

**PROMOTION OF CULTURE THROUGH THE TEACHING OF LOCAL
LANGUAGES: A CASE OF ICIBEMBA IN SELECTED PRIMARY SCHOOLS IN
MANSA DISTRICT, ZAMBIA**

BY

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**DISSERTATION SUBMITTED TO THE UNIVERSITY OF ZAMBIA IN PARTIAL
FULLFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE
OF MASTER OF EDUCATION IN LITERACY LANGUAGE AND APPLIED
LINGUISTIC**

THE UNIVERSITY OF ZAMBIA

LUSAKA

2024

DECLARATION

I, Kalumba Morgan, declare that this dissertation has been composed by myself and have not been presented in any previous application for a degree program. All sources of information and literature have been acknowledged by means of references and citations.

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APPROVAL

This dissertation of **KALUMBA MORGAN** is hereby approved as fulfilling the requirements for the award of the degree of Masters of Education in Literacy Language and Applied Linguistic by the University of Zambia.

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ABSTRACT

The purpose of this study was to explore the promotion of culture through the teaching of local languages: A case of Icibemba in some selected primary schools in Mansa district, Zambia. The objectives of the study were; to identify some of Zambian cultural aspects embedded in the teaching of local languages (Icibemba) in schools in Mansa, to ascertain the extent to which Zambian cultural aspects are being promoted through the teaching of local languages (Icibemba) and to establish challenges being faced in promoting the Zambian cultural aspects through the teaching of local languages. The study was qualitative and descriptive design was employed.

The participants in this study involved only 13 grade four primary school teachers, 16 grade four learners and 1 standard officer which gave a study a total of thirty (30) participants. The research design used was descriptive; Interviews, focus group discussions lesson observation and document analysis were the modes of collecting data. Data was then analyzed thematically and was presented in a descriptive manner.

The findings established that, culture was taught in some topics of Icibemba. Document analysis of the Zambian school curriculum revealed that there was content variation of cultural aspects across Icibemba, as some topics had more or less content than the others. It was also established that a native Language of a particular ethnic group was a factor for promotion of its culture, as language was an important aspect of culture itself. Local language users aimed at culture continuation and survival of the heritage. There were less cultural activities which provided the learners with a cultural enabling environment to tap from. For this reason, in this study the researcher advocates for the compulsory teaching of local languages as a way of promoting culture.

In this study, the researcher recommended for a compulsory teaching of local languages and culture, so as to ensure every learners' participation into the actual promotion and maintenance of Zambia's culture and its heritage. Henceforth, the Ministry of Education should allocate more time for the practical teaching of culture in various Zambian languages and consider to make cultural studies a compulsory subject. The Ministry should consider with cultural experts so as to enable learners get firsthand information and train teachers to teach culture.

DEDICATION

This work has been dedicated to my beloved wife and my children for their support, both emotionally and physically who were subjected to neglect during my activities. To my father, brothers and sisters for their fresh encouragements about education and prayer.

ACKNOWLEDGEMENTS

This dissertation was made possible with the support and guidance received from various personnel. It is for this reason that, I would like to extend my sincere gratitude to my supervisor: Prof Manchishi, P. C. on his constant and constructive guidance and supervision through my study. He took off his busy schedules just to provide helpful insights into my work.

My special thanks go to all my family members especially my wife for bearing with me, while studying and for being there for me during my sickness as well as combing other responsibilities. I would also like to give thanks to my friends for their editorial effort they rendered in ensuring that the work to be published was not sub-standard.

TABLE OF CONTENTS

DECLARATION.....	i
COPYRIGHT	ii
APPROVAL	iii
ABSTRACT.....	iv
DEDICATION.....	v
ACKNOWLEDGEMENTS	vi
TABLE OF CONTENTS	vii
LIST OF TABLES	xi
LIST OF APPENDICES	xii
ACRONOMYS AND ABBREVIATIONS.....	xiii
CHAPTER ONE: INTRODUCTION	1
1.0 Overview.....	1
1.1 Background.....	1
1.2 Statement of the problem.....	4
1.3 Purpose of the Study.....	4
1.4 Research Questions	4
1.5 Significance of the study.....	5
1.6 Delimitation of the study	5
1.7 Theoretical Framework.....	5
1.8 Limitation of the study	6
1.9 Operational Definitions.....	6
1.10 Chapter summary.....	7
CHAPTER TWO: REVIEW OF RELATED LITERATURE.....	8
2.0 Overview.....	8
2.1 Conceptual Review	8
2.2 Culture.....	8
2.3 Traditional Education.....	8
2.4 What African Culture constitutes of?.....	9

2.5 What Zambian Culture constitutes of?.....	10
2.6 Cultural Heritage.....	11
2.7 Cognitive Development	11
2.8 Cultural Literacy	11
2.9 Language and Culture	12
2.10 UNESCO and Culture.....	13
2.11 Review of Studies.....	13
2.11.1 Studies done on the Promotion of Cultural aspects embedded in Local Languages.....	13
2.12 Studies done in relation to the promotion of culture through the teaching of local languages	16
2.13 Challenges faced in promoting the cultural aspects through the teaching of local languages.	19
2.14 Chapter summary.....	19
CHAPTER THREE: METHODOLOGY	21
3.0 Overview.....	21
3.1 Research Paradigm	21
3.2 Research Design.....	21
3.3 Target population	21
3.4 Sampling technique	22
3.5 Sample size	22
3.6 Data collection instruments	22
3.7 Data collection procedure	22
3.8 Lesson Observation	22
3.8 Focus Group Discussion	22
3.9 Interview Guide.....	23
3.10 Data Analysis	23

3.11 Trustworthiness.....	23
3.12 Ethical consideration.....	23
3.13 Chapter Summary.....	24
CHAPTER FOUR: PRESENTATIONS OF FINDINGS	25
4.0 Overview.....	25
4.1 Cultural aspects embedded in the teaching of local languages (Icibemba).	25
4.2 Oral Tradition:.....	26
4.3 Social Etiquette:	27
4.4 Traditional practices and Beliefs:.....	27
4.5 Cultural Expressions:	27
4.6 Cultural Identity and Pride:	27
4.7 Document Analysis of the 2014 curriculum	28
4.8 Primary school subjects	28
4.8 Zambian Language (Icibemba).....	28
4.9 To what extent are Zambian cultural aspects being promoted through the teaching of local languages (Icibemba).....	28
4.10 Importance of Local Languages	29
4.11 Integration of Local Languages in Education.....	29
4.12 Curriculum Development	29
4.13 Community Engagement	30
4.14 Lesson observation	30
4.15 What challenges are being faced in promoting the Zambian cultural aspects that have been included in the school curriculum?	30
4.16 Limited Time and Resources	31
4.17 Teacher Training and Capacity.....	31
4.18 Language Barriers	31
4.19 Standardization versus Cultural Diversity.....	32

4.20 Limited Community Involvement	32
4.21 Chapter summary.....	32
CHAPTER FIVE: DISCUSSION.....	33
5.0 Overview.....	33
5.1 Some of Zambian cultural aspects embedded in the teaching of local languages (Icibemba) in schools in Mansa.....	33
5.2 Extent to which Zambian cultural aspects being promoted through the teaching of local languages (Icibemba)?	36
5.3 Establish challenges being faced in promoting the Zambian cultural aspects through the teaching of local languages.	38
5.4 Constructivist theory, Promotion of culture through the teaching of local language	41
5.5 Chapter Summary	44
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS	45
6.0 Overview	45
6.1 Conclusion	45
6.1.1 what are some of the Zambian cultural aspects embedded in the teaching of local languages (Icibemba)?.....	45
6.1.2 To what extent are Zambian cultural aspects being promoted through the teaching of local languages (Icibemba)?.....	46
6.1.3 Challenges faced in promoting Zambian culture.....	46
6.2 Recommendations.....	47
6.2.1 Recommendation for future study	47
REFERENCES.....	48
APPENDICES	52

LIST OF TABLES

Table 1: Aspects of culture in the teaching of Local Languages (Icibemba)	26
Table 2: Cultural Promotion and Language Teaching in Zambia	29
Table 3: Challenges faced in Promoting Zambian Cultural Aspects in the School Curriculum	31

LIST OF APPENDICES

Appendix A: Permission to conduct research.....	52
Appendix B: Introductory notice for participants	53
Appendix C: Focus group discussion for grade 4 teachers.....	54
Appendix D: Interview guide questions for Standards Officer- Languages (Mansa District)	55
Appendix E: Focus Group Discussion Guide for Grade 4 Learners	56
Appendix F: Approval Letter.....	57

ACRONOMYS AND ABBREVIATIONS

ABNE	Advisory Board on Native Education
AU	African Union
MoE	Ministry of Education
MoGE	Ministry of General Education
NBTL	New Break Through to Literacy
OAU	Organization of African Unity
OBE	Outcome Based Education
PTA	Parent Teacher Association
SEN	Special Education Need
UN	United Nations
UNESCO	United National Educational, Scientific and Cultural Organization
UNIP	United National Independence Party
ZPD	Zone of Proximal Development
ZECF	Zambia Education Curriculum Framework

CHAPTER ONE: INTRODUCTION

1.0 Overview

This chapter presents the background to the study. It outlines the statement of the problem, purpose of the study, research objectives, research questions, significance of the study. Also it outlines the delimitations of the study, theoretical framework, limitation of the study and the operational definitions. It concludes with a summary.

1.1 Background

In Zambia, the issue of language and education was clear and straight forward throughout the colonial and much of the federal period (Linehan, 2004). This language policy scored considerable success as the teaching of initial literacy was conducted in children's mother tongue which enhanced learning gains and cognitive development in learners faster.

After independence, however, the 1966, Education Act, pronounced English as the sole official language in Zambia. This made it difficult to adopt easily. This language policy shift was quite predictable because there was minimum improvement in pupil performance in numeracy and literacy up to date.

However, the Ministry of General Education, revised the language policy in education which was implemented in 2014 and it affected the use of familiar Zambian language best known to a learner, as language of learning as well as language for teaching initial literacy from Grades 1 to 4. English language was introduced as a subject at Grade 2. Since the curriculum was revised from early childhood to tertiary education, it implied that Zambian Languages were to be offered as subjects at both primary and secondary schools, while Colleges of Education would prepare teachers in line with requirements of the reviewed 2013 curriculum.

The purposes of revising the curriculum involved redefining the language in education policy in order to enhance the teaching and learning processes through the use of familiar Zambian local languages. The implementation of the revised policy emphasized the need to use familiar local languages which learners understood clearly for them to grasp the knowledge given to them in class. Therefore, it was noted that learners learnt more easily through a language that is familiar to them. Kotze and Higgins (1999) stated that, "Children in breakthrough to Literacy (NBTL) classes were reading and writing at a level equivalent to grade four or higher than those in non NBTL classes". The other reason was that, the local languages enhanced the ease transfer of skills the local familiar language to the second one and in our case as Zambia it is English. Hence the need to use local familiar languages started

even before we got Independence. One of the main reasons was, to promote African culture in general.

Kashoki (1990) stated that, “Up to now and quite often the only discernible reason cited for the teaching of Zambian languages in the country’s school system is the cultural one”. Therefore, some organizations in Africa became concerned about the need to make many African languages survive during colonialism. Some of these institutions were; UNESCO, UN and the Phelps commission among others. In 1907, the British South African Company established the Barotse School in present day Western Province called Kanyonyo. However, in 1924, the company surrendered its authority over to Northern Rhodesia; hence the administration fell under the British government. Through the Phelps commission recommended the use of English as the official language of government business and maintained that local languages be used for the preservation of national values and self-identity as Africans (Manchishi 2004). And apart from Silozi which was a medium of instruction as established by the missionaries three additional languages were added namely; Cinyanja, Cibemba and Citonga. ABNE (1927) stated that, “the Advisory Board on Native Education has agreed to the adoption of the four principal native languages in this territory for school purposes”. After that, between 1943 and 1950 as Manchishi (2004:2), Chanda ((1998:63), Kashoki (1978:26) recorded that, “it was recommended that the first two years of a child’s schooling was to be in a local familiar language while maintaining English as a subject and medium of instruction”.

However, this was exception of Kanyonyo, where the medium of instruction in local language was already in use by the missionaries and hence Silozi was the medium of instruction from Sub A to Standard 4 (Manchishi 2004). After Zambia got independence, two years later in 1966, there were debates in parliament regarding the use of English and the local language in education. Many supported the use of local languages because they felt that the use of English language would pose a challenge to the importance of local traditions and cultures. Ohannesian and Kashoki (1978) stated in Luangala (1985:1) quoting the then Minister of Education, John Mwanakatwe when he said that, “There can be no better way of preserving national culture for all time than by encouraging school children to learn their tribal customs in their local languages”. Simwinga (2006) stated that, “The 1977 Education Reform: Proposals and Recommendations Language of Education Policy, still emphasized the need to use English as an official language and medium of instruction from Grade 1 to tertiary education”. The teacher however, was given an opportunity to explain concepts that

were hard for learners in any of the seven official languages. As early as the 1960s, it was realized that learners learnt literary skills more easily through their mother tongues. The Government of the Republic of Zambia in collaboration with the Zambia Education Curriculum Framework of 2013 had reversed the use of familiar local languages in schools. This is the more reason as to why the researcher was interested in revisiting one of the reasons for the need to use local languages in schools; which is the cultural reason for promoting Zambian culture. From post- independence period to 2014, revised language in education policy to date is not clear how the issues of culture promotion and teaching are handled in schools. Little has been documented on how the Zambian culture would be promoted in Education with the help of the local languages media. This study endeavoured to assess the teaching and promotion of Zambian culture in schools through the teaching of local languages in its quest to maintain the cultural heritage. Luthuli (1985:18) supported the motion of promoting culture through the medium of education when he stated that, 'Education is the medium through which culture can be passed on from one generation to the next'.

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

According them some importance... the school curriculum promotes wider knowledge and deeper appreciation for Zambia's rich cultural heritage and thereby contributes to the preservation and development of this heritage (MoE 1996:28)

It is worth noting that the kind of importance attached to the promotion of Zambia's rich culture in relation to the 'wider knowledge' given and which had to be appreciated in the school curriculum has not been established. It is imperative to note that culture should be taught formally in school as a way of making the learners aware of their own cultural roots and be able to appreciate their own culture. Hence, this study endeavors to explore the promotion of culture through the teaching of local languages. A case of Icibemba in Mansa District, Luapula Province Zambia.

1.2 Statement of the problem

One of the motives behind changing the medium of instruction from English to local languages was to promote Zambian culture (Kashoki, 1990). The claims were that local languages would promote and help maintain Zambia's cultural heritage and that education would help advocate for its promotion by using it as a medium of instruction and as a subject. However, it is not clear about what has been done concerning the 'cultural reason' for teaching local languages in schools. It is also not ascertained as to whether the decision to use local languages has helped Zambia promote her culture. The reality is that if local languages and culture are not embraced, there is a likelihood of its extinction and adoption of foreign and probably new language and cultures altogether. The Zambian young generation would not be in the position to appreciate their culture in terms of past, present and future, let alone understanding the importance of preserving their own culture. It is a good decision to promote Zambian Languages in the education system in order to enhance cultural awareness, practice and preservation. Thus how is the teaching of culture being promoted through the teaching of Ibibemba in Mansa?

1.3 Purpose of the Study

The purpose of this study was to explore the promotion of culture through the teaching of local languages (Ibibemba) in some selected schools in Mansa District, Zambia.

1.4 Research Objectives

- To identify some of Zambian cultural aspects embedded in the teaching of local languages (Ibibemba) in schools in Mansa.
- To ascertain the extent to which Zambian cultural aspects are being promoted through the teaching of local languages (Ibibemba).
- To establish challenges being faced in promoting the Zambian cultural aspects through the teaching of local languages.

1.4 Research Questions

- What are some of the Zambian cultural aspects embedded in the teaching of local languages (Ibibemba)?
- To what extent are Zambian cultural aspects being promoted through the teaching of local languages (Ibibemba)?

- What challenges are being faced in promoting the Zambian cultural aspects that have been included in the School curriculum?

1.5 Significance of the study

The finding of this study may benefit educators, the schools as well as teachers and curriculum developers. The finding may also benefit the Ministry of General Education to consider working with traditional leaders; the reservoirs of cultural knowledge. This could help offer solutions for current and future problems related to moral behavior and discipline. Additionally, the information may be used by other researchers who would love to carry out a related study.

1.6 Delimitation of the study

The study was conducted in some selected schools in Mansa district and it focused on grade 4 classes to find out how culture had been taught and promoted.

1.7 Theoretical Framework

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

Vygotsky's theory has been used to inform teaching methods and educational practices. It is associated with hands –on, experiential activities. Vygotsky believed that learning should be scaffolded, or supported, in order for learners to be successful. According to Vygotsky, there are three stages of development. The first one is the social stage, where learners learn through their interactions with others. The second one is the practical stage, where learners apply what they have learned in the social stage to real –world situations. In the last stage, learners use logic and reasoning to solve problems.

Vygotsky believed that the most essential for cognitive development is the social interaction. He argued that learners learn best when they are working with someone who is more knowledgeable than they are. This is known as the 'Zone of proximal Development' (ZPD). The ZPD is the difference between what a learner can do independently and what they can achieve with the help of someone else. Therefore, by providing scaffolding and support we can help learners reach their potential and expand their learning.

As it may be recalled, this dissertation aimed at promoting culture through the teaching of local languages: a case of Ibibemba in some selected primary schools in Mansa district. This may help learners realize their full potential through interaction with their local languages in specific cultural Environment in order to construct their own cultural knowledge which could be utilized within their cultural society so as to understand their cultural background and later help preserve culture for the other generations to come. In this case, education would become meaningful as learners will be able to relate what they learn in school through a local Language, to the kind of life they have to live within the society. It is important that learners become literate in their own culture.

1.8 Limitation of the study

This study was conducted in Mansa district of Luapula province only, thus the findings cannot be generalized to other regions or areas in the country.

1.9 Operational Definitions

- Culture:** A way of life of people in a society.
- Promotion:** An activity that encourages people in the importance of something, or that helps something to succeed.
- Local Language:** The language which is widely used in a particular area by adults and young people and may be a mother tongue for the majority of the people in that area.
- Familiar language:** Language that is commonly used in a particular area. This could either be a community or a zone.
- Language:** a system of conventional spoken, manual (signed), or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves.
- Initial Literacy:** The skills related to reading and writing that are taught first to an early grade learner.

1.10 Chapter summary

This chapter has discussed a number of areas as a way of making clear this study. An overview of language in education policy under the missionaries, the colonial government and since independence up to date has been provided. The initial reason for the need to use local languages in schools as a cultural one has been explained in order to promote *Zambian* culture and help maintain its heritage. In this chapter, the conceptual and the theoretical frameworks that were adopted by the researcher in this study have been outlined. The significance of the study has not been left out either.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.0 Overview

The chapter presents literature which is relevant in relation to language education policies as well as the field of cultural literacy. It also presents literature in relation to some cultural aspects that are embedded in local languages; promotion of culture through the teaching of local languages and the challenges being faced in promoting the Zambian cultural aspects through the teaching of local languages. It begins with the definition of culture, cultural heritage and its importance. It also presents details of the roles that language and culture play in cognitive development. It further brings out the changes concerning the language of learning in schools and the relationship that exists between language and culture. Lastly it presents studies that have been done on cultural promotion in Zambia.

2.1 Conceptual Review

2.2 Culture

Culture is used to refer to way of life. It makes people to have similar behavior and thought among themselves in a particular society. Hantrais (1989) defined culture as a set of beliefs and practices governing the life of a society for which a particular language is a vehicle of expression. People's cultural heritage therefore, is their way of life and in a broad sense their traditional behavior. The aspect of culture is vital to all human development. Sadly, during colonialism many Africans shifted to embracing the colonizers' culture while abandoning their own.

But after many got their independence, they felt the need to get back to their African way of life and back to the use of their native languages. In our country this was done with the view of promoting Zambian culture and maintain her heritage. In 2014, the Ministry of Education re-introduced the use of local languages as the medium of instruction from Grade 1 to 4, following the 1998 evaluation report that was given after the pilot program in Kasama.

2.3 Traditional Education

It can safely be concluded that, African culture is not different from Traditional Education. For instance, when the missionaries came to Northern Rhodesia, they found different tribal societies whom they considered to be illiterate. However, they were wrong to think that the Africans were uneducated. Snelson (1974:1) stated that, "Education was a means of survival... a system of education had existed in Northern Rhodesia for as long as human societies had lived there". He alluded to the five components of traditional education to be;

instruction in the history and traditions of a clan and of the tribe, heroic deeds, myths and ceremonies, apprenticeship in practical skills; learning by observation; social obligation and inculcation of good manners and religious teaching centered on the Supreme Being and the more intimate tribal gods.

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

All these components were learnt in a local language which also made learning to be meaningful as all that was learnt was centered on the kind of life they lived; hence education was a lifelong process. Therefore, it can rightfully be said that traditional education depicted the kind of life people lived in various tribal societies. The study therefore, hoped to answer the following questions; will the teaching of local languages in formal education accommodate some cultural aspects embedded in local languages; promote culture through the teaching of local languages answer the Challenges being faced in promoting the Zambian cultural aspects through the teaching of local languages?

2.4 What African Culture constitutes of?

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

Magesa (1997) and Mbiti (1975) have made land mark contributions on how African life is a way of life and a religion. For instance, Mbiti (1975:7) defined culture as covering many things, such as the way people live, behave and act, and their physical as well as their intellectual achievements. Culture has also shown itself in art and literature, dance, music and drama, in the styles of building houses and of people's clothing, in social organizations and

political systems, in religion, ethics, morals and philosophy, in the customs and institutions of the people, in their values and laws, and in their economic life”.

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

According to Magesa (1997:2), “Morality is a normative ordering in terms of perceived Meaning values and goal of human existence of life of persons with regard to the ways in which one can choose to relate them to reality. Morality or ethics is of very nature of religion. Its very nature leads to concrete action in the form of ritual in which the needs and desires of human life are reflected”. For Magesa, an African way of life is equivalent to Religion. It is a kind of life where one leads an up- right life with regard obedience to the ancestors and elders. One is expected to submit to the ancestral spirits, the elders of the community as well as parents who are considered as ‘second gods’ in order to attain longevity. Leading a morally acceptable life is highly demanded by the society and it a virtue that is instituted by one’s culture as value.

Igboin (2011) defined value as, “ideas that propel man’s daily actions. In other words, there are standards which members of the community adhere to, in their personal and communal interaction towards the achievement of the goals. It is value that determine those who are to be praised or reprimanded for their actions. In other ways, values refer to what is good or desired.

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

2.5 What Zambian Culture constitutes of?

Zambian culture is a blend of diverse traditions, languages and practices, reflecting the country’s rich heritage. Nestled in the heart of the southern Africa, Zambia boasts a vibrant and diverse cultural landscape shaped by centuries of tradition, heritage and resilience. From its traditional music and dance to its culinary delights and colourful ceremonies, Zambian culture is a captivating mosaic that reflects the countries rich history and ethnic diversity. From the rhythmic beats of traditional music to the savoury aromas of Zambian cuisine, each element of Zambian culture contributes to a rich tapestry of traditions and customs. By

delving into the multifaceted layers of Zambian culture, we gain a deeper appreciation for the country's heritage and the enduring spirit of its people through continuous celebration and preservation, Zambian culture will continue to thrive and inspire generations to come.

2.6 Cultural Heritage

According to UNESCO (1998) Cultural Heritage is, “the entire corpus of materials, signs either artistic or symbolic handed on by the past to each culture and therefore, to the whole humankind. This is the legacy of physical artefacts and abstract attributes of a group or society that are inherited from the past generations, maintained in the present and preserved for the benefit of future generations. The preservation of cultural Heritage is central to protecting a sense of who a cultural group, a meaningful reference in one's culturally diverse world. A great deal of all our heritage is passed on orally through generations.

Consequently, its survival is always threatened and UNESCO has been active in identifying heritage sites all over the world. Therefore, the whole essence of UNESCO is to keep up-to-date and publish a world heritage list of cultural and natural properties, submitted by its member states and considered to be of universal value. So, with the promotion of Zambian languages as a medium of instruction, it was vital that this kind of study be undertaken so as to see how best the teaching of local languages could contribute to the fulfilment of the requirements of the curriculum.

2.7 Cognitive Development

Studies have established that culture and language play a vital role in the cognitive development of a child. Vygotsky (1978) proposed that, “Children attain concept formation by associating objects to graphic symbols and this can be best attained through the use of a language in which these objects are already mentally shaped in the learner's mind. This fits in this study for the learners who come into school with knowledge of their cultural environment in their local language as this can serve as learning foundation for early grade learners rather than discarding the knowledge they come with into school.

2.8 Cultural Literacy

“Cultural Literacy requires interaction with a culture and reflection of it. It is one's possession of a broad range of general knowledge and the use of that knowledge to build communication acceptance and understanding in an ever-changing global society” (Desmond,2011). It cannot be ascertained to what extent learners interact with their local languages in schools, as language has been mentioned to help one become literate.

Hence, it is evident that, in the past learners in Zambian schools have been more exposed to English language than their local languages.

2.9 Language and Culture

The International Expert Group Meeting on Indigenous Languages of the United Nations which was held in January from 8th to 10th in 2008 observed that; Language is considered as the cornerstone of culture and the ultimate expression of belonging as it is through language that culture is shared and transmitted. Language holds the past, present and future of the community whether expressed through prayers, myths, spiritual belief, ceremonies, law, poetry, oratory, or through every day greetings, conversational styles, humor, ways of speaking to children, or through unique terms for habits, socio-cultural organization and values of the community.

This clearly demonstrates the fact that there is a relationship between language and culture. It is through language that culture is transmitted from one generation to the other. This relationship is intertwined as language is used to maintain and convey culture and cultural ties.

Different ideas stem from differing language use within one's culture and whole intertwining of this relationship starts at one's birth. When an infant is born, it is not like any other child, in fact, quite similar. It is not until the child is exposed to their surrounding that they become individuals in a cultural group. From birth the child's life opinions and language are shaped by what it comes in contact with and this is the culture of the society to which it belongs. It is important to note that, Culture and Language are two faces of the same coin. It is through a language that a certain culture is expressed. Language is said to be culture and a vehicle by which culture is transmitted, (Mafela 2012). So, to maintain one's own culture means maintaining a language.

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

2.10 UNESCO and Culture

UNESCO was founded in 1945 as a specialized agency of the United Nations whose purpose has been to contribute to peace and security by promoting international cooperation in the areas of education, science culture and communication. The constitution of UNESCO was ratified by 20 member states on the 4th November, 1946. Currently UNESCO has more than 195 members. It is one of the specialized agencies with a responsibility for cultural matters in the UN system. Its main responsibilities are the protection and preservation of cultural heritage, promoting of cultural diversity, and intercultural dialogue.

Education's main aim is to produce a whole rounded developed learner and UNESCO being a stake holder in cultural promotion, should ensure this is being achieved. And although it had made this pronouncement, it seems very little is being done in the following up on issues to do with cultural promotion. At continental level, the African Union is an interested party. The fore runner to the AU, The Organization of African Unity: Cultural Charter for Africa (1976:11) stated that, "The African cultural heritage must be protected on the legal and practical planes in the manner laid down in the international instruments in force and in conformity with the best standards applicable in this field". It is however, not known to what extent this aim is being achieved in African Education, Zambia inclusive.

However, the 2013 revised curriculum made mention of localization of the curriculum, making it suitable for the demands of the society through the introduction of the two career pathways. The ZECF (2013:19-20) emphasized the need to localize the curriculum by making it flexible and responsive to learners and societal needs. Hopefully, the new curriculum will serve as a platform for learners who get into school, exhibiting certain cultural behavior be sustained for the benefit of the survival of Zambia's cultural heritage.

2.11 Review of Studies

2.11.1 Studies done on the Promotion of Cultural aspects embedded in Local Languages

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

Kashoki (1990) stated that, “the efforts that the UNIP government made to embrace ‘Zambian Humanism’ as its ideological credo of promoting Zambia’s cultural heritage”. The 29 philosophies of Humanism outmoded the educational system to make it more relevant to the national needs. The UNIP government saw a possibility of selecting one Zambian language, as a national language as the case is with Tanzania and Kenya, however, this proved to be impossible because of Zambia being a multi lingual society and English has taken this place.

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

Another study was done in Southern Province by Kavwaya in 2009. The focus was on the attitudes of both teachers and parents towards English as a medium of instruction in Zambian schools. The study was a mixed method in form of a descriptive survey where a multi-method approach was used in data collection. The findings were that, both teachers and parents had negative attitudes towards the use of English as a medium of instruction. Kavwaya observed that, people in Monze and Namwala districts of Southern parts of Zambia opted for both languages because they thought that while English would help their children get better jobs, Tonga as a local language would enhance the continuity of culture. Therefore, the gap that the researcher hoped to fill was to find out how the local language had enhanced the continuity of culture.

Kavwaya and Kashoki’s studies could be relevant to further the study on exploring ways in which local languages could enhance culture, as their findings touched on the cultural reasons for use of local language. Kapwepwe (1970) claimed that, “The instruction in the medium of

English lead to an inferiority complex in African children. He argued that, learning English Africans into a trap, since the more they knew it, the less value they attached to their indigenous culture. Therefore, it must be noted that some scholars strongly argued against the use of English as a medium of instruction.

Serpell (1978:144-145) quoted Kapwepwe's sentiments, teaching in English was tantamount to robbing Zambian children of their cultural heritage and alienating them from their parents. In all the above arguments, the focus was on preserving Zambian culture, as a language is culturally oriented. The Phelps Stoke Commission recommended the use of local languages for the preservation of national values and self –identity as Africans. This was adopted and recorded by the Advisory Board on Native Education that, native languages in the territory were for school purposes. Thereafter, between 1943 and 1950 it was recommended that the first two years of a child's learning be in a local or dominant vernacular, while English was taught as a subject and medium of instruction afterwards (Manchishi 2004; Chanda 1998:63, Kashoki 1978:26).

The 2014 curriculum was revised with the use of local language as medium of instruction, and after this revision, ten years later, Manchishi (2004:17) alluded in his paper on the status of indigenous languages in institution of learning in Zambia: past, present and future that, "It was important to foster development and survival of the vernacular languages in school. As earlier pointed out, after independence some of the reasons were put across against the use of English language were that, it would pose a threat to the vitality of local traditions and culture as they would be deprived of their channel in which they were disseminated.

However, in order to ensure continuity members of the cultural group must be willing to participate in culture and learn more about it so as to make them understand where they are coming from. Awareness also assured when people talk about culture using a language as the two depend on each other for survival. It was for this reason that, this research wanted to assess the extent to which the promotion of culture through the teaching of local languages addressed the cultural issues in schools.

Kashoki (1990), was for the idea that, indigenous languages be used in schools as subjects and medium of instruction. So, despite agreeing to the national views that, indigenous languages promoted culture, there was no further literature to ascertain how culture was to be promoted in schools. The National Policy on Education: Educating Our Future (1969) clearly emphasized the need for Zambia's cultural heritage to be preserved but it was not clear on

how the curriculum addressed issues of culture. The Ministry of Education was advocating for the use of local languages in primary schools basing on the quick transfer of skills to a second language. Other studies had also shown that learners developed better cognitively. The ZECF (2013) had introduced the two pathways namely; the vocation and academic. The Academic pathway was meant for learners with a passion for academic subjects and desire for careers in that direction while the Vocational path way was for learners with ambitions and interest in technical and practical jobs (MoE: 2013:33).

Nevertheless, it is not certain as to whether the issues of culture would be dealt with within the vocational pathway, as subjects such as Zambian language (Icibemba) is included in the pathway. It is for this reason that; this study was undertaken in order to revisit the initial reason for the promotion of culture through the teaching of local languages in school and see how culture promotion can be enhanced. It is believed that if culture is to be preserved then it should be embedded in education for the masses to learn it and pass it on to other generations (Organization African Unity: Cultural Charter for Africa (1976), Article 19).

2.12 Studies done in relation to the promotion of culture through the teaching of local languages

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

His findings were that, there was a problem of time for African indigenous cultural activities in schools in that not all educators engaged themselves in the promotion of African indigenous culture in schools.

Other findings were that, the South African curriculum was not doing enough to promote African indigenous culture in schools and not all parents and School governing bodies supported the promotion of African indigenous culture in schools. From these findings he presupposed that the South African Education department needed to review its policy with regard to the promotion of African indigenous culture in schools.

Mbambo's study was one sided as it did not consider other stake holders in promoting Indigenous culture apart from the educators. However, Dema and Moeller (2012) conducted a study on teaching culture in the 21st century Language classroom. The study described effective pedagogical practices that could be integrated into the second language curriculum. The purpose of the study was to advance the approach for teaching culture and language through the use of theoretical construction. The three methodologies which were; the 3Ps – Product, Practices and Perspective with an inquiry –based teaching approach and the utilization of instructional technology. The Researcher illustrated how teachers could successfully have integrated digital media together with inquiry learning methodology into instruction to create a rich meaningful environment in which learners could interact with authentic data and build their own understanding of the foreign culture in relation with the 3Ps. Generally, it is difficult for cultural issues to penetrate in the technological world, however, if the use of technology could be utilized by developing web sites in various local languages, it would help learners to learn their culture together with the local language using the methods that Dema and Moeller illustrated.

A group of language teachers and other stake holders made a step to introduce local languages on Google although not so many teachers have knowledge of this facility. While Dema and Moeller's study focused on the methodologies that could be utilized by the teacher to enable learners acquire a second language together with the related culture, this study, however, may make use of the methodologies but focusing on the local language use teaching with the view to promoting the Zambian culture. In addition, Dema and Moeller may have targeted technologically advanced teachers and learners, hence the methodology may not be over generalized to sub-Saharan African schools which are struggling to purchase the equipment. Hopefully the revised curriculum has made such consideration in the teaching of local languages.

In Nigeria there was another study that was conducted by Ademola (2006), who advocated for Culture Education and proposed that, "If education is the process of knowledge acquisition, 'culture education' emphasizes the peculiar means and methods of instruction by which a society imparts its body of values and morals in the pursuance and attainment of the society's collective vision, aspirations and goals. Thus, anyone who demonstrates a degree of knowledge of his or her societal values and general education is said to be educated.

In other words, culture education as intended here, presupposes conscious and refined methods of acquisition and dissemination of the knowledge of societal values. Furthermore, he clarified that, it is the means by which skills are developed in such areas as language, oral traditions and customs, music, dance, rituals, festival, traditional medicine, food ways, and architecture, as well as the internalization and socialization of societal values and skills by individuals in a way that engenders cultural adaptability, flexibility, and societal cohesion.

Ademola advocated for an education specifically on imparting cultural values wherefore, this study assessed the promotion of culture through the teaching of local languages which had been incorporated in the curriculum. According to Igboin (2011:1), “It is no longer a debate that pre-colonial African life was heavily influenced by religion. Almost every aspect of life was seen and interpreted in the supernatural. The belief that the ancestors played a prominent role in the maintenance of morality in the community hardly dies to date. However, it is true that colonialism altered the beliefs and values of the Africans significantly, just as its structure was almost completely eroded.

Today, the argument oscillates between a return to the local languages and the promotion of culture through the teaching of local languages, for moral rearmament and a total maintenance of Zambia’s cultural heritage. The research clarified the positions and posits that even though it is not practically possible to have all the aspects of culture included in the curriculum. Through the educational policies, the research endeavor to prove that values were critical to African identity in a postcolonial, global community, and as such, there was a need to revisit some of these cultural aspects in order to keep pace with the history and identity in the face of current global challenges and advanced technology. It is therefore, important to mention at this point that, most of the literature concerning the promotion of African culture has been done in North and East Africa demonstrating clearly that, the available literature in relation to books, films, proverbs and so on.

Thus, the renowned literature writer, Chinua Achebe supported the use of proverbs that language is one of the basic traits of a culture. For example, Igbo language is rich in either of these aspects, therefore, it is presented as a civilized and strong culture not mere culture of barbarians as considered by the West. Therefore, the question one may ask is, how many of Zambian oral literature are being taught in Zambian schools today? It is hoped that the teaching of local languages in schools would accommodate such aspects. The local languages can as well be used to promote Zambian culture, hence the need for this study to explore

ways in which the local language medium had been utilized to diversify the culture promotion in education. Thus, to authenticate the study, it was vital to look at studies done in Zambia and elsewhere in line with promotion of culture through the teaching of local languages.

2.13 Challenges faced in promoting the cultural aspects through the teaching of local languages.

The 2014 syllabi identified some of the cultural aspects as being included in the curriculum to help promote and maintain Zambia's cultural heritage. Nevertheless, there are challenges being encountered in the promotion of some cultural aspects. For instance, primary education is being considered as a second level of education. In all the schools all learners have nine subjects and out of these only five subjects contain cultural topics. The other challenge is that learners are not subjected to practical type of cultural activities such as music and storytelling in local languages. Simwinga (2014) alludes that, "The policy decision is founded in the principle of languages implementation". Therefore, languages complement each other. So, English being the official language can equally be used unfortunately, all subjects are written and taught in English. Attitude and preconception that are held against culture and local language use should be cleared by letting the learners know that one should not be considered illiterate or backward by virtue of them speaking a local language. Lack of proficiency in the language of instruction hinders the promoting of the Zambian cultural aspects through the teaching of local languages due to poor reading and writing. The study done by Matafwali (2010) tried to find out how the lack of language proficiency in the language of instruction explained the difficulties in becoming a conventional reader in both local language and English. Smith (2018) discusses the difficulties in integrating cultural aspects into language teaching due to limited resources and standardized curriculum requirements. According to Jones and Garcia (2019) examined the challenges of balancing standardized language instruction with the promotion of cultural diversity in their study titled "Cultural Content Integration in Language Teaching: A Case Study." However, the study by Patel et al (2020) titled "Teacher Training Needs for Integrating Cultural Content in Language Teaching" delves into the specific training requirements of teachers to effectively incorporate cultural content into language instruction.

2.14 Chapter summary

The literature discussed in this chapter indicated that, despite the diverse views that other scholars have posited pertaining to the promotion of culture through the teaching of local

languages, their claims pointed to culture promotion in general. Much as they were all in agreement that culture would be promoted through the teaching of local languages, they did not go further to establish just how this would be attained. Therefore, it should be noted that, a large body of arguments was centered on culture promotion. It cannot be refuted though that, these findings were based on genuine researchers however, an extra mile would have been ideal in determining how the promotion of culture through the teaching of local languages.

It is for this reason that, a study of this nature would provide insights on the current status of using the local languages as medium of instruction in order to determine how best the local language medium could be utilized for culture enhancement.

CHAPTER THREE: METHODOLOGY

3.0 Overview

The chapter presents the methodology that was used in this study. Also, it outlines the research paradigm, target population, sample size, sampling techniques and sample size, data collection instruments, data collection procedure, lesson observation, focus group discussion, interview guide, finally, data analysis, trustworthiness and ethical consideration.

3.1 Research Paradigm

The study incorporated the use of social constructivism. It employed qualitative methods of approach such as interviews, focus group discussions which allowed the researcher to explore the power of relations, social justice implications and the lived experiences of the participants involved in the teaching of Ibibemba and cultural promotion.

3.2 Research Design

This study used a descriptive design which allowed the researcher to obtain in-depth information about the phenomenon under investigation. Descriptive designs are concerned with a rich and clear description of events relevant to the case. They also strive to portray what it is like to be in a particular situation (White, 2003).

The main purpose of a descriptive research is describing the state of affairs as it exists, thus the research aimed at assessing the extent to which Zambian culture had been promoted or demoted in schools through the use of local languages as medium of instruction (Ng'andu 2013). Therefore, the researcher used a case study in order to get in depth understanding of the phenomenon under study. This study aimed at eliciting information on how culture could be promoted using local languages

3.3 Target population

The population for this study comprised of all the teachers teaching Grade four (4) classes as well as grade 4 learners in Mansa District. Grade 4 teachers were targeted because they are the ones who are directly involved in the implementation of the curriculum and are knowledgeable about the content and demands of the revised (2014) curriculum. Ng'andu (2013:35) defined a population as a, "Group of individuals, objects or items from which samples are taken for measurement".

3.4 Sampling technique

Purposive sampling technique was used to select the participants that was; learners, teachers and a standard officer. The teachers teaching the grade 4 classes and 1 standard officer on the other hand were purposively selected because they were useful informants in the selected schools. Purposive sampling was also used in the selecting of the schools for the study due to their proximity.

3.5 Sample size

The total sample of participants considered for this study was 30. This sample consisted of 16 learners, 13 teachers and 1 standards officer. Four primary schools were selected purposively, 2 in the urban area and the other 2 in the rural area. According to Ng'andu (2013), a sample is a portion of the population. Thus, sample refers to the number of participants selected to constitute a desired sample.

3.6 Data collection instruments

The data in this study was gathered through interview guide, focus group discussion and lesson observation guide.

3.7 Data collection procedure

Permission was sought from the DEBS-Mansa and School managers in the selected schools in Mansa District to conduct face to face interviews with the administrators and Grade four teachers, take notes and have focus group discussions with teachers and learners.

This study also used interviews because they are friendly and save time. The questions which were not clear were paraphrased for clarity.

3.8 Lesson Observation

The researcher observed two lessons in local language (Icibemba). The main purpose was to see as to whether some cultural aspects were being taught in schools.

3.8 Focus Group Discussion

Focus Group Discussion guide was used on two groups of participants. The first group comprised of the teachers while the other group was for pupils to collect in depth data regarding the teaching of local languages (Icibemba) through Focus Group discussions. Bryman (2001:337) stated that, "A focus group interview is a form of group interview in which there are several participants in addition to the facilitator whereby emphasis is placed on the questioning of a tightly defined topic and interaction within the group for the joint

construction of a meaning”. This instrument was used to collect data from educators on the status and the teaching of culture in schools. It also sought the information on how best the local languages were used to enhance the promotion of culture and the cultural aspects they would appreciate being emphasized to their learners in school.

3.9 Interview Guide

This guide was used with teachers and 1 standard officer (Languages). Information on what cultural aspects could be included in the school curriculum was collected using the interviews. (Refer to Appendix D). The information on what cultural aspects could be included in the school curriculum was collected using the interviews. The intention was to bring out more information on how

3.10 Data Analysis

Data analysis started after the interview and focus group discussions. All the data that was collected, was qualitatively analyzed thematically. The researcher conducted document analysis of the new syllabus and assessed how much of the cultural aspects were included in Icibemba. According to Creswell (2014:6), Qualitative research is “an approach for exploring and understanding. The meaning individuals or groups ascribe to a social or human problem”. The data collected from the interviews was transcribed and put into categories, and then looked at the themes that emerged from the categories and these were used for the presentations of the findings and analyzed so as to draw conclusions or generalizations from them.

3.11 Trustworthiness

The researcher made sure that credibility was upheld throughout the study by ensuring member check was practiced between the researcher and the participants by asking them to confirm the information they shared and this was done by making them listen to their responses that were put on record and read out aloud the responses of the participants to confirm the techniques that used to assess some of the cultural aspects.

3.12 Ethical consideration

According to Kombo, (2006: 107) “the researcher must obtain consent or permission and must ensure that all grade teachers participate voluntarily.” The participants therefore, were informed well in advance of their right to participate and to withdraw from the study at any time and further requested to sign informed consent forms. By so doing, the participants’ right to privacy, dignity and informed consent was guaranteed. All participants were assured

that information which they gave was treated with confidentiality. Names of participants were omitted and they were only identified by number or letters and not by name, this helped in avoiding biased responses from them.

The researcher also assured the participants that the information received would not be used for any other purpose other than that of the study. They were briefed about the purpose of the study as well as the benefits to them and the learners in various learning institutions. Nevertheless, the researcher did not make any commitment with regard to giving everybody a copy of the report, but assured them having access to the research report if they needed it.

3.13 Chapter Summary

The chapter did describe the research methodology that was selected for the study and the rationale for the choices made. Evidently the research design used for this study was qualitative as is evidenced by the type of instruments used to collect data. The procedures applied in data collection and analysis together with ethical considerations had also been discussed.

CHAPTER FOUR: PRESENTATIONS OF FINDINGS

4.0 Overview

Analyzing, interpreting and reporting of data are essential elements in qualitative research. According to Ghosh (1992:261-279) analysis of data is, “A critical examination of the collected data in that it involves the verification of the hypothesis or the problem for the study”. This chapter therefore, presents the findings of the study. The results depended on the data that was collected through the interviews, focus group discussions and document analysis of the revised 2014 school syllabi. A good number of themes emerged from the data that was collected and were aligned as answers to the research questions. The findings are therefore, presented under themes in line with the research objectives.

As already alluded to, this research was qualitative and all the interviews and focus group discussions brought out qualitative data, thus were reported and transcribed in verbatim for ease reading and comprehension of what the participants expressed. Also, the research instruments used, asked same questions in both the focus group discussions and interviews in line with the objectives. The researcher referred to instances from the interviews and focus group discussions which gave out same answers from the research questions.

The researcher identified themes, in relation to the research objectives as well as the recurrent patterns in opinions of the participants. Thus, the three main themes identified were further presented under the sub- themes. And some ideas presented are interrelated and could fall into more than one thematic section. Therefore, the findings are presented in a narrative form, with the use of relevant quotations from participants under the following themes:

- Aspects of culture in the teaching of local languages (Icibemba).
- Promotion of Zambian cultural aspects through the teaching of local languages.
- Challenges faced in promoting Zambian Cultural Aspects in the school curriculum.

4.1 Cultural aspects embedded in the teaching of local languages (Icibemba).

To answer the research question one which read as follows: what are some of the cultural aspects embedded in the teaching of local languages (Icibemba) in schools in Mansa. To help promote and preserve Zambia’s cultural heritage. The curriculum would endeavour to promote wider knowledge of and deeper appreciation for Zambian rich cultural heritage and thereby contributing to the preservation and development of her heritage. An indication that the Ministry of General Education was keen on promoting Zambian cultural heritage; this

was not forgotten in the revised 2014 curriculum. It was therefore, imperative for the researcher to look at the school curriculum as a way of assessing how much culture inclusion was in various subjects. This also helped the researcher to assess whether the curriculum was achieving the set goals of contributing to the promotion and preservation of Zambia’s cultural heritage.

The teaching of local languages, such as Ibibemba, is deeply intertwined with cultural aspects. Language and culture are closely connected, and the teaching of a local language often involves not only the linguistic aspects but also the cultural content in which the language is used.

The following theme and sub-themes emerged with regard to the cultural aspects embedded in local languages (Ibibemba). The table below shows the themes and sub-themes that emerged.

Table 1: Aspects of culture in the teaching of Local Languages (Ibibemba).

Theme	Sub-themes
Aspects of culture in the teaching of Local Languages (Ibibemba).	<ul style="list-style-type: none"> • Oral Tradition • Social Etiquette • Traditional practices • Cultural expressions • Cultural Identity and Pride

From the above table, it is evident that some cultural aspects were brought forth. The following are the findings from School A:

4.2 Oral Tradition:

Ibibemba, like many local languages, has a rich oral tradition. Teaching Ibibemba may involve incorporating storytelling, proverbs, folktales, and historical narratives to convey cultural aspects such as values, traditions and wisdom. These oral traditions are not just linguistic tools but also a way of preserving and passing down cultural heritage. When asked as to how oral tradition is taught, one teacher A 1 responded;

“Through traditional and different types of cultural aspects such as story-telling traditional ceremonies, dances, poetry, role plays, and games”

4.3 Social Etiquette:

Language reflects social norms and values. When teaching Icibemba, cultural aspects related to social etiquette, respect, and politeness, may be emphasized. With regard to social etiquette one teacher stated that;

“We teach our learners appropriate greetings, forms of address, and expressions of gratitude, which are essential in the Bemba culture such as, “Please”- “Napapata mukwai”, Thank you- “Natotela mukwai”, “I am sorry”- “Munjeleleko”

4.4 Traditional practices and Beliefs:

Language is often intertwined with traditional practices and beliefs. Teaching Icibemba may involve introducing cultural practices, rituals, and belief systems that are significant to the learners. With regard to traditional practices and beliefs one teacher responded as follows;

“When navigating sacred spaces or approaching elders we teach them how to excuse themselves, for instance; ‘Excuse me, may I have your guidance in understanding this ritual?’

4.5 Cultural Expressions:

Icibemba is a vehicle for cultural expression. Learners may learn traditional songs, participate in cultural performances, or engage in activities that promote the appreciation of cultural aspects. The researcher wanted to know how such activities were being accommodated in the school curriculum. In a focus group one participant had this to say;

“As you can see, we are trying to promote our culture in one way or the other through having cultural dance group”

4.6 Cultural Identity and Pride:

Teaching Icibemba often aims to foster a sense of cultural identity and pride among learners. Learners may be encouraged to explore and celebrate their Bemba heritage, appreciate the uniqueness of the language, and develop a positive attitude towards their cultural identity. When probed with regard to how culture was taught, the response from one participant was as follows;

“It is not taught as a subject on its own but it is integrated into other subjects”.

In conclusion it could be said that, to help promote and preserve Zambia’s cultural heritage the curriculum would endeavor to promote wider knowledge of and deeper appreciation for

Zambian rich cultural heritage and thereby contributing to the preservation and development of her heritage.

4.7 Document Analysis of the 2014 curriculum

In order to assess the cultural content, the researcher took time to analyze the revised 2014 curriculum. The curriculum has been designed in a manner that it looks at what learners are expected to learn from early childhood to tertiary education. In this study however, the researcher only looked at the primary level. It was discovered that all the subjects that were offered at primary schools were divided into six categories. These included the Science subjects, Social Sciences subjects, Mathematics, Literacy and Languages, Business studies and Practical subjects. Because of this, some subjects that are offered at primary school are a replica of the ones that are offered at secondary school, while others carried a different subject name at either lower or upper primary and junior or senior secondary levels respectively while advancing according to progression in grade level. In spite of this the researcher took keen interest in Ibibemba only, as a subject where culture has been embedded in the teaching of local languages.

4.8 Primary school subjects

Out of the six categories (learning areas) of subjects offered at primary school, only three contained cultural aspects. The subjects included Zambian Languages, Literacy and Language in local language and Social Studies. However, this study focused only in Zambian language that is Ibibemba as discussed hereunder.

4.8 Zambian Language (Ibibemba)

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

4.9 To what extent are Zambian cultural aspects being promoted through the teaching of local languages (Ibibemba)

In Zambia, some country rich in cultural diversity, there is a growing recognition of the importance of promoting Zambian culture. One significant avenue for achieving this goal is

through the teaching of local languages in schools. The table below shows the theme and sub-themes that emerged.

Table 2: Cultural Promotion and Language Teaching in Zambia

Theme	Sub-themes
Cultural Promotion and Language Teaching in Zambia	2.1 Importance of local languages 2.2 Integration of local languages in teaching 2.3 Curriculum development 2.4 Community engagement

From the above table, it is evident that, some aspects of culture can be promoted through the teaching of local languages.

The following are the findings about promoting Zambian cultural aspects through the teaching of local languages from School A:

4.10 Importance of Local Languages

Local languages in Zambia are not merely a means of communication; they embody the cultural heritage, traditions, and values of various ethnic groups. When participants were asked if teaching in Icibemba was important one of them said;

“It has helped us to enhance our teaching because we have a lot of proverbs, stories (utushimi)

4.11 Integration of Local Languages in Education

Efforts have been made to integrate the teaching of local languages in the education systems in Zambia. During focus group discussion one participant when asked about the importance of integration he had this to say;

“Including local languages in the learning materials, fosters a rich cultural environment”

4.12 Curriculum Development

Curriculum development plays a crucial role in promoting Zambian culture through the teaching of local languages. Regarding the issue of curriculum development one teacher said;

“When it comes to the curriculum more emphasis should be on the incorporating of more practical skills in the curriculum to enhance real-world applicability.”

4.13 Community Engagement

Promoting Zambian cultural aspects through the teaching of local languages extends beyond the classroom. As to the kind of support that teachers receive from the community one teacher said;

“We receive little support from the community. However, we teach and train our learners so that they could be involved through various activities”

It can be concluded that, teachers were always in contact with the school curriculum, by way of implementing it, hence were in a position to describe the status of culture promotion in schools and the extent to which it had been taught and accommodated the curriculum and specifically through the teaching of local languages.

4.14 Lesson observation

The lesson I observed at one of the schools was in Icibemba, this was a basic Bemba language lesson, it was on greetings and the following was observed:

Lesson: Greetings in Bemba

- **Teacher A1:** ‘*Mulishani bonse?*’ (How are you class?)
Learners A1: ‘*Tulibwino mukwai*’. (We are fine sir.)
- **Teacher A1:** ‘*Uli shani mune?*’ (How are you?)
Learner A1: ‘*Ndi bwino*’. (I am fine.)
- **Teacher A1:** ‘*Niwe ani ishina mune?*’ (What is your name?)
Learner A2: ‘*Mambwe*’. (My name is Mambwe.)
- **Teacher A1:** ‘*Ufuma kwisa?*’ (Where are from?)
Learner A3: ‘*Mfuma mu Mansa*’. (I am from Mansa.)
- **Teacher A1:** ‘*Natotela bonse mukwai*’. (Thank you.)
Learners A1: ‘You are welcome

Teacher finally put the learners in groups of two’s and asked them to practice these greetings and to feel free to ask any questions.

4.15 What challenges are being faced in promoting the Zambian cultural aspects that have been included in the school curriculum?

In promoting the Zambia cultural aspects that have been embedded in the school curriculum, several challenges may be encountered. The table below shows the theme and sub-themes that emerged.

Table 3: Challenges faced in Promoting Zambian Cultural Aspects in the School Curriculum

Theme	Sub-themes
Challenges faced in Promoting Zambian Cultural Aspects in the School Curriculum	3.1 Limited time and resources 3.2 Teacher training and capacity 3.3 Language barriers 3.4 Standardization versus cultural diversity 3.5 Limited community involvement

From the table above many challenges faced in promoting Zambian cultural aspects were established.

The following are the findings on the challenges from School A:

4.16 Limited Time and Resources

One of the primary challenges in promoting Zambian cultural aspects in the school curriculum is the limited time and resources available. In an interview one teacher said that;

“The cultural aspects are not time-tabled as they are not taught as a single subject. This is because matters to do with cultural aspects are incorporated in other subjects”

4.17 Teacher Training and Capacity

The effectiveness of promoting Zambian cultural aspects depends on knowledge and skills of teachers. In the focus group discussion one participant had this to say;

“Very few teachers are interested to train as teachers in Zambian languages because the course is deemed as inferior and also there is lack of sponsorship for Zambian languages teachers”

4.18 Language Barriers

Zambia’s linguistic diversity presents a challenge in promoting cultural aspects within the curriculum. While efforts have been made to include local languages, the dominance of English as the medium of instruction can create language barriers. Regarding the same issue one of the teachers had this to say;

“Language barriers often hinder communication between learners and teachers who speak different languages”

4.19 Standardization versus Cultural Diversity

Balancing the need for standardized education and the recognition of cultural diversity is another challenge. In discussing the above one participant had this to say;

“Striking a balance between a standardized curriculum and the inclusion of diverse cultural expressions is crucial for promoting a holistic understanding of Zambian culture”

4.20 Limited Community Involvement

The promotion of Zambian cultural aspects in the school curriculum can benefit greatly from community involvement. However, among the participants who were interviewed, this is what they had to say;

“Limited engagement and collaboration between schools and local communities hinder the effective integration of cultural knowledge and practices”

In conclusion it could be said that, while the inclusion of Zambian cultural aspects in the school curriculum is a positive step, several challenges impede their effective promotion. Overcoming these barriers requires addressing issues such as limited time and resources, teacher training and capacity-building, language barriers, balancing standardization and cultural diversity, and fostering community involvement.

4.21 Chapter summary

This chapter’s aim was to present the findings on the field of work carried out to establish how the promotion of culture through the teaching of local languages was being enhanced in the primary schools. The findings were presented through the various themes that were generated from the research questions. The chapter also highlighted the findings that the researcher obtained from the three instrumentations used, as well as from the 2014 syllabi.

It was concluded that, the teaching of local language was a factor in the promotion of culture. But still, English being a unifying language could also be used to teach Zambian culture as it had been the case in the subjects it was integrated into. However, most of the participants felt that, there was more that was needed to be done in the area of practical teaching of culture in local languages (Icibemba) to learners in schools in order to promote it.

CHAPTER FIVE: DISCUSSION

5.0 Overview

This chapter sets out to present the discussion of the findings. The purpose of this study was to explore the promotion of culture through the teaching of local languages (Icibemba) in some selected schools in Mansa District, Zambia. In order to answer the research questions, interviews were conducted, focus group discussions were held and finally the 2014 syllabi were analyzed. The research had the following objectives:

- To identify some of Zambian cultural aspects embedded in the teaching of local languages (Icibemba) in schools in Mansa.
- To ascertain the extent to which Zambian cultural aspects are being promoted through the teaching of local languages (Icibemba)
- To establish challenges being faced in promoting the Zambian cultural aspects through the teaching of local languages.

In this chapter, the findings have been discussed using the themes that emerged from the research objectives. The discussion is based on findings presented in chapter four as well as the theoretical framework guiding this study and other related literature in chapter two. Findings were discussed with a special reference to the results obtained from the 2014 syllabus. The first section, discusses some of Zambian cultural aspects embedded in the teaching of local languages in schools in Mansa. The second one is on how to ascertain the extent to which Zambian cultural aspects are being promoted through the teaching of local languages (Icibemba) and the third one dwells on the challenges being faced in promoting the Zambian cultural aspects through the teaching of local languages.

However, for easy discussion, sub-themes have been incorporated in the main themes. Therefore, the first part of the discussion starts here.

5.1 Some of Zambian cultural aspects embedded in the teaching of local languages (Icibemba) in schools in Mansa.

Educators are the ones responsible for the implementation of the school curriculum and being entrusted with such a responsibility, thus they were in the right position to determine whether some cultural aspects in the teaching of local languages have been embedded in the curriculum in school or not. The majority of the teachers and the standard officer affirmed that, there was teaching of some culture taking place in schools. However, it was clearly stated that culture was not taught as an independent subject as already alluded to but as

integration into other subjects. With this kind of a scenario, it was important to look at how culture was being taught knowing that it was not an independent subject.

From the data collected in focus group discussions and interviews with the teachers as already mentioned, it was established that, some aspects of culture were being taught through Icibemba. The document analysis, reviewed the subjects offered at primary schools in which some cultural aspects were integrated.

Some participants explained that although culture was not taught as an independent subject, it was taught through Icibemba, so as to accord every learner an opportunity to learn about culture. The researcher discovered that, culture being taught as a cross-cutting issue, meant that, there was some importance that was attached to it as a national issue. As a result, it was spread across different subjects of the curriculum in order to reach out to the multitude of learners.

The curriculum has highlighted a number of important national concerns, most of which are taught as cross-cutting issues. Among the concerns include; Special Education Needs (SEN), HIV/AIDS, life skills and Zambian culture and heritage. According to MoGE (2013:8), “Most of the national concerns are taught as cross-cutting issues...but these are not stand-alone subjects. Instead of learning takes place within lessons of a range of different subjects”. Thus a focus on promotion of Zambian culture and heritage as a cross-cutting issue not only promotes national pride but also helps deepen learning by making it more relevant to the learners’ lives.

However, the researcher concluded that, despite culture being a cross-cutting issue, it still did not receive the attention it deserved as both learners and teachers handled it to fulfil the demands of the syllabus while others still looked down on it and did not incorporate it in their teaching. In other words, culture being a cross-cutting issue did not serve its intended purpose due to the little impact on the learners’ outcome, hence it was given little attention on the contrary.

Nevertheless, to establish how much of promotion of culture through the teaching of local languages went on in schools, it was imperative to scrutinize how much of cultural aspects were contained in the subjects that were identified. Hence the researcher concluded that, teachers were able to identify these subjects as the ones containing some aspects of culture

was evidence enough that, cultural aspects were being taught. And if culture was taught then there was a possibility of its being embedded in the teaching of local languages.

The aspect of culture being embedded in the curriculum for the educators lies in the co-curricular activities that were included in the school curriculum. Such activities included; drama, cultural dance troupes, and school choirs. Within the lessons, the learners were also exposed to cultural genres of proverbs, riddles, sayings, storytelling, oral literature songs, and poetry. As long as pupils involved themselves in such activities, it showed that cultural aspects had been embedded in a curriculum. The Zambian language syllabus contained some of the cultural aspects as topics. It is also important to note that, other cultural aspects were learnt through literature, reading and writing in local language (Icibemba). But apart from this, learners had special days in school when they commemorated the Zambian cultural activities such as Independence Day celebrations, culture day, Zambian dishes, Day of an African child. By so doing, schools promoted culture.

Concerning the teaching and promotion of culture in schools, the researcher made the following observations; to start with, although there was culture teaching taking place in schools, less attention was given to its promotion because it had no specific time allocated for its teaching. Most of the learners were confined to western kind of lifestyle and therefore, did not want to have anything to do with culture. In other words, learners had negative attitude towards learning culture related subjects because they were deemed old fashioned kind of life while others still thought it was not beneficial to the learners. Some thought, it was a share waste of time promoting or teaching culture as it was not examinable. With this kind of attitude, less attention was given to cultural aspects in schools.

Secondly, there were a lot of subjects in the curriculum but only a few of them such as Icibemba contained cultural aspects. This implied that there was a likelihood of some learners not having an opportunity to learn about culture in any of the few listed, reason being that, the allocation of subjects to pupils disadvantaged some learners with regard to the career pathways.

It was a good decision by the government to incorporate the cultural issues in the curriculum but it could not be ascertained that the objective of teaching culture was being achieved fully, contrary to the demands of the school curriculum which advocates for promoting wider knowledge of and deeper appreciation for Zambia's rich cultural heritage and thereby

contributing to the preservation and development of this heritage (Educating Our Future MoE,1996).

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

Since most of the cultural aspects were found in Zambian language (Icibemba), it would be imperative then to accord every learner an opportunity to learn Icibemba for the purpose of promoting Zambian culture and participation in the maintenance of the promotion of culture. Thus, the study established that local languages were a factor for the promotion of culture through the teaching of local languages (Icibemba).

5.2 Extent to which Zambian cultural aspects being promoted through the teaching of local languages (Icibemba)?

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

It is through a language that culture is enshrined and transmitted. People use a language to talk about culture (Neil 2015). This was one indication that the use of local languages would promote culture. There was a close relationship between language and culture because a particular language highlighted the culture of its speakers. This study confirmed Sekeleti ’s (2000:74) view that, “the best approach to learning a language is to know its culture”. Culture includes all aspects such as tradition, food, and dress code, language through cultural history, proverbs, and riddles. Language is used to name all the objects and the mental objects are equally formed in that particular language. If this is the reason why the curriculum has been

revised, then there is need to encourage the promotion of culture through the teaching of Local Languages (Icibemba) in primary schools.

In 2013 the Permanent Secretary of the Ministry of General Education the then Dr. Patrick Nkanza announced that, the government through Ministry had reviewed education curriculum which was due to be implemented in 2014 and that, it would see the use of familiar local languages as Language of learning as well as languages for teaching initial literacy (ZNIS 2013). Most of the participants interviewed were in favor of this move by the government to reintroduce the use of local languages (Icibemba) in all government schools as medium of instruction for early grades and as a subject in all primary schools.

The reason behind this change was that early grade learners transferred the skills faster from a familiar local language (Icibemba) to the second language (English) however, nothing had been said about the cultural influence that the local or familiar language (Icibemba) had in the fast transfer of these skills. A lot of concerns by the few educated Zambians then, were that English would be a hindrance to the sustainability of cultural traditions. The study established that, actually the reason for the implementation of the local languages which stated the fast transfer of skills from the first language to the second one was culturally influenced.

This was in line with Hirsch (2001) who coined the term ‘Cultural Literacy’ and added that “It was the linguistic knowledge on which linguistic literacy depends”. It was the knowledge of the language and concept attainment which were compelled by the mental concepts formed in a particular language that facilitated the quick transfer of skills to the second language.

Culture includes all facets of life a child comes into contact with, within the environment which nature and nurtures the child’s growth. Spolsky (1985:68) stated that, “mother tongue was a language through which a person perceived the surrounding and initial concept formation took place, thereby bringing about cognitive development”.

Basing on the relationship that existed between language and culture, it could be safely said that, language was a vehicle by which culture was transmitted therefore, it could be used to teach culture. It was hoped that the re-introduction of local languages (Icibemba) in primary schools would bring about promotion of culture. However, the researcher found that, learners should be made aware that they were Africans who had a rich culture. They should be proud to be called Africans and Zambians in particular. All learners must come to a realization of who they really are and that western culture was not their own. This could be made possible

through the promotion of culture through the teaching of local languages (Icibemba), by speaking their language and taking part in all cultural activities.

If the teaching of local languages is only a reliable medium of promoting culture in Zambian schools, then it must receive serious attention with regard to time allocation and compulsory teaching to all the learners. The researcher agreed with Schweitzer's (2009) who stated that, "with less interaction with one's culture, a mismatch is likely to occur as language and culture are trans-linguistic". Thus, a learner responds to the stimuli available within the environment just as a child would only speak a language its mother introduces it to. As a result, learners cannot be blamed for the kind of behavior they may exhibit contrary to the demands of a Zambian society. The reality is that the younger generation is slowly moving away from its culture to something different.

This is evidenced by the way they speak (accent), dress, and relate to other people in society both young and old. However, it is true that, colonialism altered the belief and values of the Africans significantly, just as its structure was almost completely eroded. Just as religion influenced the African culture, it is the similar way in which whatever form of life people can be exposed to would influence their way of life hence the need to expose learners to their culture through frequent use of local language and cultural aspects.

5.3 Establish challenges being faced in promoting the Zambian cultural aspects through the teaching of local languages.

Cultural teaching has been considered as one of the bedrocks for a success of a nation, a nation without culture is as good as dead. In spite of this there are challenges that are being faced by educators in order to promote cultural aspects through the teaching of local languages and the following are the challenges.

To start with, time allocated for Culture promotion is so limited in the sense that cultural activities were not time-tabled because they are not taught as a single subject. This is because issues to do with culture are incorporated in other subjects. However, since cultural activities were not time-tabled, they were included in the co-curricular activities, and that was the only time culture would be taught. Needless to say, it was not all the schools that were in support of the promotion of culture through the teaching of local languages because culture was one of the lowly classified activities, implying that they were not as important as the academic subjects were. Moreover, culture only happens at the school when there are functions like

cultural days and when the non-governmental organizations organize a function to educate learners on the importance of culture, otherwise there is no time allocated for it.

As of the 2013 revised curriculum, the Outcomes-based Education curriculum (OBE) was adopted. The introduction of the competency-based curriculum in 2013 was to help learners acquire knowledge, skills, values, and attitudes that are likely to equip them with competencies that they can effectively use to serve society and the nation at large. Even though such was the case, such gains are bound to contribute little, if anything, to the curriculum process as culture teaching has not been conceptualized within the context of the other human and social sciences.

In Zambia, the effort to revise the culture curriculum has been made under difficult conditions. This is because the country inherited a curriculum formulated by the colonial government. The colonial culture curriculum failed to appreciate the local culture to greater inclusiveness.

For example, colonial masters taught much of European culture by praising their dress code, food they ate and language among other things. This has continued until the 21st century, and local culture is no longer relevant. It has failed to satisfy the needs and aspirations of contemporary society. For this reason, there is a need to focus on aspects of the country's cultural heritage to enable an understanding of the origin, shortcomings, failures, and successes to have an intelligent reconstruction of the curriculum.

In Zambia, teaching and promoting culture as a curriculum discipline has been characterized by political, economic, cultural, and ideological imperatives, whose teleological goal is one of the nation-building process and one of cultivating a modern dimension of national identity in the global culture. However, teachers face many challenges when teaching culture because the subject's content is restricted to the curriculum. The Zambian culture curriculum has not been decolonized as it contains few topics in some books relating to the country's culture.

For example, the grade 4 Ibibemba book focuses on few topics of culture. Culture was supposed to be an independent subject at primary school level. Suffice to say, culture has been incorporated into Zambian languages (Ibibemba). This alone entails that learners are lacking more knowledge on their own culture and they lack morals as they are busy adopting Western culture.

Further, during the curriculum implementation, it is rightfully to say that as a country there are few teachers who are specialized in Zambian cultures and mostly, these teachers are left out because they are very critical about reform; their absence in the curriculum reform process means that culture is placed at a disadvantage. Teaching culture and related disciplines should raise awareness of prejudice, discrimination, inequality, injustice, and assumptions that would otherwise go unchallenged.

Without that essential way of thinking, critical culturalist analysis, learners cannot fully enjoy learning culture. Some teachers that the researcher had interacted with, especially in rural areas of Mansa district, mentioned that they were not in contact with curriculum specialists. Some of them said that their absence had delayed them in airing out the challenges they faced in teaching culture.

At the primary level, culture is taught in Ibibemba, which does not advocate for better access to what teachers need to deliver; sound cultural content to the learners. The fact is that teachers are not consulted or involved in the process of curriculum formulation or development. They have no access to participate in local or national discussions on the future of Ibibemba, compromising the quality of the aims, goals, and purpose of what Ibibemba should be or yield.

In conclusion, this chapter had discussed the findings in accordance with the three research questions of the study. It can be noted that, cultural teaching had been assessed that, it had been taught through other subjects, and not only has it been taught in Ibibemba but also in the English Language. Suffice to say, culture is being incorporated in other subjects in the curriculum but less has been done in practicing what is taught. However, it is worth noting that a local language (Ibibemba) is a factor for promoting aspects of Zambian culture. In this sense, cultural studies could be an independent subject where all cultural topics could be incorporated and be taught and examined as a compulsory subject as this could change the lopsided teaching of culture in schools, where there is more in theory than practical. The document analysis identified subjects which contained cultural topics in them, and according to the policy, the identified cultural aspects are the ones that provided the 'wider knowledge' that the curriculum had put in place to be 'deeply appreciated' and what could contribute to the maintenance of Zambian culture.

Dema and Moeller (2012) suggested that, "Technology could be used with the inquiry-based teaching approach by aligning the 3Ps of product, practice and perspective to local language

teaching with the view of teaching culture. The learners could be given assignments and projects to work on for instance, getting one of the components in traditional educational education about the instruction in the history and tradition of a particular tribal grouping. Where product, may mean the kind of knowledge discovered, for example cultural songs in communication. Practice may require the learners to get the information on how the songs were used in different contexts and communication and the perspective as in which way the tribal society attached value to the songs.

Although technology would demand the learners to have some extra knowledge on how to manipulate the gadget, at the end of the project they are supposed to present the findings in a local language. Simwinda (2014:17) observed that, “The policy decision is founded on the philosophy or principle of language in complementation taking into account the strengths and limitations of the available languages at different levels and domain of use, to ensure that these languages are used in complementary to each other than in competition as has been the case in the past”. Languages complement each other; they need each other for effective communication. Therefore, English being the official language can equally be used as the case has been for cultural topics that are contained in other subjects. However, all subjects are written and taught in English Language which is the medium of instruction in schools.

Lastly, the attitude and preconceptions that are held against culture and local language use should be cleared by letting the learners know that one should not be considered illiterate or backward by the virtue of them speaking a local language (Icibemba). On the contrary, it shows how culturally literate a person is. Ademola (2006) states that, “If cultural literacy is coupled with education, learners will reach equilibrium where they would be able to analyze educational and cultural issues in a comprehensive manner, consequently being able to promote and preserve their cultural heritage knowledgeably”. Thus, when learners become masters of their own language and culture, they become responsible members of the society and this would assist them improve their behavior in relation to acceptable morals and values.

5.4 Constructivist theory, Promotion of culture through the teaching of local language

Constructivist theorists suggest that, learners construct their own knowledge as they interact with the environment, where language and culture play an important role. But how is this achieved in the school environment?

Well, the study that was done by Matafwali (2010), attempted to find out how the lack of language proficiency in the language of learning (Icibemba) explained the difficulties in

becoming a conventional reader in both Zambian language (Icibemba) and English. The findings revealed that due to the relationship that existed between language and thought, the program of reading named as the New Breakthrough to Literacy (NBTL) could not have been an ineffective method to teach literacy if it had been given adequate time. The study further concluded that, lack of proficiency in the language of learning (Icibemba) was the hallmark for the poor reading and writing. Thus, this situation depicted the efficiency use of language coupled with the cognitive skills that learners developed as they learnt the first language (Icibemba) in a particular cultural environment. Indeed, this was substantial in the trans-linguistic processes between the two languages.

Vygotsky (1934) argued that, learners must be proficient in the use of language. Additionally, there should be no mismatch between their language and what is obtaining in the environment. It is from the environment that, language is developed and the mental concepts formed. However, the mental concepts are retrieved in language form as a way of describing both the concepts and the environment. This is what helps a learner acquire the first language. Its proficiency in the first language serves as a bridge to both the skills transfer and cognitive development. This study therefore, established that, promotion of culture through the teaching of local language (Icibemba) played a vital role in the full and well and well-rounded development of every learner.

This being the aim of education which also, agreed with Mbiti's definition of culture as "...covering many things... the way people live, behave and act their physical as well as intellectual achievements. Therefore, any slackening in the promotion of culture through the teaching of local languages (Icibemba) seemed to produce a chain of reactions which disadvantaged a learner in school. Thus, it was imperative that, the teaching of culture coupled with a familiar language (Icibemba) was promoted especially at early grades in order to assist learners with their linguistic and cognitive developmental process. According to Taylor (1871), "Culture is the complex whole which includes knowledge, belief, art, morals, custom and any other capabilities and habits acquired by man as a member of society. This term is also used to denote the complex networks of practices and accumulated knowledge and ideas that are transmitted through social interaction and exist in specific human cultures.

From the document analysis of 2014 syllabi, the following cultural aspects were identified as being included in the curriculum to assist the promotion of culture through the teaching of local languages (Icibemba) and maintain Zambia's cultural heritage.

Primary school is a second level of education that is from early childhood to grade 7. Thus, at both lower and upper primary, the learners have 9 subjects but of these only 5 contains cultural aspects as topics. Among the topics learnt at this level are; living together in the community, hospitality, crafts, traditional songs, games and dances, festivals and ceremonies.

The researcher did not go deeper into identifying which cultural aspects were prescribed to a particular grade. Nevertheless, the researcher made the following observations: that the learners were subjected to practical type of cultural activities such as crafts, recreation, traditional games, songs and dances. These cultural activities required the learners' total participation and therefore, were packaged in form of play. The kind of cultural activities prescribed for them were suitable in that learners were mostly involved in doing an activity while learning was taking place.

These kinds of activities were suitable for the lower primary school learners. On the other hand, cultural aspects included; Human development, hygiene could be suitable for learners.

Suggestions from participants on what could be emphasized in the promotion of culture through the teaching of local languages to the learners were not different from what had already been included in the curriculum; the only difference was the way they were being taught.

The Zambian Language syllabus content is entirely based on the Zambian culture. The post-independence cultural reason for the need to use local languages in the school system was surely to see that, Zambian culture is being promoted and transmitted from one generation to the other for continuity and survival of the heritage.

Teaching local languages in the school system is a full package of cultural promotion if only it could be accompanied by practice. It would be very effective if the teaching is coupled with real cultural activities and practices. But if this has to be achieved there is need to allow every learner's participation from early childhood to tertiary levels.

From the analysis, it was discovered that, the inclusion of culture through the teaching of local languages in other subjects put both learners and teachers in a dilemma of thinking that there were some cultural aspects which were more important than others. The researcher therefore, proposed an independent and compulsory subject called Culture Studies pointing towards the independent teaching of Zambian culture.

This would actually enable learners to learn about Zambian culture in totality unlike the way it had been learnt in piece meals by being incorporated in other subjects. The proposed subject would then expose the learners to ‘wider knowledge’ which would also enable them to deeply appreciate the Zambian culture in totality, as demanded by the 1996 National Policy on Education. This subject could accommodate all cultural aspects that have to do with culture in the syllabus.

5.5 Chapter Summary

This chapter has discussed the findings on discussion in line with the three research objectives of the study. To identify some of the Zambian cultural aspects embedded in the teaching of local languages (Icibemba) in schools in Mansa; to ascertain the extent to which Zambian cultural aspects are being promoted through the teaching of local languages (Icibemba) and to establish challenges being faced in promoting the cultural aspects through the teaching of local languages (Icibemba).

Much is written about Zambian culture in the curriculum but less has been done in the practicing of what is being taught. A local language is a factor for promoting Zambian culture because language is an aspect of culture. However, it is not the only tool that can be used to teach and promote culture. Zambia being a multilingual society needs a unifying language like English. This the medium which can discuss all the tribes in Zambia fairly. But as the world advances with technology so shall be the teaching in the 21st century.

Cultural Studies could be an ideal subject where all cultural aspects could be incorporated and taught as a compulsory subject thus changing the lopsided teaching of culture in schools.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.0 Overview

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

6.1 Conclusion

As may be recalled, the purpose of this study was to explore the promotion of culture through the teaching of local languages (Icibemba) in some selected schools in Mansa District, Zambia. With this said, the researcher made sure that, all the research questions raised for the study had been answered and the gaps identified in the literature review had been filled. The researcher made a general conclusion and recommendations in relation to the research questions.

6.1.1 what are some of the Zambian cultural aspects embedded in the teaching of local languages (Icibemba)?

Culture was taught in schools but not as a subject on its own, but as integration into other subjects such as Zambian Languages (Icibemba).

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

Due to the nature of it being integrated into other subjects, less attention was given to it. Schools seemed to attach great importance to academic and examinable subjects rather than

Culture which let alone was thought was not beneficial to learners after school. Moreover, the syllabi were more of western content than the African despite the constant calls to promote Zambian culture and its heritage.

In those subjects where culture was integrated, learners were subjected to theoretical aspects of culture and little was done practically. Hence the promotion was within the confinement of it being taught and not being practiced.

6.1.2 To what extent are Zambian cultural aspects being promoted through the teaching of local languages (Icibemba)?

(a) Local languages as a factor for culture promotion

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

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

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

Learners construct their own knowledge as they interact with the environment where language and culture play a very important role. Learning takes place easily in a language familiar to a learner however, language cannot be used in a vacuum, it needs a supporting environment in which language can be utilized.

It is this same environment the learner is exposed to, which helps him or her attain concept formation. Mental concepts are then retrieved in form of language as a way of describing the environment.

6.1.3 Challenges faced in promoting Zambian culture

As for the question that required establishing, whether cultural aspects were time-tabled, the answer was common among the teachers that, cultural aspects were not time-tabled as they were falling in as an independent subject.

When asked about the kind of support the teachers received from the stakeholders and the local school management, the researcher interviewed the teacher in charge of a cultural dance group who said that, they were receiving very little support from the school.

In view of all the findings and discussion it can be said that, the teaching of local languages (Icibemba) is a factor for promoting the teaching of culture in schools because language is an aspect of culture. Though promoted theoretically it has not been practically.

6.2 Recommendations

- A practical part of culture teaching should be considered in Ibibemba topics such as poetry, learners should be involved in the practical aspect of promotion and learning about culture.
- An independent and compulsory subject called Cultural Studies be introduced to accommodate all cultural aspects embedded in the teaching of local languages (Ibibemba).
- There is need for the Ministry of General Education to extend the invitation to other stakeholders such as; Zambian Arts council, parents, traditional activists and counsellors to see how best cultural issues could be handled at school level through the teaching of Ibibemba.

6.2.1 Recommendation for future study

- A similar study at secondary level to be undertaken.

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APPENDICES

THE UNIVERSITY OF ZAMBIA
SCHOOL OF EDUCATION
DIRECTORATE OF RESEARCH AND GRADUATE STUDIES
DEPARTMENT OF LANGUAGES AND SOCIAL SCIENCES

Appendix A: Permission to conduct research

Dear sir,

PERMISSION TO CONDUCT A RESEARCH

I am a student pursuing a Master of Education Degree at the University of Zambia in the school of Education in Literacy Language and Applied Linguistic. I am conducting research titled '**PROMOTION OF CULTURE THROUGH THE TEACHING OF LOCAL LANGUAGES: A CASE OF ICIBEMBA IN SELECTED PRIMARY SCHOOLS IN MANSA DISTRICT, ZAMBIA**'.

The research shall be through interviews, focus group discussions and lesson observations in some selected primary schools in both urban and rural parts of Mansa District. A copy of the interview guide is attached.

I, therefore, request your kind permission to conduct interviews among teachers. This research will not interfere with the day-to-day affairs of the school.

Yours faithfully,

KALUMBA MORGAN.

The researcher.

THE UNIVERSITY OF ZAMBIA
SCHOOL OF EDUCATION
Department of Research and Post Graduate Studies

Appendix B: Introductory notice for participants

Dear sir or Madam,

I am a postgraduate student with the above-named institution carrying out an Academic Research in which I require your assistance.

The study is about promotion of culture through the teaching of local languages in some selected Primary Schools in Mansa District, Zambia.

Please I am kindly asking you to be as honesty as possible in your responses in this questionnaire and give a brief explanation to the question asked.

The information provided, will be treated with maximum confidentiality and will only be used for the purpose of this study.

Thank you for your time and participation.

Yours faithfully,

KALUMBA MORGAN.

Mobile number: (0974185916/0966119634).

Email address: kalumbamorgan01@gmail.com.

THE UNIVERSITY OF ZAMBIA

SCHOOL OF EDUCATION

TOPIC: ‘PROMOTION OF CULTURE THROUGH THE TEACHING OF LOCAL LANGUAGES: A CASE OF ICIBEMBA IN SELECTED PRIMARY SCHOOLS IN MANSA DISTRICT, ZAMBIA’.

Appendix C: Focus group discussion for grade 4 teachers

I am a post graduate from The University of Zambia pursuing a Master of Education in Literacy and applied linguistics. I am here by; carrying out research on the stated topic in which your assistance is required. Be assured that any information you will provide is purely meant for academic purpose and therefore, confidentiality will highly be observed.

District:

Teacher’s number.....

School:

Date of interview:

.....

Time:

Sex of participant

.....

Background information

1. What aspects of Zambian culture are included in the teaching of Zambian language?
2. How are you promoting culture in the teaching of local language?
3. What are the challenges you are facing in the teaching of local languages?
4. What subjects are taught in school that promotes Zambian culture? Mention the topics that incorporate culture.
5. Are you in support of teaching local languages?
6. What role do you think the use of local languages should play in order to promote the Zambian culture in school?
7. Do you think the Zambian school curriculum is doing enough or not enough to promote Zambian culture? Give reasons for your answer

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Appendix D: Interview guide questions for Standards Officer- Languages (Mansa District)

I am a postgraduate student from the University of Zambia pursuing a master of Education in Literacy and applied Linguistics. I am conducting research on **‘PROMOTION OF CULTURE THROUGH THE TEACHING OF LOCAL LANGUAGES: A CASE OF ICIBEMBA IN SELECTED PRIMARY SCHOOLS IN MANSA, ZAMBIA’**. You have been purposively selected to participate in this study. Be rest assured that the information provided by you will be treated with highest confidentiality.

District: S. O’s number:

Date of interview: Sex of Participant:

Time:

Background information

- What aspects of Zambian culture are included in the teaching of local languages?
- How are teachers promoting the teaching of local languages in schools?
- What challenges do teachers face in the teaching of local languages in schools?
- What subjects do you think should be taught in school that promotes Zambian culture? Are you in support of teaching local languages?
- What role do you think the use of local languages should play in order to promote the Zambian culture in school?
- Do you think the Zambian school curriculum is doing enough or not enough to promote Zambian culture? Give reasons for your answer?

THE UNIVERSITY OF ZAMBIA
SCHOOL OF EDUCATION

Appendix E: Focus Group Discussion Guide for Grade 4 Learners

I am a postgraduate student from the University of Zambia pursuing a master of Education in Literacy and Applied Linguistics. I am conducting research on **‘PROMOTION OF CULTURE THROUGH THE TEACHING OF LOCAL LANGUAGES: A CASE OF ICIBEMBA IN SELECTED PRIMARY SCHOOLS IN MANSА, ZAMBIA’**. You have been purposively selected to participate in this study because your opinion will build on the use of teaching local languages in primary schools. The information provided by you will be treated with highest confidentiality.

District: Learners’ ID number:
School: Date of interview:
Time:Class Sex of participants:

Background information

- Do you learn about aspects of cultural activities in your school when you are learning Icibemba?
- How is culture promoted in teaching of local language (Icibemba)?
- What challenges do you face in learning Icibemba at your school?
- What subjects are taught at your school that promotes Zambian culture? Mention any topics you have learnt so far that incorporate culture.
- Do you support learning local languages?
- What role do you think the use of local languages should play in order to promote the Zambian culture in school?
- Do you think the Zambian school curriculum is doing enough or not enough to promote Zambian culture?

Appendix F: Approval Letter



THE UNIVERSITY OF ZAMBIA

DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road Campus | P.O. Box 32379 | Lusaka 10101 | Tel: +260-290 258/291 777
Fax: (+260) 211 290 258/253 952 | Email: director.drgs@unza.zm | Website: www.unza.zm/directorates/drgs

APPROVAL OF STUDY

IORG No. 0005376
HSSREC IRB No. 00006464
REF NUMBER: 2023 - JUN - 036

29th January, 2024

Mr. Kalumba Morgan
The University of Zambia
P.O. Box 32379
Lusaka

Dear Mr. Kalumba

RE: "PROMOTION OF CULTURE THROUGH THE TEACHING OF LOCAL LANGUAGES: A CASE OF ICIBEMBA IN SELECTED PRIMARY SCHOOLS IN MANSA DISTRICT, ZAMBIA".

Reference is made to your submission of the protocol captioned above. The HSSREC resolved to approve this study and your participation as Principal Investigator for a period of one year.

REVIEW TYPE	ORDINARY REVIEW	APPROVAL NO. HSSREC:- 2023 - JUN - 036
Approval and Expiry Date	Approval Date: 29 th January, 2024	Expiry Date: 28 th January, 2025
Protocol Version and Date	Version - Nil.	28 th January, 2025
Information Sheet, Consent Forms and Dates	<input type="checkbox"/> English.	To be provided
Consent form ID and Date	Version - Nil	To be provided
Recruitment Materials	Nil	Nil
Other Study Documents	Questionnaire.	
Number of Participants Approved for Study		

Specific conditions will apply to this approval. As Principal Investigator it is your responsibility to ensure that the contents of this letter are adhered to. If these are not adhered to, the approval may be suspended. Should the study be suspended, study sponsors and other regulatory authorities will be informed.

CONDITIONS OF APPROVAL

- No participant may be involved in any study procedure prior to the study approval or after the expiration date.
- All unanticipated or Serious Adverse Events (SAEs) must be reported to HSSREC within 5 days.
- All protocol modifications must be approved by HSSREC prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address.
- All protocol deviations must be reported to HSSREC within 5 working days.
- All recruitment materials must be approved by HSSREC prior to being used.
- Principal investigators are responsible for initiating Continuing Review proceedings. HSSREC will only approve a study for a period of 12 months.
- It is the responsibility of the PI to renew his/her ethics approval through a renewal application to HSSREC.
- Where the PI desires to extend the study after expiry of the study period, documents for study extension must be received by HSSREC at least 30 days before the expiry date. This is for the purpose of facilitating the review process. Documents received within 30 days after expiry will be labelled "late submissions" and will incur a penalty fee of K500.00. No study shall be renewed whose documents are submitted for renewal 30 days after expiry of the certificate.
- Every 6 (six) months a progress report form supplied by The University of Zambia Humanities and Social Sciences Research Ethics Committee as an IRB must be filled in and submitted to us. There is a penalty of K500.00 for failure to submit the report.
- When closing a project, the PI is responsible for notifying, in writing or using the Research Ethics and Management Online (REMO), both HSSREC and the National Health Research Authority (NHRA) when ethics certification is no longer required for a project.
- In order to close an approved study, a Closing Report must be submitted in writing or through the REMO system. A Closing Report should be filed when data collection has ended and the study team will no longer be using human participants or animals or secondary data or have any direct or indirect contact with the research participants or animals for the study.
- Filing a closing report (rather than just letting your approval lapse) is important as it assists HSSREC in efficiently tracking and reporting on projects. Note that some funding agencies and sponsors require a notice of closure from the IRB which had approved the study and can only be generated after the Closing Report has been filed.

- A reprint of this letter shall be done at a fee.
- All protocol modifications must be approved by HSSREC by way of an application for an amendment prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address or methodology and methods. Many modifications entail minimal risk adjustments to a protocol and/or consent form and can be made on an Expedited basis (via the IRB Chair). Some examples are: format changes, correcting spelling errors, adding key personnel, minor changes to questionnaires, recruiting and changes, and so forth. Other, more substantive changes, especially those that may alter the risk-benefit ratio, may require Full Board review. In all cases, except where noted above regarding subject safety, any changes to any protocol document or procedure must first be approved by HSSREC before they can be implemented.

Should you have any questions regarding anything indicated in this letter, please do not hesitate to get in touch with us at the above indicated address.

On behalf of HSSREC, we would like to wish you all the success as you carry out your study.

Yours faithfully,



Dr. J. I. Ziwa

DR. J. I. Ziwa

**CHAIRPERSON
THE UNIVERSITY OF ZAMBIA HUMANITIES AND
SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE - IRB**

CC: Director, Directorate of Research and Graduate Studies
Assistant Director (Research), Directorate of Research and Graduate Studies
Assistant Registrar (Research), Directorate of Research and Graduate Studies