muziopai' agogo agwira nchito ndi mpamvu atikalipira tikalakwa aon sa kuti tichita nchito yakusukula ativza nthawi yopita kukagona aimba nyimbo yaoija ndikukondani ana anga ndikonda ali yense wainu pamene muli kukula ndidzikhala pafupi osaopa konse paliba cifukwa coti muziopa agogo agwira nchito ndi mphamvu mvula isanabwera ali mliatwu muda ndipo abzala cimanga pamene cimanga cikula amalimilira cimanga kucotsa mavdzu sabatolirai lonse amapita ku positi kukatengalo ndalama popeza ayenera kulipira ndalama zathu za sukulu komanso amatigulira mayunifomu. Agogo alingilira saife coyamba agogo agwira nchito ndi mphamvu atikumbatua pamene tiata cifundo ca kumbukira makolo athu amatiuza nachani zomwe zimacitika akail ndi amai amanthandiza kumveisa za matende ya HIV ndi EDZI ndiponse agogo akoyamba kutionetsa sithunel-thuzi za banja aimba nyimbo iya yoti ndikukondani ana ange ndikonda ali yense wainu pamene. Muli kukula ndidzakhala pafupi asaopa konse palibe cifukwa coti muziopa agogo agwira nchito ndi mpamvu nthawi zina akhala wolema kwambira tsono timaphika phala kukhala cakudya ca m'mawa timakonza moyumba tisewera ndi tendai kuti osamalira.

The teaching of the story about the environment:

Ndipo mjmene tigwira nchito timba tukukonda ni okondelwa agogo ailyense waife tikukondani in, mene tili kukulo tsiku nditsiku pailicinthru pi cimadzi camwe tiyenera kunena zikomo Agogo

Story No. 17**Title of story: Matenda Ya HIV/AIDS**

Panali muniamata dzina lake linali Christopher, Christopher ana bwela apatsa kuyenda mu grade ten chifukwa chaku wetenga pamene ana yena ku sukulu tsiku loyamba ana pedza a grade twelve abeam fodia ndipo anamuzu kuti ama patse ndalama yokwanila K10,000 olo ba mu niute tsopanu anawa patsa ndalama. Tsopano anamudza kuti aliyense okuvuta uko bwela kulitse kucoke lapo Christopher anawauza kuti ndifuna kuti nikale moonga imwe. Pana pitutsiku li modzi Christopher anayamba kusavenlu. Unayamba ku cita tubana, kutena ku ma bar nu kucita vosaenela. Tsopano kuna pita matsiku ali asanu Christopher anayamba kudwala tsopano, koma anali kuyopa kuyena kuka pimitsu pamene mudzake anamuzako pali za VCT enzenakalipa ndikumupitikitsa matsiku ana pitap matenda yana mupweleka

Story No. 18

Title of Story: Kusamarira Tengo

Tengo ndimalo opatulika mumene mupezeka, zintu zosiyanasiyana mopezeka mitengo, nyama, nyoni ndi mimana.

Mitengo imtitandiza patipatsa, mpepo imene timapema, itandizanso kukuni ndi kuma nkwalu a chimutu, ndiponso kumangila manyumba.

Nyama zimala ndalama makamaka zubazungu bamene bama bwela ku ona ziko latu tipezanso ndiy kunyama zamutengo.

Mimana imasonga zintu monga nsomba ngwena. Zinyama zamutengo zimapeza manzi okumwa mumina imeneyi.

Mauzu ukuti nyama zidye apezeka mutengo. Uchi umapeza mutengo vmene

Story No. 19

Title of story: Kuvelela Anzanthu

Kale kale antu onse anali kuziwa kuti mu munzi wa ledi ndiye mwanmene mweze khula banthu ba doti, anthu amene sanali ku ziwa udongo. Awa anthu sanali kuziwa udango ai, ndiponso anali ku pabukula mumusao, ku taya ma doti pali ponse, kumwa manzi yapa vishima vadoti ndi kudya vokudya vadoti.

Amfumu wao anayesa ku camba na anthu ao koma sibana vela zimene fumu yao ina kaba. Anze ana kaba kuti kuli matanda ochedwa cholera izacati paya chifukwa yave ifuna panthu palibe udango, koma banthu aba sena kunvela. Sipana pite thanwi, banthu adaku dwala ndi kufa chifukwa cha cholera. Mfumu yao inaliba vachita chifukwa anthu awa sanali kuvela ndiponso ina chita chito yoba uza anthu ake koma sanavele. Bantu aba anaziwa kuti udanga niwa bwino nishi azao adakufa.

The teaching of the story about the environment

Kashimi aka kati puzisa kuti inkhule anthu auongo inponso kuisamalila ichifukwa cholera iliko inponso ichonda banthu bamene sibazisamalila. Kashimi iyi itipuzisa ku velela zimene benagu ati uza.

Story No. 20

Title of Story: Samvaza Anzace Anamva Nkhwangwa Irimimo

Pamudzi pa singani mdziko lamfumu mwala mbomalachipa mibanja lam'saiwale, munabadwa mwana wanwamuna dzii lamwanayo anali mphata mphata.

Mphata mphata atakula ana yamba school, komandi oso mvela chifukwa anali thawi zones pa gulu la mzace. Mphalamphata atakula kukhala ni zaka khumundizinu, 15years. Pamondzi ndi anzake anayamba nchito yaku, nyama m'mudzi, monga mbuzi, nkuku, ngakhalenso nkhusa.

Ndiponso analikuti ngati apitaku sukulua ukuzi chonga okha amyamata amenewa, thanwizon monga ndi amphanzitsi awacongwa, ndipo anapitaza, mphata, ndiadzako.

Analikupita kun chile ndiku mpha, nakusonkhomo ndikuocho nyama komweko ndikudya myamce, pobwereraku nyumba anali okhuta nya ma thawizonse. Mphata mphata analimwa osamvela, mpakatsikuli na anawa ngwili ndiwa tentha manja. Motero saniva za ance awamva nkuwangwa iri m`mutu.

Conde anaim mvelani ma kolo, popezakusa mvela kuli mphoto yaze

Be good and be yourself please young people.

Story No. 21

Title of Story: Nkalo la Mumunze

Panali kakalwe ba nali pachi nzaobanali ku pasana vintu vabwina vo palana na vakudya kotwe anli kupasa colocodaila chamanga colocodailo anli kupasa kolwe nsomba banali ba kondana manigi so vinachi tika mukazi wa colocodailo ana dwala mutima so dotolo ana musa at muzaka umu paye u tange mutima yaka vina chitika colocodaila ana uza kolwe tiye pamumana ti ka gwele nsomba tonse vina chitika colocodailo ana uza kolwe lelo sikulako lokufa kolwe ana funsa nichani.

Story No. 22

Title of Story: Kalulu Ndi Cimbwi

Panali Panali, Tilitonse,

Panali kalulu ndi cimbwi anali kunkala pamodzi

Kululu enze odenjela manigi

Ba na li kupita ku munda kutwola milisi

Manje potwo milisi, kalulu anazipakika ochenjela.

Kalulu anali kutuma munzake cimbwe kuyenda kutenga mauzu pa naso kalulu ana sala a pika milisi na kudya eka.

Pamene cimbwi anabwela anapeza milisi kalulu adya zones.

Kalulu ana uza cimbwi futi twola mango no uza muzake kutwola mango zibisi. Cimbwi anavelela kalulu notwola mango zibisi. Pala pofika kunyumba, nopeza kalulu ali namango zakupya cimbwi. Anadabwa kululu apeseka na mango chimbwi

Cimbwi ana bwla aapitamo mumanganisa nogoniza vamene kalulu ense kuchita vipa.

Kalulu anauka, kweni nopita kumuna anali apezamilisi zambili, pala pofuna kutwola bene bamuna bana mugwillanso. Kashim kapela.

Kashimi aka katantauza akuti kuchenjela sibalesa manje kachenjeledwe.

Story No. 23

Title of story: Munyamata Wamupila

Panali munyamata wina, zina lache ihali matsauso anali oteya mpila kwambiri, anali kuteya mipila kutimulapa sukulu. Anali mu grade 8. Poteya bola, anati kuzipasa mayeso yambiri yampila. Amakala mosogoreti wa anzake asungu anabwela mukutemba mupila. Anamuona kuti nimukali kwabiri. Anamutenga ku sudan kukateya mpila ndi ma team yapa mwamba ndi ponse anafika kuya ku suan, anagwilizana na anzake akusudan.

Apingisi ampila ana muuza kuti ntawi yafika yakuteya mupila ndi anzathu. Ba nayamba kuteya mupila. Muiyamata a nateya mupila kwabiri. Anagenesa ba bola a... so pano anzake amutimu ana dabwa kwambiri, chifukwa chamayeso.

Munyamata anankala wandatama ana wina na mpila.

Story No. 24

Title of Story: Kunkala Ndi Anthu

Panali panali munyamata wina wa john machipita. Vyo muyamata anali ndi zaka za 13. Uyo minyamata sanali kupunzila, chifukwa analibe makolo yake yonse. Anayamba kusenzanchito zowalya waya. Mo pitila pitila, analibana ndi muzungu wazina ya benson. Uyo muzungu ana mukonda john ndaba nalibe zochita chita zoypa. Ana mutenga kunyumba kwake no mu yambisa sikulu anapunziso. John anasiliza mapunzilo aya nonkala mupiri zisi wa sukulu pa muzi. Anali ku punzisa anazake monkala ndi anzake ndi anthu.

Story No. 25

Title of Story: Amfumu Waukonda

Panali panali tilitonse

Panali amfumu anali ndi mudzi waukulu kwabiri, ndi antho ambiri. Lomba anthu ena sanali kusamarila mudzi. Pomwe aufumo anadziwa kuti mudzi wao susamalidwa, ana tuma akapaso awo kukazibisa anthu onse amumuzi kuti kuli matenda yo siyana siyan monga cholera. Sopano tiyende kela tigwilizane pali muzi watu. Anthu anamwela no chita anfumu vamene analikufuna. Ku chokela apo muzi unankala waukundo kwambiri.

Story No. 26

Title of Story: Ana Amakono

Ana amakono asiyana ndi anzao amene anakula masiku amakedzana pomwe ambiri samadziwa munu wa masukulu ophunzia kuwerenga ndi kulemba omwe tili nao paliponse masiku ano ki sichitanthanza konse kuti kalaro kunalibe maphuziro ali maphunziro analipodi nidp ana anali kuphunzira izi ndi kucokera kwa makolo ndi ana anzao omwe amene anali ndi misinkhu yocenyerako ndithu. Komwe kunali magulu ya atsikana anali kuphunzitsana nchito zao zachikazi zomwe tizidziwa kale. Anyamata naonso anali kuphunzitsana nchito zao zachimuna zomwe mwina anali kuzici potsahira zomwe akulu-akulu anali kunena kapena kuifuna. Nthawi zambiri ana mwaiwo okha anali kusankhana mmagulu ndikupanyina zokapha ziwala, mbewa, nkholulu, mbalani ndi zina zotere malinga ndi kuculukira kwa zinthuzo kudera la kwao kuya. Ndipo mmaguluw munali kupezekanso azitsogoleri amene nchito yao inali yophunzitsa anzao

ocepekera misokhu za ukatswiri wa panchito yomwe anali kufuna kuti maguluwo acite. Mmsodzi wa anyamata omwe anali ndi utsogoleri wotere anali msauki lyeyu anali ndi gulu lake lomwe linali ndi chito yapha mbalani ndi moto napita kuthengo kukagoma ulimbo. Msauki anauza anyamata ake onse kuti ulimbo wabwino ndi wmtengo wa citontho kapena wa mlangali. Anatinso ulimbo wa mlangali ufunika kusamala kwambiri pogma cifukwa ngati utakugwera mmsao mwa ngozi uhta kuthaliratu wakhungu kufikira imfa yako. Tsono cifukwa caici gululo linapita ku dambo komwe kunali mzida zao zosiyana-siyana zomwe anatenga zija nchitoyi anaicita mmawa monse kufikira dzuwa pamutu. Bwino lake anasonkh moto ndi kukumba muzu wa mpetu umene anapalira ku ulimbo wonse. Lye anauza anyamata aja kuti amenewo anali mankhwala oitanira mbalani kuti zizitera pa ulimbo mmalo mokhala pa nthambi zamiteno. Anatimpetu ndico cikoka ca mbalani. Pomva tero weruzani phiri mmodzi wa anyamatawo anafunsa ngati ndi mbalani zokha zomwe zifuna cikoka mzauki anawauza kuti anthu, nyama, mbewa, nsomba ndi zina zotere zones zifunika cikoka. Mwanchitsanzo cikoka ca mbawa ndi nyambo, ca anthu ndi ciseru kapena cimwemwe ndi zina zotere. Pamene msauki anali kunena zonsezi, anyamatawo analinso kuphunzira zambiri za usodzi ndi umoyo wa munthu. Atatha nchito yophika ulimbowo napita kukadula nthepa zamtombozi pamodzi ndi mapesi yomwe kuti akachere ulimbowo. Nhtepazo amazibriika mmadzi ndi kumapombezako ulimbo nazimangirira kkumapesi kuya kenaka anali kuzicha mmitengo, mzitsamba ndi mmandzu a mmphepete mwa dziwa kapena ncera pomwe pamakonda kumwera mbalani. Atatero ampita kukazikhalira mpanda phokoso knose. Iziz zimachitika paya kwatentha kwambiri dzuwa litapendeka. Ndi nthawi imenyi pomwe mbalani zogweiridwa pa ulimbopo zomwe amazitsiciza pozilasa ndi nthenga pamutu, kapena kuzisosla nthenga za mmapiko zones ndi kuzipanditsa pansi. Ambwerera kumudzi mmadzulo kwibiri dzuwa litayamba kulowa ali ndi mitolo ya mbalani zosiyana-siyana. Comwe cinadabwitsa weruzamo mdocaliti nthawi yonse pomwe mbalani inagwiridwa pa wimba, msauki anali kuthamangirako ali kukuwa kuti 'konda! Konda!

Story No. 27

Title of Story: Isoka La Maalingase

Pomwe atsikana aja anali kututa nshawa kwinku ali kudya zipwete mmunda mwa a lozaliya tsiku liza, mmzao mmodzi panalibe pa gulu lao liza. Lyeyu ndi malingose mwana wa a pwapwapa amena pa tsikuli amake anamutuma yekha kudimba kuti akathydeko ndiwo, manugu ndi cimanya comwe. Malingose anatanga mtanga waka ndikupita kudimba kyja. Anakwapatira mtangawo m'khwapa namapita nyimbo ili pakamva atafika kudimba kua anathula mtanga waka pansi nayamba kuthyola zinthu zomwe anamutuma ziya. Anathyola nadzadza mtanga waka uja pha. Asnanyamuka umabwerera kumudzi, malingosa anaganiza zopita pandiwa kuti akadzikapizeko madzi pakuti anacita citungu kwambiri ndi chito yomwa anali nayo ija. Anaganiza zotsukinatu ndiwo kumadziko asanayambe kusamba, tero anatanga mtanga uza ndikulowa nawo pa dzikulowa nawo pa dziwe liya kuti atasuke ndiwozo. Atayamba cabe kutsuka malingose anadabwa kuona kuti madzi yonse nja-nje-nje ndipo mwadzidzidzi kunatulutka cimtengo cacikulu komanso cacitali kuti phuu uyo ali mmwamba thubvui anaonanso kuti cidziwe ciya cakula ndikukukhalanso coazama mwambiri. Malingose tsopano mantha yanamugwira kwambiri koter kuti anamva mtima wonsa uli kugunda kuti gu-gu-gu citungu cijanso cinasandulikiratu madzi mthupi ionse nicikha dyo! Dyo! Dyo! Ngati wabvumbwa ndi mvula. Cocitanso cinamusowa malingose tsopano cifukwa cakuti samatha kutsiknsa kuopa kuti mwina akakulumuka atha kugwera m'madzimo ndi kuyedwa ndi zolusa zina zomwe zinabwerera pamodzi ni cimtengo cija iye tsopano anayamba kuliya ndi kufuula kwambiri kuitana amake kuti abwere kudimbako adzampulumutse. Cifundonso cinamugwira kwambiri pamene anaganizira makolo ake ndi atsikana anzake onse. Pamenepo misozi inali kumangegwa yokha nakhala wotaikiratur tsopano. Analira ndi kuitana kudikira atatotobwa natupanso maso koma kunjira junali zii! Kunudzi kuja a pwapwacikumbu-mitma cinawagwera tsopano ataona kuti nthaei ili kumangopita mwana sabwera konsa ai motero anayambapo ulendo wolondola mwana uja. Cimwemwe cinamugweranso malingose pomwe anathwanula maso kutali koter ndikuona maka ali kubwera. Lye anacita ngati auluke kuti akomane ndi amake pamene anali kutali ndithu. Amakenso atamuona kuti ali mmwamba thubvuianadabwa kwambiri pongnizira momwe mwanayo anakwerera mumtengo uja, ndi komwe mtengowo unacokera pakuti cikhalireco padziwelo panalibe mtengo. Iwe anatambasula manja ndi kumuua malingose ktui alumphe,

adzamuwakha. Mosataya nthwi konze malingose anautairira mtengowo ndi kulumpha nakafikira m'manja mwa make khal kunali cikondwerero ca misozi nthawiyo.

Story No. 28

Title of Story: Manyoni Apweteka

Mkalasi lomwe amaphunzira chakhala muja munali mnyamata wodziwa kumenya mpira kwabiri dzina lake manyoni iyeyu anayamba mpira akali mwana wocepa ndithu pomwe amantonya mpira wa nthungwi. Pamene analai kuceuerako guly lake linasiya mumunya pira wa nthugwi uja ndikuyamba kumapanga mipira ya nsalu zomwe amakulunga-kulunga pamodzi kucokera apa anyamata onse anasonkherana ma ngwee ndi kugula mpira weni-weni umene anali kumenya mopikisana ndi magulu ya anzaa ena ocokera mmidzi yozungulira mudzi wa chimtambo nya. Anyaniatawa anapanga bwalo lao lempira kumphepete kwa mudziko komwe amakomaniranako ndi magulu ya anzaa aja pomwe a masoni anamlemba sukulu manyoni ndipo iye ali katswiri kale wodziwadi kumenya mpira kotero kuti pa sukulupo anapangapo gulu iolimba kwambiri la mpira lomwe limangonjetsa magulu en ambirinso yocokera mmsukuly osiyana-siyana. Ndipo thawi zones komwe gulu la manyoni linali kusowera mpira, anyamata ndi atisikana lonse apasukulu lake anali kuimba mathokoza manyoniyo ndi gulu lonse kuti amenye mpirawo mwamphamvu ndithu. Nyimbo inrene anatokonetsa kweni-kweni manyoni ndi yoti;

Pamene amaimba conci omenya mipira onse mgulu la Manyoni anal kulimbadi mphamvu nji! Ndi kuometsa camuna ceni-cemi pakamenyedwe kawo kampira. Anyamta ndi atisikana yimba aja anali kusimtha-simtha maina ya onse othenya anyamata ndi atisikana nyimba aja anali kusimtha-simtha maima ya onse omenya mpira. Mmalomomamimba manyoni yektha, mdiponso mmalo moimba kuti anyamata mverani cenjera! Anali kucotsapo liu ili loti 'anyamata' ndi kuikupo dzina la gulu lomwe amapikisana nalo kucita ngati mdicenjeza nithu kuzigoli zamphamvu zomwe manyoni anali kulowetsa mosataya nthawi konse. Tsono agti walowetsa conci, anyamata ndi atisikana onse apasukulu lake anali kumunyamula pamapewa ao ali kukuwa kwambiri mwachikondwerero ndithu. Manyoni amakula ali katswiri weni-weni wampira kotero kuti pamene anali ku makalasi apamwamba ku 'sekodale' iye anali kumenyadi mpira masamkhidwa kukhala mgulu lomwe linapita ku Lusaka caka cina kukaimira dera la ku mmawa lomwe

linamorya mpira ndi gulu la ocokera ku mpoto pa tsiku la cisamgalalo cokumbukira nfulu wa dziko lathu. Uku kunali ku bwalo lalikulu la mpira ku Lusaka. Patsikuli kunsonkhana anthu ambiri-mbiri omwe amabwera kudzaonerera mpirawo, kudzanso azitsogoleri omwe anapezekakodi. Manyoni patsikuli anauka mtima uli gu-gu-gu pokumbukira za montwe adzamenyera mpirawo. Kunali phokoso lalikulu la amthu omwe amakuwirira mothanizira magulu awiriwa pamene mpira unayamba. Tsomo cifukwa cofunitsitsa kulowetsa zigoli zambiri monga momwe amacitira nthawi zones, manyoni anagwidwa ndi majenje kotero kuti samathe konse kumenya mpira bwino, ndipo mmalo mwake lye anali kungomacita cipande-cipande masasamala konse. Tsoka ndi lakuti pomwe amasewerea moipa concu, mwendo wake unakakomana ndi nsapato ya mnzake wa kugulu linalo capamsogolo kuti kha! Ali pansu khu: ndiye mwamsanga ndithu kunabwera a nchito zothandiza obvulala ndi kumnyamaula kupita naye ku cipatala, Manyoni akali kucipatalako kuyembekezera mwendo wake kuti upole.

Story No. 29

Title of Story: Njiwa Ndi Nkhunda

Kale-kale, dziko likali mwana, njiwa ndi nkunda zonse sinali kusungidwa ndi munthu. Ndipo munthu naye anali ndi nkulu monga ya fisi. Iye amangoti pang'ono-ng'ono, gwiramponi, tidye mkamwa mwacita khambi. Pambalama zonse zimene munthu anali kusungu anali kukonda kupha njiwa. Njiwa ndi nkunda zinali kulingana kukoma zikacoka mpoto. Kome munthu amakondetsetsa njiwa cifukwa ca mangala aka owala ngati maluwa. Akapha njiwa, panalibe ciriconse cotayako. Amagwiritsa nchito mangala popanga zisote, zobvinira zobvala mciuno, za magule osiyana-siyana. Patapita nthawi, njiwa zonse zinakhala pansu. "Onani anazanganu, ifa pfuko lathu likutha ndi fisi wa munthuyu. Cinanso, ife sitimakondwera poona mangala ya anzathu amene anapita kumsabwera. Nanga tizatani?" anafunsa mtsogoleri wao pambuyo pokambirana kwa nthawi yaitali, njiwa zonse zinamanga mfundo kuti zicoka. Nkhunda sizinabvomerezana ndi nkhani yocoka kumudzi nikukakhala kuchire. Nkhunda zinati, "Nanga tidzadya ciani tikapita kuthengo?" pothera pake njiwa zinati, "Anzathu ankhunda ali ndi mwai. Tsoka sasimba, koma mwai. Tiyeni

Story No. 30

Title of Story: Nkango Ndi Kalulu

Makedza ananu dzuwa likadatuluka pa ciputu, kaluly adalowa nchito yolera ana a mkango. Ndiyetu monga mudziwa kuti kalulu ndi wanzeru nkale lomwe, iye nchitoyo adalowa cabe kuti adziyako cukudya pofuna kupulmuka ku njala yomwe idangoti dziko lonse kwete! Ana a mkango omwe kalulu amasunga anali anai. Nthawi zonse mkango umamsiira cakudya cokwanira kaluly kuti adyetse angwo. Masiku onse kalulu amati akatenga nyama yomwe amayenera kudyetsa ana aja, iy anali kungomatenga mafuta ndi kumapak ana pakemwa cabe kuti aziti awadyetsa. Kucokera pomwe kalulu analowera nchito paja na onse tsopano anayamba kuonda ndi kumadwala-dwala kamba kosadya bwino. Mkango utaona conco unayamba kudabwa ndi kumufunsa kalulu kapena panali cina cake comwe cimabvuta ana kuti azionda concija, koma kalulu anakana nati palibe zobvuta zilizonse. Nthawi zina kalulu amakeketsa ana aja kuti alikhane, ndipo amene angagwe pansi adyewe ndi mnzake.

Tsono pakuti anawo anali akalibe kucenjera bwrino koti angadziwane cinansi, ai ndithu polikhanapo yemwe amagwa pansi anali kukhadziwai ndi anazake onse kufikira mthupi monse mataoneka magazi kutipsuu! Tsiku lina pamene mkango anabwera, anapeza kuti ana awiri ali ndi zironda zoopsa kwambiri pa matupi ao. Mkango unaitana kalulyu mwaukali ndithy kuti afotokoze zonse mwatsatane-tsatane akallibe kudamuliwa.

Mwamantha ndiponso mocenjera monga masiku onse kaluluyo anafotokoanati”pepani bambo, anawa anali kuthamangitsana posewera pomwe ine ndinali kupsera mnyumba. Ndiye ndangomva kulira kuti kuno wee! Tsono ndinatulu kunjja, ndapeza kuti ana awiri akondwa muminga za kankhande. Ndiye ndalimbana ndi cinchito cahasi pofuna kuwapulumustsa ana anvwa kotero kuti conditengera nthawi ndithu kuti ndiwaonjeleonse”, anatero kalulu. Tsono pakuti anwoanalli osadziwa pankhaniyi. Apa mkango anakhululyka ndi kumlekerera kalulu. Khalidwe lamtundu uyu linapitirira kotero kuti tsiku lina pomwe kalulu atuma ana aja kuti “alikhane wagwa pansi ndi nyama onse anazingammodzi waiwo ndi kumupha. Tsopano anali ocenjera bwino ndikuziwa kukamba kotero kuti akanathakunena zomwe zinacitika onse kwa mai wao.

Kalulu atakumbukira ukali womwe mkango anali nawo, iye anacipeza capafupi kuti angoyambapo “madzi akali mkhongono”. Mototero anathawa napita kuchire pati! Tsono podziwa kuti mkango ndiye mwini wachire lonse, iye anadziwiratu kuti palibe pabwino pomwe anakabisala osapezedwa ndi mkangowo. Ndiye pofuna upulumuka kwa mkango uja, iye anakakwera mumtengo wammphepete mwanmtsinge nakala cete mmwambamo kuganizira zomwe zingamugwere atampeza mkango.

Komwe anathawa kuja mkanog utafika unakalipiratu poona zomwe zinacitika zija. Mwana wina anafotokoza zonse monga momwe zinali, ndipo mosataya nthawi konse mkango unagwamo kulondola kalulu uja.

Unathamangira kumudzi kuja mosataya cikuwa konse kufikira utafika pa msinje paja. Nzeru za kalulu zokwera mumtengo wa nomphepete mwa madzi muja zinagwira nchito bwino lomwe mmadzi. Apa mkano unangofikira kulumpira mwaukali ndithu kuti ukagwire ndikukhamula kamodzi cabe kuti katheretu basi. Ndiye poti mmadzimo dyu! Apeza zii osagwirapo ndi kanthu komwe. Ha! Alikuti! Kubwereranso pamtunda ni kupenyetsetsa bwino ai ndithu aona kuti akalikuonekera. Agwamonso dyu! Aonanso ndi cimodzi-modzi mwakale. Ndiye tsopano mkango unakalipiratu kotero kuti mutu wakenso unayamba kuwawa ndi ukali ndipo maso onse tsopano anafiira psuu! Ndiukali. Mkango anamwaza-mwaza onse ndi kudzula ziputu zomwe, koma osamuona konse kalulu.

Tsono cifukwa caukali wa tsikuli, maso onse anakhalirira ofiira psuu ndipo tsitsi la mkhosi lomwe linainmani ukalilikali concikufikira lero.

Mkango utalephera kupeza kalulu unabwerera kwao ndi ukali kwambiri nupingiranso kuti kuli konse komwe awiriwa adzakumana sikudzameranse udzu. Kalulu ataona kuti mkangowo wapiti uli kutali kwambiri anatsika mumtengomo ali kuseka kwambiri. Ndiye kuyambiranso nthawiyo, kalulu sakhala mowirira kwambiri ai, aopa mkango, ndipo mmalo mwake amakhala kumandambo koyera komweso mkango uopa kuonewa ndi adani ake. Cizondi camkango kwa kalulu cikalipobe ndi lero kotero kuti kulikonse komwe akapezane sikudzakhalanso mtendere.

Kuwapulumutsa ana anvwa kotero kuti ciniditengera nthawi ndithu kuti ndiwaonjele onse”, anatero kalulu. Tsono pakuti anwo anali osadziwa pankhaniyi. Apa mkango unakhululuka ndi kumlekerera kalulu. Khalidwe lamtundu uyu linapitirira kotero kuti tsiku lina pomwe kalulu atuma ana aja kuti “aklikhane wagwa pansu ndi nyama, onse anazinga mmodzi waiwo ndi

kumupha. Tsopano anali ocenjera bwino nikudziwa kukamba kotero kuti akanathakunera zomwe zinacitika zonse kwa mai wao.

Kalulu atakumbukira ukali womwe mkango anali nawo, iye anacipeza capafupi kuti angoyambapo “madzi akali mkhongono”. Motero anathawa napita kuchire pati! Tsono podziwa kuti mkango ndiye mwini wachire lonse, iye anadziwa kuti palibe pabwino pomwe anakabisala osapezedwa ndi mkangowo. Ndiye pofuna upulumuka kwa mkango uja, iye anakakwera mumtengo wa mmphete mwamtsinje nakala cete mmwambamo kuganizira zomwe zingamugwere atampeza mkango.

Story No. 31

Title of Story: Ba King Naba Princess

Kunali ba King nab a princess. Ba princess benze kuba lesa kuyenda nyala pa madzi. Pa madzi pense chiyoka chenje na nutu nzenzeli ten. So ban a bwela ba tuma kapokola na makanika, na ka walala, kalodela, na ka both, kuyenda kuchosa ba princess. Ka walala na yenda pansi pamdzi kuchosa princess nonsh chijoka chogona. A nakwanisa ku chosa uyu prinicess.

Kalodela anabwela a lodela ati chijoka chauka. Chinyoka chabwela chpwanya ka boti, na kapokola a bwela a chishuta. Chiyoka chinabwela chasala na mitoi zili eight. Aduishuta fti, chasala na mitu zili seven, futu bachishuta fitu chasala na mitu zili six. Futi ba shishuta, shasala na zili five pa ka chasala no mutu na zero, ba bwela ba pulutunka, ba tenga naba princess. Na ka shimi kapela.

Story No. 32

Title of Story: Lozi Mwana Wa Mfumu

Kale-kale m'mundzi la chakhani m'bema la azindikilani. Mpumu zindikilani inal ndimwana dzina la Lozi. Lozi anali ku puna kukwatira siku lina kumadzulo kuna bwera m'myamata dzina lake mutandaza. Pamene mutandaza ana pitra kupuna ku kwatira Lozi anaywada ndi ku kamba kuti lozi ndi funa kukukwatira koma chuma nilibe Lozi ana nena kuti ndi funa munthu ali ndi chuma chachimbiri m'myamata kuti ndine adotolo Lozi ana khana pamene m'myamata dzina sila, kuna bwera m'myamata wa m'mundzi la chokocha, anapita ku nyumba la mfumu zinikilani kufuna lozi, ana imba ka nyimbo kuti "lozi" ndi segulireko ndine chivunga, ndi kukonda ndi funa tikwatilane tinkhale ndi banjalta" ndine mfumu la chokochani lozi anavomera m'myamata ananena kuti tiy ku mundzi kwatu kuti tika sunge banja lathu pame anafika ku mundzi la chokolani anakwatirana, pana pita m'myesate anankhala ndi bana babiri chokucha ana embekedza kuti akaleka pangono, siku lina chokocha ana sanduka ndi mkango anadyo ndi mwana umodzi, siku lina chokocha anadya mwana wachiwiri pamene mayi enze ku punda kuti m'mkango anmayi enze ku punda kuti m'mkango ani dyera ndi mwana chokocha anadya ndi mayi.

The teaching of the story about the environment:

Don't judge a book by its cover, and not all that glitters is gold.

Story No. 33

Title of Story: Kusa Mvelela Makolo

Kunali ana atatu ndi maina a magondo maiwase ndi maria. Ana awa anali kuhala ku kabwata cultural village. Ana awa anali ku konda masewera a mphira. Anali kusewerea munjira momwe munali kupita magalimoto. Amai awo anali kuwaudza kuti osasewerera munjira mudzaka gudidwa ni galimoto. Magono anali mwana opanda ulemu sanali kumverera makholo ake ndipo sanali kufuna kuyenda kusukulu. Maria ndi maiwase anali kumverera zomer maholo awo analikulakhula ndipo anali ku thandidza amai awo kusuka mbale, kupyanga panja ndi kutapa madzi. Magondo anali kuswerea, kugona ndi kuya za kudya zonse zapanyumba ndi kunena mau oipa kuli anthu onse akhulu, ana ndi akhalamba. Tsiku una pomwe magondo analikuserrera munjira kunapita mai musau ni amai zulu, ndipo anauza magond kuti ndi copa kukhala mwana opnaulemu kumaholo ndi ku anthu onse analu kuli iwe. Cifukwa cakuti magono mwana opanda ulemu ndi kusamverera makholo, anawa nyozero awa amai tsiku lomwe ilo kunapita amai olema manja ndi mendo, munjira momwe umo anali kusewerera magondo. Pomwe mamba kuwaseka, amai analankhula kuti m'dzako capita mawa ciona iwe, anane kuti ndi cabwino kulemekedza makhako. Tsiku lina pomwe magondo anali ku anagundidwa adi galimoto. Nayeso analem mend ndi maja. Ndi cabwino komverera ma..

The teaching of the sotry about the Environment:

The environment may be good if you follow its rules. And the environment be bad if you don't follow it's rule.

Appendix 2: A Catalogue of English Folktales

Story No. 1

Once upon a time, there was a village called Chipapa village. The chief of this village was Chief Chiwaya. The chief and his people were not caring for the environment.

The surroundings in their village were always very dirty. They threw their gabbages all over the surrounding without caring, the food they ate was not very clean.

However, the garbage that they threw in the surroundings was later washed away by rain into the river in which they collected water and used for drinking, cooking and washing. For this reason, the water they used was very dirty. As days went by they used very dirty water. As days went by they continued to throw garbage on the environment and so they were making the land to be polluted by the garbage that they threw.

Story No. 2

Tsoko is in Northern Province, particularly in Mpunlungu district. Firstly I would like to introduce the location of the place and the population of people around. Tsoko is quite big with plenty of water and most people they do farming and sugar plantation as their major activity, and the population of people is quite small. The chief in this village has regulations of which each and everyone should undergo and precise and one of the rules is that each one should take part in celebrating Walamo ceremony or culture and particularly the people in Mpunlungu are Lungu by tribe.

Therefore Walamo ceremony is a festive day when all people within the village gather to celebrate or to remember the ancestral of the past. First, there are people called Nyinga who stay within the palace to organize the formation of Walamo ceremony which eventually took place on 14 April. They organize people within the village to build INSAKA for the chief to stay and other elders of the palace, and they usually wear black and white clothes to represent that it is the day of remembering ancestors.

And it usually takes place within a day, where by the two boats had to amalgamate and the chief had to be in between the two small boats until reaching to the end points where they usually found people of the mountain called Nyazi to bless the chief and to welcome him in the next generation survived then after finishing people gathering has to go to their homes and the chief has to remain in the mountain to see the ancestral to give him strength and wisdom for ruling, then next day the chief has to go back to the place to prepare a short sermon about the ceremony to people particularly that is all about the ceremony.

The teaching of the story about the Environment:

The story teaches everyone in the village to be active and continue respecting each one while you are staying in the village. It also teaches that one should be a leader to authorize any property within the environment. And finally it teaches people to co-operate to do the work easier. And also it encourages people to achieve their goals in their life to have a good standard of living.

Story No. 3

Once upon a time, there was a family that lived in a small village of “chuundu”. This family was made up of three members. One day early in the morning, came a stranger to visit the family of mam Nchimunya, this old lady mama Nchimunya had two children, the first born Mutinta an Nchinmunya young brother to Mutinta a very small boy aged 12. When the man came to mama Nchimunya, he asked the old lady if he could marry her daughter Mutinta. The old lady called the daughter and asked if she was interested. Mutinta did not hesitate since she like eating too much. When the time came for Mutinta and her husband to leave for their new house far away form Chuundu village, her youn brother Nchimunya asked if he could accompany them to their new home. Mutinta was in fore front to refuse her young brother to accompany them, never the less, the young boy insited to gowith them. This meant, the boy was not goin to be at peace. A week past and their stay at the new homw was interesting to Mutinta because the husband used to feed her well and it was meat every day though she never used to give some to her young brother. Mutinta never bothered to aske where the meat was coming from, all she knew was eating and forgetting her brother. Mutinta grew fat that she could not manate to run.

One night while they were asleep, the boy saw a strange thing, the man was changing into a lion and wanted to eat Mutinta because she grew fat and was good for consumption. When he was about to eat her, the boy disturbed by screaming, the man changed his face again and drew his attention to the boy, the next morning the man pretended as if nothing happened and he went to hunt in the bush but the boy told the sister what he saw at night. Upon hearing that she became nervous that she started crying and the man was planning to come and eat them.

Fortunately Nchimunya has a small drum he used to beat and once he beats it could start flying. The boy showed Mutinta and demonstrated to her, he played with her mind by telling her that, when he comes I will leave you here to be eaten. This made her to start crying aloud. As they were there the man came in form of a Lion and the boy beat the drum several times and got on it. That how they ran away.

The teaching of the story about the Environment:

The story simply teaches that, we should not be selfish in what ever we do in our lives. Apart from that, it simply works well for those who are married to be kind to their relatives who visit their homes while they are leading a good life. As the saying goes, no man is an island.

Story 4

Tiyese is a village situated along Chipata. Lundazi road Chief Mwasemphangwe. The village is just along the tarmac. People in that village do farming and the type of things they farm are maize. Tobacco and cotton, they farm maize mainly for eating and using as Mealie-meal and sell a little, then for tobacco and cotton is mainly for selling. After they sell, they use their money in many development issues as at now you can say that its not a village because the houses are covered with iron-sheets, many people have bought solar-panels and radios, television and satellite dishes. They are not just sitted when farming season ends, they also make sisol mats, clay pots, they do hunting and others do business since its along the tarmac.

Teaching of the story about the Environment:

The environment of the village is so busy that people use their powers and creativity to find money and its easier for them than just sitted begging for money. The leading is all about , that you should make yourself busy, do something which is going to give you development by the end of the day than nothing.

Story No. 5

Ngoma is a word that means dance, music or a performance. Goma is a warrior dance. Akalela is a dance performed by both men and women. One noticeable feature during the dance is the huge drum. It is during the dance is the huge drum. It is a dance performed by the Bisa and partly the Bemba. You can also find this dance in the Northern Part of Malawi. In Malawi it is called ndeni and not akalela. This a unique dance because it is not like oher dances where women only clap and give the chorus. It encourages women to take part in traditional dances. When you think about the feature of the dance which is the drum which is really huge it is possible for the drums to be played by one person. The durms have to be played by two to three people.

Teaching of the story about the Environment:

The environment has been used in a way to be able to learn more about our ancestors' way of life. The trees for example were used to make the stick of the spear which had blacles stuck onto them for hunting. It tells us what type of things the dancers did for a living. Although people do not hunt, we have a very good idea of how ancentose lived. The was a short demonstration of a lion that killed a cow. There a great celebrations held so our environment is important.

Story No. 6

In Malama village, life was not easy, and because of this children had no chance to go to school. Instead of the children building up their future by going to school, all they did was house work. This was a very small but populated village. It was difficult for children to be enrolled in school because there were a few schools.

There was no development in the village because there was too much witchcraft. People used all sorts of charms. During the time of harvesting, people applied charms like "Ikulo" and their feet to destroy other people's crops. People never succeeded in farming because this happened always. People also used witchcraft to kill others just because they wanted to inherit their positions, houses and cattle. This wasn't good because these people were already less privileged, and were already poor people, people use witchcraft to kill parents and left orphans behind. It was easy for people to inherit other people's positions after they die because the orphans left behind were not able to fight for their parent's positions. Because of this children became beggars and they were also homeless. Some of them were employed in homes to be maids while they were supposed to be at school. This wasn't good because the children had no bright futures.

The teaching of the story about the Environment:

This environment was not good for the children because their rights were violated and they were not going to have a bright future because they had no chance to go to school. If people were not using witchcraft, things could have been going well in the village. It is just not right for children not to be educated.

Story No. 7

Simboka is a traditional dance performed in Western Province. A lot of body movements is involved in this dance. The dancers follow the rhythm of the instruments. When we talk about body movement we mean mostly in the waist and shoulders. It is performed by men and women. The men and women are very creative, they show their childhood which is noticeable as they move. Zambians have very rich culture which we still notice around us. For example most

women and girls in Zambia still wear chitenges and in schools traditional dances are still performed with similar attire and movements. They use instruments like silimba and drums. They have a special name for a drummer who apparently plays three drums. They have a special name for a drummer who apparently plays three drums. It is fascinating to find out that these drums each have different pitch. The special name for this drummer is “Mukupu O’ Mutuna” which is a name originated in Western Province. Zambian culture reflects in our day to day activities and should continue this way.

The teaching of the story about the Environment:

Our environment has been used to dictate stories about our ancestors and their ways of life. In Ngoma we saw how the sticks had spears or small blades stuck on them for hunting animals. It tells us that Ngoni’s main companion was hunting. We also have a story about a hunter who has just killed a lion. Which killed their cattle. They were celebrations held. A look back at our traditions has opened our eyes and made us see that we are not have to ignore certin customs.

Story No. 8

Zambian culture consists of different customs such as dances, clothing, languages and environment. The dances include Kandemba, Ngoma war dance Nyau, Mwanapwebo, imfinkutu and many others. Their clothing also is different according to their tribe. The clothing is made from chitenge, a material with patterns made from dyes and thin sik or cotton. Languages are acquainted to the different tribes, the languages are namely Ngoni, tonga, Kaonde, bemba, Lozi, Lunda and Luvale. Environment is also a priority in culture. This is also of their traditional food e.g Lenje have Sorghum as their staple food.

Zambian politics – Zambia was once colonized by the British government which means Zambia had no independence of its own. The British used Zambia for cheap labour and Zambians were involved in slave trade. Through struggle and hard. Work Zambians gained independence. Zambian freedom fighter Dr. Kenneth Kaunda became the first Republic President of Zambian in

the party called UNIP. He served for the two Republic in total 27 years as Zambian President. Later was Chiluba, the late Mwanamwasa and serving now Republic Banda.

Witchcraft is also traditionally accustomed to Zambians in rural areas. Witchcraft is a “make-believe” act, which means the witches and wizards make their customers or clients believe in their magic. The reasons they do this is to earn money to earn a living.

In conclusion Zambians have a lot of culture and have many different customers. Zambia has been through a lot and has worked hard to gain its position in the country.

Story No. 9

It was a sunny day when we decided to visit the museum. We set the date and time and this is where my story begins. We started off and headed to the museum at 09:30 am and reached there at 10:00am. When we reached there, they gave us instructions and rules we have to follow. We saw interesting pictures and structures. Every design told a story, a story that may even talk about past events or fairy tales. A picture or design also expresses the imaginative mind of a person. I also saw peculiar pictures and designs of witchcraft that creeped me out.

There were also some pictures that talked about Zambian Tradition and some cultural dances. We walked around for about 30minutes or more, there is also a crafts shop where you can buy drums, necklaces, ear rings, flays and many more. Then we went upstairs and watched a programme about cultures and dances and how people celebrate some occasions. Then we had some breaks and curricular activities to do. We also saw some offices around the building and by the time it was 16:30pm everybody had a great time and a story to tell. It was great going there and I hope we go there again.

Story No. 10

In the year 1964, it was the happiest day of zambian's lives. It was the year we got our freedom. All known Zambians have lived to their our freedom fighters, samora macheal, Kanneth Kaunda, etc. they have lived to be known all over Zambia, and they shall remain in our hearts.

The wonderful Kennth Kaunda was the first president of Zambia. He was elected when Zambia got her independence in 1945. After the great Kaunda, they name Fredrick Chiluba, he was the second president of Zambia, he opened the Univeristy of Mulungushi together with Kenneth Kaunda. In the year 1998 Levy Mwanawasa into power, he was from the MMD Party. Mwanawasa did a lot of great things for Zambia in the year 2008, the great Mwanawasa died of heart failure. He died in Paris, France, there was great mourning. In early 2009, they were elections to elect the new president of Zambia. And the last president to 2011 is the Famous Rupiah Banda. Rupiah has been a great inspiration to me, in the year 2011, this year, there are going to be new election. If Mwanawasa was alive, he would be here with us right now. Lusaka is the capital city of Zambia. I am really proud to be Zambian.

Story No. 11

Zambian culture is all about re-living zambian's culture like the traditional dances, ngoma war dance, kandemba, ifunkuntu, mwanapwebo, nyau etc, and also the languages, clothes and the environment. Some of these dances are performed by men and women. And some of the major languages namely ngoni, luvale, tonga, bemba, lozi, kaonda and lunda. Makishi is a secret society.

Politics: We now our previous aorianc leaders who tought for independence, we saw Mr Abel Nchima, he was UNIP Branch Chairman for kanwa. We also saw home made muzzle guns also a flat, belt, bottle of ink and walkin stick.

Water used to be batched in the rivers and hunted and animal skins worn.

Witchcraft: some spears, different axes, porriadge sarrier

We also saw a double wooden stirrer, walking sticks, makenge baskets, medi baskets and bow and arrows.

Witchcraft advanced

We saw some Makisti masten and instruments they used.

The teaching of the story about the Environment:

This teaching is important because it helps reasuces where we are from our traditions culture and our traditional ceremonies and our tribes.

Story No. 12

Once upon a time there was a girl names Mary who lived with a poor mother, the mother couldn't affor anything, they use to live in a village known as Mwamba village, it was a year before Mary's father ies while trying to hunt something good for the family, he was the only person who could sponser the family.

It was in the morning when there was nothing to eat, Mary was hungry and decide to go in the bush with the friend trying to search for some mushroom, she could listen to what her mother would say but went on doing here own things. Afere gather, they went in the bush, it was a dangerous bushe you will have to sing to song before entering in the bush intitles – didi didi please open up for me, every entereal, and they started searching for some mushroom as the friends to Mary were ahead, she saw a bigh mushroom and she was trying and place it from the ground unfortunately a big shack came out. Following her eevery where she could go singing. Mary wait for me I am your husband I love you please wait, burt tied hide but the snake continued to follow her in Mambwe we sing it like this; Mary nane wanko chisinga, chisinga shakukulia chisiinga nine wako. She reached home and the snake followed till home, she cried but still followed her at night it knocking please am your husband I will not bit you. It bothered her so much till she opened up and they later got marrie with this snake an bore children half snake halp person.

The teaching of the story about the Environment:

We should appreciate what the environment give and not miss use it anyhow, and we should learn to listen to what another people say concern about our lives.

Story No. 13

The story is base on a true happening. It is a long time ago when people were facing challenges in their way of living.

A long time ago, Mr Malimbika who grow up in a village of Southern province part of Mapangizya a place situated just after Chikakanta. This man had a friend who was called Mr. Peter Zulu from Eastern Province who went to settle in Southern Province after finding his true rib.

Mr. Malimbika was a hard man wishing not to have problems with his family in terms of support. As we know that people could take long journey searching for jobs. He found a job in Zimbabwe in town called Brataya that time. He could go for work from Mapangizya for the journey which could take him two days. If he goes this week on Sunday he will be home when he gets paid at monthend.

It was time when he was coming back from Blantaya (Zimbabwe). When he reached Nyamuga the place that time which was dangerous on both people and animals. It was already dark when he was passing that place, people in that place were dangerous of making themselves as Nyawu. He just saw a small light behind him and a sound of whispering. He said to himself “am a man and nothing can stop me going”. He forced to move still filled with fear. He saw the fire behind him staring moving side to side showing something running and started making some steps as well. The Nyawu whispered hardly and the other whispered in front of him. Lack of Rover of one of the bunus was coming and the man saw which was in front. He stop and quickly helped to get in.

After some days, Mr. Peter Zulu came up with stories of how Nyawu do and touched of what happened to the man who was helped by a white man. Mr. Malimbika was ignored.

The teaching of the story about the Environment:

The story teaches how hard life was in the time back. How people could make efforts living their families looking for what to feed them. It also teaches bad people was in the community, example how bad the Nyawu man Mr. Peter Zulu wanting to attack a friend on his way back from Zimbabwe.

Story No. 14

On morning Chanda was very excited her, her grandmother and grandfather were to arrive in three days. Chanda loved the fruits and vegetables her grandmother brought from the village, she also like her grandfathers amazing and fascinating stories.

Three days later Chanda was waiting anxiously at the door. She was jumping off the floor with her little eyes wide open. When Chanda's grandparents arrived, Chanda sat by the sitting room window hoping grandmother brought the fruits and vegetables. Chanda ate quickly and grabbed cushion, she was waiting for her grandfather to tell her a story. Grandfather's stories are funny sometimes have a serious lesson to teach or they can even be scary. As Chanda was listening to the story. She got hungry, her mother got her a banana and an orange, she listened. Grand father started this story. "in a land far far away a woman was forced to kill her children", why? Asked Chanda. "she wanted to join the army, but it was for men only, she was strong, fierce and didn't care what people thought of her she once dressed up as a man and went for war her children were threatened to be killed by the king but they prayed and prayed the woman killed almost every man against her they won the war. But as they were coming home they found out she was a woman they told her to kill her children instead she killed herself. Her children made the king realize that she was their hero and the story ends".

The teaching of the story about the Environment:

This story teaches us that there is no such thing as gender or racism and that even if you are a woman or a man you can do what the other sex can. Thank you.

Story No. 15

Once upon a time, a mother lost her sight when she gave birth to her baby. The baby was called Nykaka which meant baby born from no sight. Growing up was hard because they teased her and laughed because of her name.

The day she finally started to go to school in a big expensive school, her mother got sick, so she stayed home. She murmured to herself “why I am I such an unlucky girl”, she said... she had no friends at all when her relatives heard her mother got sick they called her mother got sick they called her uncle and he came to their house, her uncle abused her when her mother was asleep. Soon later her mother died, Nykaka went to her grandmother’s place. There grandmother told a story.

Once, when your mother was pregnant, she was left alone for 3 months in a hut with no food to suffer the consequence of disobeying her elders. When she was released the elders said no one could speak to her. Therefore she was called the lonely mother. Later Nykaka was called out to speak and listen to what else the rest of the elders had to say. They soon concluded that Nykaka’s mother somehow died of depression.

Story No. 16

To begin with, I must acknowledge that in this modern life we are living, it is highly cardinal to reflect back to our culture so that we know where we came from. In so doing, that is when we can understand the true value of art and culture.

Art is many things. It consists of entertainment, such as music, dancing, a writing, painting, sculpting so to mention a few. Music and dancing is one of the popular types of Art all over the world. Due to this, I remember certain ceremonial dances we see on T.V such as umutomboko, Ncwala, Shimunenga, Kuomboka e.t.c even we are not physically there.

Having talked about these things, I therefore suggest that it is of significance to be having and contributing these shows in theatres so educate and entertain people about culture and Art.

Further more, concerning the new change which our late president declared so called keep Zambia clean campaign, it is good that the government make use of Artists to beautening the country by means of putting sculptures in each and every town of Zambia to exhibit culture and freedom of this nation.

In conclusion, no better tomorrow can come without creative works. Ever since we got our independence, nothing much as changed. It can be more pleasing to see a number of Art galleries and museums coming up in order to create room for creative minds and possibly employment. In addition to conclude, a number of facilities in Zambia have been neglected for the reason we do not know. They only consider football very much and none of these other. Please give it a thought we beg you.

Story No. 17

Long time ago lived a man called Kabova Ninaga. He was a very rich man so the osedtopla. Cards against he's fellow rich mens were the used to give up there big houses, wives, monetary and expensive things.

One day they were playing as usual an was no his luck day, he had beaten all his, houses, wives, clothes etc were taken away from him.

Then he went to a certain village called Kalolo, so because of his name he was given a place of a witchdoctor. One do Kings ring got lost and Kabova Innaga so a hen the swallowed the ring so he rook advantage and said my King I know were your ring is that man kill it and you will find your ring. There did so and so did the fin ring the king was very happy so he gave him, a piece of land.

And days went on, one day a lion come to the land eating up people so the king wanted Kabova Innanga to kill. He went home only to find the lion on his land he run away to a think free and the lion wanted for him. The tree then broke and landed on the lion and the lion died he took advantage and my king I have killed the lion, he was alive other piece of land. The third night thieves go in and out of the King's house and stole a lot of money and the king wanted kabova innaga to it he went home at nigh to his wives saying how I am I going to find the King's moneys. And he just said a certain that was scary mean while the thives had heard an became

scared so they got up themselves and Kabova Innaga said you are lucky because I did not finish casing you so fake me to the money and they the went to the king and said I have found your money in took them to the money and they found your money in took the money and they found it so he was ag given a piece of land and he became a rich man again more rich than even before

Story No. 18

Once upon a time, there was a shortage of water in Muntada's village. Animals prepared themselves under the leadership of the elephant one of the biggest animals and the universe, elephant announced the message to animals, all animals gathered together and they agreed on the shortage of water in Mutanda's village. Each and every animal agreed. The following day early in the morning the animals started digging the well.

Animals agreed that each and every animal must participate in the digging of the well each and every animal participated in the digging of the well but rabbit refused to participate and the rabbit said to the animals I am very clever so how will I participate in this and at end he said how will I be involved in the drinking of water. The next day animals managed to find water and they agreed that each and every day, every night, every hour and every minute, they will be someone to guard these premises. On that day they left lion to be responsible. Then rabbit came with some honey and blackmailed the lion and the rabbit used the water.

Rabbit did the same the following day, the next day the rabbit was trapped at night, early in the morning animals had the rabbit shouting for help and the rabbit was caught by the group of animals and rabbit was punished an was killed by his fellow friends.

The teaching of the story about the Environment:

The teaching of this story teaches that working together is better than working on your own. Or is better to work together than pretending.

Story No. 19

Chikondi was a 9 year old girl who lived with both her mother and father. She was the last born in a family of four. Chikondit has two older sisters and one older brother. The lived in a village called Kampa Village. Kampa village was one of the smallest village in that region. It was also one of the most developed village.

One day at school Chikondi was in class writing an exercise given by the teacher. The teacher went out of the class to answer a phone call, meanwhile some girl's went to Chikondi's desk and started insulting and shouting at her. Chikondi got upset and started insulting at her. Chikondi got upset and started insulting them. The teacher went in the class and she found Chikondi insulting the girls, she got upset and took Chikoni to the head teachers office. Chiondi tried to explain to the teacher about what had happened but the teacher was very upset she would not listen to what Chikondi had to say. The other girl's where still in class and they pretended to be innocent when they were the one's who started it all. Chikondi tried by all means to explain to the head teacher about what happened but the head teacher would not listen too. The head teacher called Chikondi's parents and she was suspended which means she would not go to school for about 3 weeks which would bring her down academic wise. Her parent's were very much disappointed in her for insulting the girl. She showed her parents how sorry she was during the 3 weeks of suspension after the 3 week's she went to school and apologized to the teacher and the class for insulting the girls.

The teaching of the story about the Environment:

This story teaches us to be patient, polite and not to insult or do bad things to others no matter what happens because we may not know what may happen in the future or how it may affect us.

Story No. 20

Once upon a time there was a village called titandizane, it was a very small village with a lot of people living in it. The people in the village were very poor apart from Mr and Mrs Chisomo's family. Mr Chisomo was a very good farmer, he and his family had six big farms.

When it was time to cultivate the people used to do it easier than Mr. Chisomo but when it was time to harvest Mr. Chisomo was the best and so the people disliked him.

One day there was a drought in the village and everyone was starving Mr. Chisomo and his family didn't know anything about their friends one of their neighbours went to Mr. Chisomo to ask for a sack of maize and gave her.

When Mr. Chisomo got aware of his friend's suffering, he donated two (2) days of maize to each family and they were all happy and asked for forgiveness from Mr. Chisomo and his family. They asked Mr. Chisomo why he was very rich but he told them that it was the grace of God and every time he cultivated his maize, he thanked God for the good harvest.

Through Mr. Chisomo the people in the village came to the serving knowledge of God and their lives changed. They lived together as one big family and they no longer came across hunger.

The teaching of story about the Environment:

- We should always put God first in everything we do, we should not look down on others and we should learn to forgive our opposers.
- We should should always help our friends.

Story No. 21

Longtime ago there were two men lived in two separate village. Upon on them was a dog-hunter, and another was a TRAPPER. What happen then man called Dog to go in the bush, when reached in the bush the smelled the hare or rabbit, as you know very well the dog and animals are best enemies, the dog went to catch the hare, also the hare got up very fast and started rum away, the dog tried to put its best ramining, also the rabbit the hare put its final sport, until the hare was caught into a different man's trape. The dog-ownerfall was the foot-mark, because it was in the rain season. He heard the hare crying. When he reached there he found friend beating up the dog, then the dog owner go amount and insulted the TRAPPER. Also the TRAPPER got anointed, they came to fight. The dog owner said, you are a fool! Do you know that if it was not my dog the hare couldn't come into you, trape? I came too far away chersing hare, why having such cruel manners? They are studpid okey. Also the trapper replied you are the most stupid man reason like a child. The two men came fight, until the man who were looking for honey bees came promptly requested them, he was very powerful-man, he got the animal and reported the matter to the Kapaso means the village police-man for the chief. What have the Dog-hunter, and the TRAPPER went to explaining to their families, each of the hunters families anoie until the fiht started afreash again. Until both families were arrested and were taken to the chief by the KAPASO. When both for the chief appeared to the place the chief was very very sick, until was adjouned. But we cant wait for the child along may is goin to die, from the hospital. Please to whom should the meat to be too: To the Dog-owner? Or To the trapper? Please can you discuss the case.

Story No. 22

Once upon a time, there was a Kalulu and the Hyena. One day the hyena was so hungry then Kalulu said to hyena that hyena lets go to the king of this village. Then the king said if you want some food you should go and drink hot water and I will give you anything if you are hungry, you should be saying I want some food then it will be giving you. And if you want to stop just say stop, it is infull. So the Kalulu did that and the hyena refused and Kalulu was so happy.

Story No. 23

Once upon a time, long ago all the animals lived together. None of them feels their babies on breast and grass.

On day there was a special announcement from a neighbouring village, 20km away. He announced that all the animals should come. The hing was giving some breasts. So the animals started goin so the chicken said, I am tired I cant go on, “please dog may you get for me?” said chicken. Then the dog agreed. So the animals started coming back. The chicken was on the door of her house wait for the breasts from dog. Then the dog appeared, he was empty handed. Then the chicken asked “dog when are my breast”? the dog sai I am sorry eh...eh...eh... I forgo... eh. “please foreign me” the dog said shyly. Then the chicken started crying she cried for three day...

The teaching of the story:

This story teaches us not to be lazy.

Story No. 23

Life is very funny and interesting but sometimes you have to be careful how you take it once upon a time my grandmother really believed in using charms in everything shw would want to do, she believed whatever she owned or had it was because of the carms she used get from the witch doctors, but as years went on she decided to give up because things were not going well in her life she decide to give her life to God an that was a good step she took, life is good and enjoyable when you are doing the right thing at athe right time. I can tell this time this woman ha fouth in God, whatever she does, she never forgets that God is always there for her.

This story is true life story, it happened to my real grandmother an I can tell you now she is a happy person.

The teaching of the story the Environment:

First thing you can learn from this story is that, do things at the right time. Never use carms for anything because they don't work. Believe the God you serve.

Never depend on witch doctors because they are just human beings like us. If you believe in God just know that you have found happens and peace. If you use charms you can't be at peace.

Story No. 24

Once upon a time, there was a shortage of water in Mutanda's village animals prepared themselves under the leadership of elephant one of the biggest animals in the Universe elephant announced the message to all animals in the universe elephant announced the message to all animals, all animals gathered together and they agreed on the shortage of water in the village each and every animal agreed. That following day early in the morning animals agreed that each and every animal must participate in the digging of the well each and every animal participate in the digging in the digging other well but rabbit refused to participate and the rabbit said to the animals. I am very clever so how can I not participate in this and at the end he said how he would be involved in the drinking of water.

The next day animals managed to find water, and they agreed that each and every day, every night, every hour and every second they will be someone to guard this premises. One day they left lion to be responsible. Then rabbit came with some honey and bribed the lion and rabbit did the same the following day. The next day the rabbit was trapped at night and early in the morning animals heard the rabbit shouting for help and the rabbit was caught by the group of animals and rabbit was punished and killed.

The teaching of the story about the environment:

This story is teaching us that in the village we have to co-operate.

Story No. 25

Once upon a time there was a certain village so called Kinsaya. In this village almost 500 people wanted to die, because of having members. So there live a girl named Rose. Rose had to go to search with her friends, in the bush. This bush was named by an old woman who lived within in bush, she named this it 2 roads meaning one is bad an one is precious of good things. So when they were going they saw the bad road so even Rose agreed on using the same road after discussing on which the road they will use Rose's mother called her back, her friends said she will find them going in the same road. When she finished on what her mother had told her to do, she followed her friends but she went there was no one in the road but her friends lied to her thinking the road which have precious good things it will be on entertainment thing to them.

But that road they used opposite the other one the bad road is were the medicine is and source of good things and the precious good thing road is were the bad thing start for. So rose went the same road which her friends showed her and she searched for the medicine, she found it.

She left some for the village as she was going back she again her friends coming crying so she asked them what is it? They started explaining to her and they said sorry so that she may give them some medicine but she said no so they just kept on goin. They reached near by the river they told Rose to jump up so that they may lift her up so Rose did so they carried her up and pushed her into the river and run away, the mother to Rose asked her two friends where is Rose? They said they did not even see her. At the river their was a woman who usually form and dig beside the river, as she was digging she heard something singing under the river. It was Rose singing. When woman starts iging like this ko ko and Rose starts singing like this musikana mumuli susitle malisa sambanike nga kwacha kumunzi sasambanike ks sose kuli tata na mayo, muli sasambanike batakisha sasambanike.

So the song which she was singing means that she was telling the old woman who was digging to tell her father and mother in the d.... before one goes in the field that Rose is under the river so the woman couldn't understand a person singing in the river so she did it once again ko ko amusikana mulimuli mositole mulisasambanike nga kwacha waya kumunzi sa sambanike ka sose kuli tata na mayo mli sasambanike botukisha sasabanike... so ine old woman heard that it is real

she run to the village told the King and her parents and everyone in the village. All these people went and see the of a woman told the peole that when I start digging she will also start so the old woman started ko ko amusikana mulimuli mositole mulisasambanike nga kwacha waya kumunzi sa sambanike ka sose kuli tata na mayo mli sasambanike botukisha sasabanike...so the people could that it was Rose they got into the water and looked for her they found her.

When she was out of the water she told them all what happened an her friends got in the jail for punishment that they may also feel the pain that she was feeling.

Rose gave the king the medicine and the king shared it to everyone and also they gave the old woman a bid price. Rose got married to the King's son so she was the princess of Kinsaya Village.

Story No. 26

Many years ago there was terrible drought and there was hunger everywhere. This was true of everybody including a man who lived in a small village with his wife and children.

In the village the crops had failed and there was no maize in the granaries. In order to survive, the man went hunting but he could not find any hares or buck, not even a tortoise or a bird. He did however found some wild honey combs which he robbed. He poured the honey into a clay pot and hid the pot in the ash at the edge of the village. Then he looked for a strong hollow reed which he inserted into the pot. When he finished these preparations, he returned to his hunting.

His wife remained home minding the children, she picke a cooked a few vegetables from their garden. The she dished as food and waited for her husband to return. When he returned, his wife presented the vegetables and said, eat my husband. The man replied, no give them to the children. They need the food they can get to the drought.

So his wife gave the vegetable to their children. Tehn the man told his children to accompany him and he led them wher the honey pot was buried ...ing for me, my children, he commande. He pushed reed on into the honey and sucked as the children sang these words.

Father eats ash, father eats ash, father eats ash while they were singing the man sucked up honey until he was full. Then told them to stop. The following day the same thing happened, his cooked vegetables and presented them to him when returned from hunting. Again he refused to eat the food saying give it to the children knowing that he was going to suck reed later.

When this happened on the third day, his wife became very suspicious and wondered how a man could eat nothing but ash for three days. When her husband had gone out hunting. She went to the place where he made the children sing and found the reed in the ashes. Then following reed she dug down until she discovered the pot full of honey. Full anger at her husband's deceit, she called her children and gave them the honey to eat.

When that evening the man returned empty-handed from hunting, his wife offered him cooked vegetable as usual, he still thinking that there was honey in the clay pot, refused to eat the food and said give it to the children.

So the children ate the vegetables and they accompanied their father to the edge of the village and sang the song. This time, through the man sucked hard and long as there was no honey came out. Finally he told his children to stop singing and go away. Then he dug down and discovered that the pot of honey was gone.

Then the man felt ashamed to himself because he realized the wife knew about the honey. His wife on the other hand thought to herself yes, husband. Today you have learnt a lesson but nothing was said until the drought ended. The toll approached the chief and told him what had happened. She also said, I no longer want his man, he is of no use to me or my children. What a bad father this is a very big lesson to fathers out there who are greedy.

Story No. 27

Once upon a time in the village called mibenge, there was a certain chief by the name of mibenge who had a lot of children, there were 10 girls and 14 boys, this headman knew hospitality and was very courageous and friendly to every visitors to his village. I was very happy to found a village heaman who was polite and able to teach how they survive there standand of living. In this village we don't allow insult, wear miniskirts trousers for girls or women and beya bags like you do in rural areas", no marriage brakages its against our culture its an offence11". We survive in forming and fishing, we also hunt wild animals for sale in order for us to take the children to school we grow crops like grandnuts wheat, solgum pumpkins sweat potatoes and millate. We also grow cassava for the mealie meal, we wear descent clothes and the headman should be respective".

The teaching of the story about the environment

We have many natural resources we have to work hard for us cin a living and also be proud of how we live. We should be adamant for something which is good in order for us to gain good results.

Story No. 28

One day the sun was sinking in the Western sky., the shadebegan to grow long and everyone began to come back to the village. Gradually, fires were lit and the bush was covered shadoes, night was coming and the fires began to make shadow which moved and dace across the ground.

World was finished, the women had returned from their garden the men had returned from their would in the bush, the boys return from the valley with the cows. The girls had pound nearly all the maiye, and their baskets were already fw the white flour, your men and women began to sit around fires of the and some of began to sing and dance. Before was dark and the village was covered in shadows, the men and women returned to their nuts.

Mumo liked to hear the stories which were told by his grandfather, perhaps tonight grandfather will tell me stories about he was a soldier “Muno liked stories about soldiers. Muno ran to his grandfather’s hut. Grandfather, her you sleeping yet. What do you want? A grandfather.

Grandfather, please tell me a story “stories. Grandfather”you always wan stories” tell me about when were a soldier, grandfather how many times have you ke, for a story about soldiers! You always want stories about soldier and war. All right-but only a short story. Remember told you that I was in police, well when was all right, to protect our borders, along the northern border an part or the southern border, these was enemy land.

Story No. 29

This story talks about a young boy from a family of poor parents and 9th from 11 brothers. There was something special about Adi Cosam Chanda he had a love of soccer he could play soccer all day, but because they had no TV he would go into bars and watch soccer. When his father died he went to Lusaka to live with his uncle he was separated from his family.

This was hard for addition he had never been to Lusaka so how was put on a bus and given a paper with and areas on it so he arrived and saw his uncle waiting for him and arrived and his uncle Joe was kind to him and was given the best cloths, he never had he was sent to school and at school he was seen by sports teacher Mr. M.M Liswaniso who saw him play with a bottle and Mr. Liswaniso and helped to train and he was now in grade 9 and then he was known by many people and then he went to University on a soccer scholarship and started playing professional soccer then he joined ZESCO United and then he played for Zambia National Team and was picked to go and play for Manchester United.

And left for Manchester this was his first time in an aero plane he arrived and he played very well and scored 103 goals and awarded a golden toot for that he become a king of Zambian soccer.

The teaching of the story about the environment

That hard work pays off, and putting all your with hard work and determination you can overcome any thing with or without money.

Story No. 30

Once upon a time, in a village call Lutondo lived a window called Mrs. Matele. She lived with her three beautiful children namely chesha tendai and kabinlamatete.

One day Mrs. Mattele called all her children and told them my dear children, go and look for mushrooms, but in the forest were you are the third born so you should came with three mushrooms only not more than that you chesha only two mushrooms and you Kabinla only one net more that please my children. They all said ok mother we will do as you said mother.

Early in the morning they started their journey to the forest and tendai came back only three, cheisha only two and kabila one only.

On the second day, they went back to the forest, the first one was chesha, he got only two, and second was tendai got only one, third was Kambi he found a lot mushrooms and questioned himself, why is it that my younger brother two, but why me one only? How what if I get five what will happen. As he was remaining the second mushroom, his hand was stack, he tried allhis best unfortunately nothing happened. He called his brother and sister they all gave their best but nothing change. They all ran to their mother, the movement Mrs Matete received the news, she started crying. Mrs Matele went to the forest and found Kambila crying while stack on the mushrooms.

Kambila's mother (Mrs Kambila) sat down with her son Kabila and told him, I am going to build you a simple roof just here and should only open the door when year this song Kambila 1X2. Mwana Wanga, Kambila Matter Nezokau mwana wanga kambila matele kuti zebili nkono usatutuole kambila matele, ok my son, he answered ok mother. Every day the mother come song the next day the mother come and started singing the same, song, when the was sing the king of

the single (lion) heard her singing and mastered her voice and very word she song. As soon as the mother left the lion, came and started singing like his mother and kambila opened the door and was eaten up like no man's business. Next day Kambirla's mother brought his launch and the moment she entered the room it was full of wastered blood.

What a sad story, this is a very big lesson us young, that we should listen to what out tells for it is good for our future. Do not let what happened to kambinla happen to you, the end.

Story No. 31

Once upon a time there was a king who lived on a dirty environment. The king had twelve children and those twelve children were all girls. The king together with his twelve children didn't know how to keep their environment clean. Some years passed on and the king later had a son on and the king later had a son who was the last born in the family. When the boy was five years old, he started seeing how dirty his father was and his sisters and how they kept their village dirty. So for this he started advising his father to clean the environment which they lived in. the boy was very intelligent so as he know that there was some diseases. But the King ignored his son because he knew that he was young didn't know anything about keeping the environment clean. Time went on and the king and his twelve daughters suffered a disease called cholera. But they young boy, didn't get sick because he was keeping himself clean and he was always cleaning his bedroom clean and tidy everyday. Later on the king started following what his son was doing in keeping himself clean and the king ordered some workers to start cleaning the environment and the village become a clean environment had the king together with his daughters were healed from that disease called cholera.

Teaching of story about the environment

Pance is bad, we must learn how to low advices from people, weather young or old. And we must at all times keep our environment clean so that a good and healthy life.

Story No. 32

My story today is about the museum and it begins like this. I first came to school very late because we were stuck in traffic but my father said “don’t worry you won’t be late” there he began to drive very fast. At school I found every boy praying so I waited for them to finish and when they did I knocked on the our and my teacher told me” come in and I went in an put my homework books, my history teacher came in and gave us a short exercise then we went to the shelter and waited for the bus to come and pick us up. When it came we all went in and we began to go to the museum, when we got there we went in and the journey began. We first saw the art and it was beautiful by Paul Musonda called Street Kids and I just cried and I was done in 1967. We then went to watch a videos which had traditional ceremonies. We then saw some witchcraft an some spears used for hunting and also some for fishing then we saw Sir Evelyn Hone in a uniform then we saw some old bullets and an old rocket shell launcher, we then saw some witch craft which said if you smear a certain powder on your feet and you step into someone’s field all the food in that field will mysteriously go to your house. We then went to see some more beautiful art done by some people and the best was the crocodiles in water.

The teaching of the story about the environment

It is very educational and I enjoyed it.

Story No. 34

Title of story: A Lazy Hungry Man

Once upon a time, there lived a very interesting lazy, funny but useful man, he was married to one wife and had two children a boy and a girl.

His way of life was something to think about. First of all, he remained poor throughout his life because he was lazy, he never used to cultivate ate the land for from his village. He grew his crops in nearby land which was not fertile because of being cultivated many time by different other families.

However, he was useful in the society because he use to entertain his fellow village men and women during leisure time in the evening. Each time people worked hard in their fields, they would gather together at a village square designed for social gatherings. He can be compared to modern day comedians like diffikotti and bikilon when he stood up to crack a joke, he would make the whole audience break into laughter.

In addition, he has town very hard working children. The boy was names Okonkwo and the girl Toitomato. The boy grew to be very successful man because he didn't want to suffer and be poor like his father. By the way his named was called Unoka. The village was called Umofya in Nigeria.

In a conclusion, we can learn that being lazy is not encouraged by never despised people who are lazy because of their nature. Always find good aualties in them.

The end.

Story No. 35

Title of story: The Stolen Kapenta

Long long ago there lived a king called king kapentana kukapenta. He lived in a village called Kapenta village. It was called this because they had a big dam an in that dam there was a lot of Kapenta which was the staple food of kapenta village.

One day the king was getting married to his fifth wife called Sarah meanwhile the other 4 wives were exited because they were very kin, they were Mwansa, Kafula, Chiluka and Chichi and they each had children but Chiluka and Chichi had two naughty boys named beef and chicken.

Beef and chicken had a plan to steal Kapenta and since the currency they used was millings (no) they would sell the kapenta for 100 millings to a guy name John Hock from Lusaka. They put nets into the water and planned by midnight they would put out the nets and go meat Mr. John Hock.

Meanwhile the chiefs were exited preparing Kapenta. Beef and chicken pretended that they were innocent but they didn't know that the chief had seen them when they were stealing the kapenta. At the end of the wedding at midnight, the chief told the guards to capture John Hock and when beef and chicken went they were surprised them and they were banned. From there they went to a town called fincubala and there people sacrificed them and when they were out of fincubala they ate beef and chicken.

Now you know why we eat them

The teaching of the story about the Environment:

The story is mainly about two kids who are naughty and seem to love money and need to be disciplined so they think they are smart but they get caught, it teaches us to accept what little we have and not to steal because there are consequences.

INTERVIEW SCHEDULE WITH THE TEACHERS TEACHING NYANJA

I am postgraduate student from the University of Zambia doing a master's programme in Environmental Education by Research. I am carrying out a research on Re-living Nyanja Storytelling in the Environmental Education of selected Lusaka children of Zambia

You have been therefore chosen to take part in this research and you are requested to take part through answering the question below. This is an academic paper and all your responses will be used only for academic purposes and nothing else. You are further requested to be free to provide the required responses to enhance this study. Where option is provided, Please tick the right answer, fill in the blanks or give a brief explanation in the spaces provided.

Section A: General and Personal information

Date of Interview.....

Name of School

Position.....

Professional qualification.....

Address.....

Contact/Tel.....

Section B: Nyanja Teaching and its Use in Environmental Education

1. How often do you teach Nyanja as a subject in your school?

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2. What challenges do you encounter in teaching Nyanja as a subject at your school?

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3. Do you have any storytelling session during the Nyanja lessons? Yes/No

4. If No, do you have storytelling sessions at any other time? Yes/No

5. If Yes do these storytelling sessions teach the pupils how to tell, read and write the stories? Yes/No

6. If Yes what do these storytelling sessions teach the pupils about the environment?

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7. If Yes, what activities do you have with the pupils during these storytelling session?

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8. What role do you think traditional stories can play in the teaching and learning of contemporary environmental education to the pupils?

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9. What do you think is the significance of Nyanja stories in the teaching and learning of contemporary environmental education , in Lusaka province?

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10. What are your views on the effectiveness of traditional stories in the teaching and learning of environmental education?

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11. What are your views on the preservation of Zambia’s intangible heritage, in the teaching and learning of environmental education, using traditional stories?

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12. What are your views on the preservation of Zambia’s intangible heritage, in the teaching and learning of environmental education, using Nyanja stories, in Lusaka province?

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Thank You for Your Participation

Appendix 3: Questionnaires