

Elżbieta Perzycka-Borowska



Dorota Hrycak-Krzyżanowska

Digital Storytelling

from Around the World



KENYAN LEGENDS



Digital storytelling from around the world.
Kenyan legends

UNIWERSYTET SZCZECIŃSKI
ROZPRAWY I STUDIA T. (MCCCXCVI) 1322

Elżbieta Perzycka-Borowska
Dorota Hrycak-Krzyżanowska

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Szczecin 2024

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Cover design

Raraku.pl

Elżbieta Perzycka-Borowska ORCID 0000-0002-7829-3806

Dorota Hrycak-Krzyżanowska ORCID 0000-0002-2510-8961



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This book was produced as part of the two programs:



Engineering and
Physical Sciences
Research Council

GRANT OFFER: Research Grant, Other JeS Guarantee Calls

GRANT TITLE: Communities and Artistic Participation in Hybrid Environment (CAPHE). Grant Ref: EP/X038572/1



HORIZON-MSCA-SE-2021 grant agreement Communities and Artistic Participation in Hybrid Environment, No 101086391

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DOI 10.18276/978-83-7972-772-8

ISBN 978-83-7972-772-8 (online)

ISBN 978-83-7972-771-1 (print)

ISSN 0860-2751

WYDAWNICTWO NAUKOWE UNIWERSYTETU SZCZECIŃSKIEGO

Wydanie 1 | Ark. wyd. 8,0 | Ark. druk. 9,3 | Format B5

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Introduction

In an era where screens have come to dominate our daily lives, we observe that digital storytelling has emerged as a beacon, bridging the gap between the age-old craft of oral tradition and today's advanced technological landscape (Choo et al., 2020). At its core, digital storytelling transcends a mere amalgamation of tales and technology. It is defined by various scholars as the utilization of diverse media and software applications to communicate stories in innovative and impactful ways using digital media (Cao et al., 2021; Baskara, 2015). This signifies harmony where narratives, which are deeply rooted in human history and culture, find their voice in the pixelated world of the 21st century (Zakaria et al., 2016; Schaefer & Heemann, 2021; Kapucu & Avci, 2020).

This form of storytelling facilitates the development of multiple literacies, encompassing media literacy, digital literacy, and visual literacy. As we traverse the digital age, the challenge and beauty lie in maintaining the authenticity of these stories while adapting them to formats that resonate with contemporary audiences (Obim & Onuorah, 2021; Kdyalieva et al., 2022; Cao et al., 2021). In undertaking this, we not only preserve the wisdom and values enshrined in these tales but also amplify their reach, ensuring that they continue to inspire and educate in an era dominated by fleeting trends and instant gratification (Supartini et al., 2020; Bilici & Yilmaz, 2021).

Nestled in Africa's heart, Kenya stands as a testament to the enduring power of oral traditions. Its landscapes brim with stories, its winds carry ancient legends' whispers, its people safeguard myths, and folklore resonates with timeless wisdom. This vast repository is not merely a collection of tales; it embodies a nation's collective soul, a story of morals, values, and insights guiding generations.

In our endeavour to introduce these Kenyan tales to a wider audience, we acknowledge the responsibility we shoulder. Digital storytelling provides a unique platform, enabling immersive experiences that can transport readers to Kenya's heart, even from continents away. However, our mission is not about merely transplanting tales onto a digital platform. We aim to capture the essence, emotions, and ethos of these stories, ensuring that while they become globally accessible, their core remains unmistakably Kenyan.

In “The Storytelling Animal: How Stories Make Us Human” (2013), Jonathan Gottschall posits that stories are omnipresent. No epoch in human history, culture or societal group exists where stories have been absent. Narrating and listening are intrinsically human. Through stories, we communicate both intra-group and intergroup, making ideas clearer and more memorable. Our minds are predisposed to craft narratives, leading to better retention of facts and figures when contextualized within a story. Furthermore, our brains are wired to seek meaning and causality in our surroundings, often weaving narratives from seemingly disjointed data. Stories facilitate self-understanding. Elaborating on our experiences, especially with sensory details such as aromas or hues, enhances their encoding in our memory. As we narrate, we revisit the sensory stimuli and emotions experienced. Moreover, stories mold our identity. They serve as conduits for information and learning. We derive insights not only from personal experiences but also vicariously from others’ experiences, even those we have not personally encountered. In oral cultures, foundational learning transpires through tales: forebears relay narratives elucidating the world’s governing principles. Stories undeniably anchor human life and culture. Beyond mere entertainment, they are embedded in our cognitive and societal processes. They play multifaceted roles in education, information dissemination, and value transmission. Stories are potent vehicles for knowledge transfer, both practical and theoretical. They elucidate our roots, traditions, values, and historical journeys, fostering empathy and perspective-taking. Often imbued with moral lessons, stories’ characters and their consequential choices can spark ethical deliberations. They also invigorate imagination and creativity, transporting us to alternate realities and nurturing abstract thought. Emotionally charged, vivid stories etch deeper into memory, ensuring lasting recall. They hone our linguistic prowess, enriching vocabulary and narrative construction. Through story-sharing, we forge connections, curate shared experiences, and solidify bonds.

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Part 1. Theoretical Part—The Digital Storytelling Method

1.1. The Timelessness of Storytelling

1.1.1. Introduction to the universal and ancient nature of storytelling

Storytelling, a practice as ancient as humanity itself, has always transcended mere amusement or entertainment. At its core, it is a refined art, an alchemical blend of raw data with compelling narratives. This fusion ensures that knowledge withstands the ravages of time, remaining imprinted in collective memory for generations. This intrinsic human activity of narrating and absorbing tales is deeply embedded in our evolutionary trajectory. As astutely highlighted by Gottschall (2013), stories do not merely mirror our cognitive processes; rather, they actively mould them. They cater to our brain's innate drive to discern patterns, meanings, and causality amidst the world's chaos, compelling us to weave narratives even from seemingly unrelated data fragments.

From ancient caves advertised with rudimentary paintings to the grand epics of yore, humans have relentlessly endeavoured to encapsulate their worldviews in stories. These were not whimsical creations; they were meticulously vessels, each harbouring a nugget of truth or wisdom designed, artfully veiled in narrative layers. From the ephemeral glow of ancient campfires to contemporary digital platforms, storytelling's essence has remained unchanged. Far from mere entertainment, it acts as a medium to convey knowledge, wisdom, and cultural ethos across epochs.

At our very core, the act of narrating and receiving stories is quintessentially human. This is not merely a cultural artifact but rather an evolutionary trait refined over millennia. Our forebears congregated, sharing tales of their adventures, insights, and wisdom, ensuring that survival strategies, cautionary tales, and communal values were instilled in subsequent generations. Such assemblies were not mere social gatherings; they were pivotal educational forums, arming the young people with life's navigational tools. Across diverse cultures, myths, legends, and parables have been wielded to transmit societal norms, ethical codes, historical events, and even survival tactics. For instance, indigenous tribes might

narrate tales of spirits in certain forests, not merely as ghost stories but as cautionary tales to deter their youth from perilous terrains.

Why stories might one ponder? Why not relay knowledge directly? The key lies in our emotional fabric. Humans are predisposed to internalise information that evokes emotional responses. By embedding knowledge within stories, narrators harness the emotional gravitas of tales, ensuring deeper resonance and longevity of the conveyed wisdom. A masterfully spun story can render abstract notions tangible, distant occurrences relatable, and lessons intricately effortlessly comprehensible.

Gottschall (2013), in his seminal work, delves into storytelling's psychology. He posits that narratives are not mere reflections of our cognition. Instead, they wield the power to shape our cognitive processes, aligning with our brain's quest for coherence, causality, and meaning amidst life's intricacies. This inherent desire for order amidst chaos propels us to craft structured, meaningful tales from seemingly random events. Such is storytelling's potency: it not only chronicles our experiences but also actively shapes our worldview.

As the digital era heralds novel communication paradigms, storytelling's essence undergoes a metamorphosis. In an age of information abundance and dwindling attention spans, embedding knowledge within narratives becomes paramount. Stories, with their emotive allure and structured arcs, emerge as beacons in this information deluge, directing us towards meaningful insights. Educational paradigms employ case studies, analogies, and scenarios to elucidate abstract concepts. In corporate realms, anecdotes and success tales inspire and guide emerging professionals. In our quotidian existence, we often encapsulate advice or lessons within stories, enhancing their palatability and impact. In summary, storytelling remains an unparalleled instrument, a luminous bridge spanning knowledge islands in a vast data ocean, ensuring that wisdom does not merely fleetingly touch us but profoundly resonates within it.

1.1.2. Exploration of how stories have been central to human communication, culture, and identity across civilisations and eras

From the dawn of human civilisation, stories have been the lifeblood of our collective experience. They are more than just tales; they are the threads that weave the fabric of our shared history, culture, and identity.

In the ancient caves of Lascaux, France, and Altamira, Spain, early humans painted intricate scenes of hunting and rituals. These were not mere artistic

expressions; they were narratives capturing the essence of life, challenges, and triumphs of prehistoric communities. These cave paintings were early ways for men to communicate their experiences, beliefs, and knowledge to future generations.

As societies evolved, so did the medium and complexity of their stories. The Sumerians in Mesopotamia etched their tales on clay tablets, giving birth to some of the world's earliest written narratives, such as the "Epic of Gilgamesh." This epic, replete with themes of friendship, loss, and the quest for immortality, underscores the universality of human emotions and experiences, transcending time and geography.

In ancient Egypt, stories were central to both religious beliefs and daily life. The tales of gods, goddesses, and mythical creatures were not only religious texts but also allegories, offering moral lessons and guiding principles for living. Hieroglyphics on temple walls and papyrus scrolls captured everything from the grand tales of pharaohs and gods to the daily lives of ordinary people.

The Greeks took storytelling to new heights with their epic poems, tragedies, and comedies. Homer's "Iliad" and "Odyssey" are not just tales of heroes and gods; they delve deep into the human psyche, exploring themes of honour, love, jealousy, and the human quest for purpose. Similarly, the Indian subcontinent gave the world the "Mahabharata" and "Ramayana," grand epics that, while rooted in mythology, offer profound insights into human nature, duty, and the complexities of dharma.

Founded quickly to the Middle Ages, we find that stories remained central to societal structures. The troubadours of Europe sang tales of chivalry and romance, while in the Far East, storytellers in marketplaces narrated tales of love, war, and morality, keeping their audiences spellbound.

The Renaissance period saw a resurgence in the art of storytelling, with playwrights such as Shakespeare exploring the depths of human emotions, conflicts, and aspirations. His plays, from tragedies such as "Hamlet" to comedies such as "A Midsummer Night's Dream," resonate even today because they touch upon universal themes and the human condition.

Recently, the media have changed—from printed books to films, television, and now digital platforms—but the essence of storytelling has remained unchanged. Today's movies, novels, and even video games carry forward the age-old tradition of narrating tales that reflect our hopes, fears, dreams, and dilemmas.

Across all these eras and civilisations, one truth stands out: stories are not just entertainment. They are mirrors reflecting societal values, norms, and aspirations. They shape identities, foster empathy, and bridge cultural and temporal

divides. Whether it is the tales of ancient gods, the parables from religious texts, or modern-day novels and films, stories have always been and will continue to be central to human experience. They are the heartbeat of our shared human journey, echoing the joys, sorrows, challenges, and triumphs of existence across time and space.

1.1.3. Discussion on the psychological and sociological reasons behind the human inclination for storytelling

The innate drive to narrate and absorb tales is deeply anchored in our psychological makeup, pedagogical approaches, sociological constructs, and cultural frameworks.

From a **psychological** perspective, the human brain, with its intricate neural networks, is inherently structured to discern patterns and coherence. Stories, with their defined beginnings, middles, and ends, offer this much-needed structure, enabling us to process complex information and embed it in our memory. Beyond cognitive clarity, stories touch our emotions. A compelling narrative, laden with joy, sorrow, anticipation, or excitement, resonates deeply, making the tale memorable. This emotional connection explains why personal anecdotes or heartfelt stories often leave a more indelible mark than a barrage of facts.

Moreover, stories serve as windows, allowing listeners to step into the shoes of characters, feeling their joys, sorrows, hopes, and fears. This ability to “live” a narrative fosters empathy, a cornerstone of human connection. On a more introspective note, narratives, especially personal ones, act as mirrors, reflecting our past, shaping our present, and often guiding our future, thereby playing a pivotal role in molding our identity.

From a **pedagogical** perspective, stories have long been recognised as powerful tools for learning. They simplify complex concepts, making them accessible and relatable. Educators have leveraged the art of storytelling to teach moral lessons, historical events, and even abstract concepts. Narratives, with their structured arcs and emotional engagement, facilitate better retention and comprehension. They not only convey information but also stimulate critical thinking, creativity, and imagination. In classrooms, stories become bridges, connecting theoretical knowledge to real-world contexts, making learning a holistic experience.

Transitioning to the **sociological** perspective, stories have been the custodians of culture, traditions, and values across civilisations. They pass down lessons, morals, and cultural ethos, ensuring a continuum of shared identity. This shared

narrative not only preserves history but also fosters community bonds. The act of congregating to listen to a tale, be it around ancient campfires or modern-day digital platforms, engages a sense of belonging and unity.

Furthermore, stories play a quintessential role in molding individuals to fit within societal frameworks. Through tales, individuals imbibe societal norms, values, and expected behaviours. These narratives, often laden with moral undertones, subtly guide individuals in their interactions within the broader community.

From a cultural perspective, stories are the vessels that carry the essence of a community's rituals, traditions, and values. Every culture has its unique language of description, which is often best articulated through its stories. These tales encapsulate the rituals, ceremonies, and traditions that define a community, giving outsiders a glimpse into their world. Stories also serve as a repository of a culture's history, preserving the memories of events, heroes, and lessons from the past. They become the threads that weave together the diverse elements of a culture, from its language and art to its customs and beliefs.

However, the power of stories is not limited to mere guidance or preservation. Throughout history, narratives have been wielded as tools of influence, persuasion, and even manipulation. Be it in the corridors of power, the sanctums of religion, or the bustling marketplaces, a well-spun tale can shape opinions, instil values, or even sway the masses.

In societies marked by diversity, stories from varied cultures, backgrounds, and ethnicities serve as bridges, fostering mutual understanding and respect. They dispel stereotypes, nurture intercultural appreciation, and promote harmony.

In essence, the human penchant for storytelling, deeply rooted in our psychological, pedagogical, sociological, and cultural frameworks, is a testament to the power of narratives. Stories are more than mere tales; they are the lifeblood of humanity, encapsulating emotions, experiences, lessons, and aspirations, and connecting individuals across time, space, and cultures.

1.2. The Digital Transformation of Storytelling

1.2.1. Examination of the advent of digital technology and its impact on traditional storytelling

The digital revolution has been not only about the introduction of new tools but also about a fundamental shift in the way stories are conceived, crafted, and consumed. Traditional storytelling, which thrived on face-to-face interactions and tangible media, suddenly found itself in a realm where boundaries were blurred, and possibilities seemed endless.

The genesis of digital storytelling can be traced back to the late 20th century, with the rise of personal computing. As computers became household staples, they offered a new medium for stories—not only as tools for word processing but also as platforms for multimedia integration. The 1980s and 1990s saw the emergence of hypertext fiction, where readers could choose their own narrative paths. This was a precursor to the more intricate digital narratives we see today.

However, it was the internet boom of the late 1990s and early 2000s that truly catalysed the digital storytelling revolution. The Worldwide Web, with its interconnected nodes and limitless potential, became the modern-day campfire around which stories were shared. Websites, blogs, and forums became new platforms for storytellers. The narrative was no longer confined to the physicality of a book or the locality of a theatre; it was global, accessible, and ever-evolving.

The tales of yore, once confined to spoken words or static text, began to transform into multimedia experiences. These narratives had the ability to seamlessly blend text, sound, imagery, and even interactive elements, creating a richer, more immersive experience for the audience. This was not just a mere adaptation of traditional storytelling but a harmonious fusion, as Anita Norman aptly described, where age-old narrative techniques met the dynamic capabilities of modern multimedia technology.

Lambert's (2002) insights from the Digital Storytelling Center in California provide a foundational understanding of this transformation. He envisioned digital storytelling as a confluence of traditional narrative structures and the vast potential of multimedia technology. Lambert emphasised the importance of authenticity in this new form. While the digital realm offered myriad tools for embellishment, the true power of a story, he believed, lay in its genuine personal touch. It was essential for these digital tales to be anchored in real experiences

and emotions, making the narrator's voice not only an auditory element but also the very essence of the narrative.

However, Lambert also recognised the vast potential of the digital realm. The vivid visuals, evocative soundtracks, and layered narratives that digital tools facilitated could come together to create a symphony of storytelling elements. The result was stories that were not just heard or read but were truly experienced. They engaged multiple senses, resonating deeply with audiences and having a lasting impact.

The digital age also brought with it a democratisation of storytelling. Platforms such as blogs, podcasts, and video-sharing sites meant that storytelling was no longer the exclusive domain of specific individuals or groups. Any one with a story to tell could find an audience, leading to a diverse array of voices being heard, each bringing unique perspectives and experiences to the global narrative.

However, this transformation also posed challenges. The ephemeral nature of digital content, combined with the sheer volume of information available, meant that stories now had to fight for attention in an increasingly crowded digital landscape. The challenge was not just to tell a story but to make it stand out to ensure that it resonated with the audience and left a lasting impression. A story is no longer something you simply read or watch; it is something you live. VR, in particular, has blurred the lines between the storyteller and the audience. In these virtual realms, every decision, interaction, and exploration shape the narrative, making each experience unique.

In essence, the digital transformation of storytelling has been a journey of evolution and adaptation. While the core principles of storytelling, as outlined by Lambert, remain timeless, the tools and platforms available have expanded the horizons of what is possible. As storytellers, the challenge and opportunity lie in harnessing the potential of these digital tools while remaining true to the heart and soul of the narrative. It is still about connection, emotion, and shared human experience. The digital realm has simply expanded the horizons, allowing stories to be told in ways that we once only dreamed of. It is a testament to humanity's timeless desire to share, connect, and experience. The medium may evolve, but the heart of the story remains eternal.

1.2.2. Analysis of the tools and platforms that have emerged, transforming the way stories are created, shared, and consumed

The digital age has been marked by the rapid emergence of innovative tools and platforms, each reshaping the contours of storytelling. These advancements have not only expanded the media through which stories are conveyed but also influenced the nature of narratives, making them more interactive, dynamic, and tailored to individual preferences.

Blogs and Personal Websites

The early 2000s saw the rise of blogs and personal websites, democratising the digital space. Storytelling was no longer confined to established authors or media houses. Anyone with an internet connection could share their experiences, insights, and narratives. This led to a proliferation of voices, each bringing unique perspectives and enriching the global narrative tapestry.

Social Media Platforms

Platforms such as Facebook, Twitter, Instagram, and TikTok later transformed storytelling from largely one-way communication to a dynamic, interactive experience. Stories became shorter, more visual, and designed for immediate consumption. The ephemeral nature of platforms such as Snapchat and Instagram Stories introduced a sense of urgency and immediacy to storytelling.

Podcasts

The resurgence of audio storytelling through podcasts allowed for deeper dives into topics, often spanning multiple episodes. They catered to niche audiences, covering everything from true crime to educational content, and became a testament to the enduring power of oral storytelling in the digital age.

Video Platforms

YouTube revolutionised video content, allowing creators from all over the world to share their stories. This was further augmented by streaming platforms such as Netflix, Amazon Prime, and Hulu, which transformed traditional TV storytelling, introducing binge watching and allowing for more extended, intricate narrative arcs.

Interactive and Immersive Storytelling

Platforms such as Twine and tools that support virtual and augmented reality (such as Oculus Rift and ARKit) have ushered in a new era of interactive storytelling. Audiences are no longer passive consumers; they can influence the direction of the narrative, making choices that lead to different outcomes.

E-books and Digital Publishing

The rise of e-readers and platforms such as Amazon's Kindle and Apple's iBooks has transformed the publishing landscape. Interactive e-books, with embedded videos, hyperlinks, and dynamic content, have expanded the possibilities of written narratives.

Collaborative Platforms

Websites such as Wattpad have introduced collaborative storytelling, where authors and readers come together to shape a narrative, blurring the lines between creators and consumers.

AI-driven Storytelling

With advancements in artificial intelligence, tools have emerged that can craft narratives based on data inputs. While still in nascent stages, they hint at a future where stories might be tailored to individual preferences, ensuring maximum resonance and engagement.

These tools and platforms have collectively expanded the horizons of storytelling, introducing new formats, styles, and interactivity levels. However, with these advancements, challenges arise. The transient nature of digital content, the constant fight for audience attention, and the need to adapt to ever-evolving platforms mean that storytellers must be agile, innovative, and deeply attuned to their audience's preferences.

However, at the heart of this digital maelstrom lies the age-old essence of storytelling. The human desire to share, connect, and make sense of our existence. The tools and platforms might have changed, but the core objective remains—to craft narratives that resonate, inspire, and endure.

1.2.3. Exploration of various forms of digital storytelling, including interactive narratives, multimedia stories, and virtual reality experiences

In its myriad forms, digital storytelling has transformed the way we perceive and interact with narratives. As technology has evolved, so too have the platforms and methods through which stories are conveyed.

Interactive Narratives

The digital realm has breathed life into the concept of “choosing your own adventure,” allowing readers to become active participants in the narrative. Interactive narratives empower the audience with choices, with each decision branching the story in different directions. Video games, for instance, have long utilised this

form, where a player's actions determine the storyline's progression and outcome. Websites and apps have also adopted this model, offering readers a dynamic experience where they can shape the narrative's course. This form of storytelling is not just about plot diversions; it is a profound exploration of agency, consequences, and the multifaceted nature of stories.

Multimedia Stories

The digital age has shattered the confines of traditional storytelling media. Today's narratives are not just textual; they are a symphony of visuals, sound, and interactivity. Multimedia stories weave together text, images, videos, and audio to create a rich, layered narrative experience. Platforms such as Instagram and Snapchat have popularised this form, where short videos, images, and captions come together to tell a story. On a grander scale, digital platforms such as medium and interactive documentaries merge written content with embedded videos, animations, and interactive maps, offering readers a holistic experience. These multimedia narratives resonate deeply, engaging multiple senses and offering a more comprehensive understanding of the story.

Virtual Reality (VR) Experiences

Perhaps the most groundbreaking evolution in digital storytelling is the advent of virtual reality. VR transports the audience into the narrative, creating immersive worlds that viewers can explore and interact with. Unlike traditional stories, where the audience is a passive observer, VR places them at the heart of the action. Whether it is walking through a recreated historical event, exploring alien planets in a sci-fi tale, or navigating intricate emotional landscapes in a personal narrative, VR offers an unparalleled depth of experience. It is not just about watching or reading a story; it is about living it.

AR-related Narratives

While VR immerses users in a completely digital environment, AR overlays digital elements onto the real world. AR narratives enhance our surroundings with digital stories, adding layers of information, visuals, and interactivity. Imagine walking through a historical site and using an AR app to see reenactments of historical events or exploring a city and uncovering hidden stories tied to specific locations. AR intertwines digital and physical information, making every environment a potential canvas for storytelling.

As we delve into these forms, we're continually amazed by the limitless potential of digital storytelling. Each form offers unique strengths, challenges, and experiences. However, regardless of the medium, the essence of storytelling remains

consistent: to convey, to connect, and to captivate. With its plethora of tools and platforms, the digital age has simply expanded the canvas, allowing stories to be told in ways that were once the realm of imagination. As we stand on the cusp of further technological advancements, one can only wonder where the next chapter of digital storytelling will take us.

1.2.4. Discussion on the advantages and challenges posed by digital storytelling compared to traditional methods

The ancient craft of storytelling has experienced a profound metamorphosis. The heart of a story, with its timeless allure and universal appeal, remains steadfast. However, the channels through which these tales flow, the mediums that carry them, and the very fabric of their presentation have been revolutionised. With its boundless horizons and dynamic tools, the digital realm has infused narratives with vibrancy and immediacy that previous eras could only dream of.

Lambert's seminal work in 2007 laid out foundational principles for digital storytelling, emphasising the importance of personal narratives and authenticity. His vision was clear: even as stories traverse the vast digital landscapes, they must remain anchored in genuine human experiences. This ensures that, amidst the pixels and data streams, the heartbeat of a narrative remains palpable, connecting the storyteller and audience across the digital divide.

However, the exploration of digital storytelling is not the domain of a single visionary. Scholars such as June Brown, Jan Bryan, and Ted Brown have delved deep into this evolving realm. Their insights, combined with those of pioneers such as Benard Robin and Anita Normann, have painted a rich perspective of possibilities. With their unique lens and perspectives, each scholar has illuminated different facets of digital storytelling, expanding our understanding and pushing the boundaries of what is conceivable.

Educational bastions, such as those at the University of Houston, further enriched the discourse. Their efforts to categorise and classify digital stories based on content, intent, and resonance have provided storytellers with valuable frameworks. However, even these comprehensive classifications cannot fully encompass the vast potential of the digital medium. Whether it is the retelling of age-old myths with a contemporary twist, the immersive experience of documentaries, the imaginative realms of fiction, or the intimate corridors of personal anecdotes, the digital platform is a versatile stage.

The advent of augmented and virtual reality, combined with the predictive prowess of AI, has further expanded the storyteller toolkit. These technologies promise narratives that transcend traditional confines, offering experiences that are not just passive absorptions but active engagements. Imagine not just hearing about Hercules' laborer but virtually walking beside him, or not just listening to a grandmother's tale but being enveloped in the sights and sounds of her memories.

In this dynamic confluence of the old and the new, the only true frontier is the storyteller's imagination. As traditional storytelling techniques intertwine with the limitless possibilities of digital innovations, we stand on the cusp of a narrative renaissance. A future where stories are not mere recounts but immersive journeys, where listeners become participants and where every tale, old or new, finds a global stage. The digital age has developed with the promise of stories that resonate deeper, spread wider, and live longer in the collective consciousness of humanity.

1.3. Kenyan Perspective—Maasai and Luhya Peoples

1.3.1. Introduction to the rich oral traditions of the Maasai and Luhya communities in Kenya

Kenya, situated along the eastern coast of the African continent, is a mosaic of cultures and traditions shaped by its diverse geography that spans from mountainous terrains to serene views of the Indian Ocean (Were, 1967). This geographic diversity has birthed a rich cultural heritage characterised by multifaceted traditions and diverse narratives (Spear & Waller, 1993). Among the ethnic groups that call Kenya home, two stand out for their distinctive storytelling traditions: the Maasai and the Luhya. These communities, with their deep-rooted narratives saturated with natural motifs, offer fascinating insight into Kenya's cultural depth, not only for the vibrancy of their tales but also for the resilience with which these tales have been preserved and passed down.

For us, these narratives are more than just stories; they are a window into Maasai's worldview, their values, and the rhythms that govern their lives.

The Maasai—Warriors of the Plains

The Maasai, seminomadic shepherds of East Africa, are emblematic figures draped in iconic red Shuka's and adorned with intricately beaded jewellery. As they roam the vast savannahs, particularly in the southern and central regions

of Kenya, their stories, shared under the expansive African skies, resonate with the essence of their nomadic life. These tales, which are rich in parables, proverbs, and legends, are not only captivating narratives but also a testament to bravery, harmony with nature, and the cyclical dance of life and death (Saitoti & Beckwith, 1980). More than mere entertainment, they offer a window into Maasai's worldview, reflecting their values, the challenges and triumphs of pastoral life, and their sacred bond with the wildlife of the Maasai Mara. Passed down through generations, these oral traditions, enriched with songs and dances, create a vivid, sensory experience that underscores the shared values, moral lessons, and social norms that have intricately woven the provide of the Maasai culture for centuries.

Luhya—Tales from the Western Highlands

Conversely, Luhya, primarily farmers, are deeply rooted in the fertile soils and scenic highlands of western Kenya, offering a narrative palette that contrasts sharply with Maasai's nomadic tales. Nestled in these verdant landscapes, their agricultural heritage has birthed stories that resonate with the rhythms of nature, the changing seasons, and the bountiful gifts of the land (Bulimo, 2013). As we are immersed in their narratives, Luhya's profound connection to the earth becomes palpable, a bond that is intricately woven into their myths, legends, and folklore (Were, 1967). Their storytelling tradition, rich with personified elements of nature and the cosmos, serves as more than just tales; they are vehicles of collective wisdom and historical memory passed down through generations. This deep-seated respect and understanding for nature, evident in their stories, underscores Luhya's perception of the environment not as a mere backdrop but as an integral, revered part of their existence (Njibwakale, 2016).

The practice of storytelling, for both the Maasai and Luhya, extends beyond mere entertainment. It is a reflection of their culture, shaping their identity, preserving their history, and strengthening communal bonds. As we delve deeper into the ethos of these societies, we aim to enrich our appreciation of the diversity and richness of Kenya's cultural legends.

1.3.2. Examination of how these communities have preserved their stories and legends over generations

For both Maasai and Luhya, storytelling is not a mere pastime; it is a sacred ritual. Elders, who are revered as custodians of wisdom, are the primary storytellers. As dusk settles, children gather around them, and their eyes widen with anticipation. Through animated voices, rhythmic chants, and evocative songs, the elders transport their listeners to bygone eras, ensuring that the past lives on in the present.

These oral traditions serve multiple purposes. They educate the young about their heritage, instil moral values, and reinforce communal bonds. Through repeated retelling, these stories are etched into the collective memory, ensuring their preservation even in the face of modernisation and globalisation.

1.3.3. Analysis of the potential and challenges of translating oral traditions into digital formats while retaining their essence and cultural significance

The digital age, with its promise of global connectivity and innovative storytelling tools, offers immense potential for the Maasai and Luhya oral traditions. Imagine a virtual reality experience where one can join Maasai in their legendary lion hunts or an interactive platform where users can explore the rich folklore of Luhya.

However, this digitisation is not without challenges. The essence of these oral traditions lies in their spontaneity, the nuances of the storyteller's voice, and the communal experience of listening together. Capturing this essence in a digital format is a daunting task. There is also the risk of oversimplification or misrepresentation, especially when these stories are presented to global audiences unfamiliar with the cultural context.

Moreover, while digital platforms can ensure the preservation of these stories, they also raise questions about ownership and commodification. Who owns these narratives in the digital realm? How can they be protected from misappropriation or commercial exploitation?

In conclusion, while the digital age offers exciting avenues to showcase and preserve the rich oral traditions of Maasai and Luhya, it is a journey fraught with challenges. A delicate balance, a harmonious blend of tradition and technology, is required to ensure that these ancient tales continue to resonate, inspire, and educate both today and for generations to come.

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Part 2. Digital Storytelling—A Methodological Approach of Kenyan Legends

2.1. Purpose and Research Problems in Digital Storytelling

The Maasai and Luhya communities, with their rich oral traditions, present a unique opportunity to explore this interplay between the ancient and the modern.

Gottschall (2013) posits that our minds are naturally predisposed to craft and comprehend narratives. This cognitive inclination towards storytelling is not just a byproduct of evolution but serves a deeper purpose. Stories help us make sense of the world around us, find patterns, and derive meaning from seemingly unrelated events. This inherent narrative instinct becomes even more crucial when considering cultural preservation like the Maasai and Luhya.

However, as the digital revolution reshapes our communication paradigms, there arises a pertinent research problem: How can we ensure that these oral traditions, deeply rooted in their native context, retain their essence when translated into digital storytelling?

Digital storytelling, as conceptualised by Lambert (2002), offers a fusion of traditional narrative techniques with modern multimedia technology. While the essence of a story remains unchanged, its presentation undergoes a metamorphosis, becoming more immersive and interactive.

The aim of our research is to illustrate the geographical and cultural background of two selected legends of the Maasai and Luhya peoples, analysed from the perspective of the storytelling method. By understanding the environmental factors and cultural contexts that influence these stories, we can delve deeper into the ethos of these societies, enriching our appreciation of the diversity and richness of Kenya's culture. Yet, as we venture into this realm, several research questions emerge.

1. How can we effectively use storytelling tools to enhance, rather than overshadow, the core of these Kenyan legends?
2. How do we strike a balance between leveraging multimedia elements and ensuring that the stories don't lose their cultural significance?

3. Most importantly, how can we use digital storytelling not just as a medium of entertainment but as a tool for education and the preservation of culture?

Our research into two exemplary legends from the Maasai and Luhya seeks to address these questions, aiming to bridge the gap between the timeless tales communities and the ever-evolving digital landscape.

2.2. Analysing the Legends—From Oral to Digital

In our quest to bridge the ancient oral traditions of the Maasai and Luhya with the digital realm, a meticulous analysis of the legends was paramount. This process was not merely about understanding the content of the stories but delving into their cultural, historical, and sociological underpinnings.

Given our understanding of the human predisposition towards narratives, as highlighted by Gottschall (2013), we recognised the potential of multimedia to amplify the emotional resonance of these tales. However, the challenge lay in ensuring that these tools served the story rather than the other way around.

Drawing from Lambert's (2002) conceptualisation of digital storytelling, we approached each legend with a clear framework. Which aspects of the story would benefit from visual representation? Could ambient sounds or traditional music elevate the narrative experience? How could interactivity be introduced without detracting from the story's core?

For instance, while the Maasai's tales of bravery might be enhanced with the rhythmic beats of their traditional dances, a Luhya legend about agricultural rituals could be enriched with the sounds of nature, reflecting their deep connection to the land. The transition from oral to digital is not just about the medium but also about audience. Today's digital-savvy audience, while appreciation of cultural tales, also seeks relatability and engagement. Our challenge was to draw attention to the potential of legends for a digital transformation, they remained authentic, relatable, and true to their roots.

This required a deep dive into the cultural contexts of each legend, understanding not just the events described but the values, beliefs, and societal norms they reflected. With this foundation, we could then craft narratives that, while steeped in Maasai and Luhya traditions, resonated with a global audience.

In essence, our analytical approach was a connection between reverence for the original tales and the innovative possibilities of digital storytelling. Through this methodology, we aimed to ensure that these Kenyan legends, in the digital age, continued to be the vibrant, living testaments to their communities' rich heritage.

2.3. The Narrative Process—Crafting and Conveying the Digital Stories

Storytelling has evolved, adapting to the changing landscape of technology and communication. As Prensky (2001) astutely observed, today's students are digital natives, having grown up in an environment saturated with technology. This shift has profound implications for educators, as traditional teaching methods may not resonate with a generation that speaks a “digital language.”

The Partnership for 21st Century Skills, recognising the changing dynamics, identified digital storytelling as a pivotal literacy skill for this century. This encompasses a broad spectrum: from digital literacy, which involves using digital tools for various purposes, to global literacy, which emphasises the interpretation and communication of information. Furthermore, technology literacy focuses on the educational application of technology, while visual literacy and information literacy emphasise understanding visual images and the ability to synthesise information, respectively.

The advent of Information and Communication Technology (ICT) has revolutionised the way stories are crafted and conveyed. However, Hernández-Ramos et al. (2014) highlighted a significant gap in the educational landscape: the underutilisation of ICT, primarily due to teachers' technological incompetencies. This observation underscores the need for a paradigm shift in teacher education, integrating technology seamlessly into the pedagogical process.

Mishra and Koehler's (2006) TPACK model offers a comprehensive framework in this regard. It integrates three core knowledge types: technological (TK), pedagogical (PK), and content (CK). Within this model, the intersections of these knowledge types—technological pedagogical knowledge (TPK), pedagogical content knowledge (PCK), and technological content knowledge (TCK)—are of paramount importance. The TPACK model emphasises that optimal educational outcomes arise when specific technological tools are employed, considering both pedagogical practices and learning objectives.

Digital storytelling, as an educational method, offers a plethora of benefits. It fosters communication skills, creativity, narrative abilities, and technological proficiency. By crafting their digital narratives, students can articulate their perspectives, insights, and emotions compellingly. This method also cultivates media literacy as students engage with diverse tools and technologies, honing their analytical skills and fostering creativity. Collaborative digital storytelling projects further promote interaction and teamwork, essential skills in our interconnected world.

Moreover, digital storytelling serves as a potent assessment tool. A student's digital narrative can be evaluated on multiple fronts: content, originality, presentation technique, and the conveyed message. This multifaceted assessment approach ensures a holistic understanding of a student's capabilities.

Digital storytelling, as an educational methodology, holds immense promise. By integrating technology into the classroom, educators can craft engaging lessons that resonate with the digital generation. As students develop digital competencies, they are better equipped to navigate the challenges of our technologically driven world, ensuring that they are not just passive consumers but active, creative contributors to the digital narrative.

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Part 3. Digital Storytelling—An Educational Project on Kenyan Legends

3.1. Stimulating Fluency and Originality of Thinking in Written Expression

Lesson 0. Prelude to the Digital Storytelling Journey

Focus: Kenya— “Mekatilili Wa Menza: The Story of the Giriama Wonder Woman”

Title: “WE WRITE A STORY—Mekatilili Wa Menza: The Story of the Giriama Wonder Woman”

Before diving deep into the project, we introduce students to the art of digital storytelling. This preliminary lesson serves as a foundation, setting the tone for subsequent lessons.

Duration: 3 × 45 minutes.

Class: 1st high school.

Purpose: Writing a story based on its original version.

Operational Goals:

- Familiarise students with the digital storytelling method.
- Students are equipped with the skills to utilise the digital storytelling method.
- Enhance students’ creative thinking.
- Enrich students’ vocabulary.
- Students can describe characters, settings, and sequence events.
- Reinforce elements integral to storytelling.

Working Methods:

- Digital storytelling.
- Mini lectures with multimedia presentations.
- Group work.
- Discussion.
- Brainstorming.

Lesson Materials:

Map of Africa.

Film fragments showcasing Kenyan culture, history, and daily life.

https://www.youtube.com/watch?v=___yvrxmpDh4&ab_channel=Cee-Roo

KENYAN TRADITIONAL MUSIC

https://www.youtube.com/watch?v=anli6AYKGnk&ab_channel=PERMANENTPRESIDENTIALMUSICCOMMISSION%28PPMCTV%29

Extraordinary World—Kenya—Maasai Village

https://www.youtube.com/watch?v=8qYGs5klGCU&ab_channel=Niezwyk%C5%82y%C5%9Awiat

History of Kenya

https://www.youtube.com/watch?v=afHFNVZZ-7U&list=PLBXsV7Gfg7Ed7OwAg2UXrX-HEVBCQiH8QA&ab_channel=BlackerTheBerry

https://www.youtube.com/watch?v=W2gNEb_X72Y&list=PLBXsV7Gfg7Ed7OwAg2UXrX-HEVBCQiH8QA&index=5&ab_channel=BlackerTheBerry

About everyday life in Kenya

https://www.youtube.com/watch?v=iDEnoqnjN9o&list=RDCMUCW39zufHfsuGgpLviKh-297Q&index=1&ab_channel=DWDDocumentary

Text and recording of the story: “Mekatilili Wa Menza: The Story of the Girima Wonder Woman”.

<https://artsandculture.google.com/story/mekatilili-wa-menza-the-story-of-the-girima-wonder-woman/uQJiyBBzmBOAKg>

The course of the lesson:

1. Introduction to Kenya: The teacher showcases a map of Africa, pinpointing Kenya and its capital.
2. Immersion in Kenyan Culture: Students narrate a chosen story about Kenya, followed by film viewings about Kenyan music, culture, and daily life.
3. Role of Myths and Legends: A group discussion on the significance of myths and legends in cultural contexts, drawing parallels between different countries and Kenya.
4. Listening Session: Students, divided into groups, listen to the story.
5. Character and Setting Analysis. After listening, students collaboratively describe the main characters and settings, with key ideas being mapped on the board.
6. Vocabulary Enrichment. The teacher asks students to attach the vocabulary given on the cards that defines the time sequence and dynamizes the action. Students pin sticky notes on the board in the appropriate columns, for example words:

Temporal consequences	They make the action more dynamic
simultaneously	when suddenly
next	unexpectedly
firstly	violently

7. Story Pattern Completion: Students listen to the story again, filling in a story pattern with the elements they have grasped.

The students completed the sentences below. After completing it, they check each other's work.

- Place and time.
 - Narration.
 - The main character—the protagonist.
 - Antagonist—an opponent of the main character or the adversities he faces.
 - Plot:
 - Action initiation immediately after exposure.
 - Plot twists.
 - The climax is close to the end.
 - Resolution of the action, epilogue.
 - Feelings, emotions.
 - Atmosphere.
 - Issues and values.
 - This change has occurred in the hero's life and personality.
8. Dialogue Writing: Students are refreshed on the nuances of writing dialogues.
 9. Story Creation: Students are handed the original text and tasked with crafting their own version of the story. The teacher provides individual guidance during this process.
 10. Story Presentation: Students present their story fragments, followed by a constructive discussion on the strengths and areas of improvement.
 11. Story Finalisation: Students complete their stories.
 12. Homework Assignment: Students are given the legends “Elephant and Hare [Maasai]” and “Why Zebras have Striped Skins [Luhya]?” (www.johntyman.com/africa/folk) to craft into digital stories.
 13. By the end of this lesson, students will have a foundational understanding of digital storytelling, enriched by the vibrant tales of Kenya. This sets the stage for deeper exploration and creative expression in subsequent lessons.

Content of legends

“Elephant and Hare” (Folktale from Maasai People in Kenya)

There was once a herd of elephants who went to gather honey to take to their in-laws. As they were walking along, they came upon Hare who was just about to cross the river. She said to one of them, “Father, please help me get across the river.” The elephant agreed with this request and said to Hare, “You may jump on to my back.” As Hare sat on the elephant’s back, she was quick to notice the two bags full of honey that the elephant was carrying. She started eating honey from one of the bags, and when she had eaten it all, she called out to Elephant, saying: “Father, please hand me a stone to play with.” When she was given the stone, she put it in the now empty bag of honey and started eating the honey from the second bag. When she had eaten it all, she again requested another stone, saying: “Father, please hand me another stone for the one you gave me has dropped, and I want to throw it at the birds.” Elephant handed her another stone, and then another, as she kept asking for stones on the pretext that she was throwing them at the birds until she had filled both bags with stones.

When Hare realised that the elephants were about to arrive at their destination, she said to the elephant carrying her, “Father, I have now arrived. Please let me down.” Therefore, Hare went on her way. Soon afterwards, the elephant looked at his bags, only to realise that they were full of stones! He exclaimed to the others: “Oh my goodness! The hare has finished all my honey!” They lifted up their eyes and saw Hare leaping away at a distance; they set off after her. They caught up with Hare within no time, but as the elephants were about to grab her, she disappeared into a hole. However, the elephant managed to catch her tail, at which time the skin from the tail peeled off. The elephant next grabbed her by the leg. Hare laughed at this loudly, saying: “Oh! You have held a root mistaking it for me!” Thereupon Elephant let go of Hare’s leg and instead got hold of a root. Hare shrieked from within and said, “Oh father, you have broken my leg!” As Elephant was struggling with the root, Hare manoeuvred her way out and ran as fast as her legs could carry her. By this time, the elephant had managed to pull out the root, only to realise that it was not Hare’s leg. Once more, he lifted his eyes and saw Hare leaping and jumping over bushes in a bid to escape. Elephant ran in pursuit of her once more.

As Hare continued running, she came across some herdsmen and said to them: “Hey you, herdsmen, do you see that elephant from yonder? You had better run away, for he is coming after you.” The herdsmen scampered and went in separate

ways. When the elephant saw the herdsmen running, he thought they were running after Hare, so he, too, ran after them. When he caught up with them, he said, "Hey you, herdsmen, have you seen a hare with a skinned tail passing along here?" The herdsmen answered, "You have passed her along the way as she was going in the opposite direction." While the elephant had been chasing herders, Hare had gained some time to run in the opposite direction.

Next, Hare came upon some women who were sewing outside the homestead and said to them: "Hey you, mothers who are sewing, do you see that elephant from yonder? You had better run away, for he is coming after you." On hearing this, the women scampered for the safety of their houses immediately. However, soon, the elephant caught up with them and asked: "Hey you, honourable ladies, might you have seen a hare with a skinned tail going toward this direction?" The woman answered, "There she goes over there."

Hare kept running, and this time, she came upon antelope grazing, and she said to them: "Hey you, antelopes, you had better run away because that elephant is coming after you." The antelopes were startled, and they ran away as fast as their legs could carry them. Soon, the elephant was upon them, and he asked them, "Hey, you antelopes, have you seen a hare with a skinned tail going in this direction?" They pointed out to him the direction that Hare had followed.

Still on the run, Hare next came upon a group of other hares, to whom she said: "Hey you, hares, do you see that Elephant coming from yonder? You should all skin your tails, for he is after those hares with unskinned tails." Thereupon, all the hares quickly skinned their tails. At the same time, the Elephant arrived and asked, "Hey, you hares, have you seen a hare with a skinned tail going in this direction?" The hares replied, "Do not you see that all our tails are skinned?" As the hares said, they were displaying their tails, confident it would please the Elephant. On noticing that all the hares' tails were skinned, the Elephant realised that the Hare had played a trick on him. The Elephant could not find the culprit because all the hares were alike. In addition, there ends the story.

"Why Zebras have Striped Skins" (Folktale from Luhya People in Kenya)

Long ago, before people started taking any other animal apart from the dog, it was said that donkeys could also be tamed. One man who went to the bush to hunt told of this rumour.

After killing the animal he had hunted, he found that it was very heavy for him to carry alone. Therefore, he decided to find a way by which he could carry his prey. In addition, as he was thinking, he saw a donkey pass nearby in the bush. All of a sudden, an idea came into his head. He thought that if he took his prey and

put it on the back of the donkey, it would help him carry his load. Therefore, he went after the donkey. He put the load on his back easily because it did not attack him or run away.

He led the way until they reached his compound. After unloading heavy loads. Donkeys did not know what was going on up to this time. They came to understand only after most of their friends had been taken away. They started to hide deep in the bushes. However, all were in vain! People had realised that donkeys were very useful animals.

Therefore, they made special efforts to hunt them down wherever donkeys could be found. This problem truly worried donkeys. Many of their kind had been captured. The rumours they heard were horrifying. Rumour had it that those donkeys who had been captured were working too much and were given only enough food to keep them going.

This was indeed frightening. The rest of the donkeys decided to act quickly, even if they became victims of circumstances such as their unfortunate friends. They therefore held an impromptu meeting. Here, they discussed what should be done about the whole problem. One donkey suggested that they should seek help from Hare since he was known to be cunning and clever. All agreed that Hare should be asked for advice.

The next morning, the donkey representative went to see Hare, who was only too willing to help. Hare asked him to tell all his friends to come to his compound early the next morning. This they did, and when they arrived, they found Hare with whitewash in an enormous can, ready to act. As the donkeys were not fast enough to think, they wondered how whitewashing could have anything to do with their problems. Hare tried to explain, but they seemed rather stubborn. No one was willing to be the first one to be experimented on.

Finally, one donkey volunteered and stepped forward. Immediately, Hare set to work. He started painting stripes of whitewash on the donkey's skin. Soon thereafter, the donkey had black-and-white stripes instead of plain black or gray stripes. As the first donkey was painted over, the other donkeys admired him. They all started wishing they could look like their friend. The moment that followed was full of struggle and scrambling over who should reach the paint first. The warning from Hare that they should be careful went unheeded. Hence, the struggle and fighting continued.

After a number of donkeys had been painted, one donkey pushed to the front with such force that he stepped in the bucket that contained the whitewash. The

whole bucket was overturned, pouring out all the paint. This was the end of everything. The remaining donkeys were helpless because they were unfortunate.

Hare told them that he could not help them anymore because the fault had been theirs. Although the aggressive donkey was cursed for this bad act, nothing was done for their betterment because the spilt paint could not be recovered. Hence, those donkeys that had been painted were safe from people's reach.

They were the luckiest ones and changed their name from donkeys to zebras. This name set them apart from the unfortunate donkeys who, after this, were all captured by men and taken away to work for them. They were less fortunate, which is why they continue to be known as donkeys.

3.2. Brainstorming and Introduction to Digital Storytelling

Lesson 1

Duration: 3 × 45 minutes (Note: Allocation for individual parts of the lesson may vary based on the number of students and pace of work).

Class: Secondary school/high school classes.

Lesson Topic: Introduction to creating stories using digital tools.

Task: Analysis and preliminary interpretation of two legends:

“Elephant and Hare” [Maasai]

“Why Zebras have Striped Skins” [Luhya]

Operational Goals:

- Familiarise students with the digital storytelling method.
- Students are equipped with the skills to utilise the digital storytelling method.
- Students can be enabled to plan their own digital stories.

Working Methods:

- Mini lectures with multimedia presentations.
- Group work.
- Discussion.
- Brainstorming.

Materials:

- Copies or digital access to the legends “Elephant and Hare” and “Why Zebras have Striped Skins.”
- Multimedia projector or smart presentation board.
- Digital storytelling tools (software options should be provided in advance).

Stage I: Introduction (25 minutes)

Welcoming and Setting the Stage: The teacher greets the students and introduces the lesson's focus: crafting a digital story based on the legends "Elephant and Hare" and "Why Zebras have Striped Skins."

Reading the Legends: Students who have read the legends translated into their native language at home share their interpretations. The teacher then presents their translation.

Comparative Discussion: A discussion ensues, comparing the different translations, especially focusing on challenging segments encountered during the translation process.

Introducing Digital Storytelling: The teacher provides an overview of the digital storytelling method, showing examples to give students a tangible understanding. The potential applications of this method are highlighted, setting the stage for students to create their own digital narratives.

Stage II: Main Lesson (60 minutes)

Understanding Legends: The teacher initiates a discussion on the nature of legends, diving into literary types and genres.

Student Engagement: Using a digital platform such as Miro, students collaboratively create a mind map centred on the concept of a legend. This activity allows them to visually organise their understanding and insights about legends. Mind Map on Miro.

https://miro.com/app/board/uXjVMV11btk=

Stage III: Conclusion (20 minutes)

Review and Reflection: The teacher facilitates a discussion, allowing students to share their insights from the mind-mapping activity. This is an opportunity to address any misconceptions and reinforce key concepts.

Setting the Stage for the Next Lesson: The teacher provides a brief overview of the next steps, ensuring that students are prepared for the subsequent phases of the digital storytelling project.

By the end of this lesson, students will have a foundational understanding of legends and the digital storytelling process, setting the stage for deeper exploration and creative expression in the upcoming lessons.

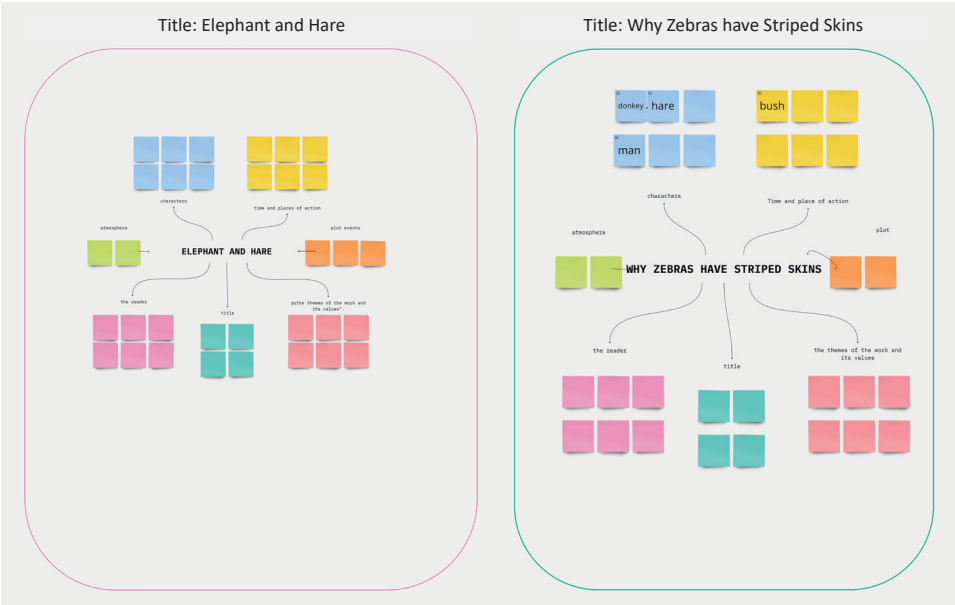


Image 1. Sample group work schedule

Source: Miro Board – online whiteboard program. www.miro.com

Training book
Analysis of legend titles

Table 1. Identifying the characteristic features of the legend—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Anthrop characteristic Features and Morphism</p> <p>The animals in this legend, particularly the Elephant and the Hare, are attributed to human-like qualities and behaviours. They communicate, strategise, deceive, and even show emotions like frustration and amusement. The hare’s cunning and the elephant’s gullibility are human traits that are projected onto these animals, making the story relatable and engaging.</p>	<p>Anthropomorphic Features Morphism</p> <p>The donkeys and the hare in this legend exhibit human-like qualities. They think, communicate, hold meetings, and even strategise. This anthropomorphic feature is common in many legends, allowing animals to convey human-like emotions and decisions.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Moral/Lesson The story emphasises the value of wit and intelligence over sheer strength. While the elephant is physically powerful, the hare uses her cunning to outsmart him repeatedly.</p> <p>It also touches upon the dangers of deception and the consequences one might face due to deceitful actions.</p> <p>Humour The hare’s repeated tricks and the elephant’s constant gullibility provide comedic relief. The hare’s ability to deceive not just the elephant but also other animals and humans adds a layer of humour to the narrative.</p> <p>The Character of a Trickster The hare is the quintessential trickster in this legend. Using her wit and intelligence, she manages to deceive the elephant multiple times, escape from tricky situations, and even mislead other animals and humans.</p> <p>Repetitions and Patterns The story follows a repetitive pattern where the hare deceives someone, gets into trouble, and then uses her wit to escape. This repetition serves to emphasise the hare’s cunning and the predictability of the elephant’s reactions.</p> <p>Symbols The hare symbolises cunning, intelligence, and adaptability. Her ability to think on her feet and come up with quick solutions represents the value of wit over strength.</p> <p>The elephant, on the other hand, symbolises power but also naivety. Despite his strength, he is easily deceived by the hare’s tricks.</p>	<p>Moral/Lesson The story conveys several lessons. One of them is the importance of unity and the dangers of selfishness and recklessness, as seen when one donkey’s impatience leads to the spilling of the whitewash. Another lesson is the value of cleverness and adaptability, as demonstrated by the hare’s solution to the donkeys’ problem.</p> <p>Humour The chaotic scene where the donkeys scramble to be painted and the subsequent overturning of the whitewash adds a touch of humour to the narrative. The donkeys’ inability to understand the hare’s plan initially also adds a comedic element.</p> <p>Character Archetypes The Wise Helper The hare plays the role of the wise helper, offering a solution to the donkeys’ predicament.</p> <p>The Impulsive Character The donkey that spills the whitewash represents impulsiveness and recklessness, leading to the plight of the remaining donkeys.</p> <p>Repetitions and Patterns The narrative has a pattern where the donkeys face a problem, seek a solution, and then face the consequences of their actions. The transformation of some donkeys into zebras and the unfortunate fate of the others creates a dichotomy that is central to the story.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Circular Ending The story ends with the hare successfully deceiving the elephant and escaping punishment, suggesting that her adventures and mischiefs will continue. This open-ended conclusion leaves room for more tales and adventures featuring the cunning hare.</p> <p>The legend of the “Elephant and Hare” from the Maasai people of Kenya is a classic tale of wit versus strength. It employs anthropomorphic characters, humour, and repetition to convey its message, making it an engaging and memorable story.</p>	<p>Symbols Whitewash/Stripes The stripes symbolise a disguise or protection against being captured by humans. It differentiates the zebras from the donkeys, ensuring their freedom.</p> <p>Hare Represents wisdom, quick thinking, and adaptability.</p> <p>Circular Narrative The story begins with the donkeys’ plight and ends with their fate sealed, either as free zebras or as enslaved donkeys. The transformation of some donkeys into zebras and the fate of the others brings the narrative full circle, highlighting the consequences of their actions.</p> <p>Cultural and Environmental Context The story provides insight into the Luhya people’s understanding and interpretation of the natural world. The distinction between zebras and donkeys, two animals native to the African landscape, is explained through a cultural lens, reflecting the community’s attempt to make sense of the world around them.</p> <p>“Why Zebras have Striped Skins” is a rich tapestry of cultural beliefs, moral lessons, and anthropomorphic storytelling. It serves as a window into the Luhya people’s worldview and their relationship with the environment.</p>

Source: own study.

Interpretation

When we delve into the anthropomorphic features of these two tales, both are rich in their portrayal of animals with human-like attributes. In “Elephant and Hare,” the narrative heavily leans on the hare’s cunning juxtaposed against the elephant’s gullibility. Similarly, “Why Zebras have Striped Skins” brings forth

a community of donkeys strategising, communicating, and seeking the wise counsel of the hare.

Moreover, both stories offer profound lessons. Elephant and Hare navigated the terrains of deception, cunning, and the repercussions of being too trusting. In contrast, “Why Zebras have Striped Skins” underscores the essence of unity, the pitfalls of impulsiveness, and the merits of ingenious solutions. From an educational standpoint, the latter provides a more layered moral narrative, making it a treasure trove for deeper discussions on consequences and decision-making.

Humour, an essential tool for engaging young people, is evident in both legends. The hare’s repeated tricks and the elephant’s consistent gullibility in “Elephant and Hare” provide chuckles. Moreover, the comedic chaos of donkeys scrambling to be painted in “Why Zebras have Striped Skins” is equally entertaining. However, the humour in “Elephant and Hare” might seem repetitive and potentially less appealing for older students.

Diving into the character archetypes, the hare emerges as a central figure in both tales. Elephant and Hare play the trickster role, while the other assumes the role of the wise helper. This recurring character offers a fascinating opportunity to discuss commonalities in cultural narratives.

Repetition and patterns, often the backbone of oral traditions, are evident in both stories. The hare’s antics and the elephant’s reactions form a predictable rhythm in “Elephant and Hare.” In contrast, “Why Zebras have Striped Skins” weaves a more intricate narrative pattern, revolving around donkeys’ challenges, their quest for solutions, and the ensuing outcomes.

Last, when we explore symbolism, both legends shine, albeit differently. “Elephant and Hare” position the hare and elephant as embodiments of cunning and strength, respectively. In contrast, “Why Zebras have Striped Skins” uses stripes as a protective symbol, with the hare symbolising wisdom.

While both legends are invaluable in their educational potential, “Why Zebras have Striped Skins” seems to offer a deeper, more complex narrative. Its rich symbolism, moral depth, and intricate narrative pattern make it particularly suitable for older students. On the other hand, the straightforward nature of “Elephant and Hare” might resonate more with younger audiences, serving as an excellent introduction to the world of legends.

Table 2. Identifying elements of the world presented in legends—analysis

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Anthropomorphism Animals, especially the elephants and hare, exhibit human-like qualities. They can converse, display emotions, and engage in complex interactions, making them relatable characters.</p> <p>Animal Society The elephants have their own societal structures and customs, evident when they gather honey for their in-laws. This suggests traditions and familial obligations akin to human societies.</p> <p>Interaction between Animals and Humans The hare’s encounters with shepherds, women, and antelopes depict a world where different species coexist and communicate, influencing each other’s actions.</p> <p>Deception and Cunning Central to the story is the hare’s intelligence and adaptability. Through repeated tricks and deceptions, the hare emphasises the value of wit over brute strength.</p> <p>Moral Lessons Beyond the chase, the story might impart wisdom about the dangers of naivety, the consequences of not being vigilant, and the merits of quick thinking.</p>	<p>Anthropomorphism The donkeys, which later become zebras, exhibit human-like qualities. They hold meetings, make decisions, and even seek advice from the hare, showing their ability to think and strategise.</p> <p>Animal Society The donkeys have their own societal structures, evident from their collective decision-making process. Their need to hold a meeting to address a crisis mirrors human communities coming together in times of adversity.</p> <p>Interaction between Animals and Humans The story begins with a man’s interaction with a donkey, setting the stage for the subsequent events. This interaction underscores the power dynamics between humans and animals in this world.</p> <p>Deception and Cunning The hare’s solution, painting the donkeys to look like zebras, is a clever solution to protect them from humans. This strategy emphasises the theme of adaptability and the need for change to survive.</p> <p>Moral Lessons The story imparts several lessons, including the dangers of conformity, the value of quick thinking, and the consequences of not adapting to changing circumstances.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Cultural Context Elements like shepherds and women sewing provide glimpses into the Maasai culture, offering insights into the community’s way of life, values, and traditions.</p> <p>Simple, Natural Surroundings The setting is a testament to simplicity. The natural environment, devoid of modern trappings, serves as a backdrop where nature’s rules apply, amplifying the story’s themes.</p>	<p>Cultural Context The tale, rooted in the Luhya culture, provides insights into the community’s values and beliefs. The emphasis on community, adaptability, and the relationship between humans and animals reflects cultural priorities.</p> <p>Simple, Natural Surroundings The setting is a natural environment where animals and humans coexist. The absence of modern elements ensures the focus remains on the characters and their interactions, amplifying the story’s core themes.</p> <p>Transformation and Identity The transformation of donkeys into zebras serves as a metaphor for change and adaptation. Their new identity as zebras not only protects them from humans but also gives them a distinct place in the animal kingdom.</p> <p>Collective Action and Unity The donkeys’ collective decision to seek the hare’s advice and subsequently get painted showcases the power of unity and the importance of collective action in the face of adversity.</p>

Source: own study.

Interpretation

In the realm of Kenyan folklore, the legends “Elephant and Hare” and “Why Zebras have Striped Skins” offer rich transmission of cultural narratives, each weaving its own unique tale while sharing common threads that tie them to the broader landscape of African storytelling.

Anthropomorphism is a striking feature in both tales. In “Elephant and Hare,” animals not only converse but also engage in complex social interactions, mirroring human behaviours. The hare’s cunning and the elephants’ societal norms, such as taking honey to in-laws, are reminiscent of human traits and customs. Similarly, in the zebra legend, donkeys exhibit human-like decision-making

processes, holding meetings and seeking counsel from the hare. This anthropomorphic portrayal serves as a bridge, allowing human listeners to connect with the narrative on a personal level, seeing reflections of their own society and behaviours in the world of animals.

The concept of an animal society, with its own hierarchies, customs, and challenges, is another shared element. While the elephants in the first legend have societal norms, the donkeys in the second legend exhibit collective decision-making, especially when faced with adversity. Their societal structures, though distinct, mirror human communities in their need for collaboration and consensus.

Interactions between animals and humans play pivotal roles in both stories. In the tale of the hare and the elephant, the hare's encounters with shepherds, women, and antelopes highlight the interconnectedness of the world they inhabit. Similarly, the initial narrative catalyst in the zebra legend is a human's interaction with a donkey. These interactions not only drive the plot forward but also emphasise the delicate balance and power dynamics between humans and animals.

Deception and cunning are central themes in both legends. The hare's repeated tricks in the first story and its clever solution in the second story underscore the value of intelligence, adaptability, and quick thinking. These tales celebrate wit over brute strength, suggesting that brains often triumph over brawn.

Embedded within these narratives are moral lessons that resonate across cultures. While the hare's escapades in the first legend might be seen as a cautionary tale about the perils of greed or the rewards of cleverness, the zebra story provides lessons about adaptability, the dangers of conformity, and the transformative power of change.

The cultural context is palpable in both tales. Rooted in the Maasai and Luhya traditions, these stories offer insights into the values, beliefs, and societal structures of these communities. The emphasis on community, adaptability, and the intricate relationship between humans and animals provides insights into the cultural priorities of these Kenyan communities.

Finally, both legends are set against the backdrop of simple, natural surroundings devoid of modern distractions. This setting ensures that the focus remains on the characters and their interactions, amplifying the core themes and allowing listeners to immerse themselves fully in the world of the story.

While "Elephant and Hare" and "Why Zebras have Striped Skins" each tell distinct tales rooted in their respective cultural contexts, they share common elements that highlight the universality of certain themes in folklore. Their

anthropomorphic characteristics, societal structures, and moral lessons offer a window into the worldviews of the Maasai and Luhya people while also resonating with broader human experiences and values.

Table 3. Defining the subject—the speaking narrator—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>In the legend of the “Elephant and Hare,” the narrative technique employed is a testament to the timeless tradition of oral storytelling. The use of a third-person omniscient narrator, who remains nameless and detached, is a hallmark of many ancient tales, allowing the story to transcend personal biases and focus on the universality of its message.</p> <p>The choice of a third-person perspective offers a panoramic view of the unfolding events. By not being confined to the limited viewpoint of a single character, the narrator can weave a more comprehensive tapestry of the tale, capturing the nuances of each character’s actions and dialogues. This broad perspective ensures that the audience gets a holistic understanding of the story, from the hare’s cunning tricks to the elephant’s growing frustration.</p> <p>The omniscient nature of the narrator further amplifies this effect. Not only does the narrator recount the events as they happen, but they also possess the ability to delve into the minds of the characters, offering insights into their motivations, fears, and desires. In this legend, while the narrator does not overtly express the inner thoughts of the characters, the detailed recounting of their actions and dialogues provides subtle hints about their underlying emotions and intentions.</p>	<p>In the legend “Why Zebras have Striped Skins” the narrative approach mirrors the age-old conventions of oral storytelling, much. The story is relayed through a third-person omniscient narrator, who remains an anonymous entity, ensuring the tale’s universality and timelessness.</p> <p>The choice of a third-person perspective in this legend provides a comprehensive view of the narrative, capturing the essence of each character and the unfolding events. This perspective allows the audience to journey through the transformation of donkeys into zebras, understanding the motivations behind their actions and the consequences that follow. The omniscient nature of the narrator further deepens this understanding. While the narrator does not overtly delve into the innermost thoughts of the characters, the detailed portrayal of their actions and dialogues offers a window into their psyche, revealing their fears, desires, and motivations.</p> <p>The detachment of the narrator from personal opinions or emotions ensures that the story remains an objective recounting of events. This objectivity is paramount in folk legends, as it allows the narrative to resonate across different cultures and generations. By refraining from infusing personal biases, the tale remains malleable, open to myriad interpretations, and allowing each listener or reader to derive their unique lessons and insights.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>The absence of personal opinions or emotions from the narrator ensures an objective recounting of the tale. This objectivity is crucial in folk legends, as it allows the story to be adaptable and relatable across different cultures and generations. By not colouring the narrative with personal biases, the story remains open to interpretation, allowing each listener to derive their own lessons and meanings from it.</p> <p>Furthermore, the external perspective of the narrator, where they are an observer rather than a participant, adds a layer of authenticity to the tale. It is as if the story is being recounted by someone who has witnessed the events firsthand, lending credibility to the fantastical elements of the narrative. This technique also creates a sense of intimacy between the narrator and the audience, as the former shares a cherished tale with the latter.</p> <p>In essence, the narrative technique employed in the legend of Elephant and Hare is a masterclass in storytelling. The use of a third-person omniscient narrator not only enhances the universality and objectivity of the tale but also ensures that the focus remains firmly on the rich tapestry of events and characters, allowing the audience to immerse themselves fully in the world of the story.</p>	<p>The external stance of the narrator, where they serve as an observer rather than an active participant, lends an air of authenticity to the narrative. It feels as though the events are being recounted by a witness, adding credibility to the fantastical elements of the story. This technique also fosters a bond between the narrator and the audience, drawing the latter into the rich, immersive world of the legend.</p> <p>The narrative technique in “Why Zebras have Striped Skins” is a testament to the enduring power of traditional storytelling. The third-person omniscient narrator not only ensures the tale’s universality and objectivity but also places the spotlight on the intricate effect of events and characters. This allows the audience to fully immerse themselves in the narrative, navigating the world of the story with a sense of wonder and curiosity.</p>

Source: own study.

Interpretation

When we juxtapose the legends of the “Elephant and Hare” and “Why Zebras have Striped Skins,” we find striking similarities in their narrative techniques, particularly in the domain of the speaking narrator.

Both legends employ a third-person omniscient narrator, a voice that stands outside the immediate realm of the story, observing and recounting events with

all-encompassing knowledge. This narrative choice is emblematic of many traditional tales, serving to universalise the story and make it accessible to a broad audience. The narrator, in both tales, remains nameless and detached, ensuring that the focus remains squarely on the unfolding events and the characters involved.

However, the implications of this narrative choice are profound. By opting for an omniscient, external narrator, both legends are presented with an air of authenticity and timelessness. The tales are not confined by the limited perspective of a single character or influenced by the biases and emotions that come with first-person narration. Instead, they unfold as objective recounting of events, allowing the audience to immerse themselves fully without the interference of a subjective voice.

Furthermore, the detachment of the narrator in both legends serves a dual purpose. On the one hand, it lends credibility to the fantastical elements of the stories. The audience is more willing to suspend disbelief when the tale is presented as an objective recounting rather than a subjective experience. On the other hand, this detachment ensures that the moral or lesson of the story is not overshadowed by personal opinions or emotions. The tales stand as objective lessons, open to interpretation, and allow each listener or reader to derive their unique insights.

However, while the narrative techniques in both legends are strikingly similar, the nuances of their execution differ. In “Elephant and Hare,” the narrator’s focus is on the cunning of the hare and the gullibility of the elephant, emphasising the interplay of wit and strength. In contrast, “Why Zebras have Striped Skins” delves deeper into societal structures, transformations, and the consequences of actions, with the narrator guiding the audience through the evolution of the donkeys into zebras.

While both legends employ a third-person omniscient narrator to great effect, the nuances in their narrative execution highlight different facets of society, morality, and human (or animal) nature. The choice of an external, objective narrator in both tales ensures their universality and timelessness, making them resonate across cultures and generations.

Table 4. Identification of the addressee—analysis

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>While the tale does not explicitly specify its intended audience, certain elements provide clues about its target demographic.</p> <p>The story’s structure and content suggest that it is primarily aimed at a younger audience. The playful interactions between the hare and the elephant, the hare’s cunning tricks, and the repetitive nature of the hare’s deceptions are reminiscent of the patterns often found in children’s tales. Such stories are designed to be both entertaining and educational, capturing young listeners’ attention while also imparting moral lessons.</p> <p>However, the legend also contains layers of meaning that could resonate with older listeners. The hare’s cleverness in outwitting the much larger and stronger elephant can be seen as a metaphor for the power of wit over brute strength, a lesson that is relevant to audiences of all ages. The interactions between different animals and the hare’s ability to manipulate not just the elephant but also other creatures and humans in the story can be interpreted as commentary on societal hierarchies and the nature of deception.</p>	<p>The identification of the addressee is not overtly stated. However, the narrative elements and the manner in which the story unfolds provide insights into its intended audience.</p> <p>At its core, the story seems to be tailored for a younger demographic. The vivid imagery of donkeys transforming into zebras, the concept of animals painting themselves, and the overarching theme of identity and transformation are elements that would captivate a child’s imagination. The narrative, with its clear delineation of cause and effect, also serves as a didactic tool, teaching children about consequences and the importance of individuality.</p> <p>However, the legend also delves into themes that would resonate with a more mature audience. The story touches upon societal conformity, the idea of changing one’s external appearance for safety or acceptance, and the consequences of herd mentality. The donkeys’ collective decision to change their appearance based on a single hare’s advice can be seen as a reflection of societal pressures and the lengths individuals might go to fit in or feel safe.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Furthermore, the cultural and societal nuances embedded in the tale, such as the elephants gathering honey for their in-laws or the hare’s interactions with the shepherds and women, provide context and depth that might be more appreciated by an older or culturally attuned audience.</p> <p>In essence, while the legend of the “Elephant and Hare” appears to be primarily directed towards children, its layered narrative and cultural richness make it accessible and engaging for listeners of all ages. The tale, in its timeless wisdom, caters to the young, seeking entertainment and moral guidance, and the old, looking for cultural reflections and deeper societal commentary.</p>	<p>Additionally, the cultural undertones of the story, with its depiction of traditional practices and beliefs, would appeal to an audience familiar with or interested in the Luhya people’s customs and traditions. The legend serves not just as a tale of transformation but also as a window into a specific cultural worldview.</p> <p>The “Why Zebras have Striped Skins” seems to be crafted with children in mind, its multifaceted narrative ensures that it holds appeal for a broader audience. The legend, rich in its cultural tapestry and thematic depth, speaks to both the innocence of childhood curiosity and the complexities of adult introspection.</p>

Source: own study.

Interpretation

The identification of the addressee is often a nuanced endeavour, as legends are typically crafted to resonate with a broad spectrum of listeners. The legends of the “Elephant and Hare” and “Why Zebras have Striped Skins” are no exception, and a comparative analysis of their narrative structures and thematic elements reveals insights into their intended audiences.

The “Elephant and Hare” legend, with its playful antics and cunning strategies employed by the hare, seems to be primarily directed towards a younger audience. The hare’s mischievous behaviour, the repetitive nature of its tricks, and the humorous outcomes are elements that would undoubtedly captivate children. The narrative is reminiscent of classic tales where the smaller, seemingly weaker character outsmarts a larger, more powerful one. Such stories are often used to entertain children while subtly imparting moral lessons about wit over brute strength.

On the other hand, “Why Zebras have Striped Skins” delves into themes of identity, transformation, and societal conformity. While the vivid imagery of donkeys transforming into zebras would attract younger listeners, the underlying themes

resonate more profoundly with a mature audience. The narrative touches upon the lengths individuals might go to fit in or feel safe, reflecting societal pressures and the consequences of collective decisions. The legend serves as a mirror, reflecting societal norms and the often tumultuous journey of self-identity.

However, both legends, rooted in the rich cultural tapestry of the Maasai and Luhya people, respectively, also cater to an audience that appreciates or seeks knowledge about these cultures. The stories, while universal in their themes, are steeped in regional nuances, making them appealing to those interested in cultural studies or ethnographic tales.

In essence, while both legends have elements that cater to children, their layered narratives ensure broader appeal. The “Elephant and Hare” leans more towards pure entertainment, with moral undertones, while “Why Zebras have Striped Skins” offers a more profound reflection on societal norms and individual identity. Both, however, serve as timeless tales that traverse age and cultural boundaries, speaking to the universality of storytelling in addressing the human condition.

Table 5. Deciding which poetic words and images seem key in the text?—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
Some key words and images in the text are: Honey The honey carried by the elephants is more than just a sweet substance; it is a symbol of desire, wealth, and the lengths one might go to obtain or protect it. The fact that the elephants are gathering honey to take to their in-laws suggests a cultural ritual or a token of esteem. The hare’s theft of the honey underscores its value and sets the stage for the ensuing chase.	Some key words and images in the text are: Whitewash The act of painting the donkeys with whitewash to create the zebra’s iconic stripes is symbolic of transformation and identity. The whitewash serves as a protective camouflage, a new identity that shields the donkeys from human capture.

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Stones The stones that the hare uses to replace the honey she consumes are emblematic of deceit and the weight of one’s actions. They serve as a tangible reminder of the hare’s cunning and the elephant’s gullibility.</p> <p>Skinned Tail The hare’s tail, which gets skinned in the chase, is a poignant image of vulnerability and the consequences of one’s actions. It is a permanent mark of the hare’s encounter with the elephant and a testament to her narrow escape.</p> <p>Root When the elephant mistakes a root for the hare’s leg, it is a poetic representation of illusion and the dangers of hasty judgments. It emphasises the hare’s cunning and the elephant’s desperation.</p> <p>“Father” The hare’s repeated reference to the elephant as “Father” is a significant linguistic choice. It establishes a faux sense of respect or kinship, making the elephant more amenable to the hare’s requests. It is a tactic, a term of endearment used manipulatively.</p>	<p>Donkeys and Zebras The distinction between these two animals is central to the story. While donkeys represent the ordinary, burdened by labour and human use, zebras, with their unique stripes, signify the extraordinary, the wild, and the free.</p> <p>Root The root in this legend, much like in the “Elephant and Hare” tale, stands for misperception. The elephants’ mistake of the root for the hare’s leg in the previous story parallels the humans’ inability to distinguish the newly striped donkeys from zebras in this narrative.</p> <p>Skinned Tails The act of the hares skinning their tails to escape the elephant’s recognition is a vivid image of sacrifice and adaptation for survival. It is a testament to the lengths one might go to ensure safety and freedom.</p> <p>“Hey you” The hare’s repeated address, “Hey you,” whether to herdsman, women, or antelopes, is a linguistic tool that establishes her as a harbinger of warning. It emphasises her role as a trickster and a messenger, alerting others to impending danger.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Leaping and Jumping The recurring image of the hare leaping and jumping away serves as a visual representation of freedom, agility, and the indomitable spirit of the small against the mighty.</p> <p>These words and images are crucial because they encapsulate the essence of the legend. They paint vivid pictures in the reader’s mind, making the tale memorable. Moreover, they delve deeper into themes of cunning versus strength, the consequences of one’s actions, and the perennial dance of predator and prey. Images that are real, rich in symbolism and narrative meaning: “a herd of elephants that went out to collect honey.” Elephants, being such massive creatures, embarking on a delicate task like collecting honey, juxtaposes their strength with a task of finesse. It sets the tone for a story where things might not be as they seem, and where the unexpected is to be expected.</p> <p>“The Hare Leaping at a Distance” This paints the hare as a creature of agility, wit, and speed. The act of leaping, as opposed to merely running, adds an element of dynamism to the hare’s character, emphasising its ability to always be one step ahead, both physically and mentally.</p> <p>“The skin of the tail has been removed.” This is a poignant image. It signifies the hare’s narrow escape and the sacrifices one might make for freedom. It also underscores the intensity of the chase and the lengths to which the elephant would go to capture the hare.</p>	<p>Running and Scampering The recurring imagery of animals and humans running away in the story, whether it is the herdsmen, women, or antelopes, paints a picture of urgency, fear, and the instinctual drive for self-preservation.</p> <p>These words and images are integral to the legend because they weave a rich tapestry of themes like transformation, identity, survival, and the cunning required to navigate a world filled with threats. The poetic imagery and linguistic choices not only make the story vivid and memorable but also invite readers to reflect on deeper societal and existential questions.</p> <p>In the legend several poetic images stand out that contribute to the richness of the narrative: “Long ago before people started taking any other animal apart from the dog.” This opening sets a primordial, almost mythical stage for the story. It evokes a time when the world was different, simpler, and perhaps more magical.</p> <p>“He found that it was very heavy for him to carry alone.” This image paints a vivid picture of a lone hunter, struggling with the weight of his kill, emphasising the challenges of primitive life.</p> <p>“a donkey pass nearby in the bush” The casualness of this encounter, set against the backdrop of the wild, emphasises the harmony and proximity between man and nature during this time.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>“The Hare screamed from within.” This image is layered. While on the surface, it portrays the hare’s vulnerability, it also showcases its cunning. The hare uses its voice as a tool of deception, manipulating the situation to its advantage.</p> <p>“The Hare Leaping and Leaping Through the Bushes” The repetition of “leaping” emphasises the hare’s relentless determination to escape. It also paints a vivid picture of the African landscape, with the hare darting through thickets and over shrubs, adding a layer of authenticity to the tale.</p> <p>“the shepherds fled and went their own ways” This image serves a dual purpose. It showcases the hare’s influence and ability to instil fear, and it also highlights the universal theme of self-preservation. The shepherds’ reaction is instinctual, emphasising the primal nature of the world in which this legend unfolds.</p> <p>In essence, these images are not just mere descriptions but are imbued with deeper meanings. They serve to advance the plot, develop the characters, and enrich the thematic depth of the legend.</p>	<p>“Hare with whitewash in an enormous can” This is a striking image. The hare, a symbol of cunning, with a can of whitewash, suggests preparation and forethought. The whitewash itself is symbolic of change and transformation.</p> <p>“Painting stripes of whitewash on the donkey’s skin” This act is transformative. It is an image of rebirth, of taking control of one’s destiny, and of the power of appearance.</p> <p>“The moment that followed was full of struggle and scrambling.” This chaotic scene, with donkeys vying to be painted, is both humorous and poignant. It underscores the desperation of the donkeys to change their fate.</p> <p>“All the hares quickly skinned their tails.” This image, much like the skinned tail of the hare in the first legend, is a symbol of sacrifice for a greater good or to fit into a changed world.</p> <p>“All the hares were alike.” This final image is a culmination of the hare’s cunning. It paints a picture of uniformity, where individual identity is lost in the collective, making it impossible for the elephant to single out the original trickster.</p> <p>These poetic images in the legend serve to enhance the narrative, adding layers of meaning, emotion, and depth. They provide a vivid visual backdrop against which the story unfolds, making it more engaging and memorable.</p>

Source: own study.

Interpretation

In the realm of folklore, poetic words and images serve as the lifeblood of the narrative, infusing it with vividness and depth. When we delve into the legends of the “Elephant and Hare” and “Why Zebras have Striped Skins” we find a story of such poetic elements that not only enhance the storytelling but also anchor the tales in the listener’s or reader’s mind.

In the “Elephant and Hare” legend, the image of “a herd of elephants that went out to collect honey” is not just a mere introduction but a powerful juxtaposition. Elephants, massive and powerful, embarking on a delicate mission to collect honey immediately captures the imagination. This contrast sets the tone for the entire story, where the unexpected continually occurs. The recurring image of the “Hare leaping at a distance” serves as a visual motif, emphasising the hare’s agility, cunning, and perpetual chase. The visceral image of the “skin of the tail being removed” is a stark reminder of the stakes at play and the lengths to which the hare will go to ensure its survival. Each of these images, in their own right, adds layers to the narrative, making it richer and more evocative.

On the other hand, “Why Zebras have Striped Skins” offers its own set of poetic imagery. The opening line, “Long ago before people started taking any other animal apart from the dog,” immediately transports the reader to a time of simplicity and primordial innocence. The image of the lone hunter struggling with his heavy prey underscores the challenges of primitive life, setting the stage for the transformative journey that follows. The act of the hare “painting stripes of whitewash on the donkey’s skin” is a powerful symbol of transformation and adaptation. It speaks to the lengths that beings will go to ensure survival, even if it means altering one’s very identity. The chaotic scene of donkeys scrambling to be painted is both humorous and poignant, highlighting the collective desperation to escape a grim fate.

Comparatively, both legends utilise poetic words and images to accentuate key themes. While “Elephant and Hare” leans heavily on the unexpected and cunning nature of the hare, “Why Zebras have Striped Skins” delves into themes of transformation, identity, and survival. Both stories, through their poetic imageries, emphasise the adaptability and intelligence of the hare, a recurring character in many African folktales.

Table 6. Recognizing the external and internal composition of the text (text arrangement, e.g., introduction, development, punchline and/or stanzas, lines, chapters, acts, scenes, etc.)—analysis

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>External and internal composition:</p> <p>External Composition:</p> <p>Introduction The story begins with a setting that introduces the primary characters, the elephants, and their unusual mission to gather honey. This sets the stage for the events that follow and provides context for the reader.</p> <p>Development This is the bulk of the story, where the main events unfold. The hare’s cunning tricks, the elephant’s gullibility, and the subsequent chase are all part of this segment. The development is rich with dialogues, actions, and interactions among various characters.</p> <p>Punch Line/Climax The climax is reached when the hare’s deception is revealed, and the elephants realize they have been tricked. The subsequent chase and the hare’s continued tricks to evade capture heighten the tension.</p> <p>Conclusion The story concludes with the hare’s ultimate escape, leaving the elephants baffled and defeated. The hare’s final trick of convincing other hares to skin their tails ensures her safety and brings the story to a satisfying close.</p> <p>Internal Composition:</p> <p>Stanzas/Paragraphs The story is divided into distinct segments or paragraphs, each focusing on a specific event or interaction. For instance, one segment deals with the hare eating the honey, another with her tricks to replace the honey with stones, and so on.</p>	<p>External and internal composition:</p> <p>External Composition:</p> <p>Introduction The story commences by setting the scene in a time when animals, specifically donkeys, were being discovered by humans for their utility. This introduction not only sets the temporal and spatial context but also introduces the primary conflict: the capturing of donkeys by humans.</p> <p>Development This segment forms the crux of the narrative. It chronicles the donkeys’ realization of their plight, their decision to seek help, and their eventual transformation into zebras. The development is punctuated by various events, such as the hunter’s use of a donkey and the donkeys’ meeting with the hare.</p> <p>Punch Line/Climax The climax is reached when the hare paints stripes on the donkeys, transforming them into zebras. The urgency and chaos of this moment, with donkeys scrambling to be painted, heighten the story’s tension.</p> <p>Conclusion The narrative concludes with the distinction between the transformed zebras and the remaining donkeys. The zebras, with their new identity, are safe from human capture, while the donkeys continue to be used by humans.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Lines/Dialogues Dialogues play a crucial role in this legend. They not only drive the narrative forward but also offer insights into the characters’ personalities. The hare’s cunning, the elephant’s naivety, and the reactions of other characters are all conveyed through dialogues.</p> <p>Scenes Each of the hare’s tricks and the subsequent reactions can be considered individual scenes. The scene where the hare convinces other animals of the approaching danger, the scene where the elephant realizes the deception, and the scene where the hare convinces other hares to skin their tails are all distinct and add layers to the narrative.</p> <p>Distinct Scenes: Scene 1. The Encounter at the River The story commences with the Hare meeting the elephants at the river. This initial encounter sets the tone for the hare’s cunning nature. The hare’s request to be carried across the river and her subsequent consumption of the honey while on the elephant’s back introduces us to her deceptive tactics.</p> <p>Scene 2. The Revelation and the Chase Begins Upon realizing the hare’s trickery, the elephants embark on a chase to capture her. This scene emphasizes the hare’s audacity and the elephant’s initial gullibility, setting the stage for a series of clever escapes.</p>	<p>Internal Composition: Stanzas/Paragraphs The legend is segmented into distinct paragraphs, each focusing on a specific event or phase in the story. For instance, one segment details the hunter’s interaction with a donkey, while another describes the donkeys’ meeting with the hare.</p> <p>Lines/Dialogues Dialogues are integral to this legend. They not only propel the story forward but also provide insights into the characters’ emotions and motivations. The hare’s cunning, the donkeys’ desperation, and the humans’ reactions are all vividly portrayed through dialogues.</p> <p>Scenes The legend is punctuated by various scenes that add depth to the narrative. The scene where the donkeys realize their predicament, the scene where they seek the hare’s help, and the transformative scene where they are painted are all distinct moments that enrich the story.</p> <p>Distinct Scenes: Scene 1. The Hunter’s Dilemma The story begins with a man who has successfully hunted an animal but finds it too heavy to carry. This scene sets the stage for the introduction of the donkey and the man’s realization of its potential utility.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Scene 3. The Shepherds’ Deception The hare’s ability to manipulate not just animals but also humans is highlighted here. By tricking the shepherds, she sends the elephant on a wild chase, further emphasizing her cunning and adaptability.</p> <p>Scene 4. Misdirection with the Sewing Women Once again, the hare uses her quick thinking to deceive the sewing women, creating another diversion for the elephant. This scene reiterates the hare’s consistent use of her environment and the characters within it to her advantage.</p> <p>Scene 5. The Antelopes’ Alarm The hare’s warning to the antelopes causes confusion for the pursuing elephant. This scene showcases the hare’s ability to incite chaos and use it as a means of escape, further complicating the elephant’s pursuit.</p> <p>Scene 6. The Ultimate Disguise Among Fellow Hares In a final act of cunning, the hare convinces a group of hares to skin their tails, allowing her to blend in and evade capture. This scene serves as the climax of the hare’s deceptive tactics and underscores her role as the quintessential trickster.</p> <p>By breaking down the legend into these scenes, we can appreciate the hare’s evolving strategies and the narrative’s progression from a simple request at a river to a series of intricate deceptions. Each scene serves as a testament to the hare’s wit and adaptability, emphasizing the recurring theme of deception throughout the story. If adapted for the stage, these scenes would provide a clear roadmap for the narrative, ensuring a dynamic and engaging performance.</p>	<p>Scene 2. The Donkey’s First Burden The hunter spots a donkey and decides to use it to carry his game. The donkey’s docility and the ease with which the hunter places his load on its back highlight the donkey’s initial innocence and trust.</p> <p>Scene 3. The Spread of Rumours News of the donkey’s usefulness spreads among the humans, leading to an increasing number of donkeys being captured. The donkeys’ realization of their predicament and the horrifying rumours of their treatment under human hands introduce a sense of urgency and danger.</p> <p>Scene 4. The Donkeys’ Council The remaining free donkeys gather to discuss their dire situation and decide to seek the counsel of the cunning Hare. This scene emphasizes the donkeys’ desperation and their hope in finding a solution.</p> <p>Scene 5. Hare’s Ingenious Plan Upon the donkeys’ request, Hare devises a plan involving whitewash to disguise the donkeys. The painting process and the transformation of the first donkey into a zebra are central to this scene.</p> <p>Scene 6. The Scramble and Spill As more donkeys see the transformed “zebra,” they scramble to be painted next. In their eagerness, they cause the whitewash to spill, leading to some donkeys missing out on the transformation.</p> <p>Scene 7. The Birth of the Zebras The painted donkeys, now distinct from their unpainted counterparts, adopt the name “zebras.” This scene marks the distinction between the fortunate zebras and the unfortunate donkeys, who are left to the mercy of humans.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
	<p>Scene 8. The Legacy of the Donkeys The story concludes with a reflection on the fate of the unpainted donkeys, who are captured by humans and put to work, contrasting with the free and distinct zebras.</p> <p>By segmenting the legend into these scenes, we can trace the evolution of the donkeys into zebras and appreciate the narrative’s progression from a simple act of utility to a tale of transformation and survival.</p>

Source: own study.

Interpretation

In the realm of folklore, the structure of a story plays a pivotal role in conveying its essence and ensuring its longevity through generations. When we juxtapose the legends of “Elephant and Hare” and “Why Zebras have Striped Skins” we discern intriguing parallels and contrasts in their external and internal compositions.

External Composition

Both legends commence with an **introduction** that sets the stage. In “Elephant and Hare,” the tale begins with a herd of elephants on a peculiar mission to gather honey, immediately piquing the reader’s interest. On the other hand, “Why Zebras have Striped Skins?” introduces us to a time when humans were just beginning to recognize the utility of animals, particularly donkeys. These introductions not only establish the setting but also hint at the forthcoming conflict.

The **development** phase in both legends is characterized by a series of events that escalate the primary conflict. In the former, the hare’s cunning antics to deceive the elephant form the crux, while in the latter, the donkeys’ plight and their desperate attempts to evade human capture take centre stage.

Both stories culminate in a **climax or punchline**. The hare’s repeated escapes and the elephants’ relentless pursuits reach a fever pitch in the first legend. In contrast, the transformative moment where donkeys are painted into zebras amidst chaos and urgency serves as the climax in the second. Both tales offer a resolution, albeit different in nature. While the hare’s final trick leaves the elephant

confounded in the first legend, the distinction between the transformed zebras and the remaining donkeys wraps up the second.

Internal Composition

Both legends are segmented into distinct paragraphs or stanzas, each spotlighting a specific event or phase. These segments, while not formally divided, are evident through shifts in the narrative focus.

Dialogues play a crucial role in both tales. They not only drive the narrative but also offer insights into the characters' motivations and emotions. The hare's deceptive words, the elephants' frustrations, the donkeys' desperation, and the hare's cunning advice in the respective legends are all vividly portrayed through dialogues.

Distinct scenes punctuate both legends, adding depth and dynamism. Whether it is the hare's interaction with various animals and humans or the donkey's transformative moment with the hare, these scenes are pivotal to narrative progression.

While both legends, "Elephant and Hare" and "Why Zebras have Striped Skins" adhering to a classic storytelling arc in their external composition, their internal structures, characterized by dialogues, scenes, and interactions, offer unique flavours. These structural elements not only enrich the narrative but also enhance the tales' memorability, ensuring their passage through time.

In the realm of storytelling, the structuring of narratives into scenes is akin to a painter choosing to segment a vast landscape into focused frames, each capturing a unique essence of the whole. When we delve into the legends of "Elephant and Hare" and "Why Zebras have Striped Skins," this technique of scene segmentation emerges as a potent tool, revealing layers of meaning and enhancing the narrative's depth.

The legend of the "Elephant and Hare" unfolds like a story of wit and deception. Each scene, from the hare's initial encounter with the elephants at the river to its final triumphant evasion, is a testament to its cunning. The episodic nature of the hare's tricks, segmented into scenes, serves not only as a mere recounting of events but also as a rhythmic dance of intellect. Each scene becomes a crescendo, building anticipation, only to be followed by the hare's next move. This rhythmic progression, achieved through scene segmentation, accentuates the hare's intelligence and the elephant's persistent naivety, making the narrative pulsate with life.

On the other hand, "Why Zebras have Striped Skins" is a poignant journey of transformation and identity. The division into scenes here is not just about

events but about phases of evolution. Beginning with the hunter’s discovery and the donkeys’ initial innocence, each subsequent scene chronicles a step in the donkeys’ journey from freedom to desperation, culminating in their transformation into zebras. The scenes serve as milestones, marking the donkeys’ transition and the world’s reaction to it. This segmentation brings forth the underlying themes with clarity, allowing the reader to witness not only a series of events but also a metamorphosis.

Furthermore, from a scientific perspective, segmenting these legends into scenes provides a structured framework, making them more accessible for analysis. Each scene becomes a microcosm, reflecting the broader themes and values of the legend. This division aids in isolating motifs, character arcs, and narrative techniques, enabling a more in-depth exploration.

In essence, the act of dividing these legends into scenes is akin to peeling back layers of an onion. Each scene reveals a new layer, a fresh perspective, adding depth and dimension to the narrative. Whether it is the hare’s cunning antics or the donkeys’ quest for identity, the scenes serve as windows, offering glimpses into the heart of each legend, making them resonate with timeless relevance.

Table 7. Timeline marking time and place of action—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Timeline</p> <p>Beginning of Time</p> <p>Place: A vast African landscape, possibly near a dense forest or savannah.</p> <p>Event: Introduction to the world where elephants collect honey and animals communicate with each other.</p> <p>Mid-morning</p> <p>Place: By the riverbank.</p> <p>Event: The herd of elephants is on their journey to collect honey. The Hare encounters the elephants and requests help to cross the river.</p>	<p>Timeline</p> <p>Ancient Time</p> <p>Place: A vast African wilderness.</p> <p>Event: Introduction to a world where donkeys roam freely, and humans have not yet tamed them.</p> <p>Mid-morning</p> <p>Place: Deep within the forest.</p> <p>Event: A hunter successfully hunts an animal but finds it too heavy to carry. He spots a donkey and decides to use it to transport his game.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Late Morning Place: On the back of the elephant, crossing the river. Event: The Hare cleverly consumes the honey from the elephant’s bags, replacing it with stones.</p> <p>Noon Place: The other side of the river, nearing the elephant’s destination. Event: The Hare decides to disembark, having consumed all the honey. The elephant soon discovers the deception.</p> <p>Early Afternoon Place: Various locations across the savannah. Event: A chase ensues. The Hare uses her wit to evade capture multiple times, interacting with shepherds, women, and antelopes along the way.</p> <p>Late Afternoon Place: A location where a group of hares is found. Event: The Hare convinces other hares to skin their tails to blend in and avoid the elephant’s wrath.</p> <p>Evening Place: The same location with the group of hares. Event: The elephant, unable to distinguish the cunning Hare from the others, gives up the chase, marking the end of the tale.</p> <p>The legend, set against the backdrop of the vast African landscape, unfolds over the course of a single day. The changing positions of the sun, from mid-morning to evening, not only mark the progression of time but also the escalating tension and climax of the narrative.</p>	<p>Late Morning Place: The hunter’s compound. Event: The donkey, having helped the hunter, becomes known to humans as a useful creature. Word spreads about their utility.</p> <p>Noon Place: Various locations within the wilderness. Event: As humans begin to capture more donkeys for their benefit, the donkeys realize the danger and start hiding.</p> <p>Early Afternoon Place: A secluded spot in the wilderness. Event: The remaining free donkeys hold a meeting to discuss their predicament. They decide to seek the Hare’s advice.</p> <p>Mid-Afternoon Place: Hare’s compound. Event: The donkeys arrive at the Hare’s place. Hare devises a plan using whitewash to paint stripes on the donkeys.</p> <p>Late Afternoon Place: Hare’s compound and its vicinity. Event: As the Hare paints several donkeys, an accident spills the whitewash. Some donkeys are left unpainted, while others now have stripes and are renamed “zebras.”</p> <p>Evening Place: The African wilderness. Event: The newly named zebras, with their distinct striped appearance, manage to avoid human capture, while the unpainted donkeys are less fortunate.</p> <p>The legend unfolds in the African wilderness, transitioning from the depths of the forest to the compounds of its inhabitants.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
The diverse locations, from the serene riverbank to the bustling savannah, serve as stages for the Hare’s antics, making the tale a journey both in space and time.	The progression from morning to evening signifies the transformation of the donkeys into zebras, a change brought about by necessity and survival. Each time frame and location serves as a chapter in the donkeys’ journey from freedom to captivity, and for a lucky few, a new identity as zebras.

Source: own study.

Interpretation

A closer examination of the time and place of action in tales reveals subtle nuances and shared themes that underscore the universality of certain human experiences, even when set against the backdrop of the wild African landscape.

The legend of the “Elephant and Hare” unfolds in a timeless African setting, where the expansive wilderness becomes a stage for the cunning antics of the Hare and the lumbering pursuits of the Elephant. The narrative does not anchor itself to a specific moment in time but rather floats in an ageless era where animals converse, strategize, and engage in deceptive games. The vast plains, dense forests, and riverbanks serve as the dynamic arenas for the unfolding drama, with each location offering a unique challenge and setting the tone for the Hare’s next ruse.

On the other hand, “Why Zebras have Striped Skins” commences in an ancient African wilderness, a time before the domestication of animals, when the lines between the wild and the tamed were still being drawn. The narrative progresses from the deep forest, where a lone hunter makes a pivotal decision, to various compounds and secluded spots, charting the journey of the donkeys as they grapple with the looming threat of captivity. The changing locations in this legend, from the hunter’s compound to the Hare’s dwelling, mirror the evolving relationship between humans and animals, culminating in the transformation of some donkeys into zebras.

While both legends are deeply rooted in the African landscape, their treatment of time and place varies. Elephant and Hare seem to exist in a perpetual present, where the primary concern is the immediate challenge posed by Hare’s tricks. In contrast, “Why Zebras have Striped Skins” offers a more linear

progression, charting a clear journey from a time of freedom to one of potential captivity, and finally, transformation.

However, despite these differences, both legends underscore the significance of the African wilderness as a place of magic, mystery, and moral lessons. Whether it is the Hare’s cunning strategy to evade the elephant or the desperate attempts of donkeys to escape human capture, the vast landscapes of Africa serve as both a backdrop and a character in these tales, shaping events and influencing outcomes.

The legends of “Elephant and Hare” and “Why Zebras have Striped Skins” differing in their treatment of time and place, both narratives leverage the African wilderness to weave tales that resonate with universal themes of cunning, transformation, and survival.

Table 8. Indication of the hero who plays the role of protagonist and antagonist—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Character identification:</p> <p>Hero The Hare is the central character in this legend. The entire narrative revolves around the hare’s cunning tactics, quick thinking, and ability to deceive not only the elephant but also other animals and humans.</p> <p>Protagonist The Hare serves as the protagonist in this legend. The story revolves around the hare’s cunning tactics, quick thinking, and ability to deceive not only the elephant but also other animals and humans. The Hare’s actions and decisions drive the narrative, and the reader is often left in anticipation of the hare’s next move.</p>	<p>Character identification:</p> <p>Hero The Donkeys (which later become zebras) are the heroes in this legend. Their journey from being simple donkeys to transforming into zebras due to the challenges they face from humans forms the central narrative of this story. Their plight, the decisions they make, and their eventual transformation make them the heroes of this legend.</p> <p>Protagonist The donkeys, which later become zebras, are the protagonists. Their plight, the challenges they face due to humans wanting to use them as beasts of burden, and their eventual transformation into zebras form the central narrative arc of the story.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
Antagonist The Elephant, in this case, acts as the antagonist. While not necessarily evil or malevolent, the elephant opposes the hare’s actions, especially after realizing he’s been tricked. The elephant’s pursuit of the hare creates the primary conflict in the story.	Antagonist The humans, particularly the hunters, serve as the antagonists. They are the force that the donkeys are trying to escape from. The humans’ desire to capture and use the donkeys creates the central conflict that propels the story forward.

Source: own study.

Interpretation

The protagonist and antagonist are fundamental literary terms that play a crucial role in shaping the narrative of any story. The dynamic between the protagonist and antagonist often forms the backbone of the plot, driving the action forward and creating tension and conflict that engages the reader or audience.

The legends present a fascinating study of protagonists and antagonists, characters that drive the narrative forward and those that oppose it. By delving deeper into these tales, one can discern the subtle and overt roles these characters play and how they shape the essence of each story.

In “Elephant and Hare,” the hare emerges as the clear protagonist. This character, imbued with wit and cunning, takes centre stage, driving the narrative with its clever antics and manoeuvres. The hare’s actions, whether it is consuming elephant honey or misleading various people, are central to unfolding events. However, what makes this tale particularly intriguing is the dual role of the hare as both a protagonist and antagonist. While the hare is undoubtedly the central character we follow and root for, its trickster nature often places it in opposition to the other characters, especially the elephant. The elephant, in its naivety and gullibility, could be seen as a secondary antagonist, but it is the hare’s deceptive actions that truly propel the story’s conflicts.

In contrast, in “Why Zebras have Striped Skins,” the donkeys, which later transform into zebras, are the protagonists. Their journey from being exploited creatures to empowered beings forms the crux of the narrative. Humans, who exploit donkeys for their labour, subtly play the role of antagonists. Their actions, though not overtly malevolent, oppose the well-being and freedom of donkeys, pushing them to seek transformation. Interestingly, the hare plays a supportive role in this legend, aiding donkeys in their quest for change. Unlike the previous

tale, where the hare was central to the conflict, here, it acts as a catalyst for resolution.

Comparatively, while both legends revolve around the dynamics of protagonists and antagonists, their treatment of these roles varies. First, the lines are blurred, with the protagonist also serving as the primary source of conflict, creating a complex interplay of character dynamics. The second tale offers a more traditional approach, with clear heroes (donkeys), subtle villains (humans), and the hare acting as a benevolent guide.

Essentially, these legends, through their characters, explore themes of cunning versus naivety, exploitation versus empowerment, and transformation as a means of survival. The protagonists and antagonists, whether clear-cut or overlapping, serve as vessels to convey these themes, offering readers a story of emotions, conflicts, and resolutions.

Table 9. The narrative phases—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Exposition This sets the scene, introducing the main characters and their initial circumstances. The elephants’ unique mission and the hare’s introduction at the riverbank give readers the context they need to understand the ensuing events.</p> <p>Rising Action The section is crucial as it builds tension and sets the pace for the story. The hare’s deception with the honey and the subsequent chase are central to the narrative. Each of the hare’s tricks, from misleading the shepherds to deceiving the sewing women, adds layers to the story, showcasing the hare’s cunning and the elephant’s gullibility.</p>	<p>Exposition The story begins in a time when humans only domesticated dogs. However, a rumour spreads about the potential of taming donkeys. The setting is established, and the initial circumstances of the donkeys are presented: they are wild, free, and roam the forests.</p> <p>Rising Action A hunter, after a successful hunt, finds his prey too heavy to carry. He spots a donkey and decides to use it to transport his game. This act introduces the idea of donkeys being useful to humans. As more humans realize the utility of donkeys, they begin to capture them. The donkeys, initially unaware, soon recognize the danger as many of their kind are taken away.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Climax The climax is the turning point of the story, where the tension reaches its peak. The hare’s ultimate trick of convincing all the other hares to skin their tails is a masterstroke, creating a situation where the elephant is left in a quandary, unable to identify his original target.</p> <p>Falling Action This phase sees the resolution of the main conflict. The Elephant’s realization of the Hare’s final trick and his subsequent inability to identify the culprit among the many skinned-tailed hares brings the primary conflict to a close.</p> <p>Resolution The story concludes with the Hare’s successful evasion and the Elephant’s resignation, emphasizing the themes of wit over strength and the value of intelligence in overcoming challenges.</p> <p>In essence, this structure provides a well-rounded analysis of the legend, emphasizing the central themes and the progression of the narrative. It underscores the hare’s cunning and resourcefulness and the recurring theme of intelligence triumphing over brute strength. This analytical approach offers a deep understanding of the story’s core elements and its underlying messages.</p>	<p>Tales of their captured brethren being overworked and underfed reach the remaining free donkeys, heightening their fear and urgency.</p> <p>The donkeys convene a meeting to address this crisis. Their decision to seek the Hare’s counsel due to his reputation for cunning introduces another key character into the narrative.</p> <p>Climax The Hare devises a plan to paint the donkeys with stripes using whitewash, transforming them into what we recognize as zebras. The first painted donkey is admired by the rest, leading to a rush among the others to be painted next. The tension reaches its peak when, in their haste and chaos, a donkey accidentally spills the entire bucket of whitewash, preventing the remaining donkeys from getting their stripes.</p> <p>Falling Action The painted donkeys, now zebras, are distinct and safe from human capture due to their new appearance. However, the unpainted donkeys are left vulnerable. The Hare, despite sympathizing, cannot help them further, emphasizing the consequences of their impatience and recklessness.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
	<p>Resolution</p> <p>The story concludes with a clear distinction between the two groups of animals. The transformed zebras remain in the wild, free from human interference, while the unfortunate unpainted donkeys are captured by humans and put to work. The narrative closes with an explanation for the existence of both zebras and donkeys in the world.</p> <p>This plot analysis highlights the central themes of transformation, the consequences of haste, and the value of clever solutions in the face of adversity. The story provides an engaging explanation for the unique appearance of zebras while also emphasizing the importance of unity and thoughtful action.</p>

Source: own study.

Interpretation

The legends “Elephant and Hare” and “Why Zebras have Striped Skins” both offer a narrative, weaving together elements of cunning, transformation, and survival. However, the manner in which these tales unfold and the lessons they impart are distinct, reflecting the diverse cultural and moral landscapes from which they emerge.

In “Elephant and Hare,” the narrative is driven by the cunning and wit of the Hare, a character who consistently outsmarts the Elephant, a much larger and powerful creature. The plot revolves around a series of deceptions, with the Hare employing various tactics to evade the Elephant’s pursuit. The episodic nature of the hare’s tricks—from consuming honey and replacing it with stones to misleading the elephant with other animals and fellow hares—creates a rhythmic, almost predictable pattern. This cyclical structure emphasizes the theme of intelligence over brute strength, suggesting that wit and cleverness can overcome even the most daunting challenges.

On the other hand, “Why Zebras have Striped Skins” presents a tale of transformation and adaptation. Here, donkeys, facing the threat of capture and exploitation by humans, seek a way to evade this grim fate. The narrative arc is one of evolution, both literal and metaphorical. With the assistance of the Hare, a recurring symbol of cunning in these legends, the donkeys undergo a physical transformation, becoming zebras. This metamorphosis is not just skin deep; it represents a profound change in identity and a means of survival. The plot underscores the idea that adaptation is crucial in the face of adversity.

While both legends pivot around the central character of the Hare, the roles and implications differ. In the first, the Hare is the protagonist, the clever trickster who challenges the *status quo*. In the second, Hare acts as a catalyst, facilitating the transformation of the donkeys.

In comparing these tales, it is evident that while both narratives champion the virtues of cunning and adaptability, they do so in unique ways. “Elephant and Hare” celebrates the individual’s ability to outwit and outmanoeuvre challenges, whereas “Why Zebras have Striped Skins” emphasizes collective transformation and the power of unity in the face of external threats.

In essence, these legends, which are rich in narrative depth, provide insights into the values and beliefs of their respective cultures. They highlight the importance of intelligence, adaptability, and resilience, qualities that are universally revered across time and space.

Table 10. Identifying and naming feelings and emotions—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Identifying and Naming Feelings and Emotions</p> <p>Innocence and Trust At the outset, the Elephant’s willingness to help the hare cross the river showcases its innocent nature and inherent trust in others.</p> <p>Greed and Slyness The Hare’s actions, from eating the honey to deceiving the elephant with stones, are driven by a mix of greed and cunning. These emotions are central to the hare’s character throughout the story.</p>	<p>Identifying and Naming Feelings and Emotions</p> <p>Curiosity and Discovery At the beginning of the legend, the hunter’s intrigue is evident when he stumbles upon the donkey after his hunt. This emotion drives the narrative forward as he devises a plan to use the donkey to carry his prey.</p> <p>Fear and Anxiety The donkeys, upon realizing that many of their kind are being captured by humans, are filled with dread. The rumours of their captured peers being overworked and underfed amplify this emotion.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Surprise and Betrayal When the elephant discovers the stones in place of the honey, there’s a palpable sense of shock and betrayal. The elephant’s realization that it has been deceived by the hare is a turning point in the narrative.</p> <p>Determination and Pursuit Fueled by the betrayal, the elephant’s determination to catch the hare becomes a central emotion. This chase, driven by a mix of anger and a desire for justice, propels much of the story’s action.</p> <p>Fear and Panic As the hare continually evades capture, its fear is evident. The hare’s quick thinking and deceptive tactics are driven by a mix of fear and the instinct for self-preservation.</p> <p>Confusion and Frustration The Elephant’s interactions with the shepherds, the sewing women, and the antelopes are marked by confusion. Each time the Hare deceives another group to mislead the Elephant, the Elephant’s growing frustration is palpable.</p> <p>Desperation The Hare’s ultimate trick, convincing other hares to skin their tails, is a testament to its desperation. This act showcases the lengths the hare will go to ensure its safety.</p>	<p>Desperation The urgency with which the donkeys convene a meeting to discuss their predicament underscores their desperation. They are keenly aware that they must act swiftly to avoid the fate of their captured brethren.</p> <p>Hope When the idea of seeking help from the Hare is proposed, there’s a palpable sense of hope among the donkeys. The Hare’s reputation for cunning offers a glimmer of optimism in their dire situation.</p> <p>Scepticism As the Hare presents his plan involving whitewash, the donkeys are initially doubtful. Their hesitation to be the first to be painted showcases their scepticism and fear of the unknown.</p> <p>Admiration and Envy Once the first donkey is painted with stripes, the others marvel at its transformed appearance. This admiration quickly turns to envy, leading to a scramble among the donkeys to be painted next.</p> <p>Frustration and Regret The spilling of the whitewash bucket brings about feelings of frustration, especially towards the donkey responsible for the accident. The unpainted donkeys are filled with regret as they realize they have missed their chance at transformation.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Resignation and Acceptance At the story’s conclusion, the elephant’s realization that it cannot identify the true culprit among the many hares with skinned tails leads to feelings of resignation. The Elephant must accept that the Hare’s cunning has bested its strength.</p> <p>Throughout the legend, the interplay of emotions between the hare and the elephant drives the narrative forward. The contrasting feelings of the two main characters—the hare’s slyness versus the elephant’s trust, the hare’s fear versus the elephant’s determination—add layers of depth.</p>	<p>Relief The donkeys that were successfully painted feel a profound sense of relief. Their new striped appearance ensures their safety from human capture, granting them a newfound freedom.</p> <p>Resignation The unpainted donkeys, now resigned to their fate, face the inevitable reality of being captured by humans. Their acceptance is tinged with sadness, contrasting sharply with the relief felt by the transformed zebras.</p>

Source: own study.

Interpretation

Analysing the feelings and emotions embedded within the tales reveals a profound understanding of human nature and the complexities of interpersonal relationships.

In “Elephant and Hare,” the initial emotions are innocence and trust. The elephant, a symbol of strength and majesty, willingly helps the seemingly vulnerable hare, showcasing its inherent trust in others. This trust, however, is soon betrayed by the hare’s greed and cunning, leading to feelings of surprise and betrayal in the elephant. As the narrative unfolds, the hare’s fear and panic become palpable, especially as it continually evades capture. The hare’s actions, driven by a mix of fear and instinct for self-preservation, contrast sharply with the elephant’s growing determination and frustration. The tale culminates in the elephant’s resignation and acceptance, a poignant reflection on the limits of strength when pitted against wit.

On the other hand, “Why Zebras have Striped Skins” delves into a different set of emotions. The initial feelings of curiosity and discovery are evident when a man realizes the utility of donkeys. However, as humans begin to exploit donkeys, feelings of fear and anxiety permeate the donkey community. Their collective dread of being captured and overworked is palpable. The narrative then

introduces hope and anticipation as the donkeys seek a solution from the cunning hare. The transformation of some donkeys into zebras brings about feelings of admiration, envy, and eventually chaos. The story concludes with a sense of division and resignation as the zebras and donkeys, once a single community, now find themselves on divergent paths.

Comparatively, both legends delve deep into the psyche of their characters, revealing a spectrum of emotions. While “Elephant and Hare” focuses on the dynamics of trust, betrayal, and cunning, “Why Zebras have Striped Skins” is more about survival, transformation, and identity. Both stories, however, underscore the importance of wit and intelligence in the face of adversity.

In essence, these legends, through their intricate portrayal of feelings and emotions, offer a mirror to human society. They remind us of the complexities of our emotions, the consequences of our actions, and the timeless nature of tales that, while centred on animals, reflect the very essence of humanity.

Table 11. Defining the atmosphere—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>The atmosphere in the legend of “Elephant and Hare” is a dynamic blend of tension, humour, and suspense, set against the backdrop of the African savannah. From the outset, the story paints a serene picture of nature, with a herd of elephants embarking on a seemingly mundane task of collecting honey. This tranquility, however, is soon disrupted by the hare’s cunning antics, introducing an element of mischief and unpredictability.</p> <p>As the hare begins to deceive the elephant, the atmosphere becomes charged with tension. Each of the Hare’s tricks, whether it is consuming the honey or misleading other animals about the Elephant’s intentions, adds layers of suspense. The readers or listeners are left wondering how the Hare will outsmart the Elephant next and whether the Elephant will ever catch on to the Hare’s deceptions.</p>	<p>The atmosphere in the legend of “Why Zebras have Striped Skins” is one of intrigue, transformation, and a touch of melancholy, set against the vast landscapes of the African plains. The story begins with a sense of wonder and curiosity, as the narrative delves into a time when donkeys roamed freely and were not yet domesticated by humans. This initial atmosphere is one of natural harmony, where animals and humans coexist without the complexities of ownership or servitude.</p> <p>However, as the hunter discovers the utility of the donkey, a shadow of foreboding creeps into the tale. The atmosphere becomes one of impending doom for the donkeys, as they are increasingly hunted and captured by humans. Their initial innocence and lack of fear make their eventual plight even more poignant. The narrative evokes feelings of sympathy for these creatures, who are unknowingly walking into a life of hard labour and servitude.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Interspersed with this tension are moments of humour. The Hare’s audacity, combined with the Elephant’s gullibility, creates comedic situations. The hare’s playful and cheeky nature contrasts with the Elephant’s earnestness, making their interactions amusing. The Hare’s various encounters with other animals, such as the shepherds and the women sewing, further add to the comedic elements, as they are unwittingly drawn into the hare’s schemes.</p> <p>However, underlying this humour is a sense of danger. The Hare’s close escapes, especially when the Elephant nearly captures her, infuse the narrative with moments of genuine peril. The atmosphere becomes especially tense when the hare convinces other hares to skin their tails, a drastic act that underscores the lengths the hare will go to evade capture.</p> <p>In essence, the atmosphere in the legend of “Elephant and Hare” is a masterful blend of suspense, humour, and tension. It captures the essence of a high-stakes game of cat and mouse, set in the vast and unpredictable landscape of the African wilderness.</p>	<p>The turning point in the story, where the donkeys seek the Hare’s help, introduces an atmosphere of hope and anticipation. The hare, known for its cunning, represents a beacon of hope for the desperate donkeys. The scene where the Hare paints the donkeys with stripes is charged with excitement and transformation. The act of painting becomes a symbolic gesture of rebirth and identity change, allowing the donkeys to escape their grim fate.</p> <p>However, the atmosphere is not entirely jubilant. The mishap with the spilled paint introduces a note of tragedy. The frantic scramble of the donkeys, their desperation to change their appearance, and the eventual division between the transformed zebras and the unchanged donkeys create an atmosphere of melancholy. The story concludes with a bittersweet tone, as the zebras gain their freedom and unique identity, while the donkeys face a life of toil. The narrative beautifully captures the highs and lows of the animal kingdom’s struggle for survival and identity in a changing world.</p>

Source: own study.

Interpretation

When we delve into the legends of “Elephant and Hare” and “Why Zebras have Striped Skins,” we find distinct atmospheres that not only set the tone but also subtly convey underlying themes and messages.

The legend of the “Elephant and Hare” is a whirlwind of emotions oscillating between the cunning antics of the Hare and the relentless pursuits of the Elephant. There’s a palpable sense of cleverness that permeates the narrative, with the Hare’s consistent ability to outwit its larger adversary. This cleverness, however, is not just a trait but an atmospheric element that keeps the audience enthralled.

Interspersed with this are moments of tension, where one wonders if the Hare's luck might finally run out. However, the overarching mood is light-hearted and humorous, with the absurdity of the situations and Hare's audacious tricks infusing the story with a playful spirit. This blend of wit, suspense, and humour creates an atmosphere that is both entertaining and intellectually engaging.

On the other hand, "Why Zebras have Striped Skins" offers a different atmospheric palette. The story begins with an air of discovery and wonder, as humans realize the utility of donkeys. However, as the narrative unfolds, there is a growing sense of dread and urgency among donkeys, leading to an atmosphere of desperation. The turning point arrives with the intervention of the Hare, introducing an element of hope and clever strategy. As the donkeys transform into zebras, the atmosphere shifts from despair to triumph, but not without a touch of melancholy for those left unchanged. The legend, in essence, paints a vivid picture of transformation, resilience, and the consequences of actions, all of which are set against a backdrop of cultural and natural landscapes.

Comparatively, while both legends revolve around cunning strategies and transformations, the atmospheres they create are distinct. "Elephant and Hare" leans heavily into the realms of humour and wit, making it a light-hearted tale of intelligence triumphing over brute strength. In contrast, "Why Zebras have Striped Skins" offers a more layered experience, blending emotions of wonder, desperation, hope, and transformation. The former is a testament to the power of wit, while the latter delves deeper into themes of identity, change, and the dichotomy of fortune.

Both legends, through their unique atmospheres, offer rich tapestries of emotions and themes, making them timeless tales that resonate across ages. While they share common elements of cunning and transformation, the atmospheres they craft set them apart, making each a unique experience.

Table 12. Problems, questions—analysis

Maasai legend "Elephant and Hare"	Luhya legend "Why Zebras have Striped Skins"
The Honey Dilemma The initial problem arises when the Hare notices the honey carried by the elephant. How will the Hare get to the honey without the Elephant noticing? This question sets the stage for the Hare's cunning tactics.	The Hunter's Dilemma After the hunter kills an animal, he faces the immediate problem of how to transport his heavy prey home. This sets the stage for the introduction of the donkey and its utility.

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>The Weight of Deception As the Hare replaces the honey with stones, a looming question emerges: Will the Elephant notice the change in weight or the absence of the honey? This adds a layer of suspense to the narrative.</p> <p>The Chase Once the Elephant realizes the deceit, the primary problem becomes the chase. Can the Hare, with its wit and agility, evade the much larger and stronger Elephant? This chase becomes the central conflict of the story</p> <p>The Hare’s Tricks Throughout the story, the Hare uses various tricks to mislead the elephant. Each trick presents a new problem: Will the trick work? And if so, for how long?</p> <p>The Skinned Tail The moment when the elephant grabs the Hare’s tail and it gets skinned introduces a new problem. Will this injury slow down the Hare or affect its ability to escape?</p> <p>The Final Deception The ultimate trick of the Hare convincing other hares to skin their tails poses the question: Will the elephant be able to identify the original Hare among so many with skinned tails?</p>	<p>Donkeys in Peril As more donkeys are captured by humans, a pressing question arises: How can the remaining donkeys avoid the same fate? This central problem propels the narrative and introduces the theme of survival.</p> <p>Seeking Solutions The donkeys’ decision to consult the Hare for advice presents another question: What cunning plan will the Hare devise to save the donkeys? The Hare’s reputation for cleverness sets expectations for an ingenious solution.</p> <p>The Whitewash Plan When the Hare introduces the idea of painting the donkeys with whitewash, a series of questions emerge. Will this disguise be effective in deceiving the humans? How will the donkeys react to this drastic change in appearance?</p> <p>The Spilled Paint The overturning of the whitewash bucket presents a significant problem. How will the remaining unpainted donkeys be saved? This incident adds tension and urgency to the narrative.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Moral Quandaries Beyond the immediate problems and questions, the story raises deeper moral issues. Is it right for the Hare to deceive not just the Elephant but also other animals? What does the story say about intelligence versus brute strength? Is cunning a commendable trait or a cautionary one?</p> <p>Each challenge faced by the characters not only propels the story forward but also invites the audience to reflect on broader themes of deception, intelligence, and morality.</p>	<p>The Birth of Zebras As some donkeys are transformed into zebras with their new striped appearance, a question of identity arises. How will these newly minted “zebras” fit into the animal kingdom, and how will they be perceived by other animals and humans?</p> <p>Moral Reflections Beyond the immediate narrative problems, the story raises deeper moral and philosophical questions. What does it mean to change one’s identity for survival? Is it right for humans to exploit animals for labour? How do appearances influence perceptions and treatment?</p>

Source: own study.

Interpretation

The “Elephant and Hare” legend, at its core, grapples with the age-old debate of wit versus might. The Hare, a symbol of cunning and agility, consistently outsmarts the physically dominant Elephant. This raises the following question: Is intelligence inherently superior to brute strength? Moreover, Hare’s repeated deceptions led us to ponder the ethical boundaries of survival. Is it justifiable to deceive if it ensures one’s safety? Or does the act of deceit carry inherent moral repercussions? The interactions between the Hare and the humans in the story further complicate this narrative, suggesting that deception is not solely an animalistic trait but rather a universal trait.

On the other hand, the legend “Why Zebras have Striped Skins” delves into the themes of identity, transformation, and societal perception. In their quest to evade human capture, donkeys undergo a physical transformation to become zebras. This metamorphosis raises questions about the lengths one would go to for survival. Is changing one’s identity a mere act of survival, or does it carry deeper implications about societal conformity and the loss of individuality? The role of the Hare in this legend, as a harbinger of change and a catalyst for transformation, also prompts us to consider the influence of external forces on personal and collective decisions.

Both legends, while distinct in their narratives, intersect on the theme of transformation – be it through wit, as seen in Hare’s cunning tactics, or through physical change, as witnessed in donkeys’ evolution into zebras. They challenge the reader to reflect on the nature of change: Is it a mere reaction to external threats, or is it a proactive choice to adapt and evolve?

Furthermore, the presence of humans in both tales underscores the complex relationship between man and nature. In both stories, humans are not only passive observers but also active participants, influencing the course of events. This dynamic raises questions about human intervention in the natural world and the ethical implications of such interactions.

While both legends entertain with their captivating narratives, they also serve as mirrors to society, reflecting our fears, aspirations, and moral dilemmas. Through their intricate weave of problems and questions, they offer a rich tapestry for scientific analysis, prompting readers to introspect, debate, and derive deeper meanings from age-old tales.

From the content of the legend of “Elephant and Hare,” there are several thought-provoking questions that can lead to deeper analysis and discussion: Is Hare’s fraud justified, or should her actions be considered unethical?

The Hare’s consistent deception throughout the story raises questions about the morality of her actions. While her cunning ensures her survival, it also leads to chaos and disruption for others. This poses the question of whether survival and wit justify deceit.

What does this story teach us about the relationship between intelligence and physical strength?

Despite being physically weaker, the Hare consistently outsmarts the Elephant. This dynamic suggests that mental agility can often trump brute strength. Are there real-life scenarios where this dynamic is evident?

How does the story reflect Maasai culture and values?

The presence of shepherds, the importance of honey, and the interactions between humans and animals all hint at the cultural backdrop of the Maasai people. How do these cultural elements shape the story, and how might a similar tale differ in another cultural context?

Can similar themes and lessons be found in other cultures and their folk tales?

The themes of wit versus strength, deception, and survival are universal.

How are these themes explored in other cultural narratives?

What role do humans play in this folk tale, and how do their interactions with animals contribute to the overall message of the story?

Humans in the story are often secondary characters, yet their reactions to Hare's warnings and Elephant's pursuits play a crucial role in unfolding events. This interplay raises questions about human-animal relationships and the role of humans in the natural world.

How might the outcome of this story have changed if the elephant had responded differently to the Hare's tricks or used his own cunning?

Would the Hare's tricks have been as effective if the elephant had been more sceptical or cunning himself?

This question delves into the dynamics of the predator-prey relationship and the balance of withering and strength.

Why do you think folk tales often use animals as main characters to convey moral lessons? Animals, with their distinct characteristics, serve as effective vehicles for conveying human traits and moral lessons. Anthropomorphism allows for more universal appeal, transcending cultural and age barriers.

What purpose does anthropomorphism serve in these stories? By giving animals human-like qualities, the story becomes relatable and allows for a deeper exploration of human nature, virtues, and vices.

How does the structure and narrative of this fairy tale contribute to its entertainment value and effectiveness in communicating its themes?

The episodic nature of the Hare's tricks, the build-up of tension, and the eventual resolution all contribute to an engaging narrative that not only entertains but also imparts valuable lessons.

From the content of the legend of "Why Zebras have Striped Skins," there are several thought-provoking questions that can lead to deeper analysis and discussion.

The tale's portrayal of humans using animals, particularly donkeys, for their own benefit raises ethical questions about the treatment of animals.

Should humans exploit animals for their own convenience?

This question is especially pertinent in today's world, where animal rights and ethical treatment are topics of global concern.

The transformation of donkeys into zebras, with their distinct striped skins, brings forth the idea of individuality and the value of uniqueness. This prompts readers to reflect on this broader question.

Can everyone, irrespective of their appearance or inherent abilities, contribute meaningfully to society?

With their newfound identity, zebras not only evade capture but also symbolize the triumph of adversity.

The legend, rooted in Maasai culture, offers a window into the values and beliefs of the community. However, its themes are universal, resonating with various cultures and their folktales. The interactions between humans and animals highlighted the delicate balance of coexistence and the ethical dilemmas that arise from it.

One cannot help but wonder how the narrative would have unfolded had the donkeys chosen patience over action.

Would their fates differ, or was their transformation an inevitable response to human exploitation?

The use of animals as central characters in Folktales is a recurring motif across cultures. Through anthropomorphism, these tales convey complex moral lessons, making them relatable and engaging. Animals, with their distinct personalities and challenges, serve as mirrors of human behaviour, reflecting our virtues and vices.

Finally, the structure and narrative style of the legend enhance its appeal. The progression from a state of crisis to a triumphant resolution, coupled with vivid imagery and character dynamics, ensures that the story is not only entertaining but also impactful.

In essence, “Why Zebras have Striped Skins” is not just a tale of transformation but a reflection on identity, ethics, and the age-old dance between man and nature. Through its intricate weave of questions and themes, it offers readers a rich tapestry for analysis, prompting introspection and fostering a deeper appreciation for the art of storytelling.

Table 13. Values—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Intelligence over Brute Strength The Hare, despite being physically weaker than the Elephant, manages to outwit the larger animal repeatedly. This emphasizes the value of intelligence, wit, and strategy over mere physical strength.</p> <p>Resourcefulness The Hare’s ability to think on its feet and come up with quick solutions to evade the Elephant showcases the importance of being adaptable and resourceful in challenging situations.</p>	<p>Ingenuity and Adaptation The donkeys, with the help of the Hare, adapt to their circumstances by changing their appearance. This emphasizes the importance of innovation and adaptability in the face of adversity.</p> <p>Unity and Collective Action The donkeys come together to discuss their plight and decide on a collective course of action. This showcases the strength that can be found in unity and the power of collective decision-making.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Humility The Elephant, in its arrogance, underestimates the Hare. This serves as a lesson on the importance of humility and not underestimating others based on their size or appearance.</p> <p>Deception as a Survival Tool While deception is generally viewed negatively, in this context, the Hare’s tricks are a means of survival against a much stronger adversary. It brings forth the idea that sometimes, unconventional methods might be necessary to overcome challenges.</p> <p>Community and Collaboration The Hare does not just rely on its own wits; it also seeks help from other animals and humans in its environment. This highlights the value of community and working together.</p> <p>Respect for All, Regardless of Size The story underscores the idea that every creature, regardless of its size or perceived power, deserves respect. The Elephant’s initial dismissal of the Hare leads to its repeated failures.</p> <p>Consequences of Greed The Elephant’s relentless pursuit of the Hare, driven by its desire for revenge and the honey, showcases the pitfalls of unchecked greed and obsession.</p> <p>Moral Ambiguity While the Hare’s actions are primarily for self-preservation, they also cause disruption and panic among other animals and humans. This introduces the idea that actions, even if justified, can have unintended consequences.</p>	<p>Respect for Individual Sacrifice The first donkey that volunteers to be painted showcases the value of individual sacrifice for the greater good of the community.</p> <p>Consequences of Carelessness The aggressive donkey that spills the paint bucket highlights the repercussions of hasty and thoughtless actions on the larger group.</p> <p>Identity and Distinction The transformation of some donkeys into zebras underscores the themes of identity and the importance of distinguishing oneself when circumstances demand it.</p> <p>Empathy and Compassion The plight of the captured donkeys, who are overworked and underfed, serves as a reminder of the importance of treating all beings with kindness and compassion.</p> <p>Cultural Reflection The story, rooted in the Luhya community’s folklore, offers insights into their perceptions, values, and the importance they place on adaptability and community.</p> <p>Nature vs. Man The story touches upon the relationship between animals and humans, emphasizing the sometimes - exploitative nature of this relationship and the need for harmony.</p> <p>Value of Advice and Wisdom The donkeys’ decision to seek the Hare’s advice underscores the importance of seeking wisdom and guidance when faced with challenges.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Cultural Significance The interactions between the Hare, the Elephant, and the Maasai community reflect cultural values and practices, emphasizing the importance of understanding and respecting different cultures.</p> <p>Nature’s Balance The story, at its core, is about the balance of nature. Every creature, big or small, has its role to play, and the narrative showcases the delicate equilibrium that exists in the natural world.</p> <p>In essence, the legend of the “Elephant and Hare” is rich in values that are not only relevant to the Maasai culture from which it originates but also universally applicable, offering lessons on intelligence, humility, community, and the intricate balance of nature.</p>	<p>Acceptance of Fate The unpainted donkeys’ acceptance of their fate as work animals for humans highlights themes of destiny, acceptance, and the sometimes inevitable nature of certain life paths.</p> <p>The legend of “Why Zebras have Striped Skins” delves deep into themes of community, adaptability, identity, and the relationship between man and nature. It serves as a reflection of the values and beliefs of the Luhya people while also offering universal lessons on unity, sacrifice, and the importance of wisdom.</p>

Source: own study.

Interpretation

At the heart of the “Elephant and Hare” legend is the battle of wit versus might. Despite being physically smaller and weaker, the hare consistently outsmarts the elephant, emphasizing the value of intelligence, cunning, and strategy over brute strength. This narrative choice underscores the Maasai belief in the power of the mind and the importance of cleverness in navigating life’s challenges. On the other hand, the elephant’s relentless pursuit and inability to capture the hare despite its size and strength serve as a cautionary tale about underestimating others and the pitfalls of overconfidence.

In contrast, the legend of “Why Zebras have Striped Skins” delves into themes of community, adaptability, and identity. The transformation of donkeys into zebras is a testament to the power of innovation and adaptability in the face of adversity. Their collective decision to change their appearance to escape capture underscores the importance of unity and collective action. Moreover, the story touches upon the value of individual sacrifice for the greater good, as seen when

the first donkey volunteers are to be painted, and the repercussions of carelessness, highlighted by the aggressive actions of donkeys.

Both legends also touch upon the relationship between animals and humans. While the “Elephant and Hare” story showcases the interactions between the hare, shepherds, and sewing women, emphasizing the interconnectedness of all beings, the “Why Zebras have Striped Skins” legend delves deeper into the sometimes-exploitative nature of this relationship, emphasizing the need for harmony and mutual respect.

Furthermore, both stories reflect the cultural values of the Maasai people. The transformation of the hare’s tricks and donkeys offers insights into Maasai’s perceptions, values, and the importance they place on adaptability, community, and wisdom.

While both legends offer distinct narratives and characters, they converge in their emphasis on intelligence, adaptability, community, and the intricate dance between man and nature. They serve as timeless reminders of the values that have shaped and continue to influence the Maasai community and, by extension, humanity at large.

Summary

When dissecting the legends, we unearth a plethora of educational avenues. At the heart of every legend lies its characteristic features. These features, often recurring themes, motifs, or structures, serve as the backbone of the narrative. Educators can stimulate students’ analytical skills by encouraging them to recognize and discuss these elements, fostering a deeper appreciation for the art of storytelling.

The worlds painted within these legends are brimming with unique elements, from anthropomorphic animals to specific cultural practices. By guiding students to list and reflect upon these elements, educators can cultivate an understanding of the legend’s cultural and imaginative context.

The perspective from which a story is narrated can significantly influence its interpretation. In our legends, third-person omniscient narrators provide an external viewpoint, allowing for an objective recounting of events. By identifying this perspective, students can gain insights into the narrative’s structure and the narrator’s role in shaping the story.

Legends, while timeless, often have an intended audience or addressee. This audience can be reflective of a particular age, societal class, or cultural group. By discerning this intended audience, students can delve deeper into the socio-cultural context of the legend.

Poetic words and vivid imagery breathe life into legends. Through a close reading of the text, students can identify key descriptions that elevate the narrative, enhancing their appreciation for the art of descriptive writing.

The structural composition of a legend, both external and internal, plays a pivotal role in its narrative progression. By deconstructing the legend into its foundational components, students can understand the importance of pacing, progression, and the interplay of various narrative elements.

The setting of a legend, both in time and place, can be instrumental in shaping its themes and messages. A visual timeline of events can aid students in contextualizing the narrative, fostering a deeper connection with the story.

The dynamics between protagonists and antagonists drive the heart of many legends. By exploring these dynamics, students can gain insights into character development, motivations, and the essence of conflict within narratives.

Every legend follows a narrative arc, encompassing phases such as exposition, climax, and resolution. By identifying these phases, students can grasp the storytelling rhythm and understand how each phase contributes to the narrative's crescendo.

Emotions are the lifeblood of any narrative. By empathizing with characters and understanding their feelings, students can forge a deeper emotional connection with the story, enhancing their interpretative skills.

The atmosphere or mood of a legend is intricately woven through its descriptions, events, and character interactions. By defining this atmosphere, students can immerse themselves in the narrative world, appreciating subtleties of tone and ambience.

Legends often pose moral, ethical, or philosophical questions. By pondering these questions, students can engage in critical thinking, exploring the deeper themes and lessons embedded within the narrative.

Last, the values enshrined within legends offer a mirror to the society from which they originate. By reflecting upon these values, students can engage in discussions about morality, culture, and the timeless nature of human dilemmas.

Both legends, with their rich narratives and profound themes, offer educators a treasure trove of educational opportunities. By delving deep into their structures, themes, and characters, students can embark on a journey of cultural appreciation, narrative analysis, and moral reflection.

3.3. Dramatic Question—In-depth Interpretation in the Context of Two African Legends

Lesson 2. Mind Map (2 × 45 minutes)

Task:

To engage in correct analysis and interpretation, the deeper meanings of the text are discovered by recognizing the problems raised in the legends.

Main Goal:

To recognize the significance of the questions posed in the analysed legends by finding answers within them. To understand the importance of interpreting the relationship between the artwork and the external world, including references to reality, social and political life facts, and understanding aesthetic categories such as comedy, tragedy, and grotesque.

Operational Goals:

- Understand the concept of a dramatic question.
- These questions led to an in-depth interpretation of the text.
- Understand the cultural context and values associated with two African legends.
- Assess the value and importance of stories for the culture from which the legends originate.
- Personal questions were created, and the meanings of the legends were interpreted.

Working Methods:

1. Text analysis incorporating dramatic questions.
2. Group discussion on the value and importance of stories in African culture.
3. Mind mapping.

Materials:

Copies or digital access to the legends “Elephant and Hare” and “Why Zebras have Striped Skins”.

Digital or physical mind mapping tools.

Stage I: Introduction (5 minutes)

Teacher Activities

- The concept of a dramatic question is introduced.
- Guide students through textual analysis of legends, emphasizing dramatic questions, symbols, allegories, and thematic themes.

- This led a group discussion about the cultural meaning and values presented in these stories in the context of African culture.
- This paper demonstrates the use of mind maps to further explore these ideas.

Student Activities

- Linguistic conventions and specific linguistic devices used in legends are analysed.
- The allegories and symbols found in the legends were identified and discussed.
- Discuss themes, topoi, and archetypes and their connection to broader literary traditions.
- The creation of mind maps, the organization of thoughts and interpretations of legends and their cultural significance began.

Stage II: Main Part of the Lesson. Discussion on Value and Importance (20 minutes)

Division into Groups

Students are divided into two groups, each receiving a different legend. The teacher explains the task and initiates a discussion on the value and importance of stories in African culture. Students share observations and interpretations with the teacher to guide the discussion.

Text Analysis (30 minutes)

The teacher prompts students to reread the legends and formulate dramatic questions. A short discussion ensues about the questions posed, with the teacher collecting and organizing them on the board. Each group begins their analysis using tools such as mind mapping and group discussions. The teacher circulates, assisting with interpretation and understanding.

In this analysis, it is necessary to refer to interpretative contexts such as literary, biographical, historical, philosophical, mythological, biblical, fairy tales, existential, and political. In addition, we propose an analysis of allegories and symbols, motives for action, and linguistic conventions.

1. Literary analysis

The literary context considers the relationships between texts and how they contribute to the larger literary tradition. The Maasai folk legend is part of a larger body of African folklore that includes stories from various cultures and regions across the continent. Studying other African folk legends can provide insight into the similarities and differences in the themes, motifs, and archetypes present in these stories. Many African folktales revolve around the theme of the smaller or weaker individual outsmarting a larger or more powerful adversary. This is not unique to African stories but is particularly prevalent in them. The clever hare,

tortoise, or spider often takes on the role of the trickster, using wit and cunning to overcome challenges. This theme resonates deeply, perhaps reflecting societal structures where the common person often feels overpowered by larger forces, whether they are nature, tribal leaders, or colonial powers.

Exploring references or allusions to other literary works within can provide insight into the story’s cultural and literary influences. If a folk legend references characters or events from other Maasai stories or myths, it can provide insight into how these stories interact and influence each other. This intertextuality can enrich our understanding of Maasai’s collective narrative and the shared cultural memory that these stories represent.

Examining how the legends fit into the broader genre of children’s literature can provide insight into how the story is adapted to younger audiences. Like many folktales, it imparts moral lessons, emphasizing values such as cunning over brute strength. Examining other children’s literature from different cultures can provide insight into the similarities and differences in how these stories impart moral lessons to children, reflecting universal human values and specific cultural teachings.

While each African community has its own set of stories, there is remarkable interconnectedness in the continent’s folklore. Tales travel, adapt, and evolve. A story from the Maasai might find its way to the Swahili coast, get a new twist, and then travel further inland. This fluidity and adaptability make African folklore a dynamic and ever-evolving body of literature. The story might be seen as a reflection of the delicate balance of power in nature and the need for coexistence.

Table 14. Literary analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Archetypes and Characters The trickster archetype, embodied by the Hare in the Maasai legend, is a recurring character in African folklore.</p> <p>Comparative Analysis with Other Fairy Tales There are many other fairy tales that resonate with “Elephant and Hare” in terms of themes and motifs. For instance: “The Tortoise and the Hare” underscores the value of persistence and humility.</p>	<p>Children’s Literature and Moral Lessons The story, with its vivid imagery and transformation theme, underscores values such as acceptance, identity, and the importance of inner strength.</p> <p>Comparative Analysis with Other Fairy Tales Several fairy tales and folk legends from various cultures resonate with the themes and motifs, for instance:</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>“The Three Little Pigs” emphasizes preparation and resourcefulness in the face of adversity.</p> <p>“Anansi” tales from West Africa celebrate wit and intelligence, much like the Hare’s cunning in the Maasai legend.</p> <p>“The Lion and the Mouse” showcases the importance of kindness and reciprocity, suggesting that no act of kindness, however small, is ever wasted.</p> <p>These stories, while diverse in origin, converge on universal themes that transcend cultural boundaries. They underscore values such as intelligence, kindness, humility, and resourcefulness.</p>	<p>“The Ugly Duckling” by Hans Christian Andersen, which touches upon transformation and finding one’s true identity.</p> <p>African tales about the origins of animals’ appearances, which often provide moral lessons or explanations for natural phenomena.</p> <p>Stories like “Pandora’s Box” or “Adam and Eve,” which delve into the consequences of curiosity and the transformative power of knowledge.</p> <p>These tales, while diverse in their origins and details, converge on themes of transformation, identity, and understanding one’s place in the world.</p>

Source: own study.

Interpretation

At their core, these legends encapsulate universal human experiences and emotions, transcending the boundaries of time and geography. “Elephant and Hare” is a testament to wit over might, a narrative that underscores the value of intelligence and cunning in the face of seemingly insurmountable challenges. On the other hand, “Why Zebras have Striped Skins” delves into themes of identity, transformation, and acceptance, resonating with tales from various cultures that explore the journey of self-discovery and the quest for belonging.

The intertextual connections these stories share with other global narratives highlight the universality of certain themes and motifs. Whether it is the cunning hare outsmarting its adversaries or the zebra’s transformative journey, these stories echo similar tales from diverse cultures, emphasizing shared human values and experiences.

Connections and Influences

The hare in “Elephant and Hare” is a classic trickster, a character archetype found in many cultures worldwide. Like Anansi, the spider from West African folklore, or Coyote from Native American tales, the hare uses its wit and cunning to outsmart larger, more powerful adversaries. These trickster figures, though

different in their cultural contexts, all emphasize the value of intelligence over brute strength.

“Why Zebras have Striped Skins” delves into themes of transformation, identity, and acceptance. This mirrors tales such as “The Ugly Duckling” from European folklore, where the protagonist undergoes a physical transformation and, in the process, discovers their true identity. Both stories underscore the journey of self-discovery and the quest for belonging.

Using animals to convey moral lessons is a common motif in global folklore. Aesop’s fables, such as “The Tortoise and the Hare” or “The Lion and the Mouse,” utilize animals to impart wisdom and values. Similarly, the Maasai legends use the hare, the elephant, and the zebra to convey lessons about wit, perseverance, and identity. The Native American stories, where animals play pivotal roles in teaching moral lessons, or Asian tales such as the Jataka tales from Buddhism, where animals exemplify virtues and vices, all share thematic parallels with the Maasai legends.

“Elephant and Hare” and “Why Zebras have Striped Skins” are not just stories from the Maasai culture; they are part of a global narrative tradition. Their themes, motifs, and archetypes resonate with tales from diverse cultures, emphasizing shared human values and experiences. By examining these connections, we gain a deeper appreciation of the universality of storytelling and the shared human experience it reflects.

2. Biographical analysis

A biographical analysis seeks to understand a literary work through the lens of the author’s life experiences, cultural background, and personal history. The Maasai folk tale is a product of an oral tradition, a narrative passed through generations without a single identifiable author. This presents a unique challenge when attempting a biographical analysis, as the tale is not the product of one individual’s experiences or perspectives but rather a collective representation of a community’s values, beliefs, and shared experiences.

Table 15. Biographical analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Personal Experiences While we do not have specific biographical details about the individual or individuals who first told “Elephant and Hare,” it is likely that personal experiences with these animals influenced the narrative. Perhaps a Maasai storyteller observed the behaviour of hares and elephants and was inspired to craft a tale that both entertained and imparted wisdom.</p> <p>Life Experiences The choice of the hare, a creature known for its cunning, and the elephant, a symbol of strength, could be drawn from observations and interactions in their daily life. These animals might have been chosen to represent specific traits or lessons that the community wanted to impart.</p> <p>Cultural Beliefs and Values The cunning hare, who uses intelligence over brute strength, mirrors the Maasai value of wisdom over physical prowess. The story could be a reflection of the community’s perspective on morality, the importance of intelligence, and respect for the natural world.</p> <p>Historical Events and Social Changes As with many oral traditions, the story of “Elephant and Hare” might have evolved over time, adapting to the changing social and historical context of the Maasai community. The tale could have been influenced by specific events, encounters, or changes within the community or the broader East African region. The adaptability of oral stories allows them to remain relevant and resonate with listeners across generations.</p>	<p>Life Experiences The choice of the zebra, an animal distinctive for its striped pattern, is likely influenced by the Maasai’s observations and interactions with these creatures in their natural habitat. The story might be an attempt to explain or rationalize the unique appearance of the zebra, a question that might have arisen in the community’s collective curiosity.</p> <p>Cultural Beliefs and Values The story of the zebra’s stripes might encapsulate values of identity, uniqueness, and the idea that every individual, no matter how they look, has a role to play in the larger world of life. It could also reflect a broader theme of adaptation and survival, values that are crucial for a community that lives in harmony with nature.</p> <p>Historical Events and Social Changes The legend might have evolved to reflect the changing sociocultural landscape of the Maasai community. The story could incorporate elements from interactions with neighbouring tribes, encounters with colonizers, or even adaptations to environmental changes. The malleability of oral traditions ensures their continued relevance across changing times.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
Transmission and Evolution Given that the tale has been passed down orally, each storyteller might have added their own nuances, emphasizing certain aspects based on their personal experiences or the lessons they deemed important at the time. This fluidity in transmission means that while the core of the story remains, the nuances might change, reflecting the evolving values and experiences of the Maasai people.	

Source: own study.

Interpretation

Let us imagine a Maasai elderly individual sitting by fire under a canopy of stars, drawing from his own encounters with majestic elephants and agile hares to weave the tale of “Elephant and Hare.” His observations of these creatures, their behaviours, and interactions, breathe life into the characters, making them more than just animals in a story but reflections of nature itself.

As the elder narrates, he might recall interactions with neighbouring tribes, their stories, and legends. These exchanges, these shared tales, subtly influence his rendition, introducing variations and nuances. The hare’s cunning evasion of the elephant might be reminiscent of a strategy shared by a neighbouring tribe’s elder, a testament to the interconnectedness of their oral traditions.

The challenges faced by the Maasai, from protecting their community to ensuring the safety of their livestock, resonate in the undertones of both legends. In the Hare’s clever tactics to outwit the Elephant, listeners might see a reflection of their own strategies to deal with larger, more powerful threats. Similarly, a zebra’s adaptability in changing its skin might mirror the community’s resilience and resourcefulness.

Beyond the physical realm, the spiritual beliefs of the Maasai also find their way into these legends. The Hare’s intelligence and the zebra’s transformation can be seen as blessings, divine interventions that reward these animals for their unique abilities and cleverness.

Moreover, as with any story passed down through generations, both legends serve as more than just entertainment. They are tools for education, imparting moral lessons and cultural values. As the elder narrates, he adapts, emphasizing

certain aspects based on his audience’s reactions and the lessons he wishes to convey. The hare’s triumph becomes a lesson in valuing intelligence over brute strength, while the zebra’s story emphasizes the importance of adaptability. As the fire dwindles and listeners drift asleep, what remains is not just a story but a rich blend of personal experiences and collective memory. “Elephant and Hare” and “Why Zebras have Striped Skins” are more than just legends; they are the heartbeats of the Maasai, echoing the experiences of generations past and present.

3. Historical analysis

To understand the significance of the legend, it is essential to delve into the historical backdrop against which it was conceived and passed through generations.

Table 16. Historical analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Maasai’s Relationship with Nature Historically, the Maasai have been seminomadic pastoralists, relying heavily on their cattle and the land. Their deep connection with nature is evident in their legends. The choice of animals, the elephant and the hare, is not arbitrary. Elephants, being one of the most dominant creatures in the African savannah, represent power and might. In contrast, the hare, a smaller and seemingly insignificant creature, symbolizes cunning and intelligence. The dynamic between these two animals reflects the age-old battle between brute strength and wit, a theme that resonates with the Maasai’s daily challenges in the wild.</p>	<p>Maasai’s Connection with Wildlife Zebras, with their distinctive striped patterns, are one of the most recognizable animals in the African landscape. The legend’s focus on the zebra’s stripes hints at the Maasai’s keen observational skills and their curiosity about the natural world around them.</p> <p>Oral Tradition as a Historical Record The legend of the zebra’s stripes is a testament to the Maasai’s rich oral tradition. These stories served multiple purposes: preserving history, imparting moral lessons, and explaining natural phenomena. The tale of how the zebra got its stripes is a blend of all these elements, offering both an explanation for a natural occurrence and a lesson in resilience and adaptability.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Oral Tradition and Preservation of History The Maasai have a rich oral tradition. Before the advent of written records, stories and legends were the primary means of preserving history, passing down wisdom, and teaching younger generations about their culture and values. “Elephant and Hare” serves not just as entertainment but as an educational tool, reflecting the Maasai’s historical emphasis on the power of storytelling.</p> <p>Interactions with Neighbouring Tribes Historically, the Maasai have had interactions, both peaceful and conflictual, with neighbouring tribes. The hare’s interactions with other animals and humans in the story might symbolize the Maasai’s historical interactions with neighbouring tribes. The hare’s ability to navigate these interactions using wit and cunning could be seen as a reflection of the Maasai’s own diplomatic strategies.</p> <p>Reflection of Social Hierarchy and Values The interactions between the hare and the elephant, and the hare’s ability to outsmart the elephant consistently, might reflect the Maasai’s historical views on social hierarchies and the belief that intelligence, wit, and moral righteousness often triumph over sheer power and authority.</p>	<p>Historical Conflicts and Alliances The interactions between the zebra and other animals in the legend might mirror the Maasai’s historical interactions with other tribes and communities. The challenges faced by the zebra and its eventual triumph could symbolize the Maasai’s own historical struggles and victories against adversities.</p> <p>Social Values and Hierarchies The zebra’s journey in the legend, from being an ordinary animal to acquiring its unique stripes, could be seen as a reflection of the Maasai’s historical beliefs about social mobility, perseverance, and the idea that adversity can lead to unique strengths and identities.</p>

Source: own study.

Interpretation

The Maasai legends of “Elephant and Hare” and “Why Zebras have Striped Skins” offer a window into the historical backdrop of the Maasai community. These legends, while distinct in their narratives, are interwoven with the threads of Maasai’s historical experiences and interactions with the natural world.

The coexistence of Maasai with the diverse wildlife of the African plains is evident in both legends. In “Elephant and Hare,” the elephants’ journey and their interactions with the hare provide insights into Maasai’s observational skills and their understanding of animal behaviours. Similarly, the story of the zebra stripes in the second legend showcases Maasai’s curiosity about the natural world and their quest to explain the unique features of the animals they coexisted with.

Both legends also serve as reflections of Maasai’s historical interactions with other tribes and communities. The challenges faced by the main characters, whether it is the hare’s cunning evasion of the elephant or the zebra’s journey to acquiring its stripes, could symbolise the Maasai’s own historical struggles and victories against adversity. These stories might have been tools to impart lessons on resilience, adaptability, and the importance of understanding one’s environment. Furthermore, the dynamic nature of oral traditions means that these stories would have evolved over time, adapting to the changing historical realities faced by the Maasai. The tales, while preserving core elements, might have incorporated new experiences, challenges, and lessons relevant to different generations.

Finally, the social values and beliefs of the Maasai people are embedded within these legends. Both the hare’s cunning and the zebra’s transformation emphasise the community’s beliefs in perseverance and intelligence and the idea that facing challenges can lead to unique strengths.

Both “Elephant and Hare” and “Why Zebras have Striped Skins” are historical narratives echoing Maasai’s interactions with nature, their values, and their beliefs. Delving into their historical context allows for a deeper appreciation of these legends and highlights their significance in Maasai’s cultural heritage.

4. Philosophical analysis

The role of storytelling in the Maasai community is deeply philosophical. Stories are not just tales; they are vehicles for transmitting wisdom, values, and cultural norms. The act of storytelling is, in itself, a philosophical exercise. This raises questions about the nature of truth, the reliability of memory, and the ways in which narratives shape our understanding of the world. In the Maasai tradition, stories such as our legends serve a dual purpose. They entertain, but they also teach. They are a means of passing down the wisdom of the elders, of instilling in the younger generation the values and beliefs that the community holds dear.

Table 17. Philosophical analysis

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>By delving into the philosophical context of the story, we can uncover layers of meaning that might otherwise go unnoticed.</p> <p>At its core, “Elephant and Hare” is a testament to the power of wit over brute strength. The Hare, despite being physically weaker, manages to outsmart the Elephant time and again. This can be seen as a reflection of the age-old philosophical debate about the relationship between mind and body. The story seems to suggest that intelligence, cunning, and resourcefulness are more valuable than mere physical strength. This aligns with many philosophical traditions that prioritise the power of the mind and intellect.</p> <p>Furthermore, the legend touches upon the philosophical concept of deception. The Hare’s tricks and deceptions are central to the story.</p> <p>However, are they justified? This raises ethical questions about the nature of deception and its moral implications.</p> <p>Is it acceptable to deceive in order to achieve a greater good?</p> <p>Or is deception inherently wrong, regardless of the outcome?</p> <p>The story does not provide clear answers, but it does prompt readers to reflect on these questions.</p>	<p>At the heart of the legend is the zebra’s transformation from a plain animal to one with distinctive stripes. This transformation can be seen as a metaphor for the philosophical idea of becoming and change. Philosophers have long debated the nature of change and whether entities remain the same through transformations. The zebra’s change in appearance raises questions about its identity:</p> <p>Is it still the same zebra after its transformation?</p> <p>Or has it become something entirely new?</p> <p>The story also touches upon the concept of beauty and its role in survival. The zebra’s stripes are not just aesthetically pleasing; they serve a purpose in protecting the animal from predators. This intertwining of beauty and utility prompts reflections on the philosophical relationship between form and function. Can something be beautiful purely for its utility? Or is there an inherent value in beauty beyond its practical purposes?</p> <p>Furthermore, the legend delves into the idea of adversity leading to strength or evolution. The zebra, through its trials and tribulations, emerges as a stronger and more distinctive creature. This aligns with many philosophical traditions that view adversity as a catalyst for growth and transformation. It raises questions about the nature of suffering and whether it is a necessary part of the journey towards self-realisation and improvement.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
The Hare’s repeated success in outsmarting the Elephant underscores the value of wit over brute strength. It is a classic brain over brawn narrative that emphasises the importance of intelligence, resourcefulness, and adaptability. This could reflect a cultural value where cunning and strategy are prized, perhaps in hunting or in navigating the challenges of the Maasai’s nomadic lifestyle.	

Source: own study.

Interpretation

Both “Elephant and Hare” and “Why Zebras have Striped Skins” not only are tales of animal antics but are also profound philosophical explorations into the nature of existence, identity, and morality.

In “Elephant and Hare,” the Hare’s cunning and adaptability become its defining traits, setting it apart from the other animals. The Hare’s identity is fluid, changing tactics and strategies to outsmart the elephant. This raises questions about the nature of identity: Is identity fixed, or is it malleable based on circumstances and needs? Similarly, in “Why Zebras have Striped Skins” the zebra undergoes a physical transformation, prompting reflections on the relationship between external appearance and inner essence. Does a change in appearance alter the core identity of the zebra, or is there an unchanging essence beneath the stripes?

Both legends delve into the philosophical idea that adversity can lead to growth and transformation. The Hare, constantly pursued by the Elephant, uses its wit to escape, showcasing the idea that challenges can foster innovation and quick thinking. The zebra, on the other hand, transforms its appearance to protect itself, suggesting that adversity can lead to both internal and external evolution.

“Elephant and Hare” raises questions about deception and its ethical implications. Is the hare’s trickery justified given its smaller size and vulnerability? Or is deception inherently wrong, regardless of the reasons behind it? It prompts reflections on the balance of power in relationships and the moral responsibility one has towards others.

The legend “Why Zebras have Striped Skins” serves both aesthetic and utilitarian purposes. This intertwining of beauty and utility leads to philosophical musings on the inherent value of beauty. Is beauty valuable in and of itself, or does its value lie in its utility? In contrast, “Elephant and Hare” does not focus on physical beauty but rather on the beauty of wit and intelligence, suggesting that there are different forms of beauty, each valuable in its own right.

Both legends, while rooted in Maasai culture, touch upon universal philosophical themes that resonate across cultures and time. They prompt readers to reflect on the complexities of existence, the nature of identity, and the intricacies of ethics and morality. Through these tales, we are invited to ponder deeper truths about the world and our place within it.

5. Mythological analysis

In the legend of world mythologies, animals have always held a special place, serving as symbols, guides, and even deities. From the vast plains of Africa to the dense forests of the Americas, every culture has its own set of legends that emphasise the intricate relationship between humans and the natural world. These stories, passed down through generations, not only entertain but also impart wisdom, moral lessons, and a deeper understanding of the world we inhabit. In this analysis, we delve into two legends from the Maasai culture, exploring their mythological underpinnings and drawing parallels with other global mythologies. Through this exploration, we aim to highlight the universal themes and values that resonate across different cultures and time periods, emphasising the timeless nature of these tales and the enduring significance of the animals within them.

Table 18. Mythological analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Archetypes and Universal Symbols The story of “Elephant and Hare” is rich in archetypal characters and symbols that resonate with mythological tales from various cultures. The hare, with its cunning and agility, embodies the Trickster archetype, a character found in many mythologies, from the Norse Loki to the Native American Coyote. Tricksters often challenge the <i>status quo</i>, using wit and deception to outsmart more powerful beings. The elephant, on the other hand, represents the archetype of the Mighty Giant or the Powerful Adversary, often depicted as strong but not always the sharpest tool in the shed.</p> <p>The Hero’s Journey While the hare does not embark on a physical journey like many heroes in mythological tales, its experiences can be likened to the stages of the Hero’s Journey. The Hare’s initial encounter with the elephant sets the stage for the “Call to Adventure.” Each trick it plays and each escape it makes can be seen as “Trials” it must undergo. The Hare’s ultimate evasion, where it blends in with other hares, can be likened to the “Apotheosis” or realisation stage, and its continued freedom symbolises the “Return” with the boon of its cleverness intact.</p>	<p>Archetypes and Universal Symbols The legend of “Why Zebras have Striped Skins” presents the zebra as a transformative figure, undergoing a significant change in appearance due to external circumstances. This transformation resonates with the archetype of the Shape-shifter or the Transformed Being, found in many mythologies, from the Greek tales of Daphne turning into a laurel tree to avoid Apollo’s advances, to the Native American stories of humans transforming into animals and <i>vice versa</i>. The zebra’s stripes, a result of its interactions and experiences, become a symbol of its resilience, adaptability, and identity.</p> <p>Cosmic Balance and Harmony The zebra’s stripes, while serving as a camouflage, also symbolise the balance between light and dark, day and night, good and evil. In many mythologies, such dualities are represented in the form of <i>yin</i> and <i>yang</i>, order and chaos, creation and destruction. The zebra’s striped appearance can be seen as a harmonious blend of these dualities, representing equilibrium and cosmic balance.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Nature and the Cosmos</p> <p>In many mythologies, animals are often seen as representations of natural forces or cosmic principles. The Hare’s agility and cunning can be seen as emblematic of the moon’s phases, waxing and waning, elusive in the night sky. This association is strengthened by the Hare’s nocturnal nature and its historical connection with lunar myths in various cultures. The elephant, with its massive size and strength, can symbolise the earth or even mountains, representing stability but also a certain inertia.</p>	

Source: own study.

Interpretation

Both legends delve into the theme of transformation. In “Elephant and Hare,” the hare’s cunning and adaptability allow it to transform situations to its advantage, outsmarting larger and stronger adversaries. Similarly, in “Why Zebras have Striped Skins” the zebra undergoes physical transformation, adapting to its environment and challenges. These transformations echo mythological tales worldwide, from metamorphoses in Ovid’s tales to the transformative journeys of heroes in epic sagas.

The hare in the first legend embodies the Trickster archetype, a character found in many mythologies, from Loki in Norse myths to Anansi in West African tales. Tricksters use wit and cunning to challenge the *status quo*, often revealing truths or imparting wisdom in the process. On the other hand, the zebra represents the archetype of the Innocent or the Transformed, undergoing a change due to external circumstances reminiscent of characters such as Daphne in Greek mythology.

Both legends are deeply rooted in the natural world, emphasising the relationship between animals and their environment. The Hare’s interactions with the Elephant and other animals highlight the dynamics of the animal kingdom, while the zebra’s stripes symbolise the balance of nature, light and dark, and the interconnectedness of life. Such reverence for nature and its symbols is a hallmark of many mythologies. Other cultures also have mythologies that are deeply

rooted in nature. For instance, Hindu Mythology: Animals such as the cow (sacred to Hindus), the monkey (associated with the god Hanuman), and the eagle (vehicle of Lord Vishnu) hold significant importance. Greek and Roman Mythologies: Animals such as the owl (associated with Athena), the eagle (associated with Zeus/Jupiter), and the peacock (associated with Hera/Juno) have symbolic meanings. Norse Mythology: The wolf Fenrir, the serpent Jormungandr, and the horse Sleipnir are significant figures in Norse tales. Animals held significant symbolic value in ancient Egyptian culture. For example, the falcon was associated with the sky god Horus, the lioness with the goddess Sekhmet, and the jackal with Anubis, the god of mummification and the afterlife. The reverence for cats in ancient Egypt, often associated with the goddess Bastet, is particularly well known. These animals were not just symbols but were believed to possess divine qualities.

At their core, both legends touch upon universal themes and shared human experience. Whether it is the hare outsmarting its adversaries or the zebra finding its unique identity, these stories reflect challenges, transformations, and triumphs that are relatable across cultures and eras.

6. Biblical analysis

The African tales of the Maasai and Luhya peoples do not directly refer to any specific biblical stories. However, several parallels can be drawn that deepen our understanding of the legend and biblical narratives. It underscores universal themes of creation, trial, wisdom, protection, community, and transformation that resonate across different cultures and religious texts.

Table 19. Biblical analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
David and Goliath The dynamic between the hare and the elephant can be likened to the biblical story of David and Goliath. Just as David, a young shepherd, uses his wit and faith to defeat the giant Goliath, the hare uses its cunning to outsmart the much larger and more powerful elephant.	Creation and Divine Design Just as the Bible speaks of God’s creation of animals and humans in the Book of Genesis, the legend explains the origin of the zebra’s stripes. While the Biblical narrative attributes the design of animals to divine wisdom, the legend offers a more practical explanation rooted in survival and adaptation.

Deception and Its Consequences

The hare's deception in replacing honey with stones is reminiscent of Jacob's deception of his father Isaac to receive Esau's birthright. In both stories, deception leads to conflict and pursuit, highlighting the biblical lesson of the consequences of deceit.

Wisdom Over Strength

The hare's ability to outwit the elephant time and again underscores the biblical value of wisdom over physical strength. This is reminiscent of Proverbs 24:5, which states, "A wise man is strong; yea, a man of knowledge increaseth strength."

The Role of the Community

The hare's interactions with the shepherds, sewing women, and antelopes highlight the importance of community and collective action. This mirrors the biblical emphasis on community, as seen in the early Christian communities in the Book of Acts, where believers supported and looked out for one another.

Moral Lessons

The story imparts the lesson that intelligence and cunning can overcome physical might. This is a theme echoed in several biblical stories, such as the walls of Jericho falling not by brute force but by the Israelites' faith and obedience to God's unusual command.

The Pursuit of Justice

The elephant's relentless pursuit of the hare to seek justice for the deception mirrors biblical narratives where justice is sought after wrongdoing, such as in the story of Jonah, where he is pursued by a storm and then a large fish after trying to escape God's command.

Trials and Tribulations

The zebra's journey to acquire its stripes can be likened to the trials faced by biblical characters. For instance, the story of Job, who faced immense suffering but remained steadfast in his faith, mirrors the zebra's perseverance despite challenges.

Moral Lessons

Both the Bible and the legend impart moral lessons to their readers. The zebra's cleverness in using the environment to its advantage can be compared to the wisdom of Solomon or the cunning of Jacob when he deceived Esau for his birthright.

Protection and Providence

The zebra's stripes, which offer protection from predators, can be seen as a form of divine providence. This mirrors Biblical stories where God provides protection to His chosen ones, such as the parting of the Red Sea for the Israelites or Daniel's safety in the lion's den.

Community and Unity

The legend emphasises the importance of community, as the zebras come together to protect one another. This can be compared to the Biblical emphasis on community, as seen in verses like Hebrews 10:24-25, which speaks of the importance of assembling together in fellowship.

Transformation and Redemption

The transformation of the zebra's skin can be seen as a form of redemption or rebirth. In the Bible, themes of transformation are prevalent, from the metamorphosis of Saul to Paul to the concept of being "born again" in Christ.

Interpretation

In “Elephant and Hare,” the cunning hare’s ability to outwit the mighty elephant echoes the biblical story of David and Goliath. Just as David, a mere shepherd boy, uses his wit and faith to defeat the giant Goliath, the hare uses intelligence to overcome the physically superior elephant. This parallel underscores the biblical principle that strength does not always lie in physical might but often in wisdom and faith.

The hare’s deception, where he replaces honey with stones, is reminiscent of Jacob’s deceit in the Book of Genesis. Jacob, wanting the birthright, deceives his father, Isaac, by pretending to be his brother Esau. Both stories highlight the consequences of deceit, leading to conflict and pursuit. However, they also emphasise the possibility of redemption and reconciliation.

On the other hand, “Why Zebras have Striped Skins” offers a tale of transformation and identity. The zebra’s stripes become a mark of distinction, much like the mark God placed on Cain in Genesis. While Cain’s mark was a sign of protection after his wrongdoing, zebra’s stripes emerged as a symbol of his unique identity and resilience. This transformation can be likened to the biblical narrative of Joseph, who, after being sold into slavery, rises to prominence in Egypt. His trials and tribulations lead to a change in his identity, but he remains true to his roots.

Furthermore, the community’s role in both legends mirrors the importance of collective unity in the Bible. The hare seeks assistance from shepherds, tailors, and antelopes, emphasising collaboration and unity. Similarly, the New Testament frequently speaks of the early Christian community’s unity, where believers supported one another.

While “Elephant and Hare” and “Why Zebras have Striped Skins” are distinct tales from the African continent, and their themes resonate deeply with biblical narratives. The shared motifs of cunning versus strength, deception and its consequences, transformation, and the importance of community bridge cultural divides emphasise the universality of certain themes across different narratives and traditions.

7. Fairy tale analysis

In the vast realm of storytelling, where imagination meets tradition, two distinct genres often emerge: legends and fairy tales. While they are frequently used interchangeably in casual discourse, a deeper dive reveals the unique characteristics that distinguish them.

Fairy tales, with their enchanting worlds and magical beings, transport readers to realms where anything is possible. These stories, such as “Cinderella,” “Snow White,” and “Little Red Riding Hood,” are woven with threads of fantasy, presenting clear dichotomies of good and evil. They often centre around underdog heroes who, despite the odds, triumph over adversity, usually with the touch of magic aiding their journey. These tales, unbounded by the constraints of reality, create their own universes, where dreams come true and happy endings are almost always guaranteed.

On the other hand, legends, such as the tales of “King Arthur,” “Robin Hood,” and “Paul Bunyan,” are deeply rooted in the annals of history. These semitrue narratives have been passed down through generations, carrying with them the weight of cultural significance and symbolism. While they may contain elements of exaggeration or fantasy, they predominantly revolve around heroic figures or monumental events, often imparting morals or teaching lessons that reflect the values of the culture from which they originate.

When we turn our attention to the stories of “Elephant and Hare” and “Why Zebras have Striped Skins” we find a harmonious blend of these two genres. The tales, rich in anthropomorphic animals and clever escapades, echo the whimsical nature of fairy tales. However, the emphasis on animal behaviours, coupled with the lessons of wit and cunning, firmly grounds them in the realm of legends. This unique fusion offers readers a delightful journey through the best of both worlds, showcasing the timeless art of storytelling.

Table 20. Fairy tale—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
Structure and Elements The legend follows a classic fairy tale structure, beginning with an exposition that introduces the main characters and setting, followed by a series of events that lead to a climax, and concluding with a resolution. The story incorporates traditional fairy tale elements such as anthropomorphic animals, trickery, and moral lessons.	Structure and Elements The legend adheres to the quintessential fairy tale structure, beginning with an exposition that sets the stage, followed by a sequence of events that culminate in a climax, and ending with a resolution that explains the zebra’s unique appearance. The narrative incorporates hallmark fairy tale elements such as transformation, interaction between animals and humans, and a clear explanation for a natural phenomenon.

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Characters and Archetypes The Hare, as the protagonist, embodies the archetype of the clever trickster, a common figure in many fairy tales. This character uses wit and intelligence to overcome challenges, often outsmarting larger and stronger adversaries. The Elephant, on the other hand, represents the archetype of the bumbling giant, powerful but easily fooled.</p> <p>Themes and Morals Central to the story is the Hare’s ability to outwit the Elephant time and again reinforces the idea that intelligence and cunning can overcome sheer strength. The story imparts a moral lesson about the value of wit, resourcefulness, and thinking on one’s feet.</p> <p>Magic and Fantasy While the story does not rely heavily on magical elements, the very idea of animals communicating, plotting, and engaging in human-like behaviours adds a layer of fantasy typical of fairy tales.</p> <p>Cultural and Universal Elements The story, while rooted in Maasai culture, contains universal elements found in fairy tales from various cultures. The theme of the underdog triumphing against a more powerful adversary is a common motif in many cultures’ storytelling traditions.</p>	<p>Characters and Archetypes The Zebra, as the central character, represents the archetype of the transformed being. In many fairy tales, characters undergo physical or emotional transformations that reflect their inner growth or the lessons they have learned. The humans in the story can be seen as antagonists, whose actions lead to the Zebra’s transformation.</p> <p>Themes and Morals A dominant theme in the story is the idea of resilience and adaptability in the face of adversity. The Zebra’s transformation into a creature with striped skin is a testament to its ability to adapt and survive. The story conveys the moral lesson that adversity can lead to unique strengths or qualities, and that every challenge has a silver lining.</p> <p>Magic and Fantasy The transformation of the Zebra’s skin from plain to striped introduces a magical element to the story. This kind of magical transformation is a staple in fairy tales, symbolising change, growth, or a rite of passage.</p> <p>Cultural and Universal Elements While the story is deeply rooted in African folklore, it shares universal themes found in fairy tales from various cultures. The idea of creatures undergoing transformations due to external circumstances or actions is a recurring motif in global storytelling traditions.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
	<p>Role of Nature Nature is not just a backdrop but a pivotal player in the story. The Zebra’s transformation is a direct result of its interactions with its natural environment and the humans within it. The story offers an explanation for a natural phenomenon, tying the narrative to the natural world and its mysteries.</p> <p>Happy Ending In this legend, the ending can be perceived as neutral rather than explicitly happy or tragic. The Zebra undergoes a transformation and gets its distinctive striped skin as a result of its interactions with humans. This transformation allows the zebra to stand out and be unique among the animal kingdom. While the zebra’s stripes are a reminder of its past challenges and interactions with humans, they also symbolise its resilience and adaptability. The story concludes with an explanation for a natural phenomenon, providing a sense of closure. The ending does not necessarily depict a traditional “happily ever after” scenario, but it does emphasise the idea of finding strength and identity through adversity.</p>

Source: own study.

Interpretation

Fairy tales have long been a medium through which societies convey morals, values, and cultural beliefs. These tales, often filled with enchantment, magic, and otherworldly characters, serve as mirrors reflecting the values and lessons of their time. The legends “Elephant and Hare” and “Why Zebras have Striped Skins” may be rooted in African folklore, but they share characteristics with the fairy tales of the Brothers Grimm and Hans Christian Andersen.

The “Elephant and the Hare” is reminiscent of tales where the cunning and intelligent outwit the strong and mighty. This theme is prevalent in many of Grimm’s tales. For instance, in “The Valiant Little Tailor,” a clever tailor defeats

giants and other challenges not with strength but with his wits. Similarly, the hare uses its intelligence to outsmart the elephant, teaching readers that brains often prevail over the brawn. The Hare’s tricks and escapes are akin to the clever manoeuvres of characters in tales such as “Hansel and Gretel,” where the children outwit the witch. On the other hand, “Why Zebras have Striped Skins” offers an origin story reminiscent of Andersen’s tales. Much like “The Ugly Duckling,” where a duckling believed itself to be ugly only to transform into a beautiful swan, the zebra’s story is about transformation and finding one’s true self. The zebra’s stripes become a badge of honour, much like the swan’s beautiful feathers. Both tales emphasise the idea that challenges and adversities can shape one’s identity and that true beauty and strength come from within.

Both legends also incorporate the classic fairy tale element of transformation. In “Elephant and Hare,” the transformation is more metaphorical, with the hare’s tactics changing the dynamics of power. In contrast, “Why Zebras have Striped Skins” presents a literal transformation akin to Andersen’s tales, where characters often undergo physical changes that reflect their inner growth or realisation.

While “Elephant and Hare” and “Why Zebras have Striped Skins” are distinctively African, their themes and motifs resonate with the broader fairy tale traditions of the Brothers Grimm and Hans Christian Andersen.

8. Existential analysis

The existential context of stories considers the basic aspects of existence that are contained in the narratives. They may include topics such as the meaning of life, freedom and responsibility, the nature of reality, and confronting mortality.

Table 21. Existential analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
Existentialism, as a philosophical movement, delves into the individual’s experience in an indifferent or even hostile universe, emphasising freedom of choice and the responsibility of the individual in shaping their own destiny. Through this lens, “Elephant and Hare” can be seen as more than just a tale of cunning versus strength; it becomes a narrative of existential choices, individuality, and the search for meaning in a world governed by natural laws and societal structures.	The legend is a tale that, upon closer examination, reveals a plethora of existential undertones. Search for Identity and Meaning The zebra’s journey to acquire its stripes is symbolic of the existential quest for identity and purpose. Just as humans search for meaning in a seemingly indifferent universe, the zebra seeks to understand its place in the world and the significance of its unique stripes.

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Freedom and Responsibility The hare, despite being physically weaker than the elephant, exercises its freedom to choose its actions. Every trick and escape is a testament to the hare’s agency in a world where it is naturally disadvantaged. The hare’s decisions, whether ethical or not, underscore the existential belief that individuals are free agents, responsible for their choices and the consequences that follow.</p> <p>Absurdity of Existence The repeated tricks and the elephant’s inability to catch the hare, despite its size and strength, highlight the absurdity of life. Just as the elephant’s efforts seem in vain, humans too, in the existential perspective, grapple with the inherent meaninglessness of life. However, it is in this absurdity that the hare finds its purpose and thrives.</p> <p>Individuality and Authenticity The Hare’s cunning is its authentic self. Instead of conforming to the natural order of being prey, the hare challenges this role, asserting its individuality. This mirrors the existentialist view that individuals must create their essence through their actions, defying external determinants.</p> <p>Confrontation with the Other The Elephant represents the “Other” in existential terms—an external force or societal structure that the individual must confront to assert their existence. The Hare’s interactions with the Elephant are symbolic of this constant struggle between the individual and the external world.</p> <p>Existence Precedes Essence The hare, through its actions, defines its essence. It is not just a prey animal; it is a trickster, a survivor, and an individual. This aligns with the existentialist idea that it is not our nature or design that defines us, but our actions and choices.</p>	<p>Freedom of Choice and Consequences The zebra’s decision to change its appearance is a manifestation of its freedom of choice. However, with this freedom comes responsibility. The zebra’s new stripes, while giving it a distinct identity, also come with their own set of challenges and consequences, mirroring the existential belief that our choices define our essence.</p> <p>Absurdity and Rebellion The very notion of a Zebra wanting stripes, something so contrary to its original nature, highlights the absurdity of existence. This desire to rebel against the natural order can be seen as an existential act of defiance against a predetermined essence.</p> <p>Authenticity and Individuality By choosing to have stripes, the Zebra asserts its individuality and refuses to be just another animal in the savannah. This mirrors the existential emphasis on authenticity, where individuals must carve out their unique path and not merely conform to societal expectations.</p> <p>Confrontation with Mortality The Zebra’s transformation is not without risks. In changing its appearance, it becomes more visible to predators, symbolising the existential confrontation with mortality and the transient nature of life.</p> <p>Existence Precedes Essence The Zebra, initially without stripes, defines its essence through its actions and choices. It is not born with a predetermined purpose; instead, it creates its identity, aligning with the existential belief that existence comes before essence.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
“Elephant and Hare” can be interpreted as an existential allegory. The hare’s journey is emblematic of the human experience in an existential world—a world where individuals must carve out their path, confront external challenges, and find meaning in an otherwise indifferent universe.	

Source: own study.

Interpretation

In the realm of folklore, legends often transcend mere entertainment, delving into profound existential questions that have puzzled humanity for aeons. The legends of “Elephant and Hare” and “Why Zebras have Striped Skins” are no exceptions. Both legends, rooted in the rich world of African storytelling, grapple with themes that resonate with existential philosophy, exploring the essence of existence, the quest for identity, and the inherent freedom and responsibility that come with choice.

Both legends emphasise the journey of self-discovery. The Hare, through its cunning and wit, seeks to establish its place in the world, not as mere prey but as a creature of intelligence and resourcefulness. Similarly, the Zebra’s pursuit of its stripes is a symbolic quest for identity, a desire to stand out and be recognised in the vast savannah. The Hare’s continuous trickery and the Zebra’s decision to acquire stripes are both acts of free will. However, these choices have consequences. The Hare must always be on the lookout for the Elephant’s revenge, while the zebra’s stripes, though a mark of distinction, also expose it to new dangers.

Both the Hare’s audacious tricks and the Zebra’s longing for stripes underscore the inherent absurdity of life. These acts of defiance, of going against the natural order, reflect the existential belief that life is often unpredictable and devoid of inherent meaning, and it is up to individuals to create their own.

Both legends champion the theme of authenticity. The Hare refuses to be just another meal for the Elephant, using its wit to carve out its unique narrative. The Zebra, on the other hand, refuses to blend into the crowd, asserting its individuality through its distinct stripes.

Both animals, in their quests, confront the harsh realities of their worlds. The Hare faces the constant threat of the Elephant, while the Zebra, with its new stripes, becomes more susceptible to predators. These confrontations symbolise the existential theme of life’s inherent challenges and the inevitability of suffering.

In these legends, the storytellers of old people sought not only to entertain but also to impart wisdom, urging listeners to reflect on their existence, choices, and the world around them. “Elephant and Hare” and “Why Zebras have Striped Skins” serve as timeless reminders of the complexities of life and the search for meaning between freedom and responsibility.

9. Political analysis

In the realm of legends, the lines between existential and political contexts often blur, offering a multifaceted lens through which we can view and interpret narratives. The Maasai and Luhya stories, which are rich in cultural depth, provide a glimpse into how the events, characters, and themes of these tales might reflect or comment upon the political environment, ideologies, or power structures prevalent at the time of their inception. Given the oral nature of these legends and the absence of specific details about their origins, pinpointing an exact political context can be challenging. However, like many folk tales, their themes possess a universal quality, making them adaptable and relatable across different cultures and eras.

Table 22. Political analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
The realm of folklore often mirrors the sociopolitical dynamics of the society from which it originates. “Elephant and Hare,” while primarily a tale of wit and cunning, can also be interpreted through a political lens, revealing insights into power dynamics, resistance, and the nature of authority.	The may, on the surface, appear to be a simple animal tale, but when analysed through a political lens, it reveals deeper layers of meaning and commentary on societal structures, power dynamics, and the quest for identity.

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Power Dynamics and Authority The Elephant, being the largest and most powerful animal in the animal kingdom, can be seen as a representation of an authoritative regime or dominant power structure. Its sheer size and strength symbolise the overwhelming force that such entities possess. The Hare, on the other hand, represents the marginalised or those without overt power.</p> <p>Resistance and Subversion The Hare’s continuous trickery and evasion of the elephant’s pursuits can be seen as acts of resistance against a larger, oppressive force. The Hare uses its intelligence and cunning, rather than direct confrontation, to challenge the elephant’s authority. This mirrors the tactics of many resistance movements throughout history that have used subversion, cunning, and nonviolent means to challenge oppressive regimes.</p> <p>The Danger of Underestimating the Marginalised The elephant’s repeated underestimation of the hare highlights the dangers that dominant powers face when they dismiss or underestimate those they deem weaker or insignificant. Time and again, the hare proves that intelligence and strategy can overcome brute strength, a lesson for any ruling entity about the potential consequences of ignoring or belittling dissenting voices.</p> <p>The Role of the Community The other animals in the story, who often bear witness to the Hare’s tricks and the elephant’s reactions, can be seen as the general populace or citizenry. Their reactions, ranging from amusement to fear, reflect the varied responses of society to the power struggles between dominant forces and resistance movements.</p>	<p>Power Dynamics and Oppression The story showcases the zebras being subjected to the whims and desires of the more powerful animals. This can be seen as a reflection of how marginalised groups in society are often oppressed by those in power. The Zebras’ initial lack of stripes can symbolise their lack of a distinct identity or voice in the face of dominant forces.</p> <p>The Role of Leadership The story touches the role of leadership and the responsibility leaders have towards their community. The Zebras’ leader, in guiding them towards their new identity, plays a crucial role in their transformation. This can be seen as a commentary on the importance of visionary leadership in guiding societies towards progress and change.</p> <p>Resistance and Rebellion The Zebras’ decision to change their appearance by acquiring stripes can be interpreted as an act of defiance and resistance. By altering their appearance, they not only protect themselves but also challenge the <i>status quo</i>. This mirrors the actions of oppressed groups who, over time, resist their oppressors, seeking to reclaim their identity and rights.</p> <p>Unity and Solidarity The zebras’ collective decision to adopt stripes signifies the power of unity and solidarity in the face of adversity. It is a reminder that there’s strength in numbers, and when marginalised groups come together, they can challenge and even overturn established power structures.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>The Nature of Leadership The Hare’s ability to outsmart the Elephant consistently raises questions about the nature of leadership. Is leadership merely about physical strength and dominance, or is it more about intelligence, strategy, and understanding one’s environment? The hare, through its actions, suggests that true leadership might lean more towards the latter.</p>	<p>Identity and Recognition The stripes give the Zebras a distinct identity, making them recognizable and unique. This can be seen as a metaphor for the importance of cultural and individual identity in the face of assimilation or erasure. The Zebras’ stripes become a symbol of pride and self-recognition.</p> <p>The Role of Leadership The story also touches upon the role of leadership and the responsibility leaders have towards their community. The zebras’ leader, in guiding them towards their new identity, plays a crucial role in their transformation. This can be seen as a commentary on the importance of visionary leadership in guiding societies towards progress and change.</p>

Source: own study.

Interpretation

By delving into the political interpretations of the legends “Elephant and Hare” and “Why Zebras have Striped Skins,” we uncover the subtle commentaries these tales offer on societal structures and the nature of power.

At its core, the legend of “Elephant and Hare” speaks to the age-old tussle between might and wit. The elephant, a symbol of sheer strength and dominance, is consistently outwitted by the hare, representing cunning and intelligence. This dynamic can be likened to political scenarios where established powers, confident in their unassailable position, are often challenged by smaller, more agile forces. The hare’s repeated successes underscore the idea that power is not just about physical dominance; it is also about strategy, adaptability, and understanding one’s environment. The story serves as a reminder that in the political arena, brute force can be overcome by wit and strategy.

The legend of “Why Zebras have Striped Skins” delves into themes of identity, unity, and resistance against oppression. The zebras, initially without stripes, are at the mercy of more powerful animals. Their transformation into striped creatures is a collective act of defiance, a move to carve out a distinct identity

in the face of adversity. This can be seen as a reflection of political movements where marginalised groups come together to resist oppression, using their shared identity as a rallying point. The zebras' stripes, thus, become a symbol of political resistance, unity, and the assertion of identity.

In comparing these two legends, it is evident that while they revolve around different narratives and characters, they both offer insights into the nature of power and the dynamics of resistance. Both stories highlight the complexities of political power dynamics, whether it is the Hare using its wit to challenge the Elephant's might or the zebras adopting stripes as a mark of unified resistance. They serve as timeless reminders that, in the face of oppression and dominance, intelligence, unity, and a strong sense of identity can pave the way for resistance and eventual triumph.

10. **Allegories and symbols (images with a hidden meaning that refer us to something other than what is explicitly said or shown) analysis**

In storytelling, allegories and symbols emerge as powerful threads that add depth, nuance, and layers of meaning to narratives. These elements, often subtle yet profound, serve as bridges connecting the explicit storyline to deeper, often universal, truths, ideas, or concepts. While the narrative might recount a specific event or tale, it is through allegories and symbols that stories transcend their immediate context, resonating with broader themes and evoking a myriad of interpretations. These devices allow readers or listeners to see beyond the surface, uncover hidden meanings, and relate the narrative to their own experiences, beliefs, and understandings. As we delve into the legends of the Maasai and Luhya, it becomes imperative to recognise and interpret these allegories and symbols because they hold the key to a richer, more profound understanding of the tales.

Table 23. Allegories and symbols—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Allegory:</p> <p>Power Dynamics The central conflict between the Elephant and the Hare can be seen as an allegory for the age-old struggle between the powerful and the powerless. The Elephant, with its immense size and strength, represents dominant forces or authority figures, while the hare, smaller and seemingly weaker, symbolises those who are marginalised or oppressed. However, it is the Hare’s wit and cunning that often prevails, suggesting that intelligence and strategy can overcome brute strength.</p> <p>Moral Lessons The Hare’s repeated success in outsmarting the Elephant serves as a moral lesson about the virtues of intelligence, resourcefulness, and adaptability. It teaches that physical strength is not the only form of power, and that sometimes, the mind can be mightier than might.</p> <p>Symbols:</p> <p>The Elephant Beyond representing sheer strength, the Elephant can also symbolise arrogance and complacency. Its repeated failures against the hare highlight the dangers of underestimating others and overestimating one’s own abilities.</p> <p>The elephant as a symbol of strength and pride Elephants are often seen as symbols of strength, power, and majesty. The story’s portrayal of the Elephant’s overconfidence leading to its downfall is a classic narrative of pride coming before a fall.</p>	<p>Allegories:</p> <p>The Act of Painting The Zebra’s decision to paint itself with stripes represents a form of rebellion against its initial plain appearance. This act of self-transformation is a powerful allegory of taking control of one’s destiny and making a conscious choice to change and adapt.</p> <p>The Sun’s Revelation The sun revealing the Zebra’s new stripes symbolises the idea that truth and identity, once established, cannot be hidden. It is an allegory of enlightenment and the revelation of one’s true self.</p> <p>The Savanna Journey The vast and unpredictable savanna, with its many dangers and challenges, can be seen as an allegory of life’s journey. The Zebra’s transformation and journey through the savanna symbolise the challenges, transformations, and growth that come with life’s experiences.</p> <p>Reaction of Other Animals The reactions of other animals to the Zebra’s new appearance can be seen as an allegory of how society often reacts to those who dare to be different or challenge the <i>status quo</i>. It is a reflection of societal pressures and the courage it takes to defy them.</p> <p>Symbols:</p> <p>Zebra’s Stripes The Zebra’s stripes are unique to each individual, symbolising individuality and unique identity.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>The Hare The Hare is not just a symbol of cunning and intelligence but also of resilience and perseverance. Despite its small size and apparent disadvantages, the hare never gives up and always finds a way to outsmart its larger adversary.</p> <p>Hare’s Laughter This is an interesting interpretation, emphasising the hare’s defiance and the importance of maintaining a positive attitude in the face of adversity.</p> <p>The Hare as a Symbol of Intelligence and Cunning This is a common archetype in many cultures, where the hare or rabbit is often portrayed as quick-witted and clever.</p> <p>The Tricks Each trick the Hare plays on the elephant can be seen as a symbol of strategy and innovation. They emphasise the idea that challenges can be overcome by thinking outside the box and being resourceful.</p> <p>Skinny Tails This is a unique interpretation, emphasising the importance of adaptability and the lengths one might go to for self-preservation.</p> <p>The Landscape The African savannah, with its vast open spaces and diverse ecosystems, symbolises the larger world in which these power dynamics play out. It is a world where survival often depends on wit and adaptability rather than just strength.</p> <p>The Chase as a Symbol of Life’s Struggles This is a universal theme present in many stories, where the chase or journey represents the challenges one faces in life.</p>	<p>The Sun In many cultures, the sun is seen as a source of light, truth, and enlightenment. In the legend, it symbolises enlightenment and truth.</p> <p>The Donkeys Representing conformity and the dangers of not embracing one’s unique identity. Their impatience and subsequent lack of stripes symbolise the consequences of their unwillingness to change or adapt.</p> <p>Paint The paint that the Zebra uses to paint its stripes symbolises the adversities and challenges that one faces in life. It is a reminder that often, it is our struggles and challenges that shape us.</p>

Source: own study.

Interpretation

The legends often carry profound allegorical content and symbolic elements that delve deeper than the surface narrative. The legends of “Elephant and Hare” and “Why Zebras have Striped Skins” are no exceptions. These tales, while seemingly distinct, share thematic undercurrents and symbolic motifs that offer insights into the cultural, moral, and existential beliefs of the Maasai and Luhya people.

Both legends emphasise the theme of overcoming challenges. In “Elephant and Hare,” the hare’s cunning outsmarts the physically superior elephant, suggesting that intelligence and wit can overcome brute strength. Similarly, in “Why Zebras have Striped Skins” the zebra’s transformation is an act of defiance and self-determination against its initial plain appearance, emphasising the power of self-belief.

Both tales highlight the transformative journey of their protagonists. The hare’s tactics evolve as it faces the elephant’s challenges, while the zebra undergoes a physical transformation that reflects its internal growth. The reactions of other characters in both stories serve as allegories for societal expectations and the consequences of defying them. The Hare challenges the Elephant’s pride and societal position, while the Zebra’s new appearance draws on reactions from other animals, reflecting societal pressures and the courage to defy them.

In both legends, natural elements play significant symbolic roles. The river in “Elephant and Hare” symbolises change and transformation, while the sun in “Why Zebras have Striped Skins” represents truth and enlightenment.

The hare’s skinned tail and laughter symbolise adaptability and rebellion, respectively. On the other hand, zebra stripes symbolise individuality and unique identity.

Both stories feature objects that symbolise deceit. The stones that replace honey in elephant sacks represent fraud in “Elephant and Hare.” In contrast, the painting “Why Zebras have Striped Skins” symbolises the adversities that shape us, even if they are initially deceptive.

In these tales, the Maasai and Luhya storytellers have embedded layers of meaning, drawn from their cultural ethos and universal human experiences. The allegories and symbols in these legends serve as mirrors, reflecting not only the people of Afrykan’s worldview but also the broader human condition. Through their narratives, we are reminded of the power of wit over might, the importance of self-belief, and the ever-present societal gaze that we all, in our ways, learn to navigate.

II. Motifs (i.e., threads that exceed the boundaries of the work, e.g., the motif of spring, or sleep, or darkness, expedition, rain), topoi, archetypes analysis

Motifs, those recurring elements that thread through the fabric of a narrative, serve as touchstones within a story, connecting disparate parts into a cohesive whole. They transcend the immediate context of the work, echoing broader themes and ideas that resonate across cultures, times, and genres. Whether it is the rejuvenating motif of spring, the tranquil embrace of sleep, or the mysterious allure of darkness, these motifs weave patterns that readers instinctively recognise and relate to. They provide a familiar anchor, allowing us to see parallels between the world of the story and our own experiences. As we venture into the legends at hand, it is essential to identify and explore these motifs because they offer a deeper understanding of the narrative’s underlying themes and the universal truths it seeks to convey.

Table 24. Motifs, topoi, archetypes—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Motifs:</p> <p>The Underdog Triumphing Just as spring represents rebirth and renewal, the Hare, smaller and seemingly weaker, overcoming the mighty elephant is a recurring motif in many stories, symbolising the unexpected victory of the seemingly powerless.</p> <p>Deception and Cunning The Hare’s use of wit to outsmart the Elephant is reminiscent of motifs like the fox’s cunning in various fables. This motif serves as a reminder that brains often triumph over brawn.</p> <p>Nature as a Setting The river, the forest, and the animal characters themselves are motifs that emphasise the importance of nature and the environment. These natural elements are not just passive backdrops but play active roles in the narrative, much like rain can represent cleansing or change.</p>	<p>Motifs:</p> <p>Transformation The transformation of the Zebra’s skin from plain to striped is a significant motif. Transformations, whether physical or metaphorical, are common in many tales, symbolising change, growth, or a rite of passage.</p> <p>Perseverance The Zebra’s journey to protect itself and its eventual success in getting stripes can be likened to motifs like the long winter before the rejuvenation of spring or the darkness before dawn.</p> <p>Nature’s Markings Just as rain might signify cleansing or renewal, the stripes of the Zebra are not just aesthetic but carry deeper meanings—of identity, protection, and distinction.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>Topoi:</p> <p>The Battle of Wits A common topic in many tales where two characters, usually mismatched in power or size, engage in a battle of intelligence rather than physical strength.</p> <p>The Moral Lesson As with many folktales, there’s an underlying moral lesson—in this case, the dangers of underestimating others and the value of intelligence and adaptability.</p> <p>Archetypes:</p> <p>The Trickster The Hare fits the trickster archetype perfectly. Tricksters use their intelligence and cunning to defy norms and conventional behaviour, often challenging the <i>status quo</i>. In many cultures, the trickster, whether it is Anansi the spider or Loki from Norse mythology, uses wit to achieve their goals.</p> <p>The Overconfident Antagonist The Elephant embodies the archetype of a character whose pride and overconfidence lead to their downfall. This can be seen in characters like the boastful Hare in “The Tortoise and the Hare” or the arrogant Gaston in “Beauty and the Beast.”</p>	<p>Topoi:</p> <p>The Quest for Identity The Zebra’s desire for stripes and its journey to achieve them can be seen as a quest for a unique identity, a theme prevalent in many stories across cultures.</p> <p>Conflict and Resolution The Zebra’s initial vulnerability and its eventual acquisition of stripes to protect itself is a classic topic of conflict leading to resolution, often found in tales where characters face challenges and find ways to overcome them.</p> <p>Archetypes:</p> <p>The Innocent The Zebra, initially without stripes and vulnerable, embodies the archetype of the innocent—a character that is exposed to the world’s dangers but finds a way to adapt and protect itself.</p> <p>The Wise Old Figure If the legend features an older or wiser animal guiding the zebra or providing it with stripes, this character would fit the archetype of the mentor or wise old figure, similar to the fairy godmother in “Cinderella” or Rafiki in “The Lion King.”</p> <p>Nature as Protector The act of the Zebra receiving stripes can be seen as nature playing the role of a protector, an archetype where nature or a natural element provides a character with protection, guidance, or gifts.</p>

Source: own study.

Interpretation

Certain motifs, topoi, and archetypes recur, weaving a thread of familiarity through tales from disparate cultures and epochs. These elements serve as the backbone of narratives, providing them with depth and universality. When we delve into the legends of “Elephant and Hare” and “Why Zebras have Striped

Skins,” we find these elements echoing through the narratives, drawing parallels and contrasts that enrich our understanding of both tales.

Both layers prominently feature transformation. In “Elephant and Hare,” the hare’s cunning strategies transform the dynamics of the animal kingdom, while in “Why Zebras have Striped Skins” the zebra’s physical transformation from a plain to a striped coat is central to the narrative. Such transformations, whether internal or external, signify growth, change, and evolution.

The motifs of nature’s markings and elements are evident in both tales. The Hare uses the river as a strategic element in its plan against the Elephant, while the Zebra’s stripes become its defining feature. These motifs remind us of the intricate relationship between creatures and their environment.

Both legends revolve around a quest. The Hare seeks recognition and respect in the animal kingdom, while the Zebra embarks on a journey for a distinct identity. These quests highlight the universal theme of self-discovery and the pursuit of uniqueness.

Both stories present conflicts—the hare’s challenge to outsmart the elephant and the zebra’s vulnerability without stripes. The resolutions come in the form of the hare’s intelligence and the zebra’s newfound stripes, emphasising the idea that challenges can be overcome with determination and adaptability.

Both the Hare, in its initial interactions with the Elephant, and the Zebra, in its plain-skinned form, represent the archetype of the innocent. They are characters introduced to challenges, yet their innocence becomes their strength as they navigate through their respective tales.

The Hare embodies the trickster archetype, using wit and cunning to outsmart the Elephant. This archetype is prevalent in many cultures and represents intelligence and adaptability. In “Why Zebras have Striped Skins” nature plays the role of a protector, granting the Zebra its stripes. This archetype emphasises the nurturing and protective aspect of nature.

While “Elephant and Hare” and “Why Zebras have Striped Skins” are tales from the Maasai and Luhya cultures; they share universal motifs, topoi, and archetypes. These elements bridge cultural divides, highlighting the shared human experience and the timeless nature of storytelling.

12. Language conventions (specific linguistic devices, taking into account their meaning and function in the work) analysis

Language conventions, encompassing a range of specific linguistic devices, play a pivotal role in shaping the narrative, tone, and overall impact of a literary work. These devices serve not only as mere tools of embellishment but also as

essential elements that breathe life into a text, guide its rhythm, enhance its imagery, and deepen its meaning. From the deliberate repetition of sounds to the use of symbols and metaphors, these conventions are employed by writers to evoke emotions, convey complex ideas, and create a lasting impact on the reader.

New Criticism emphasises close reading and intrinsic analysis of the text, focusing on metaphor, irony, and paradox as central to interpreting a literary work. In analysing a literary work, understanding these language conventions and the theoretical frameworks behind them is paramount. It allows for a deeper appreciation of the craft of writing and offers insights into the myriad ways writers manipulate language to produce profound effects. For instance:

1. Symbolism is a foundational concept in literary analysis, where objects, characters, or actions represent something more than their literal meaning. A classic source on this topic is “Symbolism in Literature” by René Wellek.
2. Alliteration, Assonance, and Consonance are linguistic devices often discussed in the context of poetry and prose to analyse sound patterns and their effects on the reader. A foundational text on this topic is “The Sounds of Poetry” by Robert Pinsky.
3. Foreshadowing and irony are narrative techniques that are central to many discussions on plot and story structure. A classic source discussing these is the “Narrative Discourse” by Gérard Genette.
4. Personification is a figure of speech in which nonhuman entities are given human characteristics. This is a foundational concept in rhetoric and is discussed in many texts, including “The Elements of Eloquence” by Mark Forsyth.

However, it is important to note that while these sources provide in-depth discussions on the mentioned literary devices, the analysis provided was not directly pulled from a single source but rather based on a general understanding of these concepts. The application of these theories to the specific legends in question was based on the content legend and methodological aspects of digital storytelling.

Table 25. Language conventions—analysis

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Repetition: Function Repetition serves to emphasise certain elements of the story, making them memorable and drawing attention to their significance. Example If the Hare’s cunning plans or phrases are repeated throughout the story, it reinforces the Hare’s intelligence and the importance of strategy. Proverbs or Idiomatic Expressions: Function These provide cultural context and wisdom, often summarising the moral lesson of the story. Example A proverb like “Wisdom overcomes strength” could be used to encapsulate the hare’s triumph over the elephant. Descriptive Language: Function Creates vivid imagery, allowing readers to visualise the setting, characters, and events. Example Descriptions of the vast African savannah or the majestic stature of the elephant contrasted with the small, nimble hare. Dialogue: Function Advances the plot, reveals character traits, and provides insight into relationships between characters. Example Conversations between the Hare and other animals might reveal the Hare’s persuasive abilities or the animals’ perceptions of the Hare.</p>	<p>Symbolism: Function Represents abstract ideas or concepts. Example The Zebra’s stripes might symbolise unity in diversity or the blending of day and night, light and dark. Alliteration: Function Adds a musical quality to the narrative, making it more engaging. Example Descriptions like “Zebras zigzagging in the zesty sun” emphasise the playful nature of the animals. Anecdotes: Function Provide background or context, often introducing a moral lesson. Example A brief story within the main narrative about a time when zebras did not have stripes and the challenges they faced. Foreshadowing: Function Hints at future events, building anticipation. Example Early mentions of the zebra’s plain appearance might hint at the transformation they undergo later.</p>

<p>Maasai legend “Elephant and Hare”</p>	<p>Luhya legend “Why Zebras have Striped Skins”</p>
<p>Onomatopoeia: Function Adds a sensory dimension to the story, making it more immersive and vivid. Example Words like “splash” when the hare jumps into the river or “thud” when the elephant stomps its foot. Similes and Metaphors: Function Draw comparisons, making descriptions more vivid and relatable. Example The Hare might be described as “quick as lightning” or the Elephant’s roar “like thunder,” emphasising their respective qualities. Hyperbole: Function Exaggerates certain elements for emphasis or comedic effect. Example Describing the Elephant’s immense size or the Hare’s incredible speed in exaggerated terms to highlight their characteristics. Rhythmic Patterns and Rhymes: Function Often found in oral storytelling traditions, these make the story more engaging and easier to remember. Example Rhyming couplets or a rhythmic cadence in the hare’s songs or chants.</p>	<p>Personification: Function Gives human characteristics to animals or inanimate objects, making them relatable. Example the Zebra might express emotions like sadness, joy, or pride, allowing readers to connect with them on a personal level. Parallelism: Function Uses repeated syntactical similarities for emphasis. Example “The zebras wanted to play, the zebras wanted to dance, the zebras wanted to celebrate.” Irony: Function Presents an incongruity between appearances and reality. Example If zebras initially disliked their stripes but later found them beneficial, it would be ironic. Puns and Word Play: Function Adds humour and wit to the narrative. Example Playful references to the zebra’s “striking” appearance after getting their stripes.</p>

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
Direct Address: Function Engages the reader or listener directly, making them a part of the story. Example The storyteller might occasionally address the audience with phrases like “Now, dear listener, you will not believe what the Hare did next!”	Assonance and Consonance: Function Adds a lyrical quality, especially important in oral storytelling traditions. Example “The sleek streaks on the zebra seemed to speak of a unique tweak.”

Source: own study.

Interpretation

We delve into the legends of “Elephant and Hare” and “Why Zebras have Striped Skins,” we find a rich interplay of elements, each echoing timeless themes and universal truths.

Both legends prominently feature the motif of the natural world. In “Elephant and Hare,” the landscape, from the river to the forest, plays a crucial role in the unfolding of events. Similarly, the motif of the Zebra’s skin in the second legend is deeply intertwined with nature, symbolising the balance of light and dark and the interconnectedness of life. Another recurring motif is that of cunning versus strength, where intelligence and wit often triumph over sheer physical power.

The topos of the underdog overcoming a seemingly insurmountable challenge is evident in both legends. Despite its small size, the Hare manages to outwit the mighty Elephant, while the Zebra, through its ingenuity, gains its iconic stripes. These narratives tap into the universal theme of resilience and the belief that wit and wisdom can prevail against all odds.

The archetypal figure of the trickster is embodied in the Hare, who uses its intelligence to navigate challenges. This archetype, found in numerous cultures, represents the qualities of transformation, boundary crossing, and, often, a certain moral ambiguity. The Elephant, on the other hand, can be seen as the archetype of the overconfident giant, powerful but easily fooled due to its pride. In the second legend, the Zebra’s transformation can be likened to the archetype of the hero’s journey, where after a series of trials, the protagonist emerges changed, bearing marks of their adventures.

While each legend, with its unique characters and plotlines, offers a distinct narrative experience, the underlying motifs, topoi, and archetypes connect them

to a larger literary and cultural tradition. These elements, woven seamlessly into the stories, not only enhance their richness but also make them relatable, allowing them to endure and be retold across generations.

13. Enhanced Lesson Structure

1. Sharing and Reflection

Students present their mind maps, highlighting the key insights they have gleaned through the process of dramatic questioning.

2. Story Timeline Creation

Students chronologically list the events from the legends they have studied. Adjacent to each event, they identify the characters involved, noting any associated challenges and emotions. The primary objective of this exercise is to delve deeper into the narrative, prompting students to ask, “Why did this happen?,” “What significance does it hold?,” “How should we interpret it?,” and “How can we evaluate its importance?”.

3. Group Discussion

Upon completing their analyses, each group took the stage to share their findings and reflections. The teacher plays an active role during these presentations, filling in any gaps in understanding and steering the conversation to ensure a comprehensive discussion.

4. Summary Reflection

In conclusion, the teacher synthesised the primary takeaways from the discussions and analyses of the legends. Students are prompted to ponder the values and cultural significance embedded within the legends.

5. Evaluation

Assessment is based on students’ active participation in discussions, their grasp and application of the dramatic questioning concept, and the quality of their mind maps, especially the interpretive questions they have formulated.

6. Fostering a Supportive Learning Environment

The teacher emphasises the importance of a classroom atmosphere where diverse interpretations are not only allowed but also celebrated. Students are encouraged to engage critically with the legends, fostering a deeper connection and understanding of the stories.

7. Crafting Personal Interpretations (15 minutes)

In this segment, students are tasked with formulating their own questions about the legend, leading them to unique interpretations. This exercise nurtures their analytical skills, allowing them to view narratives from multiple perspectives.

3.4. Creating a Narrative

Lesson Topic: Creating a Narrative

Lesson 3: Questions, Mind Map, Narratives (3 × 45 minutes)

Operational Goals:

- The student can craft a narrative based on the analysis of the assigned legend.
- The student can confidently present their narrative to the class.

Working Methods:

- Individual and group work.
- Class presentations.
- Group discussions.

Materials & Tools:

1. Worksheets with questions related to the legend analysis (Freytag's Pyramid—Story Structure, Appendix 1).
2. Story cards by Dorota Hrycak-Krzyżanowska (Appendix 2).

Stage I: Introduction (5 minutes)

The teacher begins by revisiting the lesson's objectives: to write a narrative derived from the analysis of a chosen legend. Students, in their designated groups, discuss and analyse the topics assigned to them.

Stage II: Crafting the Preliminary Narrative—Group Work

Students are grouped as predecided and are handed worksheets (Freytag's Pyramid—Story Structure, Appendix 1, and story cards). Their task is to draft an initial narrative based on their legend analysis. The teacher offers guidance on essential narrative elements.

During this Stage, Students

1. Document their analysis of chosen aspects within the legend.
2. A mind map was used to present selected topics to their group.
3. After character selection, they delve into the relationships between characters, events, and challenges. The narrative will be constructed from the perspective of these characters.
4. Class representations (5 minutes per group).
5. Upon concluding their group work, each group showcases their preliminary narrative to the class. Postpresentation, the teacher provides feedback and suggestions for narrative enhancement.

Full Narrative Development—Individual Work

Equipped with feedback and a clearer understanding, students proceed to flesh out their narratives, focusing on their chosen character's viewpoint.

Narrative Presentation

Students take turns reading out their finalised narratives to the class.

Lesson Summary

To wrap up, the teacher highlights the students' accomplishments and outlines the tasks for the subsequent lesson: crafting a comprehensive script for a digital story narrative.

(Note: The teacher needs to decide the mode of continuation: whether students will collaborate in smaller groups to produce a collective digital story or work individually. For first-timers, group work is often more manageable.)

STORY CARDS (Inspired by Dorota Hrycak-Krzyżanowska)

Blue Cards

Utilising a set of story cards can assist students in structuring the content of their narratives, especially when dealing with legends. Depending on the intricacy of the story, the number of cards can vary. For high school students, five primary sets of cards are recommended. Each set zeroes in on a pivotal aspect of storytelling:

Card 1: The Hero

- Who is the central hero of the student's narrative?
- What are the defining traits and characteristics of this hero?
- What strengths and vulnerabilities does the hero possess?
- What is the hero's primary objective or desire?
- What challenges does the hero encounter in pursuit of this objective?

Card 2: Allies

- Who are the supporting characters or allies in the narrative?
- How do these allies assist the hero throughout the story?
- What are the distinguishing traits and characteristics of these allies?
- What drives these allies? What are their personal goals and motivations?

Card 3: Adversaries

- Who stands in opposition to the hero in the narrative?
- In what ways do these adversaries impede the hero's journey?
- What are the defining traits and characteristics of these adversaries?
- What are the motivations and objectives of these adversaries?

Card 4: Central Theme

- What is the overarching theme or idea of the narrative?
- How does this theme influence the hero, allies, and adversaries?

- How does this theme intertwine with the story's plot?
- Are there any recurring symbols or motifs that bolster this theme?

Card 5: Plot Development

- What is the foundational plot or sequence of events in the narrative?
- How does the hero navigate and overcome challenges?
- What are the pivotal moments or turning points in the story?
- How does the narrative conclude? Does the hero attain their objective?
- How do the allies and adversaries influence the story's progression?

These cards are designed for adaptability. They can be employed to dissect existing stories or to blueprint new stories. Depending on the lesson's structure, students might address one card per session, or they could be assigned homework. It is essential for students to delve into the details, ensuring a comprehensive grasp of their narrative.

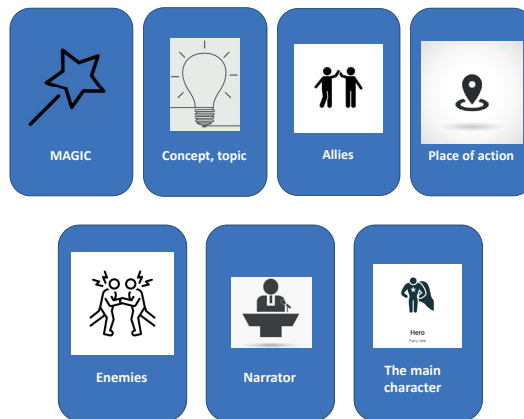


Image 2. Blue Cards

Source: own study.

Yellow Cards—cards related to the hero's actions.

Each set of cards focuses on an important aspect of storytelling.

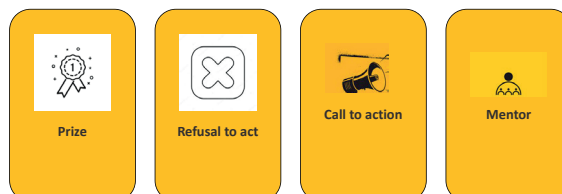


Image 3. Yellow Cards

Source: own study.

3.5. Crafting the Script of My Story

Lesson 4. Scenario (3 × 45 minutes).

Primary Objective: To create a script and gather the necessary materials for a digital story.

Learning Outcomes:

- The student understands the concept of a story script.
- The student can draft a story script based on the analysis of the assigned legend.
- The student can present their story script to the class.
- Students can incorporate multimedia materials relevant to their legends.
- The student comprehends and adheres to copyright laws when using multimedia materials.
- Students can critically assess information sources.

Working Methods:

- Mini-lecture by the teacher.
- Individual tasks.
- Multimedia resource utilisation.
- Individual presentations.
- Group discussions.

Materials & Tools:

Stage 1: Initial Reflection

To kick off the lesson, the teacher prompts students to reflect on the previous session. Students can discuss aspects they enjoy and the challenges they face. They can also share their narrative ideas from their chosen character's perspective.

The teacher facilitates discussion, encouraging students to delve into both their positive experiences and challenges. This reflection not only aids students in consolidating their learning but also offers the teacher insights to refine the teaching approach. Potential discussion prompts include the following:

- What did you most enjoy about shaping the narrative?
- Which aspects of the narrative creation did you find challenging?
- How did group collaboration enhance your understanding of the legend?

Character's Perspective

The discussion then shifts to the narrative viewpoints. Students share their chosen character's perspective or even an alternative viewpoint, such as that of the

shepherds, women, or other hares. The guiding questions for this segment might be as follows:

1. Which character's viewpoint did you opt for, and why?
2. How does adopting this viewpoint alter the narrative's dynamics?
3. What would be this character's primary objective in the story?
4. How does this character perceive other characters and unfolding events?

Suggestions

As students articulate their reflections and ideas, the teacher notes their suggestions on the board. This could encompass ideas for refining the storyboarding process, strategies for effectively conveying a character's viewpoint, or solutions to challenges encountered in the prior lesson.

The teacher then steered a collective discussion around these suggestions, fostering a collaborative classroom environment. This segment acts as a brainstorming session, enabling students to learn from and build upon each other's insights.

This lesson segment emphasises critical thinking and creativity, deepening students' grasp of narrative structures and character development in storytelling. Through shared reflections, students gain insights from their own and their peers' experiences, enhancing their storytelling prowess.

Stage 2: Script Components

Introduction to Digital Storytelling Script: The teacher elucidates the intricacies of a digital storytelling script. This script is a meticulous blueprint that outlines the narrative's concept, objective, content, message, style, and form. Typically, it encompasses the following segments:

Introduction

This segment delineates the narrative's purpose and theme, introduces the intended audience, and specifies the technical tools that will be employed.

Main Content

This section delves into the core of the narrative, detailing the sequence of events, character interactions, and pivotal moments. It provides a structured breakdown of the story, ensuring that the narrative flows logically and maintains the audience's engagement. For our narrative on "Elephant and Hare," the main content will revolve around the hare's cunning tactics to outwit the mighty elephant, emphasising the underlying themes of intelligence triumphing over brute strength.

Character Descriptions

Here, each character’s role, personality traits, motivations, and relationships with other characters are elaborated upon. For instance, the hare might be described as a clever, resourceful creature who uses wit to navigate challenges, while the elephant could be portrayed as a powerful yet overconfident being who underestimates those physically smaller than him.

Visual and Audio Elements

This segment outlines the visual aesthetics and auditory components that accompany the narrative. Given the digital format, it is crucial to consider animation styles, colour schemes, background music, sound effects, and voiceovers. According to our legend, the animation might employ vibrant African landscapes, the rhythmic beats of traditional Maasai music, and voiceovers that capture the essence of each character.

Conclusion

The narrative’s culmination ties together all the story elements, offering a resolution to the conflict and leaving the audience with a lasting impression. In our legend, the conclusion might focus on the hare’s triumphant evasion of the elephant, underscoring the story’s moral that wit and strategy can overcome sheer power.

Technical Specifications

This section provides a detailed overview of the technical aspects of the digital storytelling project. It specifies the software and equipment to be used, the expected duration of the narrative, the file formats, and any other technical details pertinent to the project’s execution.

By meticulously planning each component of the digital storytelling script, students are equipped with a clear roadmap to bring their narrative to life. This structured approach ensures that the final product is cohesive, engaging, and resonating with the intended audience.

Table 26. Purpose, theme, and technical tools—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
The Purpose of the Narrative It describes the purpose and theme of the narrative and introduces the target audience and technical tools that will be used. The narrative aims to retell the legend of “Elephant and Hare” in a digital format, focusing on themes of cunning versus strength, deception and survival.	The Purpose of the Narrative The narrative aims to retell the legend of “Why Zebras have Striped Skins” in a digital format, focusing on themes of cunning versus strength, cunning and survival.

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>The Narrative The narrative is intended for young adults aged 15 and over but can be enjoyed by all ages due to its universal appeal.</p> <p>Technical Tools Digital animation software (such as Adobe Animate or Toon Boom Harmony), audio recording equipment and editing software (such as Adobe Premiere Pro), and AI image generation programs such as Midjourney will be used.</p>	<p>The Narrative The narrative is intended for young adults aged 15 and over but can be enjoyed by all ages due to its universal appeal.</p> <p>Technical Tools Digital animation software (such as Adobe Animate or Toon Boom Harmony), audio recording equipment and editing software (such as Adobe Premiere Pro) and image generation AI programs such as Midjourney will be used.</p>

Source: own study.

Concept

It contains the main ideas and themes that will be present in the narrative, as well as a selection of specific plot elements that will be included.

Scenario

It describes what specific scenes, events, and dialogues will be presented in the narrative. The script usually consists of descriptions of individual frames and sounds that accompany the images.

Scene 1. Serene Jungle Setting

Visuals:

Lush jungle with vibrant flora and fauna. The elephant’s honey stash is visible, glistening under the sun.

Audio:

Ambient jungle sounds, chirping birds, distant animal calls.

Dialogue:

This paper provides an introduction to the setting and significance of honey to elephants.

Scene 2. Hare’s Temptation

Visuals:

The hare sneaking up to the honey stash, looking around mischievously.

Audio:

Stealthy footsteps, the hare’s soft chuckles, the sticky sound of honey.

Dialogue:

The hare expresses its craving for the honey and decides to indulge.

Scene 3. Elephant's Realisation

Visuals:

When an elephant discovers an empty honey stash, its face turns from confusion to anger.

Audio:

The elephant's heavy footsteps, its surprised gasp, and a growl of frustration.

Dialogue:

The elephant vows to find the thief and make them pay.

Scene 4. Series of Tricks

Visuals:

Multiple short sequences showcased the hare's cunning tricks to evade the elephant.

Audio:

Laughter, sounds of the hare's quick movements, the elephant's confused grunts.

Dialogue:

The hare taunted the elephant, the elephant's growing frustration.

Scene 5. Hare's Masterstroke

Visuals:

A gathering of hares, all looking identical, confused the elephant further.

Audio:

Multiple hares laughing, the elephant's bewildered sounds, the ambient noise of the jungle.

Dialogue:

The hare's triumphant declaration, the elephant's realisation of being outsmarted.

Interaction of Scene 6 with Other Characters

Visuals:

The hare converses with shepherds, women, antelopes, and fellow hares.

Audio:

Background sounds of the river flowing, crowd murmurs, and the rustling of leaves.

Dialogue:


The hare is sharing its tale, while others express their admiration or scepticism.

Modernised dialogue

While retaining the essence of the original story, the dialogue will be adapted to resonate with the contemporary audience. Phrases and idioms that young adults can relate to will be incorporated, ensuring that the narrative remains engaging and relatable. By incorporating these elements, the narrative will not only pay

homage to the original legend. Nevertheless, it will also be tailored to captivate the modern audience, making the age-old tale come alive in a fresh, new light.

Table 27. Phrases and idioms—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
<p>The narrative will include key scenes from the original legend, such as the hare eating the elephant’s honey, the elephant being repeatedly tricked, and the hare’s final trick with a group of hares. Dialogue from the original story will be used, albeit modernised for the intended audience. As you interact with shepherds, women, antelopes and hares, background sounds will include jungle sounds, river flows and crowd sounds.</p>	<div>A digital painting of a man in a white loincloth leading a grey donkey. The donkey is carrying a large, full basket of hay on its back. They are walking through a dry, hilly landscape with palm trees in the background under a blue sky with light clouds.</div> <p>Image 4. Donkey and his owner Source: Midjourney 5.0.</p> <p>Based on the script, we prepare scenes resulting from the narrative.</p> <p>Example scene: A man caught a donkey, put a heavy load on it and ordered him to carry it. A captured donkey always had to work hard for the men.</p>

Source: own study.

Narration

It describes the messages and values that will be presented in the narrative. It also describes the narrative style, language, tone, and atmosphere that will dominate the story.

Table 28. Narrative style, language, tone, and atmosphere—analysis

Maasai legend “Elephant and Hare”	Luhya legend “Why Zebras have Striped Skins”
The narrative conveys messages about the power of wit over physical strength, the consequences of deception, and the importance of unity. The style will be engaging and humorous, aiming to hold the attention of young viewers. The tone will be light and the atmosphere adventurous.	The narrative will take place from the point of view of individual characters, in the first person: zebra–donkey, hare, e.g.: Narrative from the zebra’s point of view: I was exceptionally beautiful and proud of my silky, uniformly white fur and sparkling eyes. I always walked proudly in the savanna, among other animals that looked at me with envy. One day, From the Hare’s point of view: I spent the whole night preparing special paints that would permanently change the appearance of the skin of this beautiful creature and her entire family. Before sunrise, I waited ready.

Source: own study.

3.6. Discussion on the Implications of Digital Storytelling for Education

The digital revolution has not only transformed the way stories are told but also reshaped various sectors, infusing them with innovative approaches and fresh perspectives. Digital storytelling, with its interactive and immersive capabilities, has profound implications for fields ranging from education to journalism. Let us delve into how this transformative medium is redefining these domains.

The implications of digital storytelling for education are profound. As demonstrated through the in-depth analysis of the legends, digital narratives offer a rich, interactive, and engaging medium for learning. They bridge cultural gaps, foster critical thinking, and turn students from passive consumers to active creators. As education continues to evolve in the digital age, embracing digital storytelling will be pivotal in providing holistic, engaging, and meaningful learning experiences.

Education

In the realm of education, digital storytelling has emerged as a powerful pedagogical tool. Gone are the days when learning was confined to static textbooks and one-dimensional lectures. Today, educators harness the power of digital narratives to make lessons more engaging, interactive, and relevant. Virtual reality, for instance, can transport students to ancient civilisations, allowing them to “experience” history. Interactive narratives can make complex scientific concepts more accessible, allowing students to explore and experiment in virtual labs. Moreover, by encouraging students to create their own digital stories, educators can foster skills such as creativity, critical thinking, and digital literacy. In essence, digital storytelling is not just enhancing education; it is revolutionising it.

As my schools and I often discuss, digital storytelling is not just a medium; it is a movement. Its ripples are being felt across sectors, challenging conventions and opening up a world of possibilities. As technology continues to advance and as storytellers push the boundaries of what is possible, one thing is clear: the story of digital storytelling is just beginning, and its chapters are set to redefine the very fabric of our society.

This discussion delves into the implications of digital storytelling, particularly in the context of these legends, for the educational sector:

Engagement and Interactivity

Digital storytelling, by its very nature, is interactive. Unlike passive reading or listening, digital platforms offer multimedia experiences—combining text, sound, and visuals. For legends rich in motifs, topoi, and archetypes, this multimedia approach can bring out nuances, making the stories more engaging and relatable for students. For instance, the motif of nature in both legends can be enhanced with visual imagery and sound effects, providing a more immersive experience.

Cultural Preservation and Global Exposure

Digital storytelling allows for the preservation of cultural narratives such as the Maasai and Luhya legends. By digitising these stories, they not only are preserved for future generations but can also reach a global audience. This exposure fosters cross-cultural understanding, enabling students from different parts of the world to access and learn from diverse narratives.

Critical Thinking and Analysis

Digital platforms offer interactive features that can prompt students to engage in critical thinking. For instance, while exploring legends, embedded questions or interactive segments can encourage students to analyse the allegories, symbols,

and linguistic devices used in stories. This active engagement promotes deeper comprehension and analytical skills.

Personalisation of Learning

Digital storytelling tools often include features that allow for personalisation. Students can choose different paths in a story or explore additional resources linked to specific motifs or archetypes. This caters to individual learning preferences and paces, ensuring a more tailored educational experience.

Collaboration and Creation

In addition to consuming stories, digital platforms empower students to become storytellers themselves. They can collaborate on creating their versions of legends or craft entirely new narratives using digital tools. This fosters creativity, collaboration, and a deeper understanding of narrative structures and elements.

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KENYAN FOLK TALES

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"Elephant and Hare" [Maasai]

There was once a herd of elephants who went to gather honey to take to their in-laws. As they were walking along, they came upon Hare who was just about to cross the river. She said to one of them: "Father, please help me get across the river." The elephant agreed to this request and said to Hare: "You may jump on to my back." As Hare sat on the elephant's back, she was quick to notice the two bags full of honey that the elephant was carrying. She started eating honey from one of the bags, and when she had eaten it all, she called out to Elephant saying: "Father, please hand me a stone to play with." When she was given the stone, she put it in the now empty bag of honey and started eating the honey from the second bag. When she had eaten it all, she again requested another stone saying: "Father, please hand me another stone for the one you gave me has dropped, and I want to throw it at the birds." Elephant handed her another stone, and then another, as she kept asking for stones on the pretext that she was throwing them at the birds, until she had filled both bags with stones.

When Hare realised that the elephants were about to arrive at their destination, she said to the elephant which was carrying her: "Father, I have now arrived, please let me down." So, Hare went on her way. Soon afterwards, the elephant looked at his bags, only to realise that they were full of stones! He exclaimed to the others: "Oh my goodness! The hare has finished all my honey!" They lifted up their eyes and saw Hare leaping away at a distance; they set off after her. They caught up with Hare within no time, but as the elephants were about to grab her, she disappeared into a hole. But the elephant managed to catch hold of her tail, at which time the skin from the tail got peeled off. Elephant next grabbed her by the

leg. Hare laughed at this loudly, saying: "Oh! You have held a root mistaking it for me!" Thereupon Elephant let go of Hare's leg and instead got hold of a root. Hare shrieked from within and said: "Oh father, you have broken my leg!" As Elephant was struggling with the root, Hare manoeuvred her way out and ran as fast as her legs could carry her. Elephant had by this time managed to pull out the root only to realise that it was not Hare's leg. Once more he lifted up his eyes and saw Hare leaping and jumping over bushes in a bid to escape. Elephant ran in pursuit of her once more.

As Hare continued running, she came across some herdsmen and said to them: "Hey you, herdsmen, do you see that elephant from yonder, you had better run away, for he is coming after you." The herdsmen scampered and went their separate ways. When Elephant saw the herdsmen running, he thought they were running after Hare; so he too ran after them. When he caught up with them, he said: "Hey you, herdsmen, have you seen a hare with a skinned tail passing along here?" The herdsmen answered: "You have passed her along the way as she was going in the opposite direction." While Elephant had been chasing the herdsmen, Hare had gained some time to run in the opposite direction.

Next, Hare came upon some women who were sewing outside the homestead and said to them: "Hey you, mothers who are sewing, do you see that elephant from yonder, you had better run away for he is coming after you." On hearing this, the women scampered for the safety of their houses immediately. But soon the elephant caught up with them and asked: "Hey you, honourable ladies, might you have seen a hare with a skinned tail going toward this direction?" The women answered: "There she goes over there."

Hare kept running and this time she came upon antelopes grazing and she said to them: "Hey you, antelopes, you had better run away for that elephant is coming after you." The antelopes were startled and they ran away as fast as their legs could carry them. But soon the elephant was upon them, and he asked them: "Hey you, antelopes, have you seen a hare with a skinned tail going in this direction?" They pointed out to him the direction that Hare had followed.

Still on the run, Hare next came upon a group of other hares, to whom she said: "Hey you, hares, do you see that elephant coming from yonder? You should all skin your tails for he is after those hares with unskinned tails." Thereupon all the hares quickly skinned their tails. At the same moment the elephant arrived and asked them: "Hey you, hares, have you seen a hare with a skinned tail going towards this direction?" The hares replied: "Don't you see that all our tails are skinned?" As the hares said this, they were displaying their tails confident it

would please Elephant. On noticing that all the hares' tails were skinned, Elephant realised that Hare had played a trick on him. Elephant could not find the culprit, for all the hares were alike. And there ends the story.

“Why People have to Dig” [Luhya]

Long, long before our great-great-grandmothers were born, people never used to dig. They would take hoes to the garden, leave them there, and then go back in the evening to find that a portion of the shamba had been dug. They would take the hoes back to their homes and return them the next morning.

There was in one of the villages of Bunyore a man who married a young bride. Usually, after a girl was married, she was expected to work very hard in order to be approved of as a good wife. So this woman whose name was Nyakowa woke up in the morning and started her daily duties.

The work laid down for a young bride was quite a lot because she was expected to go to the river with a huge water pot which she had to lift on to her head all by herself. Next she had to grind a lot of millet within a very short time. These Nyakowa did with little difficulty, for she was renowned for industry long before she married her husband.

With most of the work done, she next had to take the hoes to the shamba. As she walked towards the shamba, she pondered to herself, “If I went and started digging, wouldn't I dig a bigger area than the hoes do? And wouldn't I earn a lot of admiration in my new village?” Many questions like these flashed through her head, and she was full of excitement. By the time she reached the shamba she had already made up her mind what to do. So without hesitation Nyakowa took one of the hoes and started digging very vigorously. She expected praise from everybody who saw her. Little did she know that her rash action would end in disaster.

Indeed, she enjoyed the whole exercise from the beginning and was very proud of it. Although she thought her act a most heroic one, the ancestors were disappointed. They thought human beings were not being grateful because Nyakowa had failed to appreciate the kind offer from the god, Were Nyasaye.

And so the ancestors conspired with Were Nyasaye to have him end his merciful act to the people. They had been infuriated to learn that a young bride should go against this old custom which had prevailed long before they lived.

As time went on Nyakowa started to tire of the heavy work she was doing. The sun was moving west, so she decided it was high time she retired to the village. In any case, she told herself, hadn't she done more than the hoes did by themselves? She was sure she would be praised when people came to see the work she had done.

However, in trying to please everyone, she pleased nobody. She explained what she had done, only to be met by reproach from everybody in her family and later in the whole village. Her bewilderment was such that she wished the earth could open up and swallow her. And what the people had feared proved true the next day. The hoes were taken to the shamba as usual, but they didn't dig. Those who had left them went in the evening to collect them, only to find them where they had left them.

People were therefore forced to take up their hoes and dig for themselves. And so, however strenuous it was, they were now forced to do it themselves. In the evening, people rushed to the young bride's home in anger. They were so enraged that they demanded she be sent back to her home. And so, the girl was ordered to go back to her people before anything serious was done to her.

She immediately ran away. However, this did not change the situation. People had to continue digging since the normal custom had been violated. They had to wake up early every morning and go out to dig in the hot sun. They would only stop for lunch and then continue digging until evening.

So, when people think of their suffering their thoughts go back to the bride who dug, and they always blame her for her silly, ignorant act. That is why in Bunyore if a suitor wishes to marry a girl he will first go and spy on her, to see how much she can dig.

"Why Zebras have Striped Skins" [Luhya]

Long ago before people started taming any other animal apart from the dog, it was said that donkeys could also be tamed. This rumour was told by one man who went to the bush to hunt. After killing the animal he had hunted he found that it was very heavy for him to carry alone. So, he decided to find a way by which he could carry his prey. And as he was thinking, he saw a donkey pass nearby in the bush.

All of a sudden, an idea came into his head. He thought that if he took his prey and put it on the back of the donkey, it would help him carry his load. So, he went after the donkey. He put the load on its back easily, for it did not attack him or run away.

He led the way until they reached his compound. After unloading the donkey, he gave it food and it ate with appreciation. From this time on, this man kept the donkey.

This story went round that somebody had tamed a donkey. Soon the donkey was famous for its hard work throughout the village and the surrounding area.

People wanted to satisfy their curiosity, and they soon set out to hunt for donkeys and use them to carry heavy loads.

Donkeys did not know what was going on up to this time. They came to understand only after most of their friends had been taken away. They started to hide deep in the bushes. But all was in vain! People had realised that donkeys were very useful animals. So, they made special efforts to hunt them down, wherever donkeys could be found.

This problem really worried the donkeys. Many of their kind had been captured. The rumours they heard were horrifying. Rumour had it that those donkeys which had been captured were working too much and they were given only food enough to keep them going.

This was indeed frightening. The rest of the donkeys decided to act quickly, lest they become victims of circumstance like their unfortunate friends. They therefore held an impromptu meeting. Here they discussed what should be done about the whole problem. One donkey suggested that they should seek help from Hare since he was known to be cunning and clever. All agreed that Hare should be asked for advice.

The next morning the donkey representative went to see Hare, who was only too willing to help. Hare asked him to tell all his friends to come to his compound early the next morning. This they did, and when they arrived, they found Hare with whitewash in a huge can, ready to act.

As the donkeys were not fast enough in thinking, they wondered how whitewash could have anything to do with their problem. Hare tried to explain but they seemed rather stubborn. Nobody was willing to be the first one to be experimented on. Finally, one donkey volunteered and stepped forward. Immediately, Hare set to work. He started painting stripes of whitewash on the donkey's skin. Soon the donkey had black-and-white stripes instead of being plain black or grey.

As the first donkey was painted over, the other donkeys admired him. They all started wishing they could look like their friend. The moment that followed was full of struggle and scrambling over who should reach the paint first. The warning from Hare that they should be careful went unheeded. Hence, the struggling and fighting continued.

It happened that after a number of donkeys had been painted, one donkey pushed to the front with such force that he stepped in the bucket that contained the whitewash. The whole bucket overturned pouring out all the paint. This was the end of everything. The remaining donkeys were helpless because they were the unfortunate ones. Hare told them that he could not help them anymore

because the fault had been theirs. And so, although the aggressive donkey was cursed for this bad act, nothing was done for their betterment, for the spilt paint could not be recovered.

Hence, those donkeys that had been painted were safe from people's reach. They were the lucky ones and changed their name from donkeys to zebras. This name set them apart from the unfortunate donkeys who after this were all captured by men and taken away to work for them. They were less fortunate and that is why they continue to be known as donkeys.

Abstract

Digital Storytelling from Around the World. Kenyan Legends

The monograph “Digital Storytelling from Around the World. Kenyan Legends” by Elżbieta Perzycka-Borowska and Dorota Hrycak-Krzyżanowska focuses on the interdisciplinary approach, combining tools and methods from digital humanities, deep contextual understanding from cultural studies, and pedagogical strategies from the field of education. This work transcends traditional research frameworks by applying digital tools to analysing and presenting Kenyan folklore, enabling a modern interpretation and distribution of traditional stories. Digital humanities introduce digital methods for text analysis, data visualisation, and interactivity, allowing new ways to engage audiences and researchers in Kenyan legends. Cultural studies, on the other hand, provide the necessary knowledge about the sociocultural context in which these legends operate, emphasising their significance for identity and cultural heritage. As the third pillar, education introduces a pedagogical perspective, demonstrating how digital storytelling can be used for teaching and learning, stimulating creativity, critical thinking, and intercultural understanding.

This research was conducted under two grants: 1) Communities and Artistic Participation in Hybrid Environment (CAPHE), HORIZON-MSCA-SE-2021 (no. 101086391) and a British grant, UKRI (Ref: EP/X038572/1).

The book is divided into three parts, forming a comprehensive approach to the study and presentation of Kenyan folklore through the prism of digital storytelling. The introduction signals the basics of storytelling as a human activity related to social and individual identity and emphasises the role of digital media in reviving and preserving old narratives.

The first part is devoted to the theoretical foundations of digital storytelling, from traditional oral practices to contemporary digital forms. This analysis shows how digital media have changed how stories are told and expanded their reach, allowing them to transcend geographical and cultural boundaries. Particular attention is given to the Kenyan perspective, with special emphasis on the

Maasai and Luhya communities, highlighting the need to preserve the authenticity of oral traditions in the digitisation process.

The book's second part focuses on the methodological aspects of transferring Kenyan legends from oral narratives to digital formats. It presents the research problems associated with digital storytelling and proposes a narrative process that respects the authenticity of the original stories, making them accessible to a wider audience.

The third section discusses the educational implications of digital storytelling in the context of Kenyan legends. This study highlights how this method can stimulate creativity, critical thinking, and appreciation of culture among learners. Incorporating digital storytelling into educational frameworks aims to create a more engaging and immersive educational experience reflecting Kenyan folklore's richness.

The appendix contains a collection of Kenyan legends, which serve as a source for further research and a testament to the diversity and depth of Kenyan oral traditions. These stories are in a digital format that allows readers worldwide to familiarise themselves with Kenya's cultural heritage.

The work of Elżbieta Perzycka-Borowska and Dorota Hrycak-Krzyżanowska combines traditional storytelling with modern technology, highlighting the opportunities that digital platforms offer for preserving and promoting cultural narratives. It significantly contributes to academic discourse and educational practice, offering content intended for educators, digital creators, and cultural practitioners. It represents an important voice in the discussion regarding digital humanities and intercultural education.

Keywords

education, digital storytelling, Kenyan folklore, interdisciplinarity, narrative transformation, digital technology

Streszczenie

Cyfrowe opowieści ze świata. Legendy kenijskie

Monografia *Digital Storytelling from Around the World. Kenyan Legends* [Cyfrowe opowieści ze świata. Legendy kenijskie] autorstwa Doroty Hrycak-Krzyżanowskiej i Elżbiety Perzyckiej-Borowskiej to praca wykorzystująca interdyscyplinarne podejście, łącząc narzędzia i metody z humanistyki cyfrowej, głębokie kontekstualne zrozumienie studiów kulturowych oraz pedagogiczne strategie z dziedziny edukacji. Praca ta wykracza poza tradycyjne ramy badawcze poprzez zastosowanie cyfrowych narzędzi do analizy i prezentacji folkloru kenijskiego, co umożliwia nowoczesną interpretację i dystrybucję tradycyjnych opowieści. Humanistyka cyfrowa wprowadza tu metody cyfrowe do analizy tekstów, wizualizacji danych i interaktywności, co pozwala na nowe sposoby angażowania odbiorców i badaczy w kenijskie legendy. Z kolei studia kulturowe dostarczają niezbędnej wiedzy o kontekście społeczno-kulturowym, w którym te legendy funkcjonują, podkreślając ich znaczenie dla tożsamości i dziedzictwa kulturowego. Edukacja, jako trzeci filar, wprowadza perspektywę pedagogiczną, pokazując, jak cyfrowe opowiadanie historii może być wykorzystane do nauczania i uczenia się, stymulując kreatywność, myślenie krytyczne i zrozumienie międzykulturowe.

Badania prowadzone były w ramach dwóch grantów: 1) Communities and Artistic Participation in Hybrid Environment (CAPHE), HORIZON-MSCA-SE-2021 (nr 101086391) oraz grantu brytyjskiego UKRI (Ref: EP/X038572/1).

Książka składa się z trzech części, które razem tworzą kompleksowe podejście do badania i prezentacji folkloru kenijskiego przez pryzmat cyfrowego opowiadania historii. We wprowadzeniu zasygnalizowano podstawy opowiadania jako działalności ludzkiej związanej z tożsamością społeczną i indywidualną oraz podkreślono rolę mediów cyfrowych w ożywianiu i zachowywaniu starych narracji.

Pierwsza część poświęcona jest teoretycznym podstawom cyfrowego opowiadania historii, od tradycyjnych praktyk ustnych po współczesne formy cyfrowe. Analiza ta wskazuje, jak media cyfrowe zmieniły sposób opowiadania historii i rozszerzyły jego zasięg, pozwalając przekraczać granice geograficzne

i kulturowe. Szczególna uwaga poświęcona jest perspektywie kenijskiej, ze szczególnym uwzględnieniem społeczności Masajów i Luhja, podkreślając potrzebę zachowania autentyczności tradycji ustnych w procesie cyfryzacji.

Druga część książki koncentruje się na metodologicznych aspektach przenoszenia kenijskich legend z narracji ustnych do formatów cyfrowych. Przedstawia ona problemy badawcze związane z cyfrowym opowiadaniem historii i proponuje proces narracyjny, który szanuje autentyczność oryginalnych opowieści, czyniąc je dostępnymi dla szerszej publiczności.

Trzecia część omawia edukacyjne implikacje cyfrowego opowiadania historii w kontekście legend kenijskich. Zwraca uwagę na to, jak ta metoda może pobudzać kreatywność, myślenie krytyczne i docenianie kultury wśród uczących się. Włączenie cyfrowego opowiadania historii do ram edukacyjnych ma na celu stworzenie bardziej angażującego i wciągającego doświadczenia edukacyjnego, które oddaje bogactwo folkloru kenijskiego.

W załączniku znajduje się zbiór legend kenijskich, które są zarówno źródłem do dalszych badań, jak i świadectwem różnorodności i głębi kenijskich tradycji ustnych. Te historie w formacie cyfrowym umożliwiają czytelnikom z całego świata zapoznanie się z dziedzictwem kulturowym Kenii.

Praca Elżbiety Perzyckiej-Borowskiej oraz Doroty Hrycak-Krzyżanowskiej łączy tradycyjne opowiadanie historii z nowoczesną technologią, podkreślając możliwości, jakie platformy cyfrowe oferują dla zachowania i propagowania narracji kulturowych. Jest to znaczący wkład w dyskurs akademicki i praktykę edukacyjną, oferujący treści przeznaczone dla edukatorów, twórców cyfrowych i praktyków kultury. Stanowi ważny głos w dyskusji na gruncie humanistyki cyfrowej i międzykulturowej edukacji.

Słowa kluczowe

edukacja, digital storytelling, folklor kenijski, interdyscyplinarność, transformacja narracji, technologie cyfrowe



71-101 Szczecin, ul. Mickiewicza 64
tel. 91 444 20 06, 91 444 20 09
e-mail: wydawnictwo@usz.edu.pl
www.wn.usz.edu.pl

ISBN 978-83-7972-772-8 (online)
ISBN 978-83-7972-771-1 (print)

