Exploring the value of Indigenous Tonga stories in the Teaching and Learning of Environmental Education Among Zambian Grade 5 Pupils of Chibombo District.

A Dissertation Submitted to the University of Zambia in Partial Fulfillment of the Requirements for the Degree of Master of Education (Environmental Education)

By
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2009
Declaration

I Hadunka Bonaventure Simweemba hereby declare that this dissertation for the Master of Education in Environmental education is a product of my personal research work. Additionally, this work has never been submitted to any other institution for the purpose of obtaining the same degree qualification.

Signed: ......................................................

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Abstract
The purpose of this study was to establish the value of indigenous Tonga stories in teaching and learning Zambian Grade 5 Environmental Education. Often, the social, cultural and linguistic elements of indigenous people of Zambia do not become referent points in modern education systems. This study set out to try to correct such a negative situation in Zambia.

The design of the study was predominantly qualitative, focusing on Tonga stones. This study took four steps in trying to establish the value of Tonga stories in teaching and learning Environmental education at grade 5 level. These included, firstly, making a catalogue of existing indigenous Tonga stories appearing in appendix 5. Secondly, the author analysed the catalogued stories in order to extract the various environmental issues which such stories could address in modern Environmental education lessons at grade 5 level. Thirdly, Environmental Education teachable exercises for use in grade 5 classes were devised from 26 selected stories as shown in appendix 1. Fourthly, two of the stories with their developed exercises were field-tested at two schools in Chibombo District of Central Province of Zambia. This was done in order to obtain comments and reactions from teachers and pupils on the value of the indigenous Tonga stories. Evaluative comments from classroom teachers who field-tested two of the stories are appearing in appendix 3. The comments from pupils and teachers at the sampled schools where stories were tested were successfully collected and they indicate that the indigenous Tonga stories were of great value in contemporary Environmental Education. The teachers also revealed that the developed Environmental Education activities from indigenous Tonga stories can generate different lessons in teachers and learners during environmental education lessons. Some of these are that: (i) through stories, learners are able to realize the need for sustainable use of natural resources, (ii) stories stimulate the thinking capacity of learners leading to creativity, (iii) the exercises at the end of stories promote active learning and encourage development of social and interpersonal relationships among learners, (iv) through these stories, moral values such as self discipline and development of sound conservation practices could be inculcated among learners, (v) since learners understand the concepts easily in a local language, they become free to participate during the lessons, as a result a lot of useful Environmental Education ideas are shared among learners, and (vi) stories can help in the development of various useful skills in learners such as good public speaking, improved grammar, literacy skills and creativity. Only a small number found the activities to be a little difficult.
Pupils who were interviewed at the sampled schools indicated that indigenous Tonga stories were valuable in contemporary education. Pupil A of Chinyongola Basic School, for example, pointed out that the story which was read and from which their class did the Environmental Education Activities was very interesting and educative. He was particularly happy with the story because it pointed out the evils that most of the children in the village were doing, that is, killing small animals and birds. According to this pupil, the story would act as a deterrent to the children and this would result in good conservation practices. Results from field-testing of two stories were noted and these are reported in chapter 6.

The possibility of integrating indigenous and modern knowledge systems and values into Zambian Environmental Education system was successfully explored. Integration of Environmental Education with other subjects was also successfully done, as shown in appendix 4. This is where Environmental Education - related assignments were given in various subjects at Basic Education Colleges of Education.
Dedication

Dedicated to my late uncle Mr. Felix Malambo Chibomba for introducing me to the love of books and studying. (May His Soul Rest in Total Peace)
Acknowledgements

Firstly, thanks to the Almighty God for giving me life and good health throughout the study period. Special thanks go to my Supervisor, Dr. C.M. Namafe for his guidance and encouragement regardless of his busy schedule. I particularly want to thank him for allowing me to use his personal library at times. I sincerely thank him for, without his expert advice, this work could not have been completed in good time.

I also extend gratitude to Mr. Chilufya, F. Mwansa (Principal, Malcolm Moffat College of Education) for material and moral support during the period of my studies. Other thanks go to many people, too numerous to mention, who rendered assistance to me in various ways that contributed to the successful completion of the course. Lastly, special thanks to my family (my wife, children and dependants) for their encouragement and for enduring the hard life while I was sponsoring myself at the University of Zambia (UNZA). To them I say, "May God bless you and thanks very much".
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List of Abbreviations and Acronyms

IKS: Indigenous Knowledge Systems
EE: Environmental Education
NISTCOL: National In-service Teachers' College
HIV: Human Immune Deficiency Virus
AIDS: Acquired Immuno-Deficiency Syndrome
ECZ: Environmental Council of Zambia
NGOs: Non-Governmental Organisations
MOE: Ministry of Education
SSME: Social, Spiritual and Moral Education
LSSE: Department of Language and Social Sciences Education
WWF: Worldwide Fund for Nature
DEBS: District Education Board Secretary
WCED: World Commission on Environment and Development
ZEPH: Zambia Educational Publishing House
ACS: Area of Curriculum Strength
SADC: Southern African Development Community
PLA: Participatory learning and action
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CHAPTER 1

Background of Environmental Education in Zambia's Educational System.

Being a new subject area of study in Zambia's educational system, Environmental Education (EE) calls for a comprehensive background description. This outlined description is an attempt to highlight the relevance of Environmental Education (E.E.) in the curriculum, the salient aspects of Environmental Education as well as the different types of education through which Environmental Education is taught. The section further gives some of the institutions in Zambia which offer environmental education using various approaches including Indigenous Knowledge Systems (IKS). This background description is also relevant because it points out the need for the use of indigenous Tonga stories in the teaching and learning of Environmental Education.

Environmental Education (E.E) as a subject area of study occupies an important place in Zambia's Educational System. Although Environmental Education is a recognizable area of the curriculum in Zambia, it is not treated as a separate subject but it is viewed as a cross cutting issue (Ministry of Education, 2000; NISTCOL, 2002). This is attributed partly to the nature of the Zambian school curriculum which is argued to be overloaded with cross-cutting issues at basic school level.

Apart from Environmental Education, the following cross-cutting issues are being emphasized by the basic school curriculum:

- **Basic Health:** Which includes Hygiene (personal, community and food and water hygiene), Safe lifestyles (special emphasis on Human Immune Deficiency Syndrome) (HIV)/Acquired Immune Deficiency Syndrome (AIDS) and also drugs, substance abuse traffic awareness, accident prevention; Social Health, including family life, attitudes to disability and population education, Reproductive health issues.
• Living Together:- Which includes family life, Zambian culture and traditions, Gender roles and equality-between men and women, Human rights, citizenship and democracy and caring for vulnerable people.

• Making a Living:- Which includes preparation for self-employment for the formal as well as the informal sector, producer and consumer education (business skills and commerce), study techniques for life long learning, Guidance and Counselling on continued and future careers, and education for development. (Ministry of Education, 2000).

Some people argue that a curriculum overloaded with cross-cutting issues at the basic school level makes it difficult to have Environmental Education as a separate subject in the curriculum. Secondly, the National Policy on Education by the Ministry of Education (1996) states that although the curriculum at basic school level must deal with wide areas of human experience, knowledge and abilities it should not be fragmented into rigid subject defined compartments. It argues that at this stage the child has not acquired the analytic capability of separating the world of experience which is unified and integrated, into clearly defined categories. With this kind of policy guideline which requires that the curriculum be responsive to the child's unified outlook on life, the result is the treatment of Environmental Education as a cross-cutting issue. The Basic school Curriculum Framework document (Ministry of Education (2000) explains that cross-cutting issues or themes are part of the core curriculum and they overlap between and among the subjects. As a result of this cross-cutting issues can easily be integrated into different subjects and subject areas. At the same time, the same Zambian Ministry of Education has formulated guidelines for the localization of the curriculum, an aspect explained in chapter 2 of this dissertation.

Environmental Education is a discipline which is taught through three types of education namely formal, informal and non-formal education systems. Coombs (1973) has defined the three types of education. He refers to formal education as a hierarchically structured, chronologically graded educational system which runs from primary school up to University. Formal education includes general academic studies, many specialised programmes and institutions that offer full time technical and professional training. Although several
approaches have been used in the formal education system, the potential of using indigenous stories and knowledge had previously been neglected.

By non-formal education Coombs (1973) refers to any organised activity outside the formal established system which targets an identifiable learning clientele and learning objectives. By informal education He means the truly lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment. The environment here includes the family, the neighbours, play and work places as well as the market place, the library and the mass media.

In the non-formal education system, Environmental Education is acquired through such things as extension services which are offered by various institutions targeting identified clientele and objectives. Some of the institutions in Zambia that are involved in offering non-formal Environmental Education are the Environmental Council of Zambia (ECZ), Zambia Agricultural and Extension Services and a number of non governmental organisations (NGOs) such as World Wide Fund for Nature, Wildlife Conservation and Environmental Society of Zambia, Green Living Movement and so on. In trying to promote wider participation of Non-Governmental Organisations in Conservation Education, the Zambia National Environmental Action Plan (1994) stated that existing Non-Governmental Organisations such as the Wildlife Conservation and Environmental Society of Zambia have to be strengthened. Currently the above mentioned Non-Governmental Organisations are carrying out serious Environmental Education Programmes in the country.

In the informal education system, Environmental Education is acquired through daily encounters in the environment through experience and through conversation. Since informal education is a lifelong process by which every individual acquires and accumulates knowledge, skills, attitudes and insights from daily experience and exposure to society and the environment in various situations, this process allows various age groups in Zambia to continue acquiring important Environmental Education knowledge all the time. Such knowledge contributes significantly to stories which are the subject of this study.
In the formal education system as already mentioned early in this chapter, Environmental Education is viewed as a cross-cutting issue and not treated as a separate subject although allowance is made for people to localize it to specific contexts.

The National Policy on Education of the Ministry of Education (1996) called 'Educating our Future' states that the curriculum for lower and middle Basic Education will include the following courses:-

- Literacy
- Environmental and Health Education
- Self expression and communication in Zambian Language and English
- Self expression and communication through the medium of the creative arts and performing arts.
- Numeracy, Mathematics and Science
- Physical education
- Social and Civic education
- Values, Morals and Religious education
- Practical Subjects.

Following this policy guideline, Environmental Education at basic school level is taught through an interdisciplinary approach. This approach allows Environmental Education to be taught across the curriculum and not only infused in carrier subjects. The diagram below illustrates this approach.

Figure 1: An Interdisciplinary Approach to Environmental Education

![Diagram showing Environmental Education as a central node connected to other subjects like Maths, English, Spiritual and Moral Education, Social and Development Studies, Environmental Science, Home Economics, Music, Physical Education, Art and Design, and Zambian Language.]

Source: NISTCOL (2002)
The importance of Environmental education has been emphasised in the Zambian Basic School Curriculum Framework of the Ministry of Education (2000). The document states that Environmental issues are vital in basic school education as they help to halt the on-going environmental degradation. According to this document, apart from providing the basic facts and understanding of the processes that lead to environmental problems, education should aim at bringing about a positive change in pupils' attitudes and behaviour. The aim is to inculcate in pupils an attitude that every person shares the responsibility for protecting nature and conserving the environment while enjoying the natural resources that the environment provides when it is exploited in an intelligent manner.

The Ministry of Education (2000) has given a guideline on the cross-cutting issues and competencies to be included in grades 3-4 and grades 5-7 respectively on Environment. The document states that the following issues will be tackled in Grades 3-4 Environmental Education:

- Living in harmony with the environment locally and on a national scale.
- Maintaining a sustainable environment
- Understanding Wildlife.
- Understanding deforestation
- Pollution and Global change
- Understanding population and poverty

The guidelines mentioned above are being followed in the teaching of Environmental education at the lower and middle basic school level in Zambian schools.

Environmental Education is considered to be related to the concept of Education for Sustainable Development. O'Riordan (1995) explained that sustainable development is the kind of development that meets the needs of the present without compromising the ability of future generations to meet their own needs. The Environmental education module for the Primary Teacher's Diploma developed by the National In-service Teachers College (NISTCOL) (2002) states that the main concern over environmental problems has promoted greater support for an educational approach which does not only consider immediate environmental improvement as an actual goal but which additionally addresses education for sustainability in the long term.
Education for sustainability addresses “quality of life” issues through combining environmental education and development education. Sustainable development implies stability. It means Zambia would maintain stability if the pupils are guided towards the condition of sustainability through formal teaching of subjects like Geography, Social and Development studies and integrating Environmental Education topics in the process. To maintain and promote the health and well-being of the pupils' immediate and global environment, the Zambian Ministry of Education works closely with other agencies in setting standards for personal and environmental health in schools. (Ministry of Education, 1996).

At Upper Basic School and High School levels, Environmental Education is grouped under education for Responsible Citizenship. The Ministry of Education (1996) states that amongst other pieces of information, pupils in high schools need proper information and sound attitudes respect of the environment as well as understanding of the pervasiveness, causes and human dimensions of poverty. The formal curriculum at this level is again designed to cater for environmental education topics as cross-cutting issues. The schools' extra-curricular activities as an important supplementary channel for learning experiences in Environmental Education. Some clubs that aim at providing vital information on Environmental Education are organised in both Basic and High schools. Some of these clubs are the Conservation club, Environmental Education club. Cultural and Drama club as well as the Debators and Writers' club.

Tertiary level of education in Zambia, Environmental Education has been introduced in the curriculum. In Basic Education Colleges of Education, for example, Environmental Education is a large part of the curriculum and it is taught as a cross-cutting issue. Different subject departments tackle environmental issues through various means. Some of the ways in use are as follows:-

- Inclusion of Environmental Education topics in the schemes of work.
- Giving students assignments that focus on Environmental Education, (See appendix 4; Evidence of integration through assignments)
- Forming clubs related to Environmental Education such as Environmental
Education Club, Wildlife Conservation Club, Drama Club, Art Club as well as Debaters and Writers' club.

In the clubs mentioned above, activities related to Environmental Education are organised. In the Art club, for example, students are encouraged to draw pictures of wild animals and important tourist attractions such as waterfalls, caves and so on. In the Environmental Education Club, useful information is shared among club members. A number of activities are carried out such as sensitisation campaigns on conservation and the need to control environmental degradation. Some subjects in the Zambian Basic Education Teachers' colleges are directly associated with the teaching of Environmental Education. The subjects being referred to here are Social, Spiritual and Moral Education (S.S.M.E) and Science Education in which Environmental Education is an integral part of the course. However, as pointed out earlier in this chapter, Environmental Education cuts across the curriculum and this makes it possible for environmental issues to be discussed in all subjects studied at Teacher training level.

The National-in-Service Teachers College (NISTCOL) offers Environmental Education as part of their Primary Teachers' Diploma Course in Module 5. Nkrumah Teachers' College offers Environmental Education as part of the Biology and Geography courses. At the University of Zambia, the Bachelor of Education (Environmental Education) degree will be offered at the undergraduate level in 2008 for the first time within the University of Zambia. The subject is offered as a distinct programme at the postgraduate level in the School of Education, Department of Language and Social Science Education (LSSE) in the Geography Education Unit. This Master of Education degree programme as well as the Bachelor of Education degree in Environmental Education was designed and introduced by Dr. Charles Namafe. The Master of Education degree programme aims at providing professional educational knowledge, skills and values to personnel serving, or intending to join institutions dealing with Child and Adult learners in the environment. To achieve the aim mentioned above, the programme coordinates various interdisciplinary skills, knowledge and methods needed for effective Environmental Education, facilitates advanced research and application of knowledge to the educational solution of practical environmental problems and equips students with the knowledge of the use of a variety of teaching/learning methods and resources relevant to a given environmental situation. The present researcher and this particular investigation was in the first cohort of this postgraduate programme.
As noted earlier on, in response to the recommendations of the National Environmental Action Plan (1994) to promote the participation of non-governmental organisations in Environmental Education, a number of Non Governmental Organisations (NGOs) have been taking an active role in Environmental education in the non-formal sector. As a way of showing the state of Environmental education among non governmental organisations, a brief overview of the educational activities of two organisations is given below. One of the world's largest and most experienced independent conservation organisations which is carrying out serious Environmental Educational programmes in Zambia is the World Wide Fund for Nature (W.W.F). According to the Environmentalist, a World Wide Fund for Nature newsletter (2002) this organisation's mission is to stop degradation of the planet's natural environment and to build a future in which human beings live in harmony with nature by conserving the world's bio-diversity through sustainable use of renewable natural resources and promotion of the reduction of pollution and wasteful consumption. In trying to fulfill the above stated mission, the World Wide Fund for Nature has been involved in offering Environmental Education in various ways such as:-

- Training of teachers in both pre/in-service teachers' training colleges through their Education Project.
- developing resource materials in Environmental Education to enhance learning, publishing a comprehensive Environmental Educators' manual in 1999 which was approved for use in colleges of Education, by the Ministry of Education, developing and implementing an Environmental Education Training of Trainers course which drew on the experience of Rhodes University/ World Wide Fund for Nature International Certificate course in Environmental education.
The Environmental Education Project in Basic Education Colleges was for a period of five years and by 2008 the project had come to an end. The sponsors of the Training of Trainers course are now focusing on materials production for the recently introduced localized curriculum in the Zambian Education system. So far, course books for localized curriculum have been produced although the Training of Trainers courses have come to a halt, all the course materials used for the three Training of Trainers courses have now been published as course modules. Community sensitization on environmental management is still going on by WWF staff through various projects being undertaken in different parts of the country.

Another Non-Governmental Organisation which has been included in teaching of Environmental Education is the Green Living Movement. This is a Zambian registered Non-Governmental Organisation (NGO). The organisation is committed to supporting sound Environmental management Programmes and promoting sustainable rural development. It also helps in eradicating all forms of poverty. In its scope, emphasis is placed on activities and programmes that address the plight of the rural poor and management of natural resources. The aspects of self help, food security, and participation and resource conservation are popularly taken into consideration. The Green Living Movement's high area of priority is promoting the involvement of young people in the mainstream development process. The organisation's main activities and methods include the following:-

**Training and participatory methodologies, Gender and rural development.** Under this, the institution organises the following types of workshops - Agro-forestry workshops and awareness workshops for Civic/Traditional leaders in Environmental Management. The movement's core activities include Participatory Learning and Action (PLA) programmes. The Green Living Movement also organises Community Exchange Training Programmes in which experiences gained often motivate people towards reviewing their determination to improve their situation.

**Initiating and supporting sustainable agriculture and community forestry through projects.** The Green Living Movement has initiated Community projects in Serenje and Kapirimposhi districts. The projects aim at discouraging Chitemene system of agriculture and to promote sustainable agricultural and environmental management through Agro forestry. The institution trains community members through participatory methodologies in workshops held in villages. After the theory part, practical demonstration is done by Agro
forestry Officers from the Green Living movement, Kepa Zambia and trained Community club members.

- **Documentation and reporting.** Here, the organisation produces an Environmental Newspaper called The Green Times and prepares reports of major activities. Hanyona (2003) explains that the Green Times is a platform for people to express their concerns and appeal against environmental injustice. People can easily get information about environmental programmes through the media. The Green Times helps individuals access environmental information related to hazardous materials, pollution, policies as well as land and investments. The newspaper is a local initiative meant to be a Watchdog on environmental matters.

- **Environmental and Public Awareness.** The organisation organises awareness campaigns to equip community members with environmental knowledge. They also collect information on environmental problems which is reported through the media.

- **Participatory monitoring and evaluation.** Under this activity, the Green Living Movement carries out assessment programmes on communication, environmental education and awareness.

At the time of writing this dissertation in the year 2008, the Green Living Movement's environmental education activities mentioned above were still being undertaken.

Although the institutions mentioned above have been doing a commendable job in carrying out environmental awareness, they have not employed one vital and effective element in environmental Education lessons. This element is indigenous stories. It is not clear as to why the use of indigenous stories has been ignored by these and other institutions because such institutions sometimes acknowledge the importance of indigenous knowledge systems in some of their literature. Since these organizations are dealing with rural communities as well, where any indigenous stories with various environmental education messages emanate from, it could be appropriate and advisable for them to utilise indigenous stories in their educational campaigns. In areas like Chibombo and Kapiri Mposhi districts where Citonga is widely spoken, the Tonga stories would be useful. It is this lack of practical use of indigenous Tonga stories which prompted the current study whose focus is to investigate possibilities of using indigenous Tonga stories in teaching and learning of Environmental education among Zambian grade 5 Pupils of Chibombo district.
CHAPTER 2.

Introduction to the Research Problem.

To some extent, chapter one has managed to introduce the research problem which was investigated by this study, namely, the non-utilisation of indigenous stories in the on-going Environmental education programmes. This chapter dwells on this problematique a little more in chapter one.

Background.

The Zambian National Environmental Action Plan (1994) stated that there was need for knowledge to be passed on to young generations as this was a true reflection of people's interaction with their environment. The local people are the custodians of the indigenous knowledge in their particular localities. The Tonga people, for example, pass on this vital knowledge from one generation to another through stories. Also in the context of innovations in the Zambian basic school curriculum, the need for inclusion of indigenous language has been identified and the response to this need has manifested itself in the concept of localization of the curriculum. According to the training manual for trainers in the basic education school curriculum (WWF 2003) knowledge and skills that have been passed on from generation to generation in the local areas and values attached to such knowledge and skills are very important and should be preserved. Such knowledge constitutes what is being referred to as the localized curriculum. This body of knowledge has been introduced in the Zambian school curriculum under the subject area called Community Studies. The Ministry of Education (2000) explains that each school is encouraged and expected to design a localized component of the curriculum. This component has to be designed by the school head, the teaching staff and the local community in consultation with the local education authority such as the District Education Board Secretary (DEBS). The school is free to plan projects which integrate subjects and also work with cross-curricular themes. As pointed out in the Ministry of Education (2000) there are numerous ways in which the curriculum may be localized. Some of these are:-

- Choice of language of instruction
- Selection of cultural and vocational activities
- Choice of supplementary reading materials
• Use of examples based on the local environment, local themes and cross-cutting issues.

The localization of the basic school curriculum aims at promoting the teaching of indigenous knowledge in the formal education system. There are different ways by which indigenous knowledge can be passed on to a generation. One of these ways is through indigenous stories. Mai I an (1994) argued that, educationally, stories are important for the messages that can be learned from them. Indigenous Tonga stories have always been used to pass on the wisdom, knowledge and experience of the Tonga ethnic group, a means which prepares the next generation for life's duties and responsibilities.

It can, however, be asserted that on its part, the Zambian educational system has generally overlooked the importance of formal environmental education.

In particular, indigenous Tonga stories stand the risk of being relegated to history because of a lack of their use in ordinary formal environmental education lessons in Zambia. The present study was designed to address this challenge by investigating the value of indigenous Tonga stories in the teaching and learning of contemporary environmental education at Grade 5 level.

Statement of the Problem

It is claimed that the Tonga community is, perhaps, the oldest in Zambia because they could have been the earliest to arrive in Zambia (Wills, 1967). The indigenous history and cultural elements of value to Zambia could, therefore, be inferred to some extent from an active engagement of Tonga narratives in formal education. This has, however not been done in many grade 5 classes and, in so doing, relegating significant portions of Tonga heritage to abandonment. Zambia had rich multi-ethnic and multilayered traditions including that of the Tonga but, with the onset of colonial and now post-colonial changes, the country lost much of its heritage as a result of many factors such as capitalism, new religions and so on. This situation has left Zambia fragmented, desperately struggling for a more holistic identity. The loss of much of Zambia's cultural heritage partly justifies the attempt made in this study to collect and catalogue as many indigenous Tonga stories scattered within Zambia as possible. Zambia is just emerging from such a historically destructive episode and, therefore, there is a need to catalogue whatever can be saved from the messy situation as early in Zambia's post-
colonial era as possible. How best to do this educationally is not so clear and, hence, the attempt made by this study to demonstrate such a process.

**Dimensions of the Research Problem**

The above described research problem has the following dimensions :-

1. The inherent value of stories in cultural preservation.
2. The strategic value of Tonga indigenous heritage to *Zambia* as a nation.
3. Land alienation by investors in Tongaland and its impact on cultural heritage.
4. Environmental Education and Holism.
5. Strategic importance of Grade 5 school level for preserving aspects of the future.
6. Existence of environmental problems such as drought, deforestation and soil erosion in Tongaland and the need to find lasting solutions.

**Purpose of the Study**

The main aim of the study was to establish to the sampled Grade 5 teachers and their pupils (including interested leaders) the value of indigenous Tonga stories in the learning of Zambian Grade 5 Environmental Education. This general aim was achieved through the specific objectives mentioned below.

**Specific Objectives**

The specific objectives of the study were:

(i.) To make a catalogue of existing indigenous Tonga stories as far as possible during the time available to the researcher. This catalogue is meant to bring together a number of Tonga stories with different potential Environmental Education lessons. It is also meant to preserve the indigenous Tonga stories so that future researchers would use them.

(ii.) To develop Environmental Education learning activities from a selected sample of catalogued stories from item (i) above as a way of demonstrating to sampled Grade 5 teachers and pupils the educational value of indigenous Tonga stories in contemporary education.
(iii.) To explore possibilities of integrating indigenous and modern knowledge systems and values into the Zambian Environmental education school curriculum. This was done partly by analysing the catalogued stories for their relevance in the modern environmental education set up.

**General Research Question**

This study addressed the following research question:
Are indigenous Tonga stories of value educationally in contemporary Environmental Education of Zambia and, if so, what are some of the ways by which this value may be explored by this research with respect to Grade 5 pupils of Chibombo District?

**Specific Research Questions**

(i) How best could the value of indigenous Tonga stories be established for the contemporary Zambian Education system at Grade 5 level?

(ii) Can indigenous Tonga stories generate different lessons in the learners and their teachers and, in doing so, become the basis of active learning?

(iii) Can the use of Indigenous Tonga stories enhance the learning of Environmental Education at Grade 5 level?

**Significance of the Study**

This study is important because its findings are likely to:-

(i) establish the value of indigenous Tonga stories and, from this, to enhance the learning of Environmental Education by Grade 5 Pupils in Zambia,

(ii) lead to the development of relevant materials in Environmental Education in Zambia's Grade 5 level based on aspects of the stories.

(iii) encourage further research in indigenous Environmental knowledge systems of other ethnic groupings of Zambia.
demonstrate the importance of being 'relevant' in an educational manner

Operational definitions of Terms

- 'Indigenous Tonga stories' in this study refers to both oral and written folklores in Citonga language.
- 'Indigenous' in this study is used interchangeably with 'traditional'.
- 'Active environmental education lessons' are understood to mean those lessons led by the teacher but where learners are actively involved or take an active role in the learning process.
- 'Developed environmental education activities' refer to learning exercises which are devised from indigenous Tonga stories.

Delimitation

The study covered Chibombo District. At least two schools where Citonga language was used for instructional purposes were chosen.
This chapter discusses literature related to indigenous knowledge systems in contemporary education, educational contribution of stories in general and the educational value of indigenous Tonga stories of Zambia in particular.

As a way of contextualizing the area of study, the following broad areas were looked at:

- Indigenous Knowledge Systems (IKS) in contemporary education.
- The Educational contribution of stories in general.
- The educational value of indigenous Tonga stories of Zambia in particular.

**Indigenous Knowledge Systems (IKS) in Contemporary Education**

Available literature shows that indigenous knowledge system (IKS) is a very important body of knowledge in contemporary education. In order to understand and appreciate the significance of indigenous knowledge system in contemporary education I place it in its historical perspective. As Le Roux (1999:15) explains, the World Commission on Environment and Development had, as early as 1987, advised that indigenous communities were “repositories of accumulations of traditional knowledge and experience” and the larger society could learn from traditional skills to manage complex ecological, systems. Since then, there has been escalating interest by educational professionals, developmental Non Governmental Organisations, and conservation institutions in adopting approaches that “link humanity with its ancient origins” (WCED, 1987, 114-115). The Tbilisi Principles for environmental education (UNESCO - UNEP, 1977) also prioritize perspectives that embrace culture and history as a way of addressing today's pressing environmental issues. So indigenous knowledge has come to be seen as something that must be valued.

It is further observed that some organizations have been formed ostensibly in order to value indigenous knowledge, claiming that for too long this body of knowledge has been discounted in favour of Western Knowledge. One such initiative is the Southern African Regional Network on Indigenous Knowledge Systems (SARNIKS), which was started in Swaziland in 1996 in order to promote, support and strengthen Indigenous Knowledge Systems (IKS). Le Roux (1999) states that there is general consensus that indigenous knowledge is something to be valued as it is relevant in certain situations and is always
dynamic. Bray et al. (1986) observe that indigenous knowledge reflects the values, wisdom and expectations of a community or wider society as a whole.

It has also been pointed out that there is need to value indigenous knowledge because diverse cultural groups have different perspectives. If we aspire to democracy then it is inconsistent to simply reject or ignore other perspectives. It is further argued that an elitist and parochial outlook severely limits the insight available to Western society for effective dealing with environmental problems (Armstrong and Botzler, 1993). This argument can be viewed as the equivalent to the argument for biodiversity in plants and animals where it is considered wise to preserve a range of species for therein may lie solutions to existing problems as well as to problems that have not yet been conceived. Different cultural groups have worldview which could contribute to the solution of environmental crises and to more satisfying solutions to ecological problems than modern east approaches would do (Le Roux, 1999).

The Environmental Education Manual for Teacher Educators produced by World Wide Fund for Nature (WWF 1999:52) attributes environmental degradation to lack of recognition and use of indigenous knowledge. It states that "Environmental degradation is presently manifested in unsustainable natural resource exploitation, sometimes resulting from developmental issues in urban and rural areas. This degradation is, most importantly, due to lack of recognition, understanding and use of indigenous knowledge, technology and practices".

O’ Donoghue (1995) proposes that there is an attempt to define indigenous knowledge as an objective and informative commodity for use by researchers to facilitate natural resource management by local communities. One of the aims of the Southern African Regional Network on Indigenous Knowledge -Systems is to promote the central role of indigenous knowledge in the devolution of control and rights over natural resources. This could be one way of giving Sibanda (1998) while talking about the CAMPFIRE programme in Zimbabwe describes how indigenous knowledge is seen as one of the many important contributions that local people can make to any natural resource management programme. The idea is that rural people can direct their own development by using their own knowledge. This has, however, not taken place due to the following reasons outlined by Sibanda (1998).
Firstly, in most cases, indigenous knowledge exists only in theory, people speaking about it but do not have any practical experience of it. It can almost become a kind of wish-list of abstract prepositions and disembodied notions. Secondly, many traditional practices have not been used and people have become alienated from resources since colonial days, so it is very difficult to translate the stories into action. Sibanda's (1998) observations given above create a research gap which the current study aims at filling. This gap is that, whereas other scholars simply talk about indigenous knowledge systems in general and in abstract, this study proposes to practically explore the value of indigenous knowledge systems by devising Environmental Education learning. Activities from selected indigenous, Tonga stories and get them field tested in sampled educational settings.

Some environmental and ecological narratives used in Environmental Education have influenced the beliefs of Native American and other indigenous people and have also helped them to live in harmony with nature. Deep ecologists promote strong eco-centric ethics around the idea that everything is connected and that people are profoundly connected with their surroundings. For this they often draw on 'indigenous ethics' or codes of conduct associated with indigenous groups. One needs to think of how deep ecologists have used chief Seattle’s famous address with its reference to humans belonging to the earth, and not the earth to humans, and humans being a strand to a web of life. (Le Roux, 1999). Lotz-Sistka (2008) has also proposed that 'learning is connection' to society, nature and culture. The diagram below illustrates this.
A number of reputable environmental educationists have stated the role that indigenous knowledge can play in environmental education. The Environmental Education Manual for Teacher Educators (WWF 1999) states that education in the ways of a specific cultural grouping was an informal but integral part of everyday life in traditional African Society. This indigenous knowledge acquired from elders involved detailed understanding of local biological sources. It also involved awareness and understanding of biodiversity conservation issues, the importance of biodiversity and biological resource conservation, all of which were traditionally embedded in communities and were passed down through many generations. The knowledge and skills developed over many millennia as a way of adapting to and manipulating their land, flora and fauna constitute an invaluable resource. The present generation can learn a lot from tradition and culture as the fight to reverse environmental degradation continues.

Roux (1999) explains that the process of exploring what was previously simply common use and taken-for-granted knowledge can lead to new ways of coming to know. She further explains that exploring traditional ways of doing things in a process of participant objectivation can lead to more meaningful knowing. Indigenous knowledge as an exploratory process is one many routes of coming to know. Exploring an issue from a number of angles (one of them
being indigenous knowledge) can lead to a building of a complex picture and more comprehensive understanding of an issue. It is also claimed that indigenous knowledge can be empowering. Masuku (1997) explored this idea in her article on indigenous knowledge within environmental education processes. She stated that, “investigating solutions from within one’s environment (including the historical environment) is crucial to restoring confidence to address environmental concerns, particularly in contexts where people may see solutions to be distant from them” (Masuku, 1997: 26). From the foregoing explanation, it is evident that indigenous knowledge has a place in the school curriculum and that Environmental Education teaching should partly be based on the context of the learners’ cultural heritage.

Kinyanjui (1995), an educator from East Africa, in reflecting on the need to rethink Environmental Education in an African context, has also highlighted the importance of using the local environment for learning and of involving local communities. He says that any serious Environmental Education has to be rooted in local participation, knowledge, orientation and be geared towards dealing with concrete realities of daily life.” Kinyanjui 1995: .46). From this, we can easily deduce that teachers and learners are encouraged to explore knowledge that is relevant and appropriate to the context or situation of learners. Hence, a focus upon the local environment and surrounding neighbourhood is essential. This factor links up well with the need for the localization of curriculum stipulated by the Zambian Teachers' curriculum manual...

The Basic School curriculum Framework (MOE 2000) states that education must be reflecting the past, present and the future. Education and upbringing involve the passing on of cultural heritage - values, traditions, language, knowledge and skills from one generation to the next. In the past this was done in the context of the family and the village. According to this document, the school of today shares the responsibility with the home and the local communities of passing on that part of the cultural heritage which is meaningful and instructive in contemporary society.

The Zambia National Environmental Action Plan (1994) raised the need to include indigenous knowledge in the Zambian Education System as a whole and in Environmental Education in particular. It is suggested that formal education should integrate traditional and modern knowledge system into the school curriculum. Indigenous knowledge is a true reflection of
human beings' interaction with their environment and, therefore, this form of knowledge should be passed on to young generations. There are different ways by which indigenous knowledge can be passed on to generations. One of these ways is through indigenous stories.

The Educational Contribution of Stories in General

Indigenous stories play a vital role in contemporary education. Many previous researchers and eminent educationists have acknowledged this fact. Wright (1995:3) states that,

"we all need stories for our minds as much as we need food for our bodies: we watch television, go to cinema and theatre, read books, and exchange stories with other friends. Stories are particularly important in the lives of our children: stories help children to understand their world and to share it with others. Children's hunger for stories is constant. Every time they enter your classroom they enter with a need of stories."

ivo and Rietz (1986) observe that stories have the power to reach within people, to command motion, to compel involvement, and transport people into timelessness. Stories are a way of sinking, a primary organizer of information and ideas, the soul of a culture, and the consciousness of people. Stories help people to know, remember and understand. Some of the general reasons given as to why stories may be important in cultures and to individuals are as follows:

- stories safeguard and codify information as well as beliefs and rules for living.
- stories remind us of the times and different places and lift us beyond our limiting pre-occupation with the 'here and now'. Thereby, they facilitate the emergence of a fresh perspective on our actual situation.
- they provide us with a known completion, a unit of form. Each story has a beginning, a middle and an end. A specific conflict and patterns of conflict resolution are usually embedded within this structure. These can stimulate the development of possible solutions to our own predicaments.
- they evoke powerful emotional responses. These emotions help us to clarify the way we feel and we can fuel in people the desire for change.
• stories always generate communication. Not only does listening to a story create a warm bond between us, once the story is finished we often automatically turn to each other to talk and to share our responses. Likewise, a good story invariably evokes the longing to retell it to others.

• they can help us work through traumatic and stressful experiences, so we might regain feelings of mastery and develop new insights.

• stories often reflect the viewpoints of indigenous people and so can bring their lessons on sustainability to others (Fien et. al. 2001).

Other scholars have shown the value of stories in upbringing. One such scholar is Else (2003) who explains that all good stories carry the reader and learner or listener into a world at least a little different from their own. Additionally, there is a deeper delight when the stories make people stretch their minds, use their logic as well as their imagination. Authors like writing stories about magic, outer space and crazy things mainly because such narratives make peopleiew life and real people in a new way. (Else, 2003). Mallan (1994) argues that, educationally, stories are important for the massages that people can learn from them. He further points out, for the vast majority of Africans, education in the ways of a specific culture was an formal but integral part of everyday life. The traditional knowledge imparted by elders and others through stories, among other things, involved a detailed understanding of local logical resources and how to conserve them.

Gersie (1992) notes that story telling relates to current concerns about the future because most stories focus on the Earth, how it came into being, and the complications that can ensue when people forget the importance of living in harmony with it and each other. She says, that

"story telling is currently experiencing a considerable revival of interest. This has led many educators to think about ways in which story telling can be used to explore important shared themes and visions. The current concern about environmental issues is connected with this revival, since folktales about the relationship between the Earth and its human inhabitants have been at the heart of story telling since earliest times. Not only do such stories offer a source of inspiration, they also contain a potential of understanding the many ways in which we value and devalue our beautiful green and blue planet. Stories provide us with practical insight into approaches to our most persistent environmental difficulties", (Gersie 1942, P.1).
Indigenous stories offer a different message to the stories commonly told on television and in movies and, as such, they are extremely valuable in education for a sustainable future. The emphasis on sustainable living in indigenous stories is illustrated in the following extract from a speech by the native North American, Chief Seattle (C. 1786 - 1866):

"We are part of the Earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rock crests, the juices of the meadows, the body heat of the pony, and man—all belong to the same family. What is man without the beast?

If the beasts are gone, men would die from a great loneliness of spirit. For whatsoever happens to the beast happens to man.

All things are connected" (Fien. et al, 2001: 19).

Wright (1995) has given the following reasons as to why stories should be a central part of the work of all primary school teachers:

stories are motivating, rich in language experience, and inexpensive. Children have a constant need for stories and they will always listen to or read if they are given an opportunity.

Children want to find meaning in stories so they listen with a purpose. If they find meaning they are rewarded through their ability to understand, and are motivated to try to improve their ability to understand even more.

Stories help in the development of listening and reading fluency and children are expert at doing this in their own language; hence the need to present a story in a local language.

Stories also help in the development speaking and writing fluency in pupils.

Stories are important for communication purposes. Listening and reading stories and responding to them through speaking and writing, drama, music, and art develop a sense of being and having an audience and sharing and collaborating.

Most stories can be used to develop the children's powers of awareness, analysis, and expression, as well as relating to other aspects of the curriculum, such as cultural and social studies, geography, history, mathematics and science (pages 3-5).

Though the extracts given above have shown that indigenous stories in general have value educationally, there is need to show in practical ways how various stories can be used in the learning of Environmental Education by Zambian Grade 5 pupils.
Educational Value of Indigenous Tonga Stories of Zambia in Particular

The current study strongly asserts that indigenous Tonga stories in particular, just like general indigenous stories, play an important role in contemporary education. As Kashoki (1990:49) once pointed out, the mother tongue, this case Chitonga, can stimulate and awaken the learner's imagination through stories. These indigenous Tonga stories are very useful in the teaching and learning of various subjects including Environment Education because they help in arousing interest of learners and make it easy to transfer information from one person to another in the learning situation. Indigenous Tonga stories also stimulate pupils' thinking capacity, develop communication skills and Cooperation among learners.

Indigenous Tonga stories can help in changing the attitude of learners so as to achieve good Environmental management practices. This is possible because stories help learners gain vicarious experience in Environmental Education learning situations.

Indigenous Tonga stories have been very useful in traditional Tonga Education and in the promotion of sound Environmental management systems and practices in the Tonga traditional society. Syabbalo (1970) points out that indigenous Tonga stories were very useful in the past as there was no book knowledge. Elderly people had a great responsibility to teach young ones many things that had happened a long time ago through stories. He further observes that nowadays children only talk about things they learn at school. This practice leads to lack of knowledge obtained outside the classroom.

It is therefore important that children should be told Tonga stories for entertainment as well as for teaching them a lot of things not learnt at school. Syabbalo recommends stories about people, animals, birds and insects as suitable for children because these stories have very good lessons for them.

Chitauka (1996) points out that ancestors of the Tonga people left a very rich cultural heritage which includes a number of important customs which need to be preserved and passed on to new generations. He explains that the ancestors of the Tonga told stories to their children in order to educate them on how to solve many problems such as hunger and war which often tackled them. Chitauka also observes that story telling which was usually done during the
evening, acted as a form of entertainment to the children.

From the idea of eminent Tonga story tellers and authors given above, it is possible to deduce that Tonga stories are still very valuable in educating young ones in many aspects including I Environmental Education. In conclusion, as Kashoki (1990) points, out, Africans should be self seeking and enhance their cultural preservation and transfer to future generations. Africans should avoid running to Europe for enlightenment. Tongas should, therefore, find solutions to their environmental problems through the use of their indigenous knowledge which is readily available in indigenous Tonga stories.
CHAPTER 4
Research Methodology

Research Design
The study used the descriptive survey design as it was the only suitable method in trying to establish the value of indigenous Tonga stories. The design was efficient in that it investigated into the points of view or attitudes that are held, influences that are being felt and trends that are developing. It sought to answer the question, "What are the real facts with regard to the Existing conditions?" (Sidhu, 1984). The study also employed the elements of 'Research and Development" kind of research design as it developed some Environmental Education Activities for use in teaching Zambian Grade 5 Environmental Education. The study used both qualitative and quantitative data.

Study Sample
Since it is costly in terms of time, financial and human resources for the researcher to collect the information from all the members of study population, the researcher selected a subset of the study population. This was done to ensure that the knowledge gained was representative of the large group. The sample comprised 43 pupils and 2 teachers selected on the basis of the local language used for instructional purpose in the school. The sample was representative enough considering the type and purpose of this study (Sidhu, 2004).

Sampling Procedure
Chibombo district has many schools with Grade 5 classes and to get a representative sample, two schools where Citonga language is used were selected using systematic sampling. The number of pupils per Grade 5 class was dictated by the strength of Grade 5 classes in the selected schools.

Data Collection Instruments
Oral interviews were used to collect indigenous Tonga stories and also to get comments on the values of Tonga stories from Grade 5 pupils as well as teachers. This data collection instrument was selected because it was helpful to better judge the sincerity, frankness, truthfulness and insight of the interviewee (Sidhu, 2003). Simple questionnaires as well as rating scale were used when the researcher was interviewing teachers and pupils of Grade 5 classes who used the
developed Environmental Education Activities at the end of the field-testing stage. The
questionnaire with closed items was used to get the views of Grade 5 teachers as it was found
to be very helpful in tabulating, summarizing and interpreting the findings.

**Data Collection Procedures**

In trying to establish the value of Indigenous Tonga Stories, the study employed two methods
of data gathering. These are:

a) Collecting Indigenous Tonga Stories.

b) Collecting comments from teachers and pupils on the developed Environmental
   Education Activities.

The process of data collection involved the search and collection of indigenous Tonga stories
from different sources. These sources included primary and secondary sources. Some of the
stories were obtained from indigenous Tonga speakers through oral interviews.

The other stories were collected from indigenous Tonga story books and modified to suit
current Chitonga orthography. The researcher personally gathered the stories from indigenous
Tonga speakers and converted them to written form. The researcher also made a collection of
ancient Tonga story books from some old schools in Southern and Central provinces where
Chitonga language has been the main vernacular language on offer. Hopgood (1992) identifies
the peninsula formed by the waters of the Kafue and the Middle Zambezi as the main areas
where Chitonga is spoken. Another area in Zambia where Chitonga is spoken widely is
Chibombo District in Central province. The map below shows where Chitonga is spoken in
Zambia.

In addition, since the current study was descriptive survey with some elements or research and
development, the researcher used structured interviews, unstructured interview and non-participant
observation. The interview was selected because its flexibility is of greatest value in exploratory
studies where the field needs to be structured as the investigation proceeds. Unstructured interviews
were helpful due to their flexibility, having few restrictions placed on the respondents’ answers and
because the researcher was able to penetrate behind initial answers, follow up unexpected clues, and
redirect the inquiry on the basis of emerging data into more fruitful channels (Sidhu, 1984:148). To
check on the relevance of developed Environmental Education Activities in the teaching and learning
of contemporary Environmental Education, non-participant observation was used. In this technique
of data collection, the observer remained aloof from the group and kept his observation as
inconspicuous as possible (Sidhu, 1984:163).
Figure 3. Areas where Chitonga Language is spoken in Zambia
Data were also obtained through research from University of Zambia Library, Nkrumah College of Education Library, Malcolm Moffat College of Education and Serenje Resource Centre Library. Indigenous Tonga books were also obtained from Zambia Education Publishing House (ZEPH) Bookshop in Kabwe.

After collecting the Tonga stories, the study took four steps in trying to establish the value of stories in teaching and learning of Environmental Education at Grade 5 level. In step 1, the catalogued stories were analyzed in order to extract the various environmental issues which such stories could address in modern environmental Education lessons at grade 5 level. In step 2, teachable exercises were devised from 26 stories (appearing as appendix 1). In step 3, two of the stories were used to field-test them in grade 5 class (appearing in chapter 5). The fourth step involved extracting evaluative comments from classroom teachers who field-tested two of the stories (appearing as appendix 3). Results from field testing of two stories were noted and these are reported in chapter 6 of this dissertation.

Out of the many collected Tonga stories, twenty six (26) of them were selected and used to develop Environmental Education Teaching and Learning Activities for use at Grade 5 level. The selection of stories from which the Environmental Education Activities were developed was done at the discretion of the researcher. These teaching/learning activities which were developed initially in Citonga language were later translated into English language to allow for general readership. The translated Environmental Education Teaching/Learning activities were field-tested in Grade 5 classes at two schools in Chibombo district namely Chinyongola Basic School and Mutesha Basic School. These Schools were used for this exercise because the Zambian language taught at these schools was citonga. The purpose of field-testing the Environmental Education Activities developed in Tonga stories in sampled grade 5, classes was to collect comments from teachers and pupils on the developed environmental Education Activities. This information was necessary in determining the value of indigenous Tonga stories in contemporary Education. Grade 5 was specifically chosen because at this stage, most pupils can read their local language fluently and, understand the environmental messages in the stories selected for this study. The methods of data gathering of stories and reactions to stories from teachers and pupils used in this study, as explained above, were selected for this purpose because they seemed to be the most appropriate ones for the
current study. For this information refer to appendix 3.

Data Analysis

The collected data were analysed by hand and both qualitative and quantitative techniques were used to analyse the collected data. Qualitative techniques were used to analyse the catalogued stories in order to establish the valuable environmental knowledge embedded in the stories. Additionally, qualitative techniques were employed to establish the general Environmental issues addressed by the catalogued stories as well as the specific environmental ideas and moral lessons of value contained in each of the illustrated stories. Also the selection of stories for the catalogue from the bulky number of collected indigenous Tonga stories was done through the use of the qualitative data analysis technique. Quantitative techniques as percentages were used to establish the value of developed Environmental Education Activities through the performance of sampled Grade 5 pupils.
CHAPTER 5

Environmental Education Activities Developed from Indigenous Tonga Stories

Different Environmental Education Activities were developed from the selected Tonga indigenous stories. To start with, the developed Environmental Education Activities from the two field-tested stories entitled “Do Not Hurt Living Things” and “You said go on dancing Big bird” involved reading of stories and answering of oral and written comprehension questions based on the story as shown below.

Story 1. Do Not Hurt Living Things
Story appearing as appendix 1; story 1).

Exercise A. Answer the following questions
1. Why was Nsyandí a cruel boy?
2. What are some of the bad things that Nsyandí did?
3. What bad things did Nsyandí do to the natural resources?
4. How do natural resources help citizens in a country?
5. Write four good things that natural resources did or provided to Nsyandí?

Exercise B.
Natural resources or things that God created are many in our country, Zambia. Some of them are water, animals, trees, birds, waterfalls, insects, grass, flowers, stones, soil and human beings.

In small groups, write ways in which these natural resources can help in promoting development in the country.

The questions asked in exercise A were those that were meant to remind pupils about the importance of caring for the environment. In exercise B of the first field-tested story, pupils in small groups were required to mention some of the important natural resources in the environment of Zambia. By doing these tasks, pupils were made to understand that the environment is valuable and needs protection. An important lesson in each story was given and
stated the importance of the specific aspect of environment which was being discussed in the story.

The lesson in the first field-tested story stated that people should not destroy natural resources. They should instead protect them. People should develop positive attitudes towards the environment as negative attitudes lead to the destruction of natural resources such as wild animals, birds, minerals and many others. Arising from the same story, it is further suggested that a person caught destroying natural resources should be given a very stiff punishment just like the one given to the boy in the story.

The following procedure was followed in the sampled Grade 5 class at Chinyongola Basic school: firstly, the teacher introduced the lesson by telling the pupils that their lesson would be used on some new teaching/learning materials dealing with natural resources. Pupils were then asked to state what they understood about natural resources and to mention some examples of natural resources. Secondly, the teacher read the story. "Do Not Hurt Living Things" loudly while the pupils were listening. Later some pupils were asked to read the same story in turns while other pupils listened attentively. After that, the teacher asked oral questions based on the story to test general understanding of the story. Thereafter, pupils were asked to suggest some important environmental education lessons derived from the story. The teacher then explained the meaning of the environmental ideas raised in the story and pointed out the environmental Education lesson from the story as given above.

Pupils were then asked to tackle exercises which contained comprehension questions based on the story by writing individually on given papers provided. The teacher went round helping and marking the pupils' work. Later on, Exercise A was discussed to provide the correct answers to the comprehension questions. The pupils then later put in small groups of 5 pupils per group and asked to do Exercise B which required them to state the ways in which natural sources could promote development in the country. The pupils in each small group chose a chairperson and a secretary who controlled the group discussion and took down the group answers respectively. The secretaries from the small groups later presented their respective answers to the whole class during plenary session. The teacher consolidated the work by asking clarifications and additions to what the pupils had raised as answers. Finally, pupils
were asked to orally give their general impression of the material used. Many pupils gave positive reactions on the material used, (refer to Chapter 6). The lesson ended after the teacher emphasized the need to protect natural resources from those who tend to destroy them.

In the second field-tested story "You said Go on Dancing Big Bird," (appearing as appendix 1; Curry 2) the task involved reading the story orally and singing the song in the story. After the story had been read, the pupils tackled the comprehension questions by writing answers in the spaces provided. The following were the questions:

**Exercise A. Answer the following questions**

1. Why were people observing communal hunting and doing it at agreed times?
2. Mention animals whose meat can be eaten from this story.
3. What led these men mentioned in the story to go hunting?
4. What did the men promise the bird as payment for dancing?
5. What punishments were given to the three men by the bird?

The lesson procedure took a similar pattern as for story number 1 stated above except that in this lesson the emphasis was on the need to conserve wildlife by strictly observing communal hunting. The main environmental lesson from the story stated that hunting was done systematically and involved some rituals at agreed times by all members of the community. It was further pointed out that communal hunting helped in conserving the animals. Another son of value from the story is that illegal hunting was punishable. The story acted as a deterrent to other villagers who had the intention of going to hunt illegally in the prohibited area.

For the last activity of Exercise B in the second field-tested story, dramatization of a story by pupils in small groups was done. The form of drama used was the role-play which is a simpler form of drama and involves spontaneous portrayal of a situation by selected members of a class. In this lesson, the type of role-play used expected pupils to use their own imagination in playing their parts. This type of drama was selected because it was the most appropriate this lesson because specific roles for different actors were not written down the way they bear in scripted drama. In addition, the roles played promoted creativity among pupils,
offered an excellent means of bringing out into the open emotional problems without the actors feeling self-conscious. Pupils looked for excuses and arguments to support their roles, in this way, the pupils went deeper into their roles.

Through role-play pupils were encouraged to express their own feelings and attitudes because they became interested and motivated. They also helped to learn real life situations and develop socially as the role-play seemed to be the only method that got the pupils to identify with situations and thus allowing them the opportunity to perceive how others might feel, think and act.

To achieve success in the role-play, the following steps were followed:

Firstly, the class was given the problem at hand, that is: in small groups dramatize the story You said Go on Dancing Big Bird." Choose people to take the roles of the bird, the 3 men and illagers. Present a play to friends in your class. Secondly, pupils selected their players and others volunteered to take up certain roles. Thirdly, the players briefly planned and later acted at the play. After the act, a class discussion ensued led by the teacher. Lastly, the main lesson, the need to conserve wildlife was emphasized by the teacher as the main lesson from the story.

As indicated above, the role-play was designed to give pupils more time to use their imagination and act out the story. Dramatization of a story was also meant to help pupils understand the content and events in the story. In the second tested story the Environmental Education lesson stated that in Tongaland, hunting was done communally and systematically. There were also some rules such as avoiding commencing the hunting process before some rituals had been performed, avoiding killing animals anyhow (unselective killing of animals) and other rules that guided the members of the community. Members of the community usually agreed on which day to organise and carry out communal hunting, and as mentioned above, this was accompanied by some rituals. According to the second field-tested story, this process helped in conservation of animals as these were given enough time to breed before another communal hunting day. Hunting of wild animals at any other time was regarded as illegal and it attracted punishment to the culprits just like what happened to the t\v'e men in the story.
there are also various Environmental Education Activities developed from the other 24 stories which were not field-tested as shown below. The activities include answering comprehension questions based on the stories, retelling a story, crossword puzzle, dramatisation/role play, oral storytelling, writing short stories and drawing pictures of some characters in the stories.

Table 1

<table>
<thead>
<tr>
<th>Story Number and Title</th>
<th>Lesson from the Story</th>
<th>Environmental Education Activities Developed and Procedure</th>
</tr>
</thead>
</table>
| 1. Do Not Hurt Living Things | Human beings should not destroy natural resources. They should instead protect them. Positive attitude towards the environment should be developed. Stiff punishment should be given to those who destroy the environment | i) Activity A. Pupils to answer comprehension questions based on the story.  
ii) Activity B. Group work requiring pupils to state ways by which natural resources can promote development in the country. |
<p>| 2. You Go On Dancing Big Bird | In traditional societies systematic, communal hunting with some form of ritual was done at agreed | i) Activity A. Pupils to answer comprehension questions based on the story. |</p>
<table>
<thead>
<tr>
<th>Section</th>
<th>Description</th>
<th>Activity A</th>
<th>Activity B</th>
</tr>
</thead>
</table>
| 3. Why Birds Sing | Importance of thanksgiving for help given to an individual | - | i) Activity A. Pupils to answer comprehension questions based on the story.  
ii) Activity B. This activity requires pupils to use critical thinking skill – to think about and write down ways of showing appreciation to God and parents for safety from death. |
<p>| 4. It Is Far Where They Hunt Us. | Human beings must protect wild animals so that such increase in number and bring wealth to the country. | i) Activity A. Pupils are required to tackle comprehension questions based on the story. | ii) Activity B. – Dramatisation of a story. – Pupils chose roles and act out the story in class. |
| 5. Flowers. | The importance of looking after natural resources such as flowers and use them to | i) Activity A. This involves listing down things that show goodness of flowers. | |</p>
<table>
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<tr>
<th>6. Why The Dove Has A Coloured Ring Around Its Neck</th>
<th>The need for human beings to be smart as well as making their homes beautiful and attractive by using various colours possessed by birds, snakes, insects and other animals</th>
<th>Only one activity in which pupils are required to answer comprehension questions.</th>
</tr>
</thead>
</table>
| 7. The Hare And The Well of Water | Water is very important to health of human beings and animals so there is need to conserve it properly. | i) **Activity A.** Listing different sources of water apart from the well.  
ii) **Activity B.** Pupils to write 5 ways by which water can be protected from contamination or pollution. |
| 8. Cigabba And The Sacred Forest. | The importance of respecting sacred places as they are custodians of different kinds of natural resources. If such places | i) **Activity A.** Pupils are required to tackle comprehension questions based on the story.  
ii) **Activity B.** Pupils tackle analytical comprehension |
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Content</th>
<th>Activities</th>
</tr>
</thead>
</table>
| 9.  | Kolowa The Hunter                          | Natural resources such as animals and birds belong to all human beings and therefore those endowed with hunting skills should share the meat with others. Selfishness is bad so human beings should learn to share with the needy. | i) **Activity A.** Pupils are required to tackle comprehension questions based on the story.  
ii) **Activity B.**  
(a) Pupils here are required to write names of animals mentioned in the story.  
(b) Al  
(c) so to mention things that human beings can get from animals mentioned in (ii) above. |
| 10. | Why Porcupine Has Stiff Spines On Its Body | Pride and being self-opinionated breed envy in one’s friends. It is better to be humble. It is also important to critically analyse pieces of advice given as some lead to destruction. | i) **Activity A.** Pupils are required to tackle comprehension questions based on the story.  
ii) **Activity B.** Pupils are required to complete a crossword puzzle. |
<p>| 11. | Why The Owl Hunts At Night.                | Pretending to be clever and knowledgeable about certain things is bad as it brings about | i) <strong>Activity A</strong> Pupils tackle comprehension questions based on the story. |</p>
<table>
<thead>
<tr>
<th>Title</th>
<th>Text</th>
<th>Activity A</th>
<th>Activity B</th>
</tr>
</thead>
</table>
| 12. Why The Fish Lives In Water. | Gossip is a very bad habit because it makes a person's life hard and adversely affects his or her relationship with neighbours. Gossip also disturbs working relationships and retards progress. | Activity A. Pupils tackle comprehension questions based on the story. | Activity B.  
- Dramatisation of the story.  
- Pupils take up roles and perform the play in class  
- Class discussion follows. |
| 13. Masotoka And The Frog. | Human beings should avoid worsening the situation in which a vulnerable person is found. Vulnerable people such as orphans, widows and the AIDS patients should not be troubled. | Activity A. Pupils tackle comprehension questions based on the story. | Activity B.  
- Dramatisation of the story.  
- Pupils take up roles and perform the play in class  
- Class discussion follows. |
| 14. Mukonde And The Round nut. | Greediness is bad because it could lead to death. Another lesson is that it is important to accept good pieces of advice from reliable friends. | Activity A. Pupils are required to answer comprehension questions. | Activity B. Pupils tackle questions that require application of general knowledge and own experience. |
| 15. Girls And A Crab. | Human beings should respect other human beings all the time. They should avoid pretending to love someone simply because they need help while inwardly they are despising that individual. People should learn to show appreciation for assistance given to them. | i) **Activity A.** Pupils are required to answer comprehension questions.  
ii) **Activity B.** Pupils answer an analytical question as a way of applying the newly acquired knowledge. |
| 16. Tortoise And Other Animals | All human beings deserve respect at all times. It is not good to condemn a person or a tool before trying him or that tool. | i) **Activity A.** Comprehension questions based on the story to be tackled by pupils.  
ii) **Activity B.** this requires pupils to state the lesson that is found in the story and apply it in daily living. |
| 17. Hare And A Farmer. | To catch a notorious thief requires the use of another thief. Some friends are not genuine therefore, human beings should be very careful. | **Activity A.** Pupils are required to answer comprehension questions.  
**Activity B.** Dramatisation of the story. Pupils share roles and perform the play. Then class |
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</table>
| 18. Lion, Hare And A Human being. | The importance of being careful when offering financial or material aid to someone because some people forget easily and sometimes can turn against the helper. | i) **Activity A.** Pupils tackle comprehension questions based on the story.  
ii) **Activity B.**  
- Dramatisation of the story.  
- Pupils select roles, prepare and act out the play.  
- Class discussion follows. |
| 19. The Python And A Leopard. | The importance of being kind and helpful to the sick and the needy as rewards are obtained in future. | i) **Activity A.** comprehension questions are tackled.  
ii) **Activity B.**  
- Retelling the story by pupils.  
- After the story has been read twice and oral questions answered, pupils are asked to retell the story. |
| 20. Sillio’s house. | The importance of looking after one’s house and its surroundings as it prevents the spread of diseases. Another lesson is that human beings should strive to accomplish tasks promptly in order to succeed in life. | i) **Activity A.** Pupils are required to tackle comprehension questions.  
ii) **Activity B.** Pupils are required to tackle questions, that is, asking them to combine their own ideas and those found in the story (synthesis). This activity at training pupils to think at a deeper level. |
| 21. God Will See | The importance of churches | i) **Activity A.** Pupils are required |
| You. | and the word of God in shaping human beings' moral character. | to tackle comprehension questions based on the story.  
ii) **Activity B.** Pupils answer question on morality basing their answers on their own knowledge and experience. |
|---|---|---|
| 22. Let Lightening Come. | The importance of the rain in food growing. Another lesson is that human beings should not be lazy as laziness breeds evils such as stealing. | i) **Activity A.** Pupils are required to tackle comprehension questions based on the story.  
ii) **Activity B.** Pupils tackle a task that requires them to draw answers from their own experience in real life situations. |
| 23. The Hare, Lion And The Antelope. | The people who are assigned or entrusted the responsibility of trying cases in the court of law should be very careful and listen carefully to both sides before passing judgement. This will enable them gather the truth and pass judgement correctly. | **Activity**  
There is only one activity.  
- Pupils are required to dramatise the story.  
- Pupils select roles, prepare themselves and act out the play.  
- Class discussion follows. |
| 24. The Hare, Lion And The Hyena | Human beings should be aware of people who like gossiping about others and those who are liars because | i) **Activity A.** Comprehension questions based on the story are to be tackled by pupils. |
| 25. Why The Neck Of The Ostrich Became Long. | The importance of being very careful when one is choosing friends because some friends are not genuine but are deceitful. Also it is advisable to take advice given some sensible people as it saves life in certain situations. | **Activity**
Answering comprehension questions based on the story. |
| --- | --- | --- |
| 26. Enmity Between Two Villages. | Human beings need to be friendly with their neighbours so that they get necessary help when they are in problems. Love should exist among neighbours. Also that it is important to protect trees because they assist human beings in several ways such as medicine and fruits. | i) **Activity A.** Pupils are required to answer question based on the story.
ii) **Activity B.** this activity requires that pupils state the ways that can be used to protect trees in Zambia. |
CHAPTER 6
Results of the Study

This chapter presents the findings of the study. As stated in chapter 2, this study aimed at investigating the value and possible utilisation of indigenous stories in the ongoing environmental education. This chapter highlights the results of the investigation.

The study resulted in the successful collection of indigenous Tonga stories and production of a catalogue of these stories. From this catalogue of indigenous Tonga stories, Environmental 1 Education Activities for use in Zambian Grade 5 classes were developed (Refer to Appendix 1). The field testing of the developed Environmental Education Activities which was done at Chinyongola Basic School and Mutesha Basic School in Chibombo District revealed that Tonga stories were valuable educationally. Useful environmental ideas and moral lessons of value drawn from each of the catalogued stories (Refer to tables 1 and 4).

The Grade 5 school teachers and pupils at the schools mentioned above where field testing was carried out gave comments on the relevance of indigenous Tonga stories in contemporary education. One teacher, Mr. X for example, pointed out that indigenous Tonga stories were of value because:

- They stimulated the thinking ability of learners.
- Learners become confident and respond better when the learning takes place through stories told in a familiar language.
- Important Environmental conservation messages can be conveyed through them, for example, learners/readers can realize that misuse of natural resources can have devastating effects to human beings as well as the natural environment.
- They can help in the development of various useful skills in learners such as good public speaking, improved grammar, literacy skills and creativity.
- The written exercise given at the end of the stories help to gauge the learners' acquisition of knowledge from the story.
- The exercises in form of play can encourage team work and cooperation among pupils. They can also improve social and interpersonal relationship among learners (Refer to Appendix 3).
The other teacher, Mr. Y of Mutesha Basic School pointed out that indigenous Tonga stories are of value in the learning of Environmental Education because they make pupils free to participate as they understand the concepts easily when they are taught in their own mother language and when they speak from experience. He further explained that stories are useful because elderly people can read them and gain very useful Environmental knowledge which can lead to respect and care for the environment by human beings (Refer to Appendix 3).

The two Grade 5 teachers at the sampled schools responded to the questionnaire by filling in a five-point rating scale as show in appendix No.3. the response shows that the developed Environmental Education Activities from indigenous Tonga stories were very interesting as per high rating (5 out of 5) by both teachers. The activities were rated as highly relevant and valuable in the teaching and learning of Environmental Education (5 out of 5 for each) by both Grade 5 teachers at the sampled schools. On the difficulty of the Environmental Education Activities to pupils, Mr. X's pupils found them very easy as most pupils in the class were able to get all the questions correct. Some of Mr. Y's pupils found the activities a little bit difficult (Refer to Appendix 3).

The pupils who were interviewed at the sampled schools indicated that indigenous Tonga stories were available in contemporary education. Pupil A of Chinyongola Basic School for example, pointed out that the story which was read and from which their class did the environmental Education Activities was very interesting and educative. He said that he was impressed by the way different animals, birds and insects faced Nsyaandi and complained about his cruel actions. He was particularly happy with the story because it pointed out the evils that most of the children in the villages were doing that is, killing small animals and birds. According to pupil A, the story would act as a deterrent to the children and this would result in good conservation practice. He even wanted a copy of the booklet containing the stories and developed Environmental Education Activities so that he-could read and work out all the exercises during his spare time.

Pupil B of Mutesha Basic School found the story number 2 also very interesting. She particularly liked the song in the story which she easily mastered and could start it for the other members of the class. She was also impressed with the dramatisation of the story as most of the pupils including herself acted out their roles very well. Most of the pupils requested for copies
of the story book but unfortunately their request was not honoured as there were no extra copies at the time the field testing was undertaken. Their interest in the story book and Activities showed that the indigenous Tonga stories were of value in contemporary education.

The performance of pupils in written exercises based on the developed Environmental Education Activities from indigenous Tonga stories also indicated that the activities were quite challenging and valuable educationally. For example, Activity A of story 1, out of 28 pupils who, participated in the comprehension exercise, 25 scored above average while 3 were below average. In Activity A of story 2, out of 15 pupils who wrote comprehension exercise, 15 scored above average while non got a mark below average (Refer to table 2 below).

Table 2:

Performance of Pupils In Written Exercises Based On The Developed Environmental Education Activities From Indigenous Tonga Stories
Story 1: Activity A, Comprehension School:
Chinyongola Basic School Grade 5

<table>
<thead>
<tr>
<th>Pupils' Score Out of 5</th>
<th>Number of Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 out of 5</td>
<td>8</td>
</tr>
<tr>
<td>4 out of 5</td>
<td>14</td>
</tr>
<tr>
<td>3 out of 5</td>
<td>5</td>
</tr>
<tr>
<td>2 out of 5</td>
<td>1</td>
</tr>
<tr>
<td>1 out of 5</td>
<td>2</td>
</tr>
<tr>
<td>0 out of 5</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total = 28 pupils</strong></td>
<td></td>
</tr>
</tbody>
</table>

Above Average = 25
Below Average = 03
### Story 2: Activity A, Comprehension

School: Mutesha Middle Basic School Grade 5

<table>
<thead>
<tr>
<th>Pupils' Score Out of 5</th>
<th>Number of Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 out of 4</td>
<td>7</td>
</tr>
<tr>
<td>3 out of 4</td>
<td>5</td>
</tr>
<tr>
<td>2 out of 4</td>
<td>0</td>
</tr>
<tr>
<td>1 out of 4</td>
<td>0</td>
</tr>
<tr>
<td>0 out of 4</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong> = 15 pupils</td>
<td></td>
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</tbody>
</table>

Above Average = 15

Below Average = 0
Interpretation of Results

The finding of the study shows that indigenous Tonga stories can easily be gathered through research as the current study collected a good number of stories for both primary and secondary resources. A catalogue of indigenous Tonga stories was successfully made. This catalogue comprises fifty original stories. Other 26 Tonga stories collected which were translated into English language and used to develop Environmental Education teaching and learning activities for use in Zambian Grade 5, classes.

The field-testing of the developed Environmental Education Activities revealed some very important information for contemporary Environmental Education teaching and learning. This information includes the following points:

- Indigenous Tonga stories are of value in that they promote active learning and enhance understanding of concepts in Environmental Education. Comments from Grade 5 teachers and pupils at sampled schools have shown this.
- The results of the questionnaire to which the Grade 5 teachers responded showed that the developed Environmental Education activities were interesting to learners, were relevant, quite simple and above all were of value educationally. The teachers also revealed that the developed Environmental Education activities from indigenous Tonga stories can generate different lessons in teachers and learners during Environmental Education lessons. Some of these lessons are that:
  i) through stories learners are able to realize the need for sustainable use of natural resources.
  ii) stories stimulate thinking capacity of learners leading to creativity.
  iii) the exercises at the end of stories promote active learning and encourage development of social and interpersonal relationship among learners.
  iv) through these stories moral values such as self discipline and development of sound conservation practice is inculcated into learners, and.
v) since learners understand the concepts easily in a local language, they become free to participate during the lessons as a result a lot of useful Environmental Education ideas are shared among learners (Refer to appendix 3)

The performance of pupils in written exercises based on the developed Environmental Education activities was quite good. A large number of pupils in each sampled school performed very well. At Chinyongola Basic School, 89% were above average while only 11% were below average. At Mutesha Basic School, 80% were above average; 20% were at average level and 0% were below average (Refer to the table below).

<table>
<thead>
<tr>
<th>School</th>
<th>Total Number of Pupils Who Participated</th>
<th>Level of Performance</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinyongola Basic School</td>
<td>28</td>
<td>Pupils Above Average = 25</td>
<td>89%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>11%</td>
</tr>
<tr>
<td>Mutesha Middle Basic School</td>
<td>15</td>
<td>Pupils Above Average = 12</td>
<td>80%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>0%</td>
</tr>
</tbody>
</table>

Table 4: Environmental Issues/Activities at Grade 5 Level Addressed by the illustrated Stories

<table>
<thead>
<tr>
<th>Relevant Indigenous Tonga Story</th>
<th>Natural (Biophysical issue)</th>
<th>Economic Issues</th>
<th>Social Issues</th>
<th>Political Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Story No. 1</td>
<td>Conservation: The story advises that natural resources should be</td>
<td>Gross National Product: Growth of the country's wealth through</td>
<td>Poverty alleviation: Improvement in general living standards of human beings when natural</td>
<td>Cooperation and Team work: These ingredients are very important in any political system if the</td>
</tr>
<tr>
<td>Story No. 2</td>
<td>Conservation:</td>
<td>Economic growth:</td>
<td>Adherence to social norms:</td>
<td>Laws/Regulations:</td>
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<tr>
<td>The story advises that wild animals should be conserved. Poachers should be given stiff punishment. Good conservation practice will allow animals to breed and increase in number.</td>
<td>Economic growth can be enhanced through increase in wild animals which attract more foreign exchange through the tourist industry.</td>
<td>The story advises on the necessity to observe the acceptable social norms. Individuals who break the social norms should be punished.</td>
<td>Any sound political system should put in place laws/regulations which will act as guidelines for the citizens. Law breakers should be punished.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Story No. 3</th>
<th>Conservation:</th>
<th>Foreign aid:</th>
<th>Morality:</th>
<th>International Relations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birds need to be conserved for they make life interesting</td>
<td>Appreciation for foreign aid offered will encourage</td>
<td>It is a moral requirement to give thanks for help rendered to an</td>
<td>Countries receive economic aid from other developed</td>
<td></td>
</tr>
<tr>
<td>Story No. 4</td>
<td>Conservation: The story emphasises the need to protect wild animals from poachers so that they are given chance to increase in number.</td>
<td>Economic growth: This can be enhanced through the promotion of tourism industry.</td>
<td>Morality: It is immoral to kill wild life anyhow whether tiny or huge.</td>
<td>Wealth Creation: The story advises that wealth can be created in the country by caring for natural resources and promoting the tourism industry.</td>
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<tr>
<td>Story No. 5</td>
<td>Vegetation Conservation: The story advises the need to conserve natural vegetation such as flowers for they beautify the surroundings of houses.</td>
<td>Fundraising: Flowers can be grown and sold to raise money.</td>
<td>Cleanliness: Beauty of houses and surroundings can be enhanced by planting flowers around houses. Religious aspects of thanking God for the flowers and other natural resources is encouraged.</td>
<td>National Identity: Beautiful colours found on flowers have been used in national symbols of identity such as national flags, court of arms and other national symbols. There is need to look after these natural resources.</td>
</tr>
<tr>
<td>Story No. 6</td>
<td>Conservation: Conservation of birds and wild</td>
<td>Fundraising: Manufacturing of various</td>
<td>Beauty/Smartness: There is need to be smart and make</td>
<td>Colours as symbols of national identity.</td>
</tr>
<tr>
<td>Story No. 7</td>
<td>Water Conservation: Importance of water to health of human beings and animals is pointed out.</td>
<td>Fundraising: Water is used in the production of Hydro Electricity and also used in the manufacturing industries.</td>
<td>Cleanliness: Water is very important in life as it can be used to wash clothes and for bathing as well as for cooking.</td>
<td>Transport Systems: Water transport links different continents, countries and even places within a country.</td>
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<tr>
<td>Story No. 8</td>
<td>Protected areas: The importance of protected areas and national monuments is pointed out in the story.</td>
<td>Tourism Industry Promotion: The preservation of sacred places will enable the nation to raise money through the tourism industry.</td>
<td>Respect for Sacred Places: The need to respect culture and regulations found in the society is emphasised in the story.</td>
<td>Cultural and National Identity: The importance of cultural and national identity in the country is pointed out in the story.</td>
</tr>
<tr>
<td>Story No. 9</td>
<td>Conservation of Wildlife: The need to</td>
<td>Fundraising: Wild animals provide human</td>
<td>Generosity: The story reminds readers of the</td>
<td>Sharing the National Cake: All citizens should</td>
</tr>
<tr>
<td>Story No. 10.</td>
<td>Conservation of wildlife such as Porcupine is necessary.</td>
<td>Success in Business Ventures: The story advises that individuals should critically analyse the pieces of advice given to them by others because some lead to failure.</td>
<td>Humility and Advice Taking: It is important to be humble because this leads to success and being loved by others. Pride and arrogance leads to envy and failure in undertakings.</td>
<td>Humility and Critical Thinking: These two characteristics are very important in political leaders as they lead to success in politics.</td>
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<tr>
<td>Story No. 11</td>
<td>Conservation: Birds are also very important natural resources so there is need to look after them properly.</td>
<td>Business success through careful consultation is emphasised in the story.</td>
<td>Pretending to be clever and superior to others brings shame when others discover that you are just pretending and are actually/ignorant.</td>
<td>Pretence and feeling superior to others are not good qualities of political leaders. Being oneself in political circles is very important.</td>
</tr>
<tr>
<td>Story No. 12</td>
<td>Conservation of fish is very</td>
<td>Retardation in production of</td>
<td>The Evil of Gossiping:</td>
<td>Gossip as an evil characteristic in a</td>
</tr>
<tr>
<td>Story No. 13</td>
<td>The importance of conserving wild animals for they provide meat to human beings.</td>
<td>The need to look after vulnerable people in the society. This group includes orphans, mentally disturbed people and AIDS patients.</td>
<td>The needy in the society should be looked after and protected from exploitation.</td>
<td></td>
</tr>
<tr>
<td>Story No. 14</td>
<td>Natural resources such as solid and are very important for they help in production of food crops.</td>
<td>Greediness is bad because it leads to death. The story advises human beings to be generous and also to take the advice given to them.</td>
<td>Greediness is not a good characteristic of a good political leader. Political leaders should listen to the advice from the citizens.</td>
<td></td>
</tr>
<tr>
<td>Story No. 15</td>
<td>Water is an important</td>
<td>Water can be used to</td>
<td>Respect for all human beings is</td>
<td>All citizens need respect and</td>
</tr>
<tr>
<td>Story No. 16</td>
<td>The importance of fire to human beings and animals is pointed out.</td>
<td>Fire is used in the baking of bread. It is also useful in smelting of ores which bring income.</td>
<td>All human beings deserve respect. Never condemn a person before trying him or her. Prejudice should be avoided.</td>
<td>Fire has been used as symbol of power in political circles.</td>
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<tr>
<td>Story No. 17</td>
<td>Land/soil is very useful natural resources for it enables human beings to produce food crops such as groundnuts.</td>
<td>The groundnuts and other food crops grown can be sold to raise funds. Farming is a serious business.</td>
<td>Stealing is a bad habit and should not be encouraged in any society.</td>
<td>Politicians who are good at manipulating others should not be supported.</td>
</tr>
<tr>
<td>Story No. 18</td>
<td>Wild animals such as Lion and Hare should be conserved.</td>
<td>Wildlife is an important tourist attraction. Tourism is a good source of income in</td>
<td>The story advises generous people to be careful when offering financial and material aid to some people because some are</td>
<td>Politicians are reminded through this story to be grateful to the voters whose votes have made it possible for them</td>
</tr>
<tr>
<td>Story No. 19</td>
<td>The importance of caring for wild animals is emphasised. Sick wild animals should be given medical attention.</td>
<td>Zambia. A generous person will always gain favour from others even in a situation of financial difficulties.</td>
<td>never grateful. The story advises that it is important to be kind and helpful to the sick and the needy.</td>
<td>to become leaders. The rich and developed countries should be kind and offer material and financial aid to poor nations.</td>
</tr>
<tr>
<td>Story No. 20</td>
<td>The importance of looking after the environment is pointed out.</td>
<td>Human beings are reminded to care for the environment so that they remain health and productive.</td>
<td>The story advises human beings to strive to be clean and to accomplish tasks promptly. This action would lead to success in life.</td>
<td>The citizens of any country should take keen interest in looking after their environment.</td>
</tr>
<tr>
<td>Story No. 21</td>
<td>There is need to use the natural resource well in the construction of beautiful Churches, Mosques and Temples for worshiping God/super being.</td>
<td>The story advises human beings to work hard and amass wealth for themselves. Stealing is condemned by the society.</td>
<td>The story advises human being that it is morally wrong to accumulate wealth through dubious ways such as stealing.</td>
<td>In political circles, human beings are reminded that it is important to be honesty in their dealings with one another.</td>
</tr>
<tr>
<td>Story No.22</td>
<td>Rain is an important natural resource which should be used properly for agricultural purposes.</td>
<td>Food crops grown through the use of the rain water can be sold to raise funds.</td>
<td>The story advises that stealing is a very bad practice. All able bodied human beings should work hard and produce their own food.</td>
<td>Citizens of any country should be ready to work hard so as to produce enough food and wealth for themselves.</td>
</tr>
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<td>-------------------------------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Story No.23</td>
<td>Wildlife is very important as it provides a lot of things such as meat and skins. These items make life for human beings comfortable.</td>
<td>Products from wild animals can be sold to raise money. Wildlife also attracts foreign exchange.</td>
<td>Human beings who are entrusted with the responsibility of trying cases in the courts of law should be careful and pass judgement correctly.</td>
<td>Political leaders should be very careful when dealing with different individuals in the state. Some people are cunning and can lead to punishment of innocent people.</td>
</tr>
<tr>
<td>Story No.24</td>
<td>The importance of conserving animals such as Lion, Hare and Hyena.</td>
<td>For people to work well and be very productive harmony must prevail in places of work.</td>
<td>Gossiping is an evil practice for it disturbs people's relationships. It confuses workers in a work place and retards development.</td>
<td>In political circles only honest leaders should be given positions of leadership.</td>
</tr>
<tr>
<td>Story No. 25</td>
<td>The importance of conserving wild animals and birds is</td>
<td>Wild animals and birds can attract tourists who bring</td>
<td>The story advises that human beings should be very careful when they</td>
<td>In politics there is need to elect honest leaders who can support the</td>
</tr>
<tr>
<td>emphasised.</td>
<td>income.</td>
<td>are choosing friends. Some friends are not reliable and some are deceitful.</td>
<td>electorates. Some leaders only want to be voted for and once they are in power they forget about those who vote for them.</td>
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<tr>
<td>Story No. 26</td>
<td>Trees are very useful natural resources and should be conserved. From trees medicine can be obtained.</td>
<td>Trees that have medicinal value can be used to generate income when such medicines are processed and sold.</td>
<td>Human beings should learn to live in harmony with their neighbours. It is important to be at peace with one's neighbours because they become useful in times of difficulties.</td>
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<td>In political circles, friendship is cardinal especially with neighbouring countries because a number of resources can be obtained through trade with other neighbouring countries.</td>
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Based on the results of this study, it is evident that indigenous Tonga stories are of great value educationally in the teaching and learning contemporary Zambian Grade 5 Environmental Education. It has also been established that indigenous Tonga Stories can be obtained through research and from such stories indigenous knowledge can be searched. The possibility of developing interesting, valuable and relevant Environmental Education Activities from Tonga stories for use in Zambian Grade 5 pupils of Chibombo District has been established. The results of the study have indicated that indigenous Tonga stories can improve or enhance active learning of Environmental Education at Grade 5 level.

Finally, the study has established that indigenous knowledge can be integrated into contemporary Environmental Education at Grade 5 level. This idea was established by analyzing the 26 catalogued stories at two levels, namely, the general and the specific as noted below.
CHAPTER 7
Conclusions and Recommendations

7.1. Conclusions.

Through this study, the value of indigenous Tonga stories in the teaching and learning of Environmental Education at Grade 5 level in Chibombo District, has been established. Evidence to this effect has been gathered by the current study. As this study has shown, indigenous history and cultural elements of value to Zambia need to be preserved and be integrated into the formal education system. This study has laboured to document and save the indigenous Tonga stories which stand a high risk of being relegated to history because of lack of their use in ordinary Environmental Education lessons as well as other subject areas of Zambia's formal education.

The Tonga indigenous stories as shown by the results of the study help in developing a number of useful skills in learners such as Literacy skills, listening skills, comprehension skills, critical thinking skills, analytical skills and problem solving skills. Although this study has unveiled the possibility of using indigenous Tonga stories successfully to teach Environmental Education at Grade 5 Level in Chibombo District, this could apply positively to many other areas where Cilonga is used as the main vernacular language of instruction.

This study has also shown that valuable indigenous knowledge can be obtained from the local ethnic groups within Zambia. It has brought to light the fact that the localization of the curriculum at basic school level in Zambia should not rely on foreign ideas which are not connected to real life situations of learners but should instead, rely on locally generated knowledge for it is directly related to the learners.

Finally the current study has proved that indigenous Tonga stories can be collected from various sources: and that they are valuable educationally and as such Environmental Education specialists need to take into consideration all relevant aspects of the subject area when developing teaching support materials. It has also indicated that it is possible and cheap to develop teaching and learning materials from local environments.
7.2. Recommendations

As hinted above, the current study has only explored the value of indigenous Tonga stories in teaching and learning of Environmental Education in one grade level and in one district of Zambia. Though the results of the study have brought out very important information and the study is representative in its own right, it cannot claim to have exhausted all the necessary ideas related to the value of indigenous Tonga stories educationally. It is therefore recommended that:

- Practicing Environmental Educators should be encouraged to emulate the current study and explore their immediate environments for valuable indigenous knowledge and develop these to usable educational materials for use in their classes. This practice is useful as indigenous knowledge makes it easy for learners to understand complex Environmental Education concepts because they deal with on-hand experience.

- Curriculum developers should include elements of indigenous knowledge system in curriculum planning and material development for various grade levels. Indigenous knowledge encourages learning from known to unknown which enhances understanding of subject matter and making application easy.

- Standard officers with sound knowledge of Environmental Education should be appointed in Provincial and District Education offices to check on the development of Environmental Education support materials and Environmental Education programmes in educational institutions.

- The Basic colleges of Education staff should make use of indigenous knowledge in their work of Basic school teachers especially in areas of assessment. They should give students assignments and projects which encourage them to extract valuable knowledge from indigenous stories and write long papers or develop teaching and learning materials. The current study can be a useful reference point in the use of indigenous stories for educational purposes.
• the Examinations Council of Zambia should prepare assessment tasks, especially on continuous assessment of the localized curriculum by basing such tasks on indigenous knowledge systems.

• the Ministry of Education Headquarters should sponsor researchers and material developers with interest to do further work in advancing indigenous knowledge and its use in Environmental Education. Currently Environmental Education lacks suitable teaching and learning materials at various levels of education. It is therefore, recommended that funding for production of suitable Environmental Education teaching and learning materials be allocated. The Ministry of Education Headquarters should also ensure that the book publishers produce relevant books which are directly connected to the learners’ immediate environments.

7.3. Suggestions for Future Research.

This research has generated areas which need some future research in order to strengthen the use of indigenous Tonga stones in Zambia’s formal education system.

Future researchers need to pay particular attention to the following emerging areas:-
• The relevance and use of Tonga stories in other subject areas in various grades. For example, how useful would the catalogue of Tonga stories in appendix 5 be in other subject areas.
• the changes in orthography in the Citonga language used in the story books that have been produced recently and its impact on understanding of the lessons in the stories.
• the attitude of both teachers and learners towards reading of Tonga stories for pleasure and using them for teaching and learning of environmental education and other subjects.
• the impact of the modern technology such as television, video and radio on the usage of Tonga stories in classroom teaching and learning.
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Educational PuMshmgTIofsfe


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APPENDIX 1

Environmental Education Activities Developed from the Indigenous Tonga Stories for use in Grade 5 Classes (Translated from Citonga Language).
Story 1.

Do Not Hurt Living Things.

Long time ago, there lived-a young boy in Tongaland by the name of Nsyaandi. This boy was very cruel. He used to kill creatures such as birds, animals that live on land and those that dwell in water. Nsyaandi used different cruel methods of killing living things. Some of these were: using spears to kill animals and fish, using deep pits, traps and poisoning creatures living in water. For some of the animals, he used to strangle them in a cruel manner. Sometimes he could burn vast areas of grass and also mercilessly cut down trees. When people saw him in such a mood, they would just comment that "Today, it is a war with anything on his way, so it is better to leave him alone as he might just turn to you in this bad mood." His parents tried to advise him not to destroy living things, but he could not heed to their advice. He continued with his cruel activities.

One day Nsyaandi fell ill. He was so ill that he was only complaining and groaning loudly in pain. People could hear him from outside the house. They tried to help him by administering different types of herbs but there was no improvement. He suffered for many days. One day while still very sick and alone in the room, he suddenly saw different creatures surrounding his bed. Different animals, birds, insects, branches of trees all looking very angry. All the creatures looked at him with hatred and anger. Some of the creatures were even saying, "This is a cruel boy who has a heart like a stone and who has no mercy on living things".

The Owl spoke with anger saying, "Let him die, my own parents died because of his cruel activities."

The Dove said, "Look at me, I am lame as one of my legs and arms were broken by this same foolish boy. Let him die." The Snake first coiled around him and then faced him saying, "Boy, do you remember that day when you blocked the entrance to my tunnel and later set the place ablaze; had it not rained, I should have been dead by now."

The Frog jumped and sat on Nsyaandi's forehead. This Frog was very ugly, old and had only one eye. He said, "You cruel boy, I need my eye today; if you do not give me, you will be in big trouble as I will make sure that all your eyes will be pierced. The Geneafowl and other birds also blamed Nsyaandi saying their parents died through his cruel acts. They threatened violence as well. The Chameleon was filled with anger; he was only breathing loudly showing great anger. Black and red ants climbed on Nsyaandi who was groaning in pain and turning from one side to the other.

Many animals said a lot of angry and threatening words. Nsyaandi was really afraid and was only shivering and looking like a fool. The monkey that was more angry than any other animal, plucked a very good fresh whip from one of the trees and started beating Nsyaandi. The boy cried loudly saying, "I am really suffering. I will never hurt living things again."

While he was still saying this, the other people arrived. They pleaded with the creatures and these stopped troubling him. They reminded him of all good things that they give him. They left him after giving him final warning never to hurt living things again. Nsyaandi thanked them saying, "I will never hurt living things again."

Lesson from the Story
People are supposed to look after natural resources. They should not develop negative attitude towards the country's wealth such as wild animals, birds, minerals and many other natural resources. A person who destroys natural resources should be punished severely. A punishment like the one given to Nsyaandi should be used to punish the culprit.

Exercise

A. Answer the following questions.
   1. Why was Nsyaandi a cruel boy?
   2. What are some of the bad things that Nsyaandi did?
   3. What bad things did Nsyaandi do to the natural resources?
   4. How do natural resources help citizens in a country?
   5. Write four good things that natural resources did or provided to Nsyaandi?

B. Natural resources are things that God created in our country, Zambia. Some of them are: water, animals, waterfalls, birds, insects, trees, grass, flowers, stones, soil and human beings.

In small groups, write ways in which these natural resources can help in bringing development to the country

Story 2. You Said Go On Dancing

Big Bird

Long time ago in Tongaland in chief Hamaundu's area, there lived three men who went hunting in the forest which was near a hill called Nszozi. In this forest and hill, people were not allowed to hunt animals individually. Communal hunting was done at appropriate times and certain rituals were done before the exercise.

These three men were tired of eating vegetables and needed meat. The men sneak out of the village without telling anybody. They finally arrived at the hunting place and found a lot of animals such as zebras, bush pigs, buffaloes and many other animals. They killed a lot of animals and skinned them. They carried big bundles of meat and started off for their homes. However, a strange thing happened. Just as they were coming out of the forest, there appeared a big bird dressed in the animal skins, feathers and rattles on the legs just like Vimbuza dancers.

The bird gave a short, but, interesting demonstration in front of the three men. The men were very much impressed by this dance and requested the bird to continue entertaining them. The bird asked them saying, "What will you give me when I dance?" The men said, "we shall give you meat: don't you eat meat?" The bird said, "I eat meat; but if my appetite for meat becomes stronger, are you going to give me more? The men answered again saying, "Do not worry, we have enough meat and we shall give you more. The bird started singing and dancing again. This time the bird danced nicely. This is the song he was singing:

You asked me to dance.
When I dance, what will you give me?
You said you would give me meat,
What if my appetite increases?
You said you will give me more meat,
Nabungele, bungele, ccakata, ccakaata
Ccabu bbu. Nabungele bungele, ccakata, ccakata ccabu bbu.
Nabungele bungele.
The men were very happy and gave the bird meat. The bird ate the meat very fast. The men started off. Before they could cover a reasonable distance, the bird was in front of them dancing and playing with his wings in an interesting manner. Again the men gave some more meat. Again they started walking and now they increased their pace. Before they could even cover a good distance, the bird was already in front dancing and singing the usual song. This time, the bird could even hover around their heads. The men had only to throw meat to him. The bird was eating very fast just like an insane person.

The bird troubled the men until the meat was finished. Even when all the meat was all gone, the bird was still following them dancing and singing his song and demanding for meat. The men were really in problem. They saw that things were very bad. They asked the bird to go back since they did not have any more meat to give him. The bird refused and began to dance and coming on to the men's bodies. The bird was now getting pieces of meat from the men's bodies using his sharp beak. The men cried with pain while blood was oozing from their wounds. When the bird saw that, the men were approaching their homes and while other villagers were watching, he danced vigorously while touching the heads and faces of the men. Lastly, the bird danced on their faces and got one eye from each of the three men. The bird flew back to the forest where he had come from. The three men remained crying and ashamed in front of their wives, children and other people of the village.

Lesson from the Story
Hunting was done systematically in this area. The villagers agreed when to conduct the communal hunting. Some rituals were conducted before hunting. Communal hunting helped in preserving important cultural elements and also allowed animals to breed. This practice also helped in conserving the animals. The story also teaches that illegal hunting was punishable just like what happened to the three men. This story acted as deterrent to other villagers who had the intention of going to hunt illegally in the prohibited area.

Exercise
A. Answer the following questions.
   1. Why were the people observing communal hunting and doing it at agreed time?
   2. Mention the animals whose meat can be eaten from this story.
   3. What led these men mentioned in the story to go hunting?
   4. What did the men promise the bird as payment for dancing?
   5. What punishment was given to the three men by the bird?

B. In small groups dramatise this story of the three men and the bird. Choose people to take roles of the bird, three men and villagers. Present the play to your friends in class.

Story 3.

Why Birds Sing

Long, long time ago, birds and bats did not know how to fly since they did not have wings. They also did not know how to sing nicely the way they do nowadays. Birds and bats were often killed by their enemies, the cats.

When only few families of birds and bats remained, they decided to come together and ask the
creator to help them avoid death by escaping from the cats, their enemies. The creator spent a bit of time by thinking about a better way to help the birds and bats. He then said, "It's alright; I shall give you wings so that when you see your enemy you fly away."

When the birds heard this they were excited and started to sing a song of thanksgiving to the creator and that is why they sing up to today. But the bats, due to pride, just left without thanking the creator. The great creator was disappointed and said to the bats, "You bats, you will no longer be allowed to mingle with birds because they remembered to thank me. For you bats, you will fly at night when the birds are resting and sleeping. You will also fly when there is no light from the sun."

Lesson from the Story
It is very important to thank someone who has helped you overcome a problem.

Exercises
A. Answer the following questions
1. Birds and bats had a very 'strong friendship'. What is the other term for strong friendship?
2. What made the birds and bats ask the creator to give them wings?
3. What led birds to start singing which they do up to today?
4. Why is it that bats fly at night when there is no sun?
5. Are human beings supposed to thank the creator?

Write a list of things which the great creator gave us so as to be able to escape from our enemies

B. In this story we have learnt that it is important to give thanks to someone who has done something good for us or someone who has given us the brain to escape death and other problems.

1. Write five ways by which you can give thanks to the creator, Almighty God, for giving wisdom to escape death.
2. Write five ways by which you can give thanks to your parents for giving you intelligence or wisdom to escape death.

Story 4

It Is Far Where They Hunt Us
A long time ago in one village in Tongaland, people enjoyed hunting and killing rats. People hunted and finished all the rats near their homes. Because people liked rats' meat very much, they started hunting rats even in prohibited areas, in distant places as well as sacred places known as "Malende." Elderly people in this village tried to stop children from hunting in prohibited areas, but they could not heed the advice. They continued to hunt.

One day the children went to hunt very far and killed a lot of rats. As usual they cut open the rat's stomachs and removed the intestines which they fed their chickens. Then they put the rats on the roof to dry. But these rats were not ordinary rats for they had a peculiar habit. They could all come back to life, come down in the centre of the, yard and look for a drum and begin to dance. This was happening when all the villagers went to the fields. They used to sing the following song:
1. It is very far where they hunt us
   *Tabala nyika tabala lwani tabala* \( X2 \)
   Kulwcmi is far
   *Tahulau, lahula mother ciyoolwe tabala* \( X2 \)

2. Where the fire is beaming, let us see darkness
   *Diinlininj* \( X2 \)
   Where they spread spears mbala has no spear
   *Diinlininj* \( X2 \)
   1 who does not have intestines?
   *Diinlininj* \( X2 \)
   They roasted the intestines and fed their chickens,
   *Diintinj* \( X2 \)

The rats were doing this all the time until people started suspecting that something was happening with other animals which were usually left at home.

One day one old man pretended to be sick and remained in his hut when all the people left. The rats were not aware that one person was around so they called each other and got the drum and began their dance. The old man peeped and saw what was happening. He was very surprised and when the other villagers came back he narrated the happenings. All the villagers were surprised and agreed to pretend that they were going out so that immediately the rats start dancing, they will be able to see for themselves and then catch them alive.

The following morning the villagers did what they had agreed to do. The rats, as usual, called one another and started singing and dancing vigorously. The villagers saw what was happening and were very surprised. They all came out from their hiding places to try and catch the rats. The rats ran away in different directions in the nearby bush. From that day people from this village stopped eating rats. Even today people in most of the places in Tongaland do not kill and/ or eat rats. As a result 'of not hunting and eating rats in these areas, rats have multiplied greatly.

**Lesson from the Story**

Let us protect the natural resources such as wild animals even if they are tiny in nature or huge. If we allow animals to multiply by avoiding killing them anyhow they can bring wealth in our country.

**Exercises**

A. Answer the following questions.

1. Why were people of this village interested in hunting?
2. Which places were children not allowed to hunt rats?
3. What made the children not to adhere to parents' advice not to hunt rats in distant places?
4. What led the people of this village to stop killing and eating rats?
5. In this story we have learnt that it is good to protect natural resources like wild animals. Write things which we can obtain from different wild animals.

B. In small groups dramatise the story and perform the play in front of your friends in your class.
Story 5

Flowers
People had not realized the importance of flowers. They only became happy to see the importance of cattle and a field of maize when the maize is green. But they do not see the flowers; they only see them when they want to make them medicine or as something to smoke. However, flowers have very beautiful and attractive colours to the human eye.

During the rain season, water flowers and other types of flowers that grow in water are white, and it is very nice to watch water sparkling together with dark grass and white and red flowers. During the dry season and winter, all the flowers begin to grow afresh. The trees appear very nice as they are covered with very bright attractive flowers. In the bush, all shrubs appear sparkling with nice smell and the colours have different patterns which are interesting to look at. Friends of mine, you who want to dress in sparkling clothes, learn to observe with the keen eye on the flowers that God placed in all parts of the world to make it beautiful. Learn to pluck them and to put them in flower pots to beautify your homes.

Flowers beautify a house better than pictures. Our forefathers new how to observe things and to thank God for all things that He placed in the world. Even Jesus Christ said, "Look at the flowers of the world. They do not work, they do not spin cotton; but I say to you not even Solomon in his reign wore clothes as bright as them."

Lesson from the Story
It is important to look after natural resources such as flowers and trees because they are nice to look at. Let us learn to admire the beauty of flowers and trees and to protect them so that the surroundings and our houses appear beautiful. Let us teach our friends the importance and goodness of natural resources and how to protect them from careless people or destructive people to living things.

Exercises
A. Write all the things that show that flowers are good.
B. Write five things that people get from trees.
C. What are the ways that we can use to protect flowers and trees?
   Write five ways.

Story 6

Why the Dove has a Coloured Ring Around its Neck

Long, long time ago, the butterfly did not have colours the way it has today and it was not as beautiful as it is today.

One day the butterfly saw some birds with bright coloured feathers. It examined the coloured feathers and admired them greatly. The butterfly then approached the birds and said to them, "Excuse me please; tell me where you got those beautiful feathers."

The birds answered saying, "Go and ask the dove and it will show you where the beautiful feathers are stored." The butterfly did what it was told and said to the dove, "Please paint me with beautiful colours." The dove agreed to help the butterfly and said, "I will help you because you have shown interest. When you see a rainbow in the sky, come back to me so that I take you there."
So one day when a rainbow appeared in the sky, the butterfly came to the dove accompanied by some insects that were able to fly which also wanted to be painted with the beautiful colours.

The dove said, "All of you should hold each other and also hold my neck and then we will fly together with you to the rainbow." The butterfly and all the insects that accompanied it immediately complied. The dove then took them through the rainbow's many different colours and then came back to the ground. The butterfly was painted with beautiful colours. Insects were also painted. Unfortunately, not even one insect remembered to wash the feet before climbing and holding on the dove's neck. The line which they made is still visible and is like a ring in the dove's neck. The dove however, does not care because the ring shows the whole world that it is the dove that helped the butterfly to obtain those beautiful colours and look very attractive.

**Lesson from the Story**
This earth has many beautiful natural resources which are worthy admiring. Human beings should therefore, try by all means to be smart together with the surroundings of their homes so that they become as attractive as birds, snakes, insects and other animals with attractive colours. Let us protect natural resources so that we continue admiring them.

**Exercise**
Answer the following questions.
1. Who helped the butterfly to obtain those beautiful colours?
2. Which other creatures were given beautiful colours at the same time the butterfly got its colours?
3. How did the dove get the ring which is on the neck?
4. Write ways in which human beings can use the beautiful colours found on the butterfly to beautify thing as well as their homes.

**Story 7**

**The Hare and the Well of Water**

One year it did not rain and a number of small rivers found in Tongaland dried up. Animals suffered very much because of the scarcity of water.

One day the Lion, who was the chief of all animals called all the animals to a meeting. All the animals agreed to dig a well. Only Hare refused to dig and told the other animals proudly that he would never drink their water.

The animals worked very hard until they found water. They left the water for a moment so that the mud could settle. While the animals were away, the hare went to the well and drank all the water. When the animals went back they found that all the water had been consumed. The animals were very thirsty and some of them started to perish. At last the animals caught the thief, the one who was drinking their water. It was tortoise who caught the Hare. The tortoise tricked the Hare by applying sticky wax on its back and placed himself near the well. When the Hare came to steal water, he thought that the animals were very kind as they even brought a nice chair for him. The Hare decided to sit on the chair but unfortunately he could not stand up
again as he got stuck to the tortoise chair.

When the other, animals came, they caught the Hare and beat him up severely. When they wanted to kill the Hare by throwing him on the hard rock, the Hare quickly deceived them saying, "If you want me to die instantly, don't waste your time to throw me on to a stone because Hares do not easily die on hard things, unless on sand."

When the animals heard this, they became very happy and went to a sandy place. They called a huge and fat buffalo who seemed to have a lot of strength to throw the Hare on to the sand. The buffalo threw the Hare with all his strength on to the sand. The, Hare threw a lot of sand with its hind legs which entered the eyes of the animals and temporarily blinded them. The Hare, while saying, "Ma!! I have escaped death like a sound of a bell; remain you foolish animals" ran away as fast as his legs could carry him.

Lesson from the Story
Water is very important to the health of animals and human beings and therefore there is need to conserve it properly. People should work together in protecting and conserving natural resources such as water.

Exercise
A. List different sources of water apart from the well.
B. Water is supposed to be looked after properly. Write five ways by which human beings can protect water from contamination.

Story 8
Cigabba and the Sacred Forest

A long time ago, people living in a certain village respected the sacred forest (The Malende) very much. They never collected firewood, hunt animals or cut trees anyhow. Elders were always reminding their children to respect the sacred forest. Many villagers had a lot of respect for that place.

In that same village, there lived a young man called Cigabba who could not take any advice. Elders tried to advise him but could not listen. On many occasions, he found himself in big trouble because of not taking advice. One day he told his parents that he wanted to build another wooden hut because the one he was currently using was becoming unfit for human habitation. He further informed his parents that he would cut the poles from the sacred forest since that is where straight poles could be found. The parents strongly objected to this and further told him that it was a taboo to cut trees in the sacred forest as it accommodated the rain shrine. Cigabba did not listen. He said, "Even if you stop me, 'you are just wasting your time because very early tomorrow morning I shall go to the sacred forest and cut straight poles for my hut and nothing will happen to me.'"

Early the following morning, Cigabba sharpened his two axes and headed for the sacred forest. He said to himself, "Yaa, this is a place where all good poles are found; I will also cut some for the maize granary. My fellow villagers are very foolish, they leave straight poles nearby and go to cut bent poles in distant places." He started cutting the poles. Just the first cut, a poisonous snake dropped near him. The big snake just gave him an angry look, hissed at him and then
moved away. Cigabba's heart started pumping with fear but because of being stubborn, he continued cutting down trees. While he was cutting, he could hear voices of angry people; some were producing sound that showed anger but were not visible. Dangerous animals were passing near by the place where Cigabba was working.

The trees also became harder than usual that day. The Mubanga tree which was his favourite, destroyed both his axes but he did not stop cutting trees. Cigabba cut trees the whole day until he made the required number of poles. Some of the poles could be just surrounded by red ants when he wanted to cut them. Some of them could just bend immediately he begins to cut them. At the last minute, the axe came out of the handle and cut Cigabba's foot cutting off one piece completely. Even with this injury, he could not stop. This is when he intensified his activity of cutting trees. A lot of blood flowed from the wound.

Cigabba collected some of the poles but some gave him a tough time because of the red ants and snakes which were following wherever he made a pile of poles. He did not find all the poles he left in the bush when he went to fetch them the following day.

This young man built his hut, though the same week the poles of his hut started getting rotten and were producing a lot of wood powder. Snakes were also his frequent visitors in his new hut. He never enjoyed himself in his new hut. Cigabba ended up destroying the hut just after a month and built another one using poles from other places not from the sacred forest. He had no problem in his second hut. He was now convinced that the sacred forest should be respected and the natural resources found in such places should be protected.

**Lesson from the Story**

It is important to respect sacred places such as 'Malende' where different kinds of natural resources are found in such places as this help us to promote sustainability which will in turn enable the future generation have access to these valuable natural resources.

**Exercises**

A. Answer the following questions

1. What is the name of the boy mentioned in the story?

2. What happened to this boy on many occasions as a result of not being heedful?

3. Why did this boy decide to build another hut?

4. Where did he plan to cut poles for his new hut?

5. Did elders support this idea? What did they tell him?

1. Write down all the bad things which happened to the boy in this story as a result of not taking advice.

2. At last the boy in this story accepted the views of the other members of the community. What is being referred to here?
Story 9

Kolowa the Hunter

Kolowa was a hunter who used to feed on meat everyday. However, he was a greedy man who never shared meat with his friends. With his family, they could even finish the buffalo. Kolowa killed the wild animals using spears, dogs and traps.

One day he got his spears and went hunting in the bush. He searched for animals here and there in areas where he usually killed animals but that day he did not kill any animal. He felt very hungry and thirsty and as a result he was just yawning.

In a state of disappointment, Kolowa squatted on a rock. He said to himself, "Today I am surprised. What will my children eat? Anyway, a hunter's eye is never damaged by disappointment. I must go back home as I am very thirsty and hungry."

He stood up, got his spears and set off for his home. Just after covering a short distance, Kolowa saw two bucks nearby. He first threw one spear which only fell nearby. In an effort to kill the animals, he threw all his spears which only fell next to him. As if trying to mock him, the two animals did not run away, they were just looking at him as he was throwing spears at them.

Kolowa was surprised of what had happened and concluded that it was an omen. He collected his spears and went home. When he approached the village, he saw a woman carrying nsima in a basket. The woman entered a house where two men were waiting for the food. Kolowa also joined the two men with the hope of sharing the meal with them. However, upon seeing him, the two men hid the nsima by covering it with a basket. One of the men quickly asked Kolowa saying, "Kolowa, where are you coming from this hour?" Kolowa answered saying, "I am from the bush but today I have not killed any animal. I met two deers and threw spears on them but all were just falling nearby just like there where you have covered the nsima."

When Kolowa mentioned nsima, the two men were ashamed and just looked down. He then stood up and left for his home. The two men refused to give Kolowa water and food because he was also greedy. He never gave them his meat. "Generosity is one way of serving others."

Lesson from the Story

Natural resources such as animals and birds which are found in the bush belong to all people. If all those people who are endowed with hunting skills should share the meat with others. Selfishness is a bad because it leads others to be unsympathetic to the selfish person when he or she is in problems. Let us think about other people when we have more than what we need because if we fail to do so, these people will not give us anything when they also get something good.

Exercises

1. Answer the following questions
   1. What was Kolowa's job?
   2. With whom was Kolowa sharing the meat?
   3. Why was Kolowa yawnning?
   4. Why did the two men in the story refuse to give Kolowa nsima?
5. What lesson can people get from this story?

B. 1. Write the names of the animals mentioned in this story.
2. Mention the things which human being can get from the animals in 1 above.

**Story 10**

**Why Porcupine Has Stiff Spines On Its Body**

Long ago. Porcupine was a very beautiful and proud animal who liked to praise herself and to be praised. She felt happy whenever other animals talked positively about her appearance.

One day Porcupine praised herself near Fox saying, "If all the other animals were as beautiful as I am, the world would have been a better place to live in." When the Fox heard this, he became very angry and started looking for ways of destroying Porcupine's beauty.

On a certain day, the Fox decided to deceive the Porcupine. He said to her, "Your honour, listen to me. if you want to be more beautiful, go to that thorn forest and meet the man who lives there. This man is able to make your appearance even better than the present state. Go and request him to help you but leave your beautiful coat with me so that it does not get damaged by those thorns in the forest." Foolishly, the Porcupine agreed and as it was trying to get into the thorn bushes of the forest, the whole body was pricked by long thorns. The Porcupine tried to remove the thorns but it failed.

The Fox laughed at the Porcupine while saying, "Oh! Now that you Porcupine can not wear your beautiful coat on those long thorns, I will take it and wear it myself." Up to now the Fox still wears the beautiful coat which formerly belonged to the porcupine.

**Lesson from the Story**

It is not good to be proud and self-opinionated because it breeds envy in one's friends. It is better to be humble instead because this makes one to be accepted by friends and live in harmony with others. It is also very important to critically analyse pieces of advice given by others because some of them lead to our destruction rather than to success.

**Exercises**

A. Answer the following questions

1. Why did the Fox become angry and begin to look for ways of destroying Porcupine's beauty?
2. How did the Fox deceive the Porcupine in order to destroy its beauty?
3. Why didn't the porcupine refuse to do what the Fox wanted?
4. The Fox is an attractive animal because of the beautiful coat that she wears. How did Fox get it?
5. What environmental lesson can be learnt from this story?
B. Complete the cross-word puzzle below

Down
1. A wild animal with legs like a mortar.
2. They kill and eat wild animals.
3. Zambia's neighbour on the western side.

Across
1. Domesticated animal that resembles Fox.
2. English word for numeral 2.
3. The sound that comes from Mosi O Tunya Falls in Livingstone.
4. Name for a domesticated animal used in farming.

Story 11

Why the Owl Hunts At Night

Thousands of years ago, the Owl was believed to be a very wise bird. Whenever there was a dispute or case to sort out, the Owl was the one invited to judge.

One day the Hare came to the female Owl and asked, "Mother owl, please tell me, between a black and white hen, which one is clever?" The Owl without realizing that it was a tricky question replied saying, 'That is a very simple question. The black hen is clever because it is able to lay white eggs while a white hen can not lay black eggs.'

The Hare said, "Thank you mother Owl. Now since yourself you claim to be clever, can you lay a black egg?" The owl agreed saying, "Yes I can." Then she flew and entered a nest in one of the nearest trees. Shamefully, the egg that was laid was white. The owl felt embarrassed and said to herself, "If other animals see me and learn about this, they will laugh at me as well as fool me, so I will remain here until night time. From now onwards, I will only go out to hunt for food at night. Up to this day, the owl remains hiding during the day and becomes active at night.

Lesson from the Story

 Pretending to be clever and knowledgeable about certain things is not a good practice as it brings about embarrassment when other people discover that you are ignorant. If you are unable to do something or if you have no idea about how something is done, it is wise to come in the open so that you do not become embarrassed when you fail to do it.

Exercises
A. Answer the following questions
   1. Why was the owl the only one invited whenever there was a case or dispute to be sorted out?
   2. Who in this story asked the female owl to choose a clever hen between a white and
black hen?

3. In this story we have read that a black hen is cleverer than a white one. What explanation has been given about this?

4. What did the owl want to do when she entered the nest?

5. Why does the owl hunt at night?

B. Answer the following questions.

1. Write the names of other birds that you know which fly at night.

2. Write names of animals which become active and move about in search of food at night.

Story 12

Why the Fish Lives in Water

A long time ago the fish lived on dry land far away from rivers. The fish had a bad habit of gossiping about other animals and this made its life hard. The fish found pleasure in encouraging other animals to quarrel and fight through her gossip.

After a long period of time, other animals were irritated by the bad behaviour of the fish and they decided to kill it as it was a terrible liar. The other animals caught the fish and to show it the kind of punishment given to liars and those who create enmity among friends, they glued the fish's tongue to the hard palate. After this, the fish was taken to the river to be slaughtered.

At midnight the fish managed to escape into the river. Up to the present time, the fish lives in the river as a way of avoiding enemies. As a result of not using a tongue for a long period of lime, the fish lost its speech. Although the fish finds itself in this unpleasant situation, it still feels happy because it is no longer able to gossip about other animals and get into trouble.

Lesson from the Story

Gossip is a very bad habit because it makes a person's life hard and adversely affects his or her relationship with neighbours. Also at school or place of work gossiping is bad because it disturbs the working relationships and retards the progress. It also leads to chaos as there will be hatred among the workers.

Exercises

A. Answer the following questions

1. The fish was not living in harmony with other animals because of its bad habit. What habit did the fish have?

2. What action did other animals decide to take against the fish as punishment for the fish's bad behaviour?

3. What kind of person is that one who "causes insects to bite one another"?

4. What makes the fish live in water?

5. Why is gossiping a very bad habit?

B. In small groups make a play based on the story and perform the play in front of your friends in class.
Story 13

Masotoka and the Frog

Masotoka lived in a village called Nkoka. He became insane as a result of smoking dagga. When he just ran mad, Masotoka burnt his houses and his wife and children all left him.

Masotoka left the village and started living in the bush with his dogs. His fellow villagers, especially those who used to drink and smoke dagga with Masotoka became sad and lonely when Masotoka left the village because they could no longer enjoy his company. In the bush, Masotoka used to hunt and kill wild animals for meat. After killing a wild animal he could carry the meat to a cave situated in a mountain.

One day Masotoka killed an impala, skinned it and took all the meat to the bank of a river to prepare it for preservation. He was roasting and eating some of the meat while giving some pieces to his dogs.

In the afternoon there came a Lion which threatened Masotoka. The Lion shouted angrily at Masotoka saying, "You man, who gave you the water which even your dirty dogs are drinking? Give that impala to your dogs so that they eat it and get satisfied. After they have eaten, swallow them all so that you get fatter and thereafter I will eat you and become satisfied.

The frog was listening and felt angry at the Lion for troubling a sick person who was already suffering. The Frog shouted angrily at the Lion saying, "Who is that one who is shouting and quarreling at my home. You man, give that impala to your dogs so that they eat and get satisfied. After they have eaten, swallow them all and then the Lion should eat you and become fatter. Thereafter I will eat the Lion and become more satisfied."

When the Lion heard the angry voice of the Frog, he thought that it was a very big and fierce animal. He felt frightened and ran away. The mad person was saved together with his dogs. A person can not face double troubles.

Lesson from the Story

Human beings should avoid adding troubles to a person who is already in a hopeless situation. Vulnerable people such as orphans, widows and even those suffering from the deadly disease. Acquired Immune Deficiency Syndrome should not be troubled. Another lesson from this story is that a human being should not underrate other people or think that he or she is more intelligent than other human beings because there are others who are more intelligent.

Exercises

A. Answer the following questions
1. What caused Masotoka's insanity?
2. Where did Masotoka go to live when he became insane?
3. Who was staying with Masotoka in his new dwelling place?
4. Which animal threatened the Lion and saved Masotoka and his dogs?

B. In small groups make a play based on this story and perform the play in front of your friends in your class.
Mukonde and the Round Nut

Early one morning, Mukonde in company of his wife went to look for round nut seeds at a friend's home. The couple arrived in the evening as it was quite far from their home. At night, just before going to bed, the host gave Mukonde and his wife round nut seeds as well as boiled nuts. The boiled nuts were to act as breakfast for the couple as they intended to start off for their home a bit early. When time for sleeping came, the visitors were given upstairs apartment. While up there, the couple started eating the boiled nuts. As they were eating, a big nut slipped off the hands of Mukonde. Just at that moment, there was a bang-like sound. Mukonde told his wife that his big nut had dropped down and that he felt sad for losing it. He further told his wife that he was planning to climb down to get it. His wife discouraged him saying, "It is alright dear, just forget about it. It is dangerous to go down at this hour."

Mukonde was not happy about this. He admired his big nut which had slipped off his hands. The nut in fact, did not reach the ground. It was trapped in the wooden floor of the hut. The sound which Mukonde had heard was made by a Lion's tail. The Lion was resting under the hut.

Immediately Mukonde climbed down the hut to look for the nut, the Lion caught him and killed him. As elders have said, "It is usually the visitor who become a victim in such dangerous situations."

Lesson from the Story

It is very bad to be greedy because greediness leads to death. Another lesson from this story is that it is important to accept good pieces of advice from friends.

Exercises

1. Answer the following questions
   1. What was the use of the round nuts which Mukonde went to look for?
   2. What happened to one of the nuts while Mukonde and his wife were eating the boiled nuts?
   3. What piece of advice did Mukonde's wife give her husband over his big nut which had slipped off his hands?
   4. What made the bang-like sound and led Mukonde to climb down the hut?
   5. What lesson do we get from this story?

6. (i) Write down names of crops grown and which are similar to round nuts,
   (ii) What food stuffs are prepared from round nuts?
Story 15

Girls and a Crab

Once upon a time, some girls went to attend a dance in the neighbouring village. After walking for some time, they came to a home for a Crab. The girls were thirsty and thought of asking for water. They greeted the Crab and asked for drinking water. The Crab gave them and drank to their satisfaction and even carried some water to drink on the way.

When the girls finished drinking water they were ready to continue their journey, the Crab said to them, "I would like to accompany you to the dance." The girls refused and said, "We do not want to go with you Crab to the dance because you do not have a neck and a head like our selves. In addition you will only spoil our dance because you are an awkward dancer." The Crab kept quiet and felt offended. The girls were also unhappy with the Crab's suggestion and left it at its home.

When the girls came back in the afternoon, they were very thirsty again as it was extremely hot. The meat which they had eaten at the dance increased their thirst. Water was also not enough at the place where the dance was held.

The girls thought of asking the Crab to give them some water for drinking. They said to the Crab, "Brother Crab, assist us with water as we are very thirsty."

The Crab answered saying, "Myself I do not know where water is found. Have you forgotten that you left me here when you went to attend your dance. You ridiculed me as if I wanted to eat your drum; you said I had no neck, no head and was an awkward dancer. Why are you asking me for water again?" Then the Crab laughed mockingly at them saying, "When you left me on your way to the dance, you said the Crab has no head and neck and is an awkward dancer. I looked foolish in your presence."

The Crab hid the water and the girls suffered greatly from thirst. They were breathing with difficulty just like a dog tied in the hot sun during the hot season. By the time they reached their homes, they were worn out.

Lesson from the Story

It is important to respect human beings all the time. It is bad to pretend that you love somebody when you have a problem while inwardly you are despising that same person who is rendering assistance to you. Another lesson is that it is better to show appreciation when you have been helped because you might still need assistance from the same person. Elders have already said, 'Never defecate in a well where you draw water for drinking.'

Exercises

A. Answer the following questions

Where does the Crab live?

1. What forced the girls to ask for water from the Crab?
2. Why did the girls refuse to go to the dance with the Crab?
3. When the girls came back from the dance, they again asked for water from the Crab. Why did the Crab refuse to give them water?
4. What lesson do you, personally get from this story?

B. Write about other things which some do to their friends after getting help from them.

Story 16

Tortoise and Other Animals

Long, long time ago, all animals were living happily together. One day, there came rain which continued pouring for several weeks. The weather changed, it became so cold that all animals started shivering. In the middle of the village, there stood a very tall tree. On the tip of this tall tree, there sat an old woman who had some fire. The animals began to think of how to reach the old woman and ask for fire. They all tried to climb the tree but they all failed.

Seeing that all the other animals had tried and failed to get the fire, the tortoise also wanted to try. He said, let me also try to climb the tree, maybe I can be successful". All the other animals discouraged him saying "Tortoise, get away from here, there is nothing that you can do with all those cracked legs". Tortoise insisted that he should be given chance to climb and get the fire. He tried and was successful. The same cracked legs which the other animals condemned, helped him to have a firm grip on the branches of the tree until he reached the old woman. All the other animals were amazed.

The old woman gave tortoise the fire.
With the fire in his hands, tortoise climbed down the tree, entered his house and closed the door. He made a big fire in his house. He then sat by the entrance and while warming himself, he burst out singing as follows:

*Ndi ndili x 3

Come rain come x 2

As if responding to this call for more rain from tortoise, it rained heavily. There was so much water that all animals perished leaving alive only tortoise.

Lesson from the Story.
It is important to give respect to all human beings because we do not know the one who can save the situation. It is not good to condemn a person or a tool before trying him or the tool.

Exercises.

A. Answer the following questions

1. How did the animals live a long time ago?
2. Why did the animals begin to shiver?
3. The old woman sat on the 'tip of the tree'. What is meant by the 'tip of the tree'?
4. Why were the other animals not willing to give tortoise the chance to climb the tree and ask for fire from the old woman?
5. What punishment did tortoise give the other animals?
What lesson do we gain from this story with regards to our relationships with other human beings?

**Story 17**

**Hare and a Farmer.**

Once upon a time, a certain farmer had a field of groundnuts, when the crop was ready, the hare arted stealing the nuts. The Leopard is the only one who knew that the hare was stealing the groundnuts every day. The owner of the field got puzzled. One day the Leopard overheard the farmer as he was complaining about the invisible groundnut thief.

The following day the Leopard joined the Hare in stealing groundnuts. The Hare did not know at the Leopard had been sent by the owner of the field to catch him. One day as the Hare and Leopard were eating groundnuts. Leopard suggested that they play a very interesting game. The me involved nailing a friend's tail to a root of a tree while eating groundnuts. The Hare came excited about this news and immediately told the Leopard to star nailing him. In his ind, the Hare wanted to be nailed first and be released so that he nails Leopard later and ran ay leaving him to be caught by the owner of the field. The Hare did not know that the Leopard d a similar plan.

Without wasting time, Leopard got a very long and strong nail and nailed Hare's tail to a root of tree in the field. The Hare continued eating groundnuts without knowing that it was a trick. hen leopard finished nailing Hare's tail, he called the owner of the field who caught him. The mer and his family were happy to catch the thief and planned to kill the Hare by smashing n on a hard stone.

hen the Hare heard that the people were planning to kill him by smashing him on a stone, he d to them, "you are going to waste your time by smashing me on a stone because I cannot die. ou want me to die quickly, take and smash me on fine sand". The people followed the Hare’s ice and threw him on fine sand. The Hare jeered at them and with his hind legs threw sand to people's eyes and then ran away.

**Lesson from the Story**

You want to catch a notorious thief, send another thief because he or she knows most of the tics. Another lesson from the story is that one should be very careful with one's friends ause some friends are not genuine friends they are liars and can easily put one in trouble.

**Exercises**

Answer the following questions.

1. Who was stealing groundnuts from the field?
2. "A thief can easily catch another thief. Explain the meaning of this saying in relation to what happened in this story.
3. Did the Hare die when it was smashed on the sand?
4. Is it good to steal other people's goods? What should human beings do when they
admire something owned by another person?

B. In small groups, make a play based on the story and perform the play in your class.

**Story 18**

**Lion, Hare and a Human Being**

Once upon a time there was a human being, a Lion and a Hare. These three animals were very good friends. One day the Lion was taking a walk alone in the bush, the Lion did not notice the ditch in front of him and fell into it. The ditch was so deep that the Lion could not come out without help. The Lion remained in the ditch for five days without being noticed by other animals.

On the sixth day, a human being who was a friend of Lion went to the forest to look for honey. When the Lion heard the footsteps of the approaching human being, he called loudly for help. The Lion had stayed for a long period of time without eating and was very hungry.

The person went to the ditch, and using a rope, he pulled the Lion out of the ditch. The Lion was very happy to be out of the ditch. He cleaned himself and immediately after removing dust, he said to the person, "My friend, I have starved for several days, as a result, I am very weak and cannot manage to look for food, so I will just eat you because there is nothing else I can do". The human being was surprised and said "Lion you are very dull and have no shame! You were almost dying in that deep ditch and after saving you, you want to eat me".

While the Lion and the human being were still arguing, the Hare arrived and inquired from them why they were quarreling. The human being explained everything to the Hare. The Hare told the Lion and the man that he wanted to see how the Lion was trapped before the assistance came. The Lion foolishly threw himself again in the ditch. Then the Hare said, "Lion, you are a fool, this human being helped you to come out of this deep ditch and you wanted to eat him. Now, remain in that ditch and no one is going to help you". Then the Hare turned to the human being and said, "Also you human being, you do not reason properly, are you not aware that the Lion never appreciates the good done to him and can eat even a friend when he is hungry? Do not help him any more. Leave him to die alone". The Lion was left to die in the ditch.

**Lesson from the Story**

It is important to be careful when you are giving financial or material aid to someone because some people forget about the assistance given to them when the problems are over. Sometimes the same person you have helped can turn against you and make your life difficult. We must always remember the old saying which says, "Kindness can be as sharp as a knife."

**Exercises.**

A. Answer the following questions.

1. How many days did the Lion spend in the ditch?
2. Who assisted the Lion to come out of the ditch?
3. What did the Lion want to do when he came out of the ditch?
4. Who mediated in the conflict between the human being and the Lion?
5. What did the mediator do to end the conflict.
Story 19

The Python and a Leopard

A long time ago, the Leopard's skin was white. This colour made Leopard sad because he was not as attractive as a Zebra or Giraffe. The white colour was also not good for hunting as the prey could easily see Leopard from a distance and this made it difficult for him to get food. One day when the Leopard was looking for Impalas and other animals, he found a Python which was very sick. The snake was in great pain caused by the horns of an Impala which it had swallowed. The snake had been in that state for a long time.

The snake requested the Leopard with white skin to look after it. It said, "Leopard, kindly help me as I am very sick and no one can assist me. I have been waiting for you because I know that you are kind. Please help me with water and food as I am unable to walk due to the Impala's horns which are not well placed in my stomach."

I will give you something very valuable as a reward when I recover from this illness.

The Leopard said, "You are supposed to suffer because you are a very bad animal and that is why all the other animals are afraid of you. In addition, I cannot waste my time to look after you because it is difficult to find food to feed you. Just remain in this condition, with luck, you might recover."

The Python said, "Please Leopard help me. I will give you something that will help you very much throughout your life. Please help me during these few days because the horns that are giving me these problems are about to come out. Help me please and I promise to give you a wonderful reward."

The Leopard sympathized with the snake's problem and began to take care of the snake. The leopard was giving the python water, food and stretching it in the morning and in the afternoon. He horns which had been giving the snake problems got rotten and the snake became alright. The snake thanked the Leopard wholeheartedly. It said to the Leopard, "Leopard, thank you very much for the help which you gave me. I now want to give you the reward which I promised you. What do you want me to do for you? I am ready to give you anything that you want."

The Leopard in response said that he only wanted a brightly coloured and attractive skin. The snake said, "I am able to give you that attractive skin. I will do this, I will bite you on all the arts of your body so that I give you lucky spots. Do not be afraid as these bitings are not harmful, only small pimples and beautiful spots will appear on you body."

The leopard was scared and said, "I do not want you to bite me because you have poisonous venom which will kill me. It is alright, let us just part company without giving one another any ward. I am very happy that you are now healed."

The Python persuaded the Leopard until he agreed to be bitten. The snake then bit the Leopard on the whole body, and as expected, the Leopard developed very attractive spots. From that time the
colourful coat has been helping the leopard to catch other animals for food and to hide from enemies. Up to the present day, Leopard is one of the most beautiful animals. The Python and the leopard became very good friends and up to now are still very good friends. "Help others if you want to be assisted also"

**Lesson from the Story.**
It is important to be kind to others and to be ready to help those who are sick as well as those experiencing various problems. Those who offer help to others are also assisted in future. Let us have a kind and sympathetic heart.

**Exercises.**
A. Answer the following questions:

1. What was the Python suffering from?
2. Who helped the Python to overcome the problem it was facing?
3. What kind of assistance did the Leopard give the snake?
4. What reward did the Python give to the leopard?
5. What lesson do we get from the story?

This is a very interesting story. Each one of you should retell the story

**Story 20**

**Sililo's House**

In a certain village, there lived a man by the name of Sililo. He had the biggest house in that village. One day the roof was blown off by the wind. Sililo's wife told her husband to repair the roof but Sililo said that he would mend it later. The wind continued to remove the grass from the roof and made the surroundings untidy but Sililo kept on postponing mending the roof.

When the first rain came, the house began to leak heavily and the property, including blankets and clothes were soaked and some were completely damaged. Sililo spent a lot of money to buy new household items as well as to repair the roof of his house. If he had mended the roof when it was first damaged, he would not have spent so much money.

Many people are just like Sililo, they would see their property being destroyed but would keep on saying, "We shall work on it later." By not acting promptly to save their property from damage, they lose them and are forced to spend more money to replace them. Some pupils also behave in this manner. They can see a book or a slate being damaged but would not act quickly to put it in the right place. They usually say, "Let us first go and play and later we shall put the book or slate in the right place."

Those people who keep on saying, "We shall repair this later", forget the saying which says "Do whatever you intend to do right away because tomorrow never comes". Do not say I will chase a thief when he has actually stolen your property because it will be too late then. Everything is possible at an early stage".
Lesson from the Story

It is important to look after our houses and the surroundings because this helps to prevent dirty and many dangerous diseases. Another lesson from this is that, as human beings, we are reminded to accomplish tasks when we still have enough time so that we succeed in life.

Exercises.

A. Answer the following questions.

1. What caused the damage to Sílilo’s house?
2. Why did Sílilo delay in repairing his house?
3. What happened as a result of Sílilo’s reluctance in repairing his house?
4. What is the meaning of the saying, "Do whatever you are planning to do right away, because tomorrow never comes"?

B. Write about some of the bad things which may happen and bring problems to human beings if they do not take good care of their houses and surroundings.

Story 21

God Will See You

Nyundo was not a morally upright boy. He never used to respect other people's property. Sometimes he could steal whenever he had a chance. We should not blame him alone but should also blame the parents who did not bring him up properly.

Sometimes Nyundo could attend church and religious meetings but he did not learn anything from what was taught or discussed. He was only escorting his friends and going there to listen to songs as well as to watch what the people were doing.

One day Nyundo went on a journey to another part of the country. On the way he saw a big kraal where herdsmen were looking after herds of cattle. He told himself saying, "If I came back at night to steal one cow, I am sure I will not be caught. I will come when there is no moon in the sky".

So one night when there was no moon, Nyundo removed all his white clothes and wore black ones so that he could not be seen easily in the dark. He then went to the cattle kraal.

When Nyundo came nearer the kraal, he started walking on tip toe quietly. He checked carefully for the herdsmen but found that all the herdsmen had already gone home. He came nearer the entrance with an aim of opening the gate.

Immediately when Nyundo touched the gate to open he heard the Priest's voice which he had heard while preaching in church. The voice said, "God will see you."

Nyundo tried to ignore the voice but it continued echoing in his mind. He tried again to open the gate but still the voice came. He left the gate and returned home. On the way, he was only thinking about what had happened. He asked himself saying, "What has stopped me from stealing that cow? Is there a God who can stop people from stealing?" Nyundo thought deeply
about this issue and was really troubled at heart. While he was still thinking, he decided to go back to the church where he listened carefully to the sermon. Apart from this, Nyundo learnt through God's help to love his creator, God and to do his will all the time.

Lesson from the story
It is important to have churches where people can learn about God's word. In church there are a lot of good things and good ways which will help human beings to live well and respect other people's property as well as natural resources. It is good to encourage neighbours in places where we live to build churches and to teach other people the word of God.

Exercises

A. Answer the following questions

1. Why was Nyundo not a morally upright boy?
2. What was Nyundo learning at Church?
3. What did Nyundo plan to do when he saw a cattle kraal?
4. Explain clearly what happened when Nyundo tried to open the gate of the cattle kraal?
5. What do we learn from this story?

B. Apart from stealing, write five other evil things which human beings can make "God to see them".

Story 22

Let Lightening Come

Once upon a time, there was hunger in the country. Many people died as a result of the terrible hunger. All wild fruits got finished. Later people were saved by the new crop which became ready. However those people who had not planted food crops because they lacked seed during the planting season, were still starving. They were just relying on eating small peelings from their dry lips. They were just sleeping without eating anything.

When one woman felt very hungry, she went to steal pumpkins in another person's field. She waited until all the villagers were asleep and when she was sure that all were asleep, she woke up. Tied her baby on her back, got a big basket and set off for somebody's field to go and steal pumpkins.

The night was as dark as the stomach of an animal. When the woman reached the field, she got the baby from her back and laid it down in the field so that she becomes free to search for the pumpkins.

When the woman had collected enough pumpkins and filled up the basket, she thought of her baby. Since it was still very dark, the woman tried to look for the baby here and there but she could not find it. The lightening came once in a while and made the search a little bit easy. The woman could not find the baby and she became very worried. Had it not been for hunger, she could have thrown all the pumpkins away.

After searching for the baby for some time, the woman became frightened and began talking to
herself saying, "Oh my father, am I going to find my baby?" The darkness was also worsening the situation especially after the lightening. The woman began speaking to herself saying, "let lightening come so that I find my child and if I don't find my baby, let me find a big pumpkin".

After searching for some time without any success, the woman carried the basket full of pumpkins and went home leaving the baby alone in the field. In the morning the owners of the field went to the field to check and also to collect pumpkins for eating at lunch time. In the middle of the field, the owners of the field found a baby crying and even showing signs of being tired of crying. They closely looked at the baby and identified the mother. They wondered what the woman had been doing in the field when she left the baby.

They later took the baby to the mother and asked her where she had left the baby. The woman was embarrassed and could not even answer. They gave her the baby and laughed at her saying, "Ha!! You are a thief, you even forgot your baby in the field. We thought people who were stealing our food were from distant places, yet it is you, our next door neighbour". The woman looked foolish in the presence of all the other villagers.

Lesson from the Story.
The rain is very important as it helps human beings to grow their own food when they work hard. If people become lazy, then they may end up committing crimes like stealing. Let us use natural resources such as rain and soil profitably so as to grow food and later sell and obtain other essential commodities.

Exercises.
A. Answer the following questions:

1. What is meant by eating small peelings from one's dried lips?
2. What forced the woman in this story to go and steal pumpkins from other people's field.
3. Where did this woman put the baby while she was searching for pumpkins?
4. Why was the woman unable to find her baby?
5. How did the owners of the field discover the person who was stealing their pumpkins?

B. Write four reasons why stealing is a bad practice.

Story 23

The Hare, Lion and Antelope.

Long time ago, the Hare lived in a house which was situated near his field. Hare's clothes were worn out and he decided to get fibre for making new clothes. When he had gathered enough fibre, he took it to the Lion who was an expert in cloth making.

The hare did not find the Lion because he had gone out. Only children were present and the Hare enquired saying, "You children where is your father?"

The children answered, "Father has gone out to fetch thorny branches for repairing the fence -., around the field". The Hare said to them, "When he comes back, give him this fibre and explain to
him that it is for making a cloth for me. If he refuses, then you will no longer live here. Additionally, you will only live and eat for one year.

The children said, "Yes King, we shall inform our father".

Then the Hare left. The Lion came back from the bush with branches of thorns and his children informed him saying, "A certain individual came and left this fibre, He also said, tell my nephew to weave a cloth for me. If he refuses, you will no longer live in this place and you will only be allowed to live for only one year." The Lion was silent for a while. Then he said, "I have no Uncle who can say such words. This individual has insulted me very much". However, the Lion got the fibre and began to make the cloth. The Lion said, "I will have to see who this uncle of mine is". In three days, he was through with the task of making the cloth. He placed the finished cloth on the tree where the fibre had been and continued with the other daily chores.

On the same day that the cloth was completed, the Hare came and again only found the children as the Lion was out doing some other work. The Hare asked, "Where is your father?" The children said, "father has gone for work" The Hare enquired further saying, "Has he finished weaving the cloth?"

The children replied that the Lion had finished weaving the cloth and showed the Hare where the cloth was placed. The hare got the cloth and said, "Tell your father that your uncle came and collected the cloth but was unhappy not to find you at home". He then put the cloth on his shoulder and left.

When the Lion came back, he checked for the cloth on the tree where he had placed it but saw that it was not there. He asked the children who said, "The owner of the fibre came and got the cloth. He left word that he was sorry not to have found you".

The Lion became very angry and said, "This individual has insulted me very much. He has come again and collected the cloth in my absence!! Unless he is more powerful than all the other animals, then he can get away with it, but if he isn't, then I will catch him and deal with him."

The Lion called all the animals to a meeting. The Hare also decided to attend this meeting although he did not know the agenda. He wore the same new cloth which the Lion had made. On the way, he met the Antelope. The hare greeted the Antelope. After the exchange of greetings, the Hare asked, "Where are you going?" The Antelope said "I am going to attend a meeting at King Lion's palace, where all animals have been called to meet. Then the Hare said, "It is the same journey because I am also heading for the same place". They walked together.

The cloth which the antelope was wearing was worn out and it was not looking attractive. When the hare saw this, he decided to deceive the antelope and then said to him, "Uncle, why are you wearing such an old cloth? You do not look attractive in that outfit. Look at me, I am well dressed and look presentable. It is not good for you to look like this, you are supposed to be more presentable than me. So you get my new clothes and give me those worn out clothes". The Antelope praised the Hare saying, "That is why you are very good Hare." The Antelope did not realize that it was a trick. They then exchanged their clothes.

When they arrived at the King's palace, they found all the other animals already gathered. The Hare knelt down and greeted the Lion saying, "Peace be with you, great King, who eats those
who collect fibre from the forest!" The Lion replied saying, "Good morning to you." Then the antelope also greeted saying, "Peace be with you, great King, you are a great sea and owner of firewood and water." The Lion looked fiercely at the antelope because he saw that he was wearing the new cloth which he had woven. Inwardly, the Lion was saying, "This is the one who was saying that I was his nephew and he is the one who insulted me."

The meeting started and the Lion said, "Listen all you Kings and witnesses. Here is the issue that I have called you here for." They all said, "Yes, King of Tongaland, we are all listening." Then the Lion said, "I Live here but one day when I was out for work, I was told by my children that a certain individual had come and left fibre so that I make a cloth for him. He said that he was my uncle and warned that if I did not weave the cloth for him, then we shall be chased away from here and we shall only be allowed to live for one year. This was an insult to me". The Lion went further and said that he made the cloth and this same individual came and collected the cloth when he was out. He said that he called the meeting to sort out that issue.

The Lion went on to say, "What surprises me is that I did all the donkey work for the antelope, there he is, get him so that he can be killed." The antelope was caught and when he tried to explain that he was given the cloth by the Hare, the clever animal, Hare caught him by the neck and spat on his face saying, "Keep quite, the slave dies with a lot of words in his mouth. Bring the knife so that we cut his throat."

The antelope was therefore killed without being given chance to explain.

Lesson from the Story

People who are assigned or entrusted with the responsibility of trying cases in the courts of law should be very careful and listen carefully to both sides before passing judgement. This will enable them gather the truth and pass judgement correctly.

Exercise

Pupils should dramatise the Story

Story 24

The Hare, Lion and the Hyena.

Long time ago, the Hare and the Lion were living together. These two animals loved one another very much and were living happily together. They shared roles at home. The Lion was a hunter and used to kill animals for meat while the Hare was a cook and used to cook the meat brought by the Lion. Hare also cooked other available foodstuffs.

The Hyena was a regular visitor to the home of the Lion and Hare. The Hyena was merely following left over as well as bones which were thrown away by the Lion and the Hare.

One day, the Lion fell sick. The Hare tried its best to give medicine but the disease could not be cured. The Lion's condition became bad and the Hare became worried because he did not want his friend to die.
The Hyena was always admiring the friendship which existed between the Lion and the Hare. He was always trying to find a way of separating the Lion from the Hare. His aim was to disturb the Hare so that he takes over as cook and have chance of eating meat. So one day when the Hyena went to visit the Lion who was sick, he found that the Hare was out to fetch some water. He saw this as a golden opportunity to disturb the Hare. He said to himself, "Today my plan will be fulfilled for I will lie against the Hare to the Lion."

Immediately after entering the room where the Lion was sleeping, he said, "Where is the cruel Hare? For sure this friend of yours has no heart for others. He cannot help you, yet he knows the medicine for the disease you are suffering from. Why can't you chase him? I am telling you the truth, this friend of yours does not love you, he is just pretending to be a friend. He is a deadly enemy."

When the Lion heard this, he became very angry. He made up his mind to either chase the Hare away or even kill him if he refuses to give him the medicine. Immediately the hare arrived, he was called by the Lion in a very harsh voice. The Lion said, Hare, you are a wizard and a very bad friend. You do not want to give me the medicine yet I am your best friend. If you are not going to give me the medicine now, you will see what will happen to you. You will be my food today."

The Hare became confused and afraid. He did not know the medicine but realized that the situation was not good. He understood that it was Hyena who had caused all this as he was known for telling lies. He quickly thought of a clever way of defending himself. The hare said to the Lion, "My King, I know one type of medicine which can easily cure this disease but there is need to add the heart of this hyena who is seated next to you. If you can quickly catch him and kill him to get the heart, I can prepare the medicine right now."

When the hyena heard this, he became frightened and quickly got up and ran away, never to come back. In this way, the Hare was saved.

Lesson from the Story.
We should be aware of those people who like gossiping about others and those who are liars because they are the ones who disturb other people's relationships. Even in work places such people cause confusion and retard development.

Exercises.
A. Answer the following questions

1. We have read that the Hare and Lion had shared roles. Write down the jobs which were done by each of these animals.
2. Who wanted to disturb the relationship between Hare and Lion? Write about the plan which he used.
3. How did the Hare cleverly save himself from this situation?
4. Is it good to be jealous of other people's relationships?
5. What lesson do we get from this story?

B. In small groups, prepare a play based on this story and perform the play in front of your fellow pupils in your class.
Why the neck of the Ostrich Became Long.

A long, long time ago, a crocodile and an Ostrich were very good friends. They used to stay and play together. One day it happened that a crocodile felt hungry and since there was no insect, no animal to feed on, he decided that he could just get his best friend Ostrich as food. He thought of how to trap the friend. The crocodile pretended that he had a toothache and his friend could check on it especially that it was a molar. Having love for the friend, the Ostrich did as he was told. The Crocodile opened his mouth widely and the Ostrich put his head in the crocodile's mouth, since it has a small head, it was possible for it all to go inside the mouth of the friend, Crocodile. The crocodile closed his mouth and started to pull the ostrich into the river. The Ostrich realized that he was in danger and began pulling hard. Both of them pulled very hard. As the Ostrich was struggling for life, its neck was getting longer and longer. The Ostrich pulled and pulled and pulled until at last he managed to survive. From that day the Ostrich's neck became long and the Ostrich ran away into the desert, that is where it lives and it fears that if comes nearer the river, it will meet the crocodile and they may fight again.

Lesson from the Story.

Human beings should be very careful when they are choosing friends because some friends are not genuine but are deceitful. It is also important to get advice from some sensible people because one can be saved in many dangerous situations.

Exercise,

Answer the following questions

1. Why did the Ostrich give a deaf ear to the advice given by other animals?

2. What plan did the crocodile use to deceive the Ostrich to put its head in his mouth?

3. Why is the Ostrich's neck long?

4. Write and explain some relationships which are like that between the crocodile and the Ostrich.

Story 26

Enmity between Villages.

A long, long time ago, there were two villages where villagers hated each other. One village was on the other side of the river. Whenever a villager from one village saw another one from the other village, a fight could begin. These people never crossed the river to visit the other village.

One day one villager became sick in one of the villages. This person became so sick that people lost hope that he would survive. The village witchdoctors looked for medicine here and there in their village but could not find it. When they looked for it in the banks of the river in the other village, they saw the medicine which was needed to cure the disease. They tried to think of the way to get the medicine from the other village.

While the people were thinking of the way to obtain the medicine from the other side of the river in the village, the owners of the village appeared. These people thought that their enemies were trying to attack them. Within a short period of time, they alerted one another and all men came ready for war. They plucked sticks from different trees and threw these to their enemies on the other side. There was a terrible fight. While fighting, those who had a patient were busy
examining the sticks thrown to them. Fortunately some of the sticks were plucked from the tree which was used as medicine for the patient. Immediately when they collected enough medicine, they apologised to the opponents and peace was restored. They prepared the medicine and gave it to their patient who became well again.

Lesson from the Story.
There is need for human beings to be friendly to their neighbours so that they get help when they are in problems. Let us love and assist one another. Another lesson is that we must protect trees because they give us a lot of things which are helpful such as medicine and fruits.

Exercises.
A. Answer the following questions:

1. Why is it not good to have differences with your neighbours?
2. What plan did the people who had a patient in their village use in order to obtain medicine to give to their patient?
3. What other benefits do we get from trees apart from medicine? Explain clearly.
4. What lesson do we get from this story?
5. Write about some ways which we can use to protect our trees here in Zambia.
APPENDIX 2

Samples of marked scripts for Grade 5 pupils at Field - Testing Schools
ESTER MULIMBIKA

Grade 5 chitonge 27/09/14

UTACISI ZYINTA ZYIPOMA

1. A. ingula mubuzi ye zili

b. chiyani museri kwa mubi katembo

m. mukambwani kusimwi nendele kusimwe zyirenga leza

2. a. musera kwa mubuzi kusimwe

b. zyirenga

3. zyintu zyakadi kucita zyika zikusa kubikila kudzilanga leza zyakadi kusimwe kusimwe ziyangwana ea kusimwe bacakilini

4. zyilanga zyi zilatuta zyana zyana ziyana

5. zyisanu zyakadi "mushita"
Nzayo ndi colo misona mubu nambwe wakuliku jaya ziyiengwaleza.

Nzayo ndi zyakalikukita zyiboga, wakali ku cisia ziyintu ziyipano.

Ziyiengwaleza mbozya zafunsa Konku konstini? Ziyiengwaleza Ziyinwi Ziyamu Zambo. Nyakulima zimwi zyakulu ya zimwi zyakulisa kutengwa ujane copanda, z

3. Mwenda ngwirwa, bonyama ndiwa nga.

Rozina Bushe
Utacisi, Ziyitse Zipyuni
27/09/04

Nyanga ndi musakwaa ujanya komama bayona
Nyanga ndi uchumi kubela sida masama, mabwese, a
nkoli.

Nyanga ndi uchacita ziyita. Ziyibyana byi ku
zyile unjukuliza.

Ziyilengwana. Ziyatungwa ziga a muzika Zipusenepe
zene mbuti inkuni mbuti oyuka.
Grades 5 chilanga

Judith Gesta

27 September 2002

Udari: Zintu ziyange

Gakulina

1. Nsyaanda musokwia umei
   kuinaa Zintu Ziyange.

2. Nsyaanda z nsyaanda akalesya
   masumo, mbiliwe ziyange akubila ma
   samu, mumendo.

3. Nsyaanda wakakira Zintu Ziyange
   ku ziyile nsyaanda kuinda mukwiraya

4. Nsyaanda Ziyile ndweka kubwa eu
   wakakira Ziyi kantu kasho.

5. Melinde, l'ipanyama, boiyini Cula

8

17-09-02

2002
UTAC'SI ZYINTU ZYIPONDA

Grade 5 Chitenga 27 Sept 2023
Gida Innocent

(1) Nsyanda wakali mubinyambo caka li kujavya Zilensuza leza.
(2) Nsyanda wakali kufaya Zyintu Zyipona n'hambo wakali mubiyowyo.
(3) Nsyanda wakali kufaya Zyilensuza leza.
(4) Zyilensuza leza nilagwasa kuwatta

2/3
Grade 5: prazdno pravilo 27/07/04

UPECISI ZYINTU ZYIPENSA

COKUITA

A hupula ntipo lokula

1. Nseyandi wekali munaWambo nwa

2. Izamwe ntypa Ziyintu Ziyitse

3. Nseyandi wamwoya Ziyintuwa leza

4. Zilemwa leza, kibagwanya ——

1/5
2. Injuries: Wounds caused by various injuries sustained.

3. Injuries:

4. Pacham, anything other than...

5. Water, water, water.
Name: Michael Williams  
Date: 23/09/2004

Checklist:
1. 
2. 
3. 
4. 
5. 

Note: [Signature]
Grade 5


1. Tancb, sibire 2.

2. Tancb, sibire 2.

3. SBNMGOKNE

4. Tancb, sibire 2.

5. Inkosh tuZiNdb, 2/4
APPENDIX 3

Comments from teachers on the value of stories in teaching and learning of Environmental Education.
Stimulate Pupils Minds and Learners will be Very Ali, during such lessons when stories are used.

The exercises given are a good measure of how much learners have gained from the story. By writing they improve their handwriting and spellings. Exercises in the form of plays can improve their socialisation and emotions.

By: Niuvi Nelson n.i.
RESPONDENT: NKOSI NELSON M.
CHINYONGOLA BASIC SCHOOL

QUESTIONNAIRE

(i) How would you rate your pupils' interest in the material's?
(ii) How would you rate the difficulty of the material to your pupils?
(iii) How would you rate the relevance of the material as supplement to the existing Environmental Education materials in this grade level?
(iv) How would you rate the value of the material?

A five-point rating scale will be used:

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<th>2</th>
<th>3</th>
<th>4</th>
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<td>Pupils' interest in the material</td>
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<td></td>
<td>✓</td>
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<tr>
<td>Difficulty of material to pupils</td>
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<tr>
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<td>Value of the material</td>
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</table>

2. What is your other critical evaluation of the material in addition to the above items?

Tools to be used in the Study

- Questionnaire and rating scale
- Teacher-made tests and record sheets (Grade five class teachers at schools where field testing will be done will prepare these).
Stories are very very important in such a way that they let the pupils in the following ways:
- pupils become alert
- They improve in contributing and feel free
- pupils promote their own local language by explaining some important words (wisdom)

As indigenous people, stories are important because they can teach most of the people to respect their environment, their chiefs and as well culture. Not merely that, but also discipline in the society because a hero has to face the punishment once misbehaved.

Finally, environmental education can let people be social to one another. They develop maturity in people's mind and also as pupils they too learn how to contribute one to another things which can not be fair in the society and as a teacher I have seen that environmental stories can improve pupils' minds because pupils are free to contribute for they do learn in their own mother language and they are able to share even better than teacher because most of them talk from experience.

Kolouen Rave
RESPONDENT: KALENDA KILLIAN
MUTESHA MID BASIC SCHOOL

QUESTIONNAIRE

(i) How would you rate your pupils’ interest in the materials?
(ii) How would you rate the difficulty of the material to your pupils?
(iii) How would you rate the relevance of the material as supplement to the existing
     Environmental Education materials in this grade level?
(iv) How would you rate the value of the material?

A five – point rating scale will be used:

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Tools to be used in the Study

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- Teacher-made tests and record sheets (Grade five class teachers at schools where field testing
  will be done will prepare these).
APPENDIX 4
Evidence of integration through assignments
DATE GIVEN: 22NDAPRIL 2005

DATE DUE: 31 MAY 2005 AT 17:00 hour.

QUESTION: -

Give reasons and benefits, historically, geographically, spiritually and economically, why Environmental Education, though a new area in the National Curriculum has been given special treatment in Basic Schools and local communities. (GIVE AT LEAST FIVE REASONS AND FIVE BENEFITS FOR EACH)

INSTRUCTIONS: -

1. Write on A4 paper on one side only.
2. Your answer should be not less than 2000 words.
3. Neat work will be appreciated.
4. Be clear in your presentation of facts.
5. Relevant and well-quoted quotations will carry extra marks.
6. Class representatives to hand in the assignments to Mr. B.S. Hadunka

WISHING YOU THE BEST!!
COUNCIL OF CHURCHES IN ZAMBIA
MALCOLM MOFFAT COLLEGE OF EDUCATION
SOCIAL, SPIRITUAL AND MORAL EDUCATION
SCHOOL BASED YEAR SUMMATIVE ASSIGNMENT-2006

AREA OF CURRICULUM STRENGTH (ACS)

QUESTION:
1. Define; (a) Environment
   (b) Environmental issues
   Identify and write a list of Environmental problems in your school. What remedies have the school authorities taken to solve the identified problems.(Please give specific examples).

DUE DATE: 31ST AUGUST 2006
QUESTION 1:

Apart from HIV/AIDS Pandemic, Environmental Degradation has emerged as another serious problem in Zambia.

A. Define Environmental degradation.

B. Identify and explain the causes and effects of three environmental issues existing in the area where you are doing your School Experience.

C. Quoting relevant passages from the Bible, show how religion has been concerned about caring for the Environment.

D. Cite and briefly discuss three destructive economic activities being carried out by people in the area where you are doing your School Experience.

E. Cite and briefly discuss three social or religious gatherings that lead to environment issues cited in D and E above.
CHRISTIAN COUNCIL OF ZAMBIA  
MALCOLM MOFFAT COLLEGE OF EDUCATION  
MATHEMATICS AND SCIENCE EDUCATION  
AREA OF CURRICULUM STRENGTH  
SUMMATIVE ASSIGNMENT: 2004

INSTRUCTIONS: ANSWER ALL QUESTIONS

1. Fish farming has become one of Zambia's fast growing household food security strategy and also a response to some environmental issues and risks. Discuss fish farming under the following headings:

   (i.) Site survey  
   (ii.) Designing and pegging  
   (iii.) Pond construction  
   (iv.) Pond filling, fertilization and stocking  
   (v.) Fish, pond management  
   (vi.) Management problems  
   (vii.) Harvesting

2. (i) You are a Head teacher and have 540 pupils in your school. If you have 80 more boys than girls. What is the number of boys and the number of girls in the school (show all your working).

   (ii) In the following year the school roll rose by 10%. How many boys and how many girls were enrolled at the school to have gender balance.

3. Describe how shadows and eclipses are formed. Although shadows and the pinhole camera work on the same principle that "light, travels in straight lines" How are these two similar, how are they different.

DUE DATE: 6th August, 2004
APPENDIX 5

A CATALOGUE OF INDIGENOUS TONGA STORIES

GATHERED BY

HADUNKA SIMWEEMBA BONAVENTURE

APPENDIX TO MASTER OF EDUCATION (ENVIRONMENTAL EDUCATION) DEGREE DISSERTATION
CIBALO 1

SIKWAZE NCAJATA AKULYA NSWI

Kaindi kaindi, inswi yakapanga cilongwe a Sikwaze. Sikwaze mbwena mbuli sunu, wakali muyuni ulemenede alimwi ujisi mpuwo akaambo kakuti wakaliijisi luzyibo lunji kapti. Oolu luzyibo wakalujana kwiinda mukweenda mumasena manji.


CIBALO 2

NCAAKANDUKILA MULOMO SULWE.

Bumwi buzuba Sulwe wakalitenda amulomo naakali kusyuunta mume umamvwa.

Munyati wakati, “Cakubamba omufubafuba. Ino ulekelanzi kuya kunywa umulonga mbuli banyama bamwi?”