Challenges of embracing the Zimbabwe Culture Hut Concept in selected Bindura rural primary schools

By

Shuvai Makoni: SOS Maizelands Primary School, Zimbabwe
&
Gamuchirai Tsitsi Ndamba, Daniel Madzanire and Maradze Viriri: Great Zimbabwe University

ABSTRACT

The role of culture in education is incontestable, particularly during the early years of schooling where it is mandatory to bridge the gap between the home and school. In line with Zimbabwe's Culture Policy of 2004, Zimbabwe's Ministry of Primary and Secondary Education introduced the Culture Hut Concept at primary school level. The study sought to explore infant teachers' and primary school heads' perspectives on the challenges of implementing the Culture Hut Concept in a postcolonial context. Accordingly, the postcolonial theory paradigm guided this study. The study adopted a qualitative case study research design. A semi-structured questionnaire, focus group discussions and individual face-to-face interviews were used to collect data. The study participants, who were purposefully selected, included 3 school heads and 15 infant school teachers from Maizelands Cluster in Bindura District of Zimbabwe. Data were analysed using the constant comparative method for thematic coding. The study findings revealed that the major constraints were educators' low levels of confidence purportedly due to insufficient knowledge on the Culture Hut requirements, failure by school heads to ensure implementation through monitoring teachers and involving the community, negative attitudes towards cultural issues by teachers, learners and parents and scarce resources. Participants believed that the challenges they faced could be resolved and they proposed some intervention measures. The study recommends staff development as well as enlightening the community on the benefits of implementing the Culture Hut Concept in education.

Key words: culture hut concept, culture policy, implementation challenges, intervention strategies, Zimbabwe

1 INTRODUCTION

This research focuses on the implementation of the Culture Hut Concept (CHC) at infant primary school level. Informed by Zimbabwe's Culture Policy of 2004, the CHC entails the establishment of a culture hut or culture village within the school premises. Such a development is aimed at promoting the teaching and learning of culture in the country's formal education system. A culture hut represents a cultural museum in which cultural artefacts are meant to be displayed for the benefit of learners. As a matter of policy, all schools in Zimbabwe are expected to have culture huts as a curriculum innovation.

Culture has the ability to shape even the young learner's life, especially if the school and the community are involved in the child's development (Emmanuel & Asah, 2019). Therefore, culture huts should be

viewed as having a role to play in the teaching of subjects across the primary school curriculum, particularly at infant level where learners can manipulate the displayed artefacts as concrete objects. Zazu (2016) proposes the use of heritage education for sustainable development in southern Africa where a post-colonial context could promote learners' active participation, critical thinking and problem solving skills. When learners are exposed to and engage with cultural artefacts such as woven baskets and mats, they may consider mathematics as a crucial component of their cultural heritage (Madusise, 2015; 2019).

Shumba (2017, p.6) advocates for an education system which is sufficiently connected to "learners' backgrounds, experiences, and cultures with great implications for quality and relevance, especially in Science and Technology Education". Besides academic benefits, the CHC may empower learners to appreciate their African heritage and the philosophy of Unhu/Ubuntu, both of which have the potential to remove colonial mentality and maintain qualities of a good person, respectively (Rogoff, 2011; Hapanyengwi-Chemhuru & Makuvaza, 2014; Shumba, 2017; Gwede, 2019). It is evident that having culture huts in schools has several benefits to the learner, especially in the development of aesthetic, mathematical and scientific concepts, among others. Accordingly, implementation of the CHC in primary schools in Zimbabwe may be regarded as a major initiative which deserves academic enquiry to establish challenges facing teachers in implementing that noble concept.

2 CONCEPTUAL FRAMEWORK

This research study was framed and guided by the variables that Brynard (2005) identifies as critical for any effective policy implementation. Brynard (2005, p.13-21) identifies five critical variables, namely; content, context, commitment, capacity, and clients and outside coalitions. The first variable is *content*. Content is vital with regard to what it spells out as the means to achieve its objectives. In the context of the Zimbabwean CHC, Nyoni and Nyoni (2010) observe that school heads were simply being told at the District office to go and erect culture huts. It shows that school heads were not equipped with requisite content to disseminate to teachers at their respective schools on how to manage culture huts. The school head is responsible for monitoring the implementation process by creating opportunities for teachers to gain self-confidence through communicating and collaborating with one another (Anderson, 2002).

The second crucial variable is *context.* According to Rogan and Grayson (2003) implementation should take into account the context of a particular school including its teachers, pupils, leadership and environment. Brynard (2005), citing Berman (1980), and O'Toole (1986), declares that a context-free theory of implementation is not likely to produce powerful explanations or accurate predictions. Thus, it may be concluded that implementing an innovation depends on the context of a specific school. In this study, it is significant to find out the extent to which teachers and school heads regard the Zimbabwe CHC as context specific to enable them to implement it.

The third variable is that of *commitment.* Both the bottom-up and the top-down perspectives consider commitment a crucial variable to effective implementation of policy. Brynard (2005) summarises the thinking on the significance of commitment by saying that firstly, commitment is important at all levels through which policy passes. Secondly, that commitment will be

affected by, and will influence, all the other variables. Thus, in the case of the CHC, it can be concluded that if those responsible for implementing the policy are not committed or are unable, then little will happen (Warwick, 1982 cited in Brynard, 2005).

Capacity is the fourth variable and Brynard notes that the analytic literature is unanimous on the importance of implementation capacity for effective implementation to take place (Fullan, 1998). McLaughlin (1998) explains implementation capacity as the availability of and access to resources such as human, financial, material, technological and logistical. McLaughlin (1998) goes further to argue that there are also intangible requirements which are critical in transforming rhetoric into action, for example, leadership, motivation, willingness and endurance.

The support of *clients and outside coalitions* is the final critical variable. In this study, primary school teachers are the critical clients who need the support of their school heads in the implementation of the CHC. The outside stakeholders that can be identified as relevant in this study are the local communities (Emmanuel & Asah, 2019). The surrounding communities could frustrate the schools' efforts to construct and furnish culture huts as per the expectations of the Ministry of Primary and Secondary Education (MoPSE).

These variables may easily fit within the context of our study since they are widely accepted as contributing towards effective implementation of policy. In this study, implementation of the CHC is a task which teachers are required to accomplish and continue to manage effectively for the benefit of primary school learners. Collarbone (2009) asserts that in order to successfully implement change, it is crucial to understand, value and act on what teachers are thinking, doing, feeling and saying at each stage of the change process. That way, you appreciate why some stakeholders may violate the requirements of the intended policy. It is therefore pertinent to assess what teachers and school heads value, the information and beliefs that they have, as well as their motivation and commitment to implement the CHC as a curriculum innovation.

3 STATEMENT OF THE PROBLEM

The CHC is not being meaningfully implemented in some rural primary schools in Zimbabwe (Nyoni & Nyoni, 2010; Zazu, 2016). Specifically, this study searches for any challenges that school heads and infant teachers face in implementing the Zimbabwe CHC as a curriculum innovation with reference to Maizelands cluster schools in Bindura district.

4 RESEARCH QUESTION

The study was guided by the following research question:

What challenges do teachers and school heads face, and what intervention measures can be employed, for effective implementation of the Zimbabwe Culture Hut concept?

5 METHODOLOGY

The study aimed at identifying the challenges faced by infant school teachers and school heads, and to propose solutions to the acknowledged challenges regarding the implementation of the Zimbabwe CHC in primary schools in Bindura. Previously, to consider African cultural issues was regarded as being backward (Phillips, 2011). Accordingly, the study was guided by the postcolonial theory which aims at individual

and societal transformation (Ndamba, 2017). The postcolonial theory encourages participants to speak out what affects their lives in their own voices and allows them to come up with possible solutions to their problems (Ratele, 2006).

The research design adopted was a qualitative case study which allowed the researchers to gain an understanding of the participants' views in their natural setting (McMillan & Schumacher, 2010). The study participants, who were purposefully selected, included 3 school heads and 15 infant teachers from 3 schools in the Maizelands cluster of Bindura. It was felt that they had the capacity to provide rich descriptions and details of their experiences (Cohen, Manion & Morrison, 2011) in implementing the CHC in primary schools. Data were collected through the use of face-to-face interviews with school heads, semi-structured questionnaire and focus group discussions (FGDs) with infant teachers. The FGDs and face-to-face interviews were audio-taped, with the permission of the participants. Data were transcribed verbatim, coded and organised into themes through the use of the constant comparative mode of data analysis (Cohen, Manion & Morrison, 2011).

To develop trustworthiness of the qualitative data, the researchers focused on attaining credibility, dependability, transferability and confirmability (Guba, 1981). By using more than one tool to gather data in qualitative approaches, reliability is improved, and even guaranteed (Gray, 2009). Participation in the study was voluntary and participants were informed that since their involvement was voluntary, they were free to withdraw any time. In order to protect the identity of individual participants, pseudonyms were used instead of their real names and the names of their schools.

6 FINDINGS

The findings of this research were based on the responses of teachers and school heads concerning the challenges which they faced in the implementation of the Zimbabwe CHC. The themes which emerged are: lack of confidence due to lack of training and insufficient knowledge on policy requirements, failure by school heads to ensure implementation through monitoring teachers and involving the community, negative attitudes towards cultural issues by teachers, learners and parents, scarce resources, and proposed intervention strategies for effective implementation of the CHC.

6.1 Theme 1: Lack of confidence

A challenge which came out prominently as a hindrance to implementation of the CHC was that of lack of confidence. Three sub-themes which emerged are the implementers' insufficient knowledge of policy expectations, lack of training, and incompetence in handling learners from diverse cultural backgrounds.

Insufficient knowledge on the culture hut concept

The following views represent those that were expressed by many of the teacher participants who responded to questionnaires:

> *Not well informed about the culture hut and no staff developments are being done.*

> *We have no knowledge of the requirements thus making it hard to implement that culture hut concept.*

During focus group discussions, similar views were raised by teachers pertaining to lack of confidence in

implementing the CHC as expressed by two of the participants:

> Ini somurairidzi ndiri kushanda nefungidziro because culture hut yacho chaiyo handiizivi saka ndiri kungoita zvekungofungira kupa vana saka painozosvika kwavari information inenge yatova distorted havatozivi kuti zvii. *(As the teacher I am working on assumptions since I don't even know the culture hut and hence I just think of what to give the children which may not be relevant and in the end the learners receive distorted information.* **(Participant - FGD)**

> *We are doing nothing fruitful that makes learners understand about culture and hence the culture hut concept is not being implemented*. **(Participant - FGD)**

The school heads indicated that they also had little knowledge on the requirements of the CHC because they had gained insufficient information from the heads' meeting where they were told that a Culture Hut is a requirement in schools. School heads' sentiments are indicated below:

> *No no no I don't have adequate knowledge because this is something that we were just asked to attend a workshop and we never really had something tangible to bring home. It was just talked about in the meeting but there is nothing on the ground. Policies are being imposed and they do not yield intended objectives.* **(School Head 1)**

> *As an administrator I don't have much knowledge because the knowledge I might have is just that which I gathered when I was at the heads' meetings. So we are just being told to go and implement the culture hut as these facilitators explained to us. So that is the knowledge that I might have. It's just basic; I don't have adequate knowledge because also at the college we didn't learn about the culture hut.* **(School Head 2)**

One school head was an exception to the rest with his response. His response showed that he had some knowledge on how to implement the CHC although he did not have the structure in place at his school. He expressed it thus:

> *Yaah I've got some knowledge and with resources available and positive attitudes I think it is possible to establish one.* **(School Head 3)**

Lack of training

On whether the teachers had been adequately trained for effective implementation, all the school heads concurred that the teachers did not receive any specific training towards the use of the CHC at their schools. This was stated as follows:

> *They haven't had any training at all (in house training) at school concerning this.* ***(School head 1)***

> *It will also be a challenge to the teachers because at the teachers' college it is not learnt. (****School head 2)***

> *I am not very sure but I would like to think through social studies they might have come across that.* ***(School head 3)***

Cultural diversity of learners

There was indication that teachers had no confidence to implement the CHC

since learners belonged to various cultural backgrounds as their parents were farm workers from different places. This view was expressed as follows:

> *The first challenge is that we are not aware of the concept. Secondly learners are from different backgrounds and cultures so it becomes very difficult to know aspects of these different cultures.* **(Participant - FGD)**

All the vignettes under this theme appear to suggest that teachers in this study did not have the confidence to integrate culture hut artefacts in their teaching due to lack of training.

6.2 Theme 2: Failure by school heads to monitor implementation

Findings show that school heads were not monitoring policy implementation through supervising teachers and involving the community.

Monitoring at school level

The view on how school heads monitor the implementation of the CHC is evident from the following responses:

> *In their classes the teachers have different corners where they display material for the children. As a head of the school sometimes I encourage them to have a corner where they display artefacts of culture.* **(School Head 1)**

> *Verbally we talk and I just give feedback from the heads' meeting. I just say to them go and implement as what we are told. So it's a matter of disseminating the information coming from the top to bottom and I just dish out to them exactly what I have been given. It's not much functional, sometimes you find clay pots in the classroom corners but when you supervise the teacher will be having his or her lessons planned so we don't look much into the culture being implemented.* **(School Head 2)**

Rather than ensure that teachers implement the CHC, school heads simply tell teachers what would have been said at the heads' meeting without making any follow up. It is evident from the school heads' responses that instead of encouraging the construction of culture huts, heads encourage teachers to have a culture corner/area in their classrooms and they do not create time to monitor how teachers utilise it during the teaching and learning process.

Non-involvement of the community

On how the community was involved in the implementation of the CHC, presentations were made as follows:

> *Because the admin is not doing anything and so the community wouldn't know what is to be done, community haingafemberi nokuti ivo ndivo vanofanira kupinda mu community telling them so that they can assist (There is no way the community would guess unless the administrators make an awareness).* **(Participant - FGD)**

> *Community would be very helpful because there are some who have information concerning culture. Even the culture hut could have been the correct building, "chaiyo inonzi culture hut kwete iyi yechirungu iyi". (A real culture hut could have been built not the modern one we have here).* **(Participant - FGD)**

One school head added his voice on community involvement by stating that:

> *Secondly even the surrounding community like our school which is under farm set up, most of the parents don't consider school as something vital to them so they don't support the culture centre even if you are to call for a meeting it's a challenge; the turn up is very low.* (**School Head 3**)

It is evident that the local communities were not involved in any meaningful way towards the implementation of the CHC, since they were either not informed by the school heads or they were not interested in participating.

6.3 Theme 3: Negative attitudes towards cultural issues

Findings indicated that there were negative attitudes exhibited by teachers, learners and parents. Some participants were of the opinion that to focus on cultural issues was not important since it was archaic.

Teacher attitudes

The attitudes of teachers and their workload were regarded as a hindrance to the full implementation of the CHC. This was expressed in the following manner:

> *Sometimes the teachers get carried away with reading and writing lessons. They do not make time for the culture hut concept which is not regarded as important as reading at infant level.* **(Participant - FGD)**

> *It is the attitude of teachers towards implementing it and the resources to establish or to put up one such structure at the school and then also considering the new curriculum we find that teachers are mostly preoccupied in trying to cover up theoretical work or classroom work than to engage in hut activities.* **(School Head 2)**

> *The major challenge is pressure of work. They don't have time to accommodate the implementation of the culture hut which is something not recorded. I am looking at the teachers who have a lot of records which are actually supervised; they would rather prefer to deal with classroom work first and then maybe if they can get some time may concentrate on the culture hut.* **(School Head 3)**

Learner attitudes

This view was evident during focus group discussions where participants expressed the following views pertaining to the attitudes of learners who are said to view culture issues as primitive:

> *The teachers at infant level face challenges of the learners not showing interest in the lessons that have to do with culture, thinking it's primitive.* **(Participant - FGD)**

> *The teachers lack the knowledge on culture huts while the learners think the huts are primitive and of no use to their present time and their future.* **(Participant - FGD)**

Beliefs and values of parents

All the school heads expressed the same sentiments concerning Christianity as a factor that contributes towards negative attitudes towards the CHC. Responses given are as follows:

The culture is associated with ummm most people think it is something that is evil. Most people have turned to Christianity and zvechivanhu havachazvida (Christians no longer accept the traditional way of living). **(School head 1)**

Now we are living in a Christian world whereby some of the parents might have a negative attitude towards culture because they don't believe much in it. **(School head 2)**

Havadi nevana vavo kuti vave involved nezve culture culture kunyanya sevanhu vakuita zvechinamato asi panoda kuti vanhu ivavo vadzidziswe kuti culture hainei nekuti unonamata here kana kuti wakaita sei. (Parents do not want their children to be involved in cultural activities since they are Christians. So it needs awareness to them to understand that culture does not tarnish their Christian way of living). ***(School head 3)***

According to the findings, some parents lack awareness and appear to believe that cultural activities violate their Christian values.

6.4 Theme 4: Scarce resources

Limited resources were cited as a challenge since there is no support from the MoPSE as well as from the local community to ensure effective implementation of the CHC. This was disclosed by participants as follows:

We don't have much knowledge because the ministry itself doesn't also give full support concerning the culture implementation, they just simply say go and implement whilst they don't support. **(School head 1)**

There is need for money like I said before to build the culture hut and also to buy some of the required things inside the culture centre and also the Ministry is supposed to establish such things as this as it has to give full support such as training to the teachers and to us as the heads. **(School Head 2)**

The experience of other participants at one of the schools was that although the culture hut had been built at the school, it was not effectively made use of due to lack of relevant artefacts. This view was expressed by one of the participants during focus group discussion as follows:

The hut was built but no utensils were bought. We therefore don't teach about the concept. It was built of bricks and cement and the learners never visit the culture hut for educational purposes. **(Participant - FGD)**

The responses towards the involvement of the community showed that the parents in the community were not in any way involved. It was noted that they did not cooperate with the schools, did not participate in the schools' activities, let alone the establishment of the culture hut.

6.5 Theme 5: Intervention strategies for effective implementation of the CHC

According to the questionnaire responses, all the participants indicated the need for staff development for school heads and teachers.

During the FGDs participants reiterated that teachers should be trained, and that there should also be some awareness campaigns in the community to encourage community members to play a part in establishing culture

huts at the schools. The following intervention strategies were proposed:

> *Workshops and training should be conducted on what culture hut concept is and its benefits to the teacher and the learner. At school level help each other on way forward about the concept and finally to the community alerting them on what is culture hut concept so that they can help in establishing one.* **(Participant - FGD)**

> *If it can be included on the timetable just like Information and Communication Technology (ICT) which is allocated an hour where one is forced to adhere to the timetable it could be very helpful in implementing the concept.* **(Participant - FGD)**

> *Again the culture hut should have the required instruments or objects so that when visiting it one is quite confident to find something valuable not it to be like a storeroom.* **(Participant - FGD)**

Some of the intervention measures suggested by school head interviewees included the involvement of the MoPSE and local communities for the successful implementation of the CHC. The sentiments were given by one of the school heads as follows:

> *We need full support from the Ministry. They should train the teachers and provide financial support for buying some of the materials. The implementation of the culture hut concept will be more effective when the community is in support of it and also the Ministry.* **(School head 2)**

Conducting educational tours and creating committees in schools were also mentioned as intervention strategies as illustrated below:

> *There must be a committee in place for learners and teachers to have educational trips to go and see where it is being implemented. Since it is impossible for all teachers to make tours the committee will go and learn/observe then when they come back they then give feedback on what they would have observed and learnt during the tours.* **(Questionnaire response)**

Participants suggested that staff development was necessary as well as including culture time on the timetable. The major issue is that to begin with the administration ought to have full information and knowledge about this CHC so that they can be able to supervise their teachers. At school level, a committee was viewed as necessary. The community was also expected to play its part for the successful construction of culture huts in schools.

7 DISCUSSION

Findings indicate that participants concurred that effective implementation of the CHC was marred by challenges which include teachers' lack of confidence, failure by school heads to ensure implementation through monitoring teachers and involving the community, negative attitudes towards cultural issues and scarce resources. Participants proposed intervention strategies for effective implementation of the CHC.

Participants in this study reported that they had no capacity to implement the CHC, possibly due to lack of training on how to integrate culture hut artefacts in the teaching and learning process. As a result, teachers

possibly did not show commitment towards culture issues as they were said to be busy with those areas which they regarded as more important under the new competence-based curriculum. The same views are echoed by Chakwamba (2013) and Chifunyise (2015) whose observations are that teachers were not aware of any circular from the MoPSE which stipulated the guidelines of the Culture policy and spelt out the use of culture huts. When teachers have a feeling of low self-confidence, they cannot persevere in the process of introducing new ideas (Fullan, 1998; McLaughlin, 1998; Smit, 2005; Collarbone, 2009; Zindi, 2018).

In implementing the CHC, participants felt that there was a need to consider the contexts of their schools (Rogan & Grayson, 2003). In this study, parents were mostly farm labourers from different parts of the country and some also from neighbouring countries. Hence, teachers indicated that they had no confidence in catering for those learners from diverse cultural backgrounds. The same findings were evident in related studies on cultural activities in Zimbabwe where it was established that teachers lacked training and aptitude to deal with cultural diversity (Ndamba & Madzanire, 2012; Madzanire, 2019).

Implementation failure was compounded by the fact that school administrators in this study neither monitored nor supported implementation (Bitan-Friedlander et al., 2004; Brynard, 2005). School heads indicated that they had no content on the CHC as they had been instructed by word of mouth at district level to go to their respective schools and construct culture huts. Thus, effective implementation may only occur when there is congruence between how the CHC was introduced as a curriculum innovation and how it is monitored. Elsewhere, Ndamba and Van Wyk (2018) conclude that inadequate dialogue between policy makers and the policy implementers may have contributed to teacher resistance on the use of an African language in education.

Participants indicated that teachers, parents and even learners did not show interest in the CHC possibly due to negative attitudes towards cultural issues. Such findings seem to suggest that these three groups of stakeholders are not aware that education should aim at holistic development of learners through instilling human qualities such as African cultural values and self-realisation (Rogoff, 2011; Hapanyengwi-Chemhuru & Makuvaza, 2014). In view of the social decline in values, it is important for both parents and educators to support the teaching of Unhu/Ubuntu principles so that these permeate all levels of society in order to end up with citizens who are not only educated but who value their heritage and have a strong moral foundation (Shumba, 2017; Gwede, 2019).

Lack of commitment was also evident in the community where parents, who are described by Brynard (2005) as critical outside coalitions, were not actively participating in the construction and equipping of the culture huts with requisite artefacts for efficient implementation. At one of the schools in this study, a culture hut had been constructed, yet it did not have the essential artefacts to make it useful and to serve its purpose. Similar findings were made by Emmanuel and Asah (2019), where they established that some communities in Ghana no longer involve themselves in education unlike what used to happen in the past. When introducing change in schools, it is crucial to involve the community and/or school boards since research points out that the support of the community towards the school was positively correlated with innovativeness (Fullan, 1991).

Findings show that schools had no capacity in terms of human, financial and material resources to support successful implementation of the CHC. The school heads in this study did not make meaningful effort to secure requisite resources and provide leadership on how teachers could incorporate culture huts artefacts in their teaching. Fullan (1991) proclaims that the actions of the principal, not what he or she says, determine whether change will be taken seriously by teachers or not. The CHC was not on the school timetable and it is also not an examinable subject like reading and writing as revealed by the study participants. Given the fact that the prime consideration in teachers' curriculum and pedagogical planning is preparing their learners for public examinations, and Culture not being a core examination subject, it may be regarded as something not worth committing their time and effort.

Intervention strategies for effective implementation of the CHC

In keeping with the postcolonial theory expectations, participants added their voices on what they believed could be the solutions to the challenges that they face in implementing the CHC. From the findings, a number of intervention measures were proposed, mainly staff development. Training or staff development on the role of culture in education was seen as a critical intervention measure towards successful implementation of the CHC. Deducing from this statement it shows that teachers and school heads may be willing to undergo in-service training programs or any form of training so that they are empowered with the knowledge on how to integrate culture hut artefacts for earners to gain mastery of critical educational concepts (Shumba, 2017; Madusise, 2015, 2019; Madzanire, 2019).

Another proposed strategy was that of educational tours or field trips, which is in line with the suggestions in the Family and Heritage Studies syllabus (2015) for Zimbabwean schools. The syllabus encourages educational tours, at least once a term, for the successful implementation on issues such as cultural heritage, family history and local heritage (Thondhlana, 2014; Zazu, 2016; Viriri, 2017). Hence, through the CHC, teachers would be required to adapt and complement the ideas documented in the syllabus, putting into consideration the experiences, developmental level and the context of the learners (Family and Heritages studies syllabus, 2015; Shumba, 2017). Participants in this study believe that if learners engage in these educational tours with some selected committee members from within the school, it would help in implementing the CHC.

Some of the participants' recommendations were similar to Bhebhe and Mudokwani's (2016) findings that stress that culture time should be on the timetable so that teachers do not only concentrate on examinable subjects. The impression is that once the CHC is on the timetable, then an examination will have to be set so that both the learners and the teacher would consider it as serious as any other learning area. Funding towards the CHC was also encouraged by the study participants. Thus, contributions from participants on intervention measures become important for the MoPSE to make a follow up for the successful implementation of the CHC.

8 RECOMMENDATIONS

Basing on the challenges found in this research on the implementation of the CHC, this research recommends that:

- Primary school heads and teachers should be given enough training on the role and impact of culture huts through workshops initiated by the MoPSE in order to boost teacher efficacy.
- Primary school heads should monitor implementation of the CHC and consider slotting culture time on their timetables.
- The community should be enlightened on the role of culture in education and be involved as active participants so that culture huts can be constructed and adequately furnished with cultural artefacts.
- ZIMSEC should have a section which examines issues to do with culture huts in the Grade 7 General paper.
- The MoPSE should distribute the Culture Policy to all schools so that schools may use the document to infuse the culture huts components with other learning areas.

9 CONCLUSION

The study explored the challenges that teachers and school heads face in the implementation of the CHC in rural primary schools. Lack of capacity and/or commitment on the part of educators, negative attitudes towards the African culture, inadequate resources and lack of support are some of the challenges that appear to contribute towards failure to efficiently implement the CHC in the Maizelands cluster in Bindura district of Zimbabwe. If the above recommendations are integrated in the planning and implementation of the infant school curriculum, that may enable primary schools in Zimbabwe to produce critical thinkers for sustainable development and learners who value their heritage through the CHC.

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