

RAPPORT

Community Studies – How to Use Local Knowledge. A Manual.

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HØGSKULEN i
SOGN OG FJORDANE

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SAMANDRAG / SUMMARY <p>Denne rapporten presenterer en manual for om hvordan bruke lokalkunnskap i zambiske skoler. Manualen er en guide for ansatte på alle lærerutdanninger og lærere i grunnskolen i Zambia. Manualen er et resultat av pilotprosjektet ”How to use local knowledge in multi- and monograde schools in Zambia” som var et samarbeidsprosjekt mellom syv HSF-ansatte og 11 ansatte ved DALICE.</p> <p>This report presents a manual for the use of local knowledge in Zambian schools. The manual is a guide for lecturers at education colleges and teachers in basic schools in Zambia. The manual is a result of the pilot project “How to use local knowledge in multi- and monograde schools in Zambia” that was a collaborative project involving seven academic staff members from HSF and 11 lecturers from DALICE.</p>			
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Forord

Høgskolen i Sogn og Fjordane har samarbeidet med utdanningsdepartementet i Zambia siden 2002, først gjennom Ane Bergersen sitt engasjement som rådgiver for Kunnskapsdepartementet i Norge i årene 2002 – 2006 og deretter gjennom prosjektet ”How to use local knowledge in mono- and multigrade schools in Zambia” der syv fagpersoner fra HSF var engasjert i perioden 2006 – 2008. Disse er Jon Farestveit (Avdeling for samfunnsfag), Aud Berit Fossøy og Randi Jepsen (Avdeling for helsefag) og Kristoffer Melheim, Elizabeth Oltedal, Jan Julusmoen og Ane Bergersen (Avdeling for lærerutdanning og idrett).

I perioden 2002 – 2006 var Ane Bergersen rådgiver for utdanningsdepartementene i Norge og Zambia på fådelt metodikk og bruk av elevaktive læringsformer. Alle 11 distrikter i sørlige provins i Zambia fikk innføring, implementering og oppfølging i metodene gjennom workshops, studiebesøk til Norge og oppfølging på distrikt og skolenivå i årene 2002 – 2006. Kristoffer Melheim var også engasjert som rådgiver i en kortere periode knyttet til fådelt metodikk. I tillegg har Ane Bergersen vært rådgiver for Namibiaforeningen knyttet til fådelt metodikk og bruk av lokal kunnskap i mobile/village skoler i Namibia i perioden 2004 – 2006. Den kompetansen som Høgskolen i Sogn og Fjordane opparbeidet gjennom disse årene ga et godt grunnlag for å søke om pilotprosjektmidler innen ”lærerutdanning Nord-sør” som NORAD/SIU lyste ut i 2005. HSF søkte sammen med DALICE (David Livingstone College of Education) om midler til prosjektet: ”How to use local knowledge in mono- and multigrade schools” og fikk 1,2 millioner norske kroner til prosjektet. I tillegg har lærerutdanningen i Livingstone og HSF bidratt med FoU-tid, dekking av administrative kostnader og generell støtte der det har vært nødvendig.

Pilotprosjektets hovedmål er å utvikle strategier for å utvikle og implementere det nye faget ”Community Studies” i zambiske skoler ved hjelp av elevaktive metoder utviklet i fådelte skoler. Faget Community Studies er et nytt fag i Zambia som har hovedformålet å bringe lokal kunnskap og praktiske ferdigheter inn i skolens hverdag. Faget er sterkt knyttet til utvikling av den lokale læreplanen som utgjør 20% av den zambiske læreplanen. Innføring av lokal læreplan og Community Studies har skjedd parallelt de siste årene og en utfordring har vært å se sammenheng mellom disse to.

Ved å bringe lokalkunnskap og praktiske ferdigheter inn i skolen ønsker en å gi en utdanning som er relevant for alle zambiere uavhengig av hvor mange år de går på skole. Samtidig ønsker en å få flest mulig elever og særlig jenter til å fullføre skolen, fordi det de lærer i skolen kan gi et levebrød. Dersom skolen blir for generell og teoretisk, risikerer en at elever blir oppfordret til å tjene penger i stedet for å gå på en skole som er lite relevant for deres hverdag. Videre vil bruk av lokalkunnskap være med på å

styrke lokal identitet og stolthet, og forhindre urbaniseringstendenser ved at man skaper arbeid i lokalsamfunnet. Sist men ikke minst er bruk av lokalkunnskap og andre elevaktive læringsformer metoder som fremmer forståelse og læring på elevens premisser fordi det er kjent.

Prosjektet har to delmål, det første er å utvikle en strategi eller en modell på lærerutdanningsnivå knyttet til det nye faget Community Studies. I forlengelsen av dette delmålet har vi laget en manual i Community Studies som presenteres i denne rapporten. Etter fremlegging av prosjektet for utdanningsdepartementet i Zambia i desember 2007 ble det bestemt at manualen skal brukes på alle lærerutdanninger i Zambia og på grunnskoler i hele Zambia.

Det andre delmålet i prosjektet har vært å bygge opp HSF sin kompetanse på flerkulturell forståelse, samarbeid på tvers av kulturer og fagområder og nord-sør perspektiver knyttet til utdanning på både grunn- og høyskolenivå.

En konsekvens av dette prosjektet har vært utvikling av to 30 studiepoengsstudier "Comparative Studies of Education. Use of local knowledge" og "Global Knowledge". Det første studiet, "Comparative Studies of Education. Use of local knowledge", startet parallelt med starten på prosjektet og en av nøkkelpersonene fra DALICE var ved HSF året 06/07 som kvotestudent, kollega og sentral samarbeidspartner. Her var fokus primært å sammenligne det norske og det zambiske utdanningssystem. I etterkant av prosjektet vil faget "Global Knowledge" med oppstart våren 2009, fokusere på sammenligning av profesjonsutdanninger innenfor utdanning, helse og sosialt arbeid. Zambiske studenter vil ha praksis og prosjekt i Norge og norske studenter fra HSF vil ha 3 måneders praksis og prosjekt i Zambia som del av dette studiet. I perioden 2008 - 2011 har HSF fått tildelt 26 plasser for kvotestudenter fra Zambia og disse skal bl.a. ta Global Knowledge. I tillegg har HSF bestemt at Zambia skal være høgskolens afrikanske hovedsamarbeidsland og i perioden 2002 – 2008 har mange samarbeidsavtaler blitt inngått. Disse har ført til stort omfang av mobilitet begge veier blant både studenter og ansatte.

Sammendrag

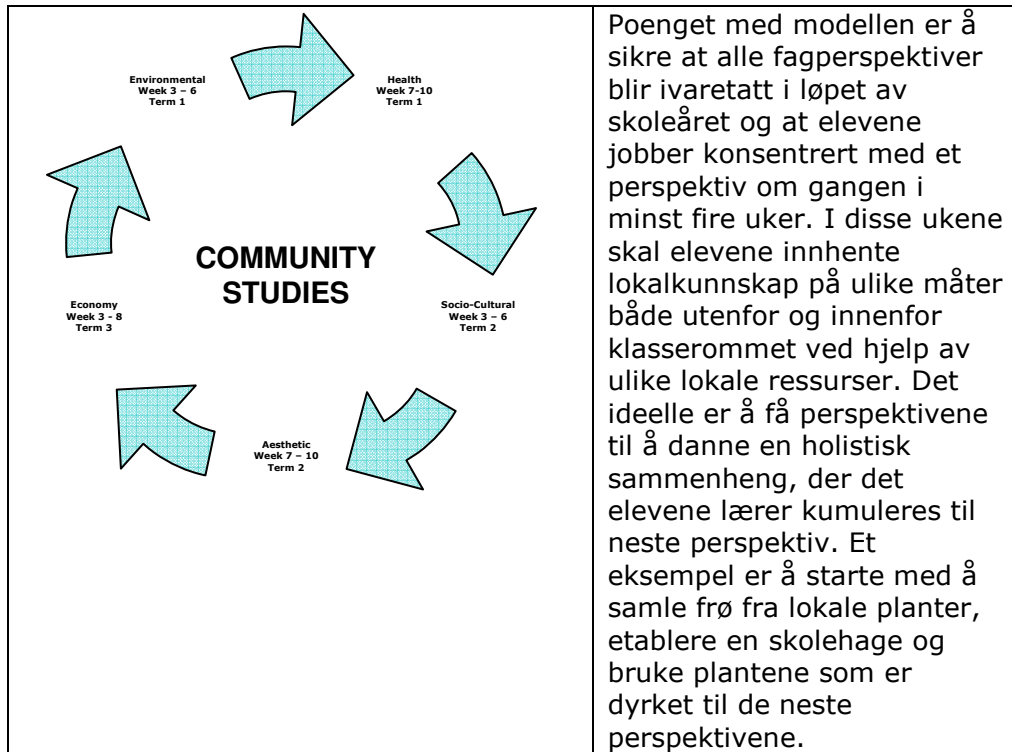
David Livingstone College of Education (DALICE) og Høgskolen i Sogn og Fjordane (HSF) hadde i 2006-2007 finansiering fra NORAD/SIU til et pilotprosjekt med tittelen How to use local knowledge in multi- and monograde schools in Zambia. Et mål for prosjektet var å bygge kompetanse og utvikle faget Community Studies, som ved hjelp av elevaktive læringsformer og entreprenørskap har fokus på lokalkunnskap.

Bakgrunnen for prosjektet er at nasjonale føringer i Zambia har lagt opp til økt bruk av lokal kunnskap i undervisning i grunnskolene. Flere offentlige dokumenter bygger opp om dette og har vært sentrale for utforming av prosjektet. Community Studies rommer sosiokulturelle, økonomiske, estetiske, miljø- og helseperspektiver, som har gått som rød tråd gjennom prosjektet. Derfor har prosjektgruppen vært tverrfaglig sammensatt og bestått av lærere fra ulike faggrupper på DALICE samt fagansatte fra avdeling for lærerutdanning og idrett, avdeling for helsefag og avdeling for samfunnsfag ved HSF. Forståelsen av kjønn og elevaktive læringsformer har dannet den pedagogiske basisen for prosjektet med særlig vekt på bruk av lokalkunnskap og entreprenørskap.

Gjennomføringen av prosjektet og veien frem mot målet har vært preget av høy grad av samarbeid og dynamikk. I hele prosjektperioden har det vært jevnlig møter og seminarer, hovedsakelig i Zambia. DALICE og HSF har knyttet pilotskoler til seg til utprøving og utvikling av faget Community Studies. Disse skolene ble valgt, fordi de har implementert fådelte metodikk og dermed elevaktive læringsformer i forbindelse med HSF sitt tidligere engasjement i Zambia. De utvalgte lærerne og rektorene har blitt fulgt opp av zambiske og norske medlemmer av prosjektgruppen og deltatt i seminarer hvor erfaringer er oppsummert og prosjektet videreutviklet.

Community Studies er et fag som baserer seg på lokalkunnskap og er uten lærebøker da innhold og pensum skal utvikles lokalt. Lokalkunnskap er mangeartet fordi den er knyttet til de ulike faglige perspektivene. Å bringe lokalkunnskap til elevene krever derfor bruk av forskjellige metoder. I håndtering av lokalkunnskap reiser det seg mange dilemmaer knyttet til makt, status, kjønn og alder. Er lokalkunnskap knyttet til majoritetens forståelse, enkelte sosiale lag eller stammer, kjønns- eller aldersspesifikt eller til det tradisjonelle eller moderne? I planlegging av datainnsamling og valg av informanter må lærere derfor reflektere over hvilke stemmer som skal bli hørt og hvorfor. En annen utfordring er å sikre at data er valide, særlig når de yngste elevene fremskaffer lokalkunnskap. Innhentet lokalkunnskap er ikke bare viktig i Community Studies men samles inn med det formål at det kan brukes i alle fag nå og i fremtid. I dette prosjektet har vi hatt som hovedfokus å se Community Studies i sammenheng med alle andre fag og se hvordan fagene i størst mulig grad kan bruke lokalkunnskap og elevaktive læringsformer i tråd med de zambiske nasjonale føringene.

Utviklingsarbeidet har ført frem til en egen modell for faget Community Studies.



Videre i rapporten vil manualen bli presentert. Modellen, sentrale begreper, faglige perspektiver, roller til de involverte partene, metoder for datainnsamling, ulike undervisningsformer, praktisk planlegging og gjennomføring og vurderingsformer inngår i manualen. Manual for Community Studies er en guide for fagansatte på lærerutdanninger og i grunnskoler.

Manual for Community Studies - How to use local knowledge



©Ane Bergersen

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Preface

In April 2006 David Livingstone College of Education (DALICE), Zambia and Sogn and Fjordane University College (SFUC), Norway had their first meeting and commenced the project: "How to use local knowledge in multi- and monograde schools in Zambia". In a period of two years members from DALICE, SFUC, pilot schools in Livingstone and Kazungula developed a model of Community Studies in cooperation with key stakeholders at Ministry of Education Zambia (MOE). The project was funded by The Norwegian Centre for International Cooperation in Higher Education (SIU), The Norwegian Agency for Development Cooperation (NORAD), SFUC and DALICE.

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Participants at the May 2007 Local Knowledge Workshop at Provincial Resource Centre Hillcrest, Livingstone ©Jan Julusmoen



Some of the DALICE and SFUC core group members of the Community Studies Project 2006-2007 ©Jan Julusmoen

Introduction

In 1996 the policy document *Educating our Future* (MOE, 1996) articulated a desire to link school and community with a view to strengthen the bond between them (p. 136) and expressed the intention that teaching in basic schools should be relevant to the learners. The curriculum should reflect this and implementation of local skills and knowledge should be done by teachers while planning learning activities (p. 12-13). *Teacher's Curriculum Manual* (CDC, 2001) gave guidelines for cooperation between schools and the local communities (p. 18-19) and the *Zambian Basic Education Syllabus Grade 1-7* (MOE, 2003) introduced and described *Community Studies* as a new learning area in basic schools. Further specifications were presented in *Guidelines for the Development of the Localized Curriculum in Zambia – Basic Education* (MOE, 2005) that also stressed the importance of “learner’s chance to acquire relevant knowledge, skills, competences, positive attitudes and values to enable them to cope with the challenges of everyday life” (p. vi).

David Livingstone College of Education (DALICE) and Sogn og Fjordane University College (SFUC) started a pilot project in 2006 running through 2007 to develop a model for implementation of *Community Studies* at DALICE. One of the goals was to build capacity at DALICE to train student teachers in this new learning area. This would have positive effects for development of *Community Studies* in basic schools. Pilot schools in Livingstone and Kazungula districts were involved to test and validate models for *Community Studies* and obtain practical experiences in order to ensure the quality and relevance of the programme at DALICE. Positive side-effects would therefore be that these schools take a big step forward in implementation of *Community Studies*.

1.1. *Community Studies*

The introduction to *Community Studies* in *Zambia Basic Education Syllabus Grade 1-7* (MOE, 2003) says: “This Learning Area recognises the fact that communities around the school have their own way of life, and that they impart knowledge and skills to the children according to their own norms and values.” (p. 124-125). The focus is on traditional skills and participation of the local community in planning and carrying out learning activities. The syllabus lists the following five components in *Community Studies*: Socio-Cultural, Economic, Aesthetic, Health and Environmental related issues. The general outcomes for *Community Studies* grade 1-7 stress development of knowledge about, skills in and attitudes towards traditions in the local community.

1.2. Concepts

The parties involved in the pilot project, DALICE and SFUC struggled to achieve a clear understanding and agreement of definitions of the key concepts: **Community Studies**, **Localized Curriculum** and **Local Knowledge**. It was crucial for the success of the project to highlight the concepts and make a clarification in order to prevent confusion.

The way we define the concept of **Community Studies** is in line with the official documents defining COMMUNITY STUDIES as an independent learning area that should have a syllabus – the **Localized Curriculum** – specifying the subject content, specific outcomes, and methodologies relevant to the local situation, suggestions and examples of local learning activities as well as learning and teaching aids. General outcomes for Community Studies are described at page 125 in the *Zambian Basic Education Syllabi* (CDC, 2003) and the outcomes are based on the socio-cultural, economic, aesthetic, environmental and health aspects of the community. The **Localized Curriculum** should be developed by local schools in cooperation with local key stakeholders and be approved locally (MOE, 2003; MOE, 2005).

Community Studies covers the five above mentioned perspectives listed in the syllabus (MOE, 2003). How **Community Studies** is administered, organised and delivered will vary from community-to-community and school-to-school. In addition to the strong focus on traditions highlighted in the documents (MOE, 2003; MOE, 2005), **Community Studies** could also be concerned with contemporary ways of living in the local community.

Local Knowledge, like local skills, competencies, local attitudes and values, is the **Community Studies** subject matter or content to be acquired by learners in the course of their study. It is that which should be learnt and taught through the subject of **Community Studies**. But additionally **Local Knowledge** could also be used in all learning areas of the curriculum for basic schools, e.g. Literacy and Languages, Integrated Science, Creative and Technology Studies, Mathematics and Social and Development Studies (MOE, 2003) in order to increase relevance for the learners. Learner centred methods are suitable for collecting, sharing and teaching **Local Knowledge**.

Community Studies should be assessed through continuous assessment strategies. The final score of this assessment will constitute 20% of the final examination (MOE, 2003).



Important documents from MOEZ ©Ane Bergersen

1.3. Involvement of key stake holders

Key stake holders should be involved in the development of Community Studies and use of local knowledge. Examples of key stake holders are Parents and Teachers Association, enterprises in the community, teachers, learners, District Education Board Members and Non Governmental Organisations (MOE, 2003; MOE, 2005). Community Studies is very much linked to development of a localized curriculum and the key stakeholders involved. See also MOE, 2005 and MOE 2003).



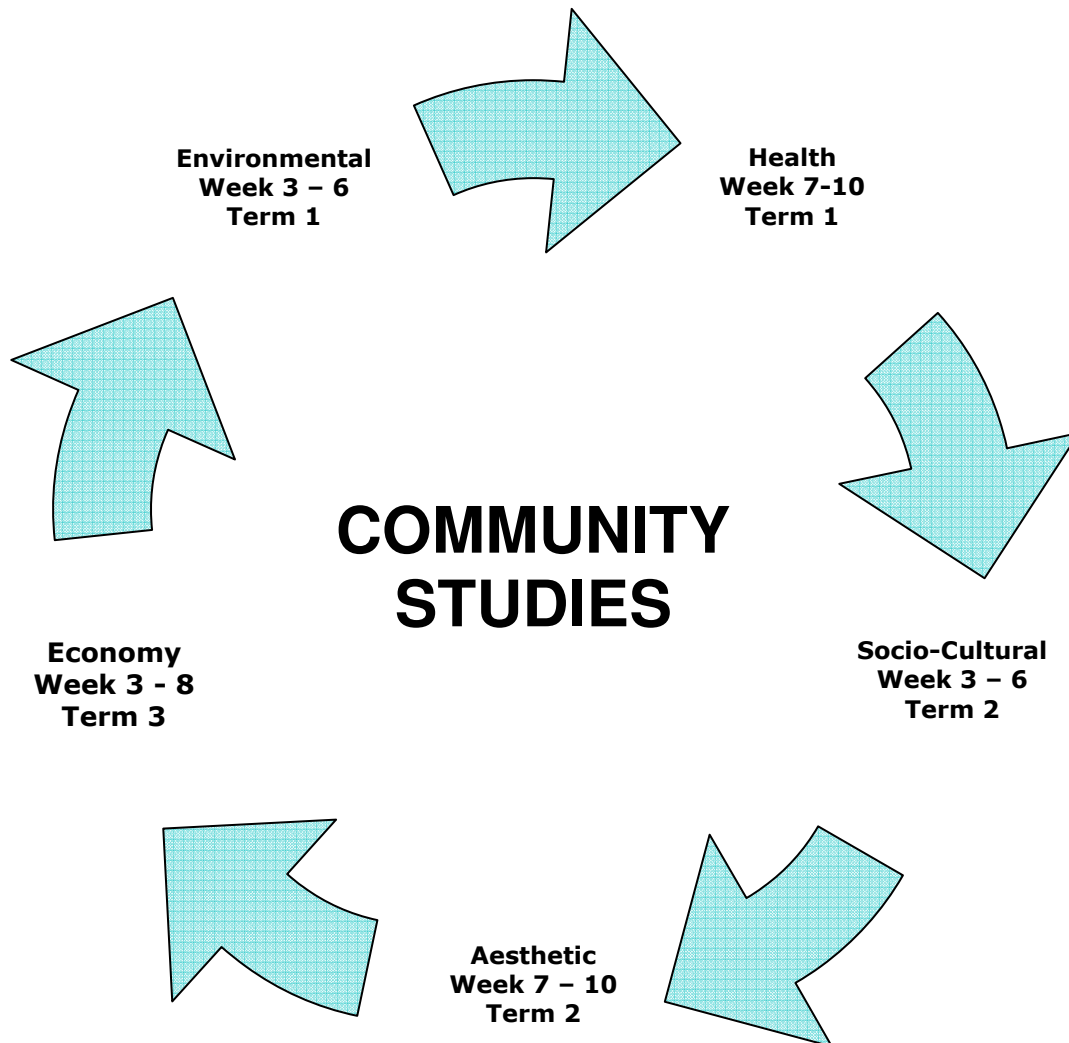
DALICE, SFUC and key stake holders from Livingstone and Kazungula districts cooperating to develop the Community Studies Model ©Randi Jepsen

1.4. The role of the teacher

Working with Community Studies and local knowledge requires the teachers to appreciate local values, skills and knowledge and use the competencies in parents and pupils in the learning activities. Teachers should cooperate when working with local knowledge in cross cutting themes and integrate them in the other learning areas in the syllabus (CDC, 2001).

1.5. DALICE/ SFUC Model

DALICE and SFUC have designed a model to illustrate how implementation of the five perspectives of Community Studies can be done throughout a school year. The model is meant to be flexible and should be based upon the local needs and identified challenges. The model will be explained in chapter five.



The DALICE/ SFUC Model for Community Studies

Perspectives

The Community Studies learning area has five components which the manual refers to as **perspectives**. These are the Socio-cultural, the Economic, the Aesthetic, the Health and the Environmental Perspective. The perspectives deal with issues affecting every person's life within the community. Each of these perspectives should be addressed through a series of topics and associated activities according to the Zambia Basic Education Syllabus (MOE, 2003). In Community Studies, perspectives should not be taught in isolation. They should be integrated within the existing learning areas of the Zambia Basic Education Curriculum (MOE, 2003). Teachers should refer to the general outcomes for each learning area and identify relevant outcomes for each perspective.

1.6. Environmental Perspective

According to learning outcomes in Community Studies, by the end of Grade 7, learners should be able to (MOE, 2003):

- Acquire knowledge and skills in sustainable management of the local environment.
- Demonstrate knowledge and skills in sustainable management of the environment.

Environment is a very important aspect of education because it influences the behaviour and mental development of children in a given community. Pupils should be helped to develop the right attitude concerning different aspects of the environment in their living conditions. The Environmental Perspective will help the teachers to effectively relate topics found in the Core School Curriculum or syllabus to the local conditions. The teacher should be able to involve the pupils and the local community in integrating local environmental knowledge and skills in the Core School Curriculum.

The Environmental Perspective deals with such issues as:

- Environmental pollutions (air, water, and land pollutions).
- Problems of soil erosion
- Deforestation
- Land degradation
- Climate change

The school together with the community will try to address the environmental challenges. For example, soil erosion as an environmental issue. This appears in the Core School Curriculum. The Environmental Perspective would go further than classroom situation. Soil erosion would

be discussed in terms of sustainable soil productivity. The farming community would be involved and a project on how to control soil erosion would arise. Both the school and the community should be actively involved in resolving environmental issues.

The Environmental Perspective aims at creating awareness of the dangers or negative effects of unsustainable use of the resources found in the local natural environment (disturbances to the ecosystem). Environmental topics are also found in the Core School Curriculum. Emphasis is on the practical application of local environmental knowledge and skills to sustain and protect the natural resources in the school's catchment area.

The topics should be adapted in such a way that members of the community, teachers and pupils actively participate in discussions or investigations. In this way environmental education (through Localized Curriculum) would be more relevant and more meaningful in the school's catchment area. The teacher is expected to study the local environment to enable him/her see opportunities for integrating environmental local knowledge and skills.

Environmental Perspective attempts to achieve sustainable utilization and protection of environment for sustainable community at local level. Environmental Perspective in Community Studies would greatly enhance the learning and teaching of the core school curriculum.

The recommended practical methods used in implementing Localized curriculum are:

- Excursion and field trips (observation, recording and discussions)
- Project method (investigations)
- Problem solving.

Examples could include:

- Use of organic matter in farming, such as compost manure, cattle dung, chicken droppings, etc.
- Use of nitrogen-fixing plants such as acacia and leguminous plants, etc.
- Recycling litter, etc.
- Practicing right farming practices such as terracing, ridging, etc.



Gardening tomatoes at Nalituwe Basic School, Livingstone ©Ane Bergersen



Victoria Falls and the environment ©Ane Bergersen

1.7. Aesthetic Perspective

According to learning outcomes in Community Studies, by the end of Grade 7, learners should be able to (MOE, 2003):

- Appreciate traditional customs and beliefs.
- Demonstrate knowledge and skills in traditional customs and beliefs.
- Acquire knowledge of the cultural and natural beauty in their locality.
- Appreciate cultural and natural beauty in their locality.
- Acquire knowledge and practical skills in fine and performing arts.
- Demonstrate practical skills in crafts, drama, music, dance and literature.

Aesthetics is the philosophical study of the nature of beauty, art and taste. It involves the study of material culture such as artifacts (objects that have been given meaning by people). Examples of artifacts are various forms of artworks existing in a given society.

Aesthetics can also be studied through expressive parts of culture such as those that serve to express people's emotional needs and help them to interpret the world around them. One such example of this type of expressive culture is language and its dynamic roles such as proverbs, idioms similes, folklore, narratives and many other such uses of language. The other example of expressive culture is music, which is usually expressed in songs and dances. Traditional ceremonies are also an aspect of aesthetics. Aesthetics generally deals with the art of self-expression.

Aesthetics concerns itself with an interesting and puzzling realm of experiences; the realm of the beautiful, the ugly, the sublime, the elegant: of taste, criticism, fine art, contemplation, sensuous, enjoyment and charm.

Aesthetics is broader in scope than the philosophy of Art. It deals not only with the nature and value of the arts but also with those responses to natural objects that find expression in language of the beautiful and ugly. Almost everything anywhere might be seen as beautiful by someone or from some point of view; and different people apply the word to objects that are quite different in quality or character, for reasons that seem to have little or nothing in common.

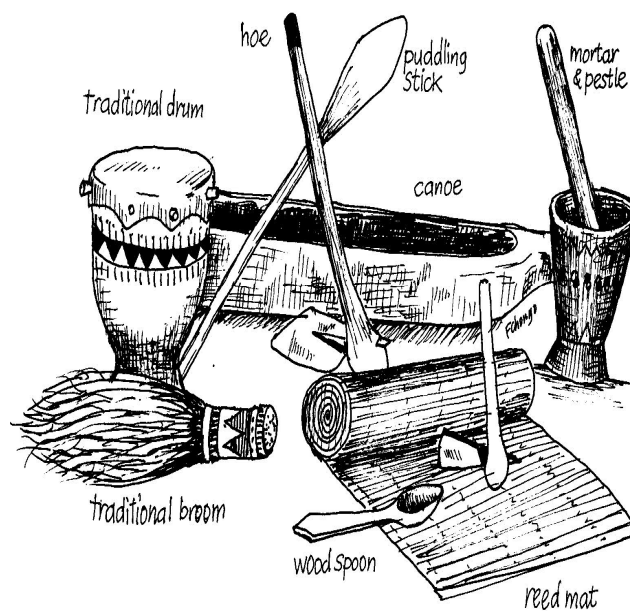
Aspects of aesthetics in a work of art:

- **Literal qualities:** these are realistic qualities that appear in the subject matter of the work. For instance, if a piece of artwork depicts realistic figure of a man on a donkey, the literal quality is the image of a man on a donkey. Literal qualities can apply to all forms of aesthetic appreciation.
- **The design qualities:** these deal with how well the work is organized. Is the work balanced? Does it have dominance of characters? Is there rhythm? And so on.
- **Expressive qualities:** these deal with those qualities that communicate ideas and moods. These deal with the content of the work. For instance, is there something in the work of art that makes you feel a certain kind of emotion or convey an ideal to you? Here, we find language and its dynamic uses, artifacts and musical forms as these are purely expressive and touch people's emotions.

By and large, aesthetics as a perspective should focus on the concepts of modern literary on theory such as representation, expression, form, style and sentimentality, not only because of a growing interest in time of art as a uniquely human phenomenon but also because of the awakening of feelings toward nature.

Examples could include:

- Traditional greetings
- Traditional dances and games
- Story telling
- Rhymes, poems and tongue twisters
- Proverbs
- Drawing
- Painting
- Crafts such as curios, basketry, clay works, jewellery, etc.
- Patterns



Traditional local tools ©Fewdays Chongo
See Appendix 2 for more examples



Animals made by local resources at DALICE ©Ane Bergersen

1.8. Health Perspective

According to learning outcomes in Community Studies, by the end of Grade 7, learners should be able to (MOE, 2003):

- Acquire basic knowledge of health issues.
- Demonstrate basic understanding of health issues.
- Develop positive attitudes towards health practices.
- Demonstrate positive attitudes towards health practices.

Health is well pronounced wherever people live. There are a number of factors that contribute to good health of people in a community. Locally, people enhance good health by observing certain practices.

Factors contributing to good health are water, food, environment, shelter and clothing. These things affect human lives so much. That is why it is important to locally design a kind of education that develops a good mind set for the people so that they develop good attitude towards these aspects.

Food

- Significance of food to health
- Types of locally available food
- Methods of preparing foods

Water

- Sources of water
- How to care for water and to keep it clean
- Personal hygiene
- e.g. use of ashes as a disinfectant chemical

Plants

- Types of plants
- Significance of plants to health
- Medicinal value of plants
- People's attitude towards plants

Health Education

- How health education is imparted
- The teachers/ learners
- Preservation of health knowledge
- Diagnosis of ailment



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Examples could include:

- Use of story telling, folktales, songs, proverbs, drama, riddles, to teach morals and create awareness about diseases such as malaria, Sexually Transmitted Infections (STIs), HIV/AIDS, etc.
- Use of local herbs to treat various ailments
- Use of non poisonous plant species for making various items for use, such as cooking sticks, baskets, bungles, etc.



Learners at River View Basic School, Kazungula brought different kinds of plants to the classroom and explained how they can be used as medicine. The plants were kept in the learning corner as a part of learning materials for different grades and learning areas

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1.9. Economic Perspective

According to learning outcomes in Community Studies, by the end of Grade 7, learners should be able to (MOE, 2003):

- Acquire knowledge and skills in economic activities of the community such as fishing, farming, bee keeping and crafts.
- Demonstrate knowledge and skills in economic activities of the community such as fishing, farming, bee keeping and crafts.
- Appreciate the economic, social and cultural values of the local environment.

Economy means the careful use of money, time, goods, and so on, so that nothing is wasted. The Economy Perspective focuses on economic activities of a local community that help people sustain their livelihood. This is usually relative to each particular community as they are unique, for example one community may survive on fishing while the other may have farming as their means of subsistence. The Economy Perspective helps learners acquire knowledge about the different types of local resources such as natural, human-made and human resources. Knowledge about different types of resources is important in improving the economic status of a community.

The Economy Perspective has a direct link with entrepreneurship.

Entrepreneurship is the ability to see, identify and seize opportunities for the benefit of an individual and other people in the community. To make the best out of this perspective teachers should help learners to develop business skills such as organization and planning, Market analysis and marketing, management, ability to take risks, costing, budgeting, critical thinking, creativity, and record keeping. This is because Economy is not all about selling and buying but developing of skills and attitudes that will cut across all economic activities in an individual's life.

Therefore, the teacher needs to integrate local knowledge in learning activities by taking advantage of local resources, lifestyle or economic activities of the community where the school is placed.

Examples could include:

- Salt making from some special local grass
- Fishing
- Bee keeping
- Rearing of traditional chickens, goats and cattle
- Curving and selling of curios
- Traditional dances
- Poems
- Basket making
- Clay works
- Visit the market to learn more about prices and business and then start the same business at school (selling tomatoes)



Learners at Nalituwe Basic School, Livingstone at the market and their garden with tomatoes ©Ane Bergersen

1.10. Socio-cultural Perspective

According to learning outcomes in Community Studies, by the end of Grade 7, learners should be able to (MOE, 2003):

- Appreciate traditional customs and beliefs
- Demonstrate knowledge and skills in traditional customs and beliefs
- Develop positive attitudes towards social and cultural activities such as succession and authority, traditional, ceremonies, rites and rule of law
- Appreciate the economic, social and cultural values of the local environment

The Socio-cultural Perspective has to do with the ways of living of people in a given community. It is concerned with the settlement of groups of people, their beliefs and values. The goal of the Socio-cultural perspective is to make learners appreciate their heritage in an analytical way. They should use the historical knowledge to understand and reflect upon the present cultural practices and even focus on the future times and utilize to improve the living conditions of the community.

This Perspective can be integrated in the various learning areas of the school curriculum by identifying suitable topics from the syllabus which can easily accommodate it. For example, if one is teaching about number and numeration in mathematics, a discussion of how records of properties were kept in the past would help to impart a degree of respect for those that lived in olden times.

A teacher should pick themes from the schemes of work and break it into weekly presentations. If the theme is traditional ceremonies, a teacher could discuss it generally, and then together with pupils collect data on local ceremonies. Teacher can later on discuss with learners the good and bad aspects of the practices, extract moral lessons to be learnt and collect appropriate apparatus to go with the lesson.

Examples could include:

- Initiation ceremonies, ritual practices and traditional greetings
- Customs, beliefs and taboos



The teacher and learners at Siamasimbi Basic School, Kazungula are singing a traditional song ©Randi Jepsen



Woman pounding maize into meal meal while the other one is winnowing pounded maize ©Ane Bergersen

Community Studies and other learning areas – a holistic approach

1.11. Perspectives and learning areas

PERSPECTIVE	LEARNING AREA	SYLLABUS	EXAMPLES
AESTHETICS	LITERACY AND LANGUAGE	GRADE 6: PROVERBS, ETC.	MATE AMUPATI TAWIDI ANSI (WHAT AN ELDERLY PERSON SAYS WILL SURELY COME TO PASS)
	CREATIVE AND TECHNOLOGY STUDIES	GRADE 7: CARVING	MAKING ANIMALS FROM WOOD
	INTEGRATED SCIENCE	GRADE 5: SONGS ON HIV	KALAYE NYOKO (GO AND SAY BYE TO YOUR MOTHER)
	MATHEMATICS	GRADE 1: SONGS ON COUNTING	KATENGEZYA ULABANA BONGAYE (HOW MANY CHILDREN DO YOU HAVE?)
	SOCIAL AND DEVELOPMENT STUDIES	GRADE 3: DRAWING	DRAW ZAMBIAN FLAG AND GIVE MEANING
ENVIRONMENT	LITERACY AND LANGUAGE	GRADE 6: COMPOSE SONGS, POEMS ON ENVIRONMENTAL ISSUES	PUPILS TO COMPOSE SONGS ON WATER OR ANIMALS
	CREATIVE AND TECHNOLOGY STUDIES	GRADE 2: KEEPING HOMES AND SCHOOLS CLEAN	GIVE PUPILS TASKS TO CLEAN IN SCHOOL
	INTEGRATED SCIENCE	GRADE 4: CARE FOR ENVIRONMENT	WATERING FLOWERS AND PLANTS
	MATHEMATICS	GRADE 5: READ TEMPERATURE	READ TEMPERATURE AND MAKE GRAPH FOR EACH DAY IN A MONTH
	SOCIAL AND DEVELOPMENT STUDIES	GRADE 1: LITTER DISPOSAL	PUPILS TO PICK LITTER AROUND SCHOOL
HEALTH	LITERACY AND LANGUAGE	GRADE 6: READ STORIES ON HYGIENE	PUPILS TO READ STORIES ABOUT HYGIENE WRITTEN BY THE TEACHER AND PUPILS
	CREATIVE AND TECHNOLOGY STUDIES	GRADE 4: HEALTHY HABITS AND PERSONAL HYGIENE IN SPORT	WASHING BODY AFTER SPORTING ACTIVITIES
	INTEGRATED SCIENCE	GRADE 6: IMPORTANCE OF VITAMINS AND MINERALS	PUPILS TO BRING AND DISPLAY FOODS WHICH PROVIDE VITAMINS AND MINERALS
	MATHEMATICS	GRADE 5: MEASUREMENT OF HEIGHT	PUPILS TO READ THEIR HEIGHT

	SOCIAL AND DEVELOPMENT STUDIES	GRADE 2: HEALTH RISKS OF UNCOVERED FOOD	PUPILS TO DISCUSS WHAT HAPPENS IF THEY EAT UNCOVERED FOOD
ECONOMY	LITERACY AND LANGUAGE	GRADE 3: LANGUAGE ABOUT BUYING AND SELLING IN A MARKET	WRITE AND READ WORDS ABOUT BUYING, SELLING AND SAVING
	CREATIVE AND TECHNOLOGY STUDIES	GRADE 6: IDENTIFY NEEDS OF LOCAL MARKET	PUPILS TO OBSERVE WHAT IS SOLD AT THE LOCAL MARKET
	INTEGRATED SCIENCE	GRADE 7: IMPORTANCE OF MINING ON ZAMBIAN ECONOMY	PUPILS TO FIND OUT GOVERNMENT EARNING IN MINING
	MATHEMATICS	GRADE 3: MATHEMATICAL SKILLS IN SHOPPING AND MARKETING ACTIVITIES	PUPILS TO ROLE PLAY THE CONCEPT OF BUYING AND SELLING IN THE CLASSROOM
	SOCIAL AND DEVELOPMENT STUDIES	GRADE 2: COMMUNICATION AND TRANSPORT SERVICES IN ZAMBIA	PUPILS TO FIND OUT FARES FROM ONE PLACE TO THE OTHER
SOCIO-CULTURAL	LITERACY AND LANGUAGE	GRADE 7: NARRATE STORIES ON GENDER	PUPILS TO WRITE LOCAL STORIES AND NARRATE TO THE OTHER PUPILS
	CREATIVE AND TECHNOLOGY STUDIES	GRADE 3: SING DIFFERENT TRADITIONAL SONGS AND PERFORM BODY MOVEMENTS TO CREATE DANCE	PUPILS CAN FIND AND WRITE SONGS THAT ARE USED IN THEIR OWN AREA
	INTEGRATED SCIENCE	GRADE 4: IMPORTANCE OF FORESTS TO PEOPLE AND OTHER FORMS OF LIFE	LEARNERS CAN DISCUSS HOW THE FOREST HAS BEEN USED BY PEOPLE IN THE PAST AND TODAY
	MATHEMATICS	GRADE 4: ARITHMETIC. USE APPROPRIATE MATHEMATICAL OPERATIONS TO SOLVE PROBLEMS INVOLVING MONEY	LEARNERS CAN MAKE A PERFORMANCE WHERE VISITORS WILL PAY WITH "PAPER MONEY"
	SOCIAL AND DEVELOPMENT STUDIES	GRADE 4: DISCUSS SEX AND GENDER ROLES	PUPILS TO DISCUSS WHAT THEY CAN DO AND WHAT THEY CAN NOT DO ACCORDING TO THEIR SEX

1.12. Perspectives and cross-cutting issues

The Basic School Curriculum Framework emphasizes four cross cutting themes (CDC, 2000):

- Basic Health
 - Hygiene
 - Safe Lifestyles
 - Social Health including family life
- Environment

- Issues in environmental education
- Maintaining a sustainable environment
- Environment and the impact of population growth
- Living together
 - Family life
 - Zambian culture and traditions
 - Gender roles and equality between men and women
 - Human rights, citizenship and democracy
- Making a living
 - Preparation for self-employment
 - Producer and consumer education
 - Life long learning
 - Continued studies and future careers

Four perspectives and the four cross-cutting themes are very much linked to each other: The Health perspective and the theme Basic Health, the Environmental Perspective and the theme Environment, the Socio-Cultural Perspective and Living together and the Economy Perspective and Making a living. By using the perspectives you also cover the cross-cutting issues at the same time.



Making brooms at a school in Southern Province, Zambia ©Ane Bergersen

Local knowledge

1.13. Local knowledge and Community Studies

As described under 1.2, the concepts Community Studies, Localized Curriculum and Local Knowledge are interlinked, and we will here focus upon how Community Studies is based upon local knowledge and how local knowledge can be brought to the learners.

In our model of Community Studies we recommend that the teacher uses as much local knowledge as possible in Community Studies and other learning areas as long as the knowledge is planned and structured. The Core Curriculum learning outcomes for each learning area and related areas described in the Syllabus for the learning areas (MOE, 2003) should be kept in mind when the teachers do their planning for Community Studies.

Local knowledge is the basis for Community Studies and one challenge can be to recognize and discover the local knowledge in the area where the school is. If a teacher uses only his or her own knowledge of local knowledge, Community Studies and the learner's outcomes can be limited. It is therefore necessary for all teachers to use resources outside the classroom to ensure that all the five perspectives and different themes are covered. The purpose is to get a holistic understanding and help learners to acquire relevant knowledge, skills, competences, positive attitudes and values to enable them to cope with the challenges of everyday life.

In our model of Community Studies we recommend to use the time allocated on the timetable for Community Studies to collect local knowledge. The local knowledge collected by learners and teachers can be used in all learning areas during the week in line with the teacher's plan. See Chapter 5 for more information about planning.

1.14. What is local knowledge?

United Nations Education Scientific and Cultural Organization (UNESCO) defines Local knowledge as 'the cumulative and complex bodies of knowledge, know-how, practices and representations that are maintained and developed by peoples with extended histories of interactions with the natural environment. These cognitive systems are part of a complex that also includes language, attachment to place, spirituality and worldview. It should also be stated that this also known by many names such as

traditional Ecological knowledge, indigenous knowledge, rural people knowledge, Ethno science and others call it Indigenous science. The reason for the different names is the wide range of social, political, and scientific contexts. Not a single term may apply in all these contexts (<http://portal.unesco.org/science/en/ev>).

1.15. Why local knowledge?

There are many reasons why teachers should use local knowledge in the Zambian education system:

- Appreciate what we have in our environment where we live, both cultural and natural
- Relate knowledge from home to knowledge from school like a holistic bridge
- By learning local skills and local knowledge in school, learners can find a way of living and the nation can reduce poverty
- Learners usually learn better if the teacher focuses upon the known before the unknown
- Local knowledge and local examples make it easier to understand and realize the importance of all learning areas and motivate learners to learn more
- Important knowledge might disappear if local knowledge remains outside the school
- Local skills and more relevant knowledge for everyday life give learners different skills and competences for different jobs later. Schools should focus on both theoretical and practical knowledge
- By understanding the local community and learn entrepreneurial skills at school, both the learner and the community will be able to develop
- When community and school work together as a unit a common understanding will help learners to be supported from both homes and school
- Local resources can enrich the existing learning material and bring new aspects to all learning areas

Robert Serpell and Gertrude Mwape (1998/1999) have described some of the positive aspects of a child to child programme in Zambia: " ...the Child to Child approach shows signs of healthy resilience. Particularly inspiring to the present authors was the emphasis placed by its zealous practitioners on the use of affordable local materials as instructional resources on building bridges between the world of home and school, and on promotion the direct engagement of school children, through responsible participation, in practical affairs of their home community".

1.16. Data collection

To bring local knowledge to the learners the teacher can bring the local resources from the community to the classroom or take the learners out to the community to collect information.

Data collection can be done in many different ways. Example:

Outside the classroom:

- Teacher and learners prepare and do an excursion to collect data from the local environment (Environmental, Health, Socio-cultural, Aesthetic or/and Economy Perspective). Examples can be:
 1. Prepare questions and visit the local market to interview the marketers (Economy)
 2. Observe the nature and bring concrete learning materials like plants, seeds and stones back to the classroom (Environmental)
 3. Visit local "experts" who can demonstrate different skills to the learners for example drawing, carving etc (Aesthetic)
 4. Visit a community to experience a special ceremony or visit a local museum (Socio-cultural)
 5. Observe and interview people from the community about hygienic issues (Health)



Visiting local experts in Mukuni Village, Kazungula to learn more about wood carving
©Ane Bergersen

Inside the classroom

- Learners can be asked to give examples (tell, write, draw, demonstrate, role play) of what they know about local knowledge, for example how to use plants as medicine
- Invite an expert to demonstrate and explain his/her skills, for example how to carve, dye materials etc.
- Invite people from the community to tell old local stories, present local traditions, tell about local values etc.

- Sing local songs and play local music on instruments
- Learners can bring different items from their homes/the community to the classroom to be used as learning materials in different subjects (traditional tools, seeds from special plants, receipts for food, plants, home made items from natural resources etc)



©Fewdays Chongo

If the teacher decides that the learners should collect data outside the classroom they should get out into the community either after school or during the school day. But before that the teacher and the learners have to identify a “problem” or a “small theme” within the main perspective for this period, Social-cultural, Environmental, Health etc.

If the teacher and the learners use the asking words: “What?”, “Who?”, “Where?”, “Whom for?” and “When?” the theme will become narrower and help the teacher to limit the area. The next step will then be to decide a strategy for data collection appropriate to the “problem”.

The teacher should ask the learners some questions: “Where do we find the answer to our problem?”, “Who knows something about this theme/problem?”, “Who can we ask?”, “What should we be looking for?” and “How can we find answers?” These questions may be helpful to choose strategies. Usually it is necessary to use different strategies to collect data.

Before the data collection can take place the teacher should consider if the learners should collect information individually, in groups or as a class and decide the role of the teacher. If interviews are going to take place the teacher should instruct the learners about whom to interview (different gender, age, position in the community). Parents and key stake holders

should be sensitised about the forthcoming data collection to ensure access to valuable information.

Different strategies or methods for data collection:

- Observation
 - Participating or not participating observation (choose role according to the theme and the purpose of observation)
 - See, hear, taste or feel the local knowledge given
 - Observation can be open or more structured by key words or a list of items to look for
 - Take notes while observing
 - Use video, camera and tape recorder if possible and if that makes the observations more valid
- Interview
 - Formal (structured with detailed questions) or informal (more open questions or from a list of keywords)
 - Individual or group interview (discussions in group can help to get different views)
 - Use the interrogatives who, where, whom, why, when
 - Take notes while interviewing to get the information right
 - Use video, camera and tape recorder if possible and if that makes the information more valid
- Questionnaire
 - Prepare relevant questions and give them to persons who will write their answers
 - It is necessary to know the theme well in order to make relevant questions. The questions should be precise to ensure that they will capture the wanted information
 - The questionnaire should be filled in by many different people. The analysis of the data will show the variety in answers
- Apprenticeship
 - Observe an "expert" and learn the skills by doing it after her/him
 - Do the same activity as the person observed and practice it until learning has taken place
- Books, statistics and reports
 - Local statistics about the community can be collected by the nearest district's resource centre, church, chief or other key stakeholders in the area
 - Statistics and information from books can give general information and quantitative data as a supplement to qualitative data collected by using other methods described above

Data collected shall NOT be interpreted while the data collection takes place. The data is the raw material for Community Studies. It shall be analysed in a proper way and the teacher's role would be very important. After analysing data, the discussions and comparability with other data can take place. Learners' role to present and discuss the collected data is important.



Learners sharing information about the prices of tomatoes after a visit to the local market ©Ane Bergersen

1.17. Community Studies and the use of Learner centered methods

As described earlier in the DALICE/SFUC model it is recommended to collect local knowledge during the periods of Community Studies and use it in all other learning areas.

This means that almost all learner centered methods should be used in Community Studies and teacher centered methods will not be very useful since there will not be any textbook or exact curriculum to teach from.

To bring local knowledge to the schools the teacher might use the following learner centered methods:

- Inquiry method
 - By asking the learners about their local knowledge
- Discussion methods
 - Discussions as a whole class, in groups or in pairs (peer tutoring)
- Problem solving
 - To identify what to collect data about and how to do it
- Demonstration
 - Learners, teacher or local expert can demonstrate certain skills
- Projects
 - To collect data is a part of a project and this method is basic for Community Studies

- Field trips/excursions
 - To collect data outside the classroom an excursion takes place
- Apprenticeship
 - Learning practical skills by following an expert
- Entrepreneurship
 - To see opportunities and find strategies to utilize the opportunities for best, for you, your family and the community. This is the basis for Community Studies

For more details about the methods see also Bergersen (2004) and Bergersen and Larsen (2007), Nkole (2007) and the draft Manual for Multigrade teaching, MOEZ (2004).

By using local knowledge in other learning areas than Community Studies, all the above mentioned methods can be used, but mainly the first four for other learning areas and the last four for Community Studies.

The role of a teacher should be to facilitate learning according to the curriculum (CDC, 2000) and in Community Studies the teacher should facilitate in a way that learners will be able to collect information, analyse the data and use the data where it is relevant by using all available learner centered methods. Since local knowledge is considered inferior compared to global knowledge and some people can have a negative attitude to local knowledge, the teacher's positive attitude to local knowledge is very important. The teacher should also be aware of the new core curriculum (2000) with focus on learning outcome and the importance of giving learners life and survival skills. Community Studies as a new learning area can be considered as the most modern learning area. It can be seen as the basis for most of the new thoughts in the new core curriculum like learner centered methods, practical skills, holistic approach, cross-cutting issues, cooperation between home and school, teacher as a facilitator and active learners.



Teacher at Mukuni Basic School facilitating learners before they go back to their group work ©Ane Bergersen

The learner's role will be to prepare, collect data and share the information with other learners. In Community Studies homework is important. All learners will be able to get information from the community as part of their daily life, but as homework it should be in a structured form after guidelines from the teacher. Learners' responsibility will grow in Community Studies and their self esteem and motivation to learn increase as a consequence of trust and support from peer learners, teacher, parents and community members. The holistic approach by using local examples and knowledge will help the learners to get a deeper understanding and see the link between learning areas and daily life experiences.

1.18. Challenges with local knowledge

Local knowledge, skills, values, norms, attitudes, traditions, beliefs, understanding etc, differ from area to area and from person to person. When a teacher brings local knowledge to the classroom, visiting communities for data collection together with learners and in general use of local knowledge and skills the teacher should be aware of:

- Who is giving the information?
 - Male/female, young/elderly, rich/poor, tribe etc.
- How valid is the information?
 - Is the information correct? Has the person been here for a long time? Can the information be wrong or dangerous?
- Why does the person tell you what she/he is telling you?
 - Can it be political, expected in the community to say that or other hidden reasons?

To get rich information the teacher and learners should get information from both women and men, young and old and people with different background.

Another challenge with local knowledge will be to choose what kind of local knowledge is valuable for learners and what kind of local knowledge should NOT be brought to the classroom. The teacher and other educators need skills to separate local knowledge that is valuable for learners today and the future and what kind of knowledge that belongs to the past. Some local knowledge can contain values, beliefs and traditions that are contradictory to the national policy and the core curriculum (CDC, 2000). Some examples will be given:

Gender

Zambian National Gender Policy (2000) describes some areas where local knowledge and cultural practices and norms often place women at a disadvantage and pose great risk to their health and that of their children. Some of these norms are polygamous marriage, sexual cleansing of

widows and widowers, food taboos like avoiding eggs during pregnancy and drinking herbs to speed up labour (Republic of Zambia, 2000, p. 22-23).

Environmental: In some communities there is an extensive use of naturally available resources like trees, minerals, wild life products which poses a serious threat of extinction and depletion.

Witchcraft: Some beliefs and practices with witchcraft can be contradictory to scientific and modern knowledge and can in some extreme cases be dangerous. Another issue can be lack of access to valuable local knowledge caused by threats and fears of witchcraft practices.

Food: Nutritious and healthy food available in the local community might not be used because of taboos and beliefs.

Contemporary values tend to conflict with traditional values and it is therefore important that the teacher knows the curriculum and syllabus and follow the national policy for the future.

Planning

DALICE and SFUC selected six pilot basic schools, three from Kazungula district and three from Livingstone district, and asked them to use different approaches to Community Studies as part of developing our model. The schools were trained in a workshop and after three months of monitoring and testing the model another workshop was held where all experiences were shared amongst the schools and DALICE/SFUC. A model for Community Studies was developed from theoretical analysis, data collection from six different communities, both by DALICE alone and with the six pilot schools, and school-based practice with Community Studies trying out a new model for some months.

1.19. The model

According to our experiences from the six pilot schools, it was difficult to know how to start teaching Community Studies and cover all perspectives. Community Studies is one learning area that is closely linked to all other learning areas and cross-cutting issues as described in earlier chapters. The learning area has no textbooks or other learning materials since the learning tools shall be locally developed and based on local knowledge and skills. Community Studies is a holistic learning area, but to ensure that all perspectives will be covered it might be helpful to do the planning very carefully and for a long term.

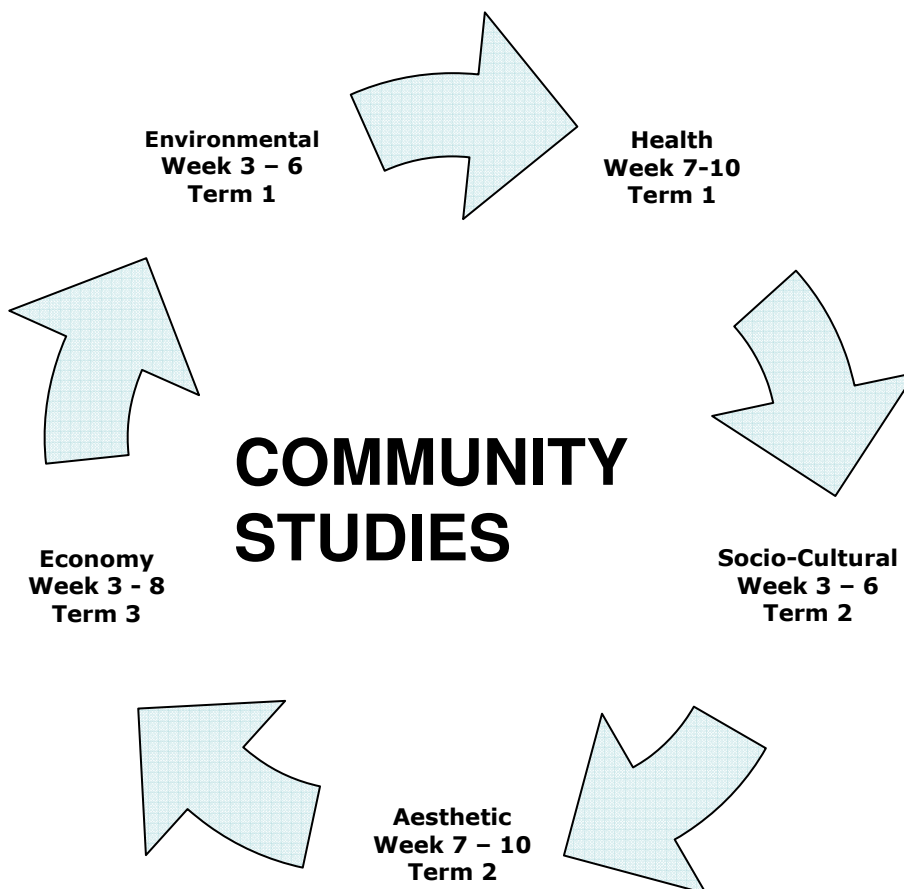
Two pilot schools were able to work very well with Community Studies by following and developing our model. Nalituwe Basic School started with the Environmental Perspective to make a garden and followed up the other perspectives related to the theme garden. Mukuni Basic School collected data from the community and brought the local knowledge into the planning of Community Studies and other learning areas where it would support the learners' understanding. See Appendix 3 and 4 for more details from Nalituwe Basic School and Mukuni Basic School.

Many schools had different experiences with Community Studies before they became pilot schools in this project. To make a community sustainable for the future it is important to develop new skills based upon local knowledge and global knowledge. If a community and a school choose to work only with skills that the community already knows very well, like wood carving, the community might not develop in other areas. Awareness of for example environmental perspectives like keeping the forest, socio-cultural perspectives related to gender, and economical and health perspectives related to the way money can be spent can be important to pay attention to in Community Studies. A change in one area creates changes in other areas as well and all consequences should be considered and understood. A community is holistic and the school should

use the same holistic approach, but when it comes to planning Community Studies it is important to take one step at a time.

Economy might be the main goal and the most important perspective in Community Studies, but to be an entrepreneur all opportunities for the individual, the family and the community should be utilized as well as possible in short and long term. Knowledge about other perspectives is necessary to develop life skills and survival skills for individuals and a community. To earn money is not enough, how to use them wisely is crucial knowledge as well. In Community Studies the learners will be able to understand and appreciate local knowledge, but also learn new perspectives that might change their mindsets and the will to change where changes should take place to improve the community.

The model is a guide where we recommend starting with Environmental Perspective and end with Economy Perspective during a year. A holistic approach where all perspectives are linked to one theme can be recommended, but as a start keep the attention to one perspective at a time. Experienced teachers will be able to see the flexibility and all different opportunities this model can give, but for teachers who need a guide this chapter might be helpful.



The DALICE/ SFUC Model for Community Studies

The model is flexible and should be based upon the local needs and identified challenges. The weeks spent on each perspective are also a guide and can be flexible. The model has been developed in close cooperation with six basic schools in Livingstone and Kazungula Districts. From their experiences the model recommends the teacher to plan for at least four weeks for each perspective to be able to get the local knowledge and use it as learning materials for the learners in Community Studies and other learning areas in that period.

1.20. Timetable

Community Studies is usually two periods a week and we will recommend the school to use the two last periods. When Community Studies is indicated in the timetable we recommend that the teacher and learners use the time for Community Studies to collect data. If the data collection is time-consuming, we recommend using four periods in one day and drop Community Studies the following week since the time is already used. The teacher should plan before data collection, decide where data collection will take place and provide tools to which the data can be collected, e.g. questionnaires.

After data collection the teacher should assess the data to ensure the relevance and applicability. Data collected during Community Studies periods can be utilized in all other relevant learning areas if this is carefully planned for. Valid data should be kept for later use, to avoid time waste for recollecting data.

Schemes of work for 4 -6 weeks

Schemes of work for the term will be done as usual, but for Community Studies it is important to make a Scheme of Work for 4 weeks to cover the period of one perspective.

Week	Topic/Content	General outcomes	Learning and teaching resources	Methods to be used	Reference
3	Environment	Develop knowledge, positive attitudes and values for the immediate environment	Local community Learners Teachers School environment	Excursion Ask parents or elder people	Community
4	Environment	Demonstrate knowledge, attitudes and values about plants and animal life	Hoes Soil	Peer tutoring Cooperative learning	School environment
5	Environment	Develop investigate	Flowers	Ask the	School

		skills	Water	teachers, parents and elder people	environment
6	Environment	Demonstrate how to maintain plants	Flowers Water Containers	Peer tutoring Cooperative learning	School environment

WEEK	TOPIC/CONTENT	SPECIFIC OUTCOMES	RESOURCES	REFERENCE	REMARKS
3	Environment -sensitization of parents and learners -taking care of the school/home environment	LSBAT -acquire knowledge and understanding of the home/school environment.	-parents -learners -school/home environment	-community	
4	ENVIRONMENT -making flower beds. -caring for the soil	-demonstrate knowledge on how to make flowers beds and care for the soil	-hoes -soil	-school environment	
5	ENVIRONMENT -identify common flowers in the community -plant and water the flowers	-name common flowers in the community -plant flowers appropriately	-flowers -water -watering canes	-school environment	
6	ENVIRONMENT -planting flowers -manuring -watering	-demonstrate how to nature flowers	-flowers -water -watering canes	-school environment	

1.

Lesson Plan: 1

SCHOOL :

DATE :.....

GRADE :3/4

SUBJECT: community studies.

SUB-TOPIC : caring for the home/school environment.

DURATION: 80 minutes

LTAs : Pictures, hoes, watering canes, etc

REFERENCE : School/ Home surrounding.

SPECIFIC OUTCOMES ; (LSBAT)

-Describe how they take care of there home surroundings.

-Describe how they take care of the school surroundings

METHODS :Peer tutoring, cooperative learning, thematic teaching.

STARTING TIME: Teacher will call pupils to the teaching station and ask them how they take care of their home/school surroundings

LESSON DEVELOPMENT:

Since this is the first lesson teacher and learners will go round the school Environment while learners collect data.

SHARING TIME:

EVALUATION:

Lesson plan :2

SCHOOL:.....

DATE:.....

SUBJECT: Community studies

TOPIC: Environment

SUB-TOPIC: Caring for the home/school environment

DURATION: 80 minutes

LTAs: Pictures, hoes, watering canes etc.

REFERENCE: School/home surroundings

SPECIFIC OUTCOMES: (LSBAT):

-Describe how they take care of their homes/school school surroundings

-Identify areas that need to be improved by planting flowers

-Prepare the land

METHODS: Peer tutoring, comparative learning, project work.

LESSON DEVELOPMENT:

Step 1:

-Teacher and the learners discuss the findings.

-Learners identify areas that needs improvement by planting flowers

-Learners name tools needed for flower beds

Step 2:

-Learners divide themselves into groups and choose group leaders

Step 3:

-Learners prepare the land while teacher will give guidance

SHARING TIME:

Discuss the importance of digging land before planting and the importance of having flowers in around their home/school surroundings

EVALUATION:

Assessment

1.21. Introduction

In Community Studies performance assessment will be used. This will be direct and systematic observations of the learners' performance or evaluation of completed tasks.

1.22. Aims of performance assessment

Assessment aims at ensuring that learners develop skills, knowledge, positive attitudes and values in the learning outcomes so as to reach their full potential. Feedback helps learners and teachers to improve or rectify mistakes or misunderstandings and find out how effective learning has been. For learners it can be motivating to hear that they are doing well. Teachers can evaluate their own teaching, and plan the future teaching based on how much progress learners have made.

1.23. Types of assessment

There are four main types of assessment we will discuss here.

Baseline assessment

This takes place at the beginning of learning cycle. It is important because it shows what learners already know and can do. This can be used as basis for planning learning programmes and activities in Community Studies.

Diagnostic assessment

It is used to find out the nature and causes of learning difficulties. The teacher can diagnose problems in areas such as reading, writing, co-operating etc. Information gathered helps teacher to give appropriate remedial support and guidance to the learners.

Formative assessment

A continuous assessment process takes place while teaching and learning goes on. It can be used to give the learners constructive feedback. The teacher can use the information to put in place interventions and overcome learning difficulties. It can also be used in planning future teaching and learning.

Summative assessment

This is a type of assessment that is done at the end of the learning cycle that can vary from one lesson, one topic to a full term and year. It will give an overall picture of the learner's process.

In Community Studies all types of assessment are important, but continuous assessment is the most important.

1.24. Methods of assessment

Performance of the learners is assessed against learning outcomes and set standards for:

- What learners know
- What learners do (skills)
- What values and positive attitudes learners have or can demonstrate

Teacher assessment

Oral or written tests by the teacher or simply asking questions and through the answers from learners assess to what extent they have understood and learnt what was intended.

Learner assessment

Learners are given criteria for assessment before they start the assigned tasks. After completing a task or tasks, they are asked to reflect on what they have learnt or achieved using the criteria that was provided to them.

Peer assessment

The learner is asked to assess the performance of another, usually when they are working on a specific task in pairs or groups.

Local expert assessment

This is aimed at learning and teaching through targeted interventions. The criteria for assessment should be agreed upon by the local expert and the teacher.

1.25. Some practical ideas of assessment in Community Studies

In Community Studies continuous observation is most important. It can be used to give the learners constructive feedback. The teacher must write down what he has observed in a record book. It can be about how the class is working and also keep a card for each learner. Both informal observation of learners at work and the result of more formal testing need to be recorded. In Community Studies informal observation is most useful, but also observation of learner's presentation of what they have learnt.

For record keeping the teacher can use some of the examples in “Teaching Community Studies” (Nkole, Sikazwe and Simbeya 2007).

To assess what the learners have learnt the teacher can give oral questions or tasks. The task may not only be written but also practical. The teacher is at liberty to formulate his own assessment tool depending on the desired outcomes. It is also possible that the learners tell what they have learnt; they can make presentations or demonstrations of what they have done.



The learners were assessed by the DRCC, Livingstone, Senior Lecturer from DALICE and the Head Teacher at Nalituwe Basic School. The teacher is responsible for the continuous assessment on a daily basis ©Ane Bergersen

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APPENDIX 1

Implementation of Community Studies at David Livingstone College of Education.

David Livingstone College of Education taught Community Studies for the first time in 2007 in the third term. This was after trying out the model in some selected schools in Livingstone and Kazungula districts. Although it was not timetabled, the college successfully tried the model by teaching the students in the evening for almost two months. Lessons were taught three times a week from 1930 hours to 2030 hours. According to our observation it is important to begin with the syllabus before covering perspectives, research methods, model and learner centered methods.

The syllabus is a very important document which the students should be familiar with. The reason is that in order for the teacher to teach effectively he/she should prepare work using the syllabus. Furthermore there is good integration of teaching Community Studies in the different Learning Areas such as Social and Development studies, Mathematics, Integrated Studies, Literacy and Language and creative and Technology studies

David Livingstone College of Education involved all the senior Lecturers in data collection from Kazungula and Livingstone communities. The reasons were that we should not just be theoretical. Furthermore the collected data would be used as examples when teaching. In order to prepare ourselves fully we had several in house meetings to discuss research techniques.

We collected data using observation and oral interviews. At times we also used video and still cameras to record and store the important information.

The students should also know how to collect local knowledge from the community. We began by encouraging them to prepare the interview schedule which would help them collect the data systematically. It should specify what information to get from the community. In order for the community to provide this information, the teacher should enter through the gate keepers. These are influential people in society such as headmen and other community leaders. This becomes easy because the community is part of the school. The teacher at this time works like a researcher who should get information through observation, oral interview and through focused groups just to mention a few. The collected information should be well documented and kept. We were unable to make the students collect information from the community because we did not have time. However the training pattern will emphasize the practical aspect as this is the one that will make the students know what to do when they finally graduate.

We monitored our pilot schools in Livingstone and Kazungula districts. This was a good learning experience as we were able to relate theory in practical situations. During monitoring we did not just observe lessons but we also

collected data with the teachers and the district resource Coordinators. After monitoring, the core –group met to discuss the observations and come up with recommendations concerning the model.

The other area we tackled was the learner centered techniques. This is important for the student teachers to know because they have to know that learners in Community Studies are supposed to be active participants. Learning becomes meaningful if learners are actively involved. We covered different types of techniques. It should be emphasized that learners can also collect information from the community.

The model is the other aspect we taught the students at DALICE. This was important because it showed how the teacher can arrange the perspectives so that Environment is the first one followed by Health, Social cultural, Aesthetics, and ending with Economy. The students will be guided by further using the manual produced. Their experiences will be incorporated in our teaching at college. This will help us to better guide the students as they go in the field for practical experience of teaching. This implies that when Lecturers go monitoring they are expected to monitor the teaching of Community Studies as well. At the same time we recommend the Lecturers to collect local knowledge in the same area they are doing their monitoring together with the students.

We strongly recommend that following this manual we would enable the student teachers teach effectively Community Studies. Our further observation is that the manual would make the students teach effectively all the subjects using local knowledge.

APPENDIX 2

Local knowledge collected by DALICE and SFUC in Livingstone and Kazungula district

HEALTH PERSPECTIVE: Siamasimbi Community

INTRODUCTION

Siamasimbi is a place located 25 kilometers east of Livingstone city. The people in this area buy most of their commodities from Livingstone. Also most of very important services like health, police, banks etc are found in Livingstone. The people found in this area are the *Leya* who disassociate themselves from the *toka leyas* from Chief Mukuni. They associate themselves with the leyas of central province.

Public Health; status and pattern

There are boreholes in the centres of the village. But still some members walk long distances to get to these boreholes.

There are no health institutions in the village; no clinics or hospitals. People move a minimum of 25 kilometers to the nearest health facility and that is either Mukuni village or Livingstone city. This shows that people mostly depend on local herbs for their medical attention except health cases, which they take to hospitals. There are home-based care facilities though not equipped and not stocked with any medicine most of the times. These assist the people in a way. They mainly provide education and encourage people to go to clinics and hospitals for treatment.

Gender and Health

The health patterns for males and females are not basically the same. There is more stress on females than on males. While some elements affect both males and females, females are affected by several other health problems like;

- Reproductive related health problems
- Vulnerability to abuse especially the girls
- Vulnerability to social/cultural traditions and rituals
- The care for the sick is mostly by females
- The trend of girls getting pregnant at a tender age is high.

Organization of Health Services in the Community

Mostly, in a tradition set up, the health services are organized within the families, communities and society. What a family cannot handle, within

the community, there must be someone knowledgeable or an experienced herbalist who attends to people as they call on him/her. Some times, the knowledge of health issues can also be at individual level since this knowledge is passed on from one generation to the other.

Central Objects: Local knowledge and Local initiatives/Actions

a) **Protection against accidents, evil spirits, magic etc:**

Traditionally, people have ways and means of preventing certain incidences from happening. They administer medicines through;

- Charms that can be worn on the body to protect an individual
- Pegs that can be put in strategic places around the home
- Some medicines are orally taken

b) **Protection against illnesses:** Local knowledge of the people revealed that there are quite a lot of herbs for this purpose.

- Pumpkin seeds are used as an immunization against measles and eye sores
- Certain roots and leaves are used to suppress snake bites, scorpion bites etc
- A plant locally known as ‘muloolo’ is used to keep away snakes: Pound the backs of roots and then sock them in water. After that pour the chemical around the yard. This becomes a fence that will keep snakes away.
- A combination of roots from several plants is used for preparing a bath for a baby to prevent it from vulnerability to various infections. Tying a string around the leg or arm with a sore prevents the pain from affecting other parts of the body. The pain is restricted to where the sore is.

Remedies to illnesses:

NO	MEDICINE	DISEASE
1	Tati	<ul style="list-style-type: none"> • Sores/wounds • Anti-biotic for infections like fungal infections • Fire burns
2	Mululwe	<ul style="list-style-type: none"> • Malaria • Diarrhoea
3	Lemons (fruit)	<ul style="list-style-type: none"> • Stimulating appetite • Common cold
4	Leaves of mango, lemons, guava and pawpaw	<ul style="list-style-type: none"> • STI especially lympho granuloma venereum
5	Moongwa (roots and leaves)	‘Ciseni’ (inflammation around the anus due to severe diarrhea)

Local names are used for these herbs

*Some of the problems people are capable of addressing are infertility, soliciting love, increasing sexual ability etc

Other skills on health:

Elderly ladies have the skills of weighing a baby using bare hands and be able to advise whether the child has ill health or not. Usually this diagnosis is for an element known as 'gonka'. This is a kind of growth either on the mother or father, which is deadly to the newly born baby. If not attended to, it is capable of killing the baby early in its life. The medicine is locally known. The roots are boiled and then steam both the baby and the parent (kuumpilila), or put on fire and warm the patient (kuyoteka). The other element people are locally knowledgeable about is "kalonda", a strange sore on the side of the anus. It is AIDS related in terms of its effect to the patient. Usually it is sparked by prolonged diarrhoea which causes the skin around the anus to be inflamed. Then this leads to a growth on the inflamed skin, which is known as *kalonda*. When this growth matures, it bursts open and this stage is quite deadly. The symptom for this growth is the itching around the anus. This is the stage safe to commence treatment. Locally there are herbs used to prevent the growth from surfacing.

Health Education

Health Education is provided practically through apprenticeship kind of arrangement. The tutors, normally elders (grand parents, uncles, herbalists/ng'angas etc) take the learners in the countryside and show them the shrubs used for medicinal purposes. This is a tedious exercise, which demands a lot of energy and commitment from both the tutor and the tutee. The tutee is expected to master the shrubs and know how they are used, leaves or roots. After this lecture tour, the tutee is afforded practical lessons or tests. The tutor will send the tutee alone in the bush to go and bring the specified herbs by the tutor. It is after several successful trips and sessions of attending to patients together with the tutor that the tutee is pronounced qualified. This process of training takes a long period of time before someone becomes a renowned herbalist. Most of the people just acquire basic knowledge of herbs for common elements for every day health problem fixing.

HEALTH PERSPECTIVE: Simoonga Community

Public Health Status and Pattern

As earlier said the village has no clinic, the clinic which is in site is not complete, and this is being constructed by the owners of River Lodge.

The common/prevalent illnesses are malaria, diarrhoea, dysentery.

Since there is no clinic, all the critical cases, including under-five clinic and ante-natal cases, go to David Livingstone College of Education Clinic, making it difficult for the vulnerable group of people and the old to access transport money to town.

The village has Home Based Care Unit, which time and again assists the people with medicine; however these people are not medically trained. They are given supplies from the clinic. The village has a diviner, who in absence of hospital facilities, helps to give traditional medicines to those who fail to travel to town/hospital.

Unfortunately, the diviner was not around to be talked to on the types of traditional herbs she uses and for what/which diseases.

The people around Simoonga village shun VCT. Otherwise they have traditional birth attendants.

Socio-cultural report on data collection

Introduction

This report covers three villages, that is, Mukuni, Siamasimbi and Siandombe villages, where the socio-cultural group went to collect data. The data collected is based on the following areas;

- Ethnic group
- Occupation
- Traditional ceremonies
- Marriage
- Naming
- Food

Ethnic group

The people visited are called Toka Leya who speaks the toka language. This applies to the three villages visited. They fall under the same chiefdom.

1. Siandombe village

Historical background

They say they are born of a group that escaped from slavery years ago, from Barotseland. Their great grandparents settled there, in Siandombe village because the land was fertile at the time and the two rivers on the edge of the village “were ever flowering”.

The first headman was called Siandombe and that is how the village acquired its name. The current headman is fourth in the lineage of headmen for the village and was only installed some three years back. His predecessor, however, ruled the village for forty-one years and those before him are believed to have reigned even longer than that.

Of all four headmen, none was ever a female. Leadership runs within the family and considerations of headship is only based on the male folks.

There is now a co-head of the village who is female, known as “Basimuse” who is specifically appointed to council the couples and mainly apportion the land in the village. She has to work hand-in-hand with the headman. This new development comes from the overall leadership of the Toka Leya people, the Chieftaincy where there is a male chief who assist the female chief in administration. The female head of this village has been in leadership, now, for five years.

Occupation

The main occupation of the village is agriculture. People grow crops such as maize, millet, cotton, sunflower, etc. This is done by both sexes but the females provide more labour in the fields than men. Both sexes are gardening vegetables, and men do fishing.

Food

Some people asked, especially those about 35 years and below had scanty knowledge of local foods preparations, though they had tasted the food prepared by their parents and grandparents. Even preservation of these foods was not cardinal to them. Some elderly people, however, still had the knowledge of these foods; collection, preparation and indeed preservation.

Some of these foods are Tati (alsevera) flowers, chunyangu, kabuyu, booma and many others. The people said that some of these foods especially fruits were no longer found in the village and even near by villages.

Efforts to get the youths interested in the local foods are made by parents and grandparents but the learners seem not to be interested.

Ceremonies

Mapwaila or Mayobo (memorial service) is the main ceremony as at now though the village said that also was dying out due to some sensitization against HIV/AIDS by some groups of CHANGES.

Due to the abundance of beer which is taken freely, there were some convictions that people tended to easily indulge into sexual activities at such times, hence the warning against the kind of ceremony.

The other ceremony which used to be there was the “Livindi” ceremony (harvest thanks giving) which is no longer popular now due to poor harvests as a result of unfriendly climatic conditions. The people bemoaned the lack of a ceremony to talk about and attributed such to urbanization mentality sweeping through the village.

Marriage

Years back, marriage arrangements were done in consultation with elders in the family and these marriages were praised as long lasting ones where there was mutual respect. The current arrangements are on a wider range only known by the two who intend to marry. The parents to the girls would only find the door to the girls hut open in the morning as an indicator that their daughter was eloped-marriage.

As opposed to olden days when girls of age would be sent for counsel on how to manage a home and conduct themselves as married women, by the elderly women of the village, nowadays such was non existent. Girls and worse still some parents were opposed to anyone giving them or their daughters any counsel.

In the olden days’ system of marriage, the new couple was given symbolic items to test their union. For example women were advised to put two bottles under the bed or somewhere in the bedroom on the first night. If the boy did not satisfy the girl sexually, one bottle could be opened and elders would then know what further steps to take. If it was the girl’s bottle which was opened then it would imply the boy was not satisfied with the girl’s sexual performance. Such was no longer in existence.

Conclusion

It was observed that during the first session of the interviews with the men and women of the village, the women were reserved, speaking less though they were the majority. The discovery was that men were to speak at meeting and not women. As for the sitting arrangement, men were on their own and women on their own. "After" some encouragement, some women participated.

The idea of revisiting the olden ways of living to capture the aspect that very key to a people's identity was very welcome. The fear was who was to do that as people would not want to listen from each other anymore.

2. Siamasimbi village

Historical background

The village headman was not present at the time of the visit but the group talked to a Mr. Elias Mubila aged 74 years and the oldest man living in the village. He was born in Siamasimbi village and he said the people of the village ran away from slavery in Barotseland and settled in that place due to its fertile land and clean flowing water.

The village had had six headmen prior to the current one who was only less than a year in power by then. The headship was per clan and capacity of one to lead. No woman had ever been the village head purportedly due to their hard heartedness.

Occupation

Most people were into gardening and charcoal burning. Both sexes were involved in these activities. Agriculture was going down to poor climatic conditions.

Ceremonies

They, like their neighbouring village, Siandombe, conduct Mapwaila and Livindi though to a very minimal level. The two ceremonies are almost dying out. Additionally, they used to pray for rains through the ancestral spirits. The old man and the women who were around, confirmed that such prayers used to yield positive results. The senior headman of the five villages, Sianyemba, Siawwebafweba, Siandombe, Siamasimbi and Sianyemba "2" who is headman Siamasimbi, would notify the villages of when the rain making ceremony would be conducted. Necessary preparations were made and rituals performed. The activity is now sparsely done one would even safely say it is no longer there.

In all these activities men took the lead to plan, manage and conduct the ceremonies while women prepare the foods, sing and dance and above all obey orders from the men.

Marriage

The arrangement was as is the practice in the first village visited. The old man bemoaned the current marriage set up in that such marriages never

lasted at all. Girls were married off cheaply due to serious poverty in the area.

Naming

Traditional indigenous names were given to children by grand parents or other elderly relatives but as it were, young couples object and change their children's names by giving them "English" – foreign names. Some of the children, whose parents do not change their names, would do so on their own as they grew up.

Naming was significant in that way it kept the living in touch with the departed ones and some other important happenings in history. Grandparents would tie a bead strap around a baby's wrist as they named them and if the baby does not get sick or cry continuously, then, the name was well.

3. Mukuni village

Traditional ceremonies

The area we visited to collect information on local knowledge was Mukuni village. This village is one of the Toka- leya people under the chiefdom of Mukuni. Originally the people of Mukuni came from Central Province under the leadership of chief Mukuni Dombe. As they were migrating one group remaining in Kabwe while the group that settled in Livingstone was under the female chieftainess. Bedyango (meaning the owner) Klhen the chief in Kabwe heard that there was another chief in Livingstone called chief Mukuni, he decided to meet the name sake. As was the custom, he was not to enter the chiefdom of the other chief so they made arrangements that they meet at a certain point. So they met in Simukale. The chief from Kabwe explained his mission and further developed interest in the female chief. At a latter stage, the two chiefs got married.

The man was given the skin of a lion to show his power. The man (chief) from Kabwe had the symbol of a cow hence the name chief Mukuni Dombe. The woman had no symbol. So even after marriage, she was not given any symbol. When the two chiefs emerged (starting ruling together), the duties were divided. The chief (man) was given administrative powers because the man is believed to be the head of the house. The chieftainess (woman) was responsible for land (customs and traditions).

Main activities

The main activities that the Mukuni people are doing are curving. There is no proper training that they undergo in this activity. They learn by observation. When they started the activity they had no idea of selling. They just wanted to show their way of living through curios. The curios were based on the way of their living.

Their main source of materials for making the curios are old dried trees, Mubimba and any hard wood which looks brown. They also used clay for

making pots and on their pots they also decorated them to depict their living.

All the tools used for making the items were made locally from old pieces of metals. The work was very slow such that one item was taking one week to finish. Only men are involved in these activities and women are for home chores only and caring of children.

The selling and buying of the curios started when one of the white men visited the village and was very much interested in the carvings and opted to buy some. That is when the people opened and started selling. Of late few women have joined the trade, though they just buy the finished items and resell to people who are in need of them. Even now women still spend most of their time at home doing home chores.

Traditional ceremonies and gatherings still observed

The Mukuni people, though interacting with different cultures, they still observe some of their traditional ceremonies. The most prominent ones are Lukuni Luzus a buuka ceremony. This ceremony is held once per year in December. This is done to thank their gods for protection and for blessings they have received through out the year.

The other ceremony which is done once per year is Mapwaila (succession) ceremony. This is done to choose the administrative for the bereaved family. This is done only when a man (head of house) dies. The family concerned, will organize the ceremony. Usually it is done in September when most of the fieldwork is over.

The imitation ceremony for young ladies is done but not at a large scale. Some families have stopped due to witchcraft so some families just make private arrangements for their children.

The trainers for the younger girls are not paid for the job but only get an appreciation tokens. Men are not involved in any initiation ceremony. The ladies who attend initiation ceremonies are doing well in their marriage while others have a lot of problems.

Marriage system

The marriage system that exists in Mukuni village is in two groups. Some marriages are arranged by parents. This is where when a man wants to marry would inform his uncle that he has seen a lady to marry. Then the uncle and the father of the man will meet the parents of the lady to arrange for the marriage. Usually such marriages stay and payments are reasonable. The other type of marriage is when the lady and the man make their own arrangements without the concern of the parents. In such a case the man is charged highly as a penalty. However, parents still feel traditional ceremonies need to be revamped as these the still the sense of responsibility to the younger ones and also help the younger generation maintain their marriages.

ENVIRONMENTAL PERSPECTIVE :Kazungula District specifically Simoonga

Location:

Simoonga is a long Nakatindi road about 10-15 kilometres in Kazungula district west of Livingstone city in the southern province of Zambia. The area is flanked by rift trough of Zambezi valley with elevation ranging from 350 to 600 meters above the sea level. (Dalal-Clayton et al 1985 in SOE report.)

The predominant vegetation type is Mukusi, Mopani, Munga woodlands. The forest is much spaced and almost diminishing due to low rainfall zone, human activities and more importantly lack of environmental educational education to both indigenous people and the settlers.

Simoonga has local and national forests. The national forest is situated in the northern part of the two villages from Simoonga School. In that area, logging and collecting of forest production is somewhat regulated and monitored by the forest department which is a government organ where as, in the local forest it is left open to serve the needs of the local communities. These areas are outside forest reserves and national park. The forest in these areas is under customary law. The forests under this category are usually vulnerable to deforestation because they are open to the demands of local communities by which the traditional rulers have less say towards them.

The population

The population density is roughly two persons per square kilometer, which is very thinly populated area. There are many factors attached to the prevailing situation. Among others: are spaces for Game reserve (Mus-o-tunya national park), Farms in the peripherals of the restricted area, the water body and the forest used as source of energy.

Environment being wide topic and a cross cutting issue becomes difficult for a single individual to collect environmental data in broad spectrum at the shortest possible time with limited equipment and finances to utilize and help to collect the data and interpret it into useful and meaningful way for the end users. Despite the bottlenecks mentioned above, a case study has been carried out on the topic (Deforestation is the cause of economic and socio instability in Kazungula district- the case of Simoonga area.)

Commercial activities in the area

Most of the forest products are collected and utilized by local people specifically tribes like: The Toka leya of chief Sikute, Totela, and the Tongas from Kalomo east and the Ngoni from eastern province of Zambia who came searching for settlements.

These forest resources contribute a lot to household income and provide employment outside circular sector. In other words, forest products in the surrounding area of Simoonga basic school are means of survival. Local

community uses forests for building houses, Charcoal burning is done in order to earn a living, Medicines from trees for example: Mululwe for Diarrhea and Malaria treatment, Hopani (Tati) Sap is used to treat some fire burns and herpes zoster. Herbal medicines in that area have been used and still being used but people use them in secrecy. The specialists do not come in open to share the knowledge they have to others. If one is discovered, the community takes such a person as a Witch or a Sorcerer and they would chase that person out of the village.

Apart from medicinal usage, some special trees from the forests are used to make canoes for transport and for catching fish. Forest also provides wild fruits from trees such as Mukuyu, Mungongo, Mwiya, Muchenje, Mbula, Muzaule just to mention a few.

Trees that bear fruits are always protected and guarded jealously by the local community from distraction.

The local community also gathers forests for firewood. The only worrisome issue over firewood usage is the rate on which it is used is threatening. With an increase in annual population per square kilometer, the forest base is likely to decrease tremendously in future if no positive measures are put in place.

Other factors include: Illegal settlements, uncontrolled forest fires and clearing the forest for farming are causes of deforestation in Simoonga area.

The mushrooming of lodges along Zambezi River has negative attributes to the area although developmental economically in that, a good number of young men and women have been employed but there is lot of negative bearing on the local people. The local community is being driven away from rich lands to unfertile and unproductive areas on the expense of an investor who has come to buy the land for himself to disadvantage the local community.

Among the lodges that have been built along Zambezi River displacing indigenous people are as follows: Natural Mystics, Steed lodge, Tangala (residential area), Tongabezi lodge, River club, Bindi farms, Zambezi Nkuku farms and Muchenje farms.

The local community is very happy with the role River club is playing towards Simoonga basic school. It has adopted the school through sponsoring any Pupil who makes it to grade Eight (8) all the way to grade Twelve (12) and College as long as the pupil has been learning at Simoonga School from grade one (1).

Wild Life

Residents reported that there were plenty of wild animals in Simoonga. This was because of the area's juxtaposition to The Mos-O- Tunya Zoological Park. Prominent among such animals are rabbits, dickers, wild pigs, wild beasts, buffalos, elephants and numerous wild bird species. From the look of things residents gave an account of wild animals outside the park as they said they had very little say with those in the park as they were a property of

Zambia Wild Authority (ZAWA). This appeared to be a sensitive area of discussion in that it seemed to be an area of possible misunderstanding between the wild life authority and the residents. Residents argued that the animals in the park were of no immediate economic value to the locals as they were meant to be viewed and benefit tourists, ZAWA and tour operators. They argued that ZAWA dealt ruthlessly with residents over minor issues in resolving cases over wild life.

But some residents argued that animals were a prestigious resource for every one as they contributed to the completeness of life in general. They were good to look at and even possible source of proteins when available in number. As a result they should be preserved for future posterity and not just to impress tourists. They were also a source of possible employment in the area of tourism. With improved relationship with ZAWA animals would in the long run contribute to improvements in people's lives in the area. One teacher pointed out that it would be beneficial if pupils were taught about the value of wild life and this would in turn help the community appreciate the existence of wild life through the education of their children.

Animals like wild pigs were destructive to people's crops just, as elephants had become too many and very destructive to the forests and danger to human life. Elephants are migratory animals that merely following their migratory corridors. As result they are neither community nor any national property. The area has also several herds of buffaloes that roam the area outside the park and can be a danger to human and crop life. Neither are the areas safe from poachers outside the park. Hence there is a need to sensitize and educate the community on the economic values of wild life. This is most effective through education of the young and put hem in the forefront to advocate for the preservation of wild life.

It was also reported that of late there has been an outbreak of rats. They were so many that they were a nuisance to people's property despite efforts to eradicate them in great numbers. There is need to follow up on specific names of animals in the park, relationship between ZAWA and local people.

Domesticated Animals

The population seems to domesticate a sizeable number of domestic animals. Prominent among these are:

Cattle – these are generally kept for all their beef and milk products. They are also a sure source of income in both the local and distance markets. Further more, they are used by a sizeable number of people for transport services i.e. pulling carts and sledges. A small fraction uses them for ploughing the land mainly for subsistence agricultural activities. Beyond these uses, cattle are used as measure for bride price in marriages, though this is usually converted to money equivalent. Cattle are also a symbol, measure of individual wealth, prestige, and social status.

Goats are also favourites and common animals kept meat, economic factors, source of social gathering and local and traditional functions.

Pigs are kept and few people in Simoonga consume pork. One man reported that pork in Simoonga is sold to selected tribal consumers who are most

non-Tonga speakers. It therefore, is not a favourite domestic animal for most residents.

There are also few flocks of sheep kept in the area most by goat farmers as part of their goat flocks.

The rest of the domestic animals are a few donkeys, hens, ducks, pigeons and pets such as dogs and cats. *It is essential to inquire in the use on entrepreneurship basis and beliefs in all the animals.* This partly why the department of Veterinary, Tsetse and Disease control is one of the resident departments in Simoonga. Residents reported that several of such animals usually get afflicted by common animal diseases especially those caused by ticks. However, the residents did not show much knowledge about specific names of animal diseases afflicted by their domestic animal.

ECONOMIC DATA ANALYSIS REPORT

A research was conducted in selected communities from Livingstone and Kazungula districts to try and find out local knowledge on economic activities.

Methods: Interview, observation

Places visited:

Livingstone district:

- Simoonga
- Nalituwe
- Maramba market
- Town centre market

Kazungula district:

- Mukuni
- Siamasimbi

Common Economic Activities:

- Vegetable gardening – done by women and men
- Charcoal selling – done by women and men above 20 years
- Make shift stores Kantemba – run by boys, men and women
- Log cutting – done by men from the age of 18 years upwards.
- Beer vending – mainly brewed by women but sold by men and women from 18 years and above.
- Goat rearing – house holds
- Rearing traditional chickens – house holds
- Selling farm products – men and women
- Baking – mostly done by women.

Activities not Common to all visited Communities:

The following activities are only common to Mukuni and Siamasimbi.

- wood from Siamasimbi – sold to Mukuni
- Donkey rearing – done by households
- Hunting wild animals by men from 15 years and above.
- Women's club.
- Subsistence farming – done at family level.
- Curving of curios – both women and men of 15 years and above are involved.
- Fishing mostly done by young men.
- Jewellery (production of necklaces, bangles, earrings, belts, etc) from trees seeds, bones, stones, horns, decorative pieces of wood, etc – both women and men are involved.

Challenges:

- Distance from the source to the market.
- Lack of financial support.
- Lack of technical know-how in utilizing the local resources.
- Limited market.
- Lack of right forum to transmit skills by elderly to the young generation.
- Destruction of property by wild animals /elephants, monkeys, etc).
- Restricted cutting of trees for charcoal.
- Lack of potential customers.
- Lack of skilled manpower to train people on how to run business successfully.
- Traditional beliefs that certain property should not belong to women and also certain activities not for women.
- Negative attitude towards self-employment.
- Lack of transport
- Lack of business skills.
- Self-centeredness.
- Lack of budgeting skills.
- Beer drinking.
- Laziness.

Purpose of Engaging in Economic Activities:

- Source of income for supporting the families.
- Source of self employment.
- Leisure (passing time while making money).

Suggestions from the visited communities:

- Local economic activities to be introduced to learners as early as grade one.
- Learners to specialize in areas where they are competent.
- Reduce number of subjects in school.
- Learners to be given more skills in schools.
- Parents to be oriented on the importance of school.

Aesthetic group – (Language)

Proverbs

One way in which language is used in a special way is through proverbs. What is important to note is that proverbs locally known as tulabi in southern province can be used to teach children local knowledge. There are special proverbs which can be used to teach certain themes. In fact most parents felt this aspect of learning was missing. Below is the classification of proverbs and a few examples.

Work (Laziness) -

1. Zwa Busu Bana Balalila (Produce mealie meal so that children can eat)
2. Wakalilekelela wakawa (The one who did not hold on fell)
3. Uuweza ulya mutwe (The hunters eats the head) Hard working person gets rewarded.

Warning -

1. Mupati tafusi kabwe (The elderly person does not throw a stone. Meaning when elder advise take it to heart).
2. Mulito unyina cizanze (The fire has no friends. Never trust your friend too much)

Self reliance -

1. Sokwe uto ndezya bulowa bwakwe (The monkey shows its blood. Meaning when you are proved guilty, do not go and steal again in order to settle the charge. Repay little by little.
2. Bucute Nkuyanda (Poverty is generated by individuals. No one is born to be poor.)
3. Cibuye tapi (Sitting does not give. If you are lazy, you will suffer.)

Respect –

1. Cinjila baa muuma (The intruder was beaten. Meaning one should not interrupt when others are speaking)
2. Kosya kosinka (Dig but fill up. Meaning if you have to say something about another, do not say too much or you may kill his position in the community). Don't exaggerate.
3. Lukolo lwanyoko talulubwa (Your mother's breast must never be forgotten)
4. maindilila kobuzya nokuli kwanu (Ask even if it is your own home. Ask for permission first.)

Pride –

1. iizuma tiiwi (The rain cloud that thunders does not fall. Meaning a person who boasts a lot, does not do much)
2. Kukanza musankwanyoko nkuli kanza (To make plans to beat other is to make plans to beat your self. Meaning don't take yourself to be stronger /better than others)

3. Kulibika akalo kasimbi (Putting oneself on a spring bed. Meaning do not boast a show off about something that you do not even own. When the truth is discovered you will lose friends.

Advice –

1. Kulya musale nkuswiltisha (When eating sugarcane, you have to chew well to get its sweetness. Meaning be attentive when you are being given advice).
2. Mulonga watakozyolwa wakabula makoba (The river that was not corrected had no banks. Meaning be flexible in face of difficulties. Take advice from people around you).
3. Munene nguziya Bunyangu (The old man grinds soya beans. Elderly person gives sound advice).

If the learners are to use research skills, they can just be given a theme and pupils will bring from their community these proverbs. However, it would be a good idea not to overuse the technique.

Oral narratives (Twaano)

Oral narratives rightly fall under the category of aesthetic as a lot of verbal art is prevalent in the narratives. We found the prevalence of oral narratives in all the areas we visited. Both men and women were conversant with narratives. It should be pointed out that the narratives that were in the communities we visited could be classified as follows:

1. We have the why stories. These are stories which explain why things are the way they are or why a certain animal is in that state e.g. There is a story explaining why the hippo has no hair/ fur. Such stories are very entertaining of course with one lesson at least to be learnt.

2. Moralistic stories. The purpose of such stories is to teach moral lessons. Through narratives, several themes can be covered in teaching using local knowledge e.g. pride, marriage, respect for elders.

3. Trickster stories

These are stories in which tortoise is portrayed to have a lot of wisdom. Unfortunately at times cleverness is abused and ends up cheating others. We needed more time to collect enough narratives.

Analysis of narratives

Narratives have very clear lessons that they teach. Therefore, there is need to identify the main teaching eg. In the story “Muvwimi’ a nzoka”, the hunter and the snake, the lesson is that there are consequences for not following instructions. It is a lesson or warning to young ones. Narratives are also rich in symbolism. In the mentioned story clay pot symbolizes **sacredness**. The snake stands for danger but in the narrative it means saviour.

In the story Mwiza, the lesson is that children are innocent beings and must never be victims of fate. The marital differences in a home should not affect innocent children.

Sack symbolized secrets, knife and axe symbolized cruelty, the forest could mean problems and lion could symbolize king. (Cruel step mother kills step children. The child eaten by lion)

Integration between narratives and music

Most oral narratives have songs. The songs are actually designed and they tell a story. During the process of narrating the story, the listeners participate in the singing of the song.

Sena nji yeeyi taata
Njamaili maili nj amasikiti
Sena njiyeeyi taata
Njamaili maili njamasikiti

Is it this father?
It is glittering and beautiful.

Baushyi mwiza atutule Taatulwa
Baushyi mwiza atutule Taatulwa
Mwanangu Mwiza
Uyootulwa kolibalala kumbo
Taatulwa

The woman is persuading her husband to allow her to put down the load she was carrying and rest but the man insisted that they continue until they found the bodies of his children.

Oral poetry

Oral poetry, locally known as Kuyabila is another aspect of local knowledge which young ones can learn. While it is a bit difficult for good Kuyabila “chanters” to be traced in town areas, it is much easier in rural areas. This is what we get during data collection. Nalituwe at a certain time wanted to Kuyabila chanter to teach pupils there. However, it was not easy for the school. If teachers are taught the skill while at college, they can easily teach themselves in the absence of specialists in the community.

Riddles

During our data collection, we saw that people had knowledge of riddles. But in town area fewer people were conversant with riddles. This can be taught to pupils through community participation of parents. Riddles are also artistic in nature.

Aesthetic Perspective, Livingstone and Kazungula. Siamasimbi, Mukuni, Livingstone (Maramba & Nalituwe)

Introduction

Local knowledge in aesthetic is widely used in the local communities of Livingstone and Kazungula districts of Southern Province. A lot of art facts are made out of various local materials for the purpose of earning a living, decoration and cultural identity. The focus in this piece of writing are the fine and functional art forms practiced by people from Livingstone and Kazungula districts. The artistic practices are done according to gender. Some of the works of art are done by women while others are done by men.

Fine (aesthetic) art forms

These are predominantly crafts by nature. They range from beadwork, doormats and wall hangings. Beads are used to make such articles as headdresses, bracelets, necklaces, wall and table decorations as well as rings. Door mats make use of cloth and cotton, rugs, fibres, grass and other related locally available materials. Some wall hangings are batik designs on cloth while others are paintings on Bark-cloth. Though some of the articles made under fine arts are used for utility purposes, a bigger number of them in their variety, are used for decorative functions.

Functional art forms

Most of the art works done fall under functional art. They are created to perform a specific function either in a traditional dance, in homes, around the home environment or for initiation purposes. Some of these art works are even used in religious worship. They are different from the fine art category because they exist as objects with volume. Examples of these art works are curios, drums, clay, pots and wooden sculptures bearing animal and human figures.

a) Curios: Curios are mostly practiced in Kazungula district in Mukuni village. It is a very old craft activity. It has been in existence for over 500 years. The curio making activity is mostly done by men. Young males are usually apprenticed to the workshops of older, experienced men so that they can catch the skill and carry on with the craft activity. This explains why the curio making activities have survived up to the present day. Curio making accounts for 80% of income for people in Mukuni area. The other 20% is contributed by other miscellaneous activities such as selling various commodities and farming – at a very small scale because the area is very dry and frequently visited by elephants. This makes farming activities unsuccessful. Curios are made from variety of trees, most common of which are the African Ebony, lead or Iron Wood and the Nylon/Zebra wood. These resources are collected some 20-25 km away from the village along the Zambezi River, at the Gorges. They are then carried to the village in ox-drawn wagons, sledges or vans. Themes expressed on curios are drawn from a wide range of sources to capture both foreign and local clientele. Some themes are suggested by clients and usually such jobs are done on commission basis. Sales of curios are seasonal whose peak season is between April and August each year.

b) Clay pots: Apart from curios, clay works are also done. Clay is the primary resource and a wide variety of articles are made such as clay pots for various purposes, decorations and divination objects.

c) Other items: such as necklaces, bangles, earrings are made from animal bones and horns. Seeds are also used to make decorations such as mosaics, necklaces and pendants for decorating homes.

From the activities discussed it is clear that local knowledge is at work in our communities. It is important therefore to incorporate the teaching of local knowledge skills in schools so that our children can find means of making ends meet. It is also important to remind ourselves of the vast potential our local environments have to offer. Use of local knowledge is inexpensive as the resources are locally found. Processes are locally based and knowledge



Using cow horn as material ©Ane Bergersen



The water bug is made from sisal ©Ane Bergersen

APPENDIX 3

Example from Mukuni Basic School. Grade 2. The Environmental Perspective.

Week	Study area	Topic/content	Specific outcomes	Methods/activity	Suggested resources
02	Integrated science/ SDS/CTS	OUR ENVIRONMENT -keeping the environment clean -waste management	-List things that are harmful to human beings and the environment -Explain why waste should be disposed in the right places -Discuss the importance of keeping our homes and school clean -Explain what people do in the community to care for their immediate environment	Excursion Group discussion Project Problem solving	Brooms, hoes, axes, rakes, litter bins

Example from Mukuni Basic School. Grade 2. The Health Perspective.

Week	Study area	Topic/content	Specific outcomes	Methods/activity	Suggested resources
2	SDS/CTS	Healthy foods	Explain the need for nutritious food found in the village Group the foods into nutritional value groups Discuss the methods used to cook various traditional foods	Matching Sorting food samples into groups Drawing Cooking	Chat/sample of foods eaten locally

Mukuni Environmental

Week	Date	Content	LTA	Reference	Record of work
2	16 th Sept	Waste management	Brooms, hoes, axes, rakes, litter bins	The Syllabus p.30 Integrated science books p. 25 Parents Learners	

Mukuni Environmental

Lesson plan

Subject: COMMUNITY STUDIES

Grade: 2A

Topic: Our environment

Sub topic: Waste management

LTA: Brooms, buckets, hose, axes and rake

Reference: Marketers, learners, pupils' book p. 17 of integrated science

Specific outcomes:

- Do practical work to reduce garbage in the market
- In groups come up with litter bins for school
- Draw things they can use to do the environment clean
- State the dangers of disposing waste in the wrong places

Introduction:

- The teacher reminds pupils of the assignments they were given to find out from parents on how they manage wastes in their homes
- Randomly, pupils tell class what they found out

Development:

Step 1:

The teacher gives instruction on how to sort different kinds of litter f.ex. the biodegradable things should be thrown in the field to produce manure , things like cans, plastic, metal should be dumped in a pit

Step 2:

Teacher asks pupils individually to draw something that they think is waste and explain to their neighbour where they should dispose that kind of waste

Step 3:

Group discussion:

How can we manage waste?

Educate the people

Lead by example and show people where to dispose waste

Step 4:

Practical work

Teacher and the pupils go to the market and ask for permission from the chair person to have part of the garbage cleared by pupils

Pupils and the teacher sort litter – bottles, cans, plastics in one heap. Vegetable rubbish into another

Group of boys and girls dig a pit while the sorting of litter is in progression

Vegetable rubbish is buried and the cans and bottles are buried in an old and unused toilet

Conclusion:

- Pupils talk to marketers and encourage them to dig holes to dispose rubbish
- Pupils tell the marketers that diseases like cholera, diarrhoea and dysentery can break out in such environment
- Pupils encourage the marketers to wash their hands before handling any food stuff
- Pupils wash their hands in soap and water and the teacher encourages the pupils to manage wastes in their homes rightfully

Evaluation:

The lesson proceeded according to plan, although we overshot in time. Pupils did not mind. They were happy to be of help. The lesson was a success.

Mukuni Health

Week	Date	Content	LTA	Reference	Record of work
2	10 th Sept	Healthy foods	Booma	Parents	

		-Preparing changu dish-protective foods	Changu	Learners	
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Lesson plan

Subject: COMMUNITY STUDIES

Grade: 2A

Topic: Healthy foods

Sub topic: Preparing a traditional dish (changu)

LTA: Booma, mortar, pistels, salt, pot, changu vegetable, brazier

Reference: Learners and parents

Specific outcomes:

- Mention the various steps taken in cooking changu vegetable
- In group observe how to prepare changu vegetable
- State the procedure of coming up with the powder of the booma nuts
- Explain the nutritional value of booma

Introduction:

- How many of us eat booma?
- Why do we/don't we eat booma?

Development:

- The teacher reminds the class of different food groups by asking them questions
- Name the item in the hands of the teacher (mungongo nut) and state its food group

Class discussion:

- The nutritional value of changu

Changu is a vegetable and it is good for health

It protects is from disease

Booma is used for body building

Observation:

- The class follows the teacher and the parents as they ask them to crack the booma, pound it and water to it

Pair work:

Pupils discuss the procedure for cooking changu in booma

Home work:

Ask parents or anyone at home to demonstrate different ways of cooking changu

Conclusion:

- Pupils briefly mention what they learned in the lesson
- The teacher summarises the main points of the lesson

Evaluation:

The lesson did not proceed as planned. Pupils were too excited and the teacher was worried about their safety. However, most of the specific outcomes were achieved with the help of the parent who explained how to prepare a changu dish. As a result the lesson was a success.

Example from Mukuni Basic School. Grade 2. The Socio-cultural Perspective.

Week	Study area	Topic/content	Specific outcomes	Methods/activity	Suggested resources
7	SDS/CTS	-Communication and transport system -Traditional	Identify traditional means of transport and communication Identify different types of	-Use role play -Excursions -Questionnaires	-Drums -Basin -Ox cart -Car

		methods of communication -Types of transport	transport systems and communication found in Mukuni village		-Cell phones
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Mukuni Socio-cultural

Week	Date	Content	LTA	Reference	Record of work
7	23 th Oct	-Communication and transport system -Traditional methods of communication	-Drums -Basins	-The community -Learners -Teacher	

Lesson plan

Subject: COMMUNITY STUDIES

Grade: 2A

Topic: Communication and transport systems

Sub topic: Traditional methods of communication and transport

LTA: Questionnaires, excursion, drums, basins

Reference: Learners, teacher and the community

Specific outcomes:

LSBAT

-Interview senior citizens about how they communicated in the old days

-Draw some traditional means of communication

-Compare and contrast traditional modern and traditional means of communication and transport

Introduction:

-Pupils name the different kinds of transport they know in their area

-Pupils state to friends ways of communication

Development:

-Pupils are put into four groups

-Each group is given a task

Task:

Group 1:

Find out how people in the older days communicated

Group 2:

Identify traditional instruments used in communicating

Group 3:

Mention various types of transport used in the old days

Group 4:

Find out the alternatives to transportation

State what was mostly transported those days

Conclusion:

The pupils were given time in different home sets and interviewed the old people identified.

Evaluation:

Group findings would be presented in the following lesson and will be used in the development of that lesson.

APPENDIX 4

Example from Nalituwe Basic School. Grades 3/4. The Health Perspective.

Week	Theme	Topic	General Outcomes	Suggested teaching/ learning methods	Expected outcomes	Reference	Remark
1 to 2	Health	Traditional vegetables Traditional medicine e.g. Kalembula -Pumpkin leaves	LSBAT -Develop an understanding of the importance and value of traditional vegetables grown in their school garden and their backyard garden at their homes -Develop an understanding of personal hygiene to an individual in terms of good food and storage	-Project work -Thematic teaching -Co-operative learning -Field trip -Peer tutoring	Demonstrate an understanding of the importance and value of traditional vegetables -Demonstrate an understanding of the importance of eating traditional vegetables to keep their bodies strong and healthy -Acquire knowledge and skills using traditional vegetables as traditional medicines	Teachers Local community Learners School environment	

Example from Nalituwe Basic School. Grades 3/4. The Socio-cultural Perspective.

Week	Theme	Topic	General outcomes	Suggested teaching/learning methods	Expected outcomes	Reference	Remark
1 to 4	Socio-cultural	Preserving traditional vegetables Traditional ceremonies	LSBAT -Acquire knowledge and skills in preserving traditional vegetables -Acquire knowledge of traditional ceremonies	-Peer tutoring -Project work -Field trip -Thematic teaching	LSBAT -Demonstrate knowledge and skills in preserving traditional vegetables grown in their school garden and at home -Describing the traditional ceremonies that	-Local community -Teachers -Learners -School garden	

					take place in their locality		
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Example from Nalituwe Basic School. Grades 3/4. Aesthetic perspective.

Week	Theme	Topic	General outcomes	Suggested teaching/learning methods	Expected outcomes	Reference	Remark
1 to 2	Aesthetics	-Data collection -Planting flowers -Artwork-drawing and modelling patterns	LSBAT -Acquire knowledge and practical skills in Fine Art	-Project work -Peer tutoring -Co-operative learning -Thematic teaching	LSBAT -Plant flowers and look after them -Draw pictures -Model patterns	-Local community -School garden -Teachers -Learners -School environment	

Example from Nalituwe Basic School. Grades 3/4. The Environmental Perspective.

Week	Theme	Topic	General outcomes	Suggested teaching/learning methods	Expected outcomes	Reference	Remark
1 to 4	Environment	-Data collection -Looking at school environment -Planting flowers -Looking after flowers -Burying rubbish pits	LSBAT -Develop knowledge, positive attitudes and values towards the immediate environment	-Thematic teaching -Cooperative learning -Problem solving -Peer tutoring -Question and answer	LBAT -Acquire knowledge and understanding on how to care for their environment -Demonstrate skills in how to care for their environment	-Local community -School environment -Teachers -Learners	

Week	Theme	Topic/content	Specific outcomes	Teaching and learning resources	Reference	Remark
1 and 2	Environment	-Data collection -Looking at the school environment -Planting flowers -Burying rubbish pits	LSBAT -Develop knowledge and understanding on how to care for their school environment -Develop practical skills on how to care for their environment by planting flowers	-Teachers -Learners -School environment -Flowers -Hoes -Rakes -Containers	-Local community -School environment -Grade 3/4 SDS books	

			and burying the rubbish pits			
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Lesson Plan

School: Nalituwe

Grades: 3/4

Subject: Community Studies

Theme: Environment

Topic: Planting flowers

Date:

Duration: 80 minutes

Reference: School environment, local community, Grade 3/4 SDS books

Resources: Hoes, rakes, flowers, containers, manure, water, learners, teacher

Specific outcomes: LSBAT

-Make flower beds

-Plant flowers

-Manure the soil

-Water the flowers

Methods: Peer tutoring, co-operative learning, project work

Starting time:

-Introduce new words- environment

-Share responsibilities according to groups

Lesson development:

1. Select some learners to demonstrate on how to make flower beds and later let all the learners get involved

2. Learners plant flowers according to choice in their groups

3. Learners add manure to the soil and then water the flowers

Background information:

-Environment is your surrounding

-Flowers make the environment beautiful and attractive

-Manure improve the fertility of the soil

Sharing time: Washing up, taking the tools back to the store room

Evaluation:

Example from Nalituwe Basic School. Grades 3/4. The Economy Perspective.

Week	Theme	Topic	General outcomes	Suggested teaching/learning methods	Expected outcomes	Reference	Remark
1 to 4	Economy	-Data collection -Gardening -Looking at the soil -Managing a vegetable garden	LSBAT -Demonstrate an understanding of economical issues in connection with vegetable	-Thematic teaching -Cooperative learning -Problem solving -Project method -Question and answer	LSBAT -Acquire knowledge and practical skills in gardening -Describe the	-Local community -School garden -Teachers -Learner -Parents	

			growing -Acquire knowledge and practical skills in gardening		importance of having a garden at school and at home		
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Week	Theme	Topic/content	Specific outcomes	Teaching and learning resources	Reference	Remark
1 and 2	Economy	-Data collection -Preparing the land -Making beds -Planting vegetables	LSBAT -Acquire knowledge and practical skills in preparing the land for gardening -Plant the vegetables and look after them	-Teachers -Learners -School -Hoes -Seedlings and seeds -Water -Manure -Containers -Hosepipe	-Local community -School garden -Grade 3/4 SDS books	

Lesson Plan

School: Nalituwe

Grades: 3/4

Subject: Community Studies

Theme: Economy

Topic: Planting traditional vegetables- tomatoes, pumpkin leaves, sweet potatoes, cassava stems, beans

Date:

Duration: 80 minutes

Reference: School garden, local community, Grade 3/4 SDS books

Resources: Learners, teacher, seedlings and seeds, containers, hoes, manure, water

Specific outcomes:

LSBAT

-Dig the land

-Make beds

-Add manure and water the soil

-Plant the traditional vegetables

Methods: Project work, thematic teaching, co-operative learning, problem solving

Starting time:

-Introduce new words- traditional vegetables and non-traditional vegetables

-Share responsibilities

-Give instructions

Lesson development:

1. Learners make beds in the garden according to their groups, add manure to the soil

2. Learners plant seeds and seedlings

3. Learners water the beds where they have planted the vegetables

Background information:

- Traditional vegetables – mostly grown in rural areas because they are easy to manage
 - Non-traditional vegetables – mostly grown in urban areas. They are expensive to manage because they need fertilizer and chemicals to grow well
 - The vegetables can grow well if they are watered, aerated and manured frequently
- Sharing time: Washing up, taking the tools back to the store room
- Evaluation:

Weekly forecast

Nalituwe Basic School.

Week	Theme	Topic/content	Specific outcomes	Teaching and learning resources	Reference	Remark
1 and 2	Health	-Data collection -Traditional vegetables	LSBAT -Develop an understanding of the importance and value of traditional vegetables grown in their school garden and at home -Develop an understanding of the importance of eating traditional vegetables to keep their bodies strong and healthy	-Parents -Teachers -Learners -Pumpkin leaves -Kalembula -Sweet potatoes -Cassava leaves	-Local community -School garden -Grade 3 integrated science books -Grade 4 SDS books	

Nalituwe

Week	Theme	Topic/content	Specific outcomes	Resources	Reference	Remark
5	Socio-cultural	-Data collection -Preserving traditional vegetables -Traditional ceremonies	LSBAT -Demonstrate knowledge and skills in preserving traditional vegetables -Acquire knowledge of traditional ceremonies in their locality	-Parents -Teachers -Learners -Grade 3 integrated science books -Grade 4 SDS books	Local community School garden	

Nalituwe

Week	Theme	Topic/content	Specific outcomes	Resources	Reference	Remark
1	Aesthetics	-Data	LSBAT	-Flowers	-Local	

and 2		collection -Planting flowers -Drawing -Modelling	-Acquire knowledge of the cultural and natural beauty of their school and homes -Demonstrate practical skills in Fine Art	-Charcoal -Paper -Muzwezi (glue) -Vegetable leaves	community -School garden -Parents -Teachers -Learners	
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Lesson Plan

School: Nalituwe

Grades: 3/4

Subject: Community Studies

Theme: Health

Topic: Importance of Traditional Vegetables

Date:

Duration:

Reference: Local community, School Garden, Grade 3/4 books

Resources: Pumpkin leaves, kalembula, tomatoes, bondwe, cassava leaves

Specific outcomes: LSBAT

-State the difference between traditional vegetables and non-traditional vegetables
-State the importance of growing traditional vegetables in their school gardens and at home

-State the importance and value of traditional vegetables in their diet

Methods: Thematic teaching, peer tutoring, co-operative learning

Starting time:

-Introduce new words- traditional

-naming the traditional vegetables

Lesson development:

4. Teacher and learners discuss the differences between traditional and non-traditional vegetables

5. Teachers and learners discuss the importance of growing traditional and vegetables in the school garden and at home

6. Group work, in groups learners discuss the value of traditional vegetables in their diet

Background information:

-Traditional vegetables are cheaper and easier to manage. They do not need chemicals or fertilizers

-Traditional vegetables are natural and nutritious

-Eating traditional vegetables can keep the body strong and healthy

Sharing time: Working in the garden – weeding, manuring and watering

Evaluation:

School: Nalituwe

Grades: 3/4

Subject: Community Studies

Theme: Socio-cultural

Topic: Preserving of Traditional Vegetables

Date:

Duration:

Reference: Local community, School Garden, Grade 3/4 books

Resources: Pumpkin leaves, kalembula, tomatoes, bondwe, cassava leaves

Specific outcomes: LSBAT

-Describe ways of preserving traditional vegetables

-State reasons for preserving traditional vegetables

Methods: Peer tutoring, co-operative learning

Starting time:

-Introduce new words- preserve

Lesson development:

1. Learners discuss ways of preserving traditional vegetables such as drying, smoking

2. Learners discuss reasons for preserving traditional vegetables

3. Group work - Learners discuss the storage system for preserved vegetables

Background information:

-Ways of preserving traditional vegetables, drying, smoking

-Food can be preserved so that it can be eaten even when it is not in season

-Preserved vegetables are cheaper than fresh vegetables

-Preserved vegetables should be stored in a dry, cool place

Sharing time: Collecting pumpkin leaves, tomatoes for drying

Evaluation:

School: Nalituwe

Grades: 3/4

Subject: Community Studies

Theme: Aesthetics

Topic: Art work- drawing and modelling patterns

Date:

Duration:

Reference: Local community, School Garden, Grade 3/4 books

Resources: Traditional vegetable leaves, charcoal, muzwezi, paper

Specific outcomes: LSBAT

-Draw pictures using charcoal

-Model patterns using leaves from the traditional vegetables and milk from muzwezi

Methods: Peer tutoring, co-operative learning

Starting time:

-Instructions

Lesson development:

1. Learners draw pictures

2. Pattern modelling

Background information:

-Modelling using different objects is a skill

-Beauty comes out making patterns

Sharing time: Cleaning the surrounding and washing up

Evaluation:

APPENDIX 5

Experiences from schools:

Theme: Food preservation

Process:

- pluck fresh pumpkin leaves
- steam in warm water
- make packages in like a ball like form
- dry them in sand mat
- stored in perforated sacks

Theme: Fish preservation

Process:

Sorting fresh fish

- cut fish open
- wash well,
- sprinkle salt,
- expose to sunlight or smoke over fire

Theme: Curio Making

- cut the log (big)
 - remove the bark
 - curving the log to the appropriate shape or size
 - filing the shape
 - sand it well
 - shining and smoothening using polish
- The final stage is to market or use it for intended purpose like beautify the home*

Name of trees preferred in Curios

- Ebony
- Mukwa
- Mubimba
- Muzumina
- Mupan
- Shitilimati

APPENDIX 6

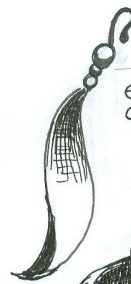
Local knowledge – examples drawn by Fewdays Chongo©

SOME EXAMPLES OF LOCAL KNOWLEDGE

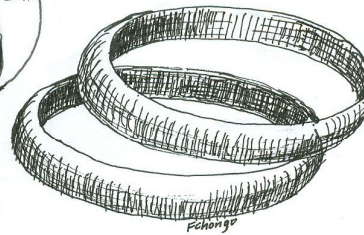
necklace from seeds & bone



ear ring from a seed pod



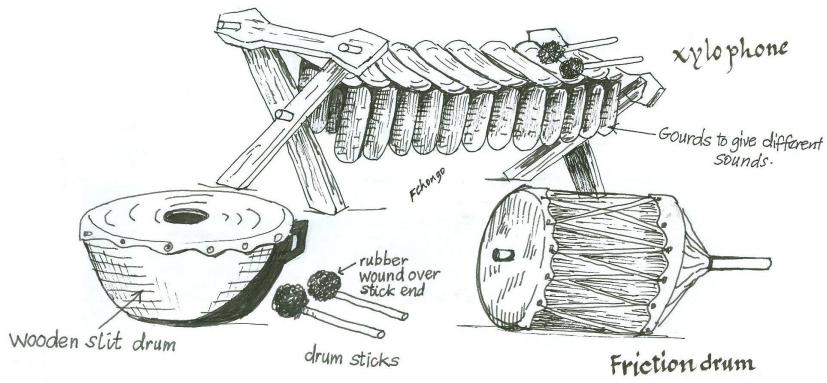
Cup from bamboo



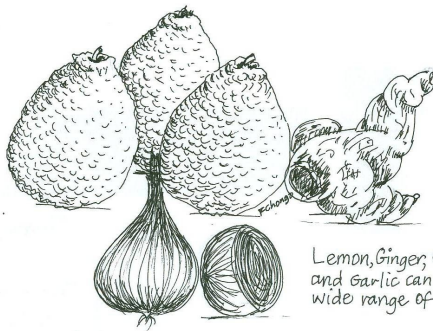
bangles from wood & bone



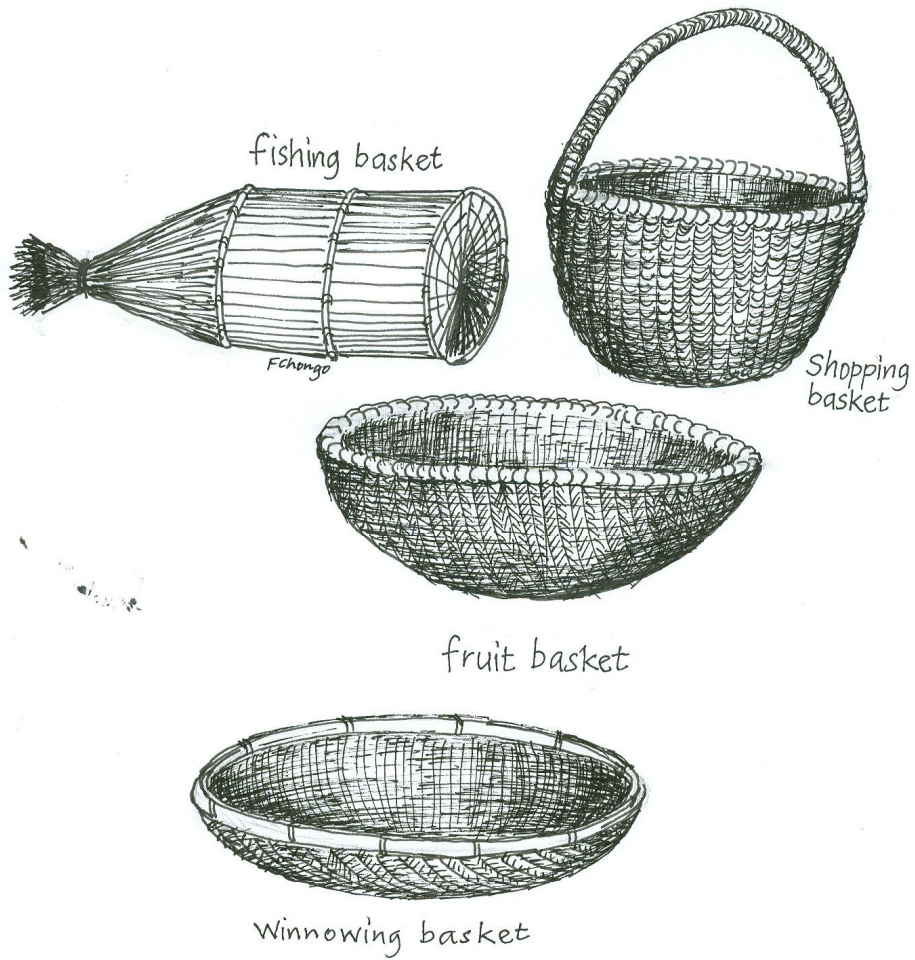
Stool from wood or mashed paper

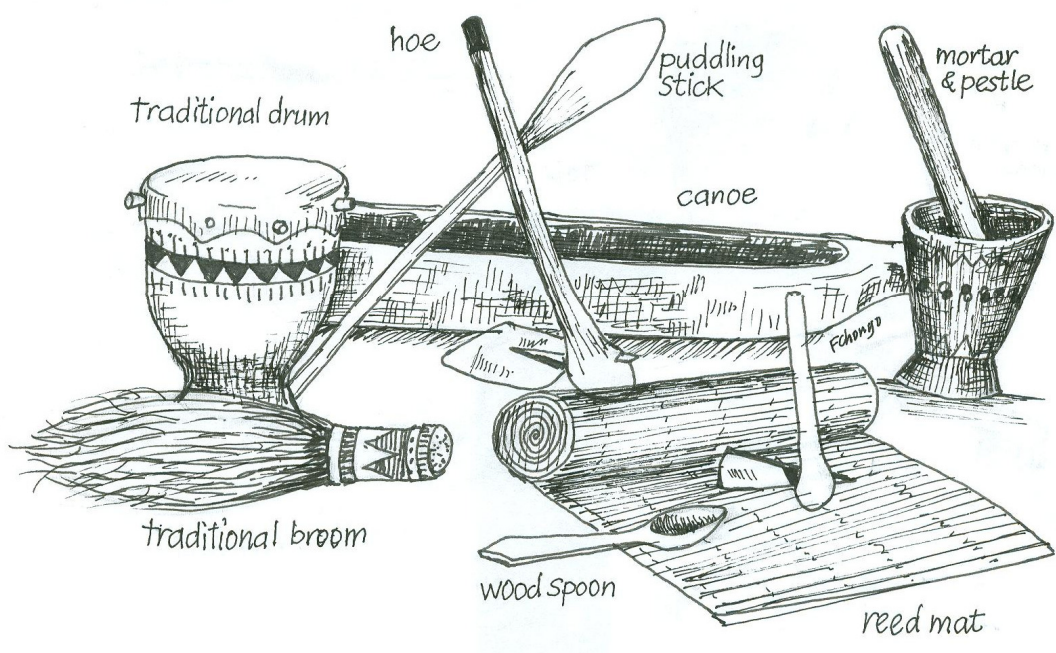


Aloe vera (Taati -Tonga)
Traditional treatment
for sores and other ailments

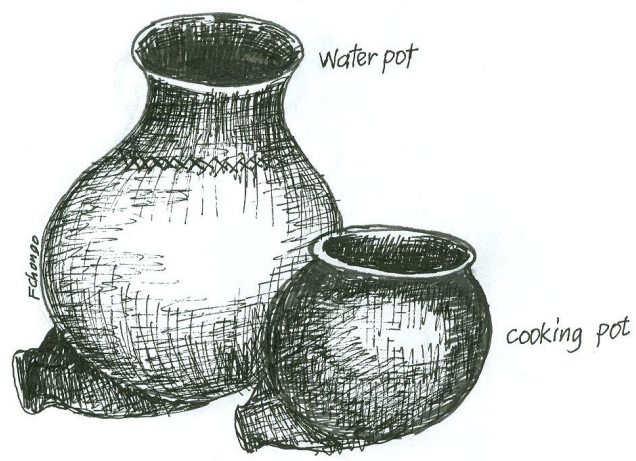


Lemon, Ginger, Onion
and Garlic can cure a
wide range of diseases



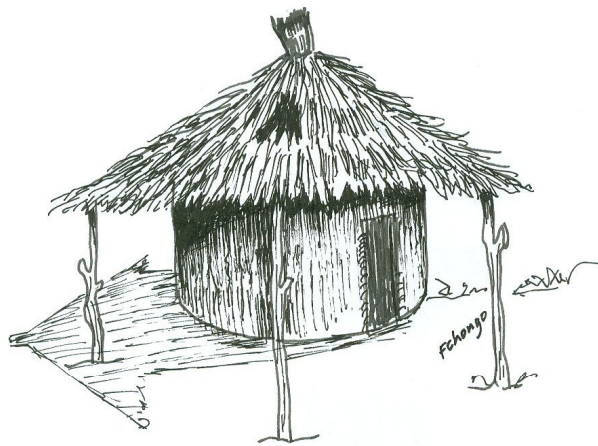


hoe
puddling stick
mortar & pestle
traditional drum
canoe
Fehungo
traditional broom
wood spoon
reed mat



water pot
cooking pot

Clay pots of various shapes and sizes can be used for different purposes



Traditional architecture



Gourds can be used for different purposes

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