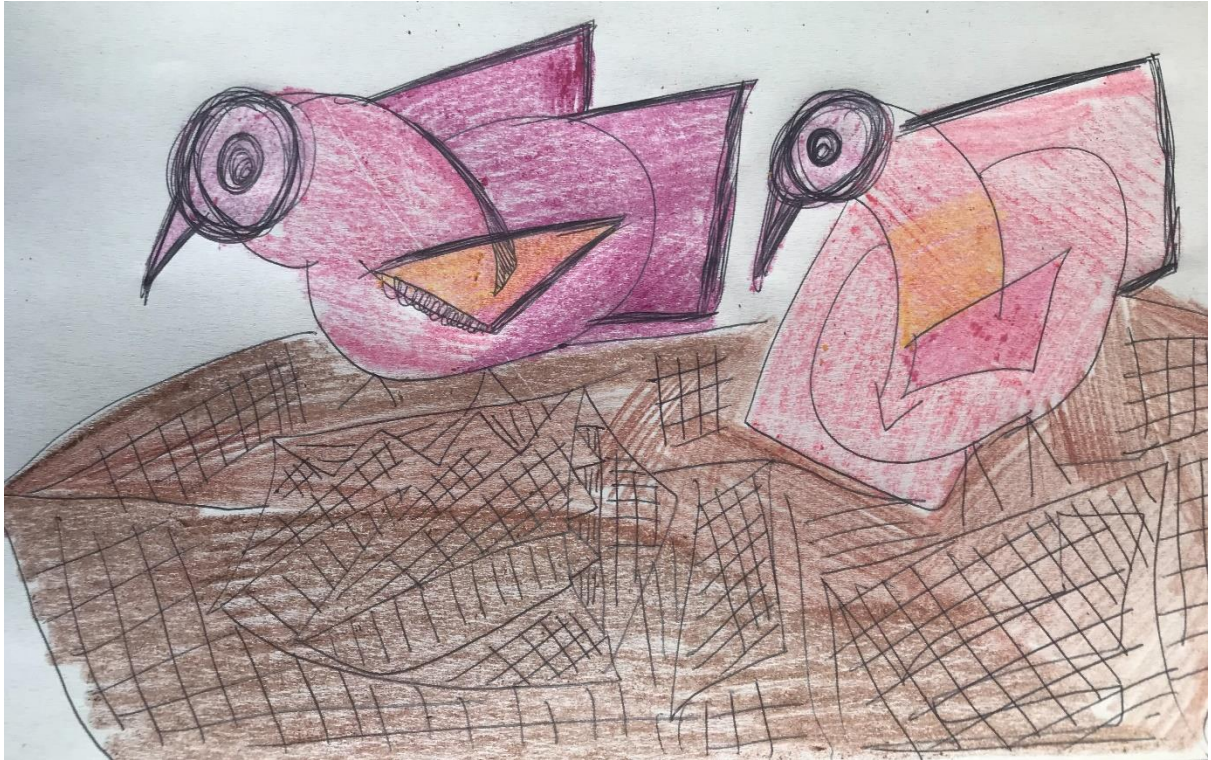


School Story Curriculum

Book 6



A resource for teachers, educators,
special educators, storytellers,
schools and children

A day of understanding the Storymethods

Storymethods of yore, are
important for human understanding.

They give us direction and purpose.

They teach about the values of life
and living. They teach about how to
build character and develop oneself.

They are easy to understand self-

development manuals. However, they are impossible to decipher fully and are naturally complex too.

Story methodology is a way of working with stories to develop character, improve personality, and educate and self develop oneself. It is a means of learning. Storytelling usually involves a teller and an audience. What makes storytelling

unique is the knowledge system that comes with the story. These knowledge systems are unique imprints of the individual who creates the story.

If you can!

Working with inner reflection.

Self and the nature of knowledge.

Knowledge quests.

What makes us language beings

What is knowledge and what is wisdom?

A way of expression – Nonsense Theory

Once upon a time, there was a fish – it wanted to fly. It wanted to fly away. But it could only swim. Because of this, it could not fly. The story of the fish and the bird is being told here for one is incomplete without the other. The bird also wants to

swim and can't. What is the moral of the story - be content in your innermost nature.

In this story with a moral, there is also a medium without a message.

The medium of the nonsense tale.

Nonsense as a form of literature is as old as time itself. When we study the many attributes of nonsense literature, we will understand that

nonsense as a genre is full of ideas
and of language as a fixed way of
expression.

Applications of Storytelling in Education

How stories help students pay attention?

Stories connect children with language, ideas and concepts easily.

A tough concept can be made comprehensible and comprehensive through a curriculum story. Telling stories in an engaging and

entertaining manner in the classroom helps the child grasp gross and subtle concepts faster. Students become engaged in the story and they thus start paying keen attention to what is happening in the tale. As a consequence of this the attention levels of the child improves and the child develops better focussing abilities. As the

mental capacity of the child increases by paying close attention to the stream or plot of the story, the child learns to apply these newly learnt attention skills to other areas and subjects also. Soon, the child starts paying more attention to the subject matter of the school syllabus.

Why stories are needed in the
classroom?

It makes sense to include stories in the classroom because for one children love listening to stories and for another they understand school subjects better if these are taught in the story format. By including stories in the classroom and teaching teachers storytelling tools and

techniques the communication patterns and skills of teachers also improves. Teachers by using the storytelling method can enrich the child's learning experience manifold.

By using stories and storytelling techniques in the classroom — teachers can help different types of students — especially the child with special education needs.

The creation of humans from the Nkula nuts in Pygmy mythology

Myth Analysis

In the Pygmy myth, "The creation of humans", isolation and loneliness of the creator god Khvum is the cause of the burst of creative activity eventually

leading to the birth of humans. The god Khuvum is found in a village which clearly

has food for him, edible nuts, and out of this food (here, specifically the nkula

nuts) he creates the humans. The idea of the human being created from the nkula

nuts, plants, basically food, is interesting because in they are food from the God

Khvum - they are not food in the sense of his trying to devour or harm them -

that was not the intent behind the creation. What he does want is company, and

the company of beings who are not animals because the crocodile is already his

companion. So, he uses the nkula nuts to create more beings who will feed his emotional needs.

The origin of humans from the nkula nuts, the origin of humans to be the benign companions of the creator God Khvum, the origin of human beings itself is

the theme of this pygmy creation myth. This story like all stories, like all myths

starts at the beginning - the first point in the universe. In this myth, in the

beginning there existed a village. So unlike the dreamtime myth of the Australian

aboriginals, the beginning is not set in space, in a mythical serpent of gigantic

proportions, unlike the themes and dreams of the Buddhists, the void is not the

cause of all that existed, here in the pygmy myth the rooted reality of a village -

with all its connotations of settled life, earthiness and set patterns in the start

- as the centre of the universe.

The crocodile as the companion of
the creator god Khvum

In this pygmy creation myth, it is
apparent that the creator god
Khvum is

not entirely alone, without
companions. He has for a companion,
the crocodile

(perhaps the Nile crocodile itself),
the most dangerous predator in
Africa. The

inclusion of this tiny detail, is
profound in its consequences. The
crocodile as the

companion of the God Khvum,
confirms rather brilliantly the god
status of Khvum.

Humans can't have crocodiles as
their companions, they cannot
summon crocodiles

to do their bidding, they cannot call
forth a crocodile and ask for a
canoe. Humans

are terrified of crocodiles for
reasons obvious and frequently treat
them as that

part of nature that need to be
feared yes but also worshipped. Yet,
humans being

humans will also hunt crocodiles, eat crocodile pepper and use crocodile skin as

clothing and decoration. Khvum as a creator god will not worship the crocodile but

neither will he harm it. The worship of crocodiles as guardians of the sacred world

stems from basic animistic beliefs that animals, especially predatory animals with

the classic jaws and claws do possess the gateway to the realms of the sacred -

the understanding of the spirit.

African Traditional Religions and the natural world

The self in its connection with the natural worlds is on a precarious journey.

It is through nature, that humans are born, that they exist - yet the natural world

in itself is a dangerous place for the human - be it the African rock python or the

nile crocodile - the natural predator both scared and excited the human.

Humans

living in nature, amongst nature have
or eons believed in the sacred - in
the spirit

nature of existence and in ancestor
worship.

The god Khvum and Compassion

For Khvum to be considered a god by
the Pygmy people, he would have to
be by definition compassionate. The
reason why a peoples would turn to
the sacred,

to a creator god - because they do
believe in the power of gods and also
in their

compassionate nature. It is intuitive to suppose that all gods in traditional

religions were considered compassionate and intelligent beings. The reason behind

this is that humans turned to gods in their suffering, in their grief, in the misery,

in their travails, in their problems, in their fight for survival against other tribes,

against the forces of nature, against adversities, against diseases, etc. By nature

peoples would believe that the creator god is invested with power and invests

them with power when appealed to.

In this myth, of course Khvum grants human's

with the gift of life, with the power of being brought into existence by the agency

of a nkula nut. He wants friends but what do the humans desire more than the

gift of life itself. This myth of the pygmy peoples of Africa is a positive life

enforcing myth that draws upon the form of the creation myth to remind humans

that they exist yes, but only because Khvum willed it, and that will had been a

benign one.

The god who smoked

What sort of god was Khvum? A creator god who lived a relaxed life in the village.

A god who would smoke. Images of gods smoking is not uncommon. In India, it is

a well known thing, in perhaps in ancient cultures from around the world there

were myths of several gods who smoked. Reason being that unlike the humans, the

gods had unlimited power and really no work. They could create as they pleased

and what they willed came into existence - in this case, the humans.

Amokye of the Akan People and the Ashanti People of Ghana

The idea of a Amokye can be found
in the religious traditions of the
Akan
people and Ashanti people of Ghana.
Asamando is the Land of the Dead in
these traditions. The entrance to
the Land of the Dead is guarded by
the
Amokye, who is understood to be a
woman who welcomes the souls of
the

dead to the Land of the Dead (the Asamando). The deceased Ashanti were

buried with the jewellery which it was believed they would hand over to the

Amokye in return for a seat in the land of the dead.

The Amokye represents the woman who guards over our afterlife and determines our souls seat in the fabled Land of the Dead, the Asamando.

Because of this, Amokye were undoubtedly held in high esteem. No culture

across the world denies the importance of the afterlife for the soul. The

living wanted to live well when they died. They wanted a good afterlife and

a good passage to the underworld. The Amokye as a guardian woman of the passage of the underworld held a position of power among the Akan and Ashanti people. She was revered with jewels and gifts by the living so

that their deceased beloved ones
could reach the final destination -

the

land of the dead. The Amokye was
known as a mysterious figure who

was

neither a goddess nor a human - but
rather a powerful female spirit who
could control the fate of souls in the
African context. She was at once
feared, respected and admired.