

Multiculturalism In Schools: An Appreciation From The Teachers` Perspective Of Multicultural Education In The Zimbabwean School System

Barbra Mapuranga

Zimbabwe Open University, Department of
Disability Studies, Mashonaland East Region,
P.O.BOX 758 Marondera
mapubee@gmail.com

Richard Bukaliya

Zimbabwe Open University, Department of
Teacher Education, Mashonaland East Region,
P.O.BOX 758, Marondera
bukaliar@gmail.com

Abstract: *This study aimed at ascertaining the teachers` appreciation of the importance of multicultural education in the primary schools against a background of neglect of some cultural activities, beliefs and expectations. Being concerned with the views, thoughts and beliefs held by teachers, the descriptive survey was deemed the best design for the current study. Open and closed questionnaires were adopted to solicit data from respondents. The population of interest to the current study comprised 356 teachers in Marondera urban primary schools. Most cultural activities in Zimbabwe are mostly concentrated in the primary schools and the selection of these teachers was based on the premise that they are the people responsible for the teaching-learning of multiculturalism. Out of 356 teachers, 50 were sampled through stratified simple random sampling according to gender. Results from the study show that the majority of the teachers had scanty knowledge about what multicultural education was. While the majority of teachers were unable to provide a comprehensive definition of multicultural education, evidence of the ground suggested that there was multiculturalism being practised in a significant number of schools. The majority of teachers could point out to some aspects of multicultural education being practised in schools. There was also general belief among respondents that multicultural education was beneficial in a number of ways. The study recommended that there be change of attitudes among teachers and heads so that they fully appreciate the need for multicultural education. There is also need for training of teachers who are fully conversant with the issues related to multicultural education. Tertiary institutions should, therefore, spearhead the drafting of curricula and production of textbooks that emphasise multicultural education in primary schools.*

1. INTRODUCTION

Recognising multicultural diversity is the aim of any democratic education system. As such, the diverse cultures in a nation should be reflected in the education system of a country. Education Acts have been promulgated to include all cultures and so do all people driven constitutions of progressive nations. Notwithstanding this assertion, there have been concerns about the degree and level of preparedness on the part of educators to incorporate multiculturalism in their day to day teaching-learning processes. Zimbabwean schools have been created to spearhead multiculturalism efforts, among other objectives, but the situation on the ground has shown that most schools are not implementing the policy of multiculturalism. While we acknowledge that we now live in a global village where there is free movement from one part of the world to the other, there is also need accept and accommodate different views and beliefs held by those from elsewhere. This has not been reflected in some school activities. Where attempts have been made to create a multicultural school society, this has been only at lip service. That multiracial education has been eradicated in Zimbabwe is not debatable, but the issues of treating minorities unequally, intentionally or unintentionally, have pointed to some of the inadequacies of the education system to address issues of inequality among groups hence disregarding the essence of multiculturalism. This study is therefore, an appreciation from the teachers` point of view of the implementation of multiculturalism in primary schools in

Zimbabwe, with the view to bring about a change in the attitudes among educators towards multicultural education.

2. STATEMENT OF THE PROBLEM

Marginalised ethnic minorities have cried foul on the non-recognition of their cultures by the dominant cultures. In schools, which should be institutions that should socialise learners in the various socio-cultural beliefs, values and norms (Mda, 1999) there has been considerable attention for some cultures at the expense of others. This study, therefore, aimed at ascertaining teachers' perceptions of the importance of multicultural education in primary schools against a background of neglect of some cultural activities, beliefs and expectations.

3. RESEARCH QUESTIONS

In order to answer the research problem at hand, the study needed to answer the following research questions:

1. What is the teachers' knowledge level of multicultural education?
2. What do the teachers perceive as the benefits of multicultural education?
3. What factors affect the implementation of multicultural education in schools?
4. How best can multicultural education be implemented in schools?
5. What are the implications for higher and tertiary education?

4. REVIEW OF RELATED LITERATURE

4.1 The Multicultural Approach to Education

Multicultural education focuses on the transformation of the educational process to promote the ideals of democracy in a pluralistic society. Learners are taught to appreciate cultural diversity and differences as strengths and not as weaknesses. Different authorities have endeavoured to define the concept multicultural education and most definitions seem to point towards one issue: the celebrating cultural diversity in educational institutions.

Some have defined multicultural education as an approach to teaching and learning that is based on democratic values that affirm cultural pluralism within culturally diverse societies in an interdependent world (Duhon, Mundy, Leder, LeBert and Ameny-Dixon, 2002). Wilson (2012) defines multicultural education as the type of education that relates to education and instruction designed for the cultures of several different races in an educational system. Wilson (2012) further asserts that this approach to teaching and learning is based upon consensus building, respect, and fostering cultural pluralism within racial societies. Thus multicultural education acknowledges and incorporates positive racial idiosyncrasies into classroom atmospheres.

According to Banks and Banks (1993), multicultural education is a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups. One of its important goals, as argued by Banks et al (1993), is to help all students to acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with peoples from diverse groups in order to create a civic and moral community that works for the common good.

Proponents of this approach assert that in multicultural education, learners take the role of social change agents. They are given opportunities to learn about the problems of social inequities and the resultant oppression and marginalisation of minority groups so that they may come up with strategies to change the status quo and create a multicultural society. Re-constructionism points to the social engineering where the old oppressive social practices are ostensibly destroyed and a new social order reconstructed to create an egalitarian society (Banks et al, 1993; Mapuranga and Bukaliya, 2012).

Studies have revealed multicultural education as being well intentioned in enhancing tolerance among learners and reducing stigma, prejudice and discrimination (Mda, 1999). In Australia and America,

different education was practised for immigrant and diverse learners but the ultimate aim was that these learners would at some point assimilate into the dominant culture (Mda in Lemmer, 1999). Ogbu and Yates in Mda (1999) concur that students from minority groups say that they should 'learn to think like white' in order to be successful in school. This scenario does not augur well with the concept of multiculturalism which is exemplified as a melting pot which should dissolve all the different cultures and come out with a unique culture for all (Mapuranga and Bukaliya, 2012). In this case, a cultural pluralistic society would pave way for minority groups to contribute to the mainstream culture while maintaining their own uniqueness. According to Mda in Lemmer (1999), the benefits and ultimately the goals of multiculturalism include the following:

- the enhancement of equal educational opportunities;
- development of ability to identify with and relate to other groups;
- reduction of racial discrimination;
- core values inculcation; and
- promoting effective relationships between home and school.

Over and above these, the benefits of multiculturalism have been revealed in a number of studies (Duhon, Mundy, Leder, LeBert, and Ameny-Dixon, 2002; Gollnick and Chinn, 2002; Levy, 1997; Quiseberry, McIntyre, and Duhon, 2002; Shulman and Mesa-Bains, 1993). Researching on the importance of multiculturalism in higher education, the above cited studies have established that multiculturalism in education is beneficial in as far as it increases productivity because a variety of mental resources are available for completing the same tasks and it promotes cognitive and moral growth among all people. Over and above this, multiculturalism has been seen to enhance creative problem-solving skills through the different perspectives applied to same problems to reach solutions as well as increasing positive relationships through achievement of common goals, respect, appreciation, and commitment to equality among the intellectuals at institutions of higher education. The same authorities are also in agreement that multicultural education renews vitality of society through the richness of the different cultures of its members and fosters development of a broader and more sophisticated view of the world.

Wilson (2012) argues that with integrated curriculum, social activities, administrative support, and staff training, fear, ignorance, and personal detachment may be notably reduced in both students and teachers. Wilson (2012) goes further to state that benefits to multicultural education can help to eliminate the crux of stereotyping, prejudice, racism, and bigotry. Similar sentiments have been echoed by Hilliard and Pine (1990) who have argued that multicultural education is a potential catalyst to bringing all races together to live in harmony. According to Wilson (2012), other benefits of multicultural education include: a) diminished pockets of segregation among student body; b) less racial tension in the schools; and c) increased ethnic minority retention and classroom performance, among others.

4.2 Factors affecting the implementation of multicultural education in schools

According to Chazan and Williams (1990), prospective learners may be denied access to or find it difficult to get into educational institutions due to a number of factors. These include gender, social class, ethnicity, race, disability and cultural identity.

The curriculum offered may not be relevant to the needs of individual learners. In recent years there has been growing concern for children whose educational progress is impeded by environmental handicaps such as poverty, membership of minority group, or a background offering little emotional stability or cultural stimulation (Chazan and Williams, 1990). The handicaps of those learners, usually referred to as "deprived" or "socially disadvantaged," can be removed or remedied by social educational action, compensatory programmes on a wide scale and designed to improve education from pre-school through high school level to youth training centres.

While many nations around the world have embraced the need for education to achieve sustainability, only limited progress has been made on any level. Millions of people are still denied their right to education and the opportunities it brings to live safer, healthier, more productive and more fulfilling lives. Some reasons for the lack of provision of multicultural education may include weak political will, insufficient financial resources, the insufficient use of those available, the burden of debt, inadequate attention to the learning needs of the poor and the excluded and a lack of attention to the quality of learning and an absence of commitment to overcoming gender disparities (Mapuranga and Bukaliya, 2013).

Lack of support from teachers and educational administrators has also contributed to the non-implementation of multiculturalism in the education system. According to Wilson (2012), some people hold negative views about the concept as these have argued that multicultural education can alienate and further fragment the communication and rapport between ethnic groups. Bennett (1995) has argued that to dwell on cultural differences as envisaged in the multicultural approach, is to foster negative prejudices and stereotypes. This view therefore, subscribes to the argument that multicultural education will enhance feelings of being atypical. Hence teachers and administrators alike have often refrained from implementing multicultural education in schools.

4.3 How best multicultural education can be implemented in schools

A number of strategies for full implementation of the concept have been brought forward. Among these are inclusion and multilingualism (Mapuranga and Bukaliya, 2012). Studies have found equitable policies for multicultural policies being the way forward (Wilson, 2012), but there was lack of passion and aspiration for support. However, Schwartz (1987) warns that inclusion is good but parents and institutional authorities must continuously assess progress and provide support to those who are included. For multicultural education to succeed teachers should essentially want to teach every child according to his/her needs in a politically correct focus based on educationally sound principles (Mapuranga and Bukaliya, 2013). This, therefore, means that multicultural education does have implications for the adaptation and modifications in teacher education programmes and curriculum (Mapuranga and Bukaliya, 2013). For future successful implementation of multicultural education, there is need for positive change for all (Hilliard and Pine, 1990).

According to Wilson (2012), administrative support whether local, state, and/or national, for multicultural education is critical and multiculturalism must receive reinforcement from administrators who are accountable for the success of established multicultural initiatives. There is need for commitment of the community including parents, the school and other relevant organisations and governments through legislation to achieve equity in the admission of students in the schools. The school, as an institution, can deal with its procedures, allocation policies, suspension record, staffing and promotion patterns can all be re-examined, to remove discriminatory elements (Cohen and Cohen, 1986).

5. METHODOLOGY

The present study was a descriptive survey carried out in schools located in Marondera urban district. Being concerned with the views, thoughts and beliefs held by a given population, the descriptive was deemed the best option for the current study. Open and closed questionnaires were adopted to solicit data from respondents.

6. POPULATION

The population of interest to the current study comprised 356 primary school teachers in Marondera Urban primary schools. Most cultural activities in Zimbabwe are mostly concentrated in the primary schools and the selection of these teachers was based on the premise that they are the people responsible for the teaching-learning of multiculturalism.

7. SAMPLE AND SAMPLING PROCEDURE

Out of the total population of 356 teachers, 50 teachers were sampled through stratified simple random sampling according to gender. Fifty teachers were deemed adequate to provide the much needed data to answer the research questions.

8. DATA PRESENTATION AND DISCUSSION

Data were presented in tables and pie charts. Below, we present and discuss the data solicited from the teachers in Marondera urban through the use of the questionnaires. The sample of respondents is presented in the figure below.

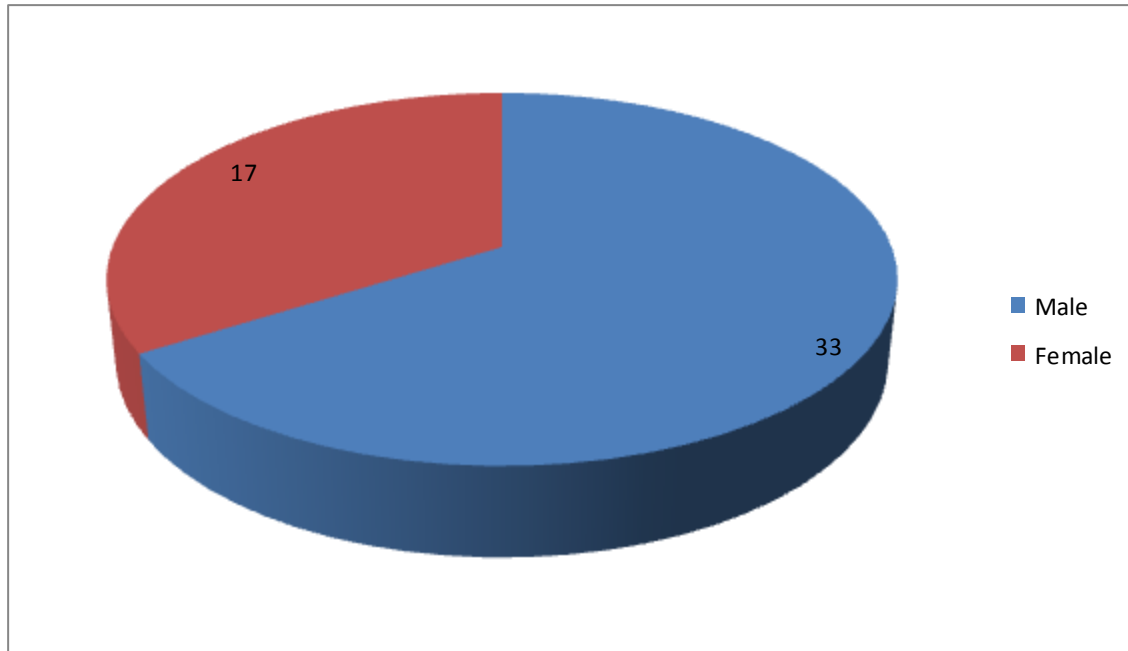


Figure 1. *Distribution of respondents by gender*

Figure 1 shows that there were 33(66%) male respondents and 17(34%) female respondents. The data show that there were more male respondents than their female counterparts. However, due to the nature of study and the data solicited, gender did not matter since all the teachers in question were trained teachers teaching at the same primary levels.

In order to answer the research problem at hand, five research questions were asked. These are presented and discussed below.

9. THE TEACHERS' KNOWLEDGE LEVEL OF MULTICULTURAL EDUCATION

The respondents were asked if they knew about the concept multiculturalism. Figure 1 below presents the responses.

Figure 2 shows that the majority 43(86%) of the respondents indicated that they were aware of what multiculturalism was. Only 7(14%) indicated they were not aware of what it entailed. However, the majority of the respondents, even though they had indicated that they knew about the concept, not many were capable of presenting a meaningful definition of the concept. From the responses, it would appear that the majority of the respondents knew multiculturalism only as that system of education that encompasses all the cultures in a given country. In one of the responses, a respondent defined multiculturalism in education as "Education that encompasses all cultures". This idea was prevalent in the majority of responses. The definitions as provided by the respondents, falls short of what most of the authorities (Duhon, Mundy, Leder, LeBert, and Ameny-Dixon, 2002; Gollnick and Chinn,

2002; Levy, 1997; Quiseberry, McIntyre, & Duhon, 2002; Shulman and Mesa-Bains, 1993 and Mda in Lemmer, 1999) have espoused as the true meaning of the concept.

Asked if multiculturalism was being practised in schools, the majority, 45(90%) indicated that it was not whereas only 5(10%) stated that it was practised. A closer look at what happens in most of the schools seems to suggest otherwise as multiculturalism was being practiced in the majority of these schools. Culture huts were constructed in the majority of schools, even the former Group A schools persevered for whites during colonial rule, depicting the traditional Bantu homesteads. There was also marked attendance to traditional dance in most schools though some cultural dances such as “nyau” were not entertained in all schools. Asked why “nyau” dances were not part of the traditional dances in schools, most teachers indicated that the dance was regarded as evil in society more so given that it was practiced under mysterious conditions. In most schools, there was inclusion of children from different ethnic groups who spoke different languages which brings about the aspect of multilingualism as established by Mapuranga and Bukaliya, (2012). However, all schools involved in the study used Shona and English for official communication.

Respondents were asked what they thought were indicators that showed that there was multiculturalism in schools. The responses are given in Table 1.

Table 1 shows that the majority of the respondents 40(80%) agreed that enrolment of learners from diverse cultures was an indicator of multiculturalism in schools whereas only 10(20%) disagreed. Some 45(90%) indicated that recruitment of a diversity of teachers and the use of books inclusive of different cultural backgrounds were indicators of multiculturalism in schools against 10(5%) who disagreed. Thirty-two (64%) agreed that community involvement in school activities was a sign of multiculturalism in schools while 18(36%) disagreed. On whether different cultural activities undertaken as co-curricular activities by learners was an indicator of multiculturalism in schools, a majority of 45(90%) agreed against 5(10%) respondents who disagreed. Lastly, 46(92%) agreed that use of diverse languages for day-to-day communication was an indicator of multiculturalism in schools whereas only 4(8%) thought otherwise. The findings are in agreement with those by Mapuranga and Bukaliya (2013), Duhon, Mundy, Leder, LeBert, & Ameny-Dixon, (2002), Gollnick and Chinn (2002) and Levy (1997) who among them have also come with issues of cultural diversity, community involvement, use of different languages for communication. However, officially some minority languages have remained unofficial languages in the school systems in Zimbabwe.

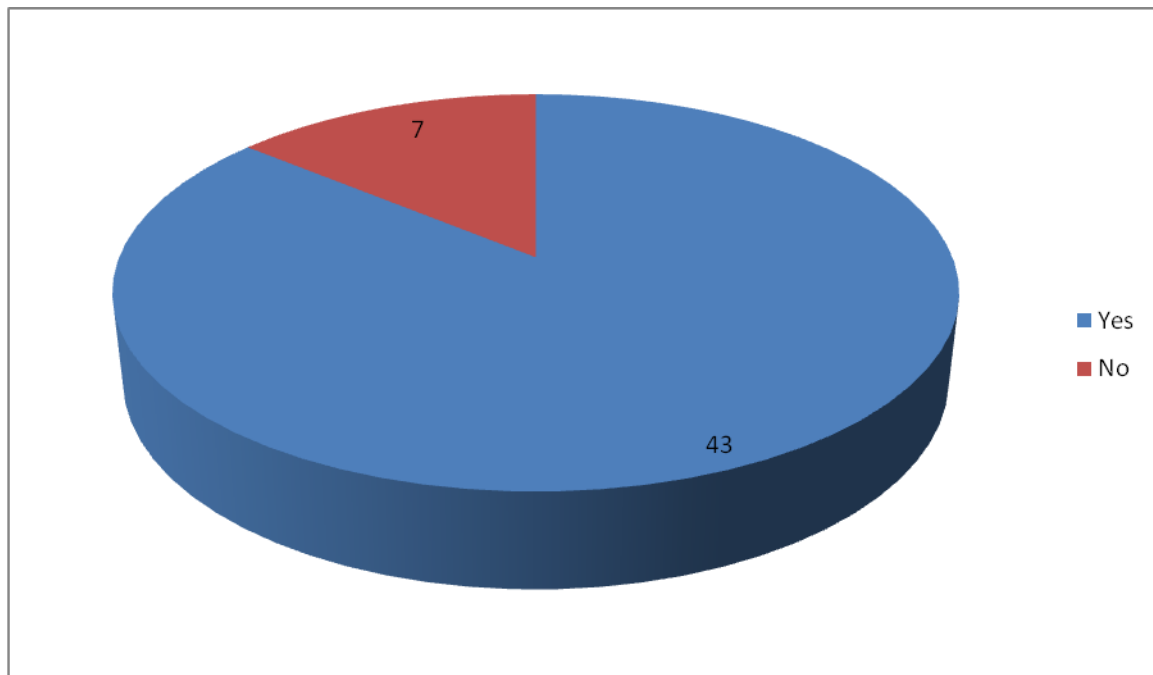


Figure 2. Responses on whether teachers knew about multiculturalism

Multiculturalism in Schools: An Appreciation from the Teachers' Perspective of Multicultural Education in the Zimbabwean School System

Table 1. *Indicators of multiculturalism in schools (N=50)*

| Indicator | Agree | | Disagree | |
|--|-------|----|----------|----|
| | No. | % | No. | % |
| Enrolment of learners from diverse cultures | 40 | 80 | 10 | 20 |
| Recruitment of a diversity of teachers | 45 | 90 | 5 | 10 |
| Books inclusive of different cultural backgrounds | 45 | 90 | 5 | 10 |
| Community involvement in school activities | 32 | 64 | 18 | 36 |
| Different cultural activities undertaken as co-curricular activities by learners | 45 | 90 | 5 | 10 |
| Use of diverse languages for day-to-day communication | 46 | 92 | 4 | 8 |

10. TEACHERS' PERCEPTIONS OF THE BENEFITS OF MULTICULTURAL EDUCATION

The respondents were asked to enumerate what they felt were the benefits of multicultural education in schools. The responses are presented in Table 2 below.

Table 2. *Benefits of multicultural education (N=50)*

| Benefits | No. | % |
|---|-----|----|
| Valuing cultural uniqueness by all | 12 | 24 |
| Promotion of inclusion in schools | 23 | 46 |
| Promotion of equal rights regardless of one's culture | 14 | 28 |
| Enrolment of learners from diverse backgrounds | 26 | 52 |
| Appreciation of cultural diversity and differences as strengths and not as weaknesses | 11 | 22 |
| The enhancement of equal educational opportunities | 9 | 18 |
| Development of ability to identify with and relate to other groups | 7 | 14 |
| Reduction of racial discrimination | 10 | 20 |

Table 1 shows that only 12(24%) stated that multiculturalism was beneficial in that made it possible for all to value cultural uniqueness while some 23(46%) indicated that it promoted inclusion in schools. Fourteen (28%) respondents suggested that it promoted equal rights regardless of one's culture while 26(52%) said it paved way for the enrolment of learners from diverse backgrounds. The same findings have been established by Mapuranga and Bukaliya (2012), Mda in Lemmer (1999), Quiseberry, McIntyre, & Duhon (2002) and Shulman and Mesa-Bains (1993). For example, Mda in Lemmer (1999) asserts that the benefits of multicultural education include the enhancement of equal educational opportunities. There is therefore, inclusion of types of learners in schools that practice multiculturalism.

Some 11(22%) respondents indicated that multiculturalism made it possible for the stakeholders to appreciate cultural diversity and differences as strengths and not as weaknesses. A minority of 9(18%) said that multiculturalism paved way for the enhancement of equal educational opportunities while only 7(14%) stated that it resulted in the development of ability to identify with and relate to other groups. Only 10(20%) indicated that multiculturalism paved way for the reduction of racial discrimination. However, as argued by Wilson (2012), some people hold negative views about the concept. Those holding negative views about the concept have argued that multicultural education can alienate and further fragment the communication and rapport between ethnic groups. In support, Bennett (1995) advances the view that to dwell on cultural differences as envisaged in the multicultural approach, is to foster negative prejudices and stereotypes. Thus these views are of the opinion that the multicultural approach to education in counterproductive in spite of the above benefits as advanced by respondents.

11. FACTORS AFFECTING THE IMPLEMENTATION OF MULTICULTURAL EDUCATION IN SCHOOLS

To answer this research question, respondents were asked to state the factors they felt were contributing to the lack of implementation of multiculturalism in schools. Their responses are presented in table 3 below.

Table 3 shows that 39(78%) indicated that accommodating beliefs of different socio-cultural groups was in itself a factor affecting implementation of multiculturalism in schools. Forty-eight (96%) thought current legislation policies was affecting the implementation and 46(92%) blamed the non-implementation on books not reflecting different cultures. Forty-seven (94%) thought that lack of resources like computers for children to access different cultures affected the implementation while some 45(90%) blamed lack of expertise in the form of teachers and heads.

Table 3. Factors affecting the implementation of multicultural education in schools (N=50)

| Factors | No. | % |
|--|-----|----|
| Accommodating beliefs of different socio-cultural groups | 39 | 78 |
| Current legislation policies | 48 | 96 |
| Books not reflecting different cultures | 46 | 92 |
| Lack of resources like computers for children to access different cultures | 47 | 94 |
| Lack of expertise in the form of teachers and heads | 45 | 90 |
| Negative attitudes by teachers and heads | 49 | 98 |
| Poor remuneration for the teachers who feel overburdened by the extra load of multicultural activities | 49 | 98 |
| High teacher-pupil ratio | 43 | 86 |

An overwhelming majority of 49(98%) blamed negative attitudes by teachers and heads and poor remuneration for the teachers who feel overburdened by the extra load of multicultural activities whereas 43(86%) blamed the lack of implementation on high teacher-pupil ratio. In line with these findings, Hilliard & Pine (1990) have opined that for successful implementation of multicultural education, there is need for positive change for all. The change would include administrators so that they look at workload for teachers, the high teacher-pupil ratios and other policy issues that curtail implementation (Wilson, 2012).

12. HOW BEST MULTICULTURAL EDUCATION CAN BE IMPLEMENTED IN SCHOOLS

Table 4. Respondents` views on how best multicultural education can be implemented in schools

| Strategy | No | % |
|--|----|----|
| Change of attitudes | 23 | 46 |
| Availing resources | 48 | 96 |
| Training personnel in multicultural education through workshops and seminars | 47 | 94 |
| Reduce teacher-pupil ratio | 48 | 96 |
| Revising textbooks to reflect multiculturalism | 45 | 90 |
| Availing textbooks to reflect multiculturalism | 45 | 90 |
| Provision of other resources such as computers for learners and teachers to access information on multiculturalism | 48 | 96 |
| Involving the local community in the teaching/learning process | 38 | 76 |

Table 4 shows that 23(46%) were in favour of change of attitudes whereas an overwhelming majority of 48(96%) thought that availing resources was the answer. The findings support those by Hilliard & Pine (1990) who argued that for future successful implementation of multicultural education, there is need for positive change for all. On the other hand, 47(94%) were in favour of training personnel in multicultural education through workshops and seminars.

Some 48(96%) thought it prudent to reduce teacher-pupil ratio while 45(90%) indicated that there was need to revise textbooks to reflect multiculturalism while the same number advocated for the availing textbooks to reflect multiculturalism. Some 48(96%) advocated for the provision of other resources such as computers for learners and teachers to access information on multiculturalism while 38(76%) advocated for the involvement of the local community in the teaching/learning process. All this seems to be in line with what Wilson (2012) advocated for when he argued that there should be equitable policies for multicultural policies which would touch on need for attitude change, reduction of the teacher-pupil ratio and the inclusion of all stakeholders ion coming up with a blue print on multicultural education. The findings also seem to give weight to those by Cohen and Cohen (1986)

Multiculturalism in Schools: An Appreciation from the Teachers' Perspective of Multicultural Education in the Zimbabwean School System

who advanced the view that the school should deal with its procedures, allocation policies, suspension record, staffing and promotion patterns can all be re-examined, to remove discriminatory elements, thus realising full implementation of multiculturalism.

13. THE IMPLICATIONS FOR HIGHER AND TERTIARY EDUCATION

The respondents were asked what they thought teachers' colleges and universities could do to enhance the availability of resources for multicultural education. Most respondents were of the view that higher and tertiary education institutions had a pivotal role to play in making sure that multicultural education was taught effectively in schools. The following table shows some of the strategies that could be adopted towards this goal.

Table 5. *Strategies to be adopted by higher and tertiary institutions to enhance the effective teaching and learning of multicultural education*

| Strategy | No | % |
|--|----|----|
| Enrolling students from diverse cultural backgrounds | 23 | 46 |
| Incorporate multiculturalism in college curricula | 42 | 84 |
| Train adequate teachers to be able to teach multicultural education | 46 | 92 |
| Lecturers be involved in drafting of school syllabi to incorporate multicultural education | 15 | 30 |
| Lecturers to write textbooks and material on multicultural education | 17 | 34 |

Data in table 5 show that 23(46%) respondents felt higher and tertiary institutions should enroll students from diverse cultural backgrounds while 42(84%) proposed incorporating multiculturalism in college curricula. Some 46(92%) respondents advocated for the training of adequate teachers to be able to teach multicultural education. Some 15(30%) indicated that lecturers should get involved in drafting of school syllabi to incorporate multicultural education while 17(34%) suggested that lecturers should write textbooks and materials on multicultural education. All these findings point towards the need for higher and tertiary education to adapt and modify teacher education programmes and curriculum as established by Mapuranga and Bukaliya (2012). Since colleges train the teachers to teach, surely the concept of multicultural education can better be instilled in the student while at college and be fully practised upon graduation.

14. CONCLUSIONS

From the above findings, it can be concluded that:

- The majority of primary school teachers had scanty knowledge about what multicultural education was by definition.
- While the majority of teachers were unable to provide a comprehensive definition of multicultural education, evidence of the ground suggested that there was multiculturalism being practised in a significant number of schools.
- The majority of teachers could point out to some aspects of multicultural education being practised in schools.
- There was also general belief among respondents that multicultural education was beneficial in a number of ways.
- The majority of teachers cited the promotion of inclusion in schools and enrolment of learners from diverse backgrounds as benefits of multicultural education.
- Not much was emphasised in tertiary curricula on multiculturalism thus teachers graduated with little or no knowledge about the concept.
- Lack of resources like computers for children to access different cultures expertise in the form of teachers and heads, high teacher-pupil ratio and negative attitudes by teachers and heads were some of the factors that adversely affected the full implementation of multicultural education in schools.

- Tertiary institutions involved in teacher training and development could play a crucial role in the training and development of primary school teachers who are fully acquainted with the concept of multicultural education.

15. RECOMMENDATIONS

Basing on the above conclusions, the study recommends that:

- There is need to change attitudes of teachers and heads so that they fully appreciate the need for multicultural education.
- There is need for training of teachers who are fully conversant with the issues related to multicultural education.
- Tertiary institutions should spearhead the drafting of curricula and production of textbooks that emphasise multicultural education.
- Legislation should be enacted to make it compulsory for all stakeholders to consider multicultural education regardless culture differences.
- Trained teachers and administrators should be in-serviced on issues of multicultural education to enable the full implementation of the concept in schools.
- Communities should also be educated on the need to accommodate all the different cultures in their localities.
- To be successful, multicultural education needs to be implemented right from early childhood level to instill a sense of tolerance from a tender age.

REFERENCES

- Banks, J.A., and Banks, C.A.M. (Eds.). (1993). *Multicultural education: Issues and perspectives*. (2nd ed.). Boston: Allyn and Bacon.
- Bennett, C.I. (2003). *Comprehensive multicultural education: Theory and practice*. Boston: Pearson Education, Inc.
- Bennett, C. I. (1995) Preparing teachers for cultural diversity and national standards of academic excellence. *Journal of Teacher Education* 46, 4, September-October.
- Cohen, L. and Cohen, L. E.M. (1986). *Critical Issues in Modern Education*. Durban, RSA: Butterworth Publishers Pvt Ltd.
- Duhon, G., Mundy, M., Leder, S., LeBert, L., and Ameny-Dixon, G. (2002). Addressing racism in the classroom: Using a case studies approach. Conference and program proceedings of the National Conference on Multicultural Affairs in Higher Education, San Antonio, TX.
- Gollnick, D.M., and Chinn, P.C. (2002). *Multicultural education in a pluralistic society*. (6th ed.). Upper Saddle River, NJ: Pearson Education Inc.
- Hilliard, A. and Pine, G. (1990, April). Rx for Racism: Imperatives for American's schools. *Phi Delta Kappan*, (593 - 600).
- Levy, J. (1997). The VENN view of diversity: Understanding differences through similarities. Available at <http://www.iteachnet.com/April97/VennDiversity.htm>
- Mapuranga, B. and Bukaliya, R. (2012). *Multiculturalism in Youth Work, Module BEDY310*. Harare: Zimbabwe Open University.
- Mda, T.V. (1999). *Education for Diversity*. In Lemmer, E. *Contemporary Education: Global Issues and Trends*. Johannesburg: Heinemann.
- Quiseberry, N.L., McIntyre D.J., and Duhon, G.M. (2002). *Racism in the classroom: Case studies*. A Joint Publication of the Association of Teacher Educators and Association for Childhood Education International, Olney, MD.
- Schwartz, S. (1987). *Choices in Deafness: A Parents` Guide*, Washington DC: Woodbine House.
- Shulman, J., & Mesa-Bains, H. (1993). *Diversity in the classroom: A casebook for teachers and teacher educators*. Hillsdale, NJ: Lawrence Erlbaum Associates, Inc.
- Wilson, K. (2012). *Multicultural Education*, Southern Illinois: Paul C. Gorski.

AUTHORS' BIOGRAPHY



Mrs. Barbra MAPURANGA is is a lecturer teaching at the Zimbabwe Open University in the Faculty of Applied Social Sciences. She is the Regional Programme Coordinator responsible for Special Needs and Disability Studies programme. She holds a Master's degree in Special Education. She has co-authored a number of research articles, and course modules published by Zimbabwe Open University.



Mr Richard BUKALIYA is a Senior Lecturer teaching at the Zimbabwe Open University in the Faculty of Arts and Education. He is the Regional Programme Coordinator in the Department of Teacher Development. He holds a Master`s Degree in Educational Administration, Planning and Policy Studies (ZOU), Bachelor of Education in Educational Administration, Planning and Policy Studies (UZ), Certificate of Education (UZ), Diploma in Personnel Management (IPMZ) and a Certificate in Module Writing (ZOU). He is a Doctoral candidate of the Zimbabwe Open University. His research interests include issues in Distance Education and Primary and Secondary education. The researcher has, to date, published several research articles in several international journals. He has presented papers at conferences locally and internationally. He is on the review boards of several international research journals including Greener Journals.