

Linking Theory to Practice: Perspectives on Practical Measures and Policies in Enhancing the Implementation of the Localised curriculum in Mwansabombwe District of Zambia

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Abstract: The relevance of the school curriculum cannot be over emphasised in every form of education system. Of vital importance in the upholding of curriculum relevance in any society is the insurance that it is well contextualised or localised. When the curriculum is not contextualised and its implementation process not localised, the education system risk producing learners in a vacuum who may not eventually play a significant role in solving various societal glitches. If a country is to achieve rapid economic growth however, its education should be related to productivity (Bishop, 1985). Some of the solutions to problems currently encountered in African societies and communities Zambia inclusive, must proceed from understanding the dynamics with the local context. It is from this background that this study was undertaken to explore perspectives on practical measures and policies in enhancing the implementation of the localised curriculum in Mwansabombwe district of Zambia. The researchers used qualitative research approach specifically descriptive research design to collect, analyse and interpret data. Out of the study population of 30,000 residents of Mwansabombwe district, 50 respondents were purposively sampled whose break downs were as follows; 10 local community members, 10 learners, 20 teachers, 5 officers from Mwansabombwe District Education Board Secretary's office (DEBS) and 5 Education Standards Officers. Both semi structured interview guide and focus group discussion guide were used to collect data and content analysis was used to analyse the collected data. Research findings revealed that there was no effective implementation of the localised curriculum in Mwansabombwe district. This was necessitated by lack of appropriate practical measures by the Ministry of Education (MoE) to address key issues such as those that had to do with; teaching and learning materials, lack of capacity building amongst the teaching staff, lack of motivation amongst the learners, teachers and community members as well as ignorance on pertinent issues surrounding the localisation of the curriculum amongst various stakeholders. Hence from the research findings, it was recommended that the MoE need to thoroughly conduct both needs assessment and situation analysis for the localisation of the curriculum to be effectively implemented in Zambian schools. Besides, the MoE needed to reinforce policy on localisation of the curriculum in schools if the country was to achieve the intended results about the localised curriculum.

Keywords: localised curriculum, contextualisation, situated learning, social learning, curriculum implementation.

I. INTRODUCTION

It is inevitable to argue in line with Snelson (1974) that Education has been in existence ever since human beings came into existence. This is true because of the three different forms or dimensions in which education can and has been unfolding, namely; formal, non-formal and informal dimensions. The dimensions can clearly show that African indigenous culture and knowledge have never run short of discourses that are worthwhile in shaping human dignity as well as sustaining human environment. For instance, before colonialism, African countries had a form of education which aimed at producing the whole round person who is responsible and a job creator and not a job seeker. This was possible because of the rich principles that characterised African indigenous education such as: functionalism, preparationism, communalism, wholisticism as well as the principle of perennialism (Ocitti, 1973). This means that despite many countries today having recorded major technological advancements in education and in knowledge in particular, there are so many concepts that can be learnt from the African indigenous culture and knowledge.

Curriculum as noted by Mulenga (2019) is a means of achieving all educational goals. This means, if the education sector is to realise its intended results of producing citizens who are responsible and productive in society, its curriculum need to be designed in such a way that it should be able to link theory to practice. Such a practice could be achieved by ensuring that classroom work is perfectly connected to real community experiences. Mwanza and Changwe (2021) rightly noted that for a curriculum to be successful, it is relevant for curriculum developers and policy makers to ensure that indigenous education is continuously reinvented so that it honors the basic cultural tenets of the ethnic groups it serves, recognises the hybrid nature of many indigenous practices, and uses learning as a catalyst to foster social and environmental integrity.

It can be argued that a crucial failing of contemporary educational systems in most developing countries has been due to lack of relevance and good linkage to the real lives of the

learners in their respective communities. This is mostly as a result of learners failing to see the immediate use of the knowledge, values, attitudes and skills acquired in schools. This trend has contributed to the school going children to have if any limited contribution to the common good of the society. In order to improve the quality and relevance of the education system in Zambia, the Ministry of Education through different policy documents have made strides in trying to improve the quality and relevance of education in the country. For instance, the national policy on education, *Educating Our Future* (MoE, 1996) had recognised the need to link schools and community experiences as a way of strengthening the bond that was slowly vanishing. Subsequently, Zambia introduced a new curriculum aspect named 'Localised Curriculum' which was made up of 20% of the national school curriculum. As a way of connecting schools and communities, the Ministry of Education through a localised curriculum encouraged schools to address issues of sustainable development that were locally relevant.

The localised curriculum was one of the ways of implementing the competence-based curriculum which many other countries such as the United States of America had been implementing for decades. Mulenga and Kabombwe (2019) explained that the 2013 Zambian curriculum review was as a result of research studies and evaluations that were done in 1999 on content-based curriculum which the country had been using since its independence. The duo cited the Upper Basic Education National Survey which was conducted in 2005 where a lot of information were collected from different stakeholders, namely; learners, parents, teachers, head teachers, education administrators, tertiary institutions, traditional leaders and many more others in order to come up with a curriculum that was effective and relevant to the Zambian society.

In addition, the guidelines for the development of the localised curriculum in Zambia stressed the need for the teaching and learning in basic schools to be and remain relevant to the learners and their immediate environment (MoGE, 2013). It is therefore important at this juncture to state that the revised Zambian curriculum made a key shift from using the content-based curriculum to an outcome-based curriculum. It is the outcome-based curriculum that gave birth to six learning areas of which one of the learning areas was Community Studies. It is learning areas such as Community Studies that was meant through the localised curriculum to bring about cooperation between schools and local communities. Despite major strides that the Zambian Ministry of Education had made towards implementing the localised curriculum countrywide, there were so many impediments towards the implementation of the localised curriculum. This study did not focus much on the impediments but on perspectives of practical measures and policies in enhancing the implementation of the localised curriculum in Mwanabombwe district of Zambia.

II. THEORETICAL FRAMEWORK

This study was guided by the situated learning theory which was devised by Lave and Wenger in 1991. The duo discussed key concepts namely; content, context and community of

practice to clearly show how the learning of the localised curriculum is situated both inside and outside the classroom as a social setting. This theory is related to the focus of this study in that there is an emphasis on the need for the teachers to actively involve learners in learning where knowledge and skills are learnt in real life situations. The scholars view knowledge as being co-produced among the teacher, learners and other materials in the learning environment and the learner is seen as an active contributor to knowledge production. It could be because of the environment created through situated learning that could have led Billett (1996) to state that when learners are engaged in learning that is situated in circumstances which are real, they are motivated to learn because they are exposed to authentic activities where they benefit knowledge wise from those who are more knowledgeable than they are. The researchers are of the view that the situated learning theory is likely to help teachers to have a better understanding of how to teach the localised curriculum in the classroom.

III. BRIEF REVIEW OF RELATED LITERATURE

In this section, the reviewed literature is organised under three sub-themes that is, curriculum localisation and overview of policy change, social learning as well as social learning research in Southern African curriculum context.

3.1 Curriculum Localisation and Overview of Policy Change

From the onset, it is imperative to clearly show the relationship between curriculum localisation and contextualisation. Lotz-Sisitka (2002) defined localisation as a process of adapting and relating the content of the curriculum and the process of teaching and learning to local conditions, environment and resources and he considered the term contextualisation as a process of presenting a lesson in a meaningful and relevant setting based on previous experiences and real-life situations of the learner. Besides, Taylor (2005) also defined the concept 'Localisation of the Curriculum' as freedom for schools or local education authorities to adapt a curriculum to local conditions and relating the content of the curriculum and the processes of teaching and learning to the local environment. The two concepts seem to point to one and the same thing of simply making the classroom lesson flexible, fit, creative, relevant, meaningful and adaptive to learners' level of understanding and instructional needs. It is inevitable to argue that the concepts of localising or contextualising the school curriculum came on board as a result of the idea that learners learnt best when experiences in the classroom had meanings and relevance in their lives because everything that learners did and associated with them was in fact the learning that lasted forever.

In outlining the overview of policy change in the Ministry of Education, it is imperative to mention that the national policy on education, *Educating Our Future* MoE (1996) articulated the desire to link the schools and communities as a way of strengthening the bond. This desire was amplified after the Upper Basic Education National Survey in the year 2005 which compelled the government of the republic of Zambia to come up with the guidelines for the development of the localised

curriculum. In the guidelines, it was clearly stated that teaching and learning in all basic schools needed to be relevant to all learners. As indicated earlier on, the roadmap for the Zambian education system was drawn which eventually brought in the shift from content-based curriculum to competence-based curriculum (MoGE, 2013). It was through the said curriculum review where the Ministry of Education intended to bring on board mental based activities that were related to social, cultural, economic, political and biophysical background and real experiences of people in each community.

It is worthwhile pointing out that all the policies surrounding the implementation of the localised curriculum were introduced upon realising that any form of education that does not reflect social realities is unserviceable. Besides, Bishop (1985) noted that just as society/culture influences the curriculum, curriculum too can strongly influence and change the traditional society and culture. Bishop further explained that one of the recommendations of the Government of India Report of the Education Commission (1966: 6) noted that;

The most important and urgent reform needed in education is to transform it, to endeavour to relate it to the life, needs and aspirations of the people and thereby making it a powerful instrument of social, economic and cultural transformation necessary for the realisation of the national goals. For this purpose, education should be developed so as to increase productivity, achieve social and national integration, accelerate the progress of modernisation and cultivate social, moral and spiritual values.

The curriculum that takes into consideration the needs, interests and aspirations of the people in society may not only aim at imparting knowledge or simply preparation of a finished product but rather awaken the sense of curiosity, development of proper interests, attitudes and values as well as building up of such essential skills that would enable learners to have a capacity to think and make appropriate judgements for themselves (Bishop, 1985; Mwamba, Musonda and Daka, 2021a). All these issues can be effectively addressed by implementing the policies about the localised curriculum. Of course, the issue that demands clarity is whether the localised curriculum was effectively implemented in Mwanabombwe district of Zambia. This can be addressed by having a clear reflection on practical measures and policies that enhanced the implementation of the localised curriculum.

As noted by Lotz-Sisitka (2002) curriculum is a process of deliberating on what counts in society and found worth to be included in formal education as well as a process of teaching and learning something that is influential in the lives of learners, namely; socio-cultural, socio-contextual, socio-ecological factors and the general culture of the members of the society. It was the policy on localised curriculum that provided the platform for the communities surrounding the schools to be part and parcel of the process of decision making pertaining to what were to be taught in schools through Community Studies. This means that if well implemented, the localised curriculum

can act as an important vehicle for training children in life skills and practices in environmental management and sustainable natural resources. All these tend to show that the localisation of the curriculum was about developing the kind of teaching and learning that would bring about benefits to the local community by developing worthwhile knowledge, skills, values, positive attitudes and competences in learners that had capacity to contribute to the social, cultural and economic development of that community.

Besides, Smith (1994) argued that local education or the localised learning often involved the development of praxis or informed committed action because generally, education involved grounding practice and knowledge in local life that promotes practical reasoning. He further explained that practical reasoning did not have a pre-determined end worked out in advance, but rather started with a situation or a question which people considered in relation to what they thought matters or was needed to improve the situation or the quality of life in their respective societies. Bauman (2001) also considered the influence of political, social and epistemology on education and he described the social function of institutions of learning as being crucial sites for developing values that were necessary for human well-being as well as for social integration. Despite this being the case, the scholar did not explain how this was to be done. In this study, the researchers wanted to explore how the localised curriculum would contribute to such processes.

One thing that must be made clear is that localised curriculum or working with indigenous knowledge in curriculum context is not the same as drawing on indigenous knowledge in the day-to-day life activities (O'Donoghue & Neluvhalani, 2002). Instead, the duo argued for "inter-epistemological dialogue between traditional or every day and scientific or institutional knowledge. Drawing on these perspectives, it could be stated that the localisation of the curriculum is about developing the kind of teaching and learning that would bring about benefits to the local community by developing knowledge, skills and competencies in the learners that would contribute to economic and social development of that community through engaging different types of knowledge in relation to indigenous knowledge (as practiced in communities) and scientific knowledge (as represented in school textbooks); local knowledge and broader perspectives that could shed light on the local knowledge and experiences.

3.2 Social Learning

In this subsection, the researchers reviewed some literatures about social learning theory as it seems to touch on many areas that has to do with the localised curriculum. Woodhill (2002) in Glasser (2007) described social learning as a process by which society democratically adapts its core institutions to cope with social and ecological change in ways that optimizes the collective well-being of the current and future generations. Besides, Wals and Heyman (2004) explained that it is the social learning theory that recognises the existence of collective learning goals as well as the need for creating the right

conditions for stimulating the learning of individuals. This entails that social and individual learning are intricately linked.

Based on the definitions that have been alluded to, social learning can be viewed as an initially created purposeful learning process that hinges on the presence of the 'other' or others. In addition, Wals and Heyman (2004) argued that the interactions between people in social learning are simply possibilities or opportunities for meaningful learning. In trying to discuss that which matters most in learning, Wenger (1998) discussed four premises that summarises learning. To begin with, he considered human beings as social beings. This entails that teaching the localised curriculum is based on the notion that learners learn better through interactive activities such as group work and projects that can be assigned to learners in pairs. Mwamba, Musonda and Daka (2021b) also in their study on strategies for enhancing mentorship in entrepreneurship agreed with this premise discussed by Wenger that for entrepreneur courses interactive activities make learners learn more. Secondly, he stated that knowledge is a matter of competence with respect to valued enterprises such as; singing, discovering scientific facts, fixing machines, writing poetry, being convivial and growing up as a boy or girl and many more. All these tend to point to the fact that the localised curriculum assumes that learning is centered on innovations that are valued by the local community.

The third premise that Wenger (1998) noted is that knowing is a matter of participating in the pursuit of innovations. In the quest to providing education that is relevant to the local community and addressing socio-ecological issues of interest to communities, the Ministry of Education brought on board the localised curriculum which enabled community members to have a voice on what they would like their children to be taught in Zambian schools. He also talked about the fourth premise which has to do with human ability to experience the world and his/her willingness to get engaged with it as meaningful. Hogan (2008) referred to this as 'contextualisation' and she explained how the process of contextualising the curriculum brought about local socio-political environmental issues into the classroom so that children could experience their engagement in a meaningful manner which eventually necessitated a change in pedagogy to more learner centered teaching methods. Besides, a number of southern African researchers have been engaged in trying to understand the meaning of contextualising curriculum through social and situated approaches to learning. In the preceding subsection, the researchers will now reflect on some literatures about social learning research in Southern African curriculum context.

3.3 Social Learning Research in Southern African Curriculum Context

It is important to note that the Southern African Development Community's Regional Environmental Education Programme (SADC REEP) commissioned a research programme to explore the relationship between environment and sustainability education and educational quality and relevance. In this subsection, the researchers drew on some of the studies that had

been undertaken in this research programme as they focused on social and situated approaches to learning such as those explained by Wals (2007), Jickling and Wals (2003) and Glasser (2007) in Southern African curriculum context. These studies were found to be more relevant to this study as they were engaged with the processes of localising the curriculum.

Among the studies that were reviewed was the study that was conducted in Zambia by Namafe (2008). In his study, Namafe wanted to institutionalise increased participation of Zambian basic schools and their local communities in sustainable development of the country in order to alleviate poverty and achieve equitable development. In line with the Ministry of Education guidelines, Namafe (2008) study was premised on the fundamental idea that the Zambian basic schools were often surrounded by friendly opportunities of all types which were conducive for various innovations. In order to support schools to develop themselves under the agency of their strength, he adopted a 'strengths model'. Working through a participatory approach involving teachers, parents and learners, Namafe did encourage communities to identify opportunities and strengths within their immediate environments and turn them into strategic implementation plans for the school which formed the basis of the localised curriculum activities. One of the examples included developing a programme on indigenous Lozi herbs and foods which had a range of activities such as; all teachers contributing knowledge on indigenous herbs and foods from their respective subject areas, developing a display of Lozi food and herbs, inviting researchers to help the school in developing additional uses of traditional herbs and foods as well as creating a good market place for selling food stuffs and herbs. This study was relevant to the current study because it provided useful insights on how to engage communities, parents and learners with regard to how to begin and work together on a process of developing the localised curriculum.

Another study that can be linked to localised or contextualised curriculum is a study that was done by Hogan (2008) where she laboured to introduce local socio-political environmental issues into the classroom. In her study, she decided to consult parents, learners, villagers and teachers to identify ways of contextualising and localising a module of the formal curriculum. Her research findings revealed that allowing local issues such as the control of forest logging or the marketing of mushrooms into formal education curriculum provided openings for students to get the insight and knowledge as well as social skills needed for their engagement in concrete action with their communities for the environment. The study further revealed that the localised or contextualised curriculum improved and provided the relevance of education because of the following reasons;

- i. It broke through traditional frames/barriers between teachers and learners, learners and elders as well as communities and classroom teachers.
- ii. It allowed formal education to take place outside the classroom.
- iii. It necessitated a change in pedagogy to more learner-centered discovery methods.

- iv. It allowed indigenous knowledge to come into the classroom.
- v. It stimulated creativity and increased confidence amongst the learners.

It must be pointed out that despite Hogan (2008) and Ramsarup (2005) having indicated that active learning approaches as well as active engagement of different voices and perspectives on issues surrounding the localised curriculum were important in the teaching and learning process, the scholars did not explain how the learning took place in the implementation of the localised curriculum. In this study, the researchers mainly focused on how the learning took place, using a social learning research framework as well as to find out on how the introduction of the localised curriculum could provide communities with a source of livelihoods.

It is worthwhile to note that Mwansabombwe district primary schools are situated on the outskirts of Luapula wetland and the area is prone to heavy flooding. The location of the district and the availability of floods make most of the members of the community to lack enough food for survival hence depending on handouts provided by charity organisations such as churches and relief agencies (Ng'onomo, 2016). Although fishing is the main source of their income, different communities in Mwansabombwe district had also embarked on growing crops such as cassava, maize and millet on a small scale. Namafe (2008) explained that the decision by the Ministry of Education to implement the localised curriculum in schools was a good opportunity for the schools/communities to fight poverty and other community related problems. The location of Mwansabombwe district motivated the researchers to investigate how the localised curriculum was being implemented in trying to alleviate most of the communal challenges. In the subsequent subsection, the researchers will briefly explain the methodology that was used when conducting this study.

IV. RESEARCH METHODOLOGY

The researchers used qualitative research approach specifically descriptive research design to collect, analyse and interpret data in this study. Hornby (2000) described a qualitative research approach as a systematic subjective approach that is used to describe life experiences and situations in order to give them meaning. Besides, Mampuru (2001) looked at qualitative research as a form of social enquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live. Kahn and Best (2006) noted that a descriptive research design is very much concerned with conditions of relationships that prevail where the researcher does not manipulate the variables but determines and reports the way things are on the ground.

The researchers in this study were of the view that qualitative research approach would enable them to explore the behaviour, perspectives, experiences and feelings of people and emphasise the understanding of various research fundamentals surrounding the opinions of community members, learners and teachers on the implementation of the localised curriculum in Mwansabombwe district of Zambia. Out of the study

population of 30,000 residents of Mwansabombwe district, 50 respondents were purposively sampled whose break downs were as follows; 10 local community members, 10 learners, 20 teachers, 5 officers from Mwansabombwe District Education Board Secretary's office (DEBS) and 5 Education Standards Officers. All the respondents were selected based on both the possession of useful knowledge regarding the subject of investigation and their influence in terms of monitoring and implementation of the curriculum as well as in policy changes in the Ministry of Education. Both semi structured interview guide and focus group discussion guide were used to collect data and content analysis was used to analyse the collected data.

V. FINDINGS AND DISCUSSION

One of the pertinent issues that a team of curriculum developers and implementers take into consideration when developing and implementing the curriculum is based on its relevance to the learners, learners' communities and the nation at large. Daka (2019) in his study on correlation between institutional characteristics and grade point average and Daka, Banda and Namafe (2017) in their study on course management discovered that curriculum that is relevant to learners' community raises the motivation of both learners and the community to participate fully in the implementation process of the curriculum. This implies that a localised curriculum is useless if it cannot reflect the immediate needs of the learners and their immediate environment. In this study, the researchers decided to explore the perspectives on practical measures and policies in enhancing the implementation of the localised curriculum in Mwansabombwe district of Zambia. In the subsequent sections, the research findings are presented and discussed.

5.1 Practical Measures and Policies on the Localised Curriculum

In order to find out the practical measures and policies that were put in place to enhance the effective implementation of the localised curriculum in Mwansabombwe district, the researchers interviewed district education standards officers. The interviewees did not explain what was already put in place but instead they stated that there was need for; curriculum integration, refocusing of school subjects, improvement in instructional materials, evaluating the policies on the localised curriculum as well as effectively engaging the community in the implementation process and accountability.

Besides, during the focus group discussion, fifteen learners who were selected from the three primary schools had similar opinions on what was to be done in order to effectively implement the localised curriculum. For instance, four learners indicated that there was inadequate teaching and learning materials hence the need to supply schools with appropriate teaching and learning materials. Six learners stressed the need for schools to be given enough teachers if the localised curriculum was to be appropriately implemented and three learners bemoaned the inadequate learning infrastructure which needed thoughtful attention by relevant authorities. Other learners who could not say anything, when asked to comment

on the matter, they agreed with what was shared by their colleagues.

When the researchers asked one of the head teachers at one of the sampled schools to comment on the matter, he indicated that learners' parents had a significant role to play if the localised curriculum was to be effectively implemented. When interviewed on the same matter, he stated that;

It seems that the role of the parents is a significant factor that influences the localised curriculum. Parents may help in defining the scope and focus of the 'localised curriculum content' and when they work in collaboration with teachers who are knowledgeable, experienced and professionals, tangible results would be experienced in society. Teachers or curriculum developers need to involve learners' parents in every curriculum development process although it's themselves to take a leading role through the kind of tasks and questions they ask in the entire curriculum development process.

In addition, four learners from school A indicated that there was need for restructuring the way lessons were to be administered in localised curriculum where teachers can have an opportunity to bring in new knowledge particularly on environmental issues/environmental management knowledge. Two learners also stressed the need to allocate enough time when teaching and learning practical subjects which to some extent indicated that the time allocated to the implementation of the localised curriculum was inadequate.

It is true that when the localised curriculum is effectively implemented, quality provision of education in the country is likely to be upheld. In order to testify to this assertion one local community member of Mbereshi revealed that;

'Enhancing the quality of educational delivery is the ultimate goal and rationale behind curriculum localisation and the localisation of schooling materials. A crucial dimension of quality education is that of relevance of curricular content; the diversity of local (sub national), cultural, and socio-economic realities.

It is inevitable to ignore teachers' views in every study that talks about curriculum because teachers are the critical resource when it comes to curriculum implementation. After interviewing teachers about the practical measures that could enhance effective implementation of the localised curriculum, a lot of varying views were recorded as shown in table 1.

Table 1: Teachers' Views on measures that could enhance effective implementation of the localised curriculum

| Measures to put in place | Number of Teachers for School A | Number of Teachers for School B | Number of Teachers for School C |
|---------------------------------------|---------------------------------|---------------------------------|---------------------------------|
| Providing teaching/learning materials | 10 | 7 | 4 |
| Capacity building | 8 | 3 | 12 |
| Motivation | 4 | 6 | 3 |
| Raise awareness | 3 | 7 | 4 |
| Materials for the stakeholders | 2 | 8 | 7 |
| Total | 27 | 31 | 30 |

Table 1 indicates that 10 teachers from school A, 7 teachers from school B and 4 teachers from school C stated that there was need to provide schools with appropriate teaching and learning materials. 8 teachers from school A, 3 teachers from school B and 12 teachers from school C indicated that there was need for capacity building amongst the teaching staff. Besides, table 1 has also shown that in all the schools, teachers indicated the need for motivation, raising awareness and indeed the need to provide materials for all the stakeholders for the effective implementation of the localised curriculum.

The views of standards officers regarding the; need for curriculum integration, emerging trend towards knowledge production and problem solving as well as seeing life as an integrated whole with no distinctive compartments as reflected by various disciplines of knowledge were in line with Gay (1996) as well as MoE (1996) where there was emphasis on recognising the learner as part of the community as well as learning in all spheres of life to take into account daily real life experiences of the learners. The study also brought out the need to refocus the subjects in schools. This means that the findings were also speaking to situated learning theory that was used in this study as propounded by Lave and Wenger (1991).

The views of learners, head teachers, teachers, local community members and indeed standards officers clearly shows that even if there was a policy or policies of having the localised curriculum effectively implemented in schools, it appears schools in Mwanabombwe district of Luapula Province were not effectively implementing the localised curriculum due to lack of; appropriate teaching and learning materials, capacity building, motivation amongst key stakeholders and awareness campaign. The researchers wondered how the localised curriculum policy could be effectively implemented when standards officers could not state anything pertaining to how the localised curriculum was being implemented but instead suggested practical measures that could enhance the implementation of the localised curriculum in Mwanabombwe district. The study findings may point to the fact that schools in Mwanabombwe district did not make a deliberate effort to identify people within communities who had appropriate competencies in farming, fishing, bricklaying, tailoring and many other practical skills that could be taught to learners as a way of implementing the localised curriculum.

The brief description of various societal challenges in Mwanabombwe district demanded that the school curricula be truly localised by the Ministry of Education through coming up with deliberate policies that may enhance the teaching of practical subjects in schools such as; fishing, farming, bricklaying and many other innovative programmes that can help different learners to earn a living and contribute positively to the development of their environments. This is in agreement with the Ministry of Education, national policy (MoE, 1996) and other researchers (Daka and Changwe, 2020; Kakupa, Tembo and Daka, 2015) who indicated that learners would only appreciate the relevance of what they learn in schools only if they are related or linked to what they experienced in their real-life situations. Thus, the researchers in this study argued that

the knowledge, values, attitudes and skills learnt in school curricula are irrelevant if they cannot help the learner to reason in a way that could help in alleviating societal glitches.

VI. CONCLUSION AND RECOMMENDATIONS

Despite all the sampled participants having the idea about the policy on the localised curriculum, researchers in this study concluded that there was no effective implementation of the localised curriculum in Mwansabombwe district. This was necessitated by lack of appropriate teaching and learning materials, lack of capacity building amongst the teaching staff, lack of motivation amongst the learners, teachers and community members as well as ignorance on pertinent issues surrounding the localisation of the curriculum amongst various stakeholders. The researchers observed that there was still need to educate the general public about the importance of practical subjects and skills in schools rather than solely depending on academic subjects. Based on the research findings and the conclusion, the researchers recommended among other things that the Ministry of Education needed to reinforce the policy on localisation of the curriculum in schools if the country was to see the intended results about the localised curriculum in the near future as this can positively contribute to the achievement of Sustainable Development Goal number 1 to end poverty as many can be self-reliant. The government through the Ministry of Education needed to conduct both needs assessment and situation analysis for the localised curriculum to be effectively implemented in different provinces and districts of Zambia.

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