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The Perception of Teachers in the Inclusion of Societal-Cultural Knowledge Systems in the Competency Based Curriculum (CBC). A Case Study of Glenview-Mufakose District of Zimbabwe

[1] Cloud Nyambuya, [2] Professor Igntaious Isaac Dambudzo

[1]Glenview/Mufakose District Schools Inspector. Ministry of Primary and Secondary Education
[2]Department of Education. Zimbabwe Open University

ABSTRACT

Before independence, the Zimbabwean school curriculum was mostly dominated by western values, knowledge and pedagogies at the expense of indigenous knowledge and values. The advent of independence brought with it a paradigm shift towards recognizing indigenous ways of knowing and transforming the curriculum. This involved using inclusive, contextual and practical content and pedagogies that reflect the needs of the Zimbabwean cultural society. The Ministry of Primary and Secondary Education (MoPSE) curriculum framework (2015-2022) recognizes and affirms the role of Societal Cultural Knowledge Systems (SCKSs) in education as a way of promoting the Zimbabwean cultural identity. The competence based curriculum framework document stresses that themes as well as concept should be rooted in cultural knowledge. As such, teachers as important stakeholders are obliged to incorporate societal-cultural knowledge in the teaching and learning process.

This qualitative study which is framed within the interpretivist philosophical view draws on a case study design to explore primary teachers' perceptions on the incorporation of Societal Cultural Knowledge Systems in the Zimbabwean school curriculum in the context of the Competence Based Curriculum (CBC). The sample comprised of 90 purposively selected teachers from 12 schools consisting of 5 secondary and 7 primary schools in Glenview-Mufakose district in Harare province. Some in-depth Interviews and Focused Group discussions (FDGs) were used to generate data. The data gathering procedures allowed the researcher to yield qualitative data which was presented through summaries of the participants' opinions. The major findings of the research concluded that the participants shared a conceptual understanding of cultural knowledge and advocated for a more inclusive appropriation and incorporation of indigenous languages, agriculture, and herbal medicine as well as technological scientific indigenous knowledge items in the CBC. An inclusive education approach was also proposed as well as knowledge relevance which serve the current needs of indigenous cultures and society in general. The study made recommendations to the major stakeholders in the incorporation of societal cultural knowledge systems. Among them are school heads, teachers, policy makers and the teacher education system.

Introduction

Most of the nations across the globe have revamped their curricula to match the needs of their evolving socio-cultural and economic environments. The continuously reviewing of the nation`s curricula ensures that products of an education system find their way into existing industries or initiate new industries. Bitzer (2015) propounds that the new identified needs of the industry and the globe at large should be incorporated into the education curriculum. If the curricular of a nation include the needs of the industry it serves there will be production in the industry and a decrease or extinction of unemployment in the nation.

However, this has been the thrust in the Zimbabwean education system as the competence based curriculum was introduced in 2016 by the then Minister of Primary and Secondary Education Minister Dr Lazarus Dokora. This change was informed by the Nziramasanga Commission which was tasked in 1998 to look into the needs of education by the government of Zimbabwe. The report from this commission in 1999 saw the need to revamp the curriculum from a content based to a competency based curriculum. On the contrary curriculum change should be backed by effective implementation, failure of which will make the curriculum change of non-effect/ the coming on board of the competence based curriculum brings with it so many challenges as far as its implementation is concerned (Bennie and Karren 2014). It is against this background that this study sought to explore the perception of teachers in the inclusion of social-cultural knowledge systems in the competency based curriculum (CBC) A Case Study of Glenview-Mukose District.

Background to the Problem

Elisha (2015) argues that the importance of connection of school curriculum to the learners' cultural background in post-colonial Africa, Zimbabwe included has witnessed a growing interest in the restoration of the lost socio-cultural knowledge systems. Groove (2016) observe that colonial rule in

many parts of the world led to the destruction and marginalisation of some cultural norms and values as colonial imposed their authority on indigenous people who registered their influence. Socio-cultural norms and values as colonial imposed their authority on indigenous people who registered their influence. Socio-cultural systems were despised in order to promote western forms of knowledge such as natural science. However modern research has demonstrated that socio-cultural knowledge systems are neither backward nor inferior as they were derived from centuries of accurate observations and trial and error basis. Due to this reason, Zimbabwe follows CIET (1999) recommendations including socio-cultural knowledge systems environment policies and the school curriculum resulting in the adoption of competency based curriculum. However, on the contrary despite the country`s diversity and versatility, socio-cultural knowledge have been neglected in most academic disciplines in the Zimbabwean schooling system might still be a legacy of the British felicity colonial hegemony that promotes an alienating world view. Mason (2016) says that the situation in Zimbabwe alienates both teachers and learners from socio-cultural knowledge acquisition. Despite the fact that schooling becomes relevant to Zimbabwe, the colonial world view still persists in pedagogical practices and knowledge constructs (Sieber, 2009) in Mapira and Mazambara 2013. Chisaka (2014) attributes this marginalisation of socio-cultural systems to lack of documentation, cultural, prejudice and professional pride by some teachers.

Babie (2015) maintains that the same teachers are reluctant to integrate socio-cultural knowledge systems because of institutional expectations of them. The gap between practitioner and academic cultures has also led to teachers facing dilemma on which socio-cultural knowledge systems to include in the curriculum. This study will examine the views of teachers with regards to the infusion of socio-cultural systems in the curriculum given the fact that the government embraced the Competence Based Curriculum (CBC). Adopting the CBC does not guarantee the curriculum embraces socio-cultural systems. According to Herbert (2006) teachers factors are some of the issues that underplay the effective design and implementation of socio-cultural responsive curricular. Due to the critical role they play as curriculum implementers' teacher's perception on curriculum content approaches to and principles of integrating socio-cultural knowledge systems in the curriculum need to be understood for the process to be successful.

Statement of the problem

The education system and its teachers is no longer versatile in promoting intercultural understanding and tolerance through learning about each other's arts and crafts, music and dances, poems, rituals and apparel rooted in social cultural systems (Elisha 2012). The main problem in this study is that Zimbabwean teachers' perceptions on socio-cultural systems are rooted in the fact that the teachers have been educated within the Western Scientific framework that predisposes them to dismiss the value of socio-cultural perspective. This study sought to interrogate teachers' view on societal-cultural knowledge systems.

Purpose of the study

The purpose of this study is to unveil the perceptions of teachers in the inclusion of societal, cultural knowledge systems in the competency based curriculum of Zimbabwe.

Research questions

This study attempts to answer the following research questions.

1. What are the views of teachers on the incorporation of societal-cultural systems in the Zimbabwe competence based curriculum?

2. What are the teachers' general understanding of societal-cultural knowledge system?

3. Which social-cultural knowledge do they value is worth infusion in the CBC?

4. Which learning area do they perceive as most appropriate for integration of valued societal-cultural knowledge into the CBC in Zimbabwe?

5. Which principles teachers believe should underpin the introduction of the societal-cultural knowledge into the CBC?

Significance of the study

The study intends to add value in the way policy makers include the social-cultural knowledge in the competency based curriculum. It further seeks to generate valid information pertaining to how schools should take part in the implementation of societal-cultural knowledge systems in the competency based curriculum. Through the research the researcher is going to obtain high qualification degree.

Assumption of the study

The research study was based on the following assumptions:

1. Some schools may not be incorporating societal-cultural knowledge systems in earnest.

2. Educational administrators are aware of the competency based curriculum and that most teachers may not practising the expectations.

3. Material used in schools societal-cultural knowledge literature may be biased towards Western ideas.

Definition of Key Words

1. Perceptions: These are the ways or lines thinking or the mind-set of individuals towards a given phenomenon.

2. Teachers: They are professional people who have gone through teacher education course to teach learners and are holders of teaching qualification.

3. Societal-Cultural Knowledge: It is the knowledge of the cultural norms and the applicable traditions within a society.

4. Competence-Based Curriculum: It is a programme guiding learning designed to produce the skilled graduates in the education system.

5. Education System: It is an organised way of operation in the teaching and learning fraternity aimed at imparting knowledge in learners.

Research Methodology

The study was aimed at investigating primary teachers' perceptions on the incorporation of societal-cultural knowledge systems in the CBC (2015-2022) in Zimbabwe. It also sought to establish some challenges that teachers face in incorporating societal-cultural knowledge systems in the Competence Based Curriculum.

This chapter presents the research methodology adopted in looking for answers to research questions stated in chapter 1. According to Neumann (2012) research methodology entails the entire research process including its principles and procedures. The chapter explains with justification the research paradigm interpretive which was adopted. The adopted research design was case study, the research approach was qualitative and the sampling, data generation methods, trustworthiness and ethical issues of the study well taken underneath.

Research Design

Creswell (2016) describes a research design as the researcher's overall plan of action for answering the research questions and particularly the research problem. Maxwell (2010) views it as the programme that guides the researcher in the process of collecting, analysing and interpreting data. Thus it is a plan that describes how, when and where data are to be collected and analysed. Central to this investigation was how primary teachers perceive the incorporation of societal-cultural knowledge systems in the curriculum therefore the study employed a case study research design as its plan of action in answering the research question as well as the research problem.

Robson (2014) defines a case study as a strategy for doing research which involves empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence. The phenomenon in this study is the incorporation of societal-cultural knowledge systems in the CBC. A case study describes an actual situation involving a decision to be made or a problem to be solved (Sullivan 2009). This design has been considered appropriate since the research questions seek a deeper understanding of the views and opinions of participants on Societal-cultural knowledge systems. Discussions on such issues are qualitative in nature and allow participants to freely respond with reflective insights into societal-cultural knowledge systems and its value in relation to the competence based school curriculum. Sullivan (2009) states that case studies are more prominent in sociology and education as they focus on Detailed work on social interactions within real life contexts. The aim of this study was to understand and present the reality of participants from their own views regarding the integration of societal-cultural knowledge systems in the curriculum. In this regard these issues are better interrogated by this design.

The choice of the case study was based on the fact that it satisfies the needs of small scale research by concentrating on just a few sites. It was not feasible for the researcher to carry out the research in all the primary schools in Gleview-Mufakose district. Also case studies can be undertaken by a single researcher without the use of a full research team and captures features that are unique and may otherwise be lost in surveys (McKnight, 2015). These unique features could be of importance regarding understanding. For Descombe (2019), a case study has the advantage of holistic analysis rather than based on isolated factors and allows the use of a variety of methods to capture complex reality under scrutiny. The researcher was able to use interviews and Focus Group Discussions (FDGs) to facilitate validation of data through triangulation. The case study is in line with the interpretive paradigm which seeks to understand human experience. Leedy and Ormrod (2001) further add that case studies are very useful in developing understanding of situations about which not much is known.

The case study is laborious and time consuming as it involves a great deal of investigating issues especially when the researcher chooses to immerse himself/ herself and becomes part of the group influencing the outcomes of the research. The researcher reduced these shortcomings by employing the principles of prolonged engagement in line with the recommendations Propounded by Lincoln and Guba (2017) who advocate for prolonged engagement, triangulation and persistent observation among other techniques to enhance the believability of case study researches .This may allow a deeper insight into the impact of infusing societal-cultural knowledge systems in the school curriculum. The researcher was also the key instrument of research and will have the opportunity to use direct experiential knowledge. Maree (2017) in describing the purpose of a case study, states that it is to gain more insight and understanding of a particular phenomenon. With regards to this particular research, the purpose was to focus on one case in order to illuminate the general by looking at the particular.

Linking the research paradigm of this study (interpretive) and a case study Creswell (2007) suggests that the use of both provides for more realistic, descriptive and contextual exploration of the phenomenon at hand.

Population

Best and Kahn (2007) define a population as a group of individuals who are of primary interest to the researcher. Ringrose (2012) views a population as that which consists of all potential participants from which the sample is drawn. Thus a research population may be descried as any group of participants that have one or more characteristics which are of interest to the researcher. For the purpose of this study the population consists of 5 secondary schools and seven primary schools with a total of 90 teachers in Glenview/Mufakose district.

Sampling

The sample denotes a small proportion of the population selected for observation and analysis. Best and Khan (2007) say that the sample is an important feature of any study in which the goal is to make inferences about a population. Creswell (2007) goes on to describe a sample as a small proportion of a population selected for observation and analysis. Although all schools have embraced the CBC, it was not feasible for the researcher to investigate all primary school teachers in the district due to financial constraints and stipulated time frame. According to Flick (2009), qualitative research samples are to the relevance of cases instead of representativeness. In this research there was no attempt to create a sample that was statistically representative of the population but one that would enable the researcher to explore the research questions in depth. The sample size was comprised of ninety participants. This is in line with the recommendations by Hennick, Hutter and Bailey (2011) who explain that a small number of participants are required in qualitative studies due to the fact that the very nature of qualitative study is concerned with the in depth exploration of issues which a small sample allows.

Sampling Procedures

Seven primary and five secondary schools were purposively sampled and were used in this study. Christiansen et al (2010) describe purposive sampling as when a researcher makes specific choices about the inclusion of participants to the sample. The schools were chosen because there were people who are crucial to the study. This was a homogenous group of primary and secondary school teachers who have experienced societal-cultural knowledge systems and embraced the CBC. The aim was to select participants who are knowledgeable about the phenomenon being studied and have more of the required characteristics for the population. Hall (2012) argues that purposive sampling has the advantage of accessing participants who have an in depth knowledge on a particular issue by virtue of their professional roles, power, access to networks, experience and expertise. Selection of research participants was done in such a way that only qualified teachers with at least three years post qualifying experience were selected from each school. This was because these teachers have been inducted in the competence based curriculum and have had the chance to implement it and thus is representative of the research requirements. Fifty female and forty males were chosen giving a total of ninety. Selection was based on gender in order to obtain balanced information. The assumption was that the chosen teachers had sufficient meaningful experience to reflect on the incorporation of societal-cultural knowledge systems in Zimbabwean primary and secondary schools.

Data Collection Methods

Data collection instruments

Data in this study was collected from the schools which are the natural settings for teachers. Due to the fact that the phenomenon under investigation was qualitative in nature, non-probability data gathering methods and instruments were used. Maree (2017) attributes the strength of a case study to the use of multiple sources and techniques in the data gathering process. Data was gathered through the use of in depth interviews and focus group discussions (FDGs). Instruments consistent with these methods such as interview guides and focus group discussion schedules were employed in the process of data collection. The two data gathering methods enabled the researcher to gain an inside perspective on the incorporation of Societal-cultural knowledge systems in Zimbabwean primary and secondary schools. Furthermore, the two methods achieved triangulation which was aimed at enhancing the believability of the research findings.

Interviews

An interview is explained by Nieuwenhius (2017) as a two-way conversation, where the researcher asks the participants questions for the purpose of learning about their ideas, beliefs, views and opinions. Maree (2017) goes on to say an interview allows the researcher to see the world through the eyes of the participants. This allowed the researcher to explore and describe the participants' perceptions that might be unique to them. This was in accordance with the purpose of an interview as enunciated by Christiansen et al (2010) who states that the interview is extensively used in interpretive research which this study is. It attempts to ascertain what a person thinks in terms of his or her understandings.

In- depth unstructured interviews were held with ninety teachers which lasted twenty to thirty minutes This involved the collection of data through direct contact between the researcher and the participants presumed to possess certain experiences in the incorporation of Societal-cultural knowledge systems with Western knowledge forms in the curriculum (Descombe, 2001)The interview also was chosen because it allowed for the participants to relax and respond to open- ended questions which was facilitated by the researcher asking probing and clarifying questions(Cohen et al 2011).Face to face interviews according to Leedy and Ormrod(2001) enabled the researcher to gain participants' cooperation by establishing a relationship with them. Interview schedules were used for interviewing participants. Each participant was interviewed separately after notification and permission was granted. In the twelve purposively chosen participating schools, interviews took place in rooms provided by the schools' administrations. This was done in order

to create a conducive environment which was free of noise and to facilitate the use of a recording device. The captured proceedings were later transcribed for data analysis.

Advantages of interviews

Interviews are excellent in getting detailed information from participants because they enable the researcher to make use of non-verbal cues (Driscoll, 2011). The researcher was prepared for the interview and the new objectives of the interview by heart which made it possible to respond to quarries raised by participants adequately (Devos, 2018), the interviews offered the participants a platform to have problematic questions clarified by the interviewer. This helped the participants to understand the questions and give relevant responses immediately (Deim, 2004). The researcher managed to probe for more details and clarification on vague responses. The context of the interview made it conducive for accurate responses. The researcher made prior arrangements with interviewees for the right time and place within the school where participants felt comfortable for the interview to take place. This helped with confidentiality and freedom from unwanted disturbances from the environment.

Disadvantages of interviews

The personal characters of the interviewer and questioning techniques may in a way influence how respondents answers (Diem, 2004). Participants might have given answers which they suspected the interviewer was looking for. The researcher however encouraged respondents to be as truthful as they could so that a true reflexion of their views was captured.

Focused Group Discussions (FGDs)

FGDs took place after the interviews as a form of methodological triangulation in line with the suggestions put forward by Lewis and Ritchie (2018). A focus group discussion is a form of group interview where a researcher or moderator facilitates a discussion on a specific topic with a small group of people (Morgan 2008). It is used as a means of getting better understandings of how people feel or think about an issue (Greef, 2014). Krueger (2020) says an FGD is a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive non-threatening environment. Thus it is a research technique that collects data through group interaction on a topic determined by the researcher. The group is 'focussed' in that it involves some form of collective activity. Some discussion schedules were largely used to interview five to ten teachers simultaneously. These comprised a short list of issue oriented questions that directed the discussion to focus in order to answer the research questions. The informal group situation and the largely unstructured nature of the questions encouraged the participants to disclose behaviour and attitudes they might not disclose during individual interviews (Ferreira and Puth 2008). This was also to ensure that controversial, sensitive and delicate issues are effectively dealt with. Data capturing from the FGDs was done through audio recording as well as taking notes. Themes on FGDs were derived from the research questions. Crucial responses were manually noted and everything from the participants was audio recorded. Some evolving questions other than those from the discussion schedules were incorporated and noted. The researcher was the moderator and facilitator.

Advantages of focused group discussions

The researcher adopted the methods due to its merits. As cited by Descombe 2000, the method helped review consensus views and participants were able to challenge each other's views. The qualitative data gathered through focused group discussions was used to complement the data collected through interviews so as to give more comprehensive information of the participants. The instrument was also useful in that more detail was obtained about group feelings. This helped the researcher to identify how different groups think and feel about the societal-cultural knowledge systems in the competency based curriculum.

Disadvantages of focused group discussions

The focused group discussion could be dominated or side-tracked by a few individuals (Kvale, 2010). These issues were adequately addressed in order to eliminate any form of bias and domination of the discussion by some of the group members as cited by Flick, 2017. The researcher handled situations that emanated from the two focused group interactions as they come. The researcher remained neutral and managed to keep group discussions focused by redirecting them through questions. This was aimed at handling any unexpected conflicts from erupting due to power struggling among the participants.

Data Collection Plan

Creswell (2014) points out that certain ethical principles need to be followed in all research studies. These include among others autonomy, non-malfeasance and beneficence. Since research involves humans, it is necessary to protect the rights of these individuals in order to ensure that no harm befalls them as a result of their participation in the research. Human beings were the subjects of study in this research and therefore professional research ethics and conduct were observed. The purpose of the study was made known to the participants verbally and in writing. Participants were made aware that their participation was voluntary and were at liberty to withdraw at any stage of the study (Creswell, 2014). Participants' informed consent was requested and obtained in writing. Throughout the study, participants remained anonymous; no identification was required in any of the data generation instruments. Acronyms and pseudonyms were used to represent participants and information gathered remained confidential throughout the research study. This was in order to give participants confidence of participation without suspicion which may result in them withholding sensitive information on the topic.

Before any recording of the proceedings was done, participant consent was sought to guard against disclosure of information by the participants and the researcher. This also signifies that the participant was not duped or compelled into participation by the researcher. The researcher at all times showed respect of the participants and maintained a high degree of integrity and professionalism throughout the entire investigation.

Trustworthiness

Trustworthiness is ensuring that the research process is truthful, careful and rigorous enough to qualify to make the claims that it does (Lincoln and Guba, 2015 in Bassey 2016). The study was qualitative and did not aim to measure but rather describe meanings and personal experiences, so terms societal-cultural knowledge systems validity and reliability are not applicable. Lincoln and Guba (2015) posit that trustworthiness involves concepts such as credibility, transferability, dependability and conformability. In this research trustworthiness was attained by intensive long term involvement, rich data, participant validation and triangulation (Cohen et al 2011).

Reliability

Chakrabartty (2014) defined reliability as a measurement that supplies consistent results with equal values. It measures consistency, precision, repeatability and truth worthiness of a research. It indicates the extent to which it is without bias and ensures consistent cross time and across the various items in the instruments.

Validity

Zohrabi (2014) identifies validity as the extent to which an instrument measures what it asserts to measure, validity of a research instrument assesses the extent to which the instrument measures what tit is designed to measure. It is the degree to which the results are truthful. So that it requires the research instrument (questionnaire) to correctly measure the concepts under the study.

Qualitative research is based on the fact that validity is the matter of trustworthiness, utility and dependability.

The Actual Research Findings

This section of the write up presents the summary of the major findings of the research. Furthermore recommendations regarding the incorporation of Societal-cultural knowledge systems in the CBC of the Zimbabwean primary and secondary schools are provided.

The study sought to answer the main research question which says: What are the perceptions of school teachers regarding the incorporation of Societal-cultural knowledge systems in the context of the Competence Based Curriculum in Glenview-Mufakose District, Zimbabwe? Of great concern was the need to ascertain whether or not teachers as curriculum implementers feel societal-cultural knowledge systems should be given a place in the curriculum content. Four sub- research questions were drawn for the purpose of answering the main question. From the sub- questions the following themes were derived in order to analyse the research problem enunciated:

☐ Teachers' understanding of Societal systems

☐ Societal-cultural knowledge systems valued by teachers as worth of inclusion in the CBC

☐ Learning areas (subjects) perceived by teachers as most appropriate for inclusion of

societal-cultural knowledge systems into the CBC

☐ Principles (guidelines) teachers consider should be used to introduce Societal-cultural knowledge systems into the CBC

Findings on Teachers' understanding of societal-cultural knowledge systems

The results suggest that teachers have a common view of understanding societal-cultural knowledge systems. Most participants viewed societal-cultural knowledge systems as unique knowledge that is definitive of the way of life and survival of a group of people related by geographical location and a common culture. Some viewed it as a way of knowing while others said it is knowledge that manifests itself in local languages. The themes which emerged are:

☐ societal-cultural knowledge systems is knowledge specific to particular cultures

☐ societal-cultural knowledge systems is a way of knowing (world view)

☐ societal-cultural knowledge systems is Knowledge which manifests itself in local languages

Knowledge specific to culture by the participants

Participants viewed societal-cultural knowledge systems as unique knowledge that has links with specific cultures and has been derived from people's interaction with the environment. According to one participant Bonzo, *it is community wisdom comprising of values norms and principles that give guidance to the way of life of a particular group of people who are native to particular geographical area*. This view concurs with that of Karin and Jun (2012) and Odora- Hoppers (2014).who claim that Societal-cultural knowledge systems are local, community based systems of knowledge which are unique to a given culture or society inhabiting a particular ecosystem. Another participant referred to societal-cultural knowledge systems as knowledge derived from people's environment, background, games and language which is orally transmitted from generation to generation .Shava (2016) also alludes to this oral transgenerational transmission through folktales, stories, poetry, rituals and dances.

Participants were of the notion that societal-cultural knowledge systems forms the foundation of other forms knowledge in that it is linked to stories, science, cultural studies as well as geography. The findings are in tandem with observations by Odora-Hoppers (2014) who states that societal-cultural knowledge systems comprises the totality of all knowledge, skills and practices possessed by a group of people inhabiting a particular area for their own

survival. Results point to the fact that teachers believe societies have unique ways of addressing context problems using indigenous forms of knowledge (Owour, 2017).Participants' understanding of societal-cultural knowledge systems reflect sentiments by Semali and Kincheloe(2019) who aver that societal-cultural knowledge systems is a dynamic way which people in a particular area have come to understand themselves in relationship to their natural environment.

Societal-Cultural Systems Knowledge

Participants also described societal-cultural knowledge systems as a way knowing that influences one's world view and interpretation of its realities. They argued that societal-cultural knowledge systems constitute ways of knowing that are related to societal values and culture which facilitates meaning making. Higgs (2016) is in support of these views when describes societal-cultural knowledge systems as a way of seeing and interpreting the world encompassing language, classification systems, rituals, use of resources and communion with the spiritual world. Khupe (2015:19) also holds the same view with participants when she says, *"Indigenous knowledge could be synonymous to ways of knowing''.* However, this is debatable as there are other forms of knowing which are not indigenous.

Societal-Cultural Knowledge Systems as manifesting itself in local language

Results point to the fact that teachers believe societal-cultural knowledge systems is embedded in local languages. The participants were in agreement that societal-cultural knowledge systems manifests itself in folklores, sayings as well as literature of native languages. This view is shared by Matos (2010) who observes that there is a very thin line separating societal-cultural knowledge systems and indigenous languages.

Societal-Cultural Knowledge Systems items valued by teachers as worthy of inclusion in the CBC

Participants identified indigenous languages, historical culture, agriculture and the environment, health science and technology as some of the societal-cultural knowledge systems items that need to be integrated into the school curriculum.

Indigenous languages in conjunction with societal-cultural systems

Indigenous languages were identified as important forms of societal-cultural knowledge systems worthy of incorporation in the curriculum. Grin (2015) holds this contention by opining that learning indigenous languages are irrelevant and schools should not pay lip service to the issue. This illustrated by one participant Mhasvi who said," *it is not educationally sound and inappropriate to teach indigenous languages just for formality".* There was enthusiastic agreement that indigenous languages are the media for the oral transmission of societal-cultural knowledge systems items from generation to generation. Although some participants applauded the teaching of indigenous languages in schools as part of the curriculum content, others called for integrating indigenous languages in subjects Societal-cultural knowledge systems social studies, history and heritage studies. One participant, Chabanga lamented that the language spoken and used as a medium of instruction in the curriculum is not inclusive and learner friendly. According to Sesant (2016), such contexts hinder the learners from understanding and participating in knowledge creation. The observation is supported by Shizha (2015) who argues that the language of instruction in African schools is still the major hindrance to learners' cognitive development and learning outcomes. Overall participants' opinion called for a liberating educational curriculum that recognises and incorporates indigenous languages. They argued that Societal-cultural knowledge systems can be tapped and infused in the curriculum to contextualise learning. Results revealed that teachers are of the view that societal-cultural knowledge systems items Societal-cultural knowledge systems language folktales are embedded in indigenous literature and folklore which are part of a rich heritage for communities and need to be considered as the basis for learning other knowledges.

Culture and history

Participants viewed culture as reflective of a way of life of a group of people. They expressed belief in the value of culture and history in upholding a people's identity and heritage. This view agrees with Van Wyk (2002) who states that "arts, customs and history of a group of people are inherently cultural and constitute a people's identity". Booker singled out traditional dances, taboos, cultural beliefs and historical sites as forms of societal-cultural knowledge systems items that enhance cultural　conservation and integration. Participants agreed that these should be well appropriated in the CBC to give learners a sense of identity and heritage. This notion resonates with Thaman (2019) who observes that for the school curriculum to be positively responsive to the needs of making learning more culturally inclusive, there is need for a paradigm shift from the currently predominantly Euro- centric curricula in some school systems currently in use in most African countries. This should be done through incorporation of relevant societal-cultural knowledge systems valued in the communities which include cultural beliefs and history.

Participants were for the promotion of African cultural structures and beliefs, religion, norms and taboos. Mudi's response assists in defining this notion when she said, "*I think it is essential that the cultural structures and practices which regulated the Shona people's lives need have a place in the CBC"* .There was unanimous agreement in valuing the cultural ways in which behaviour was traditionally regulated, discipline instituted and the way values of communal living, coherence and interdependence were upheld. Participants were in agreement that if these are included in CBC they will go a long way in maintaining the social fabric that would cement relationships for societal survival. Bonzo added, "*There is need to learn about our past in order to understand the present and predict the future".*

Concerns were also raised that most African history in the curriculum was not authored by Africans and thus not well represented. This notion is also illuminated by Gumbo (2016) who laments that African history in the curriculum is not owned by Africans. The participants called for the facilitation of meaningful subject matter content through incorporation of more societal-cultural knowledge systems in order to make it more relevant and comprehensible to learners. Abah et al (2015:668) say *"Teaching and learning are made more meaningful if the content is made more comprehensible and relevant to the learner".*

Thus, the above observations may lead to the deduction that culture and history are viewed as valued assets of the community by the participants.

The Learning areas perceived by teachers as appropriate for the infusion of Societal-cultural knowledge systems in the curriculum

Although participants had varied opinions on which learning areas (subjects) to integrate societal-cultural knowledge systems items, the following areas emerged notably ; social sciences, indigenous languages, science mathematics and technology.

Social sciences

Participants identified Visual and Performing Arts (VPA) Social Studies and Heritage, Family Religious and Moral Education (FAREME) as learning areas under social sciences through which societal-cultural knowledge systems items may be infused in the CBC. They believed that these subjects fit within the arts and culture realm. This view is compatible with Shizha (2019) who contends that culture contains the Societal-cultural knowledge systems of the people. A societal-cultural knowledge systems Enhead (2016) and Cobern (2018) are also of the opinion that knowledge does not exist in a vacuum but within socio-cultural world. This therefore makes it imperative for the curriculum to pay attention to cultural issues regarding knowledge.

VPA was regarded as reflective of societal values, beliefs and personhood *(unhu/ubuntu).*One participant alluded to the fact that VPA influences the lives of people throughout Zimbabwe's history from pre-colonial times to present day. Guiding Principle 27 of the Curriculum Framework for Primary and Secondary education (2015-2022) states that indigenous knowledge and traditional practices have a valuable contribution to make to the development of the country. Although cultural traditions are similar in some ways, their diversity reflects the unique environments in which they developed and evolved over periods of time.Khupe (2014) also observes this situation when she states that there may be variations in societal-cultural knowledge systems dependent upon natural environments and social histories. Participants agreed that instead of this becoming a problem, the plurality may be used as a resource in teaching and learning.

Social studies as well as Heritage studies were also identified as learning areas in which societal-cultural knowledge systems items may be infused into the curriculum. They were viewed as areas where learning of Zimbabwe's social institutions as well as their roles in nation building takes place. Participants were in agreement that indigenous strategies of a society's economic, political and cultural dimensions were to be appropriately integrated into the CBC through these subjects. Okoth (2016) supports this assertion by pointing out that despite the fact that society is fast changing there is no disputing the role that Societal-cultural knowledge systems especially traditional politics and cultural life play in the lives of learners. This also dovetails with constructivist's view that knowledge is socially constructed.

Learners already have some knowledge acquired from home through observation of traditional practices, beliefs, stories, riddles and proverbs from their daily interaction with adults. FAREME also emerged as another learning area which may be an important conduit for incorporating societal-cultural knowledge systems into the curriculum. Participants agreed that because Zimbabwe is a culturally diverse country, different communities hold different beliefs and values. According to Hilderbrand (2017) acknowledgement of plural cultural heritage translates to diversity of values and beliefs and therefore the curriculum needs not be a contest of these values, purposes and interests. Rather it should be a place where diversity can be celebrated.

There was consensus that African people are spiritual as evidenced by the way they perform rituals and organise their families.Odora –Hoppers (2002), states that societal-cultural knowledge systems forms the backbone of the, social, religious and economic identity of indigenous people and therefore needs to be considered and appropriated into the curriculum. Participants also were of the idea that integration of societal-cultural knowledge systems via the above social sciences should be in such a way that it extends discussion beyond classroom boundaries to communities where it originates.

Indigenous languages

Participants greatly valued the need for societal-cultural knowledge systems to be integrated into the CBC through the indigenous languages. Of concern was how indigenous languages could be used to introduce societal-cultural knowledge system items. Some were of the opinion that indigenous languages be the language of instruction while others believed they should be used for incorporation of societal-cultural knowledge systems as subjects. In support of these views, Barnhadht and Kawagley (2015) aver that language is an integral part of a people's Societal-cultural knowledge systems. These observations are in agreement with Dei (1996) who states that knowledge is embedded in peoples' cultural, social and political lives shaped by factors such as language and religion.

UNESCO (2000) also point out that for education programmes to be more successful, a relevant curriculum taught in and learnt in indigenous languages should be put in place. This would enable incorporation of Societal-cultural knowledge systems as well as building upon the experiences of both the teachers and learners. Participants attested to giving great importance to language components such as riddles, proverbs, idioms, folktales, poems and drama as providing a medium for transmission of Societal-cultural knowledge systems. The participants corroborated that these language components found in indigenous languages could be used as guiding tools for learners shaping their behaviour and discipline. This is supported by Vygotsky (1978) and Odora Hoppers (2015) who contend that the role of language in thought and relationships makes it a vital aspect of learning. Thus in order to acquire societal-cultural knowledge systems, a learner must become directly and actively involved in a community through language.

Participants agreed that whilst English may be the gateway to the world outside Zimbabwe, indigenous languages underpin the learners' identity. One Participant Booker added by saying, *"Chishona in Zimbabwe is not just the name of a language but it is about culture as driven by language. The Shona culture and knowledge are best understood in the Shona language*."

Mathematics, science and technology

The majority of the participants agreed that science and mathematics are present among indigenous peoples; hence we can talk of African science, Indian science or Japanese science. societal-cultural knowledge systems is embedded in learners' prior experience (Gumbo, 2016).Therefore identifying and making use of this knowledge for science and mathematics learning could contribute towards the learners' understanding of these subjects. The participants had a consensus of the need to consider indigenous ways of knowing in addition to western science in the classroom. This resonates well with Cobern (2018) who postulates that indigenous science is a step towards recognising diversity in ways of knowing as well as recognising the value of indigenous knowledge. Although participants had varied views on indigenous knowledge items that can be regarded as science or mathematics, herbal medicine emerged as one of the societal-cultural knowledge systems items suitable for integration in science. Environmental societal-cultural knowledge systems such as studying weather patterns using trees, birds, animals, sun or wind were also identified as items that suits infusion in agricultural sciences. Indigenous technologies Societal-cultural knowledge system hut construction, ironsmith skills and traditional technologies to produce for instance, beer were also identified as relating to classroom science concepts that can be integrated in the CBC. Nhavelilo (2013) believes these concepts can counteract the practice of teaching societal-cultural knowledge systems detached from its socio –cultural contexts. This concurs with Keane (2006) who observes that knowledge about nature and associated skills do not have a strong presence anymore in many traditional societies.

Some Principles teachers perceive should be used to introduce societal-cultural knowledge systems into the curriculum.

Two main themes emerged from the participants .These were knowledge relevance and knowledge inclusivity

Knowledge relevance

Participants suggested that in order to answer the questions of what and why each societal-cultural knowledge systems item should be incorporated in the curriculum there is need to establish its relevance and how it can strengthen the subject into which it is integrated to allow for more effective learning. This finding is in agreement with Msila (2016) who argues that for education to be liberating it should focus on relevant contexts and local knowledges that can help societies to withstand challenges of rapidly changing global trends.

The participants gave concerns that the current system compels teachers to become obsessed with ZIMSEC examinable concepts which are mostly theoretical and ignore the societal-cultural knowledge systems the learner brings to school.

Knowledge inclusiveness

The discussions that occurred around the guidelines for incorporation of societal-cultural knowledge systems into the curriculum centred on around inclusivity. Participants were of the view that knowledge integration should be an inclusive process that takes into consideration the community's contributions and the objectives for learning. This is supported by Shizha (2013) who is of the view that inclusive perspectives in knowledge production should be the basis for curriculum transformation. There was belief that societal-cultural knowledge systems should integrated with other knowledges rather than be isolated as a parallel form of knowledge. This is in harmony with Msila (2016) who contends that indigenous knowledge in formal education contexts provides an opportunity for an all-inclusive approach to learning. Participants were in agreement that societal-cultural knowledge systems integration should be premised on connecting schools with the communities in which they exist. This, they believed would assist in fostering learner engagement and participation. It was agreed that the community should be involved in decisions of which societal-cultural knowledge systems to be integrated into the curriculum. This resonates with Sesanti (2016) who argues that education becomes more successful if it is user friendly and underpinned by the learners' cultures.

There was a call for integrating societal-cultural knowledge systems in its diverse forms as experienced by the communities which should be a representation of the multiple cultures. This finding agrees with Emeagwali (2013) who says inclusion of societal-cultural knowledge systems should be of benefit across cultures.

Recommendations

On the basis of the findings of the study the following recommendations were made:

School administrators

☐ Ensure that their supervision criteria assess the infusion of societal-cultural knowledge systems as is being done with ICT.

☐ Teachers should be continually staff developed to keep them abreast of current developments in the incorporation of societal-cultural knowledge systems in the curriculum.

☐ Workshops and seminars should be carried out regularly at schools, clusters and district levels to afford teachers the chance to cross pollinate ideas on the incorporation of Societal-cultural knowledge systems in the curriculum.

☐ Include indigenous games on the sporting itineraries to propagate the appreciation of societal-cultural knowledge systems**.**

Teachers

☐ Engage in researches on ideas related to societal-cultural knowledge systems that could be of benefit to the majority of their learners to develop learning strategies that suits learners' needs. There should be problem based teaching and learning sensitive to issues in the context of local communities.

☐ Upgrade themselves through studies in societal-cultural knowledge systems so as to devise appropriate ways of integrating it into the curriculum

☐ Consider the societal-cultural knowledge systems of their learners so as to present unbiased informa**tion.**

Teachers Training Colleges

☐ Teacher education colleges should make societal-cultural knowledge systems an integral part of their training programmes.

☐ Consideration should be given to types of pedagogical approaches that could contribute to integrating societal-cultural knowledge systems into the curriculum.

Policy makers

☐ The prescriptive nature of the curriculum Development unit (CDU) prevents local stakeholders' input which is a blow to relevance inclusivity and social justice. Therefore:

☐ Involve teachers in curriculum reform activities. As many as possible stakeholders should also be involved in curriculum development so as to minimise resistance at implementation level.

☐ societal-cultural knowledge systems should be examined just Societal-cultural knowledge systems any learning areas in the CBC

☐ societal-cultural knowledge systems policy should be inclusive of Zimbabwean cultural and ethnic societies

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