

**AN EDUCATION STRATEGY TO REDUCE CULTURAL CONFLICT IN SCHOOLS
ADMINISTERED BY MINES IN ZIMBABWE**

by

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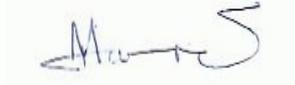
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NOVEMBER 2015

DECLARATION

Student number: **48811424**

I declare that **AN EDUCATION STRATEGY TO REDUCE CULTURAL CONFLICT IN SCHOOLS ADMINISTERED BY MINES IN ZIMBABWE** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



10 November 2015

Signature
(Mr D Madzanire)

Date

DEDICATION

This work is dedicated to my wife Jeritar and our children Susan, Soothe and Super; may the Lord keep you inspired and blessed.

ACKNOWLEDGEMENTS

My gratitude and heartfelt appreciation are also extended to:

- My supervisor Prof Corinne Meier for her patience, inspiration and guidance, thank you so much.
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- My young brother Bensen and wife Chiedza for the support.
- God, for the gift of life!

ABSTRACT

Cultural conflict is endemic in diverse societies and schools. It manifests in both subtle and overt ways, permeating the whole school environment and posing tremendous challenges for society. The purpose of this study is to devise an education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe, with a particular reference to language and teacher capacity to cope with diversity in mining-town schools. This study was guided by three theoretical frameworks: Bourdieu's capital theory, Nussbaum's cosmopolitan education theory and unhu/ubuntu moral theory. Nine models for the reduction of cultural conflict in diversity were reviewed in order to gain insight relating to cultural conflict in mining-town schools. The qualitative research design of the study was approached from a phenomenological perspective with regard to document analysis, face-to-face and focus group interviews as well as classroom observation. Three school administrators, three SDC members, two company managers, three Grade 2 teachers and 30 Grade 6 learners were purposively selected to participate in the study. It emerged from the study that conflict was attributable to teachers with no command of language(s) spoken by the school-going population and lacked training and aptitude for the task of dealing with language and cultural diversity in the classroom. It was also found that cultural conflict as described above could be reduced by establishing well-resourced language learning centres that foster essentially civilised values like respect, tolerance and dialogue. Participants also saw an ethnic match between staff and learners as significant in averting cultural conflict. The study recommended that the government should provide services that address diverse learners' unique needs.

KEY CONCEPTS

Cultural conflict, diversity, diverse learner population, whole school curriculum, education strategy, language, language diversity, teacher knowledge of diversity, multicultural education, teacher capacity, mining-town schools, schools administered by mines, models for the reduction of cultural conflict.

LIST OF TABLES

Table 3.1: Models for the reduction of cultural conflict in diversity	80
Table 4.1: Population targeted for the study.....	90
Table 4.2: Population and sample by operational mining towns, primary schools and participants	91
Table 4.3: Population and sample of sample by participants	91
Table 4.4: Administration of interviews.....	97
Table 4.5: Classroom observations.....	99
Table 5.1: The extent to which language contributes to cultural conflict as revealed in the minutes of the parental meetings	110
Table 5.2: The extent to which teachers' incapacity to handle multicultural classrooms contributes to cultural conflict as revealed in the minutes of the parental meetings	112
Table 5.3: Suggested recommendations on how to reduce cultural conflict in schools administered by mines.....	115
Table 5.4: Suggestions pertaining to the reduction of cultural conflict in schools with diverse learner populations	117
Table 5.5: Ethnic profile of prefects.....	117
Table 5.6: School administrators' views on how language contributes to cultural conflict.....	120
Table 5.7: School administrators' views on how teachers' incapacity to cope with diversity contributes to cultural conflict.....	125
Table 5.8: School administrators' recommendations to reduce ethnic strife in schools.....	127
Table 5.9: Company managers' views on how language contributes to cultural conflict.....	129
Table 5.10: Company managers' views on how teachers' incapacity to cope with diversity contributes to cultural conflict.....	131
Table 5.11: Company managers' suggestions to reduce cultural conflict in schools	133
Table 5.12: Views of SDC members on potential of inequitable language dispensation to contribute to multi-ethnic conflict.....	135

Table 5.13: SDC members' views on the extent to which teachers' capacity to cope with multi-ethnic school populations contributes towards ethnic conflict	137
Table 5.14: SDC members' suggestions for reducing cultural conflict among multi-ethnic school populations.....	140
Table 5.15: Acronyms for Grade 6 learners	142
Table 5.16: The extent to which the language dispensation contributes to cultural conflict in schools.....	143
Table 5.17: The extent to which multi-ethnic conflict can be curbed depending on teachers' capacity to handle multi-ethnic classrooms	146
Table 5.18: Learners' sentiments towards teachers who excluded their languages from the school culture.....	147
Table 5.19: Learners' suggestions to reduce cultural conflict.....	148
Table 5.20: Grade 2 teachers' views regarding the extent to which an equitable language dispensation reduces cultural conflict in multi-ethnic schools	151
Table 5. 21: Grade 2 teachers' views regarding the deterrent effect on cultural conflict of teachers' capacity to cope with multi-ethnic classrooms.....	152
Table 5.22: Grade 2 teachers' suggestions to avert cultural conflict at multi-ethnic schools.....	154
Table 5.23: Emerging themes and categories from participants' views	156

LIST OF FIGURES

Figure 6.1: The diverse-specific language centre modus operandi	179
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LIST OF ABBREVIATIONS

BSAC	British South Africa Company
BRDC	Binga Rural District Council
COPA	Coalition of Peace in Africa
COPAC	Constitutional Parliamentary Committee
CDU	Curriculum Development Unit
ECD	Early Childhood Development
EPSSim	Education Policy and Strategic Simulation
ESAP	Economic Structural Adjustment Programme
EWP	Education with Production
ICT	Information and Communication Technology
MBB	Marginal Budgeting for Bottleneck
MoRES	Monitoring Results for Equity
MDG	Millennium Development Goals
MOESAC	Ministry of Education, Sport, Arts and Culture
NPI	Nairobi Peace Initiative
RDC	Rural District Council
SDC	School Development Committee
SRB	Strong Rural Background
SEE	Simulations for Equity in Education
UDI	Unilateral Declaration of Independence
UNICEF	United Nations International Children's Education Fund
UPE	Universal Primary Education
USAID	United States Agency for International Development
VADR	Victorian Association for Dispute Resolution
ZIMSEC	Zimbabwe Schools Examinations Council
ZANLA	Zimbabwe African National Liberation Army
ZANU PF	Zimbabwe African National Union Patriotic Front

TABLE OF CONTENTS

DECLARATION.....	i
DEDICATION.....	ii
ACKNOWLEDGEMENTS	iii
ABSTRACT.....	iv
KEY CONCEPTS.....	iv
LIST OF TABLES.....	v
LIST OF FIGURES.....	vi
LIST OF ABBREVIATIONS.....	vii

CHAPTER ONE

ORIENTATION

1.1	INTRODUCTION.....	1
1.2	RESEARCH PROBLEM.....	5
1.3	AIM OF THE RESEARCH.....	5
1.4	MOTIVATION FOR THE RESEARCH.....	6
1.5	RESEARCH DESIGN AND METHODOLOGY	7
1.5.1	Literature study.....	7
1.5.2	Empirical investigation.....	8
1.5.2.1	Pilot study.....	9
1.5.2.2	Sampling and selection of participants	9
i)	Population	10
ii)	Sample, sample size and sampling procedures	10
1.5.2.3	Data collection methods	11
i)	Document analysis	11
ii)	Interviews	12
iii)	Observation	12
1.5.2.4	Data analysis.....	13
1.5.2.5	Credibility.....	13
1.5.2.6	Transferability.....	14
1.5.2.7	Ethical considerations.....	15
1.6	ELUCIDATION OF CONCEPTS	16

1.6.1	Multicultural education.....	16
1.6.2	Cultural conflict.....	16
1.6.3	Education strategy.....	17
1.6.4	Schools administered by mines.....	17
1.6.5	Whole school environment.....	17
1.7	LIMITATIONS OF THE STUDY.....	17
1.7.1	Physical limits.....	18
1.7.2	Conceptual limits.....	18
1.8	OUTLINE OF THE STUDY.....	18
1.9	SUMMARY.....	19

CHAPTER TWO

CONTEXT OF SCHOOLS ADMINISTERED BY MINES IN ZIMBABWE

2.1	INTRODUCTION.....	20
2.2	PRE-COLONIAL CONTEXT.....	20
2.3	COLONIAL EDUCATION.....	22
2.4	POST-COLONIAL EDUCATION.....	27
2.5	CULTURAL CONFLICT IN THE LANGUAGE DOMAIN.....	33
2.6	TEACHER'S KNOWLEDGE AND PEDAGOGICAL COMPETENCE AS REGARDS DIVERSITY.....	35
2.7	STRATEGIES THAT CAN BE IMPLEMENTED TO REDUCE CULTURAL CONFLICT IN SCHOOLS.....	40
2.8	SUMMARY.....	45

CHAPTER THREE

THEORETICAL FRAMEWORKS FOR THE REDUCTION OF CULTURAL CONFLICT IN DIVERSE (MULTICULTURAL) SOCIETIES

3.1	INTRODUCTION.....	46
3.2	THEORETICAL FRAMEWORKS.....	46
3.2.1	Pierre Bourdieu's capital theory.....	47
3.2.2	Martha Nussbaum's cosmopolitan education.....	51

3.2.3	Unhu/ubuntu moral theory	54
3.3	MODELS FOR THE REDUCTION OF CULTURAL CONFLICT IN CONTEXTS CHARACTERISED BY DIVERSITY	57
3.3.1	James A Banks' 5-factor model	57
3.3.2	The two-tiered pluralism model.....	61
3.3.3	Bush and Saltarelli's two faces of education model.....	64
3.3.4	Peace education and peace building model	68
3.3.5	Effective schools model	70
3.3.6	Values education model	72
3.3.7	The mediation model	73
3.3.8	Simulations for Equity in Education (SEE) model	75
3.3.9	The sabona model.....	78
3.3.10	An overview of the models for the reduction of cultural conflict in diversity	80
3.4	SUMMARY	82

CHAPTER FOUR RESEARCH DESIGN AND METHODOLOGY

4.1	INTRODUCTION.....	83
4.2	RESEARCH DESIGN.....	83
4.2.1	Literature study.....	84
4.2.2	Empirical investigation.....	84
4.2.3	Pilot study	88
4.2.4	Permission.....	89
4.2.5	Selection of participants	89
4.2.5.1	Population	89
4.2.5.2	Sample, sample size and sampling procedures	90
4.2.5.3	Justification of the sample	91
4.2.5.4	School A	92
i)	Infrastructure	93
ii)	Participants and other details	93
4.2.5.5	School B	94

i)	Infrastructure	94
ii)	Participants and other details	94
4.2.5.6	School C	95
i)	Infrastructure	95
ii)	Participants and other details	95
4.3	RESEARCHER'S ROLE.....	96
4.4	RESEARCH INSTRUMENTS.....	96
4.4.1	Document analysis	96
4.4.2	Interviews	97
4.4.3	Observation	98
4.5	DATA ANALYSIS	100
4.6	CREDIBILITY	102
4.6.1	Credibility in literature study	104
4.6.2	Transferability	104
4.7	ETHICAL CONSIDERATIONS.....	105
4.8	LIMITATIONS OF THE STUDY.....	106
4.9	SUMMARY	107

CHAPTER FIVE

DATA PRESENTATION, DISCUSSION OF FINDINGS AND RECOMMENDATIONS

5.1	INTRODUCTION.....	108
5.2	DOCUMENT ANALYSIS	109
5.2.1	Minutes of parental meetings	109
5.2.1.1	Findings derived from minutes of parental meetings concerning the contribution of language diversity to cultural conflict.....	109
5.2.1.2	Discussion of findings concerning the the contribution of language issues to cultural conflict.....	110
5.2.1.3	Findings derived from minutes of parental meetings about the extent to which teachers' incapacity to cope with multicultural classrooms contributes to cultural conflict.....	112

5.2.1.4	Discussion of findings derived from minutes of parental meetings about the extent to which teachers' incapacity to cope with multicultural classrooms contributes to cultural conflict	113
5.2.1.5	Recommendations that can be made to reduce cultural conflict in schools administered by mines in Zimbabwe	114
5.2.1.6	Discussion of findings derived from the minutes of parental meetings on recommendations that can be made to reduce cultural conflict in schools administered by mines in Zimbabwe	115
5.2.2	School policy	116
5.2.2.1	Findings concerning the reduction of cultural conflict as derived from the school policy	116
5.2.2.2	Discussion of findings pertaining to the reduction of cultural conflict as derived from the school policy	117
5.3	INTERVIEW DATA	119
5.3.1	Findings derived from interviews regarding school administrators' views on the extent to which language contributes to cultural conflict in schools administered by mines in Zimbabwe	120
5.3.2	Discussion of findings pertaining to school administrators' views on how language contributes to cultural conflict.....	120
5.3.3	Findings derived from interviews regarding school administrators' views on the extent to which teachers' incapacity to cope with diversity contributes to cultural conflict.....	125
5.3.4	Discussion of findings derived from interviews pertaining to school administrators' views on the extent to which teachers' incapacity to cope with diversity contributes to cultural conflict.....	125
5.3.5	Findings derived from interviews with school administrators regarding recommendations to reduce cultural conflict in mining-town schools	127
5.3.6	Discussion of administrator's recommendations to reduce ethnic strife .	128
5.3.7	Findings derived from interviews regarding company managers views on the extent to which language contributes to cultural conflict.....	129
5.3.8	Discussion of company managers' views on how language contributes to cultural conflict.....	129

5.3.9	Findings derived from interviews regarding company managers' views on the extent to which teachers' incapacity to cope with diversity contributes to cultural conflict.....	131
5.3.10	Discussion of findings regarding company managers' views on how teachers' incapacity to cope with diversity contributes to cultural conflict	131
5.3.11	Interview data indicating suggestions made by company managers to reduce cultural conflict.....	132
5.3.12	Discussion of company managers' suggestions to curb cultural conflict	133
5.3.13	SDC members' views on potential of inequitable language dispensation to contribute multi-ethnic conflict	134
5.3.14	Discussion of SDC members' views on potential of an inequitable language dispensation to contribute to multi-ethnic conflict.....	135
5.3.15	SDC members' views on the extent to which teachers' capacity to cope with multi-ethnic school populations contributes towards ethnic conflict.....	137
5.3.16	Discussion of SDC members' views on the extent to which teachers' capacity to cope with multi-ethnic classrooms contributes to cultural conflict	138
5.3.17	SDC members' suggestions to reduce cultural conflict among multi-ethnic school populations.....	140
5.3.18	Discussion of SDC members' suggestions to reduce cultural conflict among multi-ethnic school populations	140
5.3.19	Findings derived from focus group interviews with Grade 6 learners on the extent to which equitable language dispensations contribute to cultural conflict.....	142
5.3.20	Discussion of findings derived from focus group interviews with Grade 6 learners on the extent to which an injudicious language dispensation contributes to cultural conflict	144
5.3.21	Findings derived from focus group interviews with Grade 6 learners regarding the extent to which teachers' incapacity to cope with multi-ethnic classrooms contributes to cultural conflict	146
5.3.22	Discussion of learners' views on the extent to which teachers' incapacity to handle multi-ethnic classrooms contributes cultural conflict in schools ...	147
5.3.23	Learners' suggestions to reduce cultural conflict in multi-ethnic school..	148

5.3.24	Discussion of learners' views on reducing cultural conflict in multi- ethnic schools	148
5.4	Data from classroom observations	149
5.4.1	Grade 2 teachers' suggestions, gleaned from observation, to reduce cultural conflict by maintaining an equitable language dispensation and shoring up teachers' capacity to cope with multi-ethnic classrooms.....	150
5.4.2	Teachers' views on the possibility that an equitable language dispensation and capacity of teachers to cope with multi-ethnic classrooms can reduce cultural conflict in multi-ethnic schools.....	151
5.4.3	Discussion of teachers' views on the possibility that an equitable language dispensation and teachers' capacity to cope with multi-ethnic classrooms can reduce cultural conflict	152
5.4.4	Teachers' views on the specific deterrent effect on cultural conflict of teachers' capacity to cope with multi-ethnic situations in classrooms.....	152
5.4.5	Discussion of Grade 2 teachers' views on the deterrent effect on cultural conflict of teachers' capacity to cope with multi-ethnic classrooms	153
5.4.6	Possibilities of averting cultural conflict at multi-ethnic schools by following recommendations emanating from observations	154
5.4.7	Discussion of recommendations to reduce cultural conflict at multi- ethnic schools	155
5.5	TRIANGULATION OF FINDINGS FROM INTERVIEWS, CLASSROOM OBSERVATIONS AND DOCUMENT ANALYSIS	155
5.6	DISCUSSION OF EMERGING THEMES FROM THE FINDINGS.....	157
5.6.1	Theme 1: Conflict inducing practices.....	157
5.6.1.1	Use of dominant languages in instruction.....	157
5.6.1.2	Exclusion of Tonga, Chewa and Shangani in assembly songs	158
5.6.1.3	Abused role of English in diversity	159
5.6.2	Theme 2: Linguistic needs of teachers	160
5.6.2.1	Code switching	160
5.6.2.2	Drawing skills offered by other languages	161
5.6.2.3	Need for internships and practicum in culturally diverse settings	161
5.6.3	Theme 3: Conflict reduction strategies	162
5.6.3.1	Accommodating other languages	162
5.6.3.2	Learning other languages.....	163

5.6.3.3	Building cultural knowledge banks.....	163
5.6.3.4	Language Centre.....	164
5.7	SUMMARY.....	164

CHAPTER SIX
CONCLUSIONS AND FINAL RECOMMENDATIONS

6.1	INTRODUCTION.....	166
6.2	CONCLUSION FROM THE LITERATURE STUDY	166
6.3	CONCLUSION FROM EMPIRICAL INVESTIGATION	169
6.4	RECOMMENDATIONS FOR THIS STUDY	174
6.4.1	The language centre as an education strategy to reduce cultural conflict	175
6.5	RECOMMENDATIONS FOR FURTHER STUDIES.....	180
6.6	CONCLUSION	180
	REFERENCES.....	182
	APPENDICES	203
	Appendix 1: Request for permission to carry out research from the secretary of Education, Sport, Art and Culture	203
	Appendix 2: Request for permission to carry out research from the Provincial Education Director	204
	Appendix 3: Request for permission to carry out research from company management	205
	Appendix 4: Request for permission to carry out research from the school administrator.....	206
	Appendix 5: Informed consent form for teachers, school administrators, SDC members and company managers	207
	Appendix 6: Permission letter from the Ministry of Education, Sport, Art and Culture	209
	Appendix 7: Request for permission from a parent/legal guardian.....	210
	Appendix 8: Child assent form	211
	Appendix 9: Document analysis checklist	212
	Appendix 9.1: Minutes of parental meeting of school A	213

Appendix 9.2: Minutes of parental meeting of school B	215
Appendix 9.3: Minutes of parental meeting of school C	218
Appendix 9.4: Analysis of minutes of parental meeting of school A	221
Appendix 9.5: Analysis of minutes of parental meeting of school B	222
Appendix 9.6: Analysis of minutes of parental meeting of school C	223
Appendix 9.7: School policy of school A	224
Appendix 9.8: School policy of school B	226
Appendix 9.9: School policy of school C	229
Appendix 9.10: Analysis of the school policy of school A	233
Appendix 9.11 Analysis of the school policy of school B	234
Appendix 9.12: Analysis of the school policy of school C	235
Appendix 10: Interview guide for school administrators	236
Appendix 10.1: Response to face-to-face interview with the school administrator of school A.....	238
Appendix 10.2: Response to face-to-face interview with the school administrator of school B.....	241
Appendix 10.3: Response to face-to-face interview with the school administrator of school C	245
Appendix 10.4: Analysis of response to face-to-face interview with the school administrator of school A	249
Appendix 10.5: Analysis of response to face-to-face interview with the school administrator of school B	253
Appendix 10.6: Analysis of response to face-to-face interview with the school administrator of school C	258
Appendix 11: Interview guide for company managers.....	263
Appendix 11.1: Response to face-to-face interview with the company manager of school A.....	265
Appendix 11.2: Response to face-to-face interview with the company manager of school C	267
Appendix 11.3: Analysis of the response to face-to-face interview with the company manager of school A.....	269
Appendix 11.4: Analysis of response to face-to-face interview with the company manager of school C	271
Appendix 12: Interview guide for school development committee members	273

Appendix 12.1: Response to face-to-face interview with the SDC member of school A.....	275
Appendix 12.2: Response to face-to-face interview with the SDC member of school B.....	278
Appendix 12.3: Response to face-to-face interview with the SDC member of school C.....	280
Appendix 12.4: Analysis of response to face-to-face interview with the SDC member of school A.....	283
Appendix 12.5: Analysis of response to face-to-face interview with the SDC member of school B.....	287
Appendix 12.6: Analysis of response to face-to-face interview with the SDC member of school C	290
Appendix 13: Focus group interview schedule for Grade 6 learners	294
Appendix 13.1: Response to focus group interview with Grade 6 learners of school A	296
Appendix 13.2: Response to focus group interview with Grade 6 learners of school B	305
Appendix 13.3: Response to focus group interview with Grade 6 learners of school C	309
Appendix 13.4: Analysis of response to focus group interview with Grade 6 learners of school A.....	314
Appendix 13.5: Analysis of response to focus group interview with Grade 6 learners of school B.....	324
Appendix 13.6: Analysis of response to focus group interview with Grade 6 learners of school C	328
Appendix 14: Classroom observation schedule for Grade 2 teachers.....	333
Appendix 14.1: Classroom observation 1: Grade 2 teacher of school A	334
Appendix 14.2: Classroom observation1: Grade 2 teacher of school B	336
Appendix 14.3: Classroom observation 1: Grade 2 teacher of school C	337
Appendix 14.4: Analysis of classroom observation 1: Grade 2 teacher of school A	338
Appendix 14.5: Analysis of classroom observation 1: Grade 2 teacher of school B	340
Appendix 14.6: Analysis of classroom observation 1: Grade 2 teacher of school C	341
Appendix 14.7: Classroom observation 2: Grade 2 teacher of school A	343

Appendix 14.8: Classroom observation 2: Grade 2 teacher of school B	344
Appendix 14.9: Classroom observation 2: Grade 2 teacher of school C	345
Appendix 14.10: Analysis of classroom observation 2: Grade 2 teacher of school A	347
Appendix 14.11: Analysis of classroom observation 2: Grade 2 teacher of school B	349
Appendix 14.12: Analysis of classroom observation 2: Grade 2 teacher of school C	351
Appendix 15 Research ethics clearance certificate.....	353
Appendix 16: Letter from the Language Editor.....	354

CHAPTER ONE

ORIENTATION

1.1 INTRODUCTION

Political, social and economic developments sometimes compel people to migrate from their districts or countries of origin to settle in other places. Indabawa and Mpofo (2006:28) acknowledge that developments such as colonialism and resettlement in Zimbabwe both before and after independence, forced different ethnic groups to relocate to areas other than their areas of origin. The areas where different ethnic groups converged became multicultural. Zimbabwe is in essence thus a multicultural country.

Mining towns in Zimbabwe are yet another example of multicultural areas which host various ethnic groups. Towns such as Mashava, Kadoma, Hwange, Renco, Zvishavane, Bindura and Chakari are small urban centres or communities that are created around a mine. Inhabitants of the mining towns migrated from neighboring countries like Zambia and Malawi during the federal era. The federal era was a colonial period from 1953 to 1963 marked by a loose union of three countries: Northern Rhodesia (now Zambia), Southern Rhodesia (now Zimbabwe) and Nyasaland (now Malawi) (Mavuru & Nyanhanda-Ratsauka, 2012:179). Other dwellers in Zimbabwean mining towns relocated from within. Zimbabwe has many mining centres but eighteen have established towns around them. The mining activities that attract these migrants include: extraction of an array of minerals such as diamonds, gold, chrome, copper, tin, platinum, coal et cetera; custom milling; as well as buying and selling of the mined minerals. A small-scale mining case study of Shamva mining town conducted by Simpson (2013:2) revealed that the people's livelihood mainly depended on the said activities. Mining towns lure diverse ethnic groups which comprise the Ndebele, the Shona, the Venda, the Tonga, the Nambya, the Chewa, the Kalanga, the Shangani et cetera. Social, political, economic and even pedagogical problems that generate conflict tend to arise whenever different groups are thrown together by the vicissitudes of life. Mazrui (2004:119) notes that "while the greatest friend of African nationalism is race-consciousness, the greatest enemy of African nationhood is ethnic-consciousness". Thus, accentuated ethnicity

causes ethnic tensions where different ethnic groups come together, with the result that nationhood becomes an evermore unlikely prospect.

Radical differences in such areas as language, ethnicity, class, gender, religion and socio-economic status can degenerate into conflict. Conflict is defined as “a difference that matters” (LeBaron, 2003:11). The question is, why does it matter? In a multicultural community like a mining town, cultural conflict is most likely and its occurrence jeopardises education. Culture therefore takes centre stage in such instances. LeBaron (2003:4) refers to culture as “a life source that both animates and heals conflict”. Thus like a two-edged sword, culture can either cause conflict if it is not handled competently, or it can reduce conflict if it is handled with due appreciation of the sensitivities concerned, provided of course that handlers have the training and aptitude required to resolve conflict.

In Zimbabwe schools are operated by mines that own the infrastructure and provide key resources such as books and transport, besides incentivising teachers in form of additional remuneration. The government offers the curriculum and basically pays the staff. Cultural conflict in schools manifests via the ‘whole school environment’ which Ballantine (2003:221) refers to as ‘the educational climate’, which includes: architectural features such as layout or spatial organisation, type of classroom, ability and age grouping, hidden curriculum and school culture (Ballantine, 2003:203; Ornstein, Levine & Gutek, 2011:298). In this sense, the educational climate encompasses everything that shapes the school environment. According to Ornstein et al (2011:298), the whole school environment also includes language, diversity, instructional materials, assessment tools, performing arts, rituals of school assemblies, athletic events and graduation ceremonies. In the words of Ballantine and Spade (2004:xviii), “school’s environment consists of groups, organisations, other institutions, and even the global society outside the school”, all of which can contribute to cultural conflict.

Berry, Poortinga, Segall and Dasen (2002:305) identify three questions that arise in the transmission of culture via language as follows: whose culture is to be transmitted by the schools? Whose language is used? And whose values, knowledge and beliefs should be incorporated? Given multicultural areas such as the

mining towns, one wonders what language of instruction should be used in cases where learners who belong to diverse ethnic groups are bundled in a single classroom especially at Early Childhood Development (ECD) level which stretches from birth to 8 years. In Zimbabwe, the language of instruction is clearly documented. Nziramasanga Commission (1999:170) made significant recommendations pertaining to the medium of instruction that should be used in schools. In an effort to raise the standard of indigenous languages, Nziramasanga Commission (1999:170) recommended that Shona and Ndebele should be accorded not only the national status but also the official one. In addition, the emphasis was placed on the use of the child's first language as a medium of instruction at ECD level. The second language would be introduced later on as an appendage that is, an additional language.

In light of the recommendations that were made by the Nziramasanga Commission (1999:170), the Government in conjunction with the Ministry of Education, Sport, Arts and Culture (MoESAC) put together a policy on dominant and minority languages. The Education Amendment Act (2006:28) declares that the dominant languages such as Shona and Ndebele would be offered up to university level while the minority languages such as Tonga, Kalanga, Nambya, Shangani, Venda and Sotho would be examinable at Grade 7 level and subsequently at secondary and tertiary levels. Concomitant to the above, Zimbabwean language-in-education-policy has it that first languages are now official media of instruction at ECD level (Education Amendment Act, 2006:28) depending on the area where such first languages are spoken. Notwithstanding the language policy stipulations that elevate the status of indigenous languages, it seems safer for Zimbabwe to stick with English which has enabled its citizens to fit and operate in the diaspora because of their good command of English.

The Sapir-Whorf hypothesis (in Macionis & Plummer, 2008:134) states that people perceive the world through the cultural lens of language. For many people, loss of language is equated with loss of culture. Learners whose mother tongue is Tonga, Ndebele, Shona, Chewa et cetera are thrown together in the same classroom in mining-town schools. A study based on multi-ethnic education in one district in Masvingo (Ndamba & Madzanire, 2010:65-76) revealed that, Shangani, Ndebele, Shona and Venda learners were often at loggerheads when sharing classrooms.

Mining-town school populations represent at least three ethnic groups. At issue here is a quest for a language-based educational strategy that will substantially reduce intercultural, interethnic conflict.

School-plays performed in mining-town schools serve as a vehicle for the dominant ethnic group to lord it disdainfully over supposedly 'lesser' groups. Performing arts include music, traditional dance, drama and poetry (MoESAC, 2004:9), all of which preserve and perpetuate culture. Berry et al. (2002:303) question the ethnic group culture that should be enshrined in the performing arts. For instance, choral set pieces usually appear in English, Shona or Ndebele, thus leaving Chewa, Kalanga, Tonga, Nambya, Sotho and Nyanja out in the cold. MoESAC (2004:9) drafted a cultural policy that recognises the diversity of cultures. As with language, the operative question is which group to prioritise in performances. MoESAC (2004:9) together with National Arts Council of Zimbabwe (NACZ, 2006:15) promote performing arts in schools. Conflict in the performing arts domain is caused indirectly by prioritising ethnic groups selectively, with the inevitable result that some groups feel wronged and left out when overlooked, and consequently resort to blaming other groups for apparently being pushed aside. This is the situation that the present study is intended to redress by devising a strategy for that purpose.

Teacher's competences, with particular reference to coping with diverse school populations, are another major concern at mining-town schools. Lemmer, Meier and Van Wyk (2012:26) contend that, "If we do not make an effort to understand the cultures of people that are different from our own, conflict is inevitable". Ndamba and Madzanire (2010:67) report that a teacher of Ndebele prioritised that language at the expense of Shona, Shangani and Venda. Teachers impel cultural conflict by prioritising certain ethnic groups. Teachers' verbal communication with learners may influence their learners' self-image positively or negatively. The strategy envisaged to reduce ethnic dissonance in schools will target teachers' interaction with different strands of ethnicity to ensure ethnic harmony.

Of all the factors that make up school culture only language and teachers' capacity to cope with diversity will be singled out for attention in order to reduce ethnic tension.

1.2 RESEARCH PROBLEM

Ethnic tension at mining-town schools in Zimbabwe is an endemic corollary of ethnic diversity (Indabawa & Mpofu, 2006:28). The following research question will therefore be addressed in this study with a view to devising a strategy to reduce the tension:

How can cultural conflict be reduced in mining-town schools?

The following sub-questions need to be answered in addressing the main research question:

- How does the social context of mining-town schools contribute to cultural conflict?
- What theoretical underpinnings of conflict in diversity reduce cultural conflict?
- How does language diversity contribute to cultural conflict in mining-town schools?
- How does teacher capacity to cope with diversity contribute to cultural conflict in mining-town schools?
- What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?

1.3 AIM OF THE RESEARCH

The aim of this research is to investigate the possibility of implementing a strategy to reduce cultural conflict in mining-town schools in Zimbabwe, to which end the following objectives will be pursued:

- To describe contribution of the social context of schools administered by mines to cultural conflict.
- To unpack the theoretical underpinnings of conflict in diversity that reduce cultural conflict.

- To investigate the contribution of language diversity to cultural conflict at mining-town schools.
- To explore the contribution of teacher capacity to cope with diversity to cultural conflict at mining-town schools.
- To make recommendations with a view to implement a strategy to reduce cultural conflict in schools administered by mines in Zimbabwe.

1.4 MOTIVATION FOR THE RESEARCH

The researcher was motivated by personal experience as teacher at primary and tertiary level. Main causes of cultural conflict, particularly at ECD level, were found to be medium of instruction and teacher competence in handling cultural diversity. The writer therefore decided to investigate the problem in depth at affected schools with a view to devising a strategy to reduce the conflict.

Student teachers at culturally diverse schools reported to the writer in the context of their training that conflict of various levels of intensity along tribal lines was rife among their learner populations. The researcher's tertiary students themselves are culturally diverse and find it difficult to become part of the mainstream university culture. Particular difficulty is experienced by Venda and Shangani students, who are not mainstream and who have to engage with mainstream Shona and Ndebele who treat them with hostility.

The researcher realised that the different cultural realities constructed by different ethnicities become embroiled in conflict as they compete for recognition. Cohen in Gellman (2007:12) observes that "culture constructs reality, different cultures construct reality differently; communication across cultures pits different constructions of reality against each other".

As ethnic groups strive for recognition, they are likely to fall into conflict inducing cultural traps (LeBaron, 2003:34). These include: automatic ethnocentricity which refers to a situation where a particular group takes its perspective as the correct one. Dominant groups tend to push others aside and stereotype everything by casting it in

the mould of their own particular language and culture. True to this pattern, therefore, that is, those who differ from the majority in mining-town schools are typically marginalised, thus causing resentment and conflict (LeBaron, 2003). Another difficulty is the complexity trap, which takes the form of balking at the apparent impossibility of intercultural communication whereas children automatically pick up each other's languages and mannerisms without even thinking about it because they have not been told that they should find it difficult. It is their elders, the grown ups who wish to lumber them with all their outdated mental baggage (LeBaron, 2003:6; Berns, 2010:207; Gellman, 2007:20). Berns (2010:203) observes that multilingualism is indispensable as a social lubricant in multicultural town; however the matter of pecking order is bound to supervene. The other cause of cultural conflict is separation. Put simply, you need to be open to the world to be known and recognised as part of it.

Seen against the background of the above, the researcher decided to investigate the cultural conflict in mining-town schools with a view to developing a strategy to reduce it.

1.5 RESEARCH DESIGN AND METHODOLOGY

The research design and procedures for conducting this study are outlined below.

1.5.1 Literature study

In order to lay the foundation for empirical investigation, the researcher will use both primary and secondary sources of data. Haralambos and Holborn (2013:909) define primary sources as data collected and recorded by researchers for publication in journal articles, books and research reports. Such were the sources investigated for the present study. Secondary sources are not straight from the author but have passed through the original round of publication (Haralambos & Holborn, 2013:909) and are going through another for consultative/research/discussion purposes (for example, review articles); in other words, the original authorship is not directly at issue (de Vos, Strydom, Fouché & Delpont, 2011:312).

1.5.2 Empirical investigation

A research design in general refers to the overall plan for a piece of research, including four main ideas: the strategy, the conceptual framework, the question of who or what will be studied and the means of collecting and analysing empirical materials (Punch, 2011:142). Thus, a research design is a reference point that indicates how a research is carried out.

This study is a qualitative, bounded multisite case study which is also phenomenological. Phenomenology is the study of lived, human phenomena within everyday social contexts in which phenomena occur from the perspective of those who experience them (Denscombe, 2010:6; Gray, 2011:22; Cohen, Manion & Morrison, 2011:18; Haralambos & Holborn, 2013:886). In other words, phenomenological research involves the study of how human beings make sense of the world. The researcher tries to access the life worlds of individuals (Denscombe, 2010:82). This design permitted the researcher to obtain a detailed picture of the subjects' feelings, thoughts, opinions, values, motives, reasons, goals and beliefs regarding the reduction of cultural conflict in education. Phenomenological research permits the researcher not only to use qualitative methods such as participant observation, focus group discussions and interviews but also to represent the data gathered from the perspective of the participants. Neuman (2006:224) refers to the perspective of the participants as what the participants in the study are thinking, why they think, what they do as well as how these subjects make sense of the situation at issue, namely conflict in a mining-town school environment.

A phenomenological research design was found suitable for this study because it enabled the researcher to study cultural knowledge that is, symbols, songs, sayings, facts, ways of behaving and objects (Neuman, 2006:223) which can be at the centre of cultural conflict in a diverse education environment apart from being embedded in diverse languages. In addition, this design allowed the researcher to conduct extensively detailed description of the social setting. Some events could be captured as they occurred. Although this design is well-suited to the purpose of the study, it tends to generate huge chunks of data that have to be analysed (Gray, 2011:28).

The researcher circumvented the problem by conducting a pilot study and making relevant adjustments before the main research was carried out.

This study naturally adapted a bounded multisite case study (Creswell, 2013:97) where data pertaining to the reduction of cultural conflict in mining-town schools was conducted at three sites (three mining-town primary schools).

1.5.2.1 Pilot study

A pilot study involves testing the actual research instrument (Cohen et al, 2011:261). It is basically done to evaluate research instruments prior to their application (David & Sutton, 2004:40). It is during the pilot testing phase that the researcher checks unanticipated problems in the way instruments are being administered or completed (Rubin & Babbie, 2008:273). Cohen et al (2011:118) observe that a pilot study addresses two aspects of the research instruments, namely technical matters and questions which in this case are interview questions. Technical matters include: clarity of the instructions, layout, appearance, and timing of the instrument, length, threats as well as ease or difficulty of the instrument. Questions are checked for validity, elimination of ambiguities, pattern of the response categories and redundancies. The object is to ensure that when the research instruments are properly checked, there will be no misleading questions (Gray, 2011:251).

In the context of this study, a pilot study was conducted at a mining-town school that closely resembled the schools included in the sample. Two documents were analysed to gain feedback concerning the instruments. A company manager, a school administrator and a School Development Committee (SDC) member were interviewed while one Grade 2 lesson was observed. Following a pilot study, document analysis, interview and classroom observation schedules were checked and modified where certain instructions and questions appeared to be ineffective.

1.5.2.2 Sampling and selection of participants

This section explains the population, sample and sampling procedures as outlined below.

i) Population

Neuman (2006:224) defines a population as “the abstract idea of a larger group of many cases from which the researcher draws a sample and to which results from a sample are generalized”. In Zimbabwe, 18 mining towns are located around operational mines (MoESAC, 1985:11). Twenty-five (25) primary schools are located centrally in relation to the operational mining towns. The population for this study comprised 18 operational mining towns, 18 managers of mining companies, 25 primary schools from which 125 SDC members, 50 Grade 2 teachers and 2000 Grade 6 learners who were brought into the study as subjects, but with due consent.

ii) Sample, sample size and sampling procedures

Neuman (2006:219) defines a sample as “a smaller set of cases a researcher selects from a larger pool and generalizes to the population”. Multi-phase sampling was used in this study. The term simply means that the sample was selected in phases (Cohen et al, 2011:112).

In phase one, three mining towns that host at least three ethnic groups were purposively selected in the same way: three primary schools were chosen, one from each of the three chosen mining towns. Thus, convenient sampling was used. Phase two was chosen from the three chosen primary schools and company management.

In phase two, the sample of sample (sample 2) was drawn from sample 1. The researcher did not use the entire population because of the limited time and money, hence 42 (1.85%) participants from three primary schools and company management were selected. Three of these were school administrators (principals), three were SDC members, three were company managers (but the third one opted out), three were Grade 2 teachers and 30 were Grade 6 learners. School administrators are heads or principals of schools while company managers are people who run the mining company. Purposive sampling procedure was used to select the two samples for this research. Cohen et al (2011:156) observe that when sampling participants purposively the researchers hand-pick the cases to be included in the sample on the basis of their judgment of their typicality or possession

of the particular characteristics being sought. In this study, three school administrators, three Grade 2 teachers, three SDC members and two company managers were selected because the researcher judged them to be key sources of information in the areas of language and teacher capacity to convey knowledge to culturally diverse mining-town school populations.

Quota sampling was used to select 30 Grade 6 learners based on the researcher's knowledge of the characteristics of the population being sampled (Rubin & Babbie, 2008:339); moreover the participants were selected to match the population characteristics. For the purposes of the study under review, each ethnic group represented a quota and the researcher ensured that each quota was represented in the right proportion.

1.5.2.3 Data collection methods

Data collection methods are techniques for physically obtaining data to be analysed in a research study (Johnson & Christensen, 2014:224; Chilisa & Preece, 2005:146). Document analysis, interviews and classroom observation were used to gather data for the study under review.

i) Document analysis

According to Neuman (2006:220) the researcher can analyse documents such as newspapers, policy statements, magazines, diaries, works of art, memos, newsletters or minutes of meetings. These documents are used to infer elements of culture, and cultural change. It follows that sensitive issues like cultural conflict, which is the core business of this research, can be studied using this method.

Two documents, namely minutes of a parental meeting and a copy of school policy, were used as sources of data. The researcher found the analysis of these documents appropriate for the study because cultural conflict in the sphere of language and teacher capacity to convey knowledge effectively to multicultural school populations is reflected in the documents through which schools receive and send messages. Lemmer et al (2012) confirm this view by noting that multicultural

bias that results in cultural conflict is usually reflected in the communication system. The major drawback of document analysis is that it does not allow the researcher to probe for clarity where ambiguity is a hindrance. The researcher used document analysis in conjunction with interviews to overcome this challenge.

ii) Interviews

An interview is a data collection method in which an interviewer asks an interviewee questions (Johnson & Christensen, 2014:228). The interviewer is the researcher (Gray, 2011:369) who asks questions while the person being asked questions is the interviewee. It must be noted that interviews can involve more than two parties taking various forms where responses are in oral form. They could be done telephonically or just applied to a group (Neuman, 2006). Face to face and focus group interviews were used for the purpose of the study under review. Face to face interviews were done with three school administrators, two company managers and three SDC members. Thirty (30) Grade 6 learners, 10 per school, participated in focus group interviews.

Interviews permitted the researcher to probe for detail and clarity of responses during the research process (Cohen et al, 2011:412). Although the interviews were quite appropriate for this study, they could be undermined by interviewer effect in the sense that the amount of information participants are prepared to reveal and the honesty of their responses may be influenced by factors such as age and ethnic origin of the interviewer (Denscombe, 2010:178). For example, the researcher's membership of the Shona tribe may have affected the responses of participants who belong to other tribes. Lemmer et al (2012) agree that the researcher's misgiving may be well-founded, hence an interpreter was engaged to eliminate animus from distorting results obtained from questioning.

iii) Observation

Observation involves the systematic viewing of people's actions and the recording, analysis and interpretation of their behaviour (Gray, 2011:397). Where observation is used, data are collected as they occur (Denscombe, 2010:196). Observation can

either be structured or participatory (Gray, 2011:397). The former which is used to gather quantitative data focuses on the frequency of participants' actions while the latter (qualitative option), emphasises meanings that people give to their actions (Gray, 2011:397; Saunders, Lewis & Thornhill, 2007:6-67). Further, it aims at in-depth investigation of a problem. For this research, observation of two classroom participants was conducted with three Grade 2 teachers.

1.5.2.4 Data analysis

“Data analysis is a systematic search for meaning. It is a way to process qualitative data so that what has been learned can be communicated to others. Analysis means organizing and interrogating data in ways that allow researchers to see patterns, identify themes, discover relationships, develop explanations, make interpretations, mount critiques or generate theories” (Hatch, 2002:148). Researchers probe deeply into the data to make sense of it. As the researcher engages with the gathered data, themes are identified and connected. In linking the themes, displays are done in form of narrative texts, graphs, charts, tables and vignettes (for example) (Creswell, 2009:173; Punch, 2011:198). For this study, data gathered by means of document analysis, interviews and observations were analysed in order of research questions followed by a discussion of the themes that emerged from the study. Thus, the data were expounded upon, coded, reduced, presented and analysed while they were fresh in the researcher's mind (Punch, 2011:199; Charmaz, 2006:69).

1.5.2.5 Credibility

Qualitative and quantitative researchers adopt different approaches to checking the authenticity of data. Creswell (2009:190), Denzin and Lincoln (2005:24) as well as Marrow (2005:252) agree that credibility in qualitative research corresponds to internal validity in quantitative research, just as dependability can be related to reliability and transferability to generalisation or external validity. Lincoln and Guba cited in Marrow (2005:252) refer to credibility in qualitative research as the idea of internal consistency where the core issue concerns the rigour of the process and conveying assurances that rigour has been observed to other interested parties. Thus qualitative researchers should convince the reader that their researches are

accurate, authentic and trustworthy. The question a qualitative researcher addresses relates to how he/she can enhance the credibility of his/her research.

Creswell (2009:191) posits that credibility can be enhanced in a number of ways which include among others: member checking, thick description and triangulation. Member checking entails going back to the participants with the final report in order to confirm if they feel that they were accurate in giving their responses. In this study, the researcher took the final report to the three schools where the study was conducted and asked the participants to verify their responses. Thick description has to do with giving a detailed explanation of the methods, theories and data analysis procedure. In this study the researcher described in detail how document analysis, interviews and classroom observation were executed. The theoretical framework and models on how to reduce cultural conflict were thoroughly explained. Triangulation involves “the use of multiple and different methods, investigators, sources and theories to obtain corroborating evidence” (Onwuegbuzie & Leech, 2007:239). According to Denzin (in Onwuegbuzie & Leech, 2007:240), triangulation can take four forms. The first is investigator triangulation which engages multiple researchers to investigate the same problem. The second is data triangulation which uses different sources of data, participants or research instruments. The third is theoretical triangulation which considers multiple perspectives on research such as the theoretical frameworks and conflict reduction models discussed in chapter three of this report. The fourth is methodological triangulation which uses either the same methods to investigate different occasions or different methods to pursue the object of the study (Cohen et al, 2011:196). In this study the researcher guaranteed triangulation by using different methods, participants and theories. By ensuring member checking, providing a thick description and triangulation, the research guaranteed credibility of this study.

1.5.2.6 Transferability

Bitsch (2005:85) refers to transferability as the degree to which results of qualitative research can be transferred to other contexts with other respondents. In quantitative research it is associated with generalisability (Anney, 2014:252). Marrow (2005:252) claims that transferability is achievable when the researcher provides sufficient

information about self, the research context, process, participants and researcher-participant relationship. In this study, the researcher enhanced transferability by describing in detail the diverse learner populated school environment, the research process and the participants.

1.5.2.7 Ethical considerations

Social research is guided by ethics. Resnik (2011:1) defines ethics as norms for conduct that distinguish acceptable and unacceptable behaviour. Put in other words, ethics in research involve the study of right and wrong conduct. Ethical considerations are critical where people are researched. Basing on section 5 of UNISA Policy on Research Ethics (2007:4), the researcher considered for this study, the principles of informed consent, anonymity, confidentiality, beneficence and social protocol. Research should benefit the participants involved. This ethical principle is termed beneficence (Cohen et al, 2011:85). In this study, the researcher informed the participants about the benefits of the research such as an improved teacher capacity to interact with diverse learners before the research was carried out. The researcher won the participants' consent to take part in the study by informing them about the benefits the current study had for them.

According to UNISA Policy on Research Ethics (2007:4), participation in research is entirely voluntary, dependent only on informed consent (Punch, 2011:277) to which end the researcher spent two days at each school in the sample to canvas such consent. Teachers, school administrators and managers were requested to sign stereotyped letters of consent (see appendix 5). Parents and guardians were asked to endorse participants' consent forms (see appendices 7 & 8). In this way, the researcher ensured voluntary participation.

Anonymity was preserved (see section 5, UNISA Policy on Research Ethics, 2007:4) by ensuring the confidentiality of participants' identity (Cohen et al, 2011:91) to which end generic categories (administrators, teachers, learners from schools A, B, C) were used and identities were isolated from the information. The researcher gave personal assurances of confidentiality both orally and in writing (see appendices 5, 7 & 8) (Cohen et al, 2011:92).

Research cannot be complete without following the social protocol. The researcher did not only adhere to the UNISA policy on Research Ethics (2007) as attested by the Research Ethics Clearance Certificate (see appendix 15), but also sought permission from the Ministry of Education, Sport, Art and Culture (see appendix 6) to carry out the study in schools.

1.6 ELUCIDATION OF CONCEPTS

This section explains concepts that are pertinent to the study as outlined below.

1.6.1 Multicultural education

Banks (2010:25) refers to multicultural education as “an idea stating that all students, regardless of the groups or categories to which they belong (e.g gender, ethnicity, race, culture, language, social class, religion or exceptionality), should experience educational equality at school”. Bennett (2011:30) defines a multicultural curriculum (which for this study is taken to connote multicultural education) as “one that attends to the school’s hidden curriculum as embodied in teachers’ values and expectations, students’ cliques and peer groupings, and school regulations. It also attends to the values, cultural styles, knowledge and perceptions that all students bring to the school”. For this study, multicultural education refers to an unbiased curriculum offered to learners who belong to the Chewa, Shona, Ndebele, Tonga, Nyanja, Kalanga and Nambya ethnic groups. These learners share the same classroom although they differ ethnically.

1.6.2 Cultural conflict

Having acknowledged that culture is inextricable from conflict besides being a source of difference, LeBaron (2003:11) defines conflict as “a difference that matters”. In the same vein, Miller (2005:23) refers to conflict as “a confrontation between two or more parties aspiring towards incompatible or competitive means or ends”. For this study cultural conflict connotes clashes in education that result from co-existence of learners who belong to different ethnic groups.

1.6.3 Education strategy

Sharma (2005:13) refers to an education strategy as “the general plan of attack used by a nation or civilization to solve its major problem”. For this study, an education strategy is deemed to be a plan devised to reduce cultural conflict and enhance meaningful learning by diverse learners.

1.6.4 Schools administered by mines

Zvobgo (2000:38-39) categorises schools administered by mines under schools administered by other responsible authorities like farms, committees and mission churches. In this instance the responsible party is a mining company that has its own administrative infrastructure from those that conforms to organisational principles that differ from those of District Councils. They are financially autonomous but are aided (like District Councils) by central government but like District Councils, receive aid from the central government on the basis of their enrolment. The current study concerns mining-town schools that operate at primary level and are gifted by their principals with operational requisites.

1.6.5 Whole school environment

For Phillips (2015:1) whole school environment or school climate “is the sum total of the attitudes and behaviours elicited by school policies, practices, physical environment, staff interactions with peers and students, opportunities for student engagement with leadership, beliefs and attitudes students brought to the school from households”. For the present study the term ‘whole school environment’ embraces the cultural experiences of diverse school populations in the cultural mix of shared classrooms, as well as similar interethnic experiences in interaction with teachers, administrators, et cetera.

1.7 LIMITATIONS OF THE STUDY

These are parameters that define the conceptual and other limitations within which the study was conducted (Chilisa & Preece, 2005:86), namely the following:

1.7.1 Physical limits

The study was carried out at three primary schools operated by the mines in Zimbabwe.

1.7.2 Conceptual limits

The conceptual framework or premise of the envisaged research subsists in the project to devise an education strategy to reduce cultural conflict among mining-school learner populations. Conflict is centred on language and teaching competence in a multicultural environment.

Further unforeseeable limitations beyond the researcher's control may constrain definitive outcomes and application thereof to other contexts (Chilisa & Preece, 2005:87; Gray, 2011:61). The financial costs of the study limited the selection of the population and the sample, thus restricting the scope of the study. Confining the study to primary schools was a further constraint.

1.8 OUTLINE OF THE STUDY

Chapter 1 provides the introduction and motivation for the study, the problem formulation and the aims of the study. It outlines the research design and methodology used as well as limitations and definitions of concepts used in this study.

Chapter 2 provides a description of the social context of schools administered by the mines in Zimbabwe against the background of the education system in Zimbabwe.

Chapter 3 describes the theoretical underpinnings of multicultural education with particular reference to reducing cultural conflict.

Chapter 4 gives a description of the research design and the method of data collection and analysis is explained. This chapter also highlights the limitations of the study.

Chapter 5 contains the presentation, discussion of the findings and recommendations.

Chapter 6 provides a summary, conclusions and final recommendations.

1.9 SUMMARY

In chapter one, the orientation of the study was discussed. The background, the statement of the problem and the aim of the research were clearly outlined. It is in this chapter where the motivation for the value of undertaking this research was put forward. To set the whole research into perspective, the researcher briefly described the methodology used to carry out the study, the limitations of the study as well as the definitions of key concepts. The following chapter will contain, a review of literature relating to the context of schools administered by mines in Zimbabwe.

CHAPTER TWO

CONTEXT OF SCHOOLS ADMINISTERED BY MINES IN ZIMBABWE

2.1 INTRODUCTION

This chapter fills in the background of Zimbabwe's educational dispensation over three periods: pre-colonial, colonial and post-colonial. Reference is made to literature concerning cultural conflict occasioned by language issues, teacher capacity to cope with multicultural situations in the classroom as well as strategies that can be implemented to reduce cultural conflict in schools.

2.2 PRE-COLONIAL CONTEXT

Zimbabwe is a landlocked state located in Southern Africa between the Zambezi and Limpopo rivers. It is bordered by South Africa to the south, Botswana to the south east, Zambia to the north west and Mozambique to the east (Mavuru & Nyanhanda-Ratsauka, 2012:20). The name 'Zimbabwe' derives from the Shona expression, *dzimba dzemabwe*, meaning houses of stone or stone buildings, exemplified today by the Great Zimbabwe ruins in the present day town of Masvingo (Zimbabwe Government Online, 2015). The pre-colonial period (1000-1886), which is the era before the arrival of the missionaries and first colonisers (Peresuh, 1999:7) was characterised by a succession of empires, namely the Great Zimbabwe State, the Mutapa State, Torwa State, Rozvi State and the Ndebele State. Pre-colonial Zimbabwe was a multi-ethnic society inhabited by the Shangani/Tsonga in the south-eastern parts of the Zimbabwe plateau, the Venda in the south, the Tonga in the north, the Kalanga and Ndebele in the south-west, the Karanga in the southern parts of the plateau, the Zezuru and Korekore in the northern and central parts and finally the Manyika and Ndaou in the east (Zimbabwe Government Online, 2015). In that vein, scholars tend to bundle these ethnic groups into two huge ethnic blocs, namely Shona and Ndebele largely because of their broadly similar languages, beliefs and institutions. The political, social and economic relations of these groups were complex, dynamic, fluid and always changing. They were characterised by both conflict and co-operation (Mavuru & Nyanhanda-Ratsauka, 2012:180). The same conflict is prevailing in Zimbabwe today (see section 2.4). Notably, the birth of each

pre-colonial state was characterised by conflict rooted in politics and the economy of the time. For instance, the Rozvi state championed by Changamire Dombo grew out of a rebellion against the Mutapa state in 1684 (Mudenge, 2011:285). In 1838, the Rozvi state succumbed to the Mfecane groups two of whom the Ndebele and the Gaza settled permanently in Zimbabwe and subjected the Shona groups to their rule (Zimbabwe Government Online, 2015). It is reported that the pre-colonial states were affected by internal conflict. The Mutapa state for example, was riddled with conspiracies, coup plots, succession disputes and civil wars (Zimbabwe Government Online, 2015). Mudenge (2011:311-312) reports that two leaders of the Mutapa state namely: Zezi and Mutanyikwa, ruled concurrently in 1766 in opposition to each other while in 1768, Changara and Ganyambadzi had a bitter struggle that adversely affected trade and political stability of the Mutapa state. Notwithstanding conflict, co-operation was in the interest of the economy and politics was eminent in the pre-colonial states. The Rozvi and Mutapa states teamed up and drove the intruding Portuguese out of Zimbabwe in 1694 courtesy of their forceful Rozvi-Mutapa army (Mudenge, 2011: 288). Mzilikazi of the Ndebele state incorporated into the Ndebele society, some Rozvi people (Shona) whom he conquered (Zimbabwe Government Online, 2015). In this way, both co-operation and conflict characterized the pre-colonial states.

Education in Zimbabwe before colonisation had a unique, typically African structure referred to as traditional or indigenous education (Peresuh, 1999:7). Traditional education was both formal and informal apart from being collective (Matsika, 2012:140). It was informal in that learners acquired it from their experiences of everyday life activities. In this sense, indigenous education was part of life. Two critical aspects of traditional education characterise it as formal. These are: initiation and vocational training (Matsika, 2012:140) both of which involved teachers, curricula, an academy as well as initiates (learners who were under training). The collective nature of traditional education meant that the knowledge was generated by the community for the community. In other words, it came out of the communal experiences of past and present generations (Matsika, 2012:140).

The general aim of traditional education was to produce a man or a woman of character with useful skills appropriate to his or her status in life (Matsika, 2012:140;

Peresuh, 1999:8; Barker, 2003:73). Two critical components of traditional education follow from the general aim namely character building and skills-based instruction. In building learners' character, values such as honesty, respectfulness, love, integrity, charity, perseverance, humility and co-operation were emphasised. Concomitantly, social cohesion which fosters a sense of belonging was valued. The emphasis on the values had a conflict dampening effect on the community. The practical skills that the learners acquired through participation made them functional in their society (Matsika, 2012:130; Peresuh, 1999:14). The initiates automatically fitted into their society.

Notably, traditional education emphasised that all human beings performed their roles for the benefit of their society (Peresuh, 1999:14). Each ethnic group had an education peculiar to it. Thus traditional education was ethnically integrated (Matsika, 2012:130) and value-based. It was during the colonial period where ethnic groups received different education, as discussed below.

2.3 COLONIAL EDUCATION

The outstanding feature of the nine decades 1890 to 1980 (Matsika, 2012:19) was conflict. The colonisers came from Britain led by Cecil John Rhodes' British South Africa Company (BSAC). They masqueraded as miners but really robbed the local population of their freedom. In essence, both political and economic freedom was lost to the colonisers (Barker, 2003:78). Colonial education is discussed with specific reference to the following three questions: Who provided education? What was the aim of colonial education? How was it organised?

There were two separate education systems during the colonial era, one for the black people and one for the non-blacks (Barker, 2003:80). Colonial education for indigenous populations was largely undertaken by the church (English missionaries) (Barker, 2003:78, Matsika, 2012:24) and minimally by the colonial government, and then only if they underwent training to serve as farm labourers to assist colonial settlers. The situation left many locals without access to education. The church aimed to evangelise the nation, inculcating Christian values. In the process, African values were denigrated as they were categorised as evil (Zimbabwe Government

Online, 2015). By emphasizing Western values, the church facilitated the colonisation process (Barker, 2003:78). On the other hand, education for the non-blacks (whites, Asians and Coloureds) was the responsibility of the government throughout the nine decades of settler rule. This segregation affected blacks for nearly a century. The colonial government closely monitored black education out of fear that they might become a threat to the existing regime if they become well-educated and informed (Matsika, 2012:25). To this end, the colonial government did not support black education both philosophically and economically. It monitored the number of schools that were built, the curricula, progress of learners, enrolment of black African learners and even time allocation (Matsika, 2012:25) all of which were meant to keep blacks exploitable.

Colonial education was designed to sustain the doctrine of white supremacy (Nhundu & Makoni, 1999:24). That being the case, all educational policies and practices reflected the ideology of white supremacy (Zvobgo, 1999:20). To propagate the colonial thinking, racial segregation was institutionalised in the colonial education system. Colonial education offered either by the church or the government was designed to make African blacks realise that they were inferior to non-black Africans. In other words, local Europeans, Asians and Coloureds were given a superior education. In the words of Phillip Smith (1970:53) a Rhodesian minister of education, “the priority of colonial education is to provide a system of education for Europeans, Asians and Coloureds which is as good as, or better than can be obtained elsewhere.”

For African blacks, colonial education was geared to train them to become “more efficient workers in agriculture and industry and render more efficient service to their European employers” (Atkinson, 1972:90; Dorsey in Matsika, 2012:21). Thus education for African blacks was confined to the role of servitude (Matsika, 2012:21; Nhundu & Makoni, 1999:23). This attempt to restrict African black advancement in education caused a serious dilemma for the current white regime in that discriminatory policies were deliberate but militated against the maintenance of essential basic skills and services (Atkinson, 1972:11). So, African education was practically oriented (Matsika, 2012:12; Nziramasanga, 1999:2; Zvobgo, 1999:19). As noted, education for African blacks did not compare favourably with that provided for

other population groups. The local black population had no say in education for them as a group (Barker, 2003:80; Nhundu & Makoni, 1999:26; Zvobgo, 1999) while whites were materially involved in education provision for their own group. The differences closely resembled the situation prevailing in South Africa at the time (Meier, 2013). The Ministry of Education in Rhodesia had two secretaries for education under one Minister (Nhundu & Makoni, 1999:28), one for black Africans, another for other population groups, the latter being more autonomous than and superior to the former. Two types of schools were allowed: government and elite private schools for the whites and as well as missionary, mining, individual and farm schools for the African blacks (Nhundu & Makoni, 1999:28). Besides government, education for the latter depended significantly on charitable initiatives. Differentiation along racial lines eventually led to conflict that escalated to open guerrilla warfare in 1966. Racial differentiation was evident in a number of areas, such as the number of schools built, the curriculum, progress of students, terminal exams, enrolment of African students, time allocation and timetabling as well as legislation (Matsika, 2012:25).

Zvobgo (1999:34) reports that the British South Africa Company promulgated the first educational ordinance in 1899. The ordinance stipulated that a modicum of grants was available for black African education on condition that at least two hours daily were devoted to vocational education. Successive colonial governments maintained the emphasis on inferior vocational education for the African blacks; for example, the first secondary school for blacks was built in 1946 (Mavuru & Nyanhanda-Ratsauka, 2012:187). The secretary for black African education ensured that the missionary activities were compliant with the comparatively restrictive colonial government policy on black African education. Settlers were critical of what they called missionary bookish education (Blake in Matsika, 2012:26).

The progress of black learners was controlled by means of terminal examinations, which meant that they sat examinations four times in the course of a school career. Africans were supposed to sit examinations four times in their schooling. First, at standard six, now Grade 7. Second, at form two, that is equivalent to two years of secondary education. Third, at 'O' level, that is equivalent to four years of secondary education. Fourth, at 'A' level, that is similar to six years of post-primary education.

They could hardly reach higher levels because examinations were meant to screen and prevent them from progressing along the educational ladder. Non-Africans on the other hand, were not subjected to terminal examinations as a means of screening. Instead, they were automatically promoted to higher levels of education regardless of their performance in year-end exams which they sat. Besides using terminal examinations as screening tools, Africans were forced to remain in the primary school for eight years while non-Africans spent only five years (Nhundu & Makoni, 1999:30). Further, a two-year pre-school education was a privilege of the non-Africans. It gave them a head start over their African counterparts (Nhundu & Makoni, 1999:30; Nziramasanga, 1999:7). Thus, the inequalities in education were conspicuous from the early stages of colonial education.

Related to the effect terminal examinations on African education was the control of the enrolments of African students. Matsika (2012:37) reports that Rhodesia Front, a political party led by Ian Smith which declared independence from Britain in 1965, ushered in a new education plan in 1966. It was designed to control enrolment of African students severely. It allowed only 12.5% of all African completing primary education to go to academic secondary schools called F1 schools, while 37.5% was channelled towards new vocational schools known as F2. The remaining 50% could enrol in correspondence at their own cost otherwise they terminated schooling. It is argued that the colonial education reached its lowest ebb under the new education plan of 1966 which resonated with the ideology of white supremacy (Matsika, 2012:37; Zvobgo, 1999; Nziramasanga, 1999:7). The new education plan as Matsika (2012:38) noted, created people who were frustrated who would jump on any opportunity to depose a government they saw as an enemy of the African people.

The education plan of 1966 also used educational funding as a weapon for controlling African education (Murphree, 1975:41). The mission, mining and other responsible authorities were allocated grants on proviso that they offered vocational education as legislated by the government. That was for at least two hours per day. If they rejected the government plan, grants were withheld. They were ordered to close their schools once they deviated from what the colonialists defined as quality education. Government financial provision for African education was drastically

reduced from 8.6% in 1965 to 2% in 1967 of the Gross National Product (Rich in Matsika, 2012:37).

The segregation typical of the colonial education system sharpened the racial conflict that was already conspicuous in Rhodesia (now Zimbabwe). In their analysis of the African grievances against colonial rule, Mavuru and Nyanhanda-Ratsauka (2012:187) identify deprivation of education as the second major grievance that Africans had in their fight against the colonisers. The injustice in education that was practiced by the white colonialists propelled conflict. The conflict spilled into the mining towns in Rhodesia especially from 1963 to 1980.

Mining towns in Rhodesia benefited from a federal colonial government. Federation according to Moyana and Sibanda (2005:56) is a loose union of countries but with each retaining its own territorial government. Northern Rhodesia now Zambia, Southern Rhodesia now Zimbabwe and Nyasaland now Malawi united in September 1953. Salisbury now Harare became the federal capital. That being the case, Salisbury took the lion's share of development. Southern Rhodesia exploited cheap labour from northern Rhodesia and Nyasaland (Mavuru & Nyanhanda-Ratsauka, 2012:179). The migrant labour was channelled to the mines and farms which in the process became ethnically diverse. With the colonial government's racist attitude, the multicultural needs of the learners in schools administered by the mines in Rhodesia were ignored just as African education was largely neglected.

To date the descendents of the migrant workers who came to Southern Rhodesia during federation are still settled in mines. Owing to their ethnically diverse nature, the descendents of the migrant workers are threatened by conflict. A tangential study based on multi-ethnic education in one district in Masvingo (Ndamba & Madzanire, 2010:65-76) revealed that ethnically diverse learners who were thrown into the classroom were sometimes at loggerheads due to language differences. To this end, the study under review hinges on investigating the extent to which language diversity and teachers' capacity to interact with multicultural learners, contribute to cultural conflict and finally elicit an education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe. Post-colonial education in Zimbabwe is discussed below largely with reference to ethnic groups in mining towns.

2.4 POST-COLONIAL EDUCATION

Zimbabwean independence was gained at the price of a bloody war that erupted during the Unilateral Declaration of Independence (UDI) period under the leadership of Ian Smith who was persuaded by Henry Kissinger in conjunction with South Africa's then head of state to allow the election from which Mugabe emerged victorious and formed the government (April 1980).

The shift in power relations resulting from the landmark election referred to did not bring peace. Ethnic groups demanded a share of power based on their respective regions. Within the Shona ethnic group there are subgroups. Ndaou area in the east of Zimbabwe has always perceived itself as a distinct grouping whose leadership should be from within. The Karanga constitute the dominant group in Masvingo province while the Zezuru are the majority in Mashonaland province. Matabeleland perceives itself to be a place of the Ndebele. Power struggles in the ruling ZANU PF political party today, may be attributed to ethnic and regional origins of the members involved (SAPES Trust, 2001:27; Mlambo, 2013:63). Zimbabwe African National Liberation Army (ZANLA) leaders, who were assassinated in the 1970s towards the dawn of independence, were victims of ethnic or regional struggle for power (Mavuru & Nyanhanda-Ratsauka, 2012:218) that is, the Karanga, Zezuru and Manyika warfare. Mazrui (2004:119) notes that ethnic consciousness causes internal power struggles in institutions within countries. The cultural groups in mining towns in Zimbabwe are dominated by the Shona and Ndebele who have cultural conflicts among themselves (Mlambo, 2013:63). The cumulative conflict spills into schools especially in mining towns where ethnic groups are highly concentrated.

At the dawn of independence, after the watershed election that heralded the new political dispensation in Zimbabwe that country was faced with critical educational issues, amongst a range of other critical issues awaiting attention. Why were the educational problems difficult to solve? Sheurich and Young quoted by Chilisa (2011:45) argue that:

when any group within a large, complex civilisation significantly dominates other groups for hundreds of years, the ways of the

dominant group (its epistemologies, ontologies and axiologies), not only become the dominant ways of that civilisation, but also these ways become so deeply embedded and they typically are seen as natural or appropriate norms rather than as historically evolved social constructions.

What it means is that the colonised people can hardly go back to their tradition because the culture of the colonisers would have been ingrained in their minds over time. Zvobgo (1986:back cover) notes that most African countries on attaining independence, found themselves landed with an education system that needed extensive surgery in order to turn it into a tool that serves the needs and aspirations of the majority of the people. In analysing how education was organised in the post-colonial era, two periods are discussed. These are 1980-1999 as well as 2000 to date.

The term post-colonial is highly contested. It consists of two ideas. First, the conceptualisation that colonialism has come to an end (Chilisa, 2011:12), and second, the perception that it includes all indigenous people that experienced struggle and resisted suppression of their ways of thinking. In the present study, post-colonial is premised on the former idea. During 1980-1999 period, specifically during the first decade, mass education became the most visible educational reform. In its enthusiasm to transform education, Zimbabwean government expanded all sectors of education without first analysing the implications (Matsika, 2012:40; Zvobgo, 1999:112; Kapfunde, 1999:42). Universal primary education, which was declared free and compulsory at independence, was seen by the post-colonial government as an effective way to give all children an equal start in life (Zvobgo, 1999:12). Mass education necessitated the expansion of primary and secondary schools, non-formal education as well as tertiary institutions. As more children enrolled, more money was spent on education. Zvobgo (1999:114) uses the term educational explosion to describe the widening of the educational base during the first decade of independence. The driving philosophy was socialism which connotes any of various economic and political theories advocating collective or governmental ownership and administration of the means of production and distribution of goods (Zvobgo, 1999:11). Propelled by socialist ideology and independence euphoria, the

government prioritised the education sector and implemented education for all as a goal. The question that one may raise is: were all children of school going age in school? The economy could not sustain mass education and an ideology shift which resulted in curriculum change was executed as described below.

The government changed its philosophical (ideological) orientation in 1990. A socialist orientation was replaced by a capitalist one. This had serious consequences for education. Kapfunde (1999:44) reports that cost sharing was introduced in education. It meant that parents and communities acted as partners with government in educating children. Parents were suddenly expected to proffer financial and non-financial support for education. Given that, the parents were not used to participate in the funding of education, to convince them to pay for education was as good as fighting a war. Matsika (2012:69) cites Mutumbuka speaking at an open day for a school in Rusape who made it clear that the government intended to fight and win a new war - the cost-sharing initiative that was necessitated by capitalism. The advent of capitalism with its reforms such as the Economic Structural Adjustment Programme (ESAP) limited government spending especially on education (Zvobgo, 1999:14; Matsika, 2012:70). This gave whites an opportunity to disguise racist elements by setting up private schools with very high fee structures (Zvobgo, 1999:40). The economic meltdown under ESAP forced the blacks to avoid private schools that charged unaffordable fees. The private schools recognised and administered Cambridge 'O' and 'A' level examinations instead of the local Zimbabwe Schools Examination Council (ZIMSEC) ones. In this way racist elements that were legally abolished in education and other sectors surfaced subtly during ESAP.

During the post-colonial era, the educational reform in the sphere of gender was successful (Zvobgo, 1999:115). In 1994, 49.33% of the total primary school enrolment was female while 50.77% was male. The Ministry of Education, Sport, Art and Culture (MOESAC) (2000) produced a gender resource book for teachers with the aim to make them androgynous. Curriculum is thus more gender sensitive than it was during the colonial era.

Other curriculum changes premised on inducing a practical orientation in both primary and secondary sectors were attuned to be practically biased with special emphasis on practical (mainly manual) skills. Unlike the colonial era where basic skills such as brick moulding, gardening, basketry and pottery were emphasized, post-colonial education inculcated advanced skills like boiler making, precision engineering, computer programming and architecture (Matsika, 2012:12). A spiral primary school curriculum was introduced that engaged concepts and skills in each grade that proceeded from concepts and skills taught in preceding grades (Zvobgo, 1999:134). The teaching of computer skills was a case in point. In addition, Education with Production (EWP) was introduced at secondary level to integrate theory with practice (Matsika, 2012; Zvobgo, 1999:115). This innovation did not succeed as planned because the learners generally associated practical work with exploitation. The ideological misconception said above was significantly addressed in Zimbabwe through vocational secondary education which the local population accepted. The existence of Zimbabweans taking manual jobs locally and abroad attests to this view. Zvobgo (1999:87) reports that vocational secondary education saw the introduction of various commercial and technical subjects like commerce, accounts, business management, computers, welding, technical drawing, textile technology and catering. These were set up to equip learners with skills that were needed in the industry. To complement this innovation, the tertiary sector introduced a technical teacher training department. Thus the curriculum was vocationalised. As this happened, the textbooks needed attention.

The Curriculum Development Unit (CDU) made tremendous efforts to re-write textbooks that reflected the new reforms. Zvobgo (1999:135) notes that content of textbooks was being adapted for compatibility with the new environment. All curricula materials were being modified to become more learner-centred.

From 1980 to 1999 local languages and their dialects were introduced in the primary education sector while others such as Tonga, Venda, Shangani, Chewa and Nambya remained marginalised. Only Shona and Ndebele were examinable at Grade 7 during the period under review. This matter will be explored further as the educational reforms from year 2000 to date are examined below.

The period 2000 to date revolutionised the organisation of post-colonial education in Zimbabwe. This was propelled by the recommendations on education forwarded to the government by the 1999 Nziramasanga Commission. This is the first commission in the post-colonial era. Critical reforms that were made up to date in every way were implemented in token of recommendations made by the 1999 Nziramasanga commission. These include: the introduction of Early Childhood Development (ECD birth-8 years), Information and Communication Technology (ICT) for the whole nation, promotion of indigenous languages as well as the recognition of culture, arts and sports as a spring board to development. The said commission was tasked to investigate sustainable access to education and training at all levels throughout all areas, particularly in the rural areas, on farms and mines, and in resettlement communities (Nziramasanga, 1999:16), in order to determine its relevance to the marginalised groups. It was hoped that cultural and even racial conflict could be minimised if the Commission's recommendations were implemented sustainably and effectively.

The official introduction of ECD as a compulsory programme for all primary schools was a significant curriculum innovation. ECD is a special educational programme for children in the age range birth-8 years. This development ensured that all children had an equal start in life (Zvobgo, 1999:112) unlike the colonial era when pre-school education was not provided for African black children. The children are prepared for learning early enough to being able to realise their full potential. To enhance the potentiality of all learners further, ICT was also introduced for the whole nation. The Nziramasanga Commission recommended that ICT skills be pertinent to education and life in the 21st century (Nziramasanga, 1999:16). Research reveals that the trend is towards a computerised world (Sibanda & Maposa, 2010:15; Zhao, 2007). Moving in tandem with the current world trend, the Zimbabwe government launched a national e-learning programme championed by President Robert Mugabe. The government supplied schools with solar systems and computers (Tech Zim, 2012) in an effort to run the e-learning programme. This is a critical innovation; however, it has yet to reach marginalised areas. Besides the ECD and ICT innovations, the government addressed the sphere of linguistic diversity which in the researcher's view can reduce potential cultural conflict.

Nziramasa (1999:372) recommended that learners should be exposed to indigenous languages spoken in Zimbabwe other than Shona and Ndebele in order to make the languages effective tools in the country's socio-economic development. In mining towns in Zimbabwe, linguistic diversity is evident. Various ethnic groups such as the Chewa, the Tonga, the Shona, the Ndebele and the Shangani co-exist. In that case, ethnically diverse learners learn in the same classroom. The language-policy-in-education (Education Amendment Act, 2006:28) stipulates that the indigenous languages or mother tongues such as Tonga, Nambya, Kalanga, Chewa and Shangani are compulsory at ECD level on condition that they are languages of the catchment area. Beyond ECD level, English then takes over as both the medium of instruction and the official language. Shona and Ndebele are offered as subjects up to the tertiary level. Other indigenous languages such as Tonga, Nambya, Kalanga, Chewa, and Shangani are taught up to Grade 7 and rarely beyond (MOESAC, 2006:4). Research confirms that some languages are relegated. In a study on the dilemma of adopting a local language of instruction in Sengwe area, Zimbabwe, it emerged that the Venda language out of the four prevailing languages in the area (Shona, Shangani, Ndebele and Venda) was totally bracketed out of social interaction (Ndamba & Madzanire, 2010:65-72). The situation is gradually receiving attention. A recent development at Great Zimbabwe University (GZU) saw two indigenous languages Shangani and Venda being offered at degree level under the faculty of Arts for the first time. According to the 6th annual graduation ceremony held on 19 October 2012, 32 students graduated with a Bachelor of Arts degree, 17 specialising in Venda while 15 did Shangani (GZU, 2012:8). Notwithstanding the above development, conflict arises as some indigenous languages are prioritised ahead of others. To that end, the thrust of this study is to devise an education strategy to reduce cultural conflict due to language diversity particularly in mining-town schools.

Culture, Arts and Sports cannot be ignored. The Commission noted that the education system of Zimbabwe was too academic and examination-driven (Nziramasa, 1999:356-7). It recommended the emphasis of the culture dimension besides the practical areas. It was noted that a people without a culture is a people without identity (Nziramasa, 1999:357). Meaning: people are who they are as a result of their culture. In light of the recommendation by the Nziramasa

Commission, the Ministry of Education, Sport, Arts and Culture had to be renamed by adding 'Culture' to the designation (MOESAC, 2004:4) which has subsumed the ministries of Primary and Secondary Education, the Ministry of Sport, Arts and Culture, and the Ministry of Rural Development and Promotion of Culture and Heritage since 2015.

The Ministry of Education, Sport, Arts and Culture produced the culture policy of Zimbabwe on 8 September 2004 in which the major goal is to promote multiculturalism by taking into account ethnic, linguistic and religious groups (MOESAC, 2004:4). The question here as noted is whether education provided at mining-town schools can defuse ethnic tensions, hence the object of the present study, namely to devise a strategy that can achieve that specific outcome. Relevant literature is examined below.

2.5 CULTURAL CONFLICT IN THE LANGUAGE DOMAIN

Language-related, alternatively language-induced cultural conflict is a typical feature of mining-town schools. It surfaces when languages such as Tonga, Chewa and Shangani, Sotho and Xhosa are either excluded from the school curriculum or regarded as others. Treating a language as 'other' is the same as excluding it. The concept 'other' connotes, 'the lesser', 'the outsider', 'the stranger', 'the non-legitimate' or 'the problem' (Scott cited in Saxena, 2009:168). Regarding a language as 'other' is as good as declaring it worthless and problematic. More than that, such marginalisation implies that the speakers of such languages are powerless and not worth of recognition. Nieto (2010:1) argues that some languages are treated as less important than others, which amounts to exclusion of the language and therefore the culture it represents. This view is corroborated by Eleojo (2014:363) who observes that language as is bound up with culture in the sense that denial of a language equals denial of the relevant culture and therefore the cultural existence of the group concerned (Eleojo, 2014:365). The existence of a group is symbolized by their language be it oral or written. Any threat to one's language may have implications to his/her existence although this is not always the case. The point here is that language-induced conflict is ignited by relegating a language to an extent that the one who speaks it feels worthless and threatened. The conflict over exclusion of

languages culminates in competition for the privileged status of a specific language to be used as medium of instruction in schools especially those administered by mines.

Conflict over the language of instruction is basically a policy issue. The language-policy-in-education stipulates that at ECD level, all mother tongues are media of instruction particularly in areas where they are spoken (MoESAC, 2006). Conflict arises where one language is imposed at the expense of others. Li Wei and Martin (2009: 208) observe that a one-language-only or English-only mentality often creates conflict and tension especially in multilingual classrooms. Schools normally contradict the policy by ignoring the mother tongues and opting for English. A study in Nigeria by Omachonu (2008:62-63) on language attitude revealed that foreign languages are more favourably regarded than indigenous ones. It is further noted that people who claim to be educated are not only proud of their mastery of English but also celebrate ignorance of their mother tongue. Schools are in many instances at odds with language-in-education-policy.

Apart from schools contradicting the language-in-education-policy by excluding indigenous languages, communication breakdown often ignites fighting and jeering among multi-ethnic school populations. To avert such conflict, LeBaron (2003:6), Berns (2010:207) and Gellman (2007:20) agree that intercultural communication reduces conflict by enhancing cultural fluency that is, familiarity with cultures, how they work and the way they intertwine with our relationships in times of conflict and harmony. Diverse learner-populated schools contain diverse cultures which create a situation that compels an individual to master many languages. That means an individual needs to be multilingual. In this respect, multilingualism in the sense of adequate command of current languages in the relevant school context, which individual learners as well as their teachers must master, is presumably pivotal to dealing with multicultural education in mining-town schools. Berns (2010:203) notes in favour of this principle that it lubricates intercultural communication because it enables learner populations to understand and therefore tolerate each other. Furthermore an active command of several languages can have the beneficial result of deferring the onset of dementia (Seng Sophan, 2003:4). In addition, learners easily open up for dialogue when they are multilingual (UNDP, 2009).

Apart from the communication breakdown, the language to be taught as a subject of study can be a source of conflict in diverse learner-populated schools. As Nieto (2010:1) observed, handling of diverse languages has power connotations for the speakers of the languages. Thus in a diverse linguistic area, choosing an indigenous language to be taught as a subject of study in school is perceived to be as good as bestowing power on the speakers of that rewarded language. Such an act is the potential to trigger language-induced conflict. In light of the volatility of diverse communities particularly in Africa, Cocodia (2008:11-12) sees as one characteristic of the ethnic conflicts in Africa the fact that the African states contain people who originally are not only heterogeneous but as well composed of community contenders who fight to seek power and control over the other. This contention translates to language where different groups struggle for the recognition of their languages as the carriers of their respective cultures. As groups strive for recognition of their languages (Zouhir, 2013:271) conflict is induced mainly due to the preferential treatment of the dominant language which forces the disadvantaged one either to die out or to lose space. A study on language situation and conflict in Morocco found that the Arabization policy which declared classical Arabic as an official language at the expense of Berber triggered conflict with Berber leaders who reacted by successfully pushing for the recognition of their language (Marley, 2004:25-46, Zouhir, 2013:271). In Zimbabwe, media is awash with the language-induced conflict between the Ndebele, the Tonga and the Shona (Bulawayo 24 News, 2014). The Ndebele feel threatened by the continual deployment of non-Ndebele speaking Shona teachers to schools in Matebeleland where Ndebele language dominates. In the same vein, the Tonga in the western parts of Zimbabwe rocked the charts when their Rural District Council (RDC) passed a resolution banning the teaching of Ndebele in schools in their area (Bulawayo 24 News, 2014; Sunday News, 2014). Thus conflict in the language domain is ignited as cultural groups strive for recognition of their respective languages.

2.6 TEACHER'S KNOWLEDGE AND PEDAGOGICAL COMPETENCE AS REGARDS DIVERSITY

The ever increasing learner diversity in the twenty-first century has ignited research in the domain of teacher's competence at handling diversity. Teachers who function

in diverse-oriented schools need to equip themselves with the knowledge concerning diverse learner populations. In fact such teacher preparation is essential (Villegas & Lucas, 2002:20). Teachers operating in diverse learner populated schools need to be aware that their learners in the classrooms are and always have been different from one another in a variety of ways (Rahman, Scaife, Yahya & Jalil, 2010:83).

Rahman et al (2010:83) conceive of teacher knowledge of diverse learners as an understanding of the diversity of learners' interests and abilities, as well as their divergent responses to situations, and therefore a capacity gained by specific training to deal appropriately with such interests, abilities and responses by applying a variety of teaching strategies and management techniques in relation to classroom activities. In short, they have to understand and be able to cope successfully with diverse learners' various pedagogical needs. Darling-Hammond (2006:1) acknowledges that effective teachers in the modern world are judged by their competence in dealing with the complex needs of diverse learners. In characterising teachers' knowledge of diverse learners, Bennett (2011:8) uses the term multicultural competence by which she means teachers who are comfortable with and can interact with learners, families and other learners who are racially and culturally different from themselves. Viewed in this light, knowledge of diverse learners or multicultural competence or cultural competence (Bennett, 2011:29) entails the teacher's understanding of learners who differ in terms of ethnic and socioeconomic backgrounds, language and ability among others. Multicultural competence has to do with how teachers cope with diverse learners.

Cultural competence can be used to overcome cultural conflict. For Bennett (2011:235) culturally competent teaching refers to teachers who have the dispositions, attitudes, knowledge, skills and resources needed to ensure high levels of learning, the personal development of culturally different learners that is, learners whose lived experiences, culturally developed knowledge and sometimes language are different from those of their teachers and/or their peers. Elaborating what cultural competence really encompasses, Bennett (2011:29) cites the Educator Standards Board in the state of Ohio which states that cultural competence refers to teachers' ability to:

... see differences as assets. They create caring learning communities where individuals and cultural heritages, including languages are expressed and valued. They use cultural and individual knowledge about their learners, their families and their communities to design instructional strategies that build upon and link home and school experiences. They challenge stereotypes and intolerance.

The above description of cultural competence echoes what Villegas and Lucas (2002:21) identify as characteristics of culturally competent teachers. They are prominently characterised by social consciousness, which is recognisable in their ability to apprehend multiple ways of perceiving reality. Such discernment is crucial in an ethnically diverse environment where teachers must show tolerance that readily accommodates ethnic and other differences. Learners from divergent backgrounds must be seen in a positive, affirmative light (Bennett, 2011:29). Culturally competent teachers know about the lives of their learners and understand how they construct knowledge. It is really challenging for a culturally competent teacher to understand how diverse learners construct reality on the basis of their diverse cultures knowing from research that culture indeed constructs reality and that different cultures construct reality differently (Le Baron, 2003:4). Culturally knowledgeable teachers use learners' lived experiences to design instruction that builds on what they already know while stretching beyond the familiar (Villegas & Lucas, 2002:21). In a mining-town school, concepts need to be built upon learners' cultural bases. Building on what learners already know implies developing culturally relevant lessons on a regular basis (Teel in Bennett, 2011:235).

As regards teachers' handling of diverse learner populations, Rosenthal and Jacobson (1968:65-68) show that teacher expectations influence learner achievement by suggestion that has the effect of a self fulfilling prophecy, also known as the Pygmalion effect. Lemmer et al. (2012:101-102) describe the effect of the teacher's affirmative attitude to let learners know that they believe in them and expect them to do well, thereby encouraging learners to believe in themselves and live up to their potential. Rosenthal and Jacobson gave teachers phony data about 20% of the learners whom they identified as promising students. All these students

did significantly better than their classmates in year-end results, an outcome that seems significantly correlated with the outstanding academic potential assigned to them. In a further study (Bennett, 2011:21-22) it turned out that teachers' attention to learners correlated with their subjective assessment of learners' academic merit. Mining-town school populations are particularly prone to subjective assessments by teachers from different backgrounds and that may reflect prejudice against the students concerned. The difficult question here, of course, is how different can different be without becoming a shade too incomprehensible or 'foreign'? People react instinctively against unconformity, so tolerance of diversity is counterintuitive in principle: thus the very word 'tolerance' immediately implies tension that has to be overcome. It stands to reason at the present juncture, however, that teachers should look to the expectations they radiate in their interaction with learners.

An award winning research by Ladson-Billings (2000:210) revealed that culturally competent teaching happened where learners' home cultures became vehicles for learning. In other words, learning becomes easy and meaningful when it is built upon the lived experiences of learners. The challenge that teachers face relates to how they can specifically use home cultures to enhance learning. It was found in a study involving 74 pre-service teachers in Malaysia that participants were able to develop knowledge and understanding of diverse learners, yet fail to apply such knowledge (Rahman et al 2010:83). In a related study conducted in New Jersey, one third of pre-school teachers indicated that their training did not qualify them to work with linguistically diverse learners (Daniel & Friedman, 2005:3). The fact that teachers have received training in teaching diverse learners cannot help them unless they receive specific training in applying the principles of such training (Rahman et al. 2010:83).

An emerging study in the realm of teacher knowledge of diversity promises to help teachers operating in diverse learner populated schools to specifically apply learners' cultural experiences to their learning. Bennett (2011:240) reports a study involving teachers and anthropologists working in schools and communities who have developed a line of research called funds of knowledge meaning strategic cultural resources. The main concern of the research is the learners' households which the anthropologists believe have funds of knowledge that establish a knowledge base for

learners to draw. The anthropologists argue that the funds of knowledge which include: gardens, recreational areas, tools, equipment and toys not only provide a basis for understanding the cultural system but are important assets in the classroom (Bennett, 2011:240). In essence, culturally competent teachers gather funds of knowledge from diverse learner's households and utilise them to enhance their teaching. By so doing a link is created between the home culture of the learner and the classroom. While the funds of knowledge are quite specific about how a teacher can apply cultural knowledge to teaching, there are other beneficial and culturally enhancing techniques that teachers can adopt.

Daniel and Friedman (2005:3) suggest that teacher trainers should put in place as a requirement and that student teachers' practicum and internships ought to be done in diverse settings. It is believed that teachers hasten to become culturally competent by working in settings that call for and involve such skills. Besides working in diverse settings, teachers need to learn languages of the community in which they function. Berns (2010:203) acknowledges that bilingualism enhances the cultural competence of the teacher by lubricating intercultural communication. Pertinent to teacher knowledge of diversity are research and collaboration. These have been prompted by the explosion of knowledge relating to teaching (Darling-Hammond, 2006:6). Reflective practice is also a vital cultural competence enhancing tool. It entails an examination of the teaching theories and a review on the part of the teacher to reconsider difficult problems in the light of new or revised knowledge (Rahman et al 2010:92). In a diverse learner populated school, multiple realities challenge teachers continually to build competence by reflecting on their practice.

This section conceptualised the terms 'knowledge of diverse learners', 'multicultural competence' and 'cultural competence' in so far as they relate to teacher knowledge of diversity. Studies that are tangentially and directly related to culturally competent teaching were cited to clarify what culturally competent teaching entails. The section also covered means by which teachers can enhance their cultural competence.

2.7 STRATEGIES THAT CAN BE IMPLEMENTED TO REDUCE CULTURAL CONFLICT IN SCHOOLS

Several strategies to reduce cultural conflict in diverse learner populated schools have been suggested by various scholars operating in the realm of multicultural education. In an article titled 'Preparing for Responsive Teaching', Gay (2002:116) postulates that cultural conflict in diversity could be reduced by implementing culturally responsive teaching. This strategy involves making learning personally meaningful by connecting knowledge about cultural diversity to teaching and learning. A report by the Metropolitan Centre (2008) which elaborates on how schools could connect diverse cultures to pedagogy advises teachers operating in ethnically diverse mining-town schools to get to know diverse learners' backgrounds by forming study groups to read and collect culturally responsive literature. In addition, the above mentioned report suggests that home visits could be conducted to consult with parents and community members as regards diverse key cultural repositories existing in mining-town school communities. Gay's (2002:116) conflict reducing strategy hinges on the fact that ethnically diverse learners make sense of classroom knowledge that is built upon their lived experiences. The fact those ethnically diverse learners' lived experiences are culturally coded, leaves teachers without an option but to decode the diverse cultural codes that usually are embedded in the system of communication (Gay, 2002:110). The argument here is that a conflict reducing strategy at a mining-town school ought to be driven by cross cultural communication involving ethnically diverse communication styles. In this sense a culturally responsive teacher accommodates learners' diverse communication styles (Gay, 2013:115) to break conflict inducing communication barriers. Thus, culturally responsive teachers use diverse cultures to build bridges across cultural differences.

In another article titled, 'Teaching to and through cultural diversity', Gay (2013:56) expounds two key mandates of culturally responsive teaching and these are: resisting any opposition to culturally responsive teaching and accessing the capabilities within marginalised learners and communities. The idea here is teachers should not only anticipate opposition to culturally responsive teaching as a result of their long established perceptions about cultural diversity but they should (Gay,

2013:56) resist any form of resistance to it until positive attitudes about cultural diversity are inculcated in schools and communities. As regards the capabilities and talents within the marginalised groups, Gay (2013:56) encourages teachers to direct diverse learners' potentialities towards their educational attainment. The idea is to trigger the untapped strength that lies idle in diverse cultures linking it to diverse learners' pedagogy. Any connection between schools and their immediate communities requires proximate school-parent collaboration.

Parental involvement in school affairs has immeasurable potential to reduce cultural conflict in mining-town schools. Research data gathered in Ontario by the Ministry of Education's (2007:17-19) in a guide to preventing and resolving conflict regarding programmes and services for learners with special needs, documents solutions to conflict that emanates from diversity. The salient suggested solution appertains maintaining regular interaction between schools and families achievable by involving parents in school activities and meetings. School administrators should observe the communication protocol where parents are officially invited ahead of school functions and meetings with home-school communication translated to diverse languages where possible (Lemmer et al, 2012). The potential of parental involvement to resolve conflict in diversity is supported by Terry and Irving (2010:116) who found that cultural conflict in diverse communities was significantly reduced when home-school mismatch eliminated by involving families in the education of their children. In the same vein, Espelege, Anderman, Brown, Jones, Lane, McMahon, Reddy and Reynolds (2013:77) report that guaranteed feeling of safety and security among diverse learners and staff is brought about by involving parents in the education of their children. The Ministry of Education in Ontario (2007:8) and also Duckenfield and Reynolds (2013) suggest that parents and school authorities easily tackle learning disruptions and reduce conflict if they work together. A document on guiding teachers to stop violence in schools which was published by UNESCO (2016) acknowledges that the multifaceted causes of conflict in diverse schools could be tackled by engaging members of the school community. For example, bullying could be effectively be prevented by involving community members in fighting it.

The above strategies tended to emphasise parental and community involvement in education as fundamental strategies that can be implemented to reduce ethnic tension in diverse schools, however, the school climate as an entity should be organised to minimise cultural conflict. Cadillo (2013:22) suggests that school administration could be structured to groom learners as co-leaders by engaging them in addressing equity issues and celebrating diversity in schools. In essence learners should be accorded opportunities to develop conflict reducing skills like empathy, compassion and conflict resolution all of which develop as learners engage with their colleagues in various capacities as leaders and co-leaders. It should be noted that learners become co-leaders if the teacher-learner relationship is enabling. Research has shown that learners learn leadership skills and moral values from adults they hold in high esteem (Barker, 2006; Rim-Kaufman & Hamre, 2010). Trumbull and Pacheco (2005) use the term 'learning as apprenticeship' to refer to as a situation in which learners learn leadership skills and acceptable moral behaviour alongside adults who are experts. This conflict reducing strategy (Weissboard, Bourffard & Jones, 2013) can be implemented by diverse schools in different ways. Some schools assign all learners an advisor usually a teacher or a counsellor who meets the learners regularly to discuss issues of concern whether academic or not. Other schools employ relationships mapping in which schools administrators and other staff collaborate to spot learners who do not have relationships with one or more adults. Such learners will be connected to adults with the help of the school staff. The idea is that diverse oriented schools need to encourage learners to practice leadership responsibilities thus, grooming them to become peace-loving, morally upright citizens.

In a current plausible study on changing climates of conflict through network experiment, Paluck, Shepherd and Aronow (2016:566) demonstrate that it is possible to reduce conflict with a learner-driven intervention. The social network experiment which the three researchers carried out, involved highly connected students called the social referent seeds that were tasked to take a public stance against typical forms of conflict at their school. It emerged from the network experiment that social referent seeds were more influential at shifting school-wide conflict than non-referent seed learners. The intervention which relied upon peer-to-peer influence to spread new anti-conflict norms through the social network was

successful in reducing conflict in diverse learner populated schools. This study found that the victim of conflict who is mainly a diverse learner in this case, can be effective in campaigning against cultural conflict in their schools. In a study about conflict management in secondary schools in Osun state in Nigeria, Okotoni and Okotoni (2003:34) encourage diverse-tone schools to involve learners by establishing student representative councils to mediate cultural conflict manifest in them.

Schools also need to manage anxiety that may impel cultural conflict in schools. In his cogent analysis of anxiety and learning, Cowden (2011:2) found that learners from diverse families bring a variety of anxiety-inducing problems to school. Research has proven that learners with anxiety are afraid to speak or interact within educational settings (Cowden, 2009; Younger, Shneider and Guirguis, 2008). Sze (2006) suggests that teachers in diverse learner populated schools could reduce conflict manifest as anxiety by breaking up tasks into smaller accomplishable chunks and also by reducing assignment length so that learners focus on quality rather than quantity. Teachers should notify parents and collaborate with them soon as they detect an over anxious learner. A study by Chansky (2004) revealed that diversity-charged anxiety in schools is reduced in schools where parents and teachers cooperate.

Researches reviewed so far have suggested conflict reduction strategies that centre on the either parents or learners but a recent study by The Foundation Coalition (2016:1) which derives a conflict reduction strategy from the nature of conflict nature of conflict and people's reaction to it deserves mention. It suggests that people either opt to get away from conflict or to confront it whenever it arises. In doing so, they choose from the following five conflict response modes which in themselves are equally good strategies to reduce cultural conflict in diversity (Prause & Mujtaba, 2015, The Foundation Coalition, 2016). First, people may choose to compete to resolve conflict by standing their ground. In diverse schools, diversity concerns may be opposed but as Gay (2013) advices, there may be need to resist opposition by standing one's ground. Where competition is futile, it may be judicious for an administrator to switch to another conflict response mode. Second, there is avoiding which has to do with leaving matters unresolved. While it sounds imprudent to leave

strenuous issues pending, some situations may demand total withdrawal from the situation. This is the case with conflict involving economic and political refugees. Third, people may opt to accommodate others and their issues. In linguistically diverse schools, the marginalised languages can be accommodated to pacify language-based conflict. Fourth, there is collaborating which advocates for co-operation between and among conflicting parties. Fifth, there is compromising which according to The Foundation Coalition (2016:2) involves giving up more than one wants in order to amicably resolve cultural conflict. It is thoughtful to minimise cultural conflict in diversity by reflecting on one's conflict mode.

There are studies that have established circumstances where cultural conflict in diversity can be perpetrated without knowing. Ross (2008:1) draws attention to unconscious bias which implies hidden bias. Ndamba and Madzanire (2010) found that certain teachers operating in ethnically diverse schools were biased in favour of their own culture. Many studies have blamed biased people and imbalanced researches about ethnic tension without sensibly recognising that biases could happen unconsciously. Those operating in diverse settings should become aware of what Ross (2013:39) terms their bubbles (cultural barriers or biases) and break out of them through quality diversity training, opening one's mind to notice subtle thoughts rooted in diverse cultures or reading challenging literature on diversity. The matter is that teachers should make an effort to reduce cultural conflict by recognising their unconscious biases which they must work to eliminate. In circumstances where conflict due to unconscious biases occurs, Kotite (2012) and Tebbe (2006) advise diverse schools to build peace after such conflict by analysing the root causes of conflict in collaboration with the community. Obura (2004) identified exclusion of certain groups or their cultures as an example of bias that characterises diverse communities and found that tension festered where education systems that are exclusionary biased exist.

This section discussed strategies that can be implemented to reduce cultural conflict in mining-town schools. The reviewed researches suggested conflict reducing strategies that centre on the diverse learners, their home and the school climate. Notably, the studies highlighted the effect of unconscious bias on every one of us regardless of ethnic affiliation.

2.8 SUMMARY

This chapter contextualised the study by tracing the organisation of education in Zimbabwe. Three eras were examined, namely the pre-colonial, colonial and post-colonial. It emerged from the literature study that education during the pre-colonial era was conflict-ridden. Cultural conflict became more pronounced when the African and Western cultures clashed mainly during the colonial era. Ethnic consciousness which manifested as regionalism in the post-colonial era caused cultural conflict, especially in multi-ethnic mining-town schools in Zimbabwe. The chapter also covered literature pertaining to cultural conflict associated with language and teachers' knowledge of and skill at handling diversity in the classroom. The next chapter covers the theoretical framework as well as models for the reduction of cultural conflict in education.

CHAPTER THREE

THEORETICAL FRAMEWORKS FOR THE REDUCTION OF CULTURAL CONFLICT IN DIVERSE (MULTICULTURAL) SOCIETIES

3.1 INTRODUCTION

This chapter covers the theoretical frameworks underpinning the study. The theoretical framework is a structure that can hold or support a theory of a research study (Swanson & Chermack, 2013:xi). A theory describes a specific realm of knowledge and explains how the knowledge works (Swanson & Chermack, 2013:xi). It consists of a body of clearly defined concepts and hypotheses, which are systematically related to one another, and an argumentation that proceeds step by step (Saalman, 2010:2). Thus a theory can be conceptualised as a set of organized ideas explaining an aspect of society. Further when organised ideas are set up to explain a research problem they constitute a theoretical framework. For this study, three theoretical frameworks are applicable as regards elucidation of the phenomenon of cultural conflict in the context of cultural diversity, and how such conflict can be averted or at least reduced or minimised. These include: Pierre Bourdieu's capital theory, Martha Nussbaum's cosmopolitan education and unhu/ubuntu moral theory. Concomitant to the above-mentioned theories are nine models on how to reduce cultural conflict in diversity in general and the school environment as a whole. The nine models are discussed in light of education in schools administered by mines in Zimbabwe. The term 'model' can be confusing as it has been ambiguously used in research literature as a stand-in for the word 'theory', as a mini-theory and a simplified way of representing something that is very complicated such as a theory (Gabrenya Jr, 2003:7). For the present purposes the term denotes a model, a simplified version of a theory or a mini-theory. Notably, the researcher has not selected only one framework but all the frameworks and models are discussed as an eclectic approach and in this regard, this approach will strengthen the discussion of the findings.

3.2 THEORETICAL FRAMEWORKS

A discussion of the three theoretical frameworks referred to (see above) follows.

3.2.1 Pierre Bourdieu's capital theory

Pierre Bourdieu (1930-2000) was a French sociologist who developed the cultural capital theory which he later modified to become capital theory (Bourdieu & Passeron, 1977; Bourdieu, 1986:241). By capital is meant “accumulated, human labour which can potentially produce different forms of profit” (Bourdieu, 1986:241). Elaborating his view of capital Bourdieu observes that it can be viewed as accumulated history, transferred through time in either objectified, that is, material form or embodied in a person (Svendsen, 2001:72). Bourdieu identified four forms of capital that account for differences that matter among individuals and groups. He classified these as cultural, economic, social and symbolic (Haralambos & Holborn, 2013:60) and argues that possession of the above-mentioned forms of capital governs an individual or group's functioning in society and determines the chances of success of an individual or a group. Conflict that may arise among individuals and groups could emanate from the imbalances embedded in the forms of capital as outlined below.

Cultural capital creates differences among individuals and groups by determining the quality of orientation they receive both before and during their days at school. Bourdieu and Passeron (1977) coined the central concept of ‘cultural capital’ (Sadovnik, 2004:17) in a book titled *Reproduction, Education, Society and Culture* (1977). Schaefer (2010:13) defines cultural capital as “non-economic goods such as family background and education, which are reflected in knowledge of language and arts”. It is gained within the family environment (Giddens & Sutton, 2013:881). Bourdieu (in Macionis & Plummer, 2008:139) asserts that middle-class children possess cultural capital relevant to education in that their values, attitudes and behaviour correspond more closely with the teachers' expectations and demands (depending on the examination system) than those working-class children who are relatively deprived in this sense. Bourdieu's argument is that the culture of the dominant class defines the criteria by which students are labelled as good or bad (academically), and that it is also similar to that of the school. It follows therefore that children of the dominant classes excel academically while their working-class counterparts lag behind (Haralambos & Holborn, 2013:60; Giddens & Sutton, 2013: 881; Schaefer, 2010:13). The cultural deficit implies that cultural conflict may result

from the differential treatment of cultures in diverse learner populated schools as the differences between cultures of the affluent and non-affluent groups account for the success or otherwise of each of them. Cultural capital manifests in various forms all of which contribute more or less to achievement in education and society.

For example, cultural capital includes educational qualifications (Bourdieu in Haralambos & Holborn, 2013:60) in the sense that the relevance of such qualifications is critical as a determinant of relative competitiveness in various spheres (eg academic, general, occupational or even political). Learners who hail from the non-affluent groups generally underachieve and consequently occupy less prestigious positions. Conflict may be induced when the disadvantaged groups such as those in mining towns of Zimbabwe realise their position.

A second critical element of cultural capital subsumes creative and artistic achievements in areas such as music, drama, art and cinema which are part of the whole-school environment (Bourdieu in Giddens & Sutton, 2013:881). These are critical aspects of culture that characterise a group's identity. Differential developmental exposure and achievement in these areas can also cause conflict when achievement is unequally resourced to the relative disadvantage/advantage of a group or groups in contexts where diverse learner populations congregate and have to compete with each other in virtue of that situation (LeBaron, 2003:11).

Third, Bourdieu argues that cultural capital also relates to lifestyles and consumption associated with different groups (Haralambos & Holborn, 2013:60). Different groups have differences in taste, eating and dress. In schools such as those administered by mines in Zimbabwe, learners bring different tastes to school which may clash either with the school culture or among themselves. The group whose culture dominates a diverse learner populated school may intentionally or unintentionally set the standard tastes, thus implicitly denigrating other cultures, which may therefore be classified as relatively underdeveloped and, perhaps therefore, underendowed intellectually/artistically, earning by default the status of lesser human beings. The very implication would be bound to cause resentment among those relegated to the ranks of 'underachievers' or even 'losers'.

Fourth, cultural capital is embodied in persons (Bourdieu in Giddens & Sutton, 2013:881) in that what they look and dress like epitomises a lifestyle that is generally associated with a class of people who are 'likely to succeed' as the saying goes. Learners in Zimbabwean urban schools often categorize their rural counterparts on the basis of their their general demeanour, including their gait and dress. They then denigrate learners from rural schools by referring to them as 'SRBs' meaning 'strong rural background'. This often creates tension during sports and recreation activities. In mining towns the people of Malawian origin are called 'mabhurandayi', indicating that they come from Blantyre, Malawi. They are then treated with contempt on the basis of their country of origin. The victims of such stereotyping may function at their lowest ebb both at school and in society. It is in light of these types of cultural capital that an education strategy is required to reduce the problem of cultural conflict that manifests through a diverse learner populated school environment.

Still on manifestation of cultural capital in a linguistically diverse mining town, the dominant class may be associated with ethnic groups whose culture is similar to the school culture while the class that is sidelined by the school culture may be considered the underclass in the school context as well as the general public context. If the school culture of Zimbabwean mining schools foregrounds the Nambya and Shona way of life, then the Ndebele and Chewa learners in that context are disadvantaged. For Pierre Bourdieu, when lower class children are exposed to an alien culture (culture other than local culture in this sense), an act of symbolic violence occurs through the system of representation (Giddens & Sutton, 2013:881; Haralambos & Holborn, 2013:61). According to Collins and Makowsky (in Sadovnik, 2004:17), "symbolic violence is power which manages to impose meanings and impose them as legitimate by concealing the power relations which are the basis of its force". In other words, symbolic violence means that the middle-class culture and privilege are conserved and reproduced in schools by language as a field of communication. Thus lower classes experience cultural shock and are disadvantaged when they are exposed to foreign symbols at school (Schaefer, 2010:60). Cultural shock is a consequence of conflicting cultures in diverse learner populated schools. The foreign symbols which connote unfamiliar experiences usually manifest in the whole school environment ranging from language of instruction, sporting and cultural activities as well as classroom activities. That being

the case, this research seeks to unveil an education strategy to reduce the problem of cultural conflict in a diverse learner population.

Later developments in Bourdieu's cultural capital theory unveil economic, social and symbolic forms of capital which manifest in a diverse learner population (Giddens & Sutton, 2013:881).

Bourdieu also identified economic capital (Haralambos & Holborn, 2013:60) which refers to income and wealth in such forms as shares, land or property and income from employment. This form of capital is easily passed on from parents to children. What it means is that some learners are better prepared for schooling than others. Learners from affluent groups enjoy the comfort of well-resourced schools while their counterparts from non-affluent groups are marginalised. Inequitable access to material resources by different groups can be a source of conflict. It is the thrust of this study to devise an education strategy to reduce cultural conflict in mining-town schools.

Social capital can be a source of difference that can be more or less irreconcilable in a mining town. According to Bourdieu such capital subsists in social connections in the form of acquaintances, friends, relatives, including a support network of people on whom the individual can rely in need and that are in fact in a position to offer material and other assistance of real benefit (in Giddens & Sutton, 2013:881). For example, learners who belong to groups that are well-connected can easily access the jobs, knowledge and wisdom which distinguish them from other groups. Conflict arises where such privilege is unevenly distributed to the relative disadvantage of some groups, hence the stated purpose of seeking to minimise social causes of conflict in schools with diverse learner populations.

Related to social capital is symbolic capital which refers to status (Bourdieu in Haralambos & Holborn, 2013:60). Where different ethnic groups converge, there is a natural tendency to compete for respect and honour. For instance, the culture of an ethnic group may be excluded from (ie. disregarded/overlooked, whether deliberately or otherwise, perhaps for reasons of incapacity) in the school curriculum, with the result that the affected groups may feel slighted by what they may consider to be an

underestimation of their worth and status compared to others, whereas in fact the impression may be quite unintentional. Cultural conflict can be triggered as groups strive for recognition and honour.

Bourdieu's forms of capital are critical in that they relate to one another (Giddens & Sutton, 2013:881). For instance, it is difficult to accumulate economic capital without relevant cultural capital. One who has the proper credentials can impress in an interview and get a job. In principle, groups or individuals who lack one form of capital end up losing all of them. Given that the forms of capital are either inherited or acquired, their possession is passed on from one generation to the next. In this way, a vicious cycle occurs in which the disadvantaged remain cocooned in their plight (Murray in Giddens & Sutton, 2013:543). When the disadvantaged become conscious of their situation conflict arises in a diversely populated town.

Notably, the forms of capital serve effectively as badges of distinction. Groups may be identified by the amount of social capital that they possess. Those groups that have forms of capital at their disposal become more influential. They influence decisions, policies and attitudes. In short, they become pacesetters in schools and in life. It is when such privileged groups advance their interests that cultural conflict occurs which must be reduced. The forms of capital are pertinent to research on cultural conflict in diversity just like the notion of cosmopolitan education which is outlined below.

3.2.2 Martha Nussbaum's cosmopolitan education

Martha Nussbaum is an American philosopher of law and ethics whose work 'patriotism and cosmopolitanism' applies to diverse school settings. The idea of cosmopolitan education derives from cosmopolitanism, a philosophy hinging on the principle of openness to, or ready acceptance of persons and groups of diverse cultures, orientations and mindsets (ie. multiple realities) in their day to day living experiences (Nussbaum, 2002:4; Saito, 2010:334; Hayden, 2012:18; McCarty, 2011:3). Nussbaum (2002:6) observes that cosmopolitan education proceeded from the view that learners are "citizens of a world of human beings and that while they

happen to be situated in the United States (or any country), they have to share this world with the citizens of other countries". In the case of schools administered by mines, cosmopolitan education can orient learners to tolerate other cultures than their own, thus empowering them to become good citizens who can transcend ethnic boundaries and function in cultural settings of every stripe.

Nussbaum (2002:8) makes a case for cosmopolitan education on three grounds. First, learners realise that the study of humanity is valuable for self-knowledge. It implies that learners become knowledgeable when they are exposed to moral education and morally upright people or, to what Nussbaum (2002:8) refers to as reasonable people. To this end, good character is built by being attuned to emphasising moral aspects of humanity as an entirety (Saito, 2010:334). Why are reasonable people emphasized? They are pacesetters of a universal morality which when properly built has the potential to reduce cultural conflict. One essential feature of culture is that it is learnt and shared (Andersen & Taylor, 2005). An individual does not only acquire a culture that surrounds him but can get connected to people and develop internalised mechanisms to create meaning (LeBaron, 2003:10). In other words, a person who associates with morally upright people in a peaceful environment is likely to become a good and reasonable citizen alternatively a person who associates with unreasonable people in a conflict-prone environment may become a cause of conflict. In a school administered by a mine, cosmopolitan education may orient learners to think outside their ethnic boxes by connecting them to their diverse local cultures and subsequently, to cultures across their national borders (Saito, 2010:334), thus transforming them into global thinkers.

Second, "the cosmopolitan world dangers of local allegiances and partisan loyalties can only be overcome by making our fundamental allegiance to the world community of justice and reason" (Nussbaum, 2002:8). It is crucial that teachers make diverse learners realise that they can be reasonable if they think in local as well as an international context so that that they can compare their situation with the rest of the world. Thus cultural conflict may be reduced as people model their thoughts and actions according to what is good for humanity.

Third, cosmopolitan politics is intrinsically valuable, for it recognises in people what is especially fundamental about them, most worthy of respect and acknowledgement: giving credence to their aspiration to justice and goodness, and their capacities for reasoning in this connection (Nussbaum, 2002:8). Thus cosmopolitan education makes a learner a world citizen by feeding back to the learner what is good for all human beings. Learners who are confined to their ethnic boxes may never realise what is good for them. In short, diverse learners who are exposed to cosmopolitan education are likely to become peace-loving citizens.

Cosmopolitan education suits a diverse mining area in that it helps the learners to learn more about themselves. Nussbaum (2002:12) argues that learners need to familiarise themselves with the rest of the world without ignoring the local, thus extending their world picture. If learners do not learn more about themselves, they risk assuming that there are no other options beyond what they are familiar with. Worse still, learners may perceive familiar options as 'natural' and 'normal' (Nussbaum, 2002:12). As learners learn more about themselves, they begin to understand themselves and others, and eventually, how to live harmoniously in conjunction with others, thereby reducing cultural conflict.

Cosmopolitan education paves the way for the solution of problems that require international co-operation (Nussbaum, 2002:12). The trend in the modern world is towards global planning, global knowledge and recognition of a shared future (Giddens, 2009:873). Nations to which people belong are intertwined in that the local environment shapes the international, and vice versa. In other words, learners are socialised to appreciate that they can be diverse but related. Research encourages unity in diversity (Berns, 2010:203).

Cosmopolitan education helps people to develop a sense of moral obligation to the rest of the world (Nussbaum, 2002:13) that might never be recognised without it. People inculcate a sense of duty in their children, duty in the world without self-serving. Learners gain knowledge of their respective groups and go beyond to encompass the nation as well as the globe.

Nussbaum (2002:15) points out that cosmopolitan education enables people to make a consistent and coherent argument based on the distinctions we are prepared to defend. The values that we are able to defend are the ones that transcend national boundaries (Nussbaum, 2002:15). Such values are centred on humanity in general. When national boundaries are transcended, boundaries of ethnicity, class, gender and race may evanesce, and cultural conflict may fade accordingly. Diogenes in Nussbaum (2002:15) describes cosmopolitan education as “a kind of exile from the comfort of local truths, from the warm, nestling feelings of patriotism, from the absorbing drama of pride in oneself and one’s own”. Thus cosmopolitan education helps learners to function both within and outside their ethnic boundaries. Cosmopolitan education has the potential to reduce cultural conflict just as unhu/ubuntu moral theory, which will be discussed in the following paragraph, can mould a virtuous character.

3.2.3 Unhu/ubuntu moral theory

Unhu/ubuntu is conceptualised as an African moral theory the origin of which can be found in the traditional African culture (Shizha, 2009:144). Although the theory is sound and logical, it has been inaccessible to academics for a long time. Thus, it has been largely unrecognised. The fact that the theoretical underpinnings of unhu/ubuntu were oral rather than written kept it undocumented until 1980 when Samkange and Samkange (1980:6) made the first publication in Zimbabwe. In an article titled “Hunhuism or ubuntuism: A Zimbabwe indigenous Political Philosophy”, unhu/ubuntu theory was documented for the first time (Samkange & Samkange, 1980:6-7). The theory was taken over in South Africa in the 1990s as a guiding ideal for the transition from apartheid to majority rule. It is now known in the realm of academia as an African philosophical moral theory that has the great potential to build communities and reduce conflict. Having outlined the origin of unhu/ubuntu moral theory, four critical areas are examined in an attempt to conceptualise it. These include: conceptualisation of unhu/ubuntu, its principles or maxims, its weaknesses and its application.

Unhu/ubuntu as a moral theory is multifaceted (Shizha, 2009:143). Hunhu/unhu is a Shona term and an equivalent of the Ndebele or Nguni ubuntu. For this study the

terms unhu/ubuntu shall be used together. Chaplin (2013:1) conceptualises unhu/ubuntu as a potential for being human, to value the good of the community above self-interest. An elaborate conceptualisation by Nussbaum (2003:2) views unhu/ubuntu as the capacity in the African culture to express compassion, reciprocity, dignity, harmony and humility in the interest of building and maintaining community with justice and mutual caring. In other words, unhu/ubuntu concerns how an individual relates to the other with special priority given to the other. Concern for the other and the community ahead of self is the impetus and the spirit behind unhu/ubuntu. In the words of Nussbaum (2003:2), unhu/ubuntu calls on us to believe that “your pain is my pain, your wealth is my wealth, your salvation is my salvation”. Thus, an individual who abides by the spirit of unhu/ubuntu puts the community ahead of self-interest (Shizha, 2009:144; Jolley, 2011:2; Chaplin, 2013:1).

Samkange and Samkange (1980:6-7) note three principles or maxims that underlie unhu/ubuntu. The first is that “to be human is to affirm one’s humanity by recognising the humanity of others and on that basis, establish respectful human relations with them”. The second states that “if and when one is found with a decisive choice between wealth and the preservation of life of another human being, then one should opt for the preservation of life”. The third which is deeply embedded in traditional African political philosophy states that “the king owed his status, including all the powers associated with it, to the will of the people under him” (Samkange & Samkange, 1980:6-7). The aforementioned maxims emphasise the deep concern for the other in all spheres of diverse community life. Echoing and summing up the maxims, Mkhize (1998:1) posits that “... it is with reference to the community that a person is defined”. In essence unhu/ubuntu principles are centred on building communities that are just, caring and harmonious (Nussbaum, 2003:3; Shizha, 2009: 144).

Although unhu/ubuntu theory describes the essence of humanity from an African perspective, it has been challenged by critics in academic circles. The major weakness of unhu/ubuntu theory is that it has largely been oral rather than written. That being the case, it has lost the respect and recognition it deserves (Museka & Madondo, 2012:259; Nussbaum, 2003:1). Though unhu/ubuntu lacks documentation, it has been lived. In other words, it is inherent in African culture.

Apart from lacking documentation, unhu/ubuntu theory is undermined by African political leaders who do not live according to its etiquette (Nussbaum, 2003:1). Far from living in accordance with the unhu/ubuntu ethics, political leaders are associated with bad governance, corruption and conflict. To elaborate on corruption, a survey of more than 51 000 people carried out between October 2011 and June 2013 found that governments falter in fight to curb corruption (AFROBAROMETER, 2013:1). The rankings that were done in terms of the prevalence of corruption saw Nigeria and Egypt topping the charts at 82% while Zimbabwe ranked third at 81% (AFROBAROMETER, 2013:2). Another weakness of the unhu/ubuntu moral theory is lack of critical thinking (Higgs & Smith, 2000:59). This is attributed to collective responsibility which Higgs and Smith see as stifling individual creativity.

Notwithstanding the criticism, unhu/ubuntu theory can be applied to many situations successfully to overcome, heal, learn, respect and to communicate for the benefit of the society (Jolley, 2011:12). One critical area where it can be applicable is a diverse community where unhu/ubuntu is recognised for empowering the marginalised (Chaplin, 2013:2). In that vein, Hapanyengwi-Chemhuru and Shizha (2012:23) report that unhu/ubuntu promotes respect for and tolerance towards cultural diversity and an appreciation of cultural diversities without feeling threatened by the culture of the different other. Viewed in this light, the principles of unhu/ubuntu can help build diverse communities. Still on the applicability of unhu/ubuntu theory, it is argued that the spirit of unhu/ubuntu should be inculcated in learners at all levels of education and institutions so that it can cascade into the mind of every learner and eventually every citizen (The Herald, 2012). In support of the cascading effect of the spirit of unhu/ubuntu, The Herald (2012) reports that disrespect, corruption, nepotism, regionalism and lack of patriotism that are prevalent in institutions of learning could be reduced if unhu/ubuntu is enhanced in all institutions. Unhu/ubuntu-rooted ethical behaviours can be nurtured in the family by the mother, in school by primary and secondary school teachers. To complement the effort, colleges, universities and businesses can also nurture the spirit of unhu/ubuntu. In his emphasis on grounding institutions on the spirit of unhu/ubuntu, Chitumba (2013:1273) argues that it should first be applied to all universities because the universities have a great deal of influence over the education system. The nation usually takes the direction that the university recommends although it is not always the case. The line of the argument

as proposed here is that unhu/ubuntu should be given space in educational institutions. The theory has weaknesses but it can be applied in many situations including the conflict-threatened diverse communities. The theory has the potential to reduce conflict in education and in society generally.

The three conceptual frameworks covered in this section undergird this study. Bourdieu's capital theory with its four forms of capital, Nussbaum's cosmopolitan education and unhu/ubuntu moral theory can help institutions deal with cultural conflict. A favourable educational climate can be enhanced by the ideas and principles enshrined in the three conceptual frameworks examined above. To complement the potential of said conceptual frameworks, models on how to reduce cultural conflict in diversity are discussed below.

3.3 MODELS FOR THE REDUCTION OF CULTURAL CONFLICT IN CONTEXTS CHARACTERISED BY DIVERSITY

Models that can be applied towards reducing cultural conflict include the following: Banks' 5-factor model, the two-tiered pluralism model, Bush and Saltarelli's two faces of education model, the peace education and peace building model, the effective schools model, the values education model, the mediation model, the Simulations for Equity in Education (SEE) model, the sabona model, Sonia Nieto's seven characteristics of multicultural education, Sleeter and Grant's critical multiculturalism, the Teaching for America's five-factor model, Geneva Gay's four parameters of multicultural education, as well as the USAID education model 2011-2015. Only the first nine will be discussed because they are critically relevant to a diverse learner population.

3.3.1 James A Banks' 5-factor model

James Banks is an educationist and renowned researcher in the realm of multicultural education. In analysing multicultural education, Banks (2006:75) reports that learners function in two socio-ethnic environments; namely the sub-society and the dominant group. For Banks (2006:25) the goal of education is to assist learners to clarify their ethnic identities and to function effectively in their own and other ethnic

communities, and beyond. The idea is not to force other ethnic groups to adopt the cultural attributes of the dominant group but to create an environment where any group can function within and across socio-cultural environments (Banks, 2006:76).

In his cogent insight into the reduction of cultural conflict in a diverse learner populated school, Banks (2006:133) distinguishes five dimensions of multicultural education, also referred to as five factors, which include: content integration, knowledge construction, equity pedagogy, prejudice reduction and an empowering school culture.

According to Banks (2014:36) “content integration deals with the extent to which teachers use examples, and information from a variety of cultures and groups to illustrate key concepts, principles, generalisations and theories in their subject area or discipline”. This dimension accommodates diverse learners by recognising their peculiar cultures. It can be enhanced through four approaches.

- The contributions approach incorporating cultural elements (heroes, holidays and so on) of each group.
- The additive approach which is an addition to the curriculum of diverse groups’ content, concepts, themes and perspectives.
- The transformation approach that suggests that the curriculum should be changed to accommodate events, concepts and themes from the perspective of diverse groups.
- The social action approach which permits students to make decisions on important social issues and take action to resolve them.

The four approaches under the content integration dimension assist schools to integrate curriculum content in a diverse learner population (Banks, 2006:133) and consequently minimise cultural conflict.

Knowledge construction is equally important in minimising cultural conflict in mining towns. Harding, Code and Collins in Banks (2006:134) argue that knowledge construction is largely influenced by gender and ethnic characteristics of the knower.

Knowledge is value-laden, that is, full of vested interests of different groups (Haralambos & Holborn, 2013:17). In teaching a diverse learner population (Banks, 2006:134), there are five types of knowledge which can be sources of conflict in the classroom. These are personal or cultural, popular, mainstream, transformative and school oriented. An elaboration of the types of knowledge encountered in a diverse learner population is given below.

Personal knowledge consists of concepts derived by learners from personal experiences, explanations and interpretations emanating from their homes, families and community cultures (Banks, 2006:134). According to Banks (2006:134) cultural conflict in the classroom results from inconsistencies between diverse learners' cultural or personal knowledge, school knowledge as well as the teacher's cultural or personal knowledge. The resultant cultural clash propelled by the co-existence of diverse learners is the cultural conflict in education which must be reduced.

Popular knowledge is extensively publicised in print and electronic mass media (Banks, 2006:134) as a result of the significance attached to it by the general public. Cultural conflict due to language diversity and teachers' knowledge and skill at handling diversity can be positively or negatively portrayed as popular knowledge in a manner that triggers or dampens cultural conflict.

Still on the types of knowledge, Banks (2006:134) posits that the mainstream academic knowledge subsumed under disciplines such as History, Science and Mathematics can be harnessed in the cause of unity in diversity by utilising it to challenge facts, concepts, themes, paradigms, and explanations that are deemed significant in the various domains of mainstream academic knowledge (Banks, 2006:134). The present study falls under this innovative category in that the object is to research the possibility of devising a strategy to reduce cultural conflict in diverse learner populated schools. The object is therefore to extend the parameters of mainstream knowledge by adding an innovative edge to its chosen field in devising the said strategy.

Equity pedagogy as a dimension of multicultural education is integral to Banks' 5-factor model to minimize cultural conflict. Such pedagogy subsists in techniques and

methods that facilitate diverse learners' academic achievement (Banks, 2006:137). Berns (2010:203) suggests that computers be used as interactive tools to enhance learning and social interaction. Learners can bridge learning gaps via internet as they familiarise themselves with their own and other cultures. Social sites such as facebook, skype and twitter facilitate cyber-interaction which enhances pedagogical equity. Co-operative learning has proved to be diverse-friendly and equity enhancing (Banks, 2006:137), especially in Africa where learners are oriented towards collectivism that embeds individuals in larger groups where they are expected to conform (Gorodnichenko & Roland 2014:2). Cultural conflict is minimised where equity in pedagogy is pursued in conjunction with the prejudice reduction factor discussed below.

Prejudice reduction can reduce conflict in a diverse learner population. Prejudice is defined as a judgment or opinion formed arbitrarily without validating its substance with due reference to the relevant facts (Lemmer et al 2012:25). Prejudice is expressed (for example) as preferential treatment of members of a particular population compared to treatment of peers. An example of such preferential self-bias is ethnocentricity which subsists in a tendency to assume that a view generally held by fellow members of the home group are correct for that reason, which is a distinctly tribalistic trait held up to ridicule or not understood or appreciated in more advanced societies, advanced in the sense that members of such societies are capable of seeing themselves objectively in comparison with others; in other words their self-concept is not absolutised by default (also a typical characteristic of young children) (LeBaron, 2003:34). Studies by Gollnick and Chin (in Berns, 2010:227) revealed that teachers assumed a character that was readily identifiable with that of the dominant culture in the relevant context. On the whole teachers are typical representatives of the dominant culture.

Apart from the prejudice reduction dimension, cultural conflict among learners from diverse backgrounds can be dampened by an empowering school culture. To be empowering the culture and organisation of the school would have to be restructured to ensure that educational differentiation is precluded (Banks, 2006:137) and students experience a sense of empowerment. Empowerment can be aided by means of signposts, instructional materials, songs, dance, drama and poetry,

provided such performances are duly altered to cater for diversity. For example, the national anthem can be sung in different languages in a particular multicultural area and even at national functions. In this way, diverse learner populated schools could be turned into sanctuaries of culture where cultural conflict is healed/eliminated.

In summary the 5-factor model has the potential to heal conflict and promote peace in a school with diverse learners. To drive the point home Banks (2006:25) considers the goal of education to be assistance of learners to clarify their ethnic identities and to function effectively in their ethnic communities, other cultures and beyond. Related to Banks' 5-factor model is the two-tiered pluralism model that relates to the co-existence of ethnic groups.

3.3.2 The two-tiered pluralism model

Clarke, Hero, Sidney, Fraga and Erlickson (2006:28) identified the two-tiered pluralism model that explains not only the existence of cultural conflict in diverse-oriented society but also the means to deal with it. In their study of multi-ethnic moments (ie. multicultural contexts) in four cities in America, Clarke et al (2006:28) cite Horchschild as well as Smith and Fergin who observe that pluralism functions at two levels in the sense that although formal and legal equality is claimed across co-existing groups, tacit circumstances militate against the claimed equality. For instance, educational equality is enshrined in the Zimbabwean education act regardless of schools' location, but there can be no doubt that urban and private schools are better resourced than their rural counterparts. Similarly, officially all indigenous languages are media of instruction in their catchment areas, but in practice a whole range of languages are discountenanced in multi-ethnic schools. Further, different histories and circumstances of different ethnic groups lead to different patterns of life across and within groups. The groups may differ in problem definition, stance towards the education that their children are getting, or the agenda at hand (Clarke et al 2006:28).

The question is: who belongs to the first and second tiers? Clarke et al (2006:29) indicate that the economically powerful, socially and politically influential groups

belong to the first tier of pluralism. In other words, these are the dominant groups that constitute the mainstream culture. The second tier comprises groups which are marginalised or regarded as 'the other'. According to Clarke et al (2006:28), the groups in the second tier have fewer economic resources, less political and social influence. While there is some differentiation across the membership of the first tier they usually enjoy privileges that their counterparts in the second tier hardly get. Relegation to a particular tier depends on circumstances that are sometimes beyond the individual's control.

Some groups are placed in the second tier by virtue of their historical circumstances (Clarke et al 2006:28). In the USA, Latinos, African-American, Native Americans and Asians have been historically marginalised to an extent that is taken for granted in North American society (Clarke et al 2006:28). In Zimbabwe, literature reveals that diversity is characterised by ethnic rather than colour distinctions (SAPES Trust, 2001:27; Mudenge, 2011:285; Mlambo, 2013:65, Ndamba & Madzanire, 2010:67; Mavuru & Nyanhanda-Ratsauka, 2012:218). The Nambya, Sotho, Chewa, Kalanga, Venda who reside in the mining towns where they work, usually belong to the second tier (Constitution of Zimbabwe Amendment (No. 20) Act, 2013). The higher status accorded to Shona and Ndebele speakers who co-exist with the aforementioned groups places them in the first tier (Education Amendments Act, 2006:28). This situation manifests in education. The policy documents categorise these ethnic groups who belong to the second tier as 'the other'. For instance, the language-policy-in-education amended in 2006 (MoESAC, 2006) stipulates that the minority languages can only be offered at ECD level in their catchment areas. The language policy declaration confirms the second class status of the so called other ethnic groups. Placement of certain groups in the second class may propel cultural conflict. The conflict can be non-violent for a period but it will culminate in violence at some point. In connection with ethnic conflict Mazrui (2004:119) reports that "while the greatest friend of African nationalism is race-consciousness, the greatest enemy of African nationhood is an overriding preoccupation with ethnicity". The marginalisation of some ethnic groups especially their languages, sharpens ethnic consciousness which may induce cultural conflict.

Clarke et al (2006:28) observe that the disadvantaged groups are usually concentrated in the second tier with limited resources at their disposal. Concomitantly, they are less politically and socially influential. In Bourdieu's terms they lack economic (money), cultural (eg. educational qualifications), social (connections) and symbolic (reputation) capital (Giddens & Sutton, 2013:881). This categorisation explains why some cultural groups lag behind in society. Cultural conflict arises where cultural groups are relegated to relatively inferior positions.

The two-tier model implies differences in the kind of situations faced by some groups. Groups in the first tier use the political and education systems to enhance their power and status (Clarke et al, 2006:29). The activities of the dominant group appear normal (LeBaron, 2003:34), whereas similar endeavours by other ethnic groups are perceived as an attempt to challenge the status quo. The dominant group attempts to silence the lesser group by suggesting policies such as affirmative action and bilingual education (Clarke et al, 2006:36), thereby signalling the inferior status of the dominated groups. The dominated groups may express their dissatisfaction in subtle ways. For example, they may withdraw their participation from critical activities in the area. Such behaviour constitutes cultural conflict which spills into education.

The challenges that the groups in the second tier face emanate from language differences, cultural attachment to their countries of origin or ethnic estrangement from the mainstream culture (Clarke et al 2006:37). Language differences are pre-eminent. According to the Constitution Amendment Act No. 20 of 2013 Chapter 1 Section 6(1), Zimbabwe recognises sixteen (16) official languages, the multiplicity of which creates room for ethnic tension which must be dealt with. Ethnic groups in mining towns which trace their origin to countries abutting Zimbabwe face the challenge of dealing with people who have strong cultural ties elsewhere, in their home countries. The Venda came from South Africa while the Chewa trace their roots to Malawi. Cultural clashes with the host country occur as the migrant groups strive to come to terms with inhabitants of the host country. While the two-tier model explains cultural conflict in a diverse population, Clarke et al (2006:28) do not end at this point. They suggest an education strategy to circumvent stalemate in conflict-ridden diversely populated areas.

The strategy entails bringing together interests, ideas and institutions of ethnic groups in both tiers. Heclo (in Clarke et al, 2006:20) reports that interests, ideas and institutions are building blocks of political and educational analysis. He contends that “ideas tell interests what to mean, interests tell institutions what to do and institutions tell ideas how to survive”. The interplay of ideas, interest, and institutions can drive or constrain educational policy. In diverse learner populated schools such as those administered by the mines, the educational agenda can be checked for any inconsistencies with the preferences of diverse groups. For instance, parents may desire that their language be rewarded in the classroom. Education as an institution can be reformed by introducing bilingual education in order to cater for the interests of diverse ethnic groups. Symposia can be organised in order to bring on board all interests and ideas in an institution. In this way, cultural conflict induced by the two-tier system can be minimised in schools with a diverse learner population. Related to the two-tier model is another one that also explains a strategy to reduce cultural conflict in multiculturalism. It is called the two faces of education.

3.3.3 Bush and Saltarelli’s two faces of education model

The model seeks to unravel the constructive and destructive impacts of education herein referred to as the two faces of education. The bottom line is that education initiatives in a diverse populated area can have effects that are radically opposed (Bush & Saltarelli, 2000:vii) such that the implementers must seek to deconstruct structures of violence and construct structures of peace. Inevitably, education is believed to impact on the society for the good and for the ill (positively or negatively). They argue further that a clearer understanding of positive and negative impacts of education can be gained by looking at both faces of education. The model suggests, that teachers stop doing the wrong thing by identifying the initiatives that do harm (Bush & Saltarelli, 2000:27), on the one hand, and on the other continue to nurture and do the right thing by developing a better understanding of positive impacts of educational initiatives. The two faces of education resonate with Freire’s (1972) analysis of education as a two-edged sword that, when handled by an oppressor, which on one hand, when it is manipulated by the oppressor, can be restrictive to the extent of relegating people to a culture of silence, while on the other hand, where

education is made truly accessible, it can be a truly liberating and empowering pedagogy. What are the ingredients of the two faces?

The negative face of education is characterised by the following five ingredients:

- Uneven distribution of education
- Education as a weapon of culture repression
- Denial of education as a weapon of war
- Manipulation of history for political purposes
- Manipulation of textbooks

Uneven distribution of education is regarded a serious source of friction in contexts characterised by diverse learner populations (Bush & Saltarelli, 2000:9). Education is highly valued in contemporary societies. In this respect, cultural conflict is fuelled when it is unevenly allocated. The groups that are educationally disadvantaged are affected socially, politically and economically for generations. In an ethnically stratified society (Bush & Saltarelli, 2000:9) privileged groups may attain a higher average educational level than groups of lesser status for the clear reason that educational attainment is enhanced by a privileged background (Bourdieu in Haralambos, Holborn & Heald, 2008:67). More specifically, the privileged are those endowed with capital in the form of financial wealth and social status, with particular reference to membership of the dominant culture of the region, and are well-placed to achieve in all facets of life. For instance, the dominant ethnic group may control the political process by which schools are funded and structured and, by the same token, promote schools attended by children belonging to their group or class, or who reside in their own educational district (Bush & Saltarelli, 2000:9).

Education can be used to repress culture by serving as an instrument of ethnocide, defined by Stavenhagen in Bush and Saltarelli (2000:10) as “the process whereby culturally distinct people lose their identity as a result of policies designed to erode their land and resource base, the use of their language, their social and political institutions, as well as their traditions, art, religious practices and cultural values”. A

case in point is the education system in independent Zimbabwe which has pushed aside some indigenous languages (Ndamba, 2013), eroding ethnic groups' cultures.

Denial of education as a weapon of war is a negative face of education which triggers conflict. During the war, schools are either destroyed or closed. The intellectual starvation resulting from the closure of schools is used as a weapon of war in countries where cultural conflict is rife. During the conflict in Mozambique 45% of the primary schools were destroyed, while in Rwanda 60% of teachers either fled or were killed (Bush & Saltarelli, 2000:11). Schools in Zimbabwe ceased to operate at the peak of the political- economic crisis in 2008 which forced teachers to flock to other countries particularly South Africa in search of jobs (Madzanire & Mashava, 2012). The impact of the crisis spills into education. When it does so, many people feel the heat and react. Education is beneficial when it is used as an instrument of peace rather than war. The object of education is to inculcate a culture of well-informed (ie. sophisticated) civility depending on well-run civil institutions.

The negative face of education is exemplified in ethnic groups seeking to disadvantage (ie. score points off) each other. For example, groups with power and influence may use that influence to create a negative representation in the historical record of indigenous ethnic groups that they (the dominant group) see as rivals, thus fomenting conflict (Bush & Saltarelli, 2000:13). When we emphasise violence in history, we are bound to produce learners who are brutal. The argument is that history of a nation, let alone diverse communities, should place more emphasis on peace-building events than war and violence.

The negative face of education is also visible when textbooks just like history, are manipulated to depict war at the expense of peace. A study by UNESCO (1998) revealed that xenophobia and violence were found to correlate with the exaltation of nationalism in history textbooks. A climate of tolerance should be allowed to prevail in literature if cultural conflict is to be averted.

The five negative ingredients of education explored above can effectively reduce ethnic tension if they are studied together with the positive ones which are discussed below.

The positive face of education entails:

- Conflict dampening impact of educational opportunity
- Desegregation of the mind
- Linguistic tolerance
- Cultivation of inclusive conception of citizenship
- Disarming of history
- Education for peace programmes

Education that reduces cultural conflict should be designed to have a conflict dampening impact. This can be enhanced through the provision for equality of opportunity in education. In the United States charter schools were established by parents, communities and educators in order to accommodate their diverse requirements (Bush & Saltarelli, 2000:15). Such schools are publicly funded but they are accountable for their results to the public authorities. Apart from that, charter schools largely involve parents. Where parents are involved, concerns that induce conflict are easily raised and attended to. Thus cultural conflict is dampened. Bush and Saltarelli (2000:16) found that political will to attend to the requirements of ethnic groups reduces tension. The conflict dampening effect of education can be enhanced through bilingual education (Berns, 2010:212). Research proves that bilingual education increases inter-group understanding which in turn decreases community tension.

According to Fanon (in Bush & Saltarelli 2000:16) the minds of learners from diverse backgrounds should be desegregated. The process of desegregation takes time but cultural conflict can be reduced in the process by meticulously sensitive handling of language and instructional materials to maintain peaceful intergroup relations (Bush & Saltarelli, 2000:16). Cultural conflict can be dampened by giving equal, non-discriminatory recognition to a range of languages in teaching. Bush and Saltarelli (2000:16) report that mother-tongue instruction is conducive to better learning, enables learners to take pride in their language and thereby encourages their self-esteem, and reinforces their sense of group identity and belonging (Berry et al, 2002:303). Apart from preventing language loss and encouraging a unique

perception of the world, mother-tongue education provides the learner with the best medium to learn in early childhood because literacy in the first language precedes literacy in the second (Bush & Saltarelli, 2000:16). To enhance linguistic tolerance, multilingual education has been found to be a viable lubricant that reduces cultural conflict by advancing unity in diversity (Berns, 2010:203) provided the mother language is among the languages that are learnt. Multilingual education can be achieved by translating existing teaching materials (Mutasa, 2006; Bush & Saltarelli, 2000:16).

On a positive note, education should cultivate inclusive citizenship. Bush and Saltarelli (2000:19) report that education should emphasise nations as multicultural entities rather than ethnic groups if a common ground is to be understood, shared and individually and collectively appropriated. In her cogent insight into cosmopolitan education and good citizenship, Nussbaum (2002:8) observes that learners become good citizens when they get connected to reasonable people. The bottom line is that schools should be places where diverse learners interact and exchange their culture. To promote the positive side of education history should be relieved of its negatively charged content by retelling it to promote ethnic and general intergroup harmony so that cultural conflict can be reduced. Education should help students to tell their own story and as well to identify their place in the larger history (Bush & Saltarelli, 2000:20). History should be reframed to reflect the experiences of diverse groups. To reframe history, the school can implement a diverse-sensitive curriculum that reflects the experiences of various groups (Clarke et al 2006:28).

Another critical condition for positive education is the promotion of peace. Schools should become equitable and democratic, starting from the experiences of children in the classroom (Bush & Saltarelli, 2000:21). If a peaceful environment is created, all learners can participate freely (ie. benefit equally from) education. A peace education model is treated in the following section.

3.3.4 Peace education and peace building model

This model is a continental peace resource founded in 1984 by an organisation called Nairobi Peace Initiative (NPI) (2015:1). The model was brought into

perspective in 2008 at a regional conference on peace education in eastern and central Africa held in Nairobi, Kenya, by the NPI (Shaw, 2008:1). As a result of its drive towards peace building, the NPI was awarded 2012 Africa peace of the year accolade (Nairobi Peace Initiative, 2015:1). In a diverse populated area marked by cultural conflict, peace education is an avenue by which individuals and communities can be taught and persuaded to shun a culture of violence and adopt values and behaviours of a culture of peace (Nairobi Peace Initiative, 2008:5). In South Africa, a rainbow nation, peace education is incorporated into the reconciliation process (Shaw, 2008:6). Ethnic tensions supposedly expressed by xenophobic attacks on Zimbabwean refugees can gradually be minimised if the peace education initiative is implemented effectively.

Peace education is an umbrella term that describes the process by which educators support young people to cope with heightened personal and social risk, such as peer pressure, violence and bullying or alienation (Shaw, 2008:6). The goal of peace education is to build a culture of peace in schools (USAID, 2011:7). The Coalition of Peace in Africa (COPA) (2008:3) reports that “since the future of any nation depends on how responsible its young people are, inculcating a culture of peace in young generations will ensure that in the years to come Africa will have a core group of people in decision making positions who value diversity, social cohesion and community co-existence”. COPA (2008:3) indicates that peace education can effectively reduce cultural conflict in a number of areas. Bush and Saltarelli (2000:27) suggest in a close analysis of peace education that cultural conflict can be reduced significantly if peace-building rather than mere peace education were implemented. Peace-building is a bottom-up venture whereas peace education is a top-down process. According to Bush and Saltarelli (2000:27), peace-building education is apart from being driven by the victims of cultural conflict, founded on their experiences and capacities. The peace-building curriculum includes teaching of conflict management techniques, critical reading skills, as well as cultivation of values of cultural tolerance and non-violence. Peace-building education would be firmly rooted in immediate realities of the victims of cultural conflict (Bush & Saltarelli, 2000:27). For example, if it is an immediate reality that the instructional materials in schools administered by mines are biased towards the culture of one group, they

should be urgently modified to reflect diversity. Peace-building education is not confined to the classroom; it may include multi-ethnic community projects.

In short, peace-building education as a process should continually prevail in the education system (Bush & Saltarelli, 2000:27). In essence, peace-building needs to be part of the conflict reduction strategies applied to teaching diverse learner populations. Peace-building education may not achieve its aims if schools are not run effectively. The effective schools model is examined below.

3.3.5 Effective schools model

The effective schools model is based on international research about what makes schools highly effective. The model is adapted from the work of Sammons, Hillman and Mortimore (1995) (Shaw, 2008:18). The model is characterised by eight elements (Shaw, 2008:18) which include:

- Professional leadership
- Focus on teaching and learning
- Purposeful teaching
- Shared vision and goals
- High expectations of all learners
- Accountability
- Learning communities
- Stimulating and secure learning environment

Professional leadership requires school leaders who are committed to a shared and well-developed, diverse-friendly vision. Such leaders send clear messages that all forms of violence or conflict are unacceptable (Shaw, 2008:19). In this way a culture of peace is developed.

Besides ensuring that the school leadership is professionally competent, schools need to focus on teaching and learning (Shaw, 2008:19) by ensuring that teachers have access to appropriate professional development opportunities that enable them

to work collaboratively in creating and maintaining an enabling learning atmosphere. Such school cultures reduce cultural conflict by virtue of their friendliness to diverse learners.

To achieve purposeful teaching schools must employ relationship-based pedagogy such as cooperative and problem-based learning (Shaw, 2008:19). Purposeful teaching fosters positive peer relationships that allow learners from divergent backgrounds to relate to each other constructively and harmoniously. To run schools effectively, a shared vision and goals guarantee a safe, caring, supportive and respectful school culture which is the basis for peace-building education (Shaw, 2008:19). With a view to achieving effectiveness schools must observably harbour high expectations for all learners. Rosenthal and Jacobson (1968:65-68) found that educational achievement is significantly enhanced when learners are aware that their teachers have high aspirations for them. Teachers ought to communicate positively with learners regardless of provenance in order to instil confidence and promote academic achievement.

The effectiveness of a school depends crucially on accountability, especially where learners are from divergent backgrounds. To ensure accountability the school environment must be monitored daily and must be equipped with feedback mechanisms to ensure that policies and processes are effectively implemented (Shaw, 2008:19). Conflict dampening mechanisms especially need close monitoring; and ultimately everyone involved in handling diverse learners must be held accountable.

Shaw (2008:19) advises effectively run schools to form learning communities where they collaborate with the stakeholders in order to implement whole-school programmes and procedures. This strengthens the relationship between people. For instance, a school with diverse learners can work in partnership with the parents and learner leadership so that problems can be easily identified and solved, thus reducing cultural conflict.

Lastly, Shaw (2008:19) reports that a stimulating and secure learning environment makes a school effective. Such an environment can be achieved by orienting

linguistically diverse learner populations towards proper co-existence with the culturally-different others. By so doing, anxiety is reduced and in the process, cultural conflict is also minimised.

3.3.6 Values education model

The values education model was initiated as a national approach in Australia in 2003 by the Australian government (Shaw, 2008:20). It reduces cultural conflict in that certain values that are fostered by the education system promote peace and tolerance which enable diverse groups and learners to co-exist. Conflict-reducing values include: respect for self and others, compassion, co-operation, tolerance and openness, trust, fairness, justice and social responsibility (Shaw, 2008:19). This model is operational in Kenya and Australia. In Kenya for instance, the concept of pulling together as one is encapsulated in the term 'Harambi'. Adopting this term as a rallying cry for multi-ethnic mining schools in Zimbabwe would certainly not come amiss as a slogan to reduce multi-ethnic conflict, provided of course that it enjoys the wholehearted support of a critical mass of learners. In Australia, values education is implemented on the basis that values "... reflect a commitment to a multicultural and environmentally sustainable society where all are entitled to justice" (The National Framework for Values Education in Australian Schools cited in Shaw, 2008:20). A school environment where learners are entitled to justice has the potential to reduce cultural conflict in that the learners involved accept it (the principle of justice) if they justifiably presume that the principle is self-evident and will be upheld as such.

According to Shaw (2008:20) a values-based approach is useful in a conflict-prone area in that it unites the school and the community. The assumption is that, harmony prevails where the school and the community share the critical values. Thus, they get united in promoting education and community programmes. Besides uniting school communities, value education guarantees school safety. Where peace-enhancing values are inculcated, violence disappears. What makes value education a priority in schools characterised by diversity is its power to foster intercultural harmony (Shaw, 2008:20). Learners from different ethnic groups bring various cultures to school. Values that are common to all the cultural groups are merged, fostered and appreciated at school, thus promoting intercultural harmony. With values education,

learners gain confidence to participate in learning which they believe to be involving their culture (Shaw, 2008:20).

Strategies that enhance values education include: restorative justice where teachers teach about justice, participative democracy and positive relationships, the Socratic circles where it is believed that a disciplined conversation or a well-controlled dialogue promotes effective learning, learner action teams where learners take an active role as well as education for global citizenship where schools partner with others in the global network to share ideas about peaceful and harmonious schools (Department of Education, Science and Training, 2006). The Australian Department of Education, Science and Training (2006) found the said strategies compatible with the values education model; however their applicability to Zimbabwean mining-town schools is yet to be ascertained. The teachers operating in diverse learner populated schools can try the above-mentioned strategies that presumably permit learners to learn and tolerate other cultures, and possibly implement them.

Schools that enhance values education are elevated to become light-houses to the community as it is believed that at the heart of an effective school there is a collective agreement about the values and vision of the school, that is, what is seen as important, desirable and treasured (Shaw, 2008:49). Schools that are run on the basis of values become model environments where learner-centred learning is cherished. Education must model peace, democracy and inclusion in ways that learners can experience and rehearse good citizenship (Shaw, 2008:49). The values education model cannot be ignored in diverse-populated school where cultural conflict is a threat. In circumstances where conflict would have erupted the mediation model can be applied as elaborated below.

3.3.7 The mediation model

The mediation model is a useful tool that can effectively reduce cultural conflict in schools. It was crafted by an Australian based Victorian Association for Dispute Resolution (VADR). The VADR is a non-profit making organisation established in 1986. Since conflict is a given phenomenon in any school, Victorian Association for Dispute Resolution (2013:1) developed the mediation model to help schools achieve

collaborative and mutually supportive working relationships among staff, learners and parents. In essence, mediation is a positive problem-solving process (Victorian Association for Dispute Resolution, 2013:1) that is guaranteed to reduce conflict in schools and better outcomes for all parties.

In resolving conflict, an independent third party known as the mediator assists the disputing parties to talk with one another and listen to one another's grievances (Victorian Association for Dispute Resolution, 2013:1). Mediation skills are employed in strict confidentiality to help parties come to terms. The skills referred to include: creating the context, explaining the purpose and ground rules, listening to what transpired, defining problems and concerns, focussing on the future and finally, concluding (Victorian Association for Dispute Resolution, 2013:3). During the mediation process, disputing parties are persuaded to understand and respect one another as they exchange information (Victorian Association for Dispute Resolution, 2013:1). The mediator's role is to carefully focus the discussion searching for possible solutions to the problem (Victorian Association for Dispute Resolution, 2013:2).

In schools, especially where learners from different cultures come into one classroom, mediated conflicts occur between learner and learner, teacher-learner, parent-parent, teacher-teacher, parent-school or teacher-administration (Zhao, 2007:135). As for learner-learner and teacher-learner conflicts, the former can take the form of name-calling, rumour-mongering (malicious gossip or smear campaigns), physical aggression (the last two fall under the general category of bullying) or property issues (Victorian Association for Dispute Resolution, 2013:2). It is argued that learner-learner conflicts are best handled by learner mediators (Victorian Association for Dispute Resolution, 2013:2) in a process called peer mediation whereby learners are trained to enhance their mediation skills. Teacher-learner conflict can arise from issues such as homework, punctuality, cell phones or behaviour (eg. learners smashing classroom windows when teacher held cellphone to discipline learners for disobeying the rule forbidding cellphone use in the classroom) (The Mirror, 2012). Incidents of this nature need to be skilfully mediated. However, learners must be taught somehow that outbursts of destructive aggression are not the way to go about resolving disagreements; in other words, infantile rages

are counterproductive in the worst degree. A culture of civility must therefore be assiduously installed from the earliest stages of education so that learners will refrain from massively disruptive and destructive responses whenever they feel aggrieved or thwarted in any way, but will strive to find constructive ways to disarm conflict yet settle grievances constructively to the benefit of all concerned.

The principle of deferred gratification is a key imperative to establish in children's minds in this regard. From deferred gratification they must move to constructive resolution by learning to engage intelligently, constructively and deferentially/sympathetically yet with firmness of character with what might otherwise become insurmountable obstacles breeding implacable conflict. This is a tall order that clearly cannot be achieved overnight, but that must be bred into people systematically over a number of formative years, to which end it is essential that learners be taught that constructive conflict resolution is among the highest values that humans can achieve, and that compromise is not a sign of weakness. On the contrary, violent outbursts may illustrate exactly the opposite of strength, and may be indicative instead of weakness of intellect, poor breeding, lack of self-control, etc. Indulgence of every whim must therefore be dethroned in favour of self-discipline as part of a general process of maturation to responsible and constructive citizenship. Once deferral of gratification has been set aside the door will be opened for life-plan formation (ie. career planning that will serve the individual and society to best advantage).

With its primary focus on solving problems and managing and reducing conflict, the mediation model is an indispensable tool in schools where either potential or actual conflict exists. While the model treated above deals with existing conflict, the SEE model analysed below has also been pilot-tested and found applicable to primary schools where this study is focussed.

3.3.8 Simulations for Equity in Education (SEE) model

The SEE model on equity in education is specifically designed to reduce cultural conflict among diverse learner populations. In essence, the SEE model is a

brainchild of UNICEF and World Bank penned by Wils and Porta (UNICEF & World Bank, 2013:46). The collaborative work is intended for countries to develop cost-effective, pro-equity education strategies for one or multiple groups of excluded primary school learners. For example, learners can be excluded by gender, place of residence, disability or ethno-linguistic background. In a diverse learner population, ethno-linguistic background can be the basis for exclusion that generates friction and consequently, conflict in schools. Besides developing cost-effective, pro-equity strategies, the SEE model is also meant to be a global tool designed to develop general statements about strategies that facilitate attainment of equity and reduction of conflict in education (UNICEF & World Bank, 2013:46).

The SEE model grew out of other preceding and parallel models. These include: Monitoring of Results for Equity (MoRES) (UNICEF, 2012) – a parallel model launched by UNICEF in order to organise data on education and track learners' progress in specific countries; Education Policy and Strategy Simulation model (EPSSim) (UNESCO, 2001) which is a target-led, life-cycle model, and the Health Marginal Budgeting for Bottleneck (MBB) model which emphasises narrowing of the gaps or bottlenecks to meet the goals. Bottlenecks or gaps denote a proportion of learners who are missing out on an aspect of education (UNICEF & World Bank, 2013:21). Drawing from the MBB model, a health report titled 'Narrowing the Gaps to Meet the Goals', found that pro-equity interventions were a faster and a more cost-effective way to achieve the MDGs relating to health than business as usual (UNICEF, 2010). In jointly designing the SEE model, UNICEF and World Bank (2013:4) were convinced that equity in education could be enhanced by narrowing the learning gaps and thus minimising the threat of cultural conflict.

In narrowing the gaps, the SEE model, like the MBB in health, projects marginal costs of interventions like remedial teaching, income support, teacher training and teaching methodologies that are marked to reach different groups of excluded learners. It also projects the potential improvements in education outcomes as a result of the interventions (UNICEF & World Bank, 2013:21). To model suitable projections, the SEE uses the life-cycle approach. The life-cycle of education is a path of sequential grades and learning spanning one or two decades for each learner (UNICEF & World Bank, 2013:22). The SEE picks up the school life-cycle at

entry point into primary school and computes the progress of the learner through the grades as determined by repetition, drop-out and promotion rates. The computation is done electronically by means of SEE built into EXCEL, which is an interface where a modeller can select the interventions to be simulated, set the target levels and timing and eventually view results (UNICEF & World Bank, 2013:22-24).

What makes the SEE model handy in equity enhancement and reduction of conflict in education are three modalities. First, the SEE model can treat multiple risky groups in the population separately. The model can distinguish up to four risk groups defined in any way that is relevant to the country (UNICEF & World Bank, 2013:26). Second, outcomes are determined by interventions and users can test different combinations of interventions leading to the identification of new, more effective approaches. Third, the SEE model can be adapted to suit various levels from local planning to a comparative global study (UNICEF & World Bank, 2013:46). In addition, it can be applied to pre-school and secondary levels.

The authenticity of the SEE model lies in the fact that it has not only been tested but is fully implemented at present. Started in 2011, the SEE was piloted in Ghana and Burkina Faso in 2012. Preliminary results and insights from Ghana (UNICEF & World Bank, 2013:37) revealed that concentrating on servicing the marginalised rather than the general learner population can greatly enhance the cost-effectiveness of interventions and improve equity at the same time. From investigating a kindergarten facility it was found that the poorest learners' results could be improved fourfold merely by launching interventions to service the poorest learners. The results from Ghana affirmed that a pro-equity focus could lead to more improvements in learning and lower costs, compared to business as usual (UNICEF & World Bank, 2013:37). It turned out that greater gains were made by focussing efforts on remedial teaching with few remedial teachers for the lowest performers, than by enlisting many pre-service trained teachers already in full employment to teach the marginalised learners (UNICEF & World Bank, 2013:37). Judging from the pilot SEE study conducted in Ghana, efforts that are targeted towards diverse learners in schools administered by mines reduce cultural conflict and enhance their learning equity by intervening for the benefit of their ethno-linguistic needs.

The SEE model on equity in education is proving to be a cost-effective equity enhancing, conflict reducing tool. Having been piloted and found useful in other contexts like the case of Ghana, the researcher envisages that the SEE model can be a handy education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe. Besides the SEE model, the sabona model has shown significant promise in the course of testing.

3.3.9 The sabona model

The sabona model is (Falden, Falden, Falden & Thyholdt, 2011:14) among the foremost with a view to allaying conflict. The model has been pilot-tested and found suitable for primary schools that are particularly prone to conflict. The sabona model has a clear history, a mission, a tool kit and pilot results that can be considered indicative of capacity to contribute materially towards eliminating cultural conflict. 'Sabona' is rooted in the theoretical construct of the transcend concept of conflict transformation developed by Galtung in 1996 (Trunova 2011:8). The Galtung process subsists in a survey of possible resolutions with a view to developing new realities that will bypass conflicting positions and substitute positions that will satisfy both parties (Trunova, 2011:12). The concept embedded in the word 'sabona' (I see you) (Trunova, 2011:8) is derived from Zulu culture where reconciliation is considered fundamental for human and societal development (Falden et al, 2011:14). A close analysis of the sabona model reveals a link to unhu/ubuntu moral theory, with particular reference to building a culture of civility. What is different about the sabona model, however, is that unlike unhu/ubuntu moral theory, it has a sophisticated analysis tool-kit that will be considered later in this discussion.

Building on the transcend approach, Galtung initiated the sabona project to serve the purpose of building a healthy society by implementing a conflict hygiene system based on classroom and whole-school practice. Conflict hygiene is subsumed under peace culture which is important not only for solving conflicts but also to prevent possible early escalation of conflicts (Trunova, 2011:8) because research has shown that a child's tendency to become embroiled in conflict should be addressed as early as possible in childhood to prevent problems that the person may develop later in adulthood if the matter is left unattended (Trunova, 2011:8; Faldalen et al, 2011:14).

The sabona model therefore targets primary schools, which are often the fount and origin of conflict in education.

The sabona model consists of a toolkit with seven instruments that can dampen conflict if properly utilised (Trunova, 2011:11). First, there is 'I see you' which subsists in both parties to the relevant conflict being engaged in listening to and endeavouring to understand each other. Second, there is sabona in the sense of seeing beyond the means, which relates not only to solving conflict without violence but understanding the goals and means of the clashing parties. The ABC triangle is the third. It subsists in a basic understanding of the conflict behaviour in instances where the feelings and attitudes of the relevant parties to the conflict (A) are influenced and determined by misunderstanding (C), with the result that the feelings and attitudes experienced in response to the conflict situation elicit unreconstructed, counterproductive behaviour from them (B) (Trunova, 2011:8). Fourth is the transcend method which takes the form of surveying a range of potential solutions with a view to reconstructing the conflict situation and thereby generate a dispensation that both parties are content with. The fifth tool is the sorting-mat which helps to see not only the negative, but the positive side of the relevant situation so that a positive future can be planned. Steps to solutions are the sixth. They draw the whole conflict picture by signposting the goals and aspirations voiced by all parties. The seventh is the crossroads of reconciliation, the 'ACC principle' (answer, concrete dialogue and change). It prepares learners to handle conflict by training them to explain their motives, means and goals. Apart from that, they are also trained to resolve conflicts by readily engaging in dialogue and accepting change (Trunova, 2011:12). The seven-fold sabona tool-kit has the capacity to transform a conflict-ridden or conflict-threatened learning environment into a peaceful and blissful one (Galtung, 2008:51) and eventually build up a peace culture.

The sabona model has been pilot-tested at a primary school (Sabona school) in Southern Norway in 2005 (Trunova, 2011:8). It emerged from the pilot study that sabona is a way of life to the effect that its application assigns equal roles to teachers and learners and preserves peace throughout the school and the community. Faldalen et al (2011:14) remark that "sabona helps us to see that all conflicts are at basic level the same, whether large or small, personal or global ...

sabona builds on fundamental respect both for ‘self’ and for ‘the others’”. Thus, by inculcating and maintaining mutual respect a climate of peace is gradually promoted and established throughout the school.

The sabona model has proved its suitability for diverse learner populations in primary schools.

3.3.10 An overview of the models for the reduction of cultural conflict in diversity

The models discussed under 3.3 above are tabulated below.

Table 3.1: Models for the reduction of cultural conflict in diversity

Model	Proponents	Key Issues raised
Banks’ 5-factor model	James A Banks 2006	<ul style="list-style-type: none"> • Creating an environment where any group can function within and across cultural environments. • A diverse-oriented curriculum should incorporate five dimensions namely; content integration, knowledge construction, equity pedagogy, prejudice reduction and an empowering school culture.
Two-tiered pluralism model	Clark, Hero, Sidney, Fraga and Erlickson 2006	<ul style="list-style-type: none"> • Two tiers, the first and the second subsist in society as a class structure. • The economically powerful, socially and politically influential groups belong to the first tier. • The second tier consists of marginalised groups. • The two tiers create a volatile conflict-ridden atmosphere.
Bush and Satarelli’s two faces of education model	Bush and Saltarelli 2000	<ul style="list-style-type: none"> • Education can be understood by looking at its two faces, the negative and the positive. • The negative face is characterised by: the uneven distribution of education, education as a weapon of culture repression, denial of education as a weapon of war, manipulation of history for political purposes, manipulation of textbooks, self-worth and hating others, segregated education to ensure inequality as well as lowered esteem and stereotyping. • The positive face entails: Conflict dampening impact of educational opportunity, nurturing and sustaining an ethnically tolerant climate, desegregation of the mind, linguistic tolerance, cultivation of inclusive conception of citizenship, disarming of history and education for peace programmes.

Peace education peace building model	Nairobi Peace Initiative 1984	<ul style="list-style-type: none"> • Peace education is an avenue by which learners and communities can be taught to shun a culture of violence. • It fosters a culture of peace through education. • Peace education is a top-down process where as peace building is bottom-up venture initiated by the victims of violence.
Effective schools model	Sammons, Hill and Mortimore 1995	<ul style="list-style-type: none"> • Effectively run schools are characterised by the following elements: professional leadership, focus on teaching and learning, purposeful teaching, shared vision and goals, high expectations of all learners, accountability, learning communities, stimulating and secure learning environment.
Values education model	Australian government 2003	<ul style="list-style-type: none"> • Education should foster values which learners learn, teachers teach. • These include: respect for self and others, compassion, co-operation, tolerance and openness, trust, fairness, justice and social responsibility. • Values reflect a commitment to a multiculturally and environmentally sustainable society where all are all are entitled to justice.
Mediation model	Victorian Association for Dispute Resolution 2013	<ul style="list-style-type: none"> • Helps schools co-operative and supportive working relationships between staff and learners. • Peer mediation befits learner-learner, staff-staff or parent-parent mediation. • The model thrusts upon problem solving, management and reduction of conflict.
SEE model	UNICEF and World Bank 2013	<ul style="list-style-type: none"> • Intends to develop cost effective, pro-equity education strategies for one or multiple groups of excluded primary school learners. • Targeting special services to the marginalised rather than the general learner population can greatly enhance cost effectiveness of interventions and improve equity at the same time. For example, when interventions were targeted to reach the poorest in Ghana and Burkina Faso, the performance of learners improved fourfold.
Sabona model	Galtung 1996	<ul style="list-style-type: none"> • It is anchored in Zulu culture. • The model uses a sophisticated analysis tool-kit with seven instruments that dampen conflict. • It builds a peace culture at all stages of schooling. • Emphasises respect for self and others.

The nine conflict reducing models discussed above may overlap in as far as they advocate for unity and peace in diverse-oriented communities. Their strength lies in the fact that they suggest ideas that can be implemented to reduce cultural conflict in conflict-ridden, diverse learner populated schools.

3.4 SUMMARY

This chapter comprised a discussion of the theoretical framework within which an education strategy should be devised to reduce cultural conflict in schools populated by learners from diverse backgrounds (ie. culturally/ethnically). The discussion ranges over three broad frames of reference: Bourdieu's capital theory, Nussbaum's cosmopolitan education, and unhu/ubuntu moral theory. Nine models pertaining to the reduction of cultural conflict among learners from diverse backgrounds were examined. The ideas and principles suggested in the various models have the potential to reduce cultural conflict among learners from diverse cultural/ethnic backgrounds if they are implemented diligently and circumspectly. The next chapter covers the research methodology on how to devise an education strategy to reduce cultural conflict in the domains of language and knowledgeability of teachers, with particular reference to diverse mining-town learner populations.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

This study is intended to devise an education strategy that can be implemented to reduce cultural conflict in diverse mining-town learner populated schools. The present chapter outlines the research design used in the empirical investigation. It discusses the sampling of the participants, data collection procedures as well as data analysis techniques.

4.2 RESEARCH DESIGN

There are several research paradigms that drive researches. These include postpositivism, interpretivism, feminism, critical approach, postmodernism and transformative frameworks (Creswell, 2013: 22-26). A paradigm is a “basic set of beliefs that guides action” (Creswell, 2013:18; Guba, 1990:17). Researchers differ in their paradigmatic conceptions. Some opt to study participants in their natural settings, yet others prefer artificial fields. The researcher approaches this study from an interpretive paradigm, an approach rooted in lived experiences of people in specific historical settings (de Vos, Strydom, Fouche and Delport, 2014:8). It is also known as phenomenological approach or social constructivist approach. The interpretive paradigm seeks to generate theories from the participants’ views of a particular situation (Creswell, 2013: 24-25). Related to hermeneutics as it were, the interpretive paradigm emphasises a detailed examination of a text which could refer to a conversation, written words or pictures (de Vos et al, 2014:8). Researchers entering the field from an interpretive approach mainly use participant observation and field research as the data gathering techniques. Notably, researcher in this paradigm spent a lot of time in the field.

While research paradigm is a perspective of a researcher entering the field of study, a research design connotes a plan for conducting the study (Creswell, 2013: 49). It is an overarching plan for the collection, measurement and analysis of the data (Gray, 2011:131). The plan involves several decisions made by the researcher (Creswell,

2009:3). Thus a research design spells out how a research is carried out. The plan for this study is discussed under the following subheadings: the literature study, the empirical investigation, the pilot study for this research, the permission to carry out the research, the selection of participants as well as the research instruments.

4.2.1 Literature study

The researcher used both primary and secondary sources to lay the foundation for empirical investigation. Haralambos and Holborn (2013:909) define primary sources as data collected and written by the researchers themselves during the course of their work. That is, they constitute the author's own observations and experiences, pertaining in this instance to the reduction of cultural conflict in diversity. Journal articles, books and research reports were used as sources of information for this study. Secondary sources consist of data that already exist (Haralambos & Holborn, 2013:909). In other words, this is the material that is derived from someone else as the original source (de Vos et al, 2011:315). Secondary sources such as reviewed articles and reports were used in this study.

4.2.2 Empirical investigation

A qualitative research design with a specific phenomenological slant was used here. Phenomenology is a study of the lived, human phenomena within everyday social contexts in which phenomena occur from the perspective of those who experience them (Denscombe, 2010:6; Gray, 2011:22; Cohen et al, 2011:18; Haralambos & Holborn, 2013:886). Participants' views are critical in phenomenological research since they are the real originators of the data. The value of phenomenological research lies in the extent to which it can be used to tease out what the participants think and how they behave (David & Sutton, 2004:38). In the words of Gray (2011:23), "phenomenology becomes an exploration, via personal experience, of prevailing cultural understandings". Thus, the people's experience of their life-world is examined. In the this study, the human experience of cultural conflict in the realms of language diversity and teacher capacity to cope with diversity was explored from the point of view of school administrators, company managers, SDC members,

teachers and learners with an intention to devise an education strategy to reduce cultural conflict in a diverse learner populated mining-town schools. In essence, the reality regarding cultural conflict in diverse learner populated schools was seen through the eyes of the participating subjects. Denscombe (2010:94) reports that it is typical of phenomenological research to interpret reality as others see it.

Apart from its concern with the participants' lived experiences, phenomenological research is known for generating multiple realities (Denscombe, 2010:97). How does this happen? Large amounts of collected data that increase the chances (Gray, 2011:28) of picking up factors that were not part of the original research focus. For this study, it was envisaged that in the course of investigating how language and teacher capacity to cope with diversity contribute to cultural conflict in a diverse school environment possibilities would emerge of devising a strategy to reduce it.

The strength of phenomenological research lies in its emphasis on providing a rich description of the participants' authentic experience (Denscombe, 2010:98; Gray, 2011:28) or perspectives within their natural settings. The phenomenological research design permitted the researcher to obtain a detailed picture of the participants' feelings, thoughts, opinions, values, motives, reasons, goals and beliefs regarding cultural conflict in diverse learner populated mining-town schools, with particular reference to language issues and teachers' capacity to handle diversity in performing their teaching task.

Phenomenology as a research design was found suitable for this study because it enabled the researcher to study cultural knowledge in the shape of symbols, songs, sayings, facts, ways of behaving and objects (Neuman, 2006:223), all of which are potential reasons for cultural conflict in diverse learner populated schools. In studying cultural knowledge, phenomenology permits the researcher to tell an interesting story about the participants' experiences. In the present instance the subject of the story is the reduction of cultural conflict with reference to language issues and teachers' capacity to cope with multicultural classrooms.

The phenomenological approach adopted here enabled the researcher to suspend his own beliefs, expectations and dispositions about the manifestation of cultural

conflict in diverse learner populated schools and instead allow participants to speak for themselves (Denscombe, 2010:98; Gray, 2011:22), which is naturally a critical requirement to ensure the validity of research. The researcher's quest for authenticity was aided by having recourse to document analysis, voice-recorded interviews and classroom observation to gather participants' views.

Again, phenomenological research was preferred for its humanistic rigour. The design takes into account the lived experiences of the participants in their everyday world. Participants are accorded the respect they deserve as the researcher maps a course of ethical interaction with them. In pursuing this study the researcher visited the participants' workplaces and gathered data from them. Besides that, the researcher sought the consent of the participants and built rapport with them before engaging them in active pursuit of the activities forming part of the formal research.

In conjunction with a phenomenological research design, the study naturally adapted to a case study. For Creswell (2013:97), a "case study is a qualitative approach in which the investigator explores a real life, contemporary bounded system (a case) or multiple bounded systems (cases) over time through detailed, indepth data collection involving multiple sources of information ..., the unity of analysis in a case study might be multiple cases (multisite study) or a single case (a within site study)". It follows from the above definition that a case study permits the the research to juggle with a real life situation. In this regard, Cohen et al (2011:289) sees a case study as a unique example of real people in real situations.

Case studies take three forms (Creswell, 2013:99; de Vos et al 2014:321) as follows: a single instrumental case study also known as a descriptive case study where the reseacher focuses on an issue and then selects one bound case to illustrate it. An intrinsic or instrumental case study is a form of a case study that focuses on the case itself with an intention to build or test a theory. Finally, there is a collective case study or multiple case studies which involve researchers picking an issue of concern but selecting multiple case studies to illustrate it. The present study involved multiple cases (bounded multisite case study) where three primary schools situated in three mining towns were considered.

Although case studies have drawbacks militating against their use, their advantages far outweigh them. Researchers agree that case studies are ambiguous as to whether they are a methodology or a choice of what to study (Creswell, 2013:97; de Vos et al, 2014:321) but that does not affect their adaptability to other qualitative research designs like phenomenology which in the current goes together with a case study. Case studies make it difficult for researchers to generalise their findings particularly where a single case is involved. However, this situation can be circumvented. Cohen et al (2011:294) found that analytic generalisations could be applied to similar cases though to a degree. In some instances, case studies can be too many or too broad but they allow for the use of multiple sources of information ranging from interviews, questionnaires, observations and analysis of documents to reports and experiments (de Vos et al, 2014:321). The current study employed focus group and face to face interviews, classroom observations and document analysis to investigate cultural conflict at three sites (three primary schools).

Notably, the bounded multisite case study permitted the researcher to generate a theory in the manner of a conflict reducing education strategy elaborated in chapter 6. The strategy will go a long way in informing policy development particularly in the area of cultural diversity. The fact that the conflict reducing education strategy came from the participants themselves proved that the bounded multisite case study was firmly grounded in participants' real experiences (de Vos et al, 2014:322). The researcher chose the bounded multisite case study on the basis of its strength mainly its ability to describe multisites in detail.

The foregoing section discussed the two particular researcher designs that directed this study namely phenomenology and case study. The two research designs centre on the participants' experiences. It must be noted that the complementary research designs largely located the places where the study was carried (as is the case with the bounded multisite case study) and teased out the participants' perspective of cultural conflict in diversity (see phenomenology).

4.2.3 Pilot study

A pilot study involves testing the actual research instrument (Cohen et al, 2011:261) with a view to evaluating and calibrating it for the task ahead (David & Sutton, 2004:40). The pilot study is therefore a reconnaissance to check for unanticipated problems that might be encountered in administering the instruments (Rubin & Babbie, 2008:273). Cohen et al (2011:118) observe that a pilot study addresses technical matters and questions. Technical matters include: clarity of instructions, layout, appearance, and timing of the instrument, length, threats as well as ease or difficulty of using the instrument. Issues addressed by questions are validity, elimination of ambiguities, pattern of the response categories, and redundancies. When the research instruments are properly checked, they can be free of distracting questions (Gray, 2011:251).

Piloting can be done in two ways (Cohen et al, 2011:492). The researcher can either engage a small group of experts who examine the instrument for validity, or a small group of participants can be asked to give feedback regarding clarity, ambiguity or readability of the instrument. In the present instance a pilot study was conducted on the 3rd and 4th of June 2014 at a mining school that conformed to the characteristics of the schools included in the research sample. The pilot school's profile included the following critically relevant features: learners belonged to at least three ethnic groups; the school was situated at the heart of a mining compound and was administered by a mine that supports it with resources such as transport, staff incentives and stationery while the government pays staff and provides a curriculum. To gain feedback as regards instruments, one lesson was observed. A company manager, a school administrator and an SDC member were interviewed. One focus group interview was conducted with grade 6 learners while two documents (the school policy and minutes of the SDC meetings) were analysed in order to check for traces of language-induced cultural conflict as well as conflict due to teacher incapacity to handle diversity. Following a pilot study, the schedules guiding interviews, classroom observation and document analysis were checked and modified where certain instructions and questions appeared to be ineffective.

4.2.4 Permission

It is prudent that a researcher clears official channels beforehand by formally requesting permission to carry out their intended research (Cohen et al, 2011:84). In the present instance the researcher requested and received formal permission from the Ministry of Education, Sport, Arts and Culture (see appendices 1 and 2) with the proviso that a copy of the final research report would be sent to the ministry for implementation (see appendix 6). The researcher also sought permission from the managers of the mining company administering the school's affairs. Armed with the permission sought from the ministry and the mining company (see Appendix 3), the researcher then sought permission from the school heads (principals) as well as the prospective participants and their parents/guardians (see appendices 4, 5, 7 and 8). Thus all ethical considerations and social proprieties were duly observed as a precaution and safe conduct for the projected research.

4.2.5 Selection of participants

This section explains the population, sample and sampling procedures for the study under review.

4.2.5.1 Population

Neuman (2006:224) defines a population as “the abstract idea of a larger group of many cases from which the researcher draws a sample and to which results from a sample are generalised”. In Zimbabwe, there are 18 mining towns located around operational mines (MoESAC, 1985:11) that typically attract diverse populations as sites of employment. The population for the study under review was selected as follows:

Table 4.1: Population targeted for the study

Category	Number
Operational mining towns	18
Company managers	18
Primary schools administered by mines	25
School administrators	75
SDC members	125
Grade 2 teachers	50
Grade 6 learners	2000

The overall population from which the study population was drawn comprised 18 operational mining towns, 18 managers of mining companies, 25 primary schools from which 75 school administrators, 125 SDC members, 50 Grade 2 teachers and 2000 Grade 6 learners were drawn. The number of Grade 6 learners is visibly too high because 80 Grade 6 learners were targeted from each of the 25 primary schools located in operational mining towns. Eighteen (18) operational mines were targeted because they attracted ethnically diverse people whose cultures clash resulting in cultural conflict. Eighteen (18) company managers were sampled in view of their crucial responsibility in running the schools in question in conjunction with government. Twenty-five (25) primary schools were targeted because they are located in operational mining towns where cultural conflict is most likely owing to ethnic diversity. Seventy-five (75) school administrators were in view of the ethnically diverse populations in their charge. One hundred and twenty-five (125) SDC members were targeted because of their experience with diverse communities. Fifty (50) Grade 2 teachers were selected to test the teacher's competence at handling language-referenced cultural conflict. Two thousand (2000) Grade 6 learners were samples in view of their first hand experience of cultural conflict at school.

4.2.5.2 Sample, sample size and sampling procedures

Neuman (2006:219) defines a sample as "a smaller set of cases a researcher selects from a larger pool and generalises to the population". Multi-phase sampling coupled with purposive and quota sampling techniques were used for the purpose of the present study. Multi-phase sampling was considered appropriate to deal with separate mining schools in turn before choosing participants from such schools.

Sample 1 (see table 4.2 below) clearly reflects the operational mining towns and associated primary schools and participants.

Table 4.2: Population and sample by operational mining towns, primary schools and participants

Target Group	Population	Sample (Sa 1)	Percentage (%)
Operational mining towns	18	3	16.7
Primary schools	25	3	12
School administrators	75	9	12
Grade 2 teachers	50	6	12
SDC Members	125	15	12
Company managers	18	3	16.7
Grade 6 learners	2000	240	12
Total	2 311	279	12

The populations of operational mining towns, schools and participants comprising phase 1 comprise at least three ethnic groups each. Sample 2 was chosen from the ranks of sample 1 in view of population diversity (see below).

Table 4.3: Population and sample of sample by participants

Target Group	Population	Sample 1 (sa1)	Sample of sample (sa 2)	Percentage
School Administrators	75	9	3	4
Grade 2 teachers	50	6	3	6
SDC Members	125	15	3	2.4
Company managers	18	3	3	16.7
Grade 6 Learners	2000	240	30	1.5
Total	2268	273	42	1.85

In phase two, a sample of 42 (1.85%) participants was selected from three primary schools and company management. The sample included three school administrators, three Grade 2 teachers, three SDC members, three company managers and thirty Grade 6 learners. Three company managers were initially sampled but only two could be interviewed because the third opted out.

4.2.5.3 Justification of the sample

The sample for the present study was chosen to save scarce resources. Administrators (principals) were chosen for their fist-hand experience of diversity of

learner populations. Grade 2 teachers were selected because they interact with ECD learners, at which level language-related conflict is most likely and teachers' capacity to deal with such situations is especially tested. SDC members were selected as key informants on cultural conflict and curriculum. Company managers were selected for their material and financial support for schools under their jurisdiction. Grade 6 learners were chosen because they were old enough to articulate their experience of cultural conflict arising from language and cultural diversity and the incapacity of teachers to cope with such diversity.

Multi-phase and quota sampling procedures were coupled with purposive and particularly judgmental sampling to select the two samples for this research. According to Rubin and Babbie (2008:342) purposive or judgmental sampling refers to selecting the sample on the basis of the researcher's personal familiarity with the population, its elements and the relevant research aims. Cohen et al (2011:156) observe that in purposive sampling the researchers hand-pick cases for inclusion on grounds of their typicality or specifically relevant characteristics. Six school administrators, three teachers, three SDC members and two company managers were selected because the researcher deemed them key sources of information concerning cultural conflict caused by language issues and teachers' incapacity to cope with such conflict.

Quota sampling used to select 30 Grade 6 learners was based on the researcher's familiarity with the relevant population (Rubin & Babbie, 2008:339), and the participants were selected to represent the relevant demographics. Thus Chewa, Shona, Tonga, Shangani and Ndebele were sampled to represent their proportionate numbers of the overall population. It was done from the 14th to the 18th of April 2014.

4.2.5.4 School A

The infrastructure and detail of participants for school A are outlined below.

i) Infrastructure

Located at the centre of a nickel mining compound, the school has fourteen classrooms, one storeroom and an administration block. There is a garden with flourishing vegetables, a school farmland, tap water and electricity. A green reserve water tank can be seen as one approaches the school. A well-equipped ECD play centre is situated near the state-of-the-art school sports facilities (soccer, netball and volley ball grounds). All classrooms have adequate furniture that matches the school enrolment. School textbooks are plentifully supplied by UNICEF. However, the school caters exclusively for Ndebele and Shona speakers. The school administrator's office is equipped with a computer where copies of documents are stored in digital format. Mine authorities provide accommodation for teachers at a token rental. The school's surrounding scenery is good. Generally, the school has good infrastructure. The mine assists the school with transport where necessary.

ii) Participants and other details

The school administrator of school A has blood ties with the Shona people but leads a school in a typical demographically diversified mining-town population. He is fluent, however, in two indigenous languages, Shona and Ndebele. The company manager happens to be the head of the mine's human resources department who hails from the Chewa ethnic group. He is the responsible authority for the mine owned school. The strength of the company manager lies in the fact that he is fluent in all the languages spoken around the mine. These are Shona, Ndebele, Tonga and Chewa. The SDC member is of Ndebele origin. Just like the company manager he competently speaks all the indigenous languages in the area. As a former teacher by profession, the SDC member is also fluent in English and has information about the politics of diversity in the area. The Grade 2 teachers are ladies of Shona origin who happen to be fluent in Ndebele and Shona. The teachers have vast experience in teaching at ECD level. The learners at school A speak Ndebele, Shona, Chewa and Tonga as their first languages. The majority speak Ndebele followed by Shona. The learners walk to school from the nearby mining compound. Their parents are low income earners working in the mine and the surrounding shopping centres. The fee payable is \$17 per term.

4.2.5.5 School B

The infrastructure and details of participants for school B are outlined below.

i) Infrastructure

Located at the centre of an iron mining compound, the school has 22 classrooms, two store rooms, a computer laboratory and an administration block. By comparison school B is larger than school A. There is a garden with vegetables, a school maize field, tap water and electricity. A well-equipped ECD play centre lies near the state-of-the-art school sports facilities (soccer, netball and volleyball grounds as well as tennis and basketball courts) just outside the ECD block. All classrooms have adequate furniture. The school is located at a valley with mountains and beautiful scenery surrounding it. There are a lot of textbooks donated to the school by UNICEF. However, the indigenous language that is rewarded is Shona only. The school administrator's office is well-resourced. The accommodation for teachers is catered for by the mine authorities although teachers' pay a token for rentals.

ii) Participants and other details

The school administrator (principal) of school B is ethnically affiliated with the Shona people and is fluent in the language. The company manager who is of Shona ethnic origin opted out of the study citing a tight work schedule. The SDC member is of Shona origin. The Grade 2 teachers just like school A, are ladies who are ethnically affiliated with the Shona people. The teachers are experienced ECD instructors. The learners at school B speak Ndebele, Shona and Chewa as their first languages. They walk to school from the nearby mining compound. Their parents are low income earners working in the mine and the surrounding shopping centres. The fee payable is \$15 per term. The linguistic diversity of the school is a source of conflict which makes it a fertile ground for research pertaining to reduction of cultural conflict in diversity.

4.2.5.6 School C

The infrastructure and the details of participants for school C are discussed below.

i) Infrastructure

The school is situated at the heart of a gold mine. It has a well-equipped computer laboratory, an attractive administration block, 21 classrooms, two store rooms and an ECD centre with a provision for two groups of learners. One group uses English only as the media of instruction while the other prefers Shona. The school is built on nice terraces. There is a well-fenced school garden with green vegetables, tap water and electricity. Unlike schools A and B, there is no school maize field. The ECD play centre and sports (soccer, volleyball and basketball grounds) facilities are in good condition. There is a library with a variety of relevant resources however, just like other schools the resources do not cater for some indigenous languages.

ii) Participants and other details

The school administrator has blood ties with the Shona people and she is fluent in the language. The company manager is ethnically affiliated with the Shona people but he has experience in dealing with diverse workers. The SDC member is ethnically affiliated with the Chewa people and he has the zeal to see harmony prevailing in the school. The Grade 2 teachers at school C are Shona speaking but they have vast experience in handling diverse ECD learners. School C, like school B, has learners who speak Shona, Chewa and Ndebele as their home languages however, Shangani which is spoken at school C it is not spoken in the other two schools earlier mentioned. Learners walk to school from the nearby mining compound. Their parents are low income earners working in the mine, other schools or nearby shopping centre. The fee payable per term is \$15. The linguistically diverse nature of all the three schools renders them fertile ground for investigating cultural conflict due to language diversity and teacher capacity to handle a diverse learner population with the aim to devise an education strategy to reduce it.

4.3 RESEARCHER'S ROLE

The researcher had as his role to suspend (Gray, 2011:22) his current understanding of cultural conflict in diversity in order to allow the participants' perspectives to tell the story about the extent to which language and teacher knowledge of diversity contribute to cultural conflict and also suggest an education strategy to reduce cultural conflict. Apart from that, the researcher established a good rapport with the participants which enabled him to carry out the research in a favourable environment.

4.4 RESEARCH INSTRUMENTS

Data collection methods are techniques for physically obtaining data to be analysed in a research study which include: tests, questionnaires, interviews, focus groups, observations and existing data (Johnson & Christensen, 2014:224; Chilisa & Preece, 2005:146). This study used document analysis, interviews and classroom observation to gather data.

4.4.1 Document analysis

According to Neuman (2006:220) written documents such as newspapers, policy statements, magazines, diaries, works of art, memos, newsletters or minutes of meetings can be analyzed by the researcher. These documents are used to infer elements of culture, and cultural change. It follows that sensitive issues like cultural conflict, which is the core business of this research, can be studied using this method.

In this study, two documents namely minutes of parental meetings and a school policy were used as sources of data (see appendices 9.1, 9.2 and 9.3). A document analysis checklist was used as a guide for analysing document analysis data (see appendix 9). Document analysis was done from the 8th to the 19th of September 2014. The researcher found the analysis of these documents appropriate for this study because cultural conflict is reflected in the written documents through which schools receive and send messages. Lemmer et al (2012) echo this view when they note that multicultural biases that generate cultural conflict usually appear in the

communication system. The major drawback of document analysis is that it does not allow the researcher to probe for clarity where ambiguity is a hindrance. To overcome this setback, the researcher used document analysis in tandem with the interview.

4.4.2 Interviews

An interview is a data collection method in which an interviewer asks an interviewee questions (Johnson & Christensen, 2014:228). The interviewer is the researcher (Gray, 2011:369) who asks questions whereas the person being asked questions is the interviewee. Note that interviews can take various forms and the responses are in oral form. They could be done telephonically or just applied to a group (Neuman, 2006). Personal (ie. face-to-face) and focus group interviews were used for the present purposes. Face-to-face interviews were done with six school administrators, two company managers (one opted out of the study) and three SDC members. Interview guides were used by the researcher to maintain the focus of each interview session (see appendices 10, 11 and 12 respectively). The researcher spent two days at each mining-town school conducting face to face interviews with the participants. Each personal interview lasted about 45 minutes. It was easy to execute interviews because the participants co-operated with the researcher. Thirty (30) Grade 6 learners, 10 per school, participated in focus group interviews where an interview guide was also used (see appendix 13). A day at each school was set aside for focus group interviews which lasted for about 30 minutes. Interviews were executed as shown in table 4.4 below.

Table 4.4: Administration of interviews

Participant	Interview type	Week	Month & year
Administrator school A	Face-to-face	1	July 2014
SDC member school A	Face-to-face	1	July 2014
Company manager school A	Face-to-face	1	July 2014
10 Grade 6 learners school A	Focus group	1	July 2014
Administrator school B	Face-to-face	2	July 2014
SDC member school B	Face-to-face	2	July 2014
10 Grade 6 learners school B	Focus group	2	July 2014
Administrator school C	Face-to-face	3	July 2014
SDC member school C	Face-to-face	3	July 2014
Company manager school C	Face-to-face	3	July 2014
10 Grade 6 learners school C	Focus group	3	July 2014

Interviews permitted the researcher to probe for detail and clarity of responses during the research process (Cohen et al, 2011:412). Furthermore, interviews were effective since they provoked the expression of respondents' feelings, actions, attitudes and emotions. Gray (2011:370) asserts likewise that interviews are most effective where human motivation is revealed through actions, feelings and attitudes. Focus group interviews were held at this stage of the research in order to win respondents' confidence. Apart from provoking learners' expression of their feelings in group sessions (Cohen et al, 2011:436), focus group interviews were held in a non-threatening environment where learners could be at their ease (Greig & Taylor, 1999:132). The idea of instilling confidence in the interviewees by creating a friendly environment for them is echoed by Labov (in Haralambos et al, 2008) who remarks that reliable information can be obtained from the respondents if a conducive environment is provided.

Although the interviews were quite appropriate for this study, their efficacy can be undermined by interviewer effect. Regarding interviewer effect, Denscombe (2010:193) observes that "the sex, the age and the ethnic origin of the interviewer bear on the amount of information people are willing to divulge and their honesty about what they reveal". In the present instance the Shona affiliation of the researcher may have adversely affected responses by respondents whose affiliations are different (see confirmation by Lemmer et al, 2012). The assistance of an interpreter who was fluent in other local indigenous languages was therefore enlisted to overcome this language barrier (ie. the researcher's unilingualism). Apart from engaging a local interpreter, the researcher used participant observation which permitted disclosures that participants could not freely talk about in an interview setting (Cohen et al, 2011:456).

4.4.3 Observation

Observation consists in the systematic viewing of people's actions and the recording, analysis and interpretation of their behaviour (Gray, 2011:397). The researcher carefully notes events, behaviours, settings, artefacts routines and so on (Cohen et al, 2011:456). Where observation is used, data are collected as they eventuate (Denscombe, 2010:196). In the words of Cohen et al (2011:456), "it offers an

investigator the opportunity to gather live data from naturally occurring social situations”. Observed social situations particularly at schools, may include facts, events or behaviours. Lessons were observed for the present study.

Observation can either be structured or participant (Gray, 2011:397). The former which is largely quantitative focuses on the frequency of participants’ actions while the latter that is mainly qualitative emphasizes meanings that people give to their actions (Gray, 2011:397) or a problem under investigation. In the present instance classroom participant observation was used in two lessons given by Grade 2 teachers. Participation in this sense means that the researcher was there in the middle of the action when lessons were observed (Denscombe, 2010:208). Specifically, the researcher participated as an observer (Denscombe, 2010:207) whose identity was openly recognised.

The researcher chose participant observation for its suitability where participants’ attitudes and behaviour patterns are studied in their natural settings. Conflicted situations occasioned by teachers’ incapacity to handle diversity in the classroom, with particular reference to language and culture, were observed as Grade 2 teachers conducted their lessons. Classroom observation was conducted on six occasions (see table 4.5 below).

Table 4.5: Classroom observations

Participant	Term 3 20-24 October 2014	Term 1 9-13 March 2015	Total
Teacher A school A	First observation	Second observation	2
Teacher B school B	First observation	Second observation	2
Teacher C school C	First observation	Second observation	2
Sessions in total	3	3	6

What also makes participant observation a research instrument of choice is that the researcher using it has direct experience of a specific situation or event (Greener, 2008:87) which in this study is a lesson. In that regard, the researcher enjoyed a strong ecological validity - a situation where the researcher witnesses, records and provides a thick description of the events as they unfold in a real setting (Denscombe, 2010:214; Cohen et al, 2011:195). Besides being context sensitive, participant observation guaranteed triangulation in the sense that two or more

methods of collecting data concerning the same aspect of human behaviour were employed in the study (Cohen et al, 2011:195). The researcher used participant observation, interviews and document analysis as data gathering tools for the stated purpose of the study under review.

4.5 DATA ANALYSIS

Research without data analysis is futile. “Data analysis is a systematic search for meaning. It is a way to process qualitative data so that what has been learned can be communicated to others. Analysis means organizing and interrogating data in ways that allow researchers to see patterns, identify themes, discover relationships, develop explanations, make interpretations, mount critiques or generate theories” (Hatch, 2002:148). Researchers delve deep into the data to make sense of it. Qualitative data analysis in particular, “involves organising, accounting for and explaining the data; in short, making sense of data in terms of the participants’ definitions of the situation, noting patterns, themes, categories and regularities” (Cohen et al, 2011:537). The researcher has to continuously engage with the data to achieve meaningful outcomes. Greener (2008:82) refers to such engagement as phenomenography, where interview transcripts and observation notes are closely interrogated by the researcher to reveal categories or themes from which fruitful ideas or theories might grow.

For this study, the researcher sought to map out an education strategy to reduce cultural conflict due to language and teacher capacity to cope with diversity. Data that were gathered by means of recorded interviews were transcribed. Analysis was done phenomenographically that is, by continuously engaging on the data, analysing it according to the research sub-questions (Greener, 2008:83; Taylor-Powell & Renner, 2003:2; Cohen et al, 2011:551). Preservation of data was assured by commentary and codification, as well as by reducing, presenting and analysing it at the earliest possible opportunity to capture its authenticity as far as possible (Punch, 2011:199; Charmaz, 2006:69). Here the researcher kept contextual notes and summaries to ensure accuracy (Greener, 2008:83). As with interview data, the researcher expounded upon, coded, reduced, presented and analysed observation data while they were fresh in his mind (Punch, 2011:199; Charmaz, 2006:69).

Documents were analysed with the following in mind: identifying instances of cultural conflict arising from language issues and teachers' incapacity to cope with diversity in education, searching for clues on how to reduce cultural conflict, as well as the surface and deeper meanings of the documents, before the clarity and freshness of observation had worn off (Punch, 2011:227; Gray, 2011:497).

In essence data analysis comprised three elements: reduction, display and drawing and verifying of conclusions (Miles & Huberman in Punch, 2011:198). Reduction consisted in editing, segmenting, summarising and coding interview, document analysis and observation data, thus enabling different displays, including tabulation, all of which assisted organisation, compression and assembly of information for further analysis (Punch, 2011:198; Creswell, 2009:173; Cohen et al, 2011:548). Continuous data reduction and display in this study, enabled the researcher to draw pertinent conclusions (recommending a conflict reducing education strategy) which otherwise could have been vague (Punch, 2011:199).

Data analysis is not haphazard. Cohen et al (2011:551) identify seven ways of organising and presenting analysis. These include analysis by groups, individuals, research question, issues or themes, instrument, case studies or narrative account. The participants could be grouped according to similar characteristics, for example teachers of younger primary learners. Analysis by individuals could be done by presenting the responses of each participant in turn. Data could be organised according to its relevance to a particular theme, research question or instrument. Case studies can be written and combined as a way of presenting and analysing gathered data. A narrative account of a chronological or thematic nature can be used as an organising tool for data analysis. For this study, data were presented and analysed with particular reference to the research question: *How can cultural conflict be reduced in mining-town schools?* The data that addressed the above research question covered two components of the whole school curriculum namely language and teacher capacity to cope with diversity determining their contribution to cultural conflict. In other words, data gathered from interviews, observations and documents were presented and analysed with particular reference to their relevance to the core research question and sub-questions. Findings were discussed immediately after the

data were presented. Notably, themes that emerged out of the presentation of findings were identified and discussed towards the end of chapter 5.

4.6 CREDIBILITY

Qualitative and quantitative researchers differ in terminology when checking the authenticity of the data. Creswell (2009:190), Denzin and Lincoln (2005:24) as well as Marrow (2005:252) agree that credibility in qualitative research corresponds to internal validity in quantitative research, just as dependability can be related to reliability and transferability to generalisation or external validity. Lincoln and Guba (in Marrow 2005:252) refer to credibility in qualitative research as internal consistency concerning the core issue, thus ensuring that rigour is observably maintained in research. For de Vos et al (2014:419) and also Gray (2014:186) credibility also called authenticity relates to a situation where the researcher checks if his/her interpretation of the participants' responses rings true. The question qualitative researchers address relates to how they can enhance credibility of their research.

Creswell (2009:191) posits that credibility can be enhanced in a number of ways which include among others: member checking, thick description and triangulation. Member checking entails going back to the participants with the final report in order to confirm if they feel that they were accurate in giving their responses. Thick description has to do with giving a detailed explanation of the methods. In this study the researcher described in detail how document analysis, interviews and classroom observation were executed. Triangulation involves "the use of multiple and different methods, investigators, sources and theories to obtain corroborating evidence (Onwuegbuzie & Leech, 2007:239). According to Denzin (in Onwuegbuzie & Leech, 2007:240), triangulation can take four forms. The first is investigator triangulation which engages multiple researchers to investigate the same problem. The second is data triangulation which uses different sources of data, participants or research instruments. The third is theoretical triangulation which considers multiple perspectives on research. The fourth is methodological triangulation which uses either the same methods to investigate different occasions or different methods to

the same object of the study (Cohen et al, 2011:196). In this study the researcher guaranteed triangulation by using different methods, participants and theories.

Other ways of enhancing credibility include leaving an audit trail and pilot testing (Teddlie & Tashakkori, 2009:295-97; Cohen et al, 2011:182-83). The researcher kept an audit trail of documents and records used in the study. These included among others: raw data, records of analysis and data reduction, observation notes and interview transcripts. The audit trail enhanced credibility by checking the honesty of the researcher as well as the depth, richness and scope of the data (Cohen et al 2011:179).

Pilot testing of instruments was conducted at a school administered by mines which was not part of the sample for this study. The errors and omissions on the interview and observation guides as well as the document analysis checklist were identified and corrected. This process ensured that the data gathering instruments elicited responses concerning the reduction of cultural conflict in a diverse learner population particularly in the domains of language and teachers' capacity to handle diverse learners.

Dependability which is connected to reliability is a challenge in qualitative research. Lincoln and Guba (1985:108-9) prefer the terms: credibility, neutrality, confirmability, dependability, trustworthiness and transferability to explain reliability in qualitative research. Reliability is difficult to achieve especially with participant observation and interviews. It is impossible to arrange for exactly the same situation in order to reach the same results as in the original study; for example, to make a comparison of the first classroom observation with the second, and therefore reliability is hard to achieve (Gray, 2011:417). For this reason the triangulation (expounded above) was used to support the dependability of data relating to the extent to which language diversity and teacher knowledgeability contribute to cultural conflict which manifests via the whole school environment. Besides triangulation other ways of enhancing credibility such as pilot testing, a record of observed events (audit trail) and the use of prepared checklists and schedules enhanced dependability of the data for this research (Gray, 2011:417). Furthermore, dependability was guaranteed by use of

overlapping methods such as focus group discussion and face-to-face interviews (Shenton, 2004:71).

Confirmability as an approach to rigour in qualitative research relates to a situation where researchers check the trustworthiness of a research study by carrying out an analysis to determine the connections between data and the researcher's interpretations (Gray, 2014:185). The focus of qualitative researchers is placed on the degree to which the findings of the study could be confirmed by another (Lincoln and Guba, 1999; de Vos et al, 2014:421). The goal of qualitative researchers is to remove research evaluation from the strength of the researcher and place it squarely on the data. Confirmability is done by means of auditing. In essence, qualitative researchers should keep an auditable report of the research processes. The researcher submitted both soft and hard copies of the research to the university to cater for other researchers who wish to confirm it.

4.6.1 Credibility in literature study

The theoretical frameworks and models discussed in chapter 3 unveiled some strategies that can be implemented to reduce cultural conflict in education. The researcher compared the findings discussed in chapter 5 to a credible literature study. In that way credibility of literature was ensured.

4.6.2 Transferability

Bitsch (2005:85) refers to transferability as the degree to which results of qualitative research can be transferred to other contexts with other respondents. In quantitative research, it is associated with generalisability (Anney, 2014:252). Marrow (2005:252) claims that transferability is achievable when the researcher provides sufficient information about self, the research context, process, participants and researcher-participant relationship. In this study, the researcher enhanced transferability by describing in detail the diverse learner populated school environment, the research process and the participants. School by school discussion of the infrastructure and details of participants enhanced transferability of this study.

4.7 ETHICAL CONSIDERATIONS

Social research is guided by ethics. David and Sutton (2004:19) define ethics as the science of morality. Cohen et al (2011:76) note that “ethics concern right and wrong; good and bad ...”, therefore ethics consist in adherence to ethical principles and practices, which are crucial where people are concerned, particularly as regards beneficence, informed consent, anonymity, confidentiality and social protocol (see section 5 of UNISA Policy on Research Ethics 2007:4).

Research should benefit the parties involved. This ethical principle is termed beneficence (Chilisa & Preece, 2005; Cohen et al, 2011:86). In this study, the researcher explained the benefits of the research to the participants before the research was carried out. The importance of this study in building peace and devising an education strategy to minimise conflict was articulated in advance to the teachers, school administrators, SDC members, company managers and learners. By informing the participants on how the research benefited them, the researcher won their consent to take part in the study.

In research circles as enshrined in the UNISA Policy on Research Ethics (2007:4), the participants have the freedom to choose to participate in a research. This is known as informed consent (David & Sutton, 2004:19; Denscombe, 2010:7; Punch, 2011:277). As a way of observing the principle of informed consent, the researcher spent two days at each of the three schools that constituted the sample before carrying out the research. It was during these days that the researcher furnished the participants with details of the research, built rapport and sought their consent. Teachers, school administrators, SDC members and company managers were kindly requested to register their consent by signing consent forms (see appendix 5). Parents and guardians were asked to grant their children permission to participate in the research by affixing their signatures on the consent forms (see appendix 7). The learners were also asked to register their consent by signing assent forms (see appendix 8). In this way, the researcher ensured that all the participants voluntarily chose to participate in this study.

Apart from informed consent, anonymity was observed in this study as stipulated in section 5 of UNISA Policy on Research Ethics (UNISA Policy on Research Ethics, 2007:4). It refers to the situation where the researcher does not know or record the details of those researched (Gray, 2011:439). In this study the participants were identified as administrators, teachers, SDC members, company managers and learners of school A, B or C. In this way, anonymity was guaranteed by separating the identity of the individuals from the information they gave. The reader cannot associate the name and the data.

To win the confidence of the participants, the researcher assured them that the information they provided would strictly be used for research purposes. In this way, the principle of confidentiality was adhered to (Gray, 2011:330). The researcher indicated to the participants both orally and in writing that confidentiality would be strictly observed.

Research cannot be completed without following the social protocol. The researcher adhered to the UNISA Policy on Research Ethics (UNISA Policy on Research Ethics, 2007). In this regard, an ethical clearance certificate was granted by UNISA research ethics committee (see appendix 15). The researcher also sought permission to carry out the study in schools from the Ministry of Education Sport, Art and Culture (see appendix 6), company managers, parents and guardians, learners, SDC members and teachers (see appendices 3, 5, 7 and 8).

4.8 LIMITATIONS OF THE STUDY

This study seeks to map out an education strategy to reduce cultural conflict in primary schools. This is a broad topic to be researched considering that the whole school environment encompasses many cultural aspects through which conflict manifests. The researcher made the study manageable by making particular reference to language and teacher capacity at handling diversity.

This study was confined to three primary schools that are administered by mines in Zimbabwe. Consequently the findings were generalisable to some extent, yet not entirely: thus data had limited transferability or external validity (Cohen et al, 2011:

186; McMillan & Schumacher, 2006:336). Qualitative studies are aimed at extending findings rather than generalising results (Cohen et al, 2011:186; McMillan & Schumacher, 2006:336). The thick descriptions that were made permitted readers to comprehend their unique situations. Other researchers gained insights that they could transfer to subsequent researches. Besides being limited in terms of transferability, entrance into schools limited the study. Access to the schools depended on the approval and permission of the Ministry of Education, Sport, Arts and Culture, as well as company managers and school administrators. The researcher observed social protocol by seeking the written permission and consent from all the authorities and participants. The study was also limited by participants' personal experiences with diversity. Their deep seated view of cultural conflict influenced the outcome of the study to a degree. Ross (2013) reports that cultural experience hard-wires unconscious biases in the minds of ethnically diverse community members impacting the findings of the research studies conducted in such areas.

4.9 SUMMARY

This chapter described the research design and methodology. It clearly outlined how the permission to conduct the research in schools administered by mines was sought and obtained. Critical issues such as selecting participants, deciding on sample size, the researcher's role, data gathering instruments, data analysis, credibility, dependability, confirmability, transferability, research ethics and limitations of the study were discussed. The next chapter will cover the presentation and discussions of the findings.

CHAPTER FIVE

DATA PRESENTATION, DISCUSSION OF FINDINGS AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter presents and discusses data gathered from both the literature and empirical study. The presentation and discussion of findings was done in order to answer the following research question:

How can cultural conflict be reduced in mining-town school?

In particular, the following sub-questions which are subsumed in the research question mentioned above were addressed:

- How does the social context of mining-town schools contribute to cultural conflict?
- What theoretical underpinnings of conflict in diversity reduce cultural conflict?
- How does language diversity contribute to cultural conflict in mining-town schools?
- How does teacher capacity to cope with diversity contribute to cultural conflict in mining-town schools?
- What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?

The first two sub-questions were addressed in chapters 2 and 3, thus leaving the latter three for coverage of the presentation, analysis and discussion of the data. The fact that there is a sub-question that specifically targets the recommendations that can be made to reduce cultural conflict in schools administered by mines in Zimbabwe and instruments (documents analysis and interview guides) that gathered data to that effect (see appendices 9, 10, 11, 12 and 13) prompted the researcher to incorporate some recommendations in this chapter and also to allude to them in the

title of the chapter. Data presentation which shall be done in tabular form precedes the discussion of findings.

5.2 DOCUMENT ANALYSIS

Documents that were supplied by the schools were studied in order to address the research question:

How can conflict be reduced in mining-town schools?

Particularly, the following sub-questions were answered:

- How does language diversity contribute to cultural conflict in mining-town schools?
- How does teacher capacity to cope with diversity contribute to cultural conflict in mining-town schools?
- What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?

Minutes of parental meetings and the school policy were used as sources that led to findings as discussed below with supporting appendices.

5.2.1 Minutes of parental meetings

Minutes of the parental meetings held in one session in 2014 were analysed with reference to cultural conflict occasioned by language issues and teachers' incapacity to handle multi-ethnic teaching situations.

5.2.1.1 Findings derived from minutes of parental meetings concerning the contribution of language diversity to cultural conflict

The findings regarding the extent to which language issues contribute to cultural conflict are tabulated below.

Table 5.1: The extent to which language contributes to cultural conflict as revealed in the minutes of the parental meetings

School A	School B	School C
Conflict due to language issues	Conflict due to language issues	Conflict due to language issues
<ul style="list-style-type: none"> • Remark that there was a language-induced spirit of hatred which was discouraged. • Remark on the existence of tribal division. • There was chattering, finger pointing and jeering among parents in the meeting because of the indigenous languages used. • Complaint about the use of an indigenous language other than one's own. • Demand that the minutes of the previous meeting that had been read in Ndebele be read again in Shona. 	<ul style="list-style-type: none"> • Remark that every school in the zone should encourage learners to speak in English while at school. 	<ul style="list-style-type: none"> • Remark that language-related disciplinary issues were on the agenda of the previous meeting.
Appendix 9.1: Minutes of parental meeting school A Appendix 9.4: Analysis of minutes of the parental meeting school A	Appendix 9.2: Minutes of parental meeting school B Appendix 9.5: Analysis of the minutes of parental meeting school B	Appendix 9.3: Minutes of parental meeting school C Appendix 9.6: Analysis of the minutes of parental meeting school C

5.2.1.2 Discussion of findings concerning the the contribution of language issues to cultural conflict

It emerged from the analysis of the minutes of parental meetings that there was a spirit of hatred prevailing between the parents and the SDC leadership especially at school A. The spirit of hatred which was propelled by the differences in the languages used actually stimulated tribal division. In the parental meeting held at school A, finger pointing and jeering were encountered when one indigenous language was used while ignoring the others. One parent demanded to have the minutes of the previous meeting which had been read in Ndebele, re-read in Shona. In other words, the parent complained about the use of an indigenous language other than his/her own. In reaction to this remark, the chairperson of the parental meeting

indicated that the parent who wanted the minutes to be re-read in Shona was inciting tribal division among the parents. Such language-rooted conflict confirms Mlambo's (2013: 63) observation that conflict among political parties and in schools drawing learners from a variety of origins is attributable to different ethnic orientations. The reason why the minutes were read in Ndebele is that the school is located in Matabeleland, a region which is dominated by the Ndebele people. Mlambo (2013:63) reports further that the Ndebele perceive Matabeleland as their pre-ordained place. This finding also confirms the third instrument of the sabona model namely the ABC triangle (Trunova, 2011:8) which states that misunderstanding parties influence their feelings and attitudes in ways that lead to disruptive behaviour. Thus to this extent the language issues contribute to cultural conflict.

There was a remark in the minutes of the parental meeting of school B that every school in the zone was charged to encourage learners to speak in English while at the school. This finding indicates that a monolingual mentality was fostered at school B. Thus the language component of the whole school curriculum gives prominence to the official language that is English while the indigenous ones are relegated. It may be noted that the language component of the curriculum induces conflict to a greater extent. Li and Martin (2009:208) found in this regard that such a tendency often created conflict and tension in multilingual classrooms. Instead of cherishing one language, Lemmer et al (2012:66) argue that mission statements of schools with a diverse learner population should not only mention but also implement a policy that gives all learners an opportunity to cherish and maintain their home languages. In addition, it must also be stated in the school policy and classrooms that all languages that are spoken by members of the school community will be respected and valued. Thus one-language-only mentality could be interpreted to mean that other languages are not worth of respect although this is not always the case.

This section has presented findings on the extent to which language issues contribute to cultural conflict in schools administered by mines as derived from the minutes of parental meetings. The findings revealed that language issues contribute to conflict to a larger extent. The next section presents and discusses cultural conflict due to teachers' incapacity to cope with multicultural classrooms.

5.2.1.3 Findings derived from minutes of parental meetings about the extent to which teachers' incapacity to cope with multicultural classrooms contributes to cultural conflict

The findings concerning the extent to which teacher's incapacity to cope with multicultural classrooms contributes to the reduction of cultural conflict are presented in table 5.2 below.

Table 5.2: The extent to which teachers' incapacity to handle multicultural classrooms contributes to cultural conflict as revealed in the minutes of the parental meetings

School A	School B	School C
<ul style="list-style-type: none"> The ethnic profile of staff should match that of the learner population most of whom are Shona speaking. Shona - 9 Ndebele - 2 Total - 11 Parents lamented about the teachers' lack of knowledge which saw the pass rate plummeting from 42% in 2013 to 37% in 2014. Parents and teachers clashed over extra lessons. Teachers are expected to teach effectively without the need for extra lessons. 	<ul style="list-style-type: none"> The ethnic profile of staff is incommensurate with that of the learner population as there are no Chewa teachers at all. Shona - 10 Ndebele - 1 Total - 11 The enrolment is dwindling possibly due to teacher incompetence in handling diverse learners. 	<ul style="list-style-type: none"> There are no teachers of Ndebele origin therefore the ethnic profile of staff is incommensurate with that of the learner population Shona - 27 Chewa - 2 Shangani - 1 Total - 30
Appendix 9.1: Minutes of parental meeting school A Appendix 9.4: Analysis of the minutes of parental meeting school A	Appendix 9.2: Minutes of parental meeting school B Appendix 9.5: Analysis of the minutes of parental meeting school B	Appendix 9.3: Minutes of parental meeting school C Appendix 9.6: Analysis of the minutes of parental meeting school C

5.2.1.4 Discussion of findings derived from minutes of parental meetings about the extent to which teachers' incapacity to cope with multicultural classrooms contributes to cultural conflict

It emerged from the analysis of minutes of parental meetings that the ethnic profile of staff was incommensurate with that of the learner population. Most teachers at school A were Shona speaking but the majority of the learners were Ndebele speaking. It was found at school B that there was not even one Chewa speaking teacher among the staff while at school C, there were no teachers who were ethnically affiliated to Ndebele people. The ethnic mismatch between learners and staff accounts for the teachers' incapacity to handle diverse learners. A balanced ethnic profile of staff has advantages for a diverse-oriented school. The diverse-competent teachers who match ethnic affiliations of the diverse learner populations are strategic resource persons who can guide other teachers in situations that call for their expert advice provided they possess. Furthermore, an ethnic match between staff and learners can boost diverse learners' confidence particularly by providing them with ethnic role models whom they can profitably emulate. Lemmer et al (2012:11) observe that a staff-learner ethnic match had a confidence building, conflict-reducing effect in diverse learner populated schools. Diverse learner populated schools face disruptive conflict in circumstances where an unbalanced staff-learner ethnic match prevails.

Apart from achieving a balanced staff ethnic composition, diverse learner populated schools should strive to attain good pass rates. Parents of school A lamented about the poor Grade 7 pass rate of their school which declined from 42% to 37%. The chairperson of the parental meeting largely attributed the falling pass rate to economic constraints. A closer analysis of the circumstances surrounding the school revealed that most teachers at school A are non-Ndebele speaking while the learners are mostly Ndebele speaking. This could militate against the teachers' chances of coping with their teaching task. This finding confirms a report by the Bulawayo 24 News (2014) that non-Ndebele speaking teachers who were deployed to Matebeleland were not welcome in the area due to their incompetence in handling Ndebele speaking learners. In light of the foregoing finding, schools with diverse

learner populations can improve their pass rates by engaging teachers with the capacity to cope with diverse learner populations.

In relation to the plummeting Grade 7 pass rate at School A, the teachers attempted to engage learners in extra lessons for a fee. According to the perspective of the parents as revealed in the minutes of the parental meeting, the extra lessons which brought a financial burden to them were necessitated by the lack of competence on the part of the teachers in handling a diverse learner population. The minutes of the parental meeting revealed that the parents banned the extra lessons attributing their learners' poor performance to the incompetence of non-Ndebele speaking teachers at the school. Thus to a larger extent lack of teachers' incapacity to handle a diverse learner population contributes to cultural conflict.

It emerged at school B that their enrolment was dwindling severely, which the chairperson attributed to learners transferring to other schools in the zone, whereas it could be attributable to teachers' incapacity to cope with cultural differences in the classroom. Rahman et al (2010:33) found that teachers either lack adequate preparation to work with linguistically diverse learners or willingness to apply their knowledge of diverse learners to modified situations. In the final analysis, teachers need to match the expertise required in multicultural classrooms.

The discussion of the above findings revealed that the parents attributed cultural conflict that emerged from the teachers' incapacity to handle a diverse learner population to a mismatch in the ethnic staff profiles.

5.2.1.5 Recommendations that can be made to reduce cultural conflict in schools administered by mines in Zimbabwe

The table below summarises recommendations that can be made to reduce cultural conflict in diverse learner populated schools as deduced from perusing the minutes of a parental meeting.

Table 5.3: Suggested recommendations on how to reduce cultural conflict in schools administered by mines

School A	School B	School C
<ul style="list-style-type: none"> An appeal for the exercise of freedom of expression in parental meetings Translating minutes and memos into a variety of languages according to need 	<ul style="list-style-type: none"> Organising trips Special days like consultation and prize giving days 	<ul style="list-style-type: none"> Organising trips
Appendix 9.1: Minutes of parental meeting school A Appendix 9.4: Analysis of the minutes of parental meeting school A	Appendix 9.2: Minutes of parental meeting school B Appendix 9.5: Analysis of the minutes of parental meeting school B	Appendix 9.3: Minutes of parental meeting school C Appendix 9.6: Analysis of the minutes of parental meeting school C

5.2.1.6 Discussion of findings derived from the minutes of parental meetings on recommendations that can be made to reduce cultural conflict in schools administered by mines in Zimbabwe

The chairperson of a parental meeting at school A appealed to parents to exercise their right to freedom of expression, which permits them to discuss their language-referenced concerns and find the means to reduce cultural conflict. Such a discussion which can be in form of a dialogue brings about transparency which dispels the spirit of hatred that was highlighted in section 5.2.1.2. Research reveals that dialogue is essential in a community where conflict is rife (UNESCO, 2005).

The request to have the minutes read in more than one indigenous language indicated that the school leadership needs to communicate with the parents in languages they understand where possible. It was recommended that diverse learner populated schools should engage interpreters during school meetings. In tandem with this recommendation, Lemmer et al (2012:67) report that translators should be provided in school meetings and in addition, home-school communication should also be translated into home languages in order to ensure effective understanding and appreciation of the business at hand. Thus translation of minutes and memos into indigenous languages has the potential to minimise cultural conflict.

The record of parental meetings for schools B and C coincidentally revealed that diverse learner populated schools could reduce cultural conflict by organising trips for diverse learners. Well-organised school trips permit learners to understand one another and possibly appreciate cultures other than their own. Organised trips provide a platform for diverse learners to interact and perhaps understand one another. It was suggested at school B that special days such as consultation and prize giving days also accord teachers, parents and diverse learners the room to interact profitably.

This section dealt with three critical recommendations that can be implemented to reduce cultural conflict as reported in from the minutes of parental meetings. These include: an exercise of freedom of expression, translating minutes and memos into indigenous languages as well as organizing trips and special days. In the next section, the school policy is analysed in an attempt to address the research question.

5.2.2 School policy

The school policy comprising the vision, mission, objectives and ethnic composition of the prefects was analysed in order to address the sub-question:

What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?

Notably, the school policy of school A did not have all the components of a school policy as stated above. It had the mission, values and ethnic profile of prefects as the faucets which were analysed and discussed.

5.2.2.1 Findings concerning the reduction of cultural conflict as derived from the school policy

The table below summarises suggested recommendations that are derived from the school policy.

Table 5.4: Suggestions pertaining to the reduction of cultural conflict in schools with diverse learner populations

School A	School B	School C
<ul style="list-style-type: none"> Ensuring a balanced ethnic profile for prefects. <ul style="list-style-type: none"> Ndebele - 14 Shona - 12 Chewa - 6 Tonga - 2 Total - 34 Striving for excellence Co-operation Self discipline 	<ul style="list-style-type: none"> Ensuring a balanced ethnic profile for prefects. <ul style="list-style-type: none"> Shona - 16 Chewa - 2 Ndebele - 2 Total - 20 Implementing a diverse-accommodative curriculum Providing adequate resources Stakeholder participation Liaison with parents Being child friendly 	<ul style="list-style-type: none"> Ensuring a balanced ethnic profile for prefects. <ul style="list-style-type: none"> Shona - 39 Chewa - 7 Total - 46 Diverse-oriented curriculum Willingness to excel Conducive learning atmosphere Providing adequate resources Attaining a good pass rate Upholding the spirit of ubuntu/unhu
Appendix 9.7: School policy school A Appendix 9.10: Analysis of school policy school A	Appendix 9.8: School policy school B Appendix 9.11: Analysis of school policy school B	Appendix 9.9: School policy school C Appendix 9.12: Analysis of school policy school C

5.2.2.2 Discussion of findings pertaining to the reduction of cultural conflict as derived from the school policy

All three schools recommended that prefects should conform to a balanced ethnic profile. Table 5.5 below reflects the ethnic profile of prefects.

Table 5.5: Ethnic profile of prefects

Institution	Languages spoken						Ethnic Composition					Tot
	Eng	Sho	Nd	Ch	To	Sha	Sho	Nd	Ch	To	Sh a	
School A	√	√	√	√	√	-	12	14	6	2	-	34
School B	√	√	√	√	-	-	16	2	2	-	-	20
School C	√	√	√	√	-	√	39	-	7	-	-	46

Key: Eng—English Sho—Shona Nd—Ndebele Ch—Chewa To—Tonga Sha---Shangani Tot--Total

The ethnic profiles of prefects at schools A and B were fairly balanced while school C did not have a proportionate representation of Ndebele and Shangani learners

among the prefects. Lemmer et al (2012) found that an ethnic match inspires confidence in learners and therefore reduces cultural conflict.

It was also deduced from the school policy that a diverse-accommodative curriculum is a necessary conflict averting feature of a diverse learner populated school. This finding dovetails with Banks' (2006:133) observation that a diverse-accommodative school curriculum should satisfy five dimensions. One such dimension is content integration where it is stated that diverse learner populated schools ought to accommodate diverse cultures in the school curriculum.

School policies of both schools B and C indicated excellence and provision of adequate resources as key conflict averting measures. Excellence in teaching a diverse learner population can be achieved by linking the home and the school experience. In connection with linking home experiences with school experiences, Bennett (2011:240) identifies what she terms funds of knowledge which she identifies (for example) cultural resources like gardens, recreational areas, tools, equipment and toys. She argues that such funds of knowledge can be used as classroom assets that could lift a diverse learner population closer to excellence. Apart from striving for excellence, diverse learner populated schools could ensure an adequate supply of resources to which end stakeholders' assistance could be enlisted. Thus community involvement in the affairs of a diverse-oriented school can dampen cultural conflicts.

The school policy of school B has a clause that provides for the establishment of child friendly student leadership structures that represent learners' interests. Learners' grievances and suggestions are brought to the attention of the school's administration through the said structures. LeBaron (2003:6), Berns (2010:207) and Gellman (2007:20) agree that intellectual communication reduces cultural conflict by enhancing intercultural familiarity. Thus a child friendly, culturally accommodative environment is recommended for reducing cultural conflict in a diverse set-up.

It was deduced from the school policies of schools A and C that there was need for diverse learner populated schools to uphold a spirit of unhu/ubuntu. The school policy of school A identifies the necessity for cooperation and self-discipline in a

diverse set up. These values are embedded in the spirit of ubuntu. The recommendation that certain values should be fostered in multi-ethnic schools resonates with Shaw (2008:19) who observes that values such as cooperation and self-discipline promote peace and tolerance which enable harmonious coexistence of multi-ethnic school populations. The impetus behind this recommendation is that the spirit of unhu/ubuntu prevails where values such as compassion, cooperation, tolerance, openness, trust, fairness and justice are inculcated by a diverse learner populated school. Thus in the final analysis, cultural conflict is reduced.

The findings derived from the school policy suggested that a balanced ethnic profile for prefects as well as a diverse-accommodative curriculum reduce cultural conflict. Furthermore multi-ethnic schools can minimise cultural conflict by striving towards excellence, creating a child friendly atmosphere and upholding the spirit of unhu/ubuntu. The next section presents and analyses the data that were gathered by means of interviews.

5.3 INTERVIEW DATA

This section presents in tabular form the data that were recorded in face to face and focus group interviews. The interviews were conducted in order to address the question: How can conflict be reduced in mining-town schools? In particular, three sub-questions were addressed:

- How does language diversity contribute to cultural conflict in mining-town schools?
- How does teacher capacity to cope with diversity contribute to cultural conflict in mining-town schools?
- What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?

The views of participants regarding the aforementioned sub-questions are discussed immediately after each presentation. The corroborating evidence for each interview is attached in appendices.

5.3.1 Findings derived from interviews regarding school administrators' views on the extent to which language contributes to cultural conflict in schools administered by mines in Zimbabwe

Three schools administrators responded to face to face interviews and their views are summarised in table 5.6 below.

Table 5.6: School administrators' views on how language contributes to cultural conflict

School administrator school A	School administrator school B	School administrator school C
Language-induced cultural conflict	Language-induced cultural conflict	Language-induced cultural conflict
<ul style="list-style-type: none"> • Tendency to exclude other languages like Chewa and Tonga • Categorizing languages as 'others' or unimportant • Conflict with the language-policy-in-education • Ndebele parents resisted the introduction of Shona in an area they dominated 	<ul style="list-style-type: none"> • Tendency to exclude other languages like Chewa and Ndebele • Regarding some languages as 'the other' that is the less significant. • Conflict with the language-policy-in-education • Conflict with the Chewa religious practical • Communication breakdown • Learners arguing due to language differences 	<ul style="list-style-type: none"> • Regarding some languages as 'others' ranking them on the basis of the perceived importance • Excluding other languages from the school business • Conflict with the language-policy-in-education • One language only mentality • Denigrating other languages • Striving for the recognition of one's language
Appendix 10.1: response to face to face interview school administrator school A Appendix 10.4: Analysis of response to face to face interview school administrator s school A	Appendix 10.2: Response to face to face interview school administrator school B Appendix 10.5: Analysis of response to face to face interview school administrator school B	Appendix 10.3: Response to face to face interview school administrator school C Appendix 10.6: Analysis of response to face to face interview school administrator school C

5.3.2 Discussion of findings pertaining to school administrators' views on how language contributes to cultural conflict

The school administrators had shared views about language-related conflict.

Administrator: school A

It emerged from the study that school administrators excluded Chewa and Tonga. When asked to indicate the languages spoken at the school and in the community, the school administrator replied:

They speak, officially they speak Ndebele that is the one we are supposed to teach but they generally speak Shona.

The school administrator could only acknowledge the existence of Tonga and Chewa when he was persuaded to identify more languages that were spoken at the school. The school administrator categorised Ndebele and Shona as inherently superior to Tonga and Chewa, a bias that naturally led to cultural conflict at the school. These biased classifications (Saxena 2009:168) are bound to cause friction. The cause of friction is therefore attitudinal, attributable to the administrator in this instance, who naturally tends to be a pacesetter. In the case of school A, Shona and Ndebele are valued and rewarded while Tonga and Chewa are excluded.

Foregrounding versus marginalising has empowering/disempowering implications (Nieto 2010:1). So Shona and Ndebele clearly enjoy privileged status superior to Tonga and Chewa at the school concerned. Tonga and Chewa were therefore relatively marginalised although it was spoken at school as well as at home by affianced learners. The administrator of school A suggested that in light of the prevailing language situation at that school cultural conflict can be reduced by demonstrably and consistently valuing indigenous languages according equal status to the four languages spoken by the school population, to which end the marginalised languages should be accommodated in the curriculum. The approach of seeking to reduce cultural conflict in multicultural learner environments by adopting an equity pedagogic style that takes equal account of the full gamut of cultural interests represented in the classroom as proposed by Banks (2006:133) is confirmed by the said administrator's suggestion.

The school administrator's admission that he had connived at the privileging of Shona and Ndebele at the cost of Tonga and Chewa ran counter to the school's

language policy which entitled ECD learners to be educated in their home language. He went on record in this regard as follows, professing ignorance of and disinterest in the policy:

Aah their first language here is Shona abanye bakhona vamwe vanoita Ndebele. So 1-1-1 haven't taken it upon myself kuti ndivone kuti kana vachidzidzisa vanoshandisa language ipi. I haven't done that. Meaning learners speak mainly Shona and Ndebele but I have not bothered to check the language of instruction that is used for teaching ECD learners.

This confirms Ndamba's (2013:96) observation that government policies are not necessarily carried out, which in itself sets up a culturally determined conflict around language, hence the adjuration to eliminate conflict by adhering to policy.

The administrator also reported that Ndebele parents resisted the introduction of Shona simply because they represented the majority population in the region, which is in keeping with Mlambo (2013:63) who laid cultural conflict at the door of multi-ethnicity, which the administrator proposed to address by suggesting that different ethnic groups learn to tolerate each other.

Administrator: school B

School B's administrator displayed the same tendency as his above-mentioned counterpart by privileging Shona at the cost of Ndebele and Chewa. Ndebele and Chewa should therefore receive equal recognition at this school so that ECD learners can be taught in their home languages.

The administrator reported a complicating factor, however, that served as an additional incentive for conflict:

We have some who are of Islamic religion. Sometimes when the teacher is speaking, you can find out that the child is not comfortable with Christianity. I understand there are times when

they may be they will be fasting; the children will not be swallowing any saliva during that time. So during the lesson the teacher might find out that one child is spitting that child can have a little container or bottle where he or she is spitting saliva and that child tells the teacher that no this time we are not allowed to swallow this saliva.

The fact that the Muslim children were Chewa speaking presented a dilemma because ethnically they were considered of lower status than the Shona while an overlapping consideration was that Christianity was considered of higher standing than Islam, so in that instance the Chewa children's status needs to be uplifted to be on par with Christianity.

The administrator in this instance voiced concern that conflict was emanating from communication breakdown:

Mostly it's because it may be communication breakdown. Like our main language is Shona but sometimes we may have children who may transfer in who are Ndebele speakers. So they take time to be comfortable with Shona. One child might not understand what the other one is saying and so they may clash.

Berns (2010:203) suggests that multilingualism can be a pertinent tool to combat conflict caused by communication breakdown, to which end according equal status to Ndebele and Chewa can facilitate fluent intercultural communication and thus curb cultural conflict.

Administrator: school C

School C's administrator reported that Shangani, Chewa and Ndebele were neglected at her school, where a unilingual (ie. English only) approach prevailed despite the policy of equal treatment for all. She had this to say:

The conflict comes when these mothers meet because some of the mothers they want their children to learn English completely and some want their children to mix English and Shona.

The administrator indicated further that those in favour of English as exclusive medium of instruction looked down contemptuously on those who preferred Shona as early-schooling medium:

Those who use English as their language of learning, they look down on those who use Shona in most cases and those who use English as their language of instruction, they tend to say no Shona! no Shona! no Shona here!

To eliminate these prejudices and their divisive effects the status of languages used by the learner population should be equalised by elevating the status of Shona to a level on par with English. Omachonu (2008:62-63) confirmed the bias toward English maintained at the cost of other local languages as reported by the administrator at school C, who also maintained that learners other than the pro-English lobby were campaigning for promotion and better recognition of their home language. She stated the following:

But VeChichewa (the Chewa), they tend to, they want to force their language into the school.

The situation sketched here resembles that forming the subject of a Moroccan study (Zouhir 2013:271) lending prominence to a successful Berber campaign for recognition of that nation's language, which had been deemphasised by the Arabisation policy of that country, thus according unjustifiable minority status. At school C Chewa leaders are similarly trying to redress the bias favouring English at the cost of their language. The conflict ensuing from this bias should be redressed by according equal status to local languages with English.

5.3.3 Findings derived from interviews regarding school administrators' views on the extent to which teachers' incapacity to cope with diversity contributes to cultural conflict

Three school administrators took part in face-to-face interviews (see table 5.7).

Table 5.7: School administrators' views on how teachers' incapacity to cope with diversity contributes to cultural conflict

A administrator: school A	Administrator: school B	Administrator: school C
Conflict due to teacher incapacity to cope with diversity	Conflict due to teacher incapacity to cope with diversity	Conflict due to teacher incapacity to cope with diversity
<ul style="list-style-type: none"> The school is dominated by Shona teachers Tension between the Shona teachers and the Ndebele parents 	<ul style="list-style-type: none"> Unbalanced ethnic staff profile Lack of resource persons 	<ul style="list-style-type: none"> Unbalanced ethnic staff profile Lack of code switching
Appendix 10.1: Response to face to face interview school administrator school A Appendix 10.4: Analysis of response to face to face interview school administrator school A	Appendix 10.2: Response to face to face interview school administrator school B Appendix 10.5: Analysis of response to face to face interview school administrator school B	Appendix 10.3: Response to face to face interview school administrator school C Appendix 10.6: Analysis of response to face to face interview school administrator school C

5.3.4 Discussion of findings derived from interviews pertaining to school administrators' views on the extent to which teachers' incapacity to cope with diversity contributes to cultural conflict

School administrators had related views on how teachers' incapacity to cope with diversity contributed to cultural conflict.

Administrator: school A

This participant revealed that there were too many Shona speaking teachers at his school. In fact, there were 11 teachers of whom 9 were Shona speaking while only 2 spoke Ndebele. This mismatch caused tension between the Ndebele community and Shona teachers. Bulawayo 24 (2014) reported that parents in Matabeleland province complained bitterly about the deployment of non-Ndebele speaking teachers in an

area dominated by the Ndebele. To reduce ethnic-rivalry based conflict, schools need to balance staff-learner ethnicity proportions (Lemmer et al, 2012:11). This opinion was endorsed by the administrators of schools B and C.

The administrator of school A reported tension between teachers at the school and the Ndebele parents:

The only conflict that we have within the school is where one subject is not supposed to be taught. Like Shona is not supposed to be taught. That's where the problem is.

The administrator's ethnic affiliation (Shona working in a Ndebele-dominated environment) worsened the tension when he attempted to introduce Shona as a school subject. The parents argued that Shona speaking teachers did not competently teach Ndebele speaking learners especially Ndebele as a subject. To avert cultural conflict of this magnitude, the schools need to ensure that a balanced ethnic match is achieved as discussed above. Apart from achieving an ethnic match, schools need to foster tolerance by promoting ubuntu/unhu which exhorts diverse communities to pull together (Chaplin, 2013:1).

Administrator: school B

The participant echoed the sentiments voiced in the above instance, namely that learner-staff ethnic proportions needed to be balanced at school B and that staff competency had to be monitored and corrected where necessary. The administrator at school B reported as follows:

We usually make use of our parents who are around as resource persons whenever we need assistance concerning their background.

The resource persons and colleagues complement teachers' skills (see Darling-Hammond, 2006:6).

Administrator: school C

The participant largely echoed the above views, particularly emphasising the need for resource personnel to balance staff-learner ethnic proportionalities. In addition, the school administrator revealed that teachers were frequently code switching to Shona instead of using the languages spoken by learners in their classrooms. Lemmer et al (2012:26) found that cultural conflict ensues when teachers disregard learners' languages in presenting their instruction.

5.3.5 Findings derived from interviews with school administrators regarding recommendations to reduce cultural conflict in mining-town schools

Recommended measures to reduce cultural conflict are contained in Table 5.8 below.

Table 5.8: School administrators' recommendations to reduce ethnic strife in schools

School administrator school A	School administrator school B	School administrator school C
<ul style="list-style-type: none"> Ensuring a balanced staff-learner ethnic match Fostering tolerance Accommodating diverse languages 	<ul style="list-style-type: none"> Ensuring a balanced staff-learner ethnic match Fostering tolerance Teaching different language to staff and learners Engaging resource persons Creating a friendly atmosphere Promoting dialogue Lubricating intercultural communication 	<ul style="list-style-type: none"> Ensuring a balanced staff-learner ethnic match Tolerating diverse cultures Accommodating diverse languages Engaging resource persons in order to bridge the skills gap Continual training of teachers how to handle diverse learners
<p>Appendix 10.1: Response to face to face interview school administrator school A</p> <p>Appendix 10.4: Analysis of response to face to face interview school administrator school A</p>	<p>Appendix 10.2: Response to face to face interview school administrator school B</p> <p>Appendix 10.5: Analysis of response to face to face interview school administrator school B</p>	<p>Appendix 10.3: Response to face to face interview school administrator school C</p> <p>Appendix 10.6: Analysis of response to face to face interview school administrator school C</p>

5.3.6 Discussion of administrator's recommendations to reduce ethnic strife

The recommendations are as follows:

Administrator: school A

All three administrators saw the need for balanced staff-learner ethnic proportionalities and multi-ethnic tolerance (eg. for all languages spoken in the school context) as key elements in averting cultural conflict. This contention was endorsed by Lemmer et al (2012:67) who found that diverse languages can be accommodated in the school by permitting learners to use their home languages to perform school tasks. Bennett (2011:29) noted that home and school experiences need to be constructively consolidated to achieve cultural competence, implying that home language experiences need to be endorsed by being coextensively linked to home-language tuition at school.

Administrator: school B

The administrator at school B advocated for engagement of resource persons to boost the teachers' skills (see Darling-Hammond 2006:6 – seek assistance from resource persons and colleagues).

The administrator at school B also advocated for cultivating a multi-ethnic-tolerant school climate by teaching peace-making values through application of the values model that promotes self-respect, respect and compassion for others, cooperation, tolerance, fairness, justice and social responsibility (Shaw 2008:19). Dialogue on equal footing between learner and teacher was also advocated as a climate-setting stratagem to promote multi-ethnic harmony (see Sabona model promoted by Galtung 2008:51 – cultural conflict solved by dialogue allowing freedom of positive expression leading to solutions).

Multilingual teaching with due cognisance of the languages and proportionalities of their representation in the school population were also emphasized (see Berns 2012:203 – multilingualism lubricates communication among ethnically diverse school populations).

Administrator: school C

This participant echoed the other administrators’ recommendations.

5.3.7 Findings derived from interviews regarding company managers views on the extent to which language contributes to cultural conflict

Two company managers responded to face to face interviews. The third one reneged on grounds of a tight work schedule. Their views are reflected in table 5.9 below.

Table 5.9: Company managers’ views on how language contributes to cultural conflict

Company manager: school A	Company manager: school C
Cultural conflict identified	Cultural conflict identified
<ul style="list-style-type: none"> • Reluctance to speak the languages of the community • Lack of a working policy 	<ul style="list-style-type: none"> • Failure to accommodate diverse languages • Failure to tolerate differences
Appendix 11.1: Response to face to face interview company manager at school A Appendix 11.3: Analysis of the response to face to face interview company manager at school A	Appendix 11.2: Response to face to face interview company manager at school C Appendix 11.4: Analysis of response to face to face interview company manager at school C

5.3.8 Discussion of company managers’ views on how language contributes to cultural conflict

The views of company managers on how language contributes to cultural conflict are discussed below.

Company manager at school A

The company manager at school A indicated that accommodation of language mix characterising a community can reduce conflict if the policy is consistently implemented at school and in the daily affairs of the community. The manager at school C concurred. The said accommodation reinforces people's self-esteem and therefore disarms potential conflict. Failure to accommodate has the opposite effect (see Elejo 2014:363 – language is identified with culture, so denial of language subjectively amounts to denial of culture).

The company manager also contended that members of the mining community, including school staff, should speak the languages of the area:

I haven't encountered any problems in terms of language barrier or language conflict because the employees from this side, they are all well versed in languages.

It follows that community members (teachers in particular) need to understand the languages of their area (see Lemmer et al, 2012:26 – likelihood of cultural conflict increases with teachers' lack of proficiency in languages of the area).

The manager at school A contended that a code of conduct or working policy could promote harmony and thereby reduce conflict among diverse school populations:

We have rules and regulations that we follow; we don't encourage violence or any differences among employees.

The manager suggested the company's code of conduct could be adapted for school with the addition of clauses to ensure egalitarian treatment of local languages (see Lemmer et al, 2012:66 – school's mission statement should guarantee equal treatment of languages to ensure harmony) .

Company manager at school C

The participant asserted that tolerance of language differences could ensure harmony:

I think people have just come to understand each other and also appreciate the cultural differences to the extent that they appreciate each other's language.

By tolerating language differences people are mentally prepared to learn and appreciate them.

5.3.9 Findings derived from interviews regarding company managers' views on the extent to which teachers' incapacity to cope with diversity contributes to cultural conflict

The summary of the findings referred to in section 5.3.9 is shown in table 5.10 below.

Table 5.10: Company managers' views on how teachers' incapacity to cope with diversity contributes to cultural conflict

Company manager: school A	Company manager: school C
<ul style="list-style-type: none"> • Grooming culturally competent teachers • Improved pass rate • Keeping up a good reputation as a teacher 	<ul style="list-style-type: none"> • Culturally competent teachers • Accommodating diverse cultures
Appendix 11.1: Response to face to face interview company manager at school A Appendix 11.3: Analysis of response to face to face interview company manager at school A	Appendix 11.2: Response to face to face interview company manager at school C Appendix 11.4: Analysis of response to face to face interview company manager at school C

5.3.10 Discussion of findings regarding company managers' views on how teachers' incapacity to cope with diversity contributes to cultural conflict

The company manager at school A observed that there was a need for teacher training to ensure proficiency at handling multicultural settings.

I think at the moment at our primary school there is language conflict there. There are too many Shona speaking teachers than the Ndebele ones so there I think there is conflict.

Here the speaker indicates that Shona speakers are deficient in handling Ndebele, Tonga and Chewa learners in their classrooms (Daniel & Friedman, 2005:3 – teachers should be empowered by training to deal with various cultures in their classrooms). Further: An improved pass rate can reduce cultural conflict:

In terms of pass rate, in terms of the language, the language, the Ndebele most of the students, students from Grade 1 to 7, they fail Ndebele language because some teachers are not versed in the language that they are teaching.

As reported, Shona speakers were deficient at teaching Ndebele learners, as evidenced by their poor academic performance (Ndebele pass rate declined from 42% in 2013 to 31% in 2014, causing conflict). The decline in pass rate was not attributable to teachers' incapacity to handle languages in general but those other than their own. Problems of this nature need to be addressed to ensure good pass rates across the board and thereby reduce cultural conflict.

The manager indicated a need to preserve a professional reputation as a teacher, implying that administrators and teachers should be exemplary (Shaw 2008:18 – it is incumbent on teachers and administrators to be worthy role models).

Company manager at school C

This manager averred that teachers should be proficient at handling a variety of cultures in performing their teaching function.

5.3.11 Interview data indicating suggestions made by company managers to reduce cultural conflict

Two company managers responded to the question:

- What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?

Their views are presented in Table 5.11 below.

Table 5.11: Company managers' suggestions to reduce cultural conflict in schools

Company manager: school A	Company manager: school C
<ul style="list-style-type: none"> • Establishing a language centre 	<ul style="list-style-type: none"> • Giving diverse cultural groups an opportunity to show case their cultures
Appendix 11.1: Response to face to face interview company manager at school A Appendix 11.3: Analysis of response to face to face interview company manager at school A	Appendix 11.2: Response to face to face interview company manager at school C Appendix 11.4: Analysis of response to face to face interview company manager at school C

5.3.12 Discussion of company managers' suggestions to curb cultural conflict

The company managers' suggestions to reduce cultural conflict are discussed below.

Company manager at school A

The participant suggested a pertinent conflict averting education strategy namely the establishment of a language training and research centre. He had this to say:

I think we just need to have a centre whereby people go and learn the languages - so that we minimise conflict.

The suggested language centre would be used for research and learning. This recommendation confirms the finding by Darling-Hammond (2006:6) that teachers who operate in diverse learner populated schools need continual research and collaboration. A centre for local research in diverse languages might meet this need. Daniel and Friedman (2005:3) suggest that teacher training can be specialised for multi-ethnic settings by working through a language centre. In support of multi-ethnic preparation via a language centre the conflict averting strategy like an on-going

simulations for equity (SEE) model in Ghana and Burkina Faso revealed that special services in education should be targeted at the marginalised (UNICEF and World Banks, 2013:37). In light of this suggestion by the SEE model, the diverse learner populated schools can be targeted by directing educational funds towards establishing language centres where the cultural needs of learners would be met through research and learning of specific languages (languages spoken in the community that may be necessary to learn). In Ghana a fourfold improvement in school performance was attained when remedial teaching was employed (UNICEF and World Bank, 2013:37). A language centre could assist speakers of marginalised languages by addressing training, teaching and learning needs of such speakers in the teaching profession and thereby help to avert cultural conflict.

Company manager at school C

The participant advocated for allowing learners of different cultures to express themselves within the parameters of their particular cultures:

I think it's a question of letting each group or linguistic group if I put it that way. It should be given an opportunity to promote or also an opportunity to pronounce its own cultural activity.

Freedom to express their cultures will give learners a sense of being appreciated and valued on an equal footing with other cultures (Ministry of Primary and Secondary Education 2004 - equal rights of expression for all languages in virtue of national Zimbabwe culture policy).

5.3.13 SDC members' views on potential of inequitable language dispensation to contribute multi-ethnic conflict

Three SDC members made suggestions concerning equitable handling of multi-ethnic language matters (see table 5.12 below).

Table 5.12: Views of SDC members on potential of inequitable language dispensation to contribute to multi-ethnic conflict

SDC member school A		SDC member school B		SDC member school C	
Cultural conflict identified	Reducing identified conflict	Cultural conflict identified	Reducing identified conflict	Cultural conflict identified	Reducing identified conflict
<ul style="list-style-type: none"> • Languages are categorised as others • Languages are ranked • Demanding to be addressed in one's own language in meetings 	<ul style="list-style-type: none"> • Valuing indigenous languages • Speaking other language • Addressing people in their language 	<ul style="list-style-type: none"> • Excluding other languages 	<ul style="list-style-type: none"> • Accommodating all languages • Speaking other languages 	<ul style="list-style-type: none"> • Excluding other language • Denigrating other linguistic groups 	<ul style="list-style-type: none"> • Accommodating other languages • Tolerating one another
Appendix 12.1: Response to face to face interview SDC member school A Appendix 12.4: Analysis of response to face to face interview SDC member school A		Appendix 12.2: Response to face to face interview SDC member school B Appendix 12.5: Analysis of response to face to face interview SDC member school B		Appendix 12.3: Response to face to face interview SDC member school C Appendix 12.6: Analysis of response to face to face interview SDC member school C	

5.3.14 Discussion of SDC members' views on potential of an inequitable language dispensation to contribute to multi-ethnic conflict

The views of SDC members on cultural conflict due to an inequitable language dispensation are discussed below.

SDC member of school A

The participant ranked indigenous languages in order of social prestige:

The first languages spoken around this mine are Ndebele and Shona. Then thereafter we also have languages like Chewa in this mining community.

Relegation of Tonga to relatively inferior status caused conflict (see Sexena 2009:168 - marginalisation of languages causes conflict; Hachipola 1998:2 – less prestigious languages should receive special attention). A remedial language centre could be helpful in this regard.

The SDC member for school A also reported conflict caused at a parental meeting where parents demanded to be addressed in their respective languages:

I have experienced that when addressing a parents during an SDC and parents meeting here, there is time when you try to address them in the other language some other parents would say 'asizwa tina' abanye sithi hatisi kunzwa taura neshona or hai khuluma lesiNdebele.' That happened several times. Meaning Ndebele parents demanded to be addressed in Ndebele in the same way the Shona ones did.

The services of an interpreter can be enlisted to ensure people are addressed in their own languages (see Lemmer et al 2012:67 – interpreters should be engaged to address parents in their own languages and translate home-school communication for their benefit as well, thereby promoting harmony in the school and the community).

SDC member of school B

This participant largely reiterated the need to accommodate languages across the board, with particular reference to efforts required by staff to that end.

SDC member of school C

Languages were prestige-rated by this participant. For example, Shona and Chewa outranked Shangani and Ndebele. Prestigious rating of Chewa could be related to participant speaking it as his home language. This imbalance can be addressed by developing the relegated languages as discussed above.

School C's community did not tolerate underrating of languages:

If someone says no we don't want this is for maShona (the Shona) and this is for maNyasarandi (the Chewa) things like that it won't go well within the groups. So it's not taken well.

Thus ranking of languages is not tolerated. The strategy suggested by the company at school C, namely that diverse cultural groups should be given room to showcase their cultures, can work in this scenario (see Berns 2010 - unity in diversity can effectively reduce cultural conflict).

5.3.15 SDC members' views on the extent to which teachers' capacity to cope with multi-ethnic school populations contributes towards ethnic conflict

Three SDC members' face-to-face responses are reflected in Table 5.13 below.

Table 5.13: SDC members' views on the extent to which teachers' capacity to cope with multi-ethnic school populations contributes towards ethnic conflict

SDC member school A		SDC member school B		SDC member school C	
Cultural conflict identified	Reducing identified cultural conflict	Cultural conflict identified	Reducing identified cultural conflict	Cultural conflict identified	Reducing identified cultural conflict
<ul style="list-style-type: none"> • Jeering and chattering in a parental meeting • Lack of foresight 	<ul style="list-style-type: none"> • Foreseeing conflict and handling it before it escalates • Orienting new staff 	<ul style="list-style-type: none"> • Nil 	<ul style="list-style-type: none"> • Nil 	<ul style="list-style-type: none"> • Religious conflict involving hair cutting • Unbecoming behaviour • Corporal punishment 	<ul style="list-style-type: none"> • Adhering to school policy • Behaving professionally • Being sensitive to the community

Appendix 12.1: Response to face to face interview SDC member of school A	Appendix 12.2: Response to face to face interview SDC member of school B	Appendix 12.3: Response to face to face interview SDC member of school C
Appendix 12.4: Analysis of response to face to face interview SDC member of school A	Appendix 12.5: Analysis of response to face to face interview SDC member of school B	Appendix 12.5: Analysis of response to face to face interview SDC member of school C

5.3.16 Discussion of SDC members' views on the extent to which teachers' capacity to cope with multi-ethnic classrooms contributes to cultural conflict

The views of SDC members concerning teachers' capacity to handle multi-ethnic classrooms are discussed in the section that follows.

SDC member of school A

The participant reported that teachers' competence at dealing with multicultural classrooms could materially reduce cultural conflict:

I think somehow we just manage to handle situations before they explode, when we see there is bound to be something like that it's quickly quelled off.

The member contended that teachers should be well-primed to anticipate challenges emanating from multicultural situations at school and resolve them preemptively (Galtung 2008 - the Sabona model (see 5.2.1.2) could serve this preemptive purpose by fostering a culture of peace).

The SDC member for school A spoke out as follows on this issue of new staff:

When someone is new mostly they find it difficult to be accepted in the community but as time goes on, they slowly come in and the community also accepts them.

As noted above, staff should be duly prepared to handle multicultural classroom situations (see Daniel & Friedman 2005: 3 – one-third of teachers questioned in a New Jersey study reported deficient preparation to deal with multi-ethnic classrooms).

SDC member of school B

This member did not comment on teachers' competence as a potential curb to interethnic conflict

SDC member of school C

The participant reiterated the need to adhere to school policy when dealing with cultural conflict. He cited two incidents of aggravation around corporal punishment associated with children's disobeying school rules concerning haircuts:

Maybe the teachers will be too harsh on the kids, we have an incident where the kid has been injured due to a teacher who would have maybe overused his whip (cane).

The punishment violated the official governmental prohibition against any corporal punishment whatsoever for any reason, but the issue would not have arisen if the teacher had been competent, thus the SDC member who equates competence with following rules.

The member drew attention to the need for professionalism, or rather to the lack of it as a cause for cultural conflict, thus adding emphasis to the related contention that teachers' competence is indispensable as a curb to cultural conflict (see Shaw 2008:18 – professionalism is a hallmark of efficiency and effectiveness in the running of a school).

Notably, the SDC member of school C hinted that teachers can effectively reduce cultural conflict if they become sensitive to the community (see Lemmer et al 2012:26 – educators' capacity to reduce cultural conflict will grow with their

awareness of and sensitivity to the various cultures coming together in their community).

5.3.17 SDC members’ suggestions to reduce cultural conflict among multi-ethnic school populations

Three SDC members responded to the question:

- What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?

Table 5.14: SDC members’ suggestions for reducing cultural conflict among multi-ethnic school populations

SDC Member school A	SDC Member school B	SDC Member school C
<ul style="list-style-type: none"> • Learning about other cultures 	<ul style="list-style-type: none"> • Speaking other languages 	<ul style="list-style-type: none"> • Setting up social clubs
<p>Appendix 12.1: Response to face to face interview SDC member school A</p> <p>Appendix 12.4: Analysis of response to face to face interview SDC member school A</p>	<p>Appendix 12.2: Response to face to face interview SDC member school B</p> <p>Appendix 12.5: Analysis of response to face to face interview SDC member school B</p>	<p>Appendix 12.3: Response to face to face interview SDC member school C</p> <p>Appendix 12.5: Analysis of response to face to face interview SDC member school C</p>

5.3.18 Discussion of SDC members’ suggestions to reduce cultural conflict among multi-ethnic school populations

SDC member of school A

The participant suggested a strategy to expose learners to knowledge of other cultures:

Ah to keep practicing different cultures and to educate our people in those cultures as well. We conscientise them in tolerance and accept each other.

The purpose of exposure to other cultures is to familiarise them with such cultures so that the various cultures can become more acceptable to each other and effectively become culturally 'streetwise' (get along easily with other cultures) (see Bennett 2011:24 – learners' houses contain 'funds of knowledge' in the sense of strategic cultural resources like gardens, recreational areas, tools, equipment and toys, all of which can help to familiarise learners with each other and that teachers can use to raise learners' awareness and understanding of each other's lives and general state of being).

SDC member school B

The participant suggested the same idea stated above but in different words. She suggested that cultural conflict in diverse learner populated schools can be averted by familiarising learners with each other's languages, which can be seen as the equivalent of learning about each other's cultures. This suggestion endorses the above-mentioned company manager's suggestion that a remedial language centre be established at school A to defuse interethnic tension and conflict.

SDC member of school C

The participant recommended that social clubs could be established to enable learners to familiarise themselves with each other's cultural backgrounds:

I thought maybe if we have maybe clubs, social clubs so that maybe, the school pupils will be able to interact and may-be learn more about each others' culture and background, how they behave so that may-be they won't cross each other's path (ie. aggravate each other).

Cross-cultural membership of such clubs, with music and dancing for recreational activities, will serve as a bonding mechanism that will tend to defuse interethnic tension and conflict.

The topic of discussion in this section has been the extent of teachers' incapacity or capacity to cope with multi-ethnic classrooms and the extent to which such incapacity or capacity might or might not reduce cultural conflict. The views of Grade 6 learners will be discussed next.

5.3.19 Findings derived from focus group interviews with Grade 6 learners on the extent to which equitable language dispensations contribute to cultural conflict

For the reader's information the acronyms used in the following discussion on Grade 6 learners' views, specified by school, are reflected in Table 5.15 below

Table 5.15: Acronyms for Grade 6 learners

Abbreviation	Meaning
L1SA	Learner 1 of school A
L2SA	Learner 2 of school A
L3SA	Learner 3 of school A
L4SA	Learner 4 of school A
L5SA	Learner 5 of school A
L6SA	Learner 6 of school A
L7SA	Learner 7 of school A
L8SA	Learner 8 of school A
L9SA	Learner 9 of school A
L10SA	Learner 10 of school A

The same designations shall apply to schools B and C.

Thirty Grade 6 learners, ten from each school forming part of the research site, responded to a focus group interview. Their responses are summarised in Table 5.16 below.

Table 5.16: The extent to which the language dispensation contributes to cultural conflict in schools

Grade 6 learners school A		Grade 6 learners school B		Grade 6 learners school C	
Cultural conflict identified	Reducing conflict	Cultural conflict identified	Reducing conflict	Cultural conflict identified	Reducing conflict
<ul style="list-style-type: none"> • Fighting when they disagree L8SA, L10SA • Communication breakdown L9SA, L10SA, L4SA, L6SA and L7SA • Grudges are held from home L6SA and L8SA • Excluding Tonga and Chewa assembly songs, National Anthem, game activities (all learners) 	<ul style="list-style-type: none"> • Fostering tolerance through unhu/ ubuntu L8SA • Lubricating intercultural communication L8SA and L4SA • Setting a good atmosphere through school policy L6SA and L8SA • Rewarding other indigenous not just Ndebele and Shona 	<ul style="list-style-type: none"> • Refusing to sit next to others due to language difference L1SB, L3SB and L8SB • Excluding the Chewa language in assembly songs, game activities and National anthem L2SB, L3SB, L7SB, L5SB and L10SB 	<ul style="list-style-type: none"> • Fostering tolerance • Accommodate other languages 	<ul style="list-style-type: none"> • Fighting when they disagree L8SC • Denigrating others who speak a language different from one's own L6SC and L8SC • Refusing to sit next to others due to language difference L7SC • Excluding Shangani and Chewa in assembly songs, National anthem and game activities L1SC, L2SC, L3SC, L4SC, L8SC, L9SC, L10SC 	<ul style="list-style-type: none"> • Fostering tolerance • Fostering tolerance • Fostering tolerance • Accommodating diverse languages
<p>Appendix 13.1: Response to focus group interview Grade 6 learners of school A</p> <p>Appendix 13.4: Analysis of response to focus group interview Grade 6 learners of school A</p>		<p>Appendix 13.2: Response to focus group interview Grade 6 learners of school B</p> <p>Appendix 13.5: Analysis of response to focus group interview Grade 6 learners of school B</p>		<p>Appendix 13.3: Response to focus group interview Grade 6 learners of school C</p> <p>Appendix 13.5: Analysis of response to focus group interview Grade 6 learners of school C</p>	

Key: L1SA—Learner 1 of school A L1SB—Learner 1 of school B L1SC—Learner 1 of school C

5.3.20 Discussion of findings derived from focus group interviews with Grade 6 learners on the extent to which an injudicious language dispensation contributes to cultural conflict

The views of learners recruited as subjects are discussed below.

Grade 6 learners at school A

Learners reported considerable tension around language at the school. L8SA and L10SA endorsed the report, as did L4SA, L6SA, L7SA, L9SA and L10SA, all of whom reported communication breakdown as a result of language differences. L10SA reported as follows:

Kuneimwe nyaya yekuti kana muNdebele akataura zvisinganzwikwi nemushona muShona obva afunga kuti muNdebele ava kumutuka vobva vatanga kurwa. Meaning: there are instances where a Ndebele learner conveys a message to a Shona in Ndebele but the Shona learner fails to understand it and assumes that the Ndebele learner is being rude to him/ her. They end up fighting because of a communication breakdown.

L10SA recommended that conflict-reducing mechanisms (eg. multilingualism) be put in place in view of fights between Shona and Ndebele learners about language differences (see Berns 2010: 203 – interethnic tolerance will be fostered if learners speak each other’s languages).

The learner group at school A unanimously declared that Chewa and Tonga were set aside for Shona and Ndebele, the dominant languages (see Lemmer et al 2012:66 – learners should be allowed to use their native languages in class, even to do school assignments).

Grade 6 learners at school B

The pattern at school A was repeated (eg. relative ostracism of Chewa and Tonga).

Some learners refused to sit next to others whom they disliked because of language differences. This situation should be defused before the conflict escalates (see LeBaron 2003 and Gellman 2007:20 – interethnic familiarity smooths communication and promotes harmony, thus defusing conflict).

Grudges visited upon other learners were reported to have been inspired by home influences:

Vanenge vaine magrudges ekuti may be kana kuti maparents haawirirani dzimwe nguva saka vana vanenge vave kuitiranawo magudges emaparents vobva vati handidi kukuona wakagara padhuze neni, kana kuti handidi kukuona uchutamba neni.
Meaning: learners often pick parental grudges from home and continue to cling on to them at school. They refuse to sit next to another learner or play with him or her if their parents have grudges.

Parental conflict spills over into school situations, so tolerance must be fostered among parents as well as learners (eg. by instilling a spirit of ubuntu: see Nussbaum 2003:2 – cultural conflict can be averted by instilling tolerance in a spirit of ubuntu).

Grade 6 learners at school C

The pattern at schools A and B was repeated. For example, learners reported the following about Shangani:

You find that some pupils shy to speak their languages because some laugh at them. You find that here (school C) if you speak Shangani they come around and say hee- ee (denigrate) he is speaking in Shangani! he is talking in Shangani! Some end up shy to speak their own language.

Some learners were shy to speak their home languages for fear of being ridiculed (see Lemmer et al 2012:66 – Language diversity should be protected in school policy for the sake of harmony that will ensue once all cultures are equally valued).

5.3.21 Findings derived from focus group interviews with Grade 6 learners regarding the extent to which teachers’ incapacity to cope with multi-ethnic classrooms contributes to cultural conflict

Learners’s views are reflected in table 5.17.

Table 5.17: The extent to which multi-ethnic conflict can be curbed depending on teachers’ capacity to handle multi-ethnic classrooms

Grade 6 learners school A		Grade 6 learners school B		Grade 6 learners school C	
Cultural conflict identified	Reducing conflict	Cultural conflict identified	Reducing conflict	Cultural conflict identified	Reducing conflict
<ul style="list-style-type: none"> Learners felt angry when teachers excluded their languages in examples and songs L1SA, 3SA, L4SA, L5SA and L6SA Code switching to Shona and Ndebele leaving out Tonga and Chewa L2SA, L3SA and L6SA 	<ul style="list-style-type: none"> Including diverse cultures in school activities Teachers to code switch to diverse languages 	<ul style="list-style-type: none"> Learners felt angry when their home languages were excluded in songs and examples L1SB, 2SB, L4SB, 6SB, L8SB and L10SB Teacher favours learners who speak Shona L2SB, L5SB and L9SB Ndebele L4SB English L1SB, L3SB, L6SB, L7SB, L8SB and L10SB 	<ul style="list-style-type: none"> Including diverse cultures Treating diverse learners equally 	<ul style="list-style-type: none"> Learners felt angry when their home languages were excluded L2SC, 7SC, L8SC and L9SC Teachers do not code switch to Chewa L9SC 	<ul style="list-style-type: none"> Rewarding diverse language Teachers to code switch to diverse languages
Appendix 13.1: Response to focus group interview Grade 6 learners school A		Appendix 13.2: Response to focus group interview Grade 6 learners school B		Appendix 13.3: Response to focus group interview Grade 6 learners school C	

Appendix 13.4: Analysis of response to focus group interview Grade 6 learners school A	Appendix 13.5: Analysis of response to focus group interview Grade 6 learners school B	Appendix 13.5: Analysis of response to focus group interview Grade 6 learners school C
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Key L1SA --Learner 1 of school A L1SB -- Learner 1 of school B L1SC -- Learner 1 of school C

5.3.22 Discussion of learners’ views on the extent to which teachers’ incapacity to handle multi-ethnic classrooms contributes cultural conflict in schools

Grade 6 learners at school A

Learners’ verbal reactions when their languages were excluded from instructions, songs, examples and game activities are reflected in Table 5.18 below.

Table 5.18: Learners’ sentiments towards teachers who excluded their languages from the school culture

Learners	Sentiments towards culturally incompetent teachers
L1SA, L3SA, L4SA, L5SA and L6SA	I feel angry
L1SB,L6SB and L10SB	I feel unhappy
L2SB, L4SB and L9SC	I feel sad
L2SC, L7SC and L8SC	I feel upset
L7SC	I feel shocked

Teachers need to be well-versed in dealing with multi-ethnic school populations to avoid hurt feelings caused by insensitivity (willful or otherwise) towards learners’ specific cultures (see Bennett 2011:29 – as a safeguard against interethnic conflict teachers need to be well-versed in handling multi-ethnic classroom populations with due care and diplomacy).

Complaints were registered that Tonga and Chewa were treated dismissively. Consequently this is a critical challenge that should be addressed expeditiously by inculcating a more egalitarian approach (see 5.3.20).

Grade 6 learners at school B

Learners complained that English, Shona and Ndebele were favoured at the expense of other languages (see Banks 2006:133 - implement equity pedagogy to counter cultural conflict in a multi-ethnic school).

Grade 6 learners at school C

Learners' views echoed those of learners at school A.

5.3.23 Learners' suggestions to reduce cultural conflict in multi-ethnic school

Learners' views on reducing cultural conflict are reflected in the following table.

Table 5.19: Learners' suggestions to reduce cultural conflict

Grade 6 learners school A	Grade 6 learners school B	Grade 6 learners school C
<ul style="list-style-type: none"> • Learning languages L3SA • Obeying rules L1SA • Respecting one another L10SA 	<ul style="list-style-type: none"> • Obeying school rules L6SB 	<ul style="list-style-type: none"> • Learning / knowing all languages L2SC, L8SC • Obeying rules L6SC • Making friends L9SC
<p>Appendix 13.1: Response to focus group interview Grade 6 learners of school A</p> <p>Appendix 13.4: Analysis of response to focus group interview Grade 6 learners of school A</p>	<p>Appendix 13.2: Response to focus group interview Grade 6 learners of school B</p> <p>Appendix 13.5: Analysis of response to focus group interview Grade 6 learners of school B</p>	<p>Appendix 13.3: Response to focus group interview Grade 6 learners of school C</p> <p>Appendix 13.5: Analysis of response to focus group interview Grade 6 learners of school C</p>

Key: L1SA --Learners 1 of school A L1SB -- Learner 1 of school B L1SC --Learner 1 of school C

5.3.24 Discussion of learners' views on reducing cultural conflict in multi-ethnic schools

Grade 6 learners at school A

The Grade 6 learner of schools A namely L3SA indicated that cultural conflict in diverse learner populated schools can be minimised by learning other languages. Mining-town schools need to accommodate languages spoken in the community

where possible (see Lemmer et al 2012:67- teachers should permit diverse learners to do their school work in their home languages).

L10SA indicated that diverse learners should respect one another regardless of cultural differences. This respect is a pertinent conflict averting feature of a diverse learner population (see Shaw 2008:19 – inculcating self-respect and other similar values that are conducive to peace and tolerance).

Grade 6 learners at school B

Learners suggested obedience to rules of school policy as a conflict-averting mechanism, to which end policy should be framed to be conducive to multi-ethnic harmony. Document analysis revealed scant if any attention to this critical issue in policy frameworks.

Grade 6 learners at school C

Learners suggested that friendship overtures and consistent maintenance of friendly relations, particularly across cultural barriers, are likely to reduce cultural conflict in multi-ethnic school contexts (see Lemmer et al 2012:26 - it stands to reason that consistent goodwill overtures to increase interethnic tolerance are bound to reduce cultural conflict).

5.4 Data from classroom observations

The researcher conducted classroom observations to ascertain the extent to which teachers' capacity to cope with multi-ethnic classrooms could reduce cultural conflict. The observations were conducted with reference to the following research questions:

- How does language diversity contribute to cultural conflict in mining-town schools?
- How does teacher capacity to cope with diversity contribute to cultural conflict in mining-town schools?

- What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?

Three Grade 2 teachers were observed as they were teaching. Each participant was observed twice. Reports on the various sessions will be tabulated below.

5.4.1 Grade 2 teachers' suggestions, gleaned from observation, to reduce cultural conflict by maintaining an equitable language dispensation and shoring up teachers' capacity to cope with multi-ethnic classrooms

Grade 2 teacher at school A

The participant's home language is Shona but she teaches in Ndebele. Her classroom radiates pedagogic efficiency (eg. neat, colourful etc.). English, Shona and Ndebele are foregrounded at the expense of Tonga and Chewa. Only English and Ndebele are examined at the end of term.

The vast majority of learners attending during the researcher's first visit were Ndebele and Shona (46 of 53), while similar proportions prevailed during the 2nd visit (31 of 36). To defuse cultural tension the teacher code switches between languages at which she is proficient, but clearly she has to catch up with Tonga and Chewa, although her diligence as matters stand is not inconsiderable.

Grade 2 teacher at school B

The participant is a Shona-speaking deputy school administrator, again radiating practical, pedagogic efficiency and giving precedence to Shona and English at the relative expense of Chewa and Ndebele. English and Shona are examined at end of term. During both visits most learners in attendance were Shona, with the rest varied at much lower numbers. The teacher's efforts to defuse ethnic tension consist in motivating learners to participate across ethnic boundaries, and in providing adequate resources.

Grade 2 teacher at school C

The teacher is patently diligent and competent. The learners are arranged in groups of six. English and Shona are foregrounded and examined at the end of term. The rest (Shangani, Chewa and Ndebele) are relatively neglected. Again the dominant majority of learners attending during both visits were Shona speaking, while Chewa speakers took a significant second place.

Efforts at conflict defusion took the form of adequate resources and code switching between languages within her capacity, while other languages were of necessity relegated to the background.

5.4.2 Teachers' views on the possibility that an equitable language dispensation and capacity of teachers to cope with multi-ethnic classrooms can reduce cultural conflict in multi-ethnic schools

Table 5.20: Grade 2 teachers' views regarding the extent to which an equitable language dispensation reduces cultural conflict in multi-ethnic schools

Grade 2 teacher school A		Grade 2 teacher school B		Grade 2 teacher school C	
Observation 1	Observation 2	Observation 1	Observation 2	Observation 1	Observation 2
<ul style="list-style-type: none"> Chewa and Tonga are not rewarded. There is need to reward them in the classroom Other languages should be examined 	<ul style="list-style-type: none"> Chewa and Tonga indigenous languages are rewarded There is need to include and reward Chewa and Tonga Indigenous languages in the classroom 	<ul style="list-style-type: none"> Chewa and Ndebele are not rewarded when drawing examples and giving instructions 	<ul style="list-style-type: none"> The teacher does not reward Chewa and Ndebele indigenous languages when giving examples and instructions 	<ul style="list-style-type: none"> Shangani, Chewa and Ndebele are not rewarded in a diverse class The teacher should strive to reward at least one indigenous language where possible 	<ul style="list-style-type: none"> Shangani, Chewa and Ndebele are not rewarded in a diverse class The teacher should strive to reward at least one indigenous language where possible
Appendix	Appendix	Appendix	Appendix	Appendix	Appendix

14.1 Classroom observation Grade 2 teacher school A	14.7 Classroom observation Grade 2 teacher school A	14.2 Classroom observation 1 Grade 2 teacher school B	14.8 Classroom observation 2 Grade 2 teacher school B	14.3 Classroom observation 1 Grade 2 teacher school C	14.9 Classroom observation 2 Grade 2 teacher school C
Appendix 14.4 Analysis of classroom observation Grade 2 teacher school A	Appendix 14.10 Analysis of classroom observation Grade 2 teacher school A	Appendix 14.5 Analysis of classroom observation 1 Grade 2 teacher school B	Appendix 14.11 Analysis of classroom observation 2 Grade 2 teacher school B	Appendix 14.6 Analysis of classroom observation 1 Grade 2 teacher school C	Appendix 14.12 Analysis of classroom observation 2 Grade 2 teacher school C

5.4.3 Discussion of teachers' views on the possibility that an equitable language dispensation and teachers' capacity to cope with multi-ethnic classrooms can reduce cultural conflict

In all three instances some languages were foregrounded at the expense of others, a practice that is well-known to be a cause for resentment and cultural conflict and should therefore be countered by duly empowering languages in multi-ethnic settings across the board at school and in the community at large (see Lemmer et al, 2012:66 - languages that are spoken in the school and in the community should be recognised and valued indiscriminately without fear or favour).

5.4.4 Teachers' views on the specific deterrent effect on cultural conflict of teachers' capacity to cope with multi-ethnic situations in classrooms

Table 5. 21: Grade 2 teachers' views regarding the deterrent effect on cultural conflict of teachers' capacity to cope with multi-ethnic classrooms

Grade 2 teacher school A		Grade 2 teacher school B		Grade 2 teacher school C	
Observation 1	Observation 2	Observation 1	Observation 2	Observation 1	Observation 2
<ul style="list-style-type: none"> The teacher does not code switch either to Chewa or Tonga when teaching 	<ul style="list-style-type: none"> The teacher is not linguistically competent to teach Ndebele Teacher is 	<ul style="list-style-type: none"> The teacher does not code switch either to Chewa or Ndebele when teaching. 	<ul style="list-style-type: none"> The teacher does not attend to the individual needs of diverse learners 	<ul style="list-style-type: none"> The teacher does not code switch to Shangani, Chewa or Ndebele when 	<ul style="list-style-type: none"> The teacher does not code switch to other indigenous languages like Chewa,Sha

<ul style="list-style-type: none"> Code switching is critical. It was done 14 times to Ndebele but 23 times to Shona 	not sensitive to individual differences	<ul style="list-style-type: none"> She only code switched to Shona 9 times The teacher is not sensitive to diverse needs of diverse learners 	<ul style="list-style-type: none"> The teacher does not competently motivate diverse learners 	teaching. The teacher code switched 12 times to Shona	<ul style="list-style-type: none"> ngani or Ndebele but only to Shona The teacher is not sensitive to inattentive learners
Appendix 14.1 Classroom observation 1 Grade 2 teacher school A	Appendix 14.7 Classroom observation 2 Grade 2 teacher school A	Appendix 14.2 Classroom observation 1 Grade 2 teacher school B	Appendix 14.8 Classroom observation 2 Grade 2 teacher school B	Appendix 14.3 Classroom observation 1 Grade 2 teacher school C	Appendix 14.9 Classroom observation 2 Grade 2 teacher school C
Appendix 14.4 Analysis of classroom observation 1 Grade 2 teacher school A	Appendix 14.10 Analysis of classroom observation 2 Grade 2 teacher school A	Appendix 14.5 Analysis of classroom observation 1 Grade 2 teacher school B	Appendix 14.11 Analysis of classroom observation 2 Grade 2 teacher school B	Appendix 14.6 Analysis of classroom observation 1 Grade 2 teacher school C	Appendix 14.12 Analysis of classroom observation 2 Grade 2 teacher school C

5.4.5 Discussion of Grade 2 teachers' views on the deterrent effect on cultural conflict of teachers' capacity to cope with multi-ethnic classrooms

Efforts to counter cultural conflict were ostensibly made by code switching between current languages in the relevant situation, but these efforts were offset by a decided tendency to code switch preferentially, particularly to the educator's home language, which is a significant cause for resentment and, therefore, cultural conflict. Learners emphatically expressed such resentment, which should be an incentive for teachers to work for a more equitable language dispensation by building their proficiency at the neglected languages (see Lemmeret al 2012: 66; Bennett 2011: 29 – teachers should treat languages equally to avoid the charge of favouritism and the attendant heightened risk of cultural conflict).

The potentially significant challenge implied by the recommendation stated above as a prerequisite for interethnic peace in this instance is that it may simply be humanly impossible for any one teacher to master the range of language proficiencies that will perform have to be consistently displayed for credible language equity. This challenge could be circumvented by achieving a balanced staff-learner ethnic match. In doing so the school can be guaranteed of an expert in each language area to teach at all levels. For instance, two Tonga specialists could take care of all Tonga lessons from Grade 1 through 7. The same could be done for other marginalised indigenous languages, and in this way cultural conflict could be eliminated.

Teachers also suggested that they should be sensitive to the divergent needs of a multi-ethnic population of learners. The coping skills and abilities required to teach such child audiences are actually quite demanding and a severe test of the teacher's innate and trained capacity. Consequently a resource person could be appointed to assist with language matters, counselling and research so that the teacher's resources are not strained beyond endurance and cultural conflict is consistently averted.

5.4.6 Possibilities of averting cultural conflict at multi-ethnic schools by following recommendations emanating from observations

Table 5.22: Grade 2 teachers' suggestions to avert cultural conflict at multi-ethnic schools

Grade 2 teacher school A	Grade 2 teacher school B	Grade 2 teacher school C
<ul style="list-style-type: none"> Learning cultures in the school and the community - code switching to adapt to what learners receive and benefit from to best advantage 	<ul style="list-style-type: none"> Teacher to be sensitive to the diverse needs of learners 	<ul style="list-style-type: none"> Learning cultures and accommodating them in the school and the community
Appendix 14.1 Classroom observation Grade 2 teacher school A	Appendix 14.2 Classroom observation 1 Grade 2 teacher school B	Appendix 14.3 Classroom observation 1 Grade 2 teacher school C
Appendix 14.7 Classroom observation Grade 2 teacher school A	Appendix 14.8 Classroom observation 2 Grade 2 teacher school B	Appendix 14.9 Classroom observation 2 Grade 2 teacher school C
Appendix 14.4 Analysis of classroom observation Grade 2 teacher school A	Appendix 14.5 Analysis of classroom observation 2 Grade 2 teacher school B	Appendix 14.6 Analysis of classroom observation 2 Grade 2 teacher school C

Appendix 14.10 Analysis of classroom observation Grade 2 teacher school A	Appendix 14.11 Analysis of classroom observation 1 Grade 2 teacher school B	Appendix 14.12 Analysis of classroom observation 1 Grade 2 teacher school C
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5.4.7 Discussion of recommendations to reduce cultural conflict at multi-ethnic schools

Essentially two recommendations were made that are of the first importance. The first is that learning cultures should be established in the sense that teachers should be continually improving their knowledge of and capacity to cope with multi-ethnic learner populations, which can be demanding in unusual and trying ways. Secondly, and closely related to the first, is that teachers must be sensitive to learners' needs and demands (see Daniel & Friedman 2005:3 – admission that preparation to deal with multi-ethnic learner populations was inadequate). Consequently - to fill the gap left by inadequate preparation and to remain in training as it were in order to keep skills and abilities honed and even developed to further levels - it was recommended that a language centre be established to meet the research and linguistic needs of learners, teachers and the community.

As regards teachers' suggestion that teachers develop sensitivity towards learners needs and demands, this suggestion can be implemented successfully by ensuring that teachers are thoroughly conversant with all the cultures forming part of their manoeuvre as teachers in multi-ethnic classrooms; to which end a research centre can be erected (as envisaged) to help teachers to cope with their multi-ethnic pedagogic task.

5.5 TRIANGULATION OF FINDINGS FROM INTERVIEWS, CLASSROOM OBSERVATIONS AND DOCUMENT ANALYSIS

Data gathered from interviews, document analysis and classroom observation were analysed to locate their points of convergence. Both interviews and classroom observations revealed that three languages particularly Tonga, Shangani and Chewa were excluded from the school curriculum. Learners, school administrators, SDC members as well as company managers registered their displeasure towards

exclusion of their languages. The finding from document analysis at school A where some parents demanded to have minutes of previous parental meeting read in their language corroborated the result of an interview with the school administrator of that school. It emerged from interviews that different ethnic groups competed for recognition of their languages - a finding that runs through the minutes of the parental meeting. It was evident in both interviews and classroom observations that Shona speaking teachers dominated diverse learner populated mining-town schools. This could be the reason for the dominance of Shona in an area with a significant proportion of other indigenous language speaking learners. Interviews and classroom observations also indicated that teachers did not code switch to other languages even if it was necessary to do so. This concise analysis has shown that the three data gathering techniques used in this study actually point to similar findings and thus authenticating it.

5.6 DISCUSSION OF EMERGING THEMES FROM THE FINDINGS

This part briefly discusses themes and categories that follow from the findings presented in the preceding section. These are summarised in table 5.23 below.

Table 5.23: Emerging themes and categories from participants' views

Themes	Categories
Conflict including practices	<ul style="list-style-type: none"> • Use of dominant languages (Shona, English, Ndebele) in instruction • Exclusion of Tonga, Chewa and Shangani in assembly songs • Abused role of English in diversity
Linguistic needs of teachers	<ul style="list-style-type: none"> • Code switching • Drawing skills offered by other languages • Need for internship and practicum in diverse settings
Conflict reducing strategies	<ul style="list-style-type: none"> • Accommodating other languages • Learning their languages • Building cultural knowledge banks • Language centre

5.6.1 Theme 1: Conflict-inducing practices

Three categories conflict inducing practise are discussed under this theme.

5.6.1.1 Use of dominant languages in instruction

It emerged from the presentation and discussion of findings done above that teachers tended to use three dominant languages (Shona, English or Ndebele) at the expense of the others. In mining- town schools, Shona, English and Ndebele were rewarded in the classroom while Chewa, Shangani and Tonga were left out. This practice was done contrary to the language-in-education policy stipulation that all mother tongues were language of instruction in their areas of catchment. The idea of domination and subordination has always been problematic. In the colonial era in pre-independent Zimbabwe, the Whites dominated the blacks in all sectors including education (see Matsika, 2012:21-colonial education was engineered to prepare the blacks for servitude). Such domination saw English gaining momentum and prominence ahead of Shona, Ndebele and other indigenous language. Upon attainment of independence in 1980, Shona and Ndebele tremendously developed and a lot of literature was written these languages while Shangani, Tonga, Chewa and other indigenous language were relegated to the periphery. The awakening moment ushered in by the Nziramasanga Commission of inquiry in 1999 prompted recognition and development of other indigenous language which had been suppressed for a long time (see Sheurick and Young in Chilisa, 2011- the ways of dominant group become natural and appropriate norms especially if they have influenced others for a long time).

In an endeavour for explain why the dominant Shona, English and Ndebele languages are prioritised to the fore front through the language-policy sets all language at par, Clark et al (2006) found that the economically powerful, socially and politically influential groups who belong to the first tier dominate the marginalised who hang in the second rank. In this case, knowledge or language of instruction is defined by the groups which belong to the first tier. In Zimbabwe, the Ndebele and Shona ethnic groups occupy the privileged first tier. Bourdieu revealed in his four forms of capital (Social, symbolic, cultural and economic) that groups are identified

by the amount of capital they possess and that a group's preponderance of influence largely depends on the four forms of capital (see the conceptual framework on Bourdieu's, 1986 forms of capital). The marginalised groups which lack those forms of capital normally watch as the dominant determine their fate. The fact that the dominant define their language as appropriate and normative practice convinces teachers to hold on to them even in mining-towns where they do not matter especially at ECD level. A question that may remain regards; why all this bias occurs when the policy is clear about the matter? Ross (2008) found that unconscious or hidden bias which is hard-wired into the brains of all of us makes teachers err without knowing about it. In this case, teachers may unconsciously find it normal to teach the dominant language at ECD level where the local ones are recommended. Whether it is conscious or not, significant minority speakers of languages other than Shona, English and Ndebele receive instruction in a dominant language. The findings discussed in this section explain an unwarranted dominance of some languages in mining town schools.

5.6.1.2 Exclusion of Tonga, Chewa and Shangani in assembly songs

It emerged particularly from interviews and classroom observations that three languages; Tonga, Chewa and Shangani were excluded in assembly songs. Mining-town schools like other schools in Zimbabwe sing the National Anthem and other songs at assembly but the languages mentioned above were not rewarded in assembly songs. This created tension among learners who spoke the languages excluded in assembly songs. Results from focus group interviews with learners indicated that learners got disappointed and angry when their languages were excluded in assembly songs. Other studies also confirm this finding (see Obura, 2004 - education systems that are exclusionary particularly based on ethnicity usually fuelled tensions; In the two faces of education model developed by Bush and Sultarelli, 2000 - the negative face of education impels conflict if it is unchecked as such exclusion of some languages in assembly songs was a conflict-inducing weapon of cultural repression).

In essence, exclusion of languages from fundamental activities at school is deleterious to cultural diversity. The demand by parents to have minutes of the

previous parental meeting read again in their language indicated ethnic groups' disapproval of any form of language exclusion. What saddens is that victims of language exclusion whether they are learners, parents or teachers are compelled to adopt another language at the expense of their own. However, stiff resistance was encountered where the victims were unfairly compelled to adopt a language other than theirs. Firm resistance was witnessed at school A when a Shona speaking school administrator attempted to introduce Shona parallel to the dominant Ndebele. Bulawayo 24 (2014) reported that the communities in Matabeleland region of Zimbabwe rejected the deployment non-Ndebele speaking teachers in their area just as the Binga community denied non- Tonga speaking teachers in their region. All this conflict was done out of fear that the languages would lose their recognition due to exclusion or dilution.

5.6.1.3 Abused role of English in diversity

The place of English in cultural diversity is indispensable especially that it serves as an ethnic neutraliser (see Ndamba, 2013 - English supports unity in diversity by diluting ethnic strife). Being the language of instruction, language of business and an official one, English has a definite place in the curriculum. However, the role of English should not be abused. Some schools leave out indigenous languages and teach English only. It merged from the interview data that ECD learners at School C who received instruction in English only tended to denigrate their counterparts who did both English and Shona. The learners declared that Shona had no place in their class. Such a practice contradicted the language-policy-in-education which accommodates English along with indigenous languages.

The 'one-language-only' mentality may plunge a group into an automatic ethnocentric conflict-inducing trap (LeBaron, 2003) which refers to a situation where a particular group takes its perspective as the correct one. Learners who received instruction in English only highly regarded themselves deriving their pride from the privileged status of English.

The reason for taking pride in mastery of English lies in the fact that it connects learners to the cosmopolitan world. Nussbaum (2003) revealed that diverse learner

could be oriented to think outside their ethnic boxes by connecting them to diverse local cultures and other cultures across their national borders. This observation makes the role of English invaluable in the sense that it links culturally diverse learners to the world, and help transform them into global thinkers (Saito, 2010). The place of English in diversity is indispensable but it should not be abused.

This section has discusses three practices that trigger conflict in diversity schools in mining towns should avoid these evaluation of these conflict inducing practices. The next theme deliberates on the linguistic needs of teachers.

5.6.2 Theme 2: Linguistic needs of teachers

These categories are discussed under this theme and these are: code switching, drawing skills offered by other languages and need for internship and practise in diverse settings.

5.6.2.1 Code switching

It emerged from the findings that the teachers rarely code switched to Chewa and Tonga although a significant proportion of learners speaking those languages was there. It is a fact that diverse learners have personal knowledge (that is knowledge derives from personal experiences in their homes, families and community cultures) which must be the teachers' point of reference (see Banks, 2006-personal experiences of diverse learners should be connected to their pedagogy). The point of discussion is that teachers operating in diverse settings can teach better if they have what Gay (2013) refers to as an the knowledge base for culturally responsive teaching which enables teachers to make teaching culturally sensitive by code switching from one language to the other. The question that boggles our minds is how is it possible that a teacher code switches to three or four indigenous languages?

A close look at the multiplicity of indigenous languages indicates that the indigenous languages could be too many for a single teacher to learn and consequently code switch to. The researcher suggests that bilingual or where possible multilingual

teachers could be hired to assist with culturally responsive teaching in mining from schools. Such experts can be assigned to handle particular languages. Teachers need to learn at least two indigenous languages to enable them to code switch meaningfully to indigenous languages.

5.6.2.2 Drawing skills offered by other languages

It emerged from the study that teachers found it difficult to draw and apply to their teaching skills offered by other languages. Gay (2002) reported that teachers could draw teaching skills from other languages if their teaching is culturally responsive that is, if it connects teaching to the learners' respective cultures. The people of colour (blacks) have it as a norm in their culture to engage with the speaker as he speaks by giving prompts, feedback and commentary (Gay, 2002) yet such practice is interpreted differently in other cultures. The point is that a teacher should gather such skills and allow them to prevail in a diverse classroom setting. Gay (2002) cautions teachers not to intellectually silence learners by forbidding their communication styles. In fact, teachers could find various ways of gathering skills from diverse language. They could conduct home visits where they mingle with parents to draw skills from their languages (see-Metropolitan Centre for Education, 2005-solutions on how to minimise violence). Alternatively, teachers can invite guest speakers to present on various cultural topics. They use such an opportunities to gather skills relating to ways in which diverse learners learn.

Diverse learners themselves can equip teachers with diverse skills. Participants in the study did connect their teaching to the learners' cultures but they could have done it through their learners. For instance, teachers could draw diverse cultural skills by assigning learners to make oral presentations on how they greet elders, listen to a speaker or conduct a wedding while they gather a plethora of skill relating to diverse pedagogy.

5.6.2.3 Need for internships and practicum in culturally diverse settings

The study revealed that teachers in mining-town schools were not culturally competent to operate in these diverse settings. This finding confirmed research

results by Rahman et al (2010) that pre-service teachers who claimed to have understood diversity issues during their training failed to apply such knowledge to an actual diverse setting. It shows that theoretical know-how about cultural diversity is not adequate to help teachers competently work in diverse learner populated schools like the mining-town schools in Zimbabwe. In this regard, pre-service teachers should conduct their internship and practicum in actual diverse settings. For those already operating in diverse settings but struggling, in-service workshops could be organised to bridge cultural skills gaps that may be hindering their competent practice. Internship and practicum conducted in diverse settings enable practising teachers to reflect on their teaching as they interact with a real diverse setting.

5.6.3 These 3: Conflict reduction strategies

This section discusses four categories relating to the reduction of conflict in mining town schools.

5.6.3.1 Accommodating other languages

It emerged out of the responses of the participants that teachers could reduce cultural conflict by accommodating diverse languages. Chewa, Tonga and Shngani languages need to be accommodated in mining-town schools however; some schools do not have the modus operandi to do so. Shaw (2008) in his account of how schools are effectively run (effective schools model supported by Shaw, 2008), suggested that everyone operating in diverse schools must held accountable to ensure that policies on diversity are equitably implemented. It may imply that school administrators should closely supervise teachers to check if all languages are rewarded in classroom teaching.

It emerged in an informative study conducted by Ross (2013) that teachers behave strangely for example when they do not accommodate other languages due to unconscious biases that manifest subtly in their teaching. Teachers are advised to reduce conflict by breaking out of their biases. Such a breakthrough is achieved by taking steps to realise what biases we wield through quality training and exposure to challenging literature.

5.6.3.2 Learning other languages

Learners suggested that cultural conflict could be reduced by learning other languages. The idea is that teachers must make an effort to learn the languages spoken by their learners. The diverse nature of mining- town schools may compel teachers to learn a second indigenous language where possible. Studies have confirmed that the hidden biases we have about other language could possibly clear as we learn other languages (see Ross, 2013-we become aware of other cultures or languages through an encounter with them).

5.6.3.3 Building cultural knowledge banks

It emerged out the perspectives of participants that effective learning happened when teachers drew examples from diverse learners' culture. This finding dovetails with two key studies on culture, diversity on learning. The first relates to Gay (2013:110) who reported that cultural conflict could be minimised if teaching was made to be culturally responsive by aligning it to learners' culture. In other words, teaching should be related to learners' homes. The second acknowledges that homes have funds of knowledge (important cultural materials) that if collected and utilised can propel teaching (see Bennett, 2011:240-culturally competent teachers gather funds of knowledge).

Given the substance of home-school connection in teaching, teachers ought to build cultural knowledge banks using various strategies. They can assign learners to bring to school cultural artefacts that symbolise their culture. Metropolitan Centre for Education (2008) suggests that teachers could conduct home visits to gather cultural materials and initiate relationships with learners' families. Field trips can be organised to create opportunities for learners to appreciate other cultures and in the process gather cultural knowledge banks. Teachers do not just gather cultural materials for ornamental reasons; rather, they use them to enhance their teaching, making it meaningful to diverse learners. It is also hoped that cultural knowledge banks create a favourable school climate that minimise cultural conflict (see Cardillo, 2013-a peaceful climate is enhanced when both learners and their culture are incorporated).

5.6.3.4 Language Centre

The company manager's suggestion that a language centre could go a long way in reducing conflict prompted the researcher to build a conflict reducing strategy based on the centre. The details about the language centre as a conflict reduction tool are explained in chapter 6.

This section has discussed emerging themes from the participants' responses. The themes covered conflict inducing practices, linguistic needs of teachers as well as conflict reduction strategies. The ensuing section summarises the entire chapter 5.

5.7 SUMMARY

The foregoing chapter consisted in a processing of the field data collected in the context of primary schools in the form of document analysis, interviews and classroom observation and presented in tabular form. The collected data was intended to address the question:

- How can cultural conflict be reduced in mining-town schools?

In answering this question two sub-questions were addressed. These were:

- How does language diversity contribute to cultural conflict in mining-town schools?
- How does teacher capacity to cope with diversity contribute to cultural conflict in mining-town schools?
- What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?

The chapter fundamentally identified cultural conflict that could be attributed to language issues and teachers' (inadequate) capacity to cope with multi-ethnic classrooms, and then proceeded to make suggestions to reduce and, if possible, eliminate cultural conflict in multi-ethnic school contexts. The question of devising and implementing an education strategy for the identified problem will be fully

explored in chapter 6, which summarises the major findings, recommends an education strategy to reduce cultural conflict, and brings the study to a close.

CHAPTER SIX

CONCLUSIONS AND FINAL RECOMMENDATIONS

6.1 INTRODUCTION

In the preceding chapter the researcher presented data, analysed it and discussed the findings in relation to the research question and sub-questions. This chapter summarises the findings relating to the study as a whole, ending with the researcher's conclusions and final recommendations. Section 6.2 contains conclusions relating to the literature study spanning chapters 2 and 3. The former delineated the context of education in Zimbabwe while the latter dealt with the theoretical frameworks and models proposed to remedy cultural conflict in multi-ethnic schools. The conclusion on the empirical study (reported in chapters 4 & 5) was presented in section 6.3, which covered methodology and data presentation, as well as recommendations and associated discussion. The chapter also covers the researcher's interpretation of findings and final recommendations relating to present and possible future research. Chiefly, an education strategy is recommended to reduce cultural conflict emanating from language issues and teachers' (in-)capacity to teach multicultural classrooms in multi-ethnic schools in Zimbabwe.

6.2 CONCLUSION FROM THE LITERATURE STUDY

Conflict in diversity has characterised Zimbabwe throughout its pre-colonial, colonial and post-colonial history eras. The pre-colonial period was dominated by a succession of such empires as Great Zimbabwe state, Mutapa state, Torwa state, Rozvi state and Ndebele state (Peresuh:1999:7) which were conflict-ridden though they seemed to be co-operative at times. It is documented in the history of Zimbabwe that diverse ethnic groups existed in the pre-colonial epoch (Zimbabwe Government online, 2015). There has been a tendency to bundle diverse cultural groups into huge blocs like Shona and Ndebele (Mavuru & Nyanhanda-Ratsauka, 2012:180). In doing so, the clustered groups gradually lost their bargaining power and their identity as they were marginalised throughout the historical phases.

During the colonial period, marginalisation of black Africans and their languages lost stature in terms of current usage as the colonial government implemented two separate education systems, an inferior one for local indigenous populations and superior for white populations (Matsika, 2012:24). It was during the colonial phase that English gained more prominence than the indigenous languages. Linguistic diversity increased during the colonial period due to economy-driven migration (Indabawa & Mpofu, 2006:28) which rendered mining towns culturally diverse and prone to multi-ethnic conflict, especially since little was done to develop indigenous languages and assist teachers to gain the expertise to handle multi-ethnic classrooms harmoniously and productively. This period saw Shona and Ndebele developing faster than other indigenous languages.

In the post-colonial era, Ndebele and Shona languages dominated the others and there a struggle ensued for superiority between the Ndebele and the Shona (Mlambo, 2013:63). The language-policy-in-education of 2006 uplifted the status of indigenous languages by declaring that the dominant languages such as Shona and Ndebele would be offered up to university level while the minority languages such as Tonga, Kalanga, Nambya, Shangani, Venda and Sotho would be examinable at Grade 7 level and subsequently at secondary and tertiary levels (Education Act, 2006:28). Chapter 1 section 6 (1) of the new constitution of Zimbabwe accords equal status to all 16 official indigenous languages (Constitution Amendment (No. 20) Act, 2013:17). However, some languages are still relegated to the periphery (Ndamba & Madzanire 2010, 65-72). The matter is receiving attention through Great Zimbabwe University which is offering degrees marginalised languages in Zimbabwe like Shangani, Tonga, Kalanga, Nambya and Venda. It can be inferred from the literature study that linguistically diverse, learner populated schools are indeed entangled by conflict and an effort to seek an education strategy to reduce cultural conflict was made through the theoretical frameworks and models as summarised below.

Bourdieu argues that conflict arises where privileges associated with the forms of capital (cultural, social, economic and symbolic) are unevenly distributed to the relative disadvantage of some groups (Haralambos et al, 2008:68). The linguistically diverse learners in mining towns are in this position. To take them out of such

quagmire, Nussbaum (2002:12) see cosmopolitan education as a suitable strategy for reducing cultural conflict on the grounds that it exposes diverse learners to local cultures and those beyond, thus transforming them into global thinkers (Saito, 2010:334). Unhu/ubuntu moral theory embedded in African traditional values was found to be a conflict defusing tool owing to its emphasis on respect, tolerance as well as unity in diversity (Hapanyengwi-Chemhuru & Shizha, 2012:23). Various models on how to reduce cultural conflict in diversity suggested strategies that can reduce conflict in diverse learner populated schools. The SEE model by UNICEF and World Bank (2013:46) found that cost effectiveness improves when services are targeted towards addressing the pressing needs of the disadvantaged who in this study are the diverse learners in schools administered by mines. The sabona model by Galtung (2008:51) suggests that a peace building culture should be inculcated as early as possible in childhood to prevent problems that the person may develop later in adulthood if conflict is left unattended. The other conflict reducing models contain values and strategies that can minimise cultural conflict.

The two faces of education model hinted that the radically opposed effects of education initiatives (the two faces of education) assist teachers to deal with cultural conflict decisively (Bush & Saltarelli, 2000:27). The values education model suggested values like tolerance, respect, co-operation, honesty and integrity which have the potential to defuse cultural conflict (Shaw, 2008:20). The mediation model recommended techniques that can be implemented to reduce cultural conflict which has already erupted (Victorian Association for Dispute Resolution, 2013:1). The effective schools model proposes that cultural conflict would naturally dissipate if schools were effectively run (Shaw, 2008:18). The peace education and peace building model reiterates the need for upholding peace in the school and in the community (Nairobi Peace Initiative, 2008:5; Shaw, 2008:5). The two-tiered pluralism model hinted that cultural conflict fades if resources and programmes were proportionally allocated to all cultural groups without any favour (Clarke et al 2006:28). In Banks' 5-factor model, diverse learner populated schools are advised to implement a diverse-accommodative school curriculum which has the potential to minimise cultural conflict (Banks, 2006:133-134). Thus the conflict reducing models suggested values and strategies that can go a long way in reducing cultural conflict.

6.3 CONCLUSION FROM EMPIRICAL INVESTIGATION

This study cross-examines the school administrators, teachers, company managers, SDC members and learners who encountered cultural conflict as they operated in a diversified community. The prevailing diversity in schools administered by mines uniquely puts teachers' competence under a rigorous challenge. The conclusions summarised below emanated from the participants and the analysed documents.

In connection with the following research questions: *How does language diversity contribute to cultural conflict in mining-town schools?*

The related conclusions are outlined below.

- It emerged from the data supplied through the participants as well as document analysis and classroom observation that the language component of the whole school curriculum contributes to cultural conflict, which could be averted if the relevant indigenous languages were accommodated in the schools. This means that the languages spoken at school and in the community should receive full recognition. In the case of schools administered by mines, Tonga, Chewa, Shangani, Shona and Ndebele languages should be given space in the school where possible, that is, they should be taught in order to avoid cultural conflict that emanates from the push by diverse cultural groups towards the recognition of their respective languages.
- The document analysis data and the SDC members revealed that the minutes of parental meetings of diverse learner populated schools should be translated into other indigenous languages in order to promote dialogue in and general usage of said languages. Conflict erupted in an SDC meeting where the parents demanded to have the minutes read in their home languages. Diverse cultural groups desire to be respected and recognised.

- It is concluded from the study that the diverse learner populated schools ought to comply with the language-in-education-policy requirements which are designed to reduce cultural conflict due to language. The policy stipulates that the indigenous languages of Zimbabwe should be rewarded in schools particularly in their areas of catchment. Schools administered by mines were at odds with the language-in-education-policy in that they offered instruction in only one mother tongue when the aforesaid policy required them to adopt mother languages in the catchment area of the school especially at ECD level.
- The study also revealed that a diverse learner populated school needed to implement a diverse-friendly school policy which takes into account the diverse needs of learners, including the need to avoid communication breakdown which often ignited fighting and jeering in schools. Diverse-oriented schools were urged to lubricate intercultural communication by accommodating languages that are spoken in the school and in the community wherever possible.

In connection with the following research question: *How does teacher capacity to cope with diversity contribute to cultural conflict in mining-town schools?*

The related conclusions are as outlined below.

- The conclusions on how teachers' capacity to handle diversity contributes to cultural conflict revealed that teachers did not code switch to other indigenous languages as they taught. It was evident that teachers could only code switch to either Shona or Ndebele in classroom settings where languages such as Chewa, Shangani and Tonga existed. Grade 6 learners reiterated that they were shocked and angry when teachers ignored their languages in explaining concepts.
- It is concluded from the study that teachers' ignorance of languages other than their own caused cultural conflict that could be reduced if teachers made an effort to acquire the languages that were prevalent in multi-ethnic

schools. It was found that Grade 2 teachers rarely linked concepts to the culture of learners and the learners felt sad when their teachers failed to link concepts to their cultures.

- The participants remarked that multi-ethnic schools needed to engage resource persons who could help teachers to deal with a variety of languages and cultures in the same classroom.
- School policy evinced the principle that staff-learner ratios need to be balanced to to reduce conflict and to ensure adequate attention to the relevant languages in proportion to the need.
- The study found that a poor pass rate which results from teachers' incapacity to teach multi-ethnic classrooms causes cultural conflict in multi-ethnic situations. The Ndebele parents objected to non-Ndebele speaking teachers on the basis that they were not competent to teach Ndebele speaking learners. Thus an improved pass rate is critical in averting cultural conflict in schools that are characterised by learner diversity. The community develops confidence in culturally competent (ie. pedagogically adaptable/amenable to accommodating ethnic variety) school staff who produce good results.
- The participants revealed that new staff who are appointed in multi-ethnic schools are challenged by considerable multi-ethnic conflict, and it takes time for the community to accept and tolerate new staff, hence these individuals should be coached as an induction procedure to acclimatise them to the complex dynamics of multicultural classrooms. The experienced staff can be helpful in this regard.

Regarding the question: *What recommendations can be made with a view to bring about cultural harmony at mining-town schools in Zimbabwe?* The following materialised:

- It emerged from the study that language-induced cultural conflict can be averted by teaching, learning and speaking the languages spoken in the school and in the community. Teachers and learners need to be multilingual for them to function in diverse learner populated schools.
- It was concluded in light of the study that mutual tolerance among ethnic groups sharing classrooms should be encouraged and inculcated as a measure aimed at reducing cultural conflict for the simple reason that cultural differences become less pronounced with familiarity, which realises with mutual tolerance that encourages harmonious (non-combative) interaction.
- The study concluded that cultural conflict could be reduced if the school culture is grounded in the spirit of unhu/ubuntu.
- The findings of the study suggested that respect for one other was critical in reducing cultural conflict. In fact all the participants reiterated the necessity for respect among diverse learners, staff and the parents.
- An ethnic match was found necessary between staff and learners, and between learners and their leadership (prefects). Participants observed that such a match could enhance learners' confidence as they interact with reasonable people that are role models who share their cultural identity and interests.
- It emerged from the study that cultural conflict could be minimised if diverse cultural groups were given room to express their cultures. While some participants supported the idea of giving diverse cultures room for showcasing their cultures, others openly denied rendering such space. However, the general position was that cultures should be given freedom of expression they deserved.

- The study revealed that resource persons are needed in diverse-oriented schools so that cultural balance can be attained along with advice on how to reduce cultural conflict in diverse learner-populated schools.
- The study concluded that the teachers needed to be trained further on how to deal with a peculiar diverse learner population of the calibre of the schools administered by mines.
- The participants suggested that a diverse-friendly atmosphere could be created by setting up social clubs and organising trips. In doing so the learners get an opportunity to interact and co-exist harmoniously regardless of differences.
- School minutes, memos and home school communication should be translated into a relevant variety of languages.
- It emerged from the study that a centre for indigenous languages that enhances teachers' capacity to cope with diversity was a necessary conflict reducing tool. A language centre could be established close to diverse-populated schools for language teaching and learning. The diverse-specific language centre as a proposed conflict reducing education strategy will be discussed later in this chapter.

The findings and conclusions relating to the major research question: *How can cultural conflict be reduced in mining-town schools?* provoked the researcher to recommend a conflict reducing education strategy which is based on the findings from the gathered data. The envisaged conflict reducing education strategy is recommended and addressed in depth in section 6.4.

It can be inferred from the empirical study that cultural conflict due to language and teacher capacity to cope with diversity can be significantly reduced if the measures suggested above are implemented. It was basically found that culturally competent

teachers who can accommodate indigenous languages of diverse learners have the capacity to avert cultural conflict in schools.

6.4 RECOMMENDATIONS FOR THIS STUDY

The participants noted the prevalence of cultural conflict at mining-town schools and suggested remedial measures that could ameliorate the situation. In this section the researcher shall elucidate the term 'strategy' and draw up a conflict reducing education strategy with reference to recommendations derived from participants' verbal attestations and document analysis.

The term 'strategy' has been variously defined but the definitions by Jonas and Nickols will be used for the present purposes. Jonas says that a strategy "is not a mission, it is the plan that allows the mission to be accomplished" (Jonas, 2015:1). Nickols (2012:6) perceives a strategy to be "a general framework that provides guidance for actions to be taken and at the same time, is shaped by the actions to be taken". In light of these two definitions, a strategy can be thought of as the measures taken to achieve an organisation's overriding goal. In the present case the overriding goal was to devise an education strategy to reduce cultural conflict in schools administered by mines.

Jonas (2015:2) identifies steps that are taken in devising a strategy. First, the researcher identifies the current patterns of action by taking stock of conditions prevailing at the organisation. In the present instance the organisations in question are typical mining-town schools that are prone to cultural conflict occasioned by clashing interests relating to tuition languages and teachers' incapacity to cope with multi-ethnic populations in their classrooms. Second, the proposed recommendations are examined with the aim to improve the current situation, namely to implement a strategy that will reduce cultural conflict decisively. The steps involved in this strategy are as follows:

In the preceding section, it was recommended based on analysis of the minutes of parental meetings that the SDC minutes for schools administered by mines should be translated into local indigenous languages. Thus an interpreter should be

engaged to facilitate the audience's understanding of the parental minutes. The issue that is suggested here centres on the fact that diverse ethnic groups prefer to be addressed in their respective languages. The challenge that comes with this suggestion relates to the feasibility of ensuring that a translation service will be on hand to cope with three or more languages to relay the same pedagogical experience. The recommended education strategy will be pressed into service to deal with this challenge as indicated below.

The school policy revealed that a balanced staff-learner ethnic match was necessary to avert cultural conflict due to language and teacher capacity to cope with diversity. Diverse learners and the community get an impression that they are recognised and valued if there are staff members who belong to their ethnic groups. The school administrators recommended that experts in cultural diversity be engaged to assist teachers' efforts to cope with multi-ethnic situations, to which end teachers should undergo appropriate training. The suggested education strategy which will be discussed below shall cover the modalities embedded in the aforesaid question. The findings from the document analysis and classroom observation data as well as the views of the SDC members, the school administrators, the company managers and the learners unanimously recommended that there was need to accommodate and tolerate diverse languages and as well learn to speak them. The challenge associated with this suggested recommendation pertains to the exact way in which the diverse languages can be learnt and accommodated without favour. As regards implementation of the education strategy mooted above, the company manager responsible for school A suggested that a language centre be erected to serve mining-town schools with a view to dealing with language issues and reduce cultural conflict (see suggestion by participants and conclusion drawn from document analysis). The suggested use of a language centre is discussed below.

6.4.1 The language centre as an education strategy to reduce cultural conflict

An education strategy that derives from the recommendations is the diverse-specific language centre for teaching and preserving languages. The language centre is diverse-specific in the sense that it is devised to reduce and possibly eliminate

cultural conflict in a linguistically diverse community. It is hoped that the said centre will go a long way in orienting and equipping the teachers and the community with incomparable cultural competence. With the funds permitting and with the mines and the government dedicated to reduce cultural conflict in schools, the envisaged diverse-specific language centre can be pertinent. The details regarding the language centre's modus operandi are discussed below.

The mooted language centre will serve three conflict-reducing purposes. It will operate a programme to teach and train specialists that are adepts at the indigenous languages spoken in the community concerned; endeavour to preserve local cultures by amassing resources and artefacts for the benefit of the school, the community and visitors; and coordinate research and development (R&D) programmes in the area.

The said language specialists will serve as coaches to help teachers and community members to familiarise themselves with languages spoken by other members of their community. In mining environments, indigenous languages such as Chewa, Tonga, Shangani, Shona and Ndebele will be taught. If a teacher speaks Shona, then with the centre's assistance he/she will acquire a reasonable competence (ie. a working knowledge) of an additional language and a familiarity with the other languages of the area that enables communication across cultural boundaries. The benefit to the teachers would be an increased ability to interact competently with a variety of cultures sharing a classroom without causing friction or frustration. They will be able to code switch to other languages as they proceed through a lesson and even draw examples from the different cultural resource bases that they have been exposed to. In this regard Bennett (2011:29) found that diverse cultures have funds of knowledge or strategic cultural practices that the teachers can use in the classroom as teaching aids. Besides teachers, other community members could also benefit from the centre's services to familiarise themselves with relevant languages of the area for the same purpose of cross-cultural communication and understanding, but of course not to the same depth as the more academically orientated training offered to teachers (see Rwodzi, 2011:212).

To overcome possible disinterest from the community's side the local leadership (chiefs, councillors and village heads) will be petitioned and enlisted as far as

possible to launch an awareness campaign in which the community will be informed about the instrumental value associated with the diversity orientated language centre and the general benefits of learning other languages, that is, of being multilingual. In essence, multilingualism instils a sense of tolerance among diverse cultural groups and encourages a diverse community to be amenable to dialogue (UNDP, 2009). Thus the community will accept the language centre if they see the value in it. Sensitisation of the community will be utilised to gain acceptance of the idea that the centre can promote harmonious multicultural coexistence.

The proposed diverse-specific language centre does not only teach the languages of the area but it also trains the resource persons who have the expertise in diverse cultures. In schools that are administered by mines, experts in Tonga, Shangani, Chewa, Shona and Ndebele can be trained at the centre for the purpose of teaching and promoting the excluded cultures both in the schools and in the community. In the case of school A where there are nine Shona-speaking and two Ndebele-speaking teachers, resource persons from the centre can be brought in to help the school to teach Tonga, Chewa and Ndebele so that tuition will be balanced proportionally according to the various language needs of the school populations speaking the relevant languages. If two experts are attached at a school to teach Chewa, they can competently man all the Chewa lessons and return to the language centre for other duties. This measure will ensure that learners will not lose their mother languages. The experts can also help translate the minutes of meetings, schools notices and memos into home languages. In this way cultural conflict due to language deficiencies and teachers' incapacity to cope with multi-ethnic classrooms can be reduced as parents and learners can be addressed in their own indigenous languages. The training of experts in diverse languages will go a long way in assisting the diverse-oriented schools to attain a balanced staff-learner ethnic match which was insinuated in the school policy documents. Staff members who service the 'sidelined' (ie. relatively neglected) languages can be groomed to attain a competitive level of professional effectiveness with the assistance of the centre.

Apart from teaching and training, the language centre preserves the diverse cultures including those that are becoming moribund due to continuous exclusion. The preservation of cultures can be done through the expertise of the resource persons

groomed at the language centre who preserve the relevant indigenous cultures by collecting relevant artefacts. The centres will mount mini-museums and libraries at their premises to keep cultural heritages alive. The library will contain locally made dictionaries that can quickly assist people to learn relevant indigenous languages. Besides, resource persons will promote community dance and music groups representing relevant cultures, and will provide the same service where schools' cultural activities are concerned. They also ensure that the schools' cultural activities reflect diverse cultures. Madzanire and Ndamba (2015:64) found that ethnic biases that trigger cultural conflict manifest through the schools' cultural activities like drama, traditional dance, assembly songs, National Anthem and choral set pieces. To reduce cultural conflict of this nature, mining-town schools can organise local competitions where the songs are sung in diverse languages. The cultural groups in the community can be given room to showcase their cultural activities. Culture days that involve the school and the community can be organised to allow various cultural groups to express their cultures.

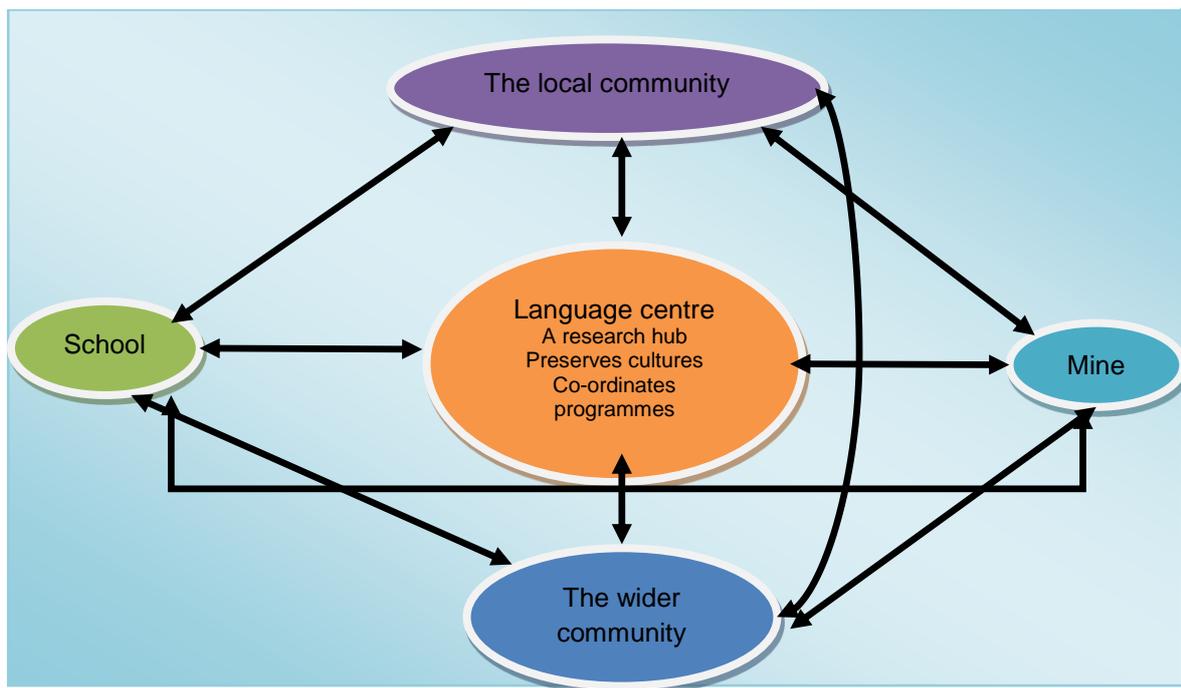
The company manager at school C recommended that an education strategy to reduce cultural conflict should give various cultural groups freedom to express themselves within the parameters of their particular cultures. The language centre facilitates cultural expression and complements similar efforts by the school.

The diverse-specific language centre will have as its mandate to carry out research and as well co-ordinate programmes and activities for the diverse community. As a research hub, the language centre will continually search for answers to the persistent language-related problems. Research can be carried out to establish the interaction patterns of a diverse learner population, the performance of diverse learners who are taught by teachers who speak languages other than theirs as well as the effectiveness of a diverse-specific language centre. An expert in research who shall be stationed at the centre can continually feed the schools with advice and expertise on how to handle a diverse learner population.

The diverse-specific language centre will be strategically placed to co-ordinate community projects and programmes. In fact, the language centre will be registered with the government through the National Arts Council of Zimbabwe, a government

arm that controls cultural centres. The community leaders, mine management, chiefs, councillors and the influential local business persons will be co-opted to lobby for a diverse-specific language centre. It is envisaged that the success of the centre hinges on resource mobilisation as well as the support of both the local and the national leadership. Once the government approves the centre, the funds permitting and with the support of the local leadership in place, the non-governmental organisations and donors who wish to help culturally diverse mining communities can successfully implement their activities by channelling them through the centre. The expertise of the multilingual experts at the language centre can be used to enhance the smooth running of the projects and community programmes. In doing so, the language centre can win the confidence of the community and operate smoothly. The diagram below summarises the operation of the diverse-specific language centre.

Figure 6.1: The diverse-specific language centre modus operandi



It can be inferred from the above figure that the diverse-specific language centre will be at the centre of a diverse community mitigating cultural conflict and linking all the key institutions for the benefit of the community.

A conflict reducing education strategy that has been devised in this research is a diverse-specific language centre that can be located in a diverse community like the mining communities. The centre can be funded by a mine, the government or any other source. The centre is easier to establish in mining towns as they already have adequate infrastructure. The envisaged diverse-specific language centre has as its mandate to teach the community and train the teachers to speak and appreciate other languages. The language centre has as its role to preserve diverse cultures carrying out research in the realm of cultural conflict. It is also the obligation of the centre to co-ordinate community programmes. If it is instituted with the resources permitting, the proposed education strategy (a diverse-specific language centre) will tremendously reduce cultural conflict due to language diversity and teachers' capacity to cope with diverse learner populations.

6.5 RECOMMENDATIONS FOR FURTHER STUDIES

Further studies could be done to:

- Test the efficacy of the conflict-reducing education strategy here-in suggested.
- Explore how cultural conflict in spheres other than language and teacher knowledge of diversity could be averted.
- Examine the utility of multilingualism in diversity.
- Investigate technological interventions in diversity.
- Trace the historical landscape of conflict in diversity.

6.6 CONCLUSION

The aim of the study was to devise an education strategy to reduce cultural conflict particularly due to language diversity and teacher capacity to cope with diversity. In an attempt to devise an education strategy to reduce cultural conflict, the study recommended that a language centre needs to be established within reach of diverse learner populated schools. The infrastructure in schools that are administered by mines can be adequate to warrant the establishment of a diverse-specific language

centre. The envisaged diverse-specific language centre will meet the resource needs of the school; facilitate community programmes and co-ordinate research in the area of language and conflict. Schools need to be grounded in the spirit of unhu/ubuntu character and peace building agenda. It was recommended that the resources targeted for education should be directed towards the areas of need of which a diverse-specific language centre for diverse learner populated schools is one. Further studies could be done to authenticate the efficacy of the conflict-reducing education strategy suggested here-in.

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APPENDICES

Appendix 1: Request for permission to carry out research from the secretary of Education, Sport, Art and Culture

Great Zimbabwe University
P. O. Box 1235
Masvingo

13 February 2013

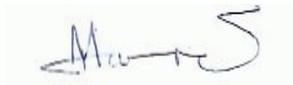
The Permanent Secretary
Ministry of Education, Sports, Art and Culture
Box CY 121
Causeway
Harare

Re: Request for permission to carry out research in schools administered by mines in Zimbabwe

I am requesting for approval to conduct an educational research study in schools that are administered by mines in Zimbabwe. I am a doctoral student at the University of South Africa (UNISA). The research study is for my doctoral thesis. The request is in compliance with the UNISA College of Education Research Ethics policy. The topic of the research will be: **An education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe.**

The study will explore cultural conflict in diversity with the intention to map out a strategy to minimise cultural conflict. The study will require lesson observation with teachers. Focus group interview will be held with learners. Individual face-to-face interviews will be held with school administrators, company managers and School Development Committee members. Documents such as log books, minutes of parents and staff meetings will be analysed together with notice boards and sign posts. Confidentiality and anonymity will be upheld in this study. The participants' privacy and identity will not be invaded. Participation in this study is voluntary. Participants are free to withdraw at anytime without penalty. For more details please contact Daniel Madzanire at +263 772 243 277; Email danielmadzanire@gmail.com OR the researcher's promoter Professor Corinne Meier at +27836608394; Email meierc@unisa.ac.za. I sincerely appreciate your help. Please indicate your decision in writing at your earliest convenience.

Yours sincerely



Daniel Madzanire (Mr)

Appendix 2: Request for permission to carry out research from the Provincial Education Director

Great Zimbabwe University
P. O. Box 1235
Masvingo

13 February 2013
The Provincial Education Director
Ministry of Education, Sport, Arts and Culture
P. O. Box 89
Masvingo

Re: Request for permission to carry out research in schools administered by mines in your province

I am requesting for approval to conduct an educational research study in schools that are administered by mines in your province. I am a doctoral student at the University of South Africa (UNISA). The research study is for my doctoral thesis. The request is in compliance with the UNISA College of Education Research Ethics policy. The topic of the research will be: **An education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe.**

The study will explore cultural conflict in diversity with the intention to map out a strategy to minimise cultural conflict. The study will require lesson observation. Focus group interview will be held with learners. Individual face-to-face interviews will be held with school administrators, company managers and School Development Committee members. Documents such as log books, minutes of parents and staff meetings will be analysed together with notice boards and sign posts. Confidentiality and anonymity will be upheld in this study. The participants' privacy and identity will not be invaded. Participation in this study is voluntary. Participants are free to withdraw at anytime without penalty. For more details please contact Daniel Madzanire at +263 772 243 277; Email danielmadzanire@gmail.com OR the researcher's promoter Professor Corinne Meier at +27836608394; Email meierc@unisa.ac.za. I sincerely appreciate your help. Please indicate your decision in writing at your earliest convenience.

Yours sincerely



Daniel Madzanire (Mr)

Appendix 3: Request for permission to carry out research from company management

Great Zimbabwe University
P. O. Box 1235
Masvingo

3 June 2013
The Manager

.....
Re: Request for permission to carry out research in schools administered by your mine

I am requesting for approval to conduct an educational research study in schools that are administered by your mine. I am a doctoral student at the University of South Africa (UNISA). The research study is for my doctoral thesis, a fulfilment of the Doctor of Education (Socio-Education) requirements. The request is in compliance with the UNISA College of Education Research Ethics policy. The topic of the research will be: **An education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe.**

The study will explore cultural conflict in diversity with the intention to map out a strategy to minimise cultural conflict. The study will require lesson observation. Focus group interview will be held with learners. Individual face-to-face interviews will be held with school administrators, company managers and School Development Committee members. Documents such as log books, minutes of parents and staff meetings will be analysed together with notice boards and sign posts. Confidentiality and anonymity will be upheld in this study. The participants' privacy and identity will not be invaded. Participation in this study is voluntary. Participants are free to withdraw at anytime without penalty. For more details please contact Daniel Madzanire at +263 772 243 277; Email danielmadzanire@gmail.com OR the researcher's promoter Professor Corinne Meier at +27836608394; Email meierc@unisa.ac.za

I sincerely appreciate your help. Please indicate your decision in writing at your earliest convenience.

If you would like this research to be conducted as outlined above, please sign below as a way of registering consent.

Signature of the Company Manager:.....

Date:.....

Signature of the investigator



Date:.....

Appendix 4: Request for permission to carry out research from the school administrator

Great Zimbabwe University
P. O. Box 1235
Masvingo

3 June 2013
The Head

.....

Re: Request for permission to carry out research at your school

I am requesting for approval to conduct an educational research study at your school. I am a doctoral student at the University of South Africa (UNISA). The research study is for my doctoral thesis, a fulfilment of the Doctor of Education (Socio-Education) requirements. The request is in compliance with the UNISA College of Education Research Ethics policy. The topic of the research will be: **An education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe.**

The study will explore cultural conflict in diversity with the intention to map out a strategy to minimise cultural conflict. The study will require lesson observation. Focus group interview will be held with learners. Individual face-to-face interviews will be held with school administrators, company managers and School Development Committee members. Documents such as log books, minutes of parents and staff meetings will be analysed together with notice boards and sign posts. Confidentiality and anonymity will be upheld in this study. The participants' privacy and identity will not be invaded. Participation in this study is voluntary. Participants are free to withdraw at anytime without penalty. For more details please contact Daniel Madzanire at +263 772 243 277; Email danielmadzanire@gmail.com OR the researcher's promoter Professor Corinne Meier at +27836608394; Email meierc@unisa.ac.za

I sincerely appreciate your help. Please indicate your decision in writing at your earliest convenience.

If you would like this research to be conducted as outlined above, please sign below as a way of registering consent.

Signature of the school head:..... Date:.....

Signature of the investigator



Date:.....

Appendix 5: Informed consent form for teachers, school administrators, SDC members and company managers

Principal Investigator: Daniel Madzanire

Topic of study: An education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe.

Brief Introduction

This informed consent explains about being a research subject in a study. Therefore, it is important for you to read it carefully and then decide if you wish to be a volunteer participant. The study is in fulfilment of my doctoral thesis as required by the College of Education, University of South Africa (UNISA).

Purpose of research

The purpose of this study is to map out and suggest an education strategy to reduce cultural conflict in the implementation of a multicultural curriculum. It is hoped that the study will enhance teachers and school administrators' competence in handling learners from diverse ethnic backgrounds.

Participant's role in the study

School Development Committee members, school administrators and company managers will be involved in face-to-face interviews during which they will be kindly asked to share their views pertaining to the manifestation of cultural conflict in the implementation of a multicultural school curriculum. Concomitantly, teachers will be observed as they teach.

Approximate number of participants

A total of 45 participants from three primary schools will be expected to take part in this study. It is envisaged that six school administrators, three school development committee members, three company managers, three teachers and 30 learners will participate in this research.

Participant selection procedure

You have been purposively selected on the basis that you are school development committee members, teachers, school administrators or company managers who have experience with the manifestation of cultural conflict in the implementation of a multicultural curriculum especially in schools that are administered by mines. It is also important to note that your selection is also based on realization that you volunteer.

Expected duration of participation

The participants will be asked to respond to interview questions orally for approximately one and half hours. If subjects wish to continue with the interview, their request will be accommodated. Teachers will be observed for half an hour per session as they teach.

Procedure

The study participants will be required to respond to face-to-face interview questions where data will be recorded using an audio-recorder. Teachers will be required to conduct a lesson where the researcher will be taking notes.

Possible risks

There will be no risks involved. However, some participants may feel uncomfortable to sit for one and half hours. There will be a break and participants are free to have some drinks which will be provided. The researcher will also ensure that language will carefully be used to avoid inducing any negative labelling and stigmatisation that are embedded in culturally diverse groups.

Benefits to participants

There will be no benefit in monetary terms or otherwise for individuals participating in this study. Some participants may derive satisfaction in being part of educational research which seeks to suggest an education strategy to reduce cultural conflict in the implementation of multicultural curriculum in primary schools.

Guarantee of privacy, anonymity and confidentiality

The researcher shall ensure that the participant's privacy is not invaded. The participants should note that they have the right to choose the extent to which they will share or withhold information about their behaviour, attitude or opinion. The privacy of the participants shall further be protected by other principles of anonymity and confidentiality. There will be no way for participants' names to be associated with their answers. Numbers and pseudonyms will be used to maintain the participant's right to privacy. Records and tapes will be kept safely by the researcher and will be destroyed upon completion of the thesis. The data reported in the final write up of the thesis may be presented at professional gatherings and published in educational journals without naming participants. Ethics approval for this study was granted by UNISA's research ethics committee.

Voluntary Participation

Your participation in this study is voluntary. Details of this study have been revealed to you so that you may choose to or not to participate. You are free to withdraw at any time without penalty.

Contact details

Participants have the right to ask questions related to the research and their participation in the study. Contact Daniel Madzanire at +263 772 243 277; Email danielmadzanire@gmail.com OR the researcher's promoter Professor Corinne Meier at +27836608394; Email meierc@unisa.ac.za

Participant confirmation and signature

Your signature certifies that you have read what your participation involves and you agree to participate freely and voluntarily.

Signature of (Volunteer) Participant:

Date:

Signature of Investigator:



Date:

Appendix 6: Permission letter from the Ministry of Education, Sport, Art and Culture

all communications should be addressed to
"The Secretary for Education Sport and Culture"
Telephone: 734061/59 and 734071
Telegraphic address: "EDUCATION"
Fax: 794505/705289/734073



Ref: C/426/3
Ministry of Education, Sport,
Arts and Culture
P.O Box CY 121
Causeway
Zimbabwe

Daniel Madzanire
Great Zimbabwe University
P.O. Box 1235
Masvingo

RE: PERMISSION TO CARRY OUT RESEARCH

Reference is made to your application to carry out research in the Ministry of Education, Sport and Culture institutions on the title:

An education strategy to reduce cultural conflict
in schools administered by mines in Zimbabwe.

Permission is hereby granted. However, you are required to liaise with the Provincial Education Director responsible for the schools you want to involve in your research.

You are also required to provide a copy of your final report to the Ministry since it is instrumental in the development of education in Zimbabwe.

20 OCT 2015
I. Gweme
FOR: SECRETARY FOR EDUCATION, SPORT AD CULTURE

Appendix 7: Request for permission from a parent/legal guardian

Principal Investigator: Daniel Madzanire

Topic of study: An education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe.

Dear Parent/legal guardian

I am conducting a study which maps out a strategy to reduce cultural conflict in schools administered by mines in Zimbabwe. The study is in fulfilment of my doctoral thesis as required by the College of Education, University of South Africa (UNISA). I wish to work alongside teachers and learners so as to be able to examine ways in which cultural conflict can be minimised in schools. As your child/dependent is a minor, you as a parent/legal guardian, are kindly requested to provide permission for your child to participate in this research.

I would like to conduct a focus group interview with your child and others (about one hour long). I don't intend to disturb lessons. The audio-recorded focus group interview will be conducted at the school during lunch. Participation in this study is voluntary and the participants can withdraw from the research at any time at no cost. All issues of confidentiality will be adhered to. The data gathered in this study will be used only for research purposes. Anonymity will be guaranteed as the identity of your child will not be disclosed. The research will comply with the research ethics as approved by the University of South Africa.

For more details please contact Contact Daniel Madzanire at +263 772 243 277; Email danielmadzanire@gmail.com OR the researcher's promoter Professor Corinne Meier at +27836608394; Email meierc@unisa.ac.za

Parent/guardian's confirmation and signature

If you would like your child to take part in this research, please sign below as a way giving consent.

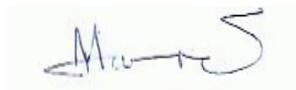
Name of the learner (pseudonym).....

Grade:.....

Signature of Parent/guardian:

Date:

Signature of Investigator:



Date:

Appendix 8: Child assent form

Person carrying out the study: Daniel Madzanire

Reason for the study

I am a student with UNISA doing a study. The reason for the study is to check the ways in which the differences in the way of life of learners have an effect on learning. In the end, the study will suggest ways of dealing with the differences in the ways of life of learners in schools.

Method

You will be grouped with others in Grade 6 and the person carrying out this study will ask you to answer questions for about one and half hours. No one else will know about your names and answers you give to the questions.

Possible risks and discomforts

Nothing bad will happen if you take part in this study. However, some of you may not feel comfortable to sit for one and half hours. There shall be a break where you will be free to have some drinks. Other learners may give negative comments about a group during the interview however the person carrying out this study will make it a point that comments that may harm you or a group to which you belong are not given.

Benefits to learners

As a learner you will enjoy taking part in this study which is designed to make you think deeply. By taking part in this study, you will gain the courage to answer questions. Besides that, the study will help you respect the views of others and co-operate with them. In addition, you will benefit later when the results of this study are used to help teachers teach you better.

The role of the parent/legal guardians

Your parent/guardian has been asked on your behalf by the person carrying out this study to allow you to take part. You are free to pull out of the study anytime even if your parent/guardian has allowed you to take part. Your parent/legal guardian will receive a copy of the signed assent form. After reading this form carefully, talk to your parent/guardian about this study. Tell your parent/guardian if you want to take part in the study or not. This should be done before you sign that you have freely chosen to take part in this study.

Invitation to ask questions and choice to take part in the study

I kindly invite you to take part in this study. If you are willing to take part in the study, you can show by signing this form in the spaces given below. You are free to ask questions about things that are not clear to you in this study.

Contact details

If you wish to ask anything about this study, please contact Daniel Madzanire at +263 772 243 277; Email: danielmadzanire@gmail.com OR Professor Corinne Meier at +27836608394; Email: meierc@unisa.ac.za

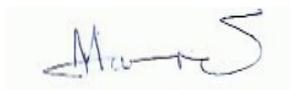
Assent to take part in the study

I have read and noted what the study is about. I therefore agree to take part freely in this study.

Signature of the learner:

Date:

Signature of the person carrying out this study:



Date:

Appendix 9: Document analysis checklist

Documents specified in the table below were analysed to answer the following questions:

1. How often does language-induced conflict appear in statements?
2. Is there cultural conflict due to teacher knowledge of diversity?
3. What recommendations can be made to reduce cultural conflict due to language and teacher knowledge of diversity?

Document	Conflict-inducing aspect	Frequency	Direction		Intensity		Volume e.g sentence or paragraph
			Positive Supportive	Negative Opposed	Strong	Weak	
Minutes of parents' meetings							
School policy							

Appendix 9.1: Minutes of parental meeting of school A

AGENDA

1. Opening Prayer
2. Welcome remarks – Outgoing Chairperson Mrs. R. Banda
3. Previous Minutes Reading – Secretary (Mlambo T.)
4. Election Of SDC for term 2014 (Conducted by Mlambo T.)
5. Chairperson's Report - Outgoing Chairperson Mrs. R. Banda
6. School Developments – Head (Chiteure T.)
7. School Fees
8. Financial Report – (Presented by Mlambo T.)
9. BEAM & SIG
10. Extra Lessons
11. Closing remarks & prayer

1. Opening Prayer – was conducted by Mrs. Hlabati.

2. Welcome remarks:

Mrs Banda welcomed and thanked all in attendance on the day, for the good cause of participating in the school's advancement. She also appealed to parents that, they find liberty to fully express themselves and not allow the spirit of hatred between themselves and those in leadership.

3. Previous Minutes Read:

Minutes of the previous SDC/Parents Meeting of 25 March 2013 written in English were read out and translated in vernacular language by Mr. T. Mlambo. Mr. Mugwisi C and Mr. Chiduro V confirmed and seconded respectively, the minutes were adopted to be a true record of the proceedings of the previous meeting.

One parent, Mr Dlodlo remarked that, minutes were read and explained in vernacular but, he did not understand anything. This was a remark that was meant to cause tribal division as there was chattering and jeering amongst parents.

Mr. Mlambo continued addressing parents in Ndebele.

4. Election Of The SDC For Term 2014

Parents nominated and seconded the following into the new SDC:

1. Mlambo T.
2. Nxumalo F.
3. Mrs. Manatsa
4. Chiduro V.
5. Mupandaguta T.
6. Thebe J. (Mrs. Moyo) – Village 2 Rep
7. Mrs. Ncube B – Village 1 Rep

The above persons were to meet on Monday the 10th of March to take up positions as deemed suitable for each candidate.

5. Chairperson's Report:

The outgoing SDC chairperson Mrs. R. Banda, lamented the failure by parents to pay school levies in full, thereby hampering progress and efficiency of running school activities, business and functions. She appealed to all parents to take responsibility and pay levies for their children so as to enable the school to function smoothly.

6. School Development:

The headmaster informed parents that, it had been a very difficult year with parents' inability to pay levies in full, for any developments to be done. However, he raised hope that, with the introduction of SIG (School Improvement Grant) by Government and the Ministry Of Education, it would be possible to do infrastructural development where plans were already put in place to build an ECD block, purchase books and furniture. He also lamented on the school's deteriorating pass rate which, is as a result of socio-economic problems.

7. School Fees

School fees for the year running were announced to have been pegged at US\$17.00 per term, with an increase of \$7.00 for term one from \$10.00 the previous year. She also alluded that, it would not be feasible to make increments of levies in an environment where parents were struggling to pay \$17.00 in full per term. One parent Mr. Douglas Mpofu proposed the current school fees to be declared null and void, to give room to the incoming SDC to set new figures as they might wish to hike them to \$25.00 per term. This was strongly opposed by the majority of parents who gave thumbs up for the current school fees of \$17.00 per term. Parents were therefore, urged to pay levies in full to avoid owing the school and staff as levies constitute a 10% teachers' incentive.

8. Financial Report:

Mr. Mlambo explained to parents that, the report was not expertly produced but was a precise summary relating to income through levies' payments and expenditure as per school requirements. Handouts were also availed to parents showing figures in both categories. Parents approved the financial report but requested that, the "Others" expense line which carried the biggest figure be further analysed and simplified in the next report.

9. BEAM & SIG

Mr. Mlambo informed parents that BEAM registration forms had been received at the school and that those parents and guardians with qualifying and substantial candidates should immediately commence bringing in birth certificates and relevant documents clearly portraying the status of the applicants. Having briefed the meeting on SIG (School Improvement Grant), he further advised parents that children who would not qualify into BEAM may be considered for SIG levy payment.

10. EXTRA LESSONS

Through this meeting, extra lessons during the school running programme were immediately stopped as they had caused conflicts between teachers themselves and parents. Extra lessons during the school programme were open to grade seven classes while others were restricted to holiday periods. These could be done in compliance to clause 4.8.2 of the Shangani Mine Primary School SDC/Parents Constitution.

11. Closing Remarks & Prayer

There being no further business to discuss, the SDC thanked all parents for attending and the closing prayer was done by MaSibanda, a parent from the local villages.

Minutes compiled by:..... Date:.....

Mlambo T (SDC Sec)

..... Date:..... Date:.....

Chiteure T. (Head)

Nxumalo F. (SDC Chairperson)

Appendix 9.2: Minutes of parental meeting of school B

Sch B

The SDC chairman highlighted that he went to a meeting where it was stressed that there is need to work hard to get funds.

The grass cutter was not bought. He thanked everyone for working very hard last term.

Heads/ Remarks

- The enrolment is decreasing. The rumours informs us that they have transferred to other schools
- Grade 7 are starting their examinations on the 7th of October. The teachers next week are going for cluster meetings to find the way forward to improve pass rate at Gr 7 level. Every school in the zone shd encourage pupils to speak in English while at school.
 - Each child to have a reading file to improve reading of the children.
 - Trips are still on. Teachers are to find quotations for the trips to Bulawayo.
 - There is need for consultation

suggested, when teachers meet, We have failed to do a prize giving day.

- Pupils are to wear summer uniform since it is hot now.
- The teacher on leave was not replaced due to low enrolment
- Mrs Mbenje was temporarily removed from Gr 2 to ECD to cover the gap.
- Due to the issue of overstaffing we might have a revolving teacher to fill temporary post at other schools.
- The H/M requested the chairman to seek for a teacher's house for our computer teacher.
- There are no lights at the block where the clerks and computer teacher are staying.
- Office furniture is needed since there is no enough furniture. The computer teacher and grade seven need furniture.
- Termite poison is needed since there is a problem of termites eg. Computer classroom.
- Roof for Gr 5 & Gr 7 block need repair before it rains.
- Leaking taps need attention.

- was read to the SDC meeting
- Petty cash account need to be done, D/H to do mastering of fees
 - Classroom doors to have an inventory.
 - The school to have a deposit Book for depositing the fees.
 - Anticipated budget total amount to \$
 - A letter for parents meeting to be written for the 25th of September 2014 at 0900hrs
 - The next SDC meeting to be on the 17th September at 0900hrs.

Having no further business the meeting ended at 12:15hrs.

- D/head to check and master all the fees paid in for fees

Appendix 9.3: Minutes of parental meeting of school C

"GETTING BETTER EVERYDAY"

MINUTES OF THE S.D.C MEETING HELD ON 09 JANUARY 2015 AT 10.00 AM IN THE RENCO PRIMARY SCHOOL COMPUTER LABORATORY

Present:

Mr Mashiba (Headmaster)
Mr Zulu (Chairman)
Mr Mangondo (Vice Chairman)
Mr Burombe (Secretary)
Mr Magaya (Treasurer)
Mr Chipenyu
Mr Mashawi
Mrs Mutamba
Mr Muhamba

Apologies:

Mr Nyamande
Mrs Mashibha

Opening Prayer: Mr Chipenyu

Minutes of the previous meeting were read and passed as a correct record.

Proposed:

- Mr. Chipenyu and seconded by Mrs Mutamba

AGENDA:

1. Progress update.

Matters arising

Trip gratitude Letters:

Mr. Chipenyu advised the committee that he will write the gratitude letters as soon as schools open.

SIG:

Third term Sig money amounting to \$1450.00 is now available at the School. Distribution and allocation of the money will be done early first term.

Discipline:

The headmaster explained the anomaly which was there to the vice chairman and the treasurer since they were not around at the last seating. (feedback by Minister Dokora)

Account books Auditing:

The head mentioned that the school account books have to be done as per regulations and if not properly done we can create problems for both the school and the committee. The fact that we were sending books for auditing helped us a lot because the fees were approved for the year 2015.

Approval of Fees:

The headmaster informed the committee that we are mandated to follow the government standing procedure of calling for Annual General Meetings with parents to determine the fees through voting. Mr Mashibha outlined the procedure saying that parents should vote for three figures and the amount with the highest number of votes is the one to be adopted. All the figures and the number of votes should be recorded for proof. The meetings should be conveyed whenever we are moving into another year to set new school fee structure.

Mr Magaya proposed the school to come up with a budget that shows what it intends to do during the course of the term.

Mr Mashawi added that the procedure of having meetings with parents is already in place as narrated by the head what is now needed is for us to follow the government protocol.

Fees Defaulters:

Mr Zulu told the committee that pay dates had disturbed the issue of deductions. He then asked for a list of defaulters but the names were not readily available.

Mr Magaya and Mr Burombe were tasked to work hand in hand with Mrs Vhezha to come up with the list. Mr Zulu emphasized the need to have the deductions effected with January 2015 payment.

School Transport:

Mr Mangondo emphasized the issue of the school to have its own mode of transport soon after completion of the block construction project. The committee agreed to the vice chairman's suggestion.

New Business:

The main purpose of the meeting was the update of what has been covered on the proposed new block. Mr Zulu advised the committee that a letter was written to the Technical Services department requesting for assistance in drawing the plan.

He said that the finished plan is now in place and the proposed block is encroaching into the school assembly. He went further and advised that assistance has been sought from the Engineering department to excavate the waste rock which formed part of the encroached land. The task of working on the encroached ground is partially done and we hope it will be finished soon.

Tenders:

Tender advert was disturbed by the surveyors who failed to come up in time. Now the issue of land survey was done and the adverts would be soon placed in the Masvingo Mirror.

Mr Zulu explained to the committee that feelers had been put around on the issue of building contractors and some had started to approach the school. The contractor was made to see the ground where the block is supposed to be built. He seemed to be willing to get the contract but the issue is we have to advertise the tender and get a number of contractors whom we will vet and interview. So far two quotations have been received.

Mr Magaya also gave the sentiments of getting the contractors and employing them under fixed duration whilst they are being supervised by our Skilled Engineering Personnel.

In that regard, the headmaster said we have to buy Mr. Magaya's idea but we should consider the issue of quality and costs.

Fees Payment: The headmaster urged the committee to come up with a better way which should be used to encourage parents to pay fees for their children.
Mr Mashawi asked for a solution during holidays so that parents would not have problems if they want to pay school fees while the school secretary is away.

On that note the headmaster made an apology and admitted that it was quite unfortunate that there was no one to receive the cash during the holiday because the designated incumbent fell ill and had travelled to South Africa for treatment.

The head went on to say that if the concerned parents were serious to pay fees for their children they should come up and do so anytime.

Mr.Zulu asked the committee the kind of encouragement we have to put in place to make the parents pay the fees. The headmaster came up with two alternatives:

1. To call parents and explain to them that we want to build a new block but we are not going to increase the fees. He said we have to do this on the first week of the term.
2. Or sending a circular that explains our intentions and then urge them to pay fees for their children.

Mr Chipenyu suggested utilizing both ways of calling for meeting with parents and writing letters addressing parents to pay fees.

The Vice Chairman had an opinion not to write letters because many parents will not come to attend the meeting as they would already know the purpose of the meeting.

Mrs Mutamba warned the committee not to just call for a meeting before coming up with key points that would bind what is expected to make parents pay fees in time

Mr Mashiba took the opportunity to notify the committee that Mrs Mashiba will be on leave and Mr Chipenyu will be the acting Deputy Headmaster.

Sporting Equipment:

Mr Muhamba requested the committee to fund him to purchase sporting equipment, javelin and discus. He was told that the committee is able to assist and he should get quotations.

Mr Mashawi told the committee that he had conveyed the condolence token to the Simango family.

BOQ:

The Chairman commended the school head for his effort of managing to get the longley awaited BOQ from Halsteads Masvingo.

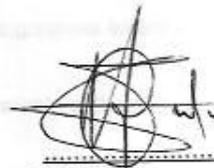
The materials required amount to \$38331.02 and we are happy now that we have a guide line on the items required. Mr Zulu requested Mr Mashiba to make some copies of the BOQ so that they may be given to the prospective contractors. He went on to suggest that the headmaster, himself and the vice chairman approach the responsible authority and present the project and the BOQ so that they may ask for some assistance of any kind.

Meeting ended at 1700hours

Closing Prayer: Mr Chipenyu



**M.Burombe
(Secretary)**



**F.Zulu
(Chairman)**

Appendix 9.4: Analysis of minutes of parental meeting of school A

This document should be studied in conjunction with appendix 9.1: minutes of parental meeting of school A.

Minutes of parents' meeting for School A were analysed by the researcher in order to answer the following sub- questions

- To what extent can the components of the whole school environment namely language and teacher knowledge of diversity, contribute to the reduction of cultural conflict in education in schools administered by mines in Zimbabwe?
- What recommendations can be made to reduce cultural conflict in schools administered by mines in Zimbabwe?

Researchers' Comment	Language induced cultural conflict revealed in minutes	Reducing conflict due to language difference
The SDC chairperson remarked that there was a spirit of hatred which she discouraged	Not to allow the spirit of hatred between themselves and those in leadership	Fostering tolerance
The parent complained about the use of an vernacular language other than his	The parent (name supplied) remarked that minutes were read and explained in vernacular but he did not understand anything	Accommodating indigenous languages by reading the minutes in languages that are spoken in the community
The remark shows that the community was divided along ethnic lines particularly the language spoken	This remark was meant to cause tribal division	Fostering respect and tolerance
There was commotion in the parents' meeting because of the indigenous languages that were used	There was chattering and jeering amongst parents	Fostering respect and tolerance
Researchers' Comment	Conflict due to teacher knowledge of diversity	Reducing conflict due to teacher knowledge of diversity
The plummeting pass rate could be due to teacher incompetence not just economic problems	The school head lamented the school's deteriorating pass rate which is as a result of socio- economic problems	Improved pass rate
The provision for extra lessons is an indicator of incompetence on the part of some teachers. Conflict could have been caused by expenses involved	Extra lessons during the school running programme were immediately stopped as they had caused conflicts between the teachers themselves and parents	Teachers to be trained further in order to be culturally competent
The staff ethnic composition does not match the majority of the learners who speak Ndebele	Ethnic composition of the staff ethnic indicates that there are 11 teachers 9 of whom belong to the Shona group while the remaining 2 are of Ndebele origin	Ensuring a balanced learner-staff ethnic match
Researchers' Comment	Suggested recommendations on how to reduce cultural conflict as revealed in minutes	Suggested recommendation as derived from the minutes
The SDC chairperson appeals to the parents to exercise freedom of expression	She appealed to parents that they find liberty of fully express themselves	Promoting dialogue and freedom of freedom of expression
A variety of languages were used in a meeting	Minutes of the previous SDC/ parents meeting of 25 March 2013 written in English were read out and translated in vernacular	Translating minutes and memos to diverse languages

Appendix 9.5: Analysis of minutes of parental meeting of school B

This document should be studied in conjunction with appendix 9.2: minutes of parental meeting of school B

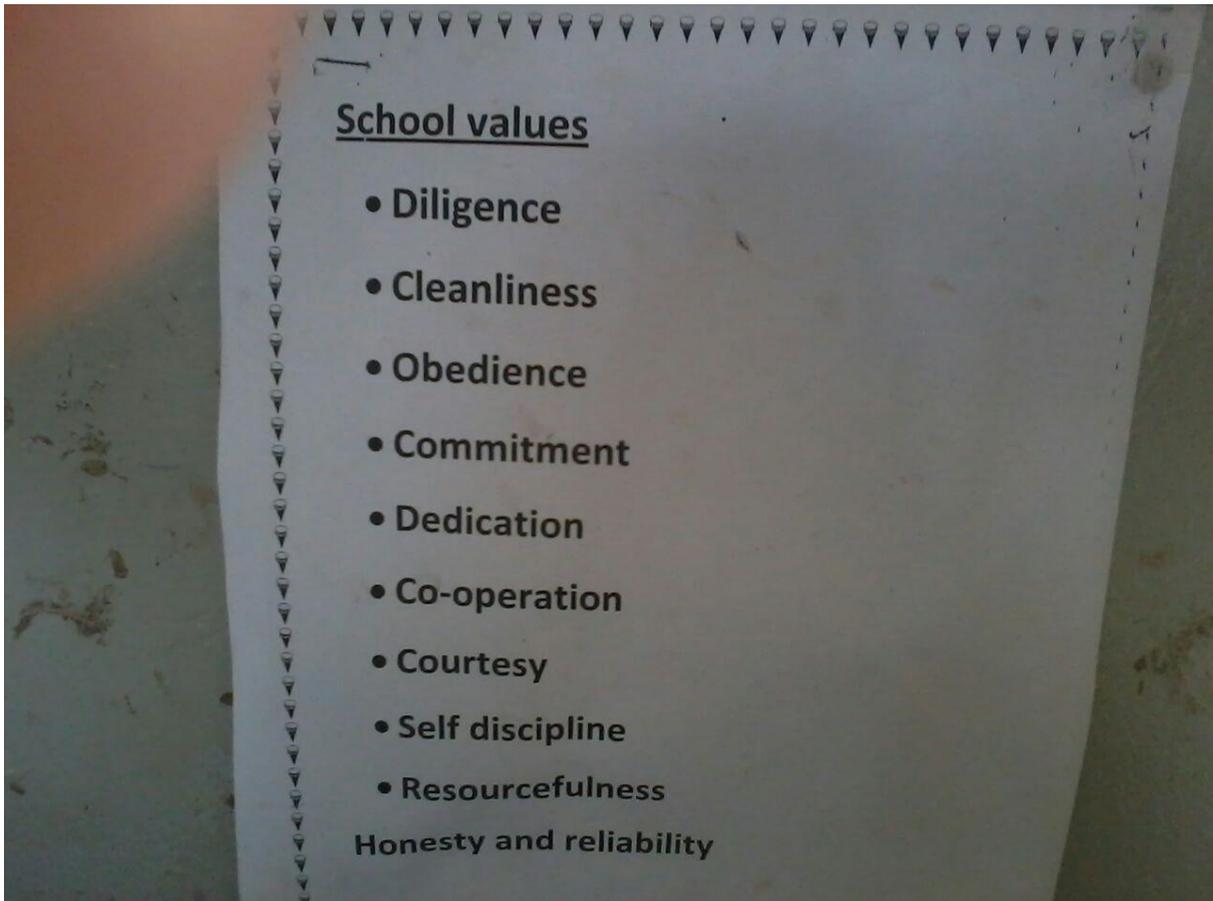
Researchers' Comment	Language reduced cultural conflict revealed in minutes	Reducing conflict due to language difference
This remark indicates overemphasis of the use of English at the expense of indigenous languages like Shona, Ndebele, Tonga, Chewa and Shangani	Every school in the zone should encourage pupils to speak in English while at school	Promoting, developing indigenous languages
Researchers' Comment	Conflict due to teacher knowledge of diversity as revealed in minutes	Reducing conflict due to teacher knowledge of diversity
The indication that enrolment severely dropped could be attributed to many factors including poor handling of diverse learners and migration of workers due to low production in the mine	The enrolment is decreasing The rumours inform us that they have transferred to other schools	Improved pass rate
There were no Chewa teachers at this school	Staff ethnic composition is as follows: There are 11 teachers 10 of whom are of Shona origin and only 1 who belongs to the Ndebele ethnic group	Attaining a balanced staff-learner ethnic match
Researchers' Comment	Suggested recommendations on how to reduce cultural conflict as revealed in minutes	Suggested recommendations as derived from the minutes
The suggestion is viable to a diverse learner population on the grounds that diverse learners get an opportunity to socialise	Trips are still on	Organising trips
Consultation days afford teachers the chance to understand the nature of diverse learners by asking for individual information from the parents. This can enhance the teachers' competency in handling a diverse learner population	There is need for a consultation day so that the date would be suggested when teachers meet	Special days

Appendix 9.6: Analysis of minutes of parental meeting of school C

This document should be studied in conjunction with Appendix 9.3: minutes of parental meeting of school C

Researchers' Comment	Language- induced cultural conflict revealed in the minutes	Reducing conflict due to language
The remark indicates that disciplinary issues were on the agenda of the last SDC meeting. Disciplinary problems could be due to diverse cultures	Discipline The headmaster explained the anomaly which was there to the vice chairman and the treasurer since they were not around at the last seating	Crafting and implementing a diverse friendly policy
Researchers' Comment	Conflict due to teacher knowledge of diversity as revealed in minutes	Reducing conflict due to teacher knowledge of diversity
There are no teachers of Ndebele origin at this school	Staff ethnic composition is such that there are 30 teachers of whom 27 are of Shona origin, 2 Chewa speaking and 1 of Shangani origin	Maintaining a balanced staff-learner ethnic composition
Researchers' Comment	Suggested recommendations on how to reduce cultural conflict as revealed in minutes	Suggested recommendations as derived from the minutes
This remark indicates that a trip was embarked on and that the school resolved to thank the parents for participating in the excursion. This gives diverse learner room to socialise and co-exist	Trip gratitude letter Mr (name supplied) advised the committee that he will write the gratitude letters as soon as schools open	Organising trips

Appendix 9.7: School policy of school A



School Mission Statement

We challenge every pupil to strive for the highest standard professional development and aim for excellence in all we do.

Values

Belgience
cleanliness

Obedience

Commitment

dedication

co operation ✓

courtesy

Self discipline ✓

resourcefulness

honesty and reliability

responsibility

empathy

punctuality

transperancy

VISION

**TO BE THE MOST EFFECTIVE, CHILD FRIENDLY SCHOOL,
LEADING IN THE PROVISION OF QUALITY EDUCATION**

MISSION

**TO PROMOTE AND PROVIDE HIGH QUALITY AND
RELEVANT PRIMARY EDUCATION THAT WILL ENABLE
PUPILS, TEACHERS, PARENTS AND STAKEHOLDERS TO
PARTICIPATE FULLY IN EDUCATIONAL PROGRAMMES
FOR THE DEVELOPMENT OF THE SOCIETY**

CLIENT CHARTER

MISSION STATEMENT

Selukwe Peak Primary School's mission is to provide its pupils with the best qualitative education which will make them fully literate, numerate and lawful citizens by the end of the primary school course

ACADEMIC DEVELOPMENT DEPARTMENT

The school undertakes to:-

- Provide teaching and learning resources.
- Teach the official curriculum.
- Produce termly progress reports on pupil's performance.
- Liaise with parents on the school expectations

SPORT AND CULTURE DEPARTMENT

The school undertakes to :-

- Set up a sports committee annually
- Provide necessary sporting facilities and maintain them accordingly.
- Facilitate skills training or coaching in various activities.

FINANCE DEPARTMENT

The school undertakes to :-

- Receipt and issue receipts for all monies received.
- Produce updated financial statements termly
- Produce annual and termly budgets
- Effectively and efficiently expend school funds

HUMAN RELATIONS

The school undertakes to :-

- Process and finalise disciplinary cases within one month
- Attend to visitors within ten minutes of arrival.
- Acknowledge correspondence within five working days
- Answer telephone calls politely within three rings.

TURN OUT (CHILDREN)

Pupils should be encouraged to have complete school uniform ie,

1.1 BOYS:

Khakhi shirt and shorts or khakhi safari suit
Black shoes and grey socks.

1.2 GIRLS:

A green dress with light stripped sleeves and color
Black shoes and white socks

1.3 WINTER UNIFORM:

Both boys and girls :- bottle green jerseys and track suits.

1.4 Uniforms to be clean at all times

Hair should be clean and short and combed.

Nails to be short and clean

Teachers to inspect smartness every Monday and Thursday at the assembly.

THE STAFF:

2.1 Being professionals, the staff should lead by example eg being punctual whenever and wherever attendance is requested .

2.2 The teacher should display or demonstrate a high degree of diligence in the execution of professional duties.

2.3 Each teacher should promote team work through co-operating in all learning activities.

2.4 The teacher's ATTIRE should be :-

a) Very FORMAL

b) Male teachers must have neck-ties on for all collared shirts.

c) For female teachers - attire should be of a nature that does not distract children from learning and, or culminate into disrepute.

AVOID :- Slippers and casual slip-on foot wear

- denim wear

- tight pants / skirts

- see throughs

If wearing trousers these must be slacks with decent long tops.

Appendix 9.9: School policy of school C

MOTTO:



**(WE STRIVE TO)
GETTING BETTER EVERY DAY**

MISSION

To create an environment that is conducive to effective teaching and learning, thereby improving the:

- PHYSICAL
- SOCIAL
- MENTAL
- INTELLECTUAL
- EMOTIONAL AND
- SPIRITUAL WELL BEING OF THE CHILD

By fulfilling this mission, the school will facilitate the provision and development of basic fundamental academic and technical skills that will enable the children to live productive and profitable lives in their immediate community and the country as a whole.

VISION

To become and remain the best primary education providing institution in the country and to produce a product (the child) that will contribute unparalleled services to self, the family the community and the entire Zimbabwean society.

CLIENTS' CHARTER : (SCHOOL VALUES)

I TO THE PUPILS

THE SCHOOL UNDERTAKES TO:-

1. Provide a diversified curriculum that aims at the total development of the every child's cognitive, affective and psycho-motor domains during every year.
2. Provide every child with unparalleled tuition and education services that enables the school to produce the best pass rate in the whole district at every grade level and especially at Grade 7 level every year.
3. Provide every pupil with requisite resources that enable children to learn effectively and comfortably every year.
4. Provide a learning atmosphere that promotes parity ^{gender} between genders and amongst pupils of different social and cultural backgrounds every day.
5. Nurture in pupils within a year the requisite national values that promote development of acceptable character and mould them into cultured citizens.
6. Conscientise every pupil within one term of coming to school, with the norms, values and ethos of Zimbabwe so as to encourage them to become patriotic citizens of the state when they grow up.

II TO THE PARENTS AND COMMUNITY

THE SCHOOL UNDERTAKES TO:-

1. Produce a high pass rate at every grade level and at Grade Seven level every year.
2. Create effective and logical communication network and attend to parents' problems within ten minutes ^{of their calling at the school.}
3. Open school doors to all parents and the school community so as to conscientise parents and community with all education packages on offer everyday.
4. Be very transparent in the collection, handling and utilization of all public funds and to account for all financial and material resources given to the school by the public everyday.
5. Hold parent meetings once every year and to organise open days for parents once every term.
6. Remain goal focused as an education providing institution everyday.

7. Respond to parents' requests and complaints professionally, and timeously.
8. Effectively utilize the infrastructure and maintain it professionally always.

III TO THE MINISTRY AND GOVERNMENT

THE SCHOOL UNDERTAKES TO:-

- (1) Remain goal focused everyday and to produce the best academic results in the area every year.
- (2) Follow the official curriculum in all teaching and learning activities undertaken everyday.
- (3) Uphold the national ethics and code of behaviour everyday and instill these values in all pupils at the school without fear or favour - everyday.
- (4) Respond to all directives, memos, circulars and policies from Ministry and government and observe deadlines in all submissions as is expected of us as a school every time.
- (5) Adhere to government policies on the receiving, handling and utilization of all school's human, finance, time and other material resources every day.
- (6) Keep ministry informed of all development at the school through reports every term.
- (7) Participate in national activities that are in line with the policies of the ministry of Education Sports and Culture every time we are required to do so.

IV TO THE RESPONSIBLE AUTHORITY

THE SCHOOL UNDERTAKES TO:-

- (1) Produce the best academic and co-curricular activity results every year.
- (2) Maintain our standards as the best education providing primary school in both the Rio Zim Foundation and in Nyajena area everyday.
- (3) Remain environmentally user friendly to the children, teachers and the community everytime.
- (4) Manage the school professionally and interact with the Responsible Authority Personnel professionally every time.
- (5) Utilize and maintain all resources allocated to the school including the infrastructure and remain accountable everyday

- by maintaining and monitoring inventory of the school's resources provided.
- (6) Keep the Authority informed of all activities that happen at the school that are of interest to the authority every month.
 - (7) Have the authority monitor and control the management of all public funds the school receives every time.

V. TO THE DONOR COMMUNITY

THE SCHOOL UNDERTAKES TO:-

- (1) Accept anytime all donations that are directed towards our school provided these are transparent and uphold the national values and aim at the development of our school.
- (2) Professionally solicit for donations, receive these handle and disburse all donated resources as effectively and professionally as is expected of us, and to account for every donated resource everytime.
- (3) Use all donated resources, especially finances, for the sole purpose they would have been vouched for and open our account books and inventories to all interested donors through the S.D.C., the responsible authority and the ministry every time required to do so.
- (4) Keep all donor agents, with interests in the development of this school, informed of all activities related to constituencies of their donations everyday.
- (5) Always requests for donations from all donors whose agendas are to promote the development of the primary school child fully every time.
- (6) Always cherish and remember all donations already provided us and shall always remain indebted to that wonderful social gesture.

Appendix 9.10: Analysis of the school policy of school A

This document should be read in conjunction with appendix 9.7: school policy of school A

The school policy of School A was analysed by the researcher in order to answer the following question:

- What recommendations can be made to reduce cultural conflict in schools administered by mines in Zimbabwe?

For the mission statement and values of the school as well as the ethnic composition of the staff and prefects were used to draw recommendations that can be implemented to reduce cultural conflict in schools. These were the only documents elements of the school policy that were availed to the researcher.

Researchers' Comment	Mission/ values/ethnic composition of learners	Reducing cultural conflict as reflected in the school policy
Excellence is critical reducing conflict in a diverse learner population	Mission We challenge every pupils to strive for the highest standard of professional development and aim for excellence in all we do	Striving for excellence
Co-operation is pertinent in reducing cultural conflict in diversity	Value Co-operation	Fostering co-operation
Discipline is necessary in a diverse oriented school. It dampens cultural conflict	Value Self discipline	Achieving self discipline
The ethnic composition of prefects is representative of diversity	Ethnic composition of prefects It is as follows: Ndebele - 14 Shona - 12 Chewa - 6 Tonga - 2	Ethnic composition of prefects should reflect diversity

The school did not have certain aspects namely vision and objectives, that were discussed in the school policies of schools B and C.

Appendix 9.11 Analysis of the school policy of school B

This document should be read in tandem with appendix 9.8: school policy of school B.

The school policy of school B was analysed by the researcher in order to answer the following question. What recommendations can be made to reduce cultural conflict in schools administered by mines in Zimbabwe?

The vision, mission, objectives and ethnic composition of the prefects were used to draw recommendations that can be implemented to reduce cultural conflict in schools.

Researchers' Comment	Vision/ mission/ objective/ethnic composition of prefects	Reducing cultural conflict as reflected in the school policy
Cultural conflict can be effectively reduced if a school is child friendly especially if it is diverse friendly	Vision To be the most effective child friendly school, leading in the provision of quality education	Child friendly diverse school
Education that is offered in a diverse learner population can be relevant if it caters for diverse learners Participation by all stakeholders in educational programme is pertinent to diversity	Mission To promote and provide high quality and relevant education that will enable pupils, teachers, parents and stakeholders to participate fully in educational programme for the development of the society	Diverse sensitive curriculum Stakeholder participation
Diverse learners need adequate resources lack of resources can be perceived as a form of segregation	Objectives Provide teaching and learning resources	Resource provision
Diverse learner populated school that only provide the official curriculum exclude other cultures which are not accommodated in the official curriculum	Objective Teach the official curriculum	The need to tune the official curriculum to suit a diverse set up
It is essential to work with a diverse parents in order to handle diverse learners with aplomb	Objective Liaise with parents on the school expectations	Liaison with parents
The ethnic composition of prefects is representative of the ethnic groups in the area	The ethnic composition of prefects It stands on as follows: Shona - 16 Ndebele - 2 Chewa - 2 Total - 20	Ethnic composition of prefects should reflect diversity

Appendix 9.12: Analysis of the school policy of school C

This document should be read in conjunction with appendix9.9: school policy of school C

The school policy of School C was analysed by the researcher in order to answer the following question:

- What recommendations can be made to reduce cultural conflict in schools administered by mines in Zimbabwe?

The vision, mission and objectives of the school as well as the ethnic composition of the prefects were used to draw recommendations that can be implemented to reduce cultural conflict in schools.

Researchers' Comment	Vision/ mission/ objective/ethnic composition of prefects	Reducing cultural conflict as reflected in the school policy
A diverse learner populated school should have the willingness to excel	Vision To become and remain the best primary education providing institution in the country and to produce a product (the child) that will contribute unparalleled services to self, the family, the community and the entire Zimbabwean society	Motivating diverse learners to excel
There is need to address all the faucets of a learner	Mission To create an environment that is conducive to effective teaching and learning thereby improving the physical, social, mental, intellectual, emotional and spiritual well being of the child	Creating a conducive environment
The curriculum should accommodate all cultural groups	Objective Provide a diversified curriculum that aims at the total development of the child's cognitive, effective and psycho-motor demonic during every year	Implementing a diverse-oriented curriculum
Resources should be adequate in diverse oriented schools if cultural conflict is to be reduced	Objective Provide every pupils with requisite resources that enable children to learn effectively and comfortably every year	Providing adequate resources
Schools with high pass rate attract learners and boost their self- concepts	Objective Provide every child with unparalled tuition and education services that enable the school to produce the best pass rate in the whole district at every grade level and especially at Grade 7 level every year	Attaining a good pass rate
The core values of the nation that are embedded in ubuntu/unhu are key conflict reducing tools that can facilitate social living in a diverse learner populated schools	Objective Conscientise every pupil within one term of coming to school, with the norms, values and ethics of Zimbabwe so as to encourage them to become patriotic citizens of the state when they grow up	Enhancing the spirit of ubuntu/ unhu
There are no Shangani and Ndebele prefects	Ethnic of prefects The distribution is as follows: Shona - 39 Chewa - 7 Total - 46	Ethnic composition of prefects should be representative of diversity

Appendix 10: Interview guide for school administrators

I am Daniel Madzanire doing DED Socio Education with the University of South Africa. This interview is part of my doctoral study at the University of South Africa (UNISA), College of Education. Your honest views are sought on the mapping out of an education strategy to reduce cultural conflict in schools. Your responses will be treated with utmost confidentiality in compliance with the research ethics and no one will be identified or traced from this investigation. Please answer the questions as fully as possible. Thank you very much for your willingness to participate in this study.

Pseudonym:..... **Gender:**.....

Length of stay at the school:.....

Previous Professional experience:.....

Cultural conflict in the language domain

1. Which first languages are spoken by learners at this school?
2. In which first language(s) are Early Childhood Development (ECD) learners taught?
3. Language-in-education policy requires ECD learners to learn in their first languages, how are you implementing this policy at this school?
- 4 a). Comment on the statement that, linguistic diversity may cause conflict.
b). Do you experience conflict due to language diversity?
c). If so, would you specify the nature of the conflict.
d). How do you deal with language –induced conflict?
5. Learners who speak different first languages may clash.
a). Have you experienced such clashes? If so, briefly describe their nature.
b). How do you handle such clashes?
6. a). From your experience as a school administrator, which language-related conflict emanate from a linguistically diverse community?
b). How do you deal with such linguistic conflicts?
7. How can conflict due to language diversity be minimised by the school?
8. Is there anything else you would like to comment on, regarding language- related cultural conflict in schools that are administered by mines?

Cultural conflict in the domain of teacher knowledge of diversity

9. To what extent are teachers at this school ethnically diverse?

10.a). Are there any clashes that have emerged from the manner in which teachers handle learners?

b). If so, characterise them

11. How do you deal with teacher-learner related clashes?

12. How competent are teachers in catering for the diverse needs of multicultural Learners such as:

a). Code switching?

b). Drawing topics and content from ethnically diverse cultures?

c). Making use of culturally relevant examples and experiences?

d). handling disputes involving ethnically diverse learners?

e). Treating ethnically diverse learners equally?

13. a). Comment on the teachers' competence in handling cultural conflict at this school?

b). Are there any local strategies in place that are meant to minimise cultural conflict?

c). If any, specify them.

14. In your view, are there any strategies which can be implemented to reduce cultural conflict in schools?

15. What recommendations can be implemented to reduce cultural conflict in schools?

Thank you very much for taking time to respond to this interview

Appendix 10.1: Response to face-to-face interview with the school administrator of school A

No	Question	Response of the school administrator school A
	Language domain	
1	Which languages are spoken by learners at this school?	<i>They speak; officially they speak Ndebele that's the one that we are supposed to teach but they are generally Shona speak.</i>
Probe	Do you have other languages that are spoken even in the community?	<i>Yes, we have, we have got but we have got ChiNyanja, yes and and i don't know whether ChiChewa is spoken but what I know is Chinyanja is spoken. There are some families who speak Nyanja</i>
Probe	Probe: In the community	<i>Eeh</i>
Probe	Do we have any other languages besides those three or four in the community?	<i>Ah Ah No</i>
2	In which first language are ECD learners taught?	<i>They are taught in eeh. ECD</i>
Probe	Say from ECD A, B, Grade 1, 2, 3	<i>They are taught in English</i>
3	The language policy in education requires that ECD learners be taught in their first languages. So how is that being implemented here?	<i>Aah aah. Their first language here is Shona. Abanye bakhona then vamwe vanoita Ndebele. So I- I- I haven't taken it upon myself kuti ndivone kuti kana vachidzidzisa vanoshandisa language ipi. I- I haven't done that</i>
4	How do language differences contribute to conflict at the school?	<i>silence</i>
Probe	Language differences say someone speaks Shona and the other Ndebele.	<i>You find that kuti vanoita Shona vanoda kuti Shona iitwe . Vane vana vavo vanoda kuti Shona iitwe. Vanoita Ndebele vanoda kuti Ndebele idii iitwe zvokuti zvinotopa a lot of conflict izvozvo. Zvokuti takatombindisa nyaya yacho yakatosvika kuDistric nyaya iyoyo. Ava vachiti kwahi headmaster anoda kuintroducer ii anoda kuintoducer Shona Pachikoro haachadi Ndebele. Ndikati no, its not that handisi kuda Ndebele, the problem is Ndebele ndinoda but chiripo ndechekuti ndinoda kuti tizame kubalancer kuti vamwe vana vafunde Shona vamwe vafu ndichibva ndadzima Shona yacho. Ndikati nomore Shona.</i>
Probe	So who were complaining?	<i>The parents</i>
Probe	The Ndebele parents	<i>Ndebele parents Yes</i>
Probe	What's their major complain there?	<i>ukuthi you want to take over Shona, you want to take over eeh Shona you want Shona to dominate.</i>
After a pause	I was asking why and you had explained to me why they were complaining Do you experience conflict due to language diversity at this school, conflict due to the differences in languages learners speak?	<i>No there is no conflict. They accept each other these people. They accept each other and their languages. So there is no conflict. The only conflict that we have is within the school where one subject is not supposed to be taught, like Shona is not supposed to be taught. That's where the problem is.</i>

Probe	That's where the disagreement comes now	<i>Uuh but otherwise we don't have much</i>
5	How do you deal with that language-induced disagreement?	<i>ah we i i i aah i make the teachers teach Ndebele and then if there are any Shona speaking pupils then i they are very few about six or so. I make the teachers prepare them for Grade 7 using Shona.</i>
6	May you briefly describe the nature of clashes among learners who speak different first languages? Learners themselves	<i>No. There is no conflict.</i>
7	Now from your experience as a school administrator, which language-related conflicts emanate from the linguistically diverse community?	
Clarification	Out there in the community, For example, may be because people come from different regions.	<i>Kuti kudini?</i>
Clarification	I am saying do we have language-related conflicts that come from the community	<i>No</i>
Probe	May be because people come from different regions	<i>No</i>
8	How can conflict due to language diversity be minimised or any strategy you think can be implemented to reduce it?	<i>They should learn to accept each other and their differences and they should not interfere with their learning programmes.</i>
Probe	Occur we are saying at the school, our school what can be done now then to reduce such tensions or disagreements.	
Clarification	Which local strategy can be implemented at this school which we can take as our local strategy to reduce cultural conflict at the school?	<i>we don't have language-induced conflict. We don't have</i>
9	Teacher knowledge of diversity To what extent are the teachers themselves, ethnically diverse?	<i>Yah, they are very there is cultural diversity. There are some who are Ndebele speakers then there are some who are Shona speakers.</i>
Probe	Do you have the numbers	<i>We have got i 3 who are Ndebele speakers and then 13 ah then 10 who are Shona speakers.</i>

10	Are there any clashes that have emerged in the manner in which teachers handle learners?	
Clarification	As a head have you received reports to the manner in which teachers interact with diverse learners is causes 1, 2, 3 problems.	<i>Aah, I haven't heard anything.</i>
11	From may be the supervision you have carried out, how competent are teachers in meeting the diverse needs of multicultural learners in terms of say code switching.	
Clarification	When they are teaching do they then code switch to a certain language?	<i>They do teach Ndebele, they do teach Ndebele. Matichas amivose anodzidzisa Ndebele. And ndoti vanoigona.</i>
12	I understand you have some shona learners there. Do they sometimes code switch to it as well for their benefit.	<i>No they call the shona learners padesk, on their own ,about three or four then they teach them vamwe vachiita zvimwe.</i>
13	Do they sometimes draw topics or content from these cultures to say we are taking this poem or song from this culture and from this other culture balancing on the cultures.	<i>Yes, they do. There are songs which they sing in ChiChewa and some songs are in Ndebele and some are in Shona. They do sing.</i>
14	What knowledge gaps need to be filled in as far as teacher knowledge of diversity is concerned?	
Clarification	Do we have areas where teachers still lack in the manner in which they handle the diverse learners?	<i>Ah ah, ah ah. No.</i>
15	In your view are there strategies which can be implemented to reduce conflict in schools looking at schools in general?	
Clarification	If you were to advise them what strategy would you say this can be implemented to reduce cultural conflict in schools?	<i>They should accept that this language exist and the the Shonas should accept that Ndebele is spoken language in schools in Zimbabwe. Eeh, aah i think basically that is that.</i>

Appendix 10.2: Response to face-to-face interview with the school administrator of school B

No	Question	Response of the school administrator school B
1	<p>Language domain</p> <p>Which first languages are spoken by learners at this school?</p>	<i>Most of them speak Shona.</i>
Probe	What are the other languages here around the school?	<i>we have a few who speak Ndebele, and some who speak eeh Chewa but they are quite very few.</i>
Probe	How about Nyanja?	School administrator: <i>uuuhh Nyanja, may be you may get one or two but most of these children are not fluent with that foreign language but their parents are. Its unfortunate that they did not grow in those areas. They grew up in this area so they can speak those other languages but they are not very comfortable with those other languages</i>
Probe	Which other languages besides what you have mentioned are in the community besides Nyanja, chewa?	Ndebele
Clarification	Which are not very common but they are there parents speak them?	Uuuh iam not very sure with the languages because here we have some parents who come from Malawi, some from Zambia. So their languages can be spoken at home.
Probe	Do you have an idea which these languages are?	Chewa, aahh uuh ah I am not very sure of the other languages but what i know is that they speak those other languages from their original homes.
2	In which first language are Early Childhood Development (ECD) learners taught?	They are being taught in Shona.
3	The language-in-education policy requires ECD learners to learn in their first languages, how is that being implemented at this school?	Since most of our pupils speak Shona, they are disregarding the other languages and again the teacher is not fluent with the other languages. He is a Shona speaker so he speaks to them in Shona.
4	How do language differences contribute to conflicts at this school?	
Clarification	Differences in the languages that people speak means differences in the culture they bring to the school. Now, where different cultures meet they are bound to clash, causing cultural conflict. So I am saying, how does that contribute to the conflict in the school?	aah, mostly, we can i-i-i but its not very pronounced there are a few cases where we have conflict of these languages and culture especially when we come to RME lessons we have some who are of Islamic religion. They have their own culture so sometimes when the teacher is speaking you can find out that the child is not very comfortable with Christianity. So that's when sometimes we can have problems with these differences in culture. Eeh, the. I am not very sure of how these people of Islamic religion do their

		<p>religions but at times they, i understand there are times when they, maybe they will be fasting, the children will not be swallowing any saliva during that time. So during the lesson the teacher might find out that one child is spitting that child can have a little container or bottle where he or she is spitting saliva and that child tells the teacher that no this time we are not allowed to swallow this saliva. So you can see its not proper to have someone spitting, even if you are spitting in the container.... laughs. So that's when we can have something like conflict</p>
5	Now those who belong to the Islamic religion speak which languages?	It should be Chewa, they should be speaking Chewa. I am not very sure with their language.
6	Now, learners who speak different first languages may clash, may briefly describe the nature of the clashes among the learners who speak different languages?	Mostly, its because it may be communication breakdown. Like here our main language is Shona but sometimes we may have children who may transfer in who are Ndebele speakers. So they take time to be comfortable with the Shona language. Thus when, probably may be when they are playing there will be communication breakdown. One child might not understand what the other one is saying and so they may clash.
7	To what extent do they clash these learners? They might quarrel, fight, boycott certain things or ostracise..	Ahh no. They don't fight, Its not anything very serious but you can find them arguing.
8	How do you handle such cases as an administrator?	It's always talking to the children nicely. Take them and tell them, especially when someone is new like I have said that we can have transfers in who are Ndebele speakers so we usually talk to the others and make sure that they understand that their friend is new not yet comfortable with these other languages so they should accommodate him.
9	From your experience as a school administrator, which language-related conflicts emanate from a diverse community?	Pardon
10	From your experience as a school administrator, which language-related conflicts emanate from a diverse community? Community surrounding the school is diverse and the languages spoken there are many. Which language-related conflict emanates or come from the community? For examples when holding parents' meetings, do you see such tendencies?	School administrator: hah not so much, the people here are used that they are of different languages so they have been accommodating each other.
Probe	May be it's because of the way you deal with them. How do you deal with those parents in the community?	School administrator: we always talk to them during parents meetings and even if we have something to discuss about a child we invite them to school.

11	Is there anything else you would like to comment regarding language- related conflict?	School administrator: aah, may be what i want to say is that this conflict is a thing that can be reduced especially at school level once the ministry was talking of letting the children learn the different languages even if they are not writing that language for example, there was a time when the Ministry was suggesting that our pupils in Zimbabwe should learn Ndebele and Shona since those are the main home languages so that children are comfortable with both languages, i think that was a very good idea so that even if a child transfers, even when you are grown up, if you transfer to another area you won't have problem of communication. So they once had suggested that children should learn both languages and choose which one to write at Grade 7 level
12	Teacher knowledge of diversity To what extent are teachers at this school ethnically diverse? Probe How many teachers are here? Probe Then, how many speak Ndebele are of Ndebele origin?	School administrator: we have a few Ndebele speakers and most of them are Shona speakers. School administrator: there are 9 qualified teachers and 6 student teachers Only 2
13	Are any clashes that have emerged from the manner in which teachers handle learners? Clarification As they teach them, how they treat those learners who are diverse, have you ever heard reports or cases of clashes which might be there, they could be violent or non-violent?	School administrator: concerning their language, their background language Aah, not, ah there are no problems. Teachers understand that children are of different backgrounds, so they are accommodated.
14	I understand you supervise teachers, How competent are they in catering for diverse learners in terms of say code switching? Do they sometimes codeswitch when they discover that someone speaks Chewa or is of Ndebele origin, Do they sort of code switch to that language for his/her benefit. Interjection	Yes School administrator: Yah, there isn't any problem. They understand. School administrator: I was saying teachers have no problems communicating with the children. They understand that they are of different cultural backgrounds and sometimes when they have

Probe	So in a way, do they then draw topics from that language as well, Do they then make use of some culturally relevant examples from that pupils' culture?	<p>problems once i remember one teacher had a problem with communication, she was a Shona speaker eeh, new pupil was Ndebele speaking, somehow there was communication breakdown because the teacher could not communicate in Ndebele, the child could not understand Shona. So what the teachers usually do, they ask someone who is of that language to come and assist. So that teacher went to a Ndebele speaker and asked, he had to assist in communicating with the child.</p> <p>School administrator: Yes they really make good reference to those. Even if the teacher is not conversant he or she asks the child to explain to the others.</p>
15	What knowledge gaps need to be filled as far as teacher knowledge of diversity is concerned? What you feel teachers still lack in handling diverse learners which if of course, is imparted to them they can be better?	Some staff development on our main languages, i think its important
16	So do you have local strategies in place at this school that are meant to minimise cultural conflict?	Yah, we usually make use of our parents who are around as resource persons whenever we need assistance concerning their background, may be language or cultures.
17	In your view, are there any strategies we can implement today in schools of this nature in order to reduce cultural conflict? What do you think we can do in schools where we have diverse learners learning in the same classroom? What can we do to minimise clashes where there are differences in culture?	We just need to make sure that at every school there are teachers of different cultures so that whenever we need anything, any information we have someone to refer to.

Appendix 10.3: Response to face-to-face interview with the school administrator of school C

No	Question	Response of the school administrator school C
1	<p>Language domain</p> <p>Which first languages are spoken by learners at this school?</p> <p>Probe How about in the community?</p> <p>Interjection: uri kunditepa ah it's ok.</p> <p>Repeat Which first languages are spoken by learners at this school?</p> <p>Probe How about in the community?</p> <p>Probe Do we have any other languages in the community other than Chewa and Shona?</p> <p>Probe How about Nyanja?</p> <p>Probe Shangani?</p> <p>Do you have an idea, which are they just to know which ones are in this mining community?</p> <p>Probe So we are saying we have Shona</p> <p>Probe Do we have such learners learning at this school</p>	<p>School administrator: Our first language is Shona</p> <p>Laughs. Our first language is Shona.</p> <p>School administrator: Shona again, Shona and Chewa</p> <p>We have Ndebele</p> <p>They are there</p> <p>As a mining community, we have several languages there</p> <p>The languages you have just mentioned, most of them are there</p> <p>Shona, Chewa, Shangani, Nyanja, Ndebele what else i can't remember.</p> <p>Yes</p>
2	In which first language(s) are Early Childhood Development (ECD) learners taught?	We have two different pre-schools, one is using English as their first language and the other one is using Shona as their first language.
3	Language policy-in-education requires ECD learners to learn in their first languages, how are you implementing this policy at this school?	Laughs. We are using Shona as their first language at this pre-school B, at pre-school A we are using English as their first language because this is the language they are using at home.
4	<p>How do language differences contribute to conflict at this school?</p> <p>Probe Now, my question will be; linguistic diversity, the differences in the languages that people speak, causes conflict. When we say conflict we mean, when someone comes from an ethnic group, has got a culture, is used to doing things his/her own way.</p> <p>Interjection by the school administrator</p> <p>Probe Yes, then another one comes with his</p>	<p>When they come for grade 1, most teachers tend to use Shona as their first language so much that those who were using English they tend to join those who are using Shona.</p> <p>Culture involves language</p> <p>I-i the conflict comes when these mothers meet because some of</p>

	own culture, now these culture meet and there is bound to be conflict. It may not be violent or it may be something that may go unnoticed sometimes but semblances of it may be seen. How do you comment on the statement that linguistic diversity may cause cultural conflict?	the mothers they want their children to learn English completely and some want their children to mix the English and Shona. For Grade 1 for infant classes we tend to teach ngano so much that those in the eeee those coming from this pre-school B they do not want their children to learn ngano.
Probe	and does that happens often	Yes
Probe	How do you deal with such language – induced conflict?	I just ignore
5	Learners who speak different first languages may clash. May you briefly describe the nature of the clashes among learners who speak different first languages?	Those who use English as their first language, they look down those who use Shona in most cases and those who use English as their first language, they tend to say no shona, no shona, no shone here. So those who are using shona, they keep quiet instead of contributing to the lesson.
6	How do you as a teacher now handle such clashes or as an administrator, how do you address such clashes among learners?	You just teach them how to behave.
7	From your experience as a school administrator, which language-related conflicts emanate from a linguistically diverse community? Which language – related conflicts come from the community where we have parents where these children are coming from.	
Clarification	Which language-related conflicts come from the community?	Aahh, laughs
Probe	Spilling into the school	I don't know how i can answer this one but vechiChewa, they tend to, they want to force their language into the school. Here we don't have that place for chiChewa because we don't have teachers who know it, the teachers we have do not know this language. So they cannot teach in this language
8	In communities in Zimbabwe, cultural conflict has also been noticed when we talk about regionalism. When we say someone is coming from this area and is speaking this language, and the language you speak is associated with an area one comes from then people can have conflict over what they speak and where they come from. Is that also noticed in this mining community?	Aah, we haven't come across that problem
9	As a school administrator, how can we reduce this conflict due to language diversity? How can this school reduce	According to this community, I think it was fair enough to teach in these two major languages, the Shona and the English only.

Probe	that? Now that the Chewa are also complaining, what do you think can be done?	but they are few
10	Is there anything else you would like to comment, regarding language-related cultural conflict in schools?	I think if the Ministry was... I don't know how I can put it across but, I think its better to have Shona as our vernacular language and English as the instructional language at schools.
11 Clarification Probe	Teacher knowledge of diversity To what extent are teachers at this school ethnically diverse? To which ethnic groups do your teachers belong? How about the few? You said most of them do we have any other?	Most of them belong to Shona I have only one Ndebele from Ndebele culture.
12	Are there any clashes that have emerged from the manner in which teachers handle learners, handle these diverse learners?	Ah, Not yet
13	How competent are these teachers in catering for the diverse needs of learners in terms of, as you have been moving around teaching and supervising them, do they code switch to Ndebele or Shona?	In most cases they switch on to Shona.
14 Probe Probe	Do they draw topics or content from other cultures you said are in this area? Say from the Chewa culture In which area	Yes Yes, and we also invite those as resource persons From the Chewa culture and Shangani culture especially for clubs eeh, we invite them.
15 Probe Probe	What knowledge gaps need to be filled in as far as teacher knowledge of diversity is concerned? What you think teachers still need to know about diverse learners? Are you saying in those areas they need to be trained further? In that area	I think teachers should respect pupils, they should respect their language and they should respect the culture of the child. Some of my teachers, they want to be trained Nods and say uuh
16 Probe	Are there any local strategies in place that are meant to minimise cultural conflict? Can you please specify them?	Yes School administrator: we have this group ye, vanonzi vechii? Ava

<p>Probe</p>	<p>Zvigure?</p>	<p>vanoita zvechi, zvinonzi chii? Zvinoita vechichewa vanoita zvekusungirira chimunhu vachifamba vachi... zvinonzi chiiko?</p> <p>Eeh zvigure, varikuzviita, so they are teaching their pupils their culture.</p>
<p>Probe</p>	<p>As a school what strategy is there then? You are allowing that?</p>	<p>School administrator: as a school we do not allow them to come into the school, but they do it in their community.</p>
<p>17</p>	<p>In your view, and if we were to devise a strategy together here to say how best can we help these learners, which strategies would you say can best be implemented to reduce cultural conflict in schools?</p>	<p>You cannot shun somebody's language and you cannot look down on somebody's ethical ground so much that you have to respect each other but at school, we have to teach, we should have major ones. Like in this area, we are surrounded, we are into a Shona culture then we should teach Shona.</p>

Appendix 10.4: Analysis of response to face-to-face interview with the school administrator of school A

Question	Response of the school administrator School A	Researcher's response	
Language domain		Cultural conflict identified	How to reduce identified conflict
Which languages are spoken by learners at this school?	<i>They speak; officially they speak Ndebele that's the one that we are supposed to teach but they are generally Shona speak.</i>	Tendency to exclude other languages	Recognising all the languages spoken by members of the community
Do you have other languages that are spoken even in the community?	<i>Yes, we have, we have got but we have got ChiNyanja, yes and and i don't know whether ChiChewa is spoken but what I know is Chinyanja is spoken. There are some families who speak Nyanja</i>	The so called other languages were mentioned after a probe. Chewa/Nyanja is treated as the 'other' language	Valuing all the languages spoken in the community
Probe: In the community	<i>Eeh</i>		
Do we have any other languages besides those three or four in the community?	<i>Ah Ah No</i>		
In which first language are ECD learners taught?	<i>They are taught in eeh. ECD</i>		
Say from ECD A, B , Grade 1, 2, 3	<i>They are taught in English</i>	There is conflict with the language-in-education-policy	Complying with the language policy
The language policy in education requires that ECD learners be taught in their first languages. So how is that being implemented here?	<i>Aah aah. Their first language here is Shona. Abanye bakhona then vamwe vanoita Ndebele. So I- I- I haven't taken it upon myself kuti ndivone kuti kana vachidzidzisa vanoshandisa language ipi. I- I haven't done that</i>	Ignorance of policy	
How do language differences contribute to conflict at the school? Language differences say someone speaks Shona and the other Ndebele.	<i>silence</i> <i>You find that kuti vanoita Shona vanoda kuti Shona iitwe . Vane vana vavo vanoda kuti Shona iitwe. Vanoita Ndebele vanoda kuti Ndebele idii iitwe zvokuti zvinotopa a lot of conflict izvozvo. Zvokuti takatomboidisa nyaya yacho yakatosvika kuDistrict nyaya iyoyo. Ava vachiti kwahi headmaster anoda kuintruder ii anoda kuintruder Shona Pachikoro haachadi Ndebele. Ndikati no, its not that handisi kuda Ndebele, the problem is Ndebele ndinoda but chiripo ndechekuti ndinoda kuti tizame kubalancer kuti vamwe vana vafunde Shona vamwe vafunde Ndebele ndichibva ndadzima</i>	Ndebele parents resisted the introduction of Shona as a subject at school A. The parents feared that Shona would subjugate Ndebele as soon as it is introduced. Thus the parents resisted the dominance of Shona in schools	Fostering tolerance of diverse cultures

<p>So who were complaining?</p> <p>The Ndebele parents</p> <p>What's their major complain there?</p>	<p><i>Shona yacho. Ndikati nomore Shona.</i></p> <p><i>The parents</i></p> <p><i>Ndebele parents Yes</i> <i>ukuthi you want to take over Shona, you want to take over eeh Shona you want Shona to dominate.</i></p>		
<p>I was asking why and you had explained to me why they were complaining</p> <p>Do you experience conflict due to language diversity at this school, conflict due to the differences in languages learners speak?</p> <p>That's where the disagreement comes now</p>	<p><i>No there is no conflict. They accept each other these people. They accept each other and their languages. So there is no conflict. The only conflict that we have is within the school where one subject is not supposed to be taught, like Shona is not supposed to be taught. That's where the problem is.</i></p> <p><i>Uuh but otherwise we don't have much</i></p>		
<p>How do you deal with that language-induced disagreement?</p> <p>May you briefly describe the nature of clashes among learners who speak different first languages? Learners themselves</p> <p>Now from your experience as a school administrator, which language-related conflicts emanate from the linguistically diverse community?</p> <p>Out there in the community, For example, may be because people come from different regions.</p> <p>I am saying do we have language- related conflicts that come from the community</p> <p>May be because people come from different regions</p> <p>How can conflict due to</p>	<p><i>ah we i i i aah i make the teachers teach Ndebele and then if there are any Shona speaking pupils then i they are very few about six or so. I make the teachers prepare them for Grade 7 using Shona.</i></p> <p><i>No. There is no conflict</i></p> <p><i>Kuti kudini?</i></p> <p><i>No</i></p> <p><i>No</i></p> <p><i>They should learn to accept each other and</i></p>	<p>The school administrator suddenly turned out to deny the existence of cultural conflict because an SDC member was approaching</p>	<p>Rewarding indigenous languages of the school community</p> <p>Tolerating</p>

<p>language diversity be minimised or any strategy you think can be implemented to reduce it?</p> <p>Occur we are saying at the school, our school what can be done now then to reduce such tensions or disagreements.</p> <p>Which local strategy can be implemented at this school which we can take as our local strategy to reduce cultural conflict at the school?</p>	<p><i>their differences and they should not interfere with their learning programmes.</i></p> <p><i>we don't have language-induced conflict. We don't have</i></p>		<p>differences</p>
<p>Teacher knowledge of diversity</p> <p>To what extent are the teachers themselves, ethnically diverse?</p> <p>Do you have the numbers</p> <p>Are there any clashes that have emerged in the manner in which teachers handle learners?</p> <p>As a head have you received reports to the manner in which teachers interact with diverse learners is causes 1, 2, 3 problems.</p> <p>From may be the supervision you have carried out, how competent are teachers in meeting the diverse needs of multicultural learners in terms of say code switching.</p> <p>When they are teaching do they then code switch to a certain language?</p> <p>I understand you have some shona learners there. Do they sometimes code switch to it as</p>	<p><i>Yah, they are very there is cultural diversity. There are some who are Ndebele speakers then there are some who are Shona speakers. We have got i 3 who are Ndebele speakers and then 13 ah then 10 who are Shona speakers.</i></p> <p><i>Aah, I haven't heard anything.</i></p> <p><i>They do teach Ndebele, they do teach Ndebele. Matichas ami vose anodzidzisa Ndebele. And ndoti vanoigona.</i></p> <p><i>No they call the shona learners padesk, on their own about three or four then they teach them vamwe vachiita zvimwe.</i></p>	<p>The school is dominated by Shona teachers although the Ndebele learners are in the majority</p>	<p>Ensuring a balanced ethnic staff composition</p> <p>Recognising all languages</p>

<p>well for their benefit.</p> <p>Do they sometimes draw topics or content from these cultures to say we are taking this poem or song from this culture and from this other culture balancing on the cultures.</p> <p>What knowledge gaps need to be filled in as far as teacher knowledge of diversity is concerned?</p> <p>Do we have areas where teachers still lack in the manner in which they handle the diverse learners?</p>	<p><i>Yes, they do. There are songs which they sing in ChiChewa and some songs are in Ndebele and some are in Shona. They do sing.</i></p> <p><i>Ah ah, ah ah. No.</i></p>	<p>→</p>	<p>Accommodating diverse cultures</p>
<p>In your view are there strategies which can be implemented to reduce conflict in schools looking at schools in general?</p> <p>If you were to advise them what strategy would you say this can be implemented to reduce cultural conflict in schools?</p>	<p><i>They should accept that this language exist and the the Shonas should accept that Ndebele is spoken language in schools in Zimbabwe. Eeh, aah i think basically that is that.</i></p>	<p>Diverse ethnic groups need to co-exist need to c</p> <p>→</p>	<p>Tolerance of other languages is encouraged</p>

Appendix 10.5: Analysis of response to face-to-face interview with the school administrator of school B

Question	Response of the school administrator school B	Researcher's response	
Language domain		Cultural conflict identified	How to reduce identified conflict
<p>Which first languages are spoken by learners at this school?</p> <p>What are the other languages here around the school?</p> <p>How about Nyanja?</p> <p>Which other languages besides what you have mentioned are in the community besides Nyanja, chewa?</p> <p>Which are not very common but they are there parents speak them?</p> <p>Do you have an idea which these languages are?</p>	<p><i>Most of them speak Shona.</i></p> <p><i>we have a few who speak Ndebele, and some who speak eeh Chewa but they are quite very few.</i></p> <p>School administrator: <i>uuuhh Nyanja, may be you may get one or two but most of these children are not fluent with that foreign language but their parents are. Its unfortunate that they did not grow in those areas. They grew up in this area so they can speak those other languages but they are not very comfortable with those other languages</i></p> <p>Ndebele</p> <p>Uuuh iam not very sure with the languages because here we have some parents who come from Malawi, some from Zambia. So their languages can be spoken at home.</p> <p>Chewa, aahh uuh ah I am not very sure of the other languages but what i know is that they speak those other languages from their original homes.</p>	<p>Tendency to exclude other languages</p> <p>Regarding some languages as 'the other'</p>	<p>Recognising all the languages spoken by members of the community</p> <p>Valuing all languages spoken in the community</p>
<p>In which first language are Early Childhood Development (ECD) learners taught?</p>	<p>They are being taught in Shona.</p>	<p>Exclusion of other languages</p>	<p>Recognising all the languages spoken by members of the community</p>
<p>The language-in-education policy requires ECD learners to learn in their first languages, how is that being implemented at this school?</p>	<p>Since most of our pupils speak Shona, they are disregarding the other languages and again the teacher is not fluent with the other languages.</p> <p>He is a Shona speaker so he speaks to them in Shona.</p>	<p>There is conflict with the language- in- education- policy</p>	<p>Complying with the language policy</p>
<p>How do language differences</p>			

<p>contribute to conflicts at this school?</p> <p>Differences in the languages that people speak means differences in the culture they bring to the school. Now, where different cultures meet they are bound to clash, causing cultural conflict. So I am saying, how does that contribute to the conflict in the school?</p>	<p>Aah, mostly, we can i-i-i but its not very pronounced there are a few cases where we have conflict of these languages and culture especially when we come to RME lessons we have some who are of Islamic religion. They have their own culture so sometimes when the teacher is speaking you can find out that the child is not very comfortable with Christianity. So that's when sometimes we can have problems with these differences in culture. Eeh, the. I am not very sure of how these people of Islamic religion do their religions but at times they, i understand there are times when they, maybe they will be fasting, the children will not be swallowing any saliva during that time. So during the lesson the teacher might find out that one child is spitting that child can have a little container or bottle where he or she is spitting saliva and that child tells the teacher that no this time we are not allowed to swallow this saliva. So you can see its not proper to have someone spitting, even if you are spitting in the container.... laughs. So that's when we can have something like conflict</p>	<p>Religious conflict</p>	<p>Accommodating different cultures</p>
<p>Now those who belong to the Islamic religion speak which languages?</p>	<p>It should be Chewa, they should be speaking Chewa. I am not very sure with their language.</p>		
<p>Now, learners who speak different first languages may clash, may briefly describe the nature of the clashes among the learners who speak different languages?</p>	<p>Mostly, it's because it may be communication breakdown. Like here our main language is Shona but sometimes we may have children who may transfer in who are Ndebele speakers. So they take time to be comfortable with the Shona language. Thus when, probably may be when they are playing there will be communication breakdown. One child might not understand what the other one is saying and so they may clash.</p>	<p>Clashes due to communication breakdown.</p>	<p>Lubricating intercultural communication</p>
<p>To what extent do they clash these learners? They might quarrel, fight, boycott certain things or ostracise..</p>	<p>Ahh no. They don't fight, Its not anything very serious but you can find them arguing.</p>	<p>Learners arguing due to language differences</p>	<p>Promote tolerance</p>
<p>How do you handle such cases as an administrator?</p>	<p>It's always talking to the children nicely. Take them and tell them, especially when someone is new like I have said that we can have transfers in who are Ndebele speakers so we usually talk to the others and make sure that</p>	<p>Creating a child friendly environment</p>	<p>Being child friendly</p>

	they understand that their friend is new not yet comfortable with these other languages so they should accommodate him.		
From your experience as a school administrator, which language-related conflicts emanate from a diverse community?	Pardon		
From your experience as a school administrator, which language-related conflicts emanate from a diverse community? Community surrounding the school is diverse and the languages spoken there are many. Which language-related conflict emanates or come from the community? For examples when holding parents' meetings, do you see such tendencies?	Hah not so much, the people here are used that they are of different languages so they have been accommodating each other.		Fostering tolerance
May be it's because of the way you deal with them. How do you deal with those parents in the community?	We always talk to them during parents meetings and even if we have something to discuss about a child we invite them to school.	→	Engaging the parents in dialogue
Is there anything else you would like to comment regarding language- related conflict?	Aah, may be what i want to say is that this conflict is a thing that can be reduced especially at school level once the ministry was talking of letting the children learn the different languages even if they are not writing that language for example, there was a time when the Ministry was suggesting that our pupils in Zimbabwe should learn Ndebele and Shona since those are the main home languages so that children are comfortable with both languages, i think that was a very good idea so that even if a child transfers, even when you are grown up, if you transfer to another area you won't have problem of communication. So they once had suggested that children should learn both languages and choose which one to write at Grade 7 level	→ ↓ ↑	Letting learners learn different languages
Teacher knowledge of diversity			

<p>To what extent are teachers at this school ethnically diverse? How many teachers are here? . Then, how many speak Ndebele are of Ndebele origin?</p>	<p>We have a few Ndebele speakers and most of them are Shona speakers. School administrator: there are 9 qualified teachers and 6 student teachers Only 2</p>	<p>Unbalanced ethnic staff composition</p>	<p>Guaranteeing a balance staff-learner ethnic match</p>
<p>Are any clashes that have emerged from the manner in which teachers handle learners? As they teach them, how they treat those learners who are diverse, have you ever heard reports or cases of clashes which might be there, they could be violent or non-violent?</p>	<p>Concerning their language, their background language Aah, not, ah there are no problems. Teachers understand that children are of different backgrounds, so they are accommodated.</p>	<p>→</p>	<p>Understanding learner's backgrounds Accommodating all learners</p>
<p>I understand you supervise teachers, How competent are they in catering for diverse learners in terms of say code switching? Do they sometimes codeswitch when they discover that someone speaks Chewa or is of Ndebele origin, Do they sort of code switch to that language for his/her benefit. So in a way, do they then draw topics from that language as well, Do they then make use of some culturally relevant examples from that pupils' culture?</p>	<p>Yes Yah, there isn't any problem. They understand. I was saying teachers have no problems communicating with the children. They understand that they are of different cultural backgrounds and sometimes when they have problems once i remember one teacher had a problem with communication, she was a Shona speaker eeh, new pupil was Ndebele speaking, somehow there was communication breakdown because the teacher could not communicate in Ndebele, the child could not understand Shona. So what the teachers usually do, they ask someone who is of that language to come and assist. So that teacher went to a Ndebele speaker and asked, he had to assist in communicating with the child. Yes they really make good reference to those. Even if the teacher is not conversant he or she asks the child to explain to the others.</p>	<p>Communication breakdown →</p>	<p>Lubricating intercultural communication Engaging resource persons</p>
<p>What knowledge gaps need to</p>	<p>Some staff development on our main</p>	<p>→</p>	<p>Teaching diverse</p>

<p>be filled as far as teacher knowledge of diversity is concerned? What you feel teachers still lack in handling diverse learners which if of course, is imparted to them they can be better?</p>	<p>languages, i think its important</p>		<p>languages to the staff</p>
<p>So do you have local strategies in place at this school that are meant to minimise cultural conflict?</p>	<p>Yah, we usually make use of our parents who are around as resource persons whenever we need assistance concerning their background, may be language or cultures.</p>		
<p>In your view, are there any strategies we can implement today in schools of this nature in order to reduce cultural conflict? What do you think we can do in schools where we have diverse learners learning in the same classroom? What can we do to minimise clashes where there are differences in culture?</p>	<p>We just need to make sure that at every school there are teachers of different cultures so that whenever we need anything, any information we have someone to refer to.</p>		<p>Balanced staff-learner ethnic match</p>

Appendix 10.6: Analysis of response to face-to-face interview with the school administrator of school C

Question	Response of the school administrator school C	Researcher's response	
Language domain		Cultural conflict identified	How to reduce identified cultural conflict
<p>Which first languages are spoken by learners at this school? How about in the community?</p> <p>Interjection: uri kunditepa ah it's ok.</p> <p>Which first languages are spoken by learners at this school? How about in the community?</p> <p>Do we have any other languages in the community other than Chewa and Shona?</p> <p>How about Nyanja? Shangani?</p> <p>Do you have an idea, which are they just to know which ones are in this mining community?</p> <p>So we are saying we have Shona</p> <p>Do we have such learners learning at this school</p>	<p>Our first language is Shona</p> <p>Laughs. Our first language is Shona.</p> <p>Shona again, Shona and Chewa</p> <p>We have Ndebele</p> <p>They are there As a mining community, we have several languages there</p> <p>The languages you have just mentioned, most of them are there</p> <p>Shona, Chewa, Shangani, Nyanja, Ndebele what else i can't remember.</p> <p>Yes</p>	<p>Regarding some languages as others ranking them</p> <p>Excluding other languages</p>	<p>Valuing all indigenous languages recognising them</p>
<p>In which first language(s) are Early Childhood Development (ECD) learners taught?</p>	<p>We have two different pre-schools, one is using English as their first language and the other one is using Shona as their first language.</p>		
<p>Language policy-in-education requires ECD learners to learn in their first languages, how are you implementing this policy at this</p>	<p>Laughs. We are using Shona as their first language at this pre-school B, at pre-school A we are using English as their first language because this is the language they are using at home.</p>	<p>Conflict with the language policy</p>	<p>Complying with the language-in-education-policy</p>

school?			
<p>How do language differences contribute to conflict at this school?</p> <p>Now, my question will be; linguistic diversity, the differences in the languages that people speak, causes conflict. When we say conflict we mean, when someone comes from an ethnic group, has got a culture, is used to doing things his/her own way.</p> <p>Yes, then another one comes with his own culture, now these culture meet and there is bound to be conflict. It may not be violent or it may be something that may go unnoticed sometimes but semblances of it may be seen. How do you comment on the statement that linguistic diversity may cause cultural conflict?</p> <p>and does that happens often</p> <p>How do you deal with such language –induced conflict?</p>	<p>When they come for grade 1, most teachers tend to use Shona as their first language so much that those who were using English they tend to join those who are using Shona.</p> <p>Culture involves language</p> <p>I-i the conflict comes when these mothers meet because some of the mothers they want their children to learn English completely and some want their children to mix the English and Shona. For Grade 1 for infant classes we tend to teach ngano so much that those in the eeee those coming from this pre-school B they do not want their children to learn ngano.</p> <p>Yes</p> <p>I just ignore</p>	<p>One-language-only mentality which leads to denigration of other languages</p>	<p>Promoting, tolerating diverse languages</p> <p>Teacher to be competent in handling diverse cultures</p>
Learners who speak different first languages may clash. May you briefly describe the nature of the clashes among learners who speak different first languages?	Those who use English as their first language, they look down those who use Shona in most cases and those who use English as their first language, they tend to say no shona, no shona, no shona here. So those who are using shona, they keep quiet instead of contributing to the lesson.	Denigrating others who speak different language	Foster co-operation and tolerance by instilling the spirit of unhu/Ubuntu
How do you as a teacher now handle such clashes or as an administrator, how do you address such clashes among learners?	You just teach them how to behave.		

<p>From your experience as a school administrator, which language-related conflicts emanate from a linguistically diverse community? Which language – related conflicts come from the community where we have parents where these children are coming from.</p> <p>Which language-related conflicts come from the community?</p> <p>Spilling into the school</p>	<p>Aahh, laughs</p> <p>I don't know how i can answer this one but vechiChewa, they tend to, they want to force their language into the school. Here we don't have that place for chiChewa because we don't have teachers who know it, the teachers we have do not know this language. So they cannot teach in this language</p>	<p>Striving for recognition</p>	<p>Accommodating diverse languages</p>
<p>In communities in Zimbabwe, cultural conflict has also been noticed when we talk about regionalism. When we say someone is coming from this area and is speaking this language, and the language you speak is associated with an area one comes from then people can have conflict over what they speak and where they come from. Is that also noticed in this mining community?</p>	<p>Aah, we haven't come across that problem</p>		
<p>As a school administrator, how can we reduce this conflict due to language diversity? How can this school reduce that?</p> <p>Now that the Chewa are also complaining, what do you think can be done?</p>	<p>According to this community, I think it was fair enough to teach in these two major languages the Shona and the English only.</p> <p>but they are few</p>	<p>Exclusion of other languages</p>	<p>Accommodating all the languages</p>
<p>Is there anything else you would like to comment, regarding language-related cultural conflict in schools?</p>	<p>I think if the Ministry was... I don't know how I can put it across but, I think its better to have Shona as our vernacular language and English as the instructional language at schools.</p>		

<p>Teacher knowledge of diversity</p> <p>To what extent are teachers at this school ethnically diverse? To which ethnic groups do your teachers belong? How about the few? You said most of them do we have any other?</p>	<p>Most of them belong to Shona</p> <p>I have only one Ndebele from Ndebele culture.</p>	<p>Unbalanced staff composition</p>	<p>Ensuring a balanced staff-learner ethnic match</p>
<p>Are there any clashes that have emerged from the manner in which teachers handle learners, handle these diverse learners?</p>	<p>Ah, Not yet</p>		
<p>How competent are these teachers in catering for the diverse needs of learners in terms of, as you have been moving around teaching and supervising them, do they code switch to Ndebele or Shona?</p>	<p>In most cases they switch on to Shona.</p>		<p>Code switching to diverse languages</p>
<p>Do they draw topics or content from other cultures you said are in this area?</p> <p>Say from the Chewa culture</p> <p>In which area</p>	<p>Yes</p> <p>Yes, and we also invite those as resource persons</p> <p>From the Chewa culture and Shangani culture especially for clubs eeh, we invite them.</p>		<p>Accommodating all cultures</p> <p>Engaging resource persons</p>
<p>What knowledge gaps need to be filled in as far as teacher knowledge of diversity is concerned? What you think teachers still need to know about diverse learners?</p> <p>Are you saying in those areas they need to be trained further?</p> <p>In that area</p>	<p>I think teachers should respect pupils, they should respect their language and they should respect the culture of the child.</p> <p>Some of my teachers, they want to be trained</p> <p>Nods and say uuh</p>		<p>Respecting diverse languages</p> <p>Training teachers by means of workshops and short courses</p>
<p>Are there any local strategies in place that are meant to minimise cultural conflict?</p>	<p>Yes</p>		

<p>Can you please specify them?</p> <p>Zvigure?</p> <p>As a school what strategy is there then? You are allowing that?</p>	<p>We have this group ye, vanonzi vechii? Ava vanoita zvechi, zvinonzi chii? Zvinoita vechichewa vanoita zvekusungirira chimunhu vachifamba vachi... zvinonzi chiiko?</p> <p>Eeh zvigure, varikuzviita, so they are teaching their pupils their culture.</p> <p>As a school we do not allow them to come into the school, but they do it in their community.</p>	<p>Denying the chewa culture space in the school curriculum</p>	<p>Accommodating diverse cultures</p>
<p>In your view, and if we were to devise a strategy together here to say how best can we help these learners, which strategies would you say can best be implemented to reduce cultural conflict in schools?</p>	<p>You cannot shun somebody's language and you cannot look down on somebody's ethical ground so much that you have to respect each other but at school, we have to teach, we should have major ones. Like in this area, we are surrounded, we are into a Shona culture then we should teach Shona.</p>	<p>Bias towards one's own culture</p>	<p>Tolerate all languages</p> <p>Respect one another's culture</p>

Appendix 11: Interview guide for company managers

I am Daniel Madzanire doing DED Socio Education with the University of South Africa. This interview is part of my doctoral study at the University of South Africa (UNISA), College of Education. Your honest views are sought on the mapping out of an education strategy to reduce cultural conflict in schools. Your responses will be treated with utmost confidentiality in compliance with the research ethics and no one will be identified or traced from this investigation. Please answer the questions as fully as possible. Thank you very much for your willingness to participate in this study.

Pseudonym:.....

Gender:.....

Length of stay at the company:.....

Previous Professional experience:.....

Cultural conflict in the language domain

1. Which first languages are spoken around this mine?

2. Cultural conflict refers to differences that matter.
 - a). As you discharge your duties, do you experience cultural conflict due to linguistic diversity?
 - b). If so, specify the conflict.
 - c). How do you deal with such conflict?

3. a). As company management you get involved in education, have you ever experienced language -related clashes in schools?
 - b). If so, characterise them.
 - c). In your view, how can clashes due to language differences be minimised?

Cultural conflict in the domain of teacher knowledge of diversity

4. Are there any clashes that have emanated from the way school administrators relate to:
 - a). the community?
 - b). the learners?
 - c). Characterise such clashes if any.

5. Are there any clashes that have emanated from the way teachers relate to:
 - a). the community?
 - b). the learners?

- c). the school?
- d) If any, specify such clashes if any.
 - e). If none, explain how you have managed to deal with clashes.
- 6. Comment on the school administrator's competence in dealing with cultural conflict in the school?
- 7. To what extent are teachers competent in handling cultural conflict in the school?
- 8. a). Are there any local strategies in place which are meant to reduce cultural conflict in schools?
 - b). Please give details.
- 9. In your opinion, which strategy can be put in place to reduce cultural conflict in the school?
- 10. What recommendations can be implemented to reduce cultural conflict in schools?

Thank you very much for taking time to respond to this interview

Appendix 11.1: Response to face-to-face interview with the company manager of school A

No	Question	Response of the company manager school A
	Language domain	
1	Which first languages are spoken around this mine?	<i>I think we have got shona, Ndebele, Chewa, Tonga, Tonga yeBinga uuh five languages including Ndebele.</i>
2	Cultural conflict refers to the differences that matter. We mean eeh, people because of the differences, can fight, they can clash, they can disagree or even quarrel or boycott some of the things that's cultural conflict because of the language differences. Now, as you discharge your duties do you experience cultural conflict due to language differences?	<i>Uuh from the time I was employed, I think i haven't encountered any problems in terms of language barrier or language conflict because the employees from this side, they are all well versed in both languages. They can here and there not understand the language but at the end they are all understanding the language.</i>
3	People have talked about problems in Zimbabwe such as regionalism, people who come from Matebeleland, then those who come from Manicaland or from Mashonaland when they come together, normally they may not say it but in a way as management you might have you seen friction of some sort . Have you ever witnessed such type of conflict?	<i>No, we haven't, no we haven't encountered or witnessed that because as a company we have rules and regulations that we follow so one of the rules, we don't encourage violence or any differences among the employees.</i>
3	Now as management, you get involved in education. Confirmation So have you ever experienced some language related clashes in the schools you have here in the mine? Probe Can you just specify the nature of the conflict, do they quarrel sometimes or boycott Probe How do parents now react?	<i>Yah. I think at the moment at our primary school there is language conflict there. There are too many Shona speaking teachers than the Ndebele ones so there I think there is conflict. They don't quarrel but in terms of pass rate, in terms of the language, the Ndebele most of the students, students from Grade1 to Grade 7, they fail Ndebele language because some teachers are not versed in the language that they are teaching at the primary school. Ah. They raise the issue with the school head so I understand by may be any time soon the problem will be solved.</i>
4	So in your view how can clashes due to	<i>In terms of that, I think all languages should be added to the</i>

	language differences be minimised?	<i>curriculum so that each and every person will learn the languages.</i>
	Teacher knowledge of diversity	
5	What kind of clashes emanate from the way the school administrator relates with the community?	<i>Aah, in terms of school, i haven't encountered any so I can't comment on that one because, I haven't encountered any.</i>
Probe	How about learners themselves, learner-administrator clashes?	<i>No clashes.</i>
Probe	How about the way teachers relate to the community? Obstruction by the visitor: maswera here? Alright ndichadzoka.	<i>No clashes</i>
6	Can you just comment on the school administrator's competence in dealing with conflict in the school?	<i>he laughs and says; that one I can't comment on it. I think we need to the SDA committee members can then comment on that one</i>
7	As you have the school running, to what extent are teachers competent in handling cultural conflict	<i>Aah, I think they are occur, they are competent enough so I don't see any problem with them.</i>
8	Are there any local strategies in place which are meant to reduce cultural conflict?	<i>Aah No</i>
9	In your view, If we were to devise a strategy together which we can implement to minimise the conflict, now which one would you let us have this as a strategy to solve the conflict?	<i>I think we just need to have a centre whereby people go and learn the languages so that we minimise the conflict.</i>

Appendix 11.2: Response to face-to-face interview with the company manager of school C

No	Question	Response of the company manager school C
	Language domain	
1	Which first languages are spoken around this mine?	<i>Yah, basically we have Shona, English, Nyanya, Chewa aah I think those are the main languages which are spoken here.</i>
Probe	How about Shangani?	<i>Aah, Shangani probably here and there, here and there but its not all that eeh pronounced.</i>
2	Now when we say cultural conflict it refers to differences that matter. You find that people may fight sometimes when they clash, can disagree or quarrel; It may be violent or non-violent. Now, as you discharge your duties, do you experience cultural conflict due to linguistic diversity?	<i>No, we haven't experienced that.</i>
Probe	Do you imply that in a way you have already managed to deal with it? We haven't experienced such kind of conflict	<i>Company Manager: ah , I think people have just come to understand each other and also appreciate the cultural differences to the extent that I think they appreciate each other's language, each other's culture so I think, they have just to a larger extent accommodated each other.</i>
3	As management you get involved in education, have you ever experienced language -related clashes in schools?	<i>No, we haven't</i>
	Teacher knowledge of diversity	
4	How about the manner in which school administrators relate to learners relate to the learners, any such cases coming your way?	<i>No, we haven't experienced that</i>
5	How about the competence of the administrators, can you briefly comment on his competence?	<i>Which administrators are you talking of?</i>
Clarification	Of the schools you run	<i>You are talking about the headmasters</i>
Clarification	Yes	<i>Yes, we are quite comfortable with their competencies. Its within our expectations.</i>
Probe	How about the teachers?	<i>Company Manager: same with them, we don't have eeh, actually we really appreciate their efforts.</i>
6	Now, If we were to devise a strategy to help learners who differ in terms of culture, language and the like, which	<i>Company Manager: I think it's a question of letting each group or linguistic group if I put it that way. It should be given an opportunity to promote or also an opportunity to pronounce its</i>

	<p>strategy would you suggest to help us reduce clashes?</p> <p>So gure, chimutare are for which cultures, which ethnic groups?</p> <p>Alright</p>	<p><i>own, its own cultural activity. For example, If we have got the gure, if we have got some people who have got a passion, they should be given room to do whatever they want to do. Even if may be you are talking of chimutare, let them be given that opportunity to do their cultural activities. So it's a question of give each cultural group an opportunity to do what they want to do.</i></p> <p><i>Yah, we talking of Chewas and Nyanjas,</i></p> <p><i>Company Manager: Yah, we are talking of Chewas and Nyanjas. Here you may find also the likes of muchongoyos, we are talking of those Zimbabwean cultures, if they are there let them exercise their own freedom to do their cultural activity. If there is a group which is organized and wants to perform a certain activity, it should be given that opportunity.</i></p>
Probe		
Confirmation		

Appendix 11.3: Analysis of the response to face-to-face interview with the company manager of school A

Question	Response of the company manager school A	Researcher's response	
Language domain		Cultural conflict identified	How to reduce identified cultural conflict
Which first languages are spoken around this mine?	<i>I think we have got shona, Ndebele, Chewa, Tonga, Tonga yeBinga uuh five languages including Ndebele.</i>		<i>Accommodating languages of the community</i>
Cultural conflict refers to the differences that matter. We mean eeh, people because of the differences, can fight, they can clash, they can disagree or even quarrel or boycott some of the things that's cultural conflict because of the language differences. Now, as you discharge your duties do you experience cultural conflict due to language differences?	<i>Uuh from the time I was employed, I think i haven't encountered any problems in terms of language barrier or language conflict because the employees from this side, they are all well versed in both languages. They can here and there not understand the language but at the end they are all understanding the language.</i>		<i>Speaking the indigenous languages of the community</i>
People have talked about problems in Zimbabwe such as regionalism, people who come from Matebeleland, then those who come from Manicaland or from Mashonaland when they come together, normally they may not say it but in a way as management you might have you seen friction of some sort . Have you ever witnessed such type of conflict?	<i>No, we haven't, no we haven't encountered or witnessed that because as a company we have rules and regulations that we follow so one of the rules, we don't encourage violence or any differences among the employees.</i>		<i>Enacting rules that reinforce and maintain harmony</i>
Now as management, you get involved in education. Confirmation So have you ever experienced some language-related clashes in the schools you have here in the mine? Can you just specify the nature of the conflict, do they quarrel sometimes or boycott	<i>Yah. I think at the moment at our primary school there is language conflict there. There are too many Shona speaking teachers than the Ndebele ones so there I think there is conflict. They don't quarrel but in terms of pass rate, in terms of the language, the Ndebele most of the students, students from Grade1 to Grade 7, they fail Ndebele language because some</i>	<i>Unbalanced staff ethnic composition</i> <i>Poor pass rate</i> <i>Linguistically incompetent</i>	<i>Maintaining a balanced staff-learner ethnic match</i> <i>Improving the pass rate</i>

How do parents now react?	<i>teachers are not versed in the language that they are teaching at the primary school.</i> <i>Ah. They raise the issue with the school head so I understand by may be any time soon the problem will be solved.</i>	teachers	Engaging and grooming culturally competent teachers
So in your view how can clashes due to language differences be minimised?	<i>In terms of that, I think all languages should be added to the curriculum so that each and every person will learn the languages.</i>		Accommodating all languages Learning diverse languages
Teacher knowledge of diversity			
What kind of clashes emanate from the way the school administrator relates with the community? How about learners themselves, learner-administrator clashes? How about the way teachers relate to the community? Obstruction by the visitor: maswera here? Alright ndichadzoka.	<i>Aah, in terms of school, i haven't encountered any so I can't comment on that one because, I haven't encountered any.</i> <i>No clashes.</i> <i>No clashes</i>		
Can you just comment on the school administrator's competence in dealing with conflict in the school?	<i>he laughs and says; that one I can't comment on it. I think we need to the SDA committee members can then comment on that one</i>	<i>The remark shows that the school administrator could be at the centre of cultural conflict</i>	<i>Keeping a good reputation as a leader</i>
As you have the school running, to what extent are teachers competent in handling cultural conflict	<i>Aah, I think they are occur, they are competent enough so I don't see any problem with them.</i>		
Are there any local strategies in place which are meant to reduce cultural conflict?	<i>Aah No</i>		
In your view, If we were to devise a strategy together which we can implement to minimise the conflict, now which one would you let us have this as a strategy to solve the conflict?	<i>I think we just need to have a centre whereby people go and learn the languages so that we minimise the conflict.</i>		<i>Establishing a language centre</i>

Appendix 11.4: Analysis of response to face-to-face interview with the company manager of school C

Question	Response of the company manager school C	Researcher's response	
Language domain		Cultural conflict identified	How to reduce identified conflict
<p>Which first languages are spoken around this mine?</p> <p>How about Shangani?</p>	<p><i>Yah, basically we have Shona, English, Nyanya, Chewa aah I think those are the main languages which are spoken here.</i></p> <p><i>Aah, Shangani probably here and there, here and there but its not all that eeh pronounced.</i></p>		<p><i>The diverse languages need to be accommodated</i></p>
<p>Now when we say cultural conflict it refers to differences that matter. You find that people may fight sometimes when they clash, can disagree or quarrel; It may be violent or non-violent. Now, as you discharge your duties, do you experience cultural conflict due to linguistic diversity?</p> <p>Do you imply that in a way you have already managed to deal with it?</p>	<p><i>No, we haven't experienced that.</i></p> <p><i>Aah , I think people have just come to understand each other and also appreciate the cultural differences to the extent that I think they appreciate each other's language, each other's culture so I think, they have just to a larger extent accommodated each other. We haven't experienced such kind of conflict.</i></p>		<p><i>Tolerating cultural differences</i></p> <p><i>Accommodating diverse cultures</i></p>
As management you get involved in education, have you ever experienced language - related clashes in schools?	<i>No, we haven't</i>		
Teacher knowledge of diversity			
How about the manner in which school administrators relate to learners relate to the learners, any such cases coming your way?	<i>No, we haven't experienced that</i>		
How about the competence of the administrators, can you briefly comment on his competence?	<p><i>Which administrators are you talking of?</i></p> <p><i>You are talking about the headmasters</i></p>		

<p>Of the schools you run</p> <p>Yes</p> <p>How about the teachers?</p>	<p>Yes, we are quite comfortable with their competencies. Its within our expectations.</p> <p>Same with them, we don't have eeh, actually we really appreciate their efforts.</p>		
<p>Now, If we were to devise a strategy to help learners who differ in terms of culture, language and the like, which strategy would you suggest to help us reduce clashes?</p> <p>So gure, chimutare are for which cultures, which ethnic groups?</p> <p>Alright</p>	<p>Company Manager: I think it's a question of letting each group or linguistic group if I put it that way. It should be given an <i>opportunity to promote or also an opportunity to pronounce its own, its own cultural activity</i>. For example, If we have got the gure, if we have got some people who have got a passion, they should be given room to do whatever they want to do. Even if may be you are talking of chimutare, let them be given that opportunity to do their cultural activities. So it's a question of give each <i>cultural group an opportunity to do what they want to do</i>.</p> <p>Yah, we talking of Chewas and Nyanjas,</p> <p>Company Manager: Yah, we are talking of Chewas and Nyanjas. Here you may find also the likes of muchongoyos, we are talking of those Zimbabwean cultures, if they are there <i>let them exercise their own freedom to do their cultural activity</i>. If there is a group which is organized and wants to perform a certain activity, it should be given that opportunity.</p>		<p>Giving diverse cultures an opportunity to show case their cultures</p> <p>Freedom of expression</p>

Appendix 12: Interview guide for school development committee members

I am Daniel Madzanire doing DED Socio Education with the University of South Africa. This interview is part of my doctoral study at the University of South Africa (UNISA), College of Education. Your honest views are sought on the mapping out of an education strategy to reduce cultural conflict in schools. Your responses will be treated with utmost confidentiality in compliance with the research ethics and no one will be identified or traced from this investigation. Please answer the questions as fully as possible. Thank you very much for your willingness to participate in this study.

Pseudonym:.....**Gender:**.....

Cultural conflict in the language domain

1. Which first languages are spoken around this mine

2. Cultural conflict refers to differences that matter.
 - a). In the community, do you experience cultural conflict due to linguistic diversity?

 - b). If so, specify the conflict.

 - c). How do you deal with such conflict?

3. a). As an SDC member, have you ever experienced linguistic-based ethnic clashes in the school?
 - b). If so, give details.

 - c). In your view, how can clashes due to language differences be minimised?

Cultural conflict in the domain of teacher knowledge of diversity

4. Are there any clashes that have emanated from the way school administrators relate to:
 - a) the community?

 - b). the learners?

 - c). Specify such clashes if any.

5. Are there any clashes that have emanated from the way teachers relate to:
 - a) the community?

 - b) the learners?

 - c) Give details.

6. In your opinion, how can conflict at this school be reduced?
7. Comment on the school administrator's competence in dealing with cultural conflict in the schools.
8. To what extent are teachers competent in handling cultural conflict at this school?
9. In your view, are there any strategies which can be implemented to reduce cultural conflict in schools?
10. What recommendations can be implemented to reduce cultural conflict in schools?

Thank you very much for taking time to respond to this interview

Appendix 12.1: Response to face-to-face interview with the SDC member of school A

No	Question	Response of the SDC member school A
	Language domain	
1	Which first languages are spoken around this mine?	<i>The first languages spoken around this mine and this school are Ndebele and Shona. Then, thereafter we also have languages like Chewa in this mining community.</i>
Probe	Besides the Chewa, do you have any other?	<i>Yah, specifically, there are Tonga languages; some people also speak Nambia you see, you meet different people; different cultures in mining communities especially. That's what makes up this place and the people.</i>
Probe	How about Xhosa, Sotho or Tonga are they there?	<i>No, very few, very few, actually the primary languages here being Ndebele and Shona. If you have to come across someone speaking Sotho or any other languages those only come out when they realise there is somebody who also speaks the same language.</i>
Probe	So in a way they are there but they are not so many	<i>Yah, they are there</i>
Probe	Do you have their children learning here though you do not speak their languages?	<i>Yah, we have them</i>
2	Cultural conflict refers to differences that matter. When people differ in terms of languages they speak, in terms of their culture. Cultural conflict then occurs. They may quarrel, they may fight. If they don't do that they may disagree, they even not talk to each other and clashes may happen here and there thus cultural conflict. In the community, do you experience cultural conflict due to linguistic diversity?	<i>Yah, in very few instances though. It does happen. Mostly when you try to address people, like in your mother language, some people would say they don't understand that language but they would understand the language though but they want you to like use the language that is common in this place. So you are actually forced to switch to the other language. In this case we talk of Shona and Ndebele those are the major languages around this place. If you try to address people in Shona, they would say, can you please speak in Ndebele. So we normally come across that more often.</i>
3	How do you deal with such conflict?	<i>Aah good, aah in most cases, eeh we have learnt that we should accept each other in the community, hence the need that everybody is also to learn the other language. So no matter how much you know or how much less you know the language, we do try to get into the other language and speak that language broken or smooth as long as people get the sense of what you say, we go along very well with that.</i>
4	As an SDC member, have you ever experienced language-based ethnic clashes in the school?	<i>Ah, clashes, ah not physically though. I have experienced that when addressing parents during a meeting SDC and parents meeting here, there is a time when you try to address them in the</i>

		<p><i>other language some other parents would say, asizwa thina, abanye sithi hatisi kunzwa taura neShona or hai khuluma lesiNdebele. That has happened several times and in most cases when we try to address people we always advise and inform everyone that in Zimbabwe we are a nation composed of different cultures we speak different languages but since we are people living in the same country as one nation, we should try by all means to get into learning languages of other people, our neighbours those whom we stay with so that we avoid such clashes and it only happens in few instances where people just want to be stubborn. That what normally happens, they just want to be stubborn, somebody is Ndebele speaking but understands Shona, when you address them in Shona, they will demand you to address them in Ndebele and vice versa.</i></p>
5	<p>In your view, how can clashes due to language differences in the school be minimised?</p>	<p><i>Uuh, we need continuous education, aah uuh of the community getting involved with other languages. Aah, specifically may be a starting point is whereby you introduce a language which is not the mother language to the other people you see how many are interested to come forward and learn that language and vice versa. Thereafter aah we also, need to just push people to get involved into learning other languages so that we don't have these language differences and clashes especially in a community whereby people live together.</i></p>
	Teacher knowledge of diversity	
6	<p>Are there any clashes that have emanated from the way school administrators relate to: the community?</p> <p>Probe</p> <p>Do you have an example of such a conflict you managed to control before it escalated?</p>	<p>SDC member: <i>uuh, not, not any that is on record at the moment because we, we, I think somehow we just manage to handle situations before they explode. When we see there is bound to be something like that its quickly quelled off.</i></p> <p><i>Yes, like the one i said when we had a meeting with parents here, the SDC and parents, when we tried to address people i mean parents in the other language, some demanded that we should use the other language and there was like some jeering from the other quarter of the language speaking people but there and there we took our grounds and pointed out that its everyone's right that they should be addressed in the language that they understand. If we don't have somebody to interpret the language which one will be using, what we do is to get someone who is versed in that language to address them. Sometimes we do look at the majority of the people making the numbers the if we determine that may be Ndebele speaking people are more than Shona speaking people, we sometimes get somebody to address people in Ndebele and vice versa.</i></p>
7	<p>Are there any clashes that have emanated from the way school administrators relate to the learners from your experience as an SDC member?</p>	<p><i>To the learners, ah not that i know of</i></p>

8	In the community as you have said, people come from different regions, is that in itself a cause of certain disagreements? Door opens and closes	<i>Aah, mostly it comes from our political affiliations but as in communities when it comes to like just general normal life, its not a matter of politics all the time. But when such instances arise mostly its some people who have that political mind which relate to their own aah to their own side.</i>
9	Are there any clashes that have emanated from the way teachers relate to the community? Confirmation Yes Probe How about teachers and learners? Clarification Yes	<i>Teachers and the community</i> <i>Not really.</i> <i>Teachers and learners.</i> <i>Ah not much, not much that I have observed.</i>
10	In your opinion as an SDC member, how can conflict at this school be minimised?	<i>Uuh, there should be tolerance of the different cultures and languages that make our community accept each other. Basically that's the way forward</i>
11	Can you comment on the school administrator's competence in dealing with cultural conflict in the school.	<i>Aah, what i have eeh noticed is he is balanced; he is good in the major languages, both Ndebele and Shona. So, he manages some situations pretty well.</i>
Teacher knowledge of diversity		
12	To what extent are the teachers competent in handling cultural conflict at this school?	<i>Aah, as professionals, i think professionalism mostly is what instils sense in them and eventually, people know that they have to accept each other. They have to tolerate each other. They always come to an understanding and when there are differences or clashes that emanate then, they don't explode to a very high extent. Its just minimal whereby just the time when i said some people are just stubborn, who want to raise issues, who just want to be noticed or just raise issues but its not anything of a problem much these days.</i>
13	In your experience in the past, have the teachers in the past failed to handle conflict?	<i>Aah uuh when someone is new mostly, they find it difficult to be accepted in the community but as time goes on, they slowly come in and the community also accepts them its not much of a difficulty.</i>
14	In your view, are there any strategies which can be implemented to reduce cultural conflict in schools?	<i>Aah to keep practising different cultures and to educate our peoples in those cultures as well. I think that brings about we conscientise them in tolerance and accept each other. Mostly those are the two major aspects that makes us better in dealing with these differences.</i>

Appendix 12.2: Response to face-to-face interview with the SDC member of school B

No	Question	Response of the SDC member school B
	Language domain	
1	Which first languages are spoken around this mine or mining complex?	Shona.
Probe	Do we have other languages other than Shona?	Laughs eeh
Clarification	Ndiri kuti anotaurwa mukomboni	Laughs and say; aah uh Shona nechichewa nechinyanja Chinyanja kunyanya kune vakabva Mutorashanga
Probe	How about Ndebele?	Ndebele hamuna vashoma
2	Now, when we say cultural conflict, we mean those who speak Ndebele, those who speak Nyanja, Chewa, Shona, when they come together but when they grow up in the compound or around the mine, they had their own ways of life but when they come to school they don't leave those ways of life at home, they bring them to the school. So the Nyanja child is coming with his or her own way of life, the Shona is with his or her way of life. Ways of life now come to clash causing conflict. My question is; in the community, do you experience cultural conflict due to the differences in the languages that people speak?	Silence.
Probe	Pane here pamunombosvika pakuti vanhu vakona kunzwisana, vangasarwa asi pane here pavanombosvika pakukweverana masimba, nekuda kwekuti culture dzinenge dzasiyana.	Ah muno hamuna
Interjection	Noise from outside	
3	As an SDC member, have you ever experienced language or linguistic conflict?	
Clarification	Kusawirirana kunogona kuitika nekuda kwemitauro in the school?	Haa, pachikoro hapana
Probe	Kana kumbonzwa zvichitaurwa	Uhh ah kana pano hapatorina dambudziko iroro

4 (a)	Are there clashes that have emanated from the way school administrators relate to the community?	Hai
4(b)	How about school administrators and learners?	Hai
5	Are there clashes that have emanated from the way school teachers relate to the community?	Shakes head in denial
Probe	The learners. Kuti mwana wakonana naticha pane chakati	Ha kana, hapana
6	In your opinion, how can conflict in schools be reduced? Deno mainzi taikubvunzai kuti kpo kusiyana-siyana kwevanhu uku tingaita sei kuti vagarisane Zvakanaka?	Sekuona kwangu muno mukomboni vanhu vacho, zvekuti zvirudzi zvakasiyana-siyana vanhu vachona vanogona Shona. Saka vakaona kuti munhu wavanotaura naye hakwanisi kutaura chirudzi chavanotaura, vanotaura neShona. Vakawanda vanotonzwawo. Kana akanganisa anoedzesera zvokuti vamwe vanotonzwa kuti ava amai vanotaura Shona asi shone yavo yakarereka asi vanokurumidza kuvanzwisisa. Vechirudzi ivava vanotaura chirudzi, vanopinda mushona asi Shona yavo inenge isina kuti tasa. Sevanhu vakagara munomu, saka vanhu vose vakatovajaira kuti ava havagoni kunyatso kutaura shone asi vakataura vachiti zvakati vanenge vachida kuti zvakati.
Probe	Mukutaura navo, havataridzi here kuti vanekakumanikidzika	Aah kana, vakatosununguka zviya zvokuti, vanotoda kudzidza shona yacho, vanofarira kutoidzidza asi vashoma, kuda 3 kana 4. Ikozvino vasara vashomanene, nokuti vanhu vazhinji vakapiwa mapackage, vechirudzi vazzhinji vakaenda
	Teacher knowledge of diversity	
7	Ko muchivonba vadzidzisi vachibata vana vakasiyana siyana, munoona vachizvigona here?	Pachikoro pano.
Clarification	Eeh	Panoapa vanozvikwanisa
Probe	Kunyange nevari muadministration	Uuh

Appendix 12.3: Response to face-to-face interview with the SDC member of school C

No	Question	Response of the SDC member school C
	Language domain	
1	Which first languages are spoken around the mine?	First language, its Shona that's the first language followed by may be Chewa, may be a bit of what? I think those are the main languages spoken around the mine.
Probe	How about the other ones? Do we have Shangani, Chewa, Nyanja?	Nyanja that's Chewa, not Yawe Chawo but we have a bit of them who belong to that tribe, the Yawe tribe. Mostly, there are Shonas, followed by Nyanja, lets call it Nyanja then a bit of Yawe tribe.
Probe	How about Ndebele? Some who speak it	aah, quite a few.
Probe	How about Shangani?	Ah, no I haven't met them
	Interruption for a moment	
2	When we say cultural conflict, it refers to differences that matter. People differ in terms of their language; they also differ in terms of their ways of life. So those differences may cause people to experience conflict or to engage in conflict, that's what I mean by cultural conflict. So in the community, do you experience cultural conflict due to language differences?	
	Interjection: Vakuru vange vane mota ava	
	Repeat of the question	
	Can you specify the nature of it if it is here and there?	hah, not quite often, but aah, may be here and there.
Probe	How do you then deal with such conflict?	May be you might have sort of may be people won't take it well if someone says no we don't want this is for maShona and this is for MaNyasarandi (Chewa and Nyanja) things like that. It won't go well within the groups. So its not taken well.
Probe		Hah, we haven't but they are not into uuuuh the way it happens its minor, its not something that it causes problems or this and that. It doesn't cause any disruption too.
3	So as an SDC member, have you ever experienced linguistic-based conflict at the school?	Aah linguistic-based conflict no but it was something sort of a religious conflict where a certain group of people said our kids do not have to have short hair, they wanted to bring locks to

		school. That's where we had a conflict.
Probe	To which cultural group belonged those ones? SDC member:	It was a religious group, I don't know the church what they call it. It was End Time Message. They had their kids, they said our kids will have long hair, they didn't have to cut their hair. That was, I think that was the main conflict.
Probe	How did you address that one? SDC member:	Ah, we told the parent that it was not, i-i., if they wanted their kid to attend our school they had to comply to the regulations or they had to take their kid to a school where they appreciate that.
	Teacher knowledge of diversity	
4	Are there any clashes that have emanated from the way school administrators relate to the community?	aah...
Probe	School versus community.	Ah, so far not, not much but may be, they might have problems (chewing words) There will be not much problems but it will be may be individuals. The community will not be happy with the way some members of staff will be behaving may be in the community, they want people who are exemplary eeh, who behave as per their professions.
Probe	Do you have an example or may be an incident where a member of staff or an administrator clashed with the community? SDC member:	Yah, there is this lady, who was a, she was a student here. I don't know was it from Morgenster or whatever but she had so many clashes with the married women in the community because she was said to be snatching may be the husbands you know, and she had so many may be her conduct was not exemplary.
Probe	How about between school administrators any conflict between school administrators and learners?	Aah, so far, so far we haven't heard any
5	You have been talking about the clashes between teachers and how they related to the community, the case of that lady teacher. How about between teachers and learners, Confirmation the manner in which they handle learners? SDC member: Phone rings but is silenced	Teachers and learners. Yah, we have problems here and there but those are... May be the teachers will be too harsh on the kids, we have incidents where the kid has been injured due to a teacher who would have may be over used the his...(chews words) , his whip. Those are .. but they are not much, they are not much.

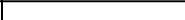
6	In your opinion, how can conflict at the school be reduced? How can we reduce conflict at the school?	Conflict at the school can be reduced by eeh, usually we hold meetings, parents and general meetings not only those once a year where we have elections and things like that, we usually call parents and have meetings may be on the way we want progress at our school and how generally we have to assist each other, parent, teacher on the..., may be for the betterment of the kid.
7	Can you comment on the school administrator's competence in dealing with cultural conflict in the school?	Yah, that one, we have no problem. I think our school head has a got a good grip or may be a stance in the way may be he trains his staff, I think we haven't had any problem.
8	To what extent are teachers themselves competent in handling cultural conflict at the school?	You know this school of ours and the community is a very sensitive area parents are very sensitive in such. if anything of that sort happens, I tell you it will be a time bomb and it won't take much to blow, to be blown out of proportion. If anything happens they quickly raise an alarm.
9	Do you have an incident in the past where something bad or nust happened and an alarm was raised.	Aah, no but we know the type of parents and the type of community we are in, they don't tolerate anything of that sort. Once something of that sort happens, they quickly phone or report it to the school head.
10	In your view, are there strategies which can be implemented to reduce cultural conflict in schools? What can we do to reduce cultural conflict in schools?	SDC member: Yah, I thought maybe if we have may be clubs, social clubs so that may be people, the school pupils will be able to interact and may be to learn more about each other's culture and background, how they behave so that may be they won't cross each other's path.

Appendix 12.4: Analysis of response to face-to-face interview with the SDC member of school A

Question	Response of the SDC member school A	Researcher's response	
Language domain		Cultural conflict identified	Reducing identified cultural conflict
Which first languages are spoken around this mine?	<i>The first languages spoken around this mine and this school are Ndebele and Shona. Then, thereafter we also have languages like Chewa in this mining community.</i>	Language are categorised as others	Valuing indigenous languages
Besides the Chewa, do you have any other?	<i>Yaah, specifically, there are Tonga languages; some people also speak Nambya you see, you meet different people; different cultures in mining communities especially. That's what makes up this place and the people.</i>		
How about Xhosa, Sotho or Tonga are they there?	<i>No, very few, very few, actually the primary languages here being Ndebele and Shona. If you have to come across someone speaking Sotho or any other languages those only come out when they realise there is somebody who also speaks the same language.</i>	Ranking languages	
So in a way they are there but they are not so many	<i>Yah, they are there</i>		
Do you have their children learning here though you do not speak their languages?	<i>Yah, we have them</i>		
Cultural conflict refers to differences that matter. When people differ in terms of languages they speak, in terms of their culture. Cultural conflict then occurs. They may quarrel, they may fight. If they don't do that they may disagree, they even not talk to each other and clashes may happen here and there thus cultural conflict. In the community, do you experience cultural conflict due to linguistic diversity?	<i>Yah, in very few instances though. It does happen. Mostly when you try to address people, like in your mother language, some people would say they don't understand that language but they would understand the language though but they want you to like use the language that is common in this place. So you are actually forced to switch to the other language. In this case we talk of Shona and Ndebele those are the major languages around this place. If you try to address people in Shona, they would say, can you please speak in Ndebele. So we normally come across that more often.</i>	Conflict over the language of communication in meetings. Demanding to be addressed in one's own language.	Addressing the people in their languages.
How do you deal with such conflict?	<i>Aah good, aah in most cases, eeh we have learnt that we should accept each other in the community, hence the need that everybody is also to learn the other language. So no matter</i>		Tolerating each other speaking other

	<p>how much you know or how much less you know the language, we do try to get into the other language and speak that language broken or smooth as long as people get the sense of what you say, we go along very well with that.</p>		languages
<p>As an SDC member, have you ever experienced language-based ethnic clashes in the school?</p>	<p>Ah, clashes, ah not physically though. I have experienced that when addressing parents during an meeting SDC and parents meeting here, there is a time when you try to address them in the other language some other parents would say, asizwa thina, abanye sithi hatisi kunzwa taura neShona or hai khuluma lesiNdebele. That has happened several times and in most cases when we try to address people we always advise and inform everyone that in Zimbabwe we are a nation composed of different cultures we speak different languages but since we are people living in the same country as one nation, we should try by all means to get into learning languages of other people, our neighbours those whom we stay with so that we avoid such clashes and it only happens in few instances where people just want to be stubborn. That what normally happens, they just want to be stubborn, somebody is Ndebele speaking but understands Shona, when you address them in Shona, they will demand you to address them in Ndebele and vice versa.</p>	<p>Demanding to be addressed in one's language</p> <p>Some parents stubbornly demand to be addressed in their languages</p>	<p>Addressing the people in their language</p> <p>Learning other languages</p> <p>Translating languages.</p>
<p>In your view, how can clashes due to language differences in the school be minimised?</p>	<p>Uuh, we need continuous education, aah uuh of the community getting involved with other languages. Aah, specifically may be a starting point is whereby you introduce a language which is not the mother language to the other people you see how many are interested to come forward and learn that language and vice versa. Thereafter aah we also, need to just push people to get involved into learning other languages so that we don't have these language differences and clashes especially in a community whereby people live together.</p>		<p>Learning other languages</p>
<p>Teacher knowledge of diversity</p>			
<p>Are there any clashes that have emanated from the way school administrators relate to: the</p>	<p>SDC member: uuh, not, not any that is on record at the moment because we, we, I think somehow we just manage to handle situations</p>		<p>Foreseeing conflict, handling it before it festers</p>

<p>community?</p> <p>Do you have an example of such a conflict you managed to control before it escalated?</p>	<p><i>before they explode. When we see there is bound to be something like that it's quickly quelled off.</i></p> <p>Yes, like the one i said when we had a meeting with parents here, the SDC and parents, when we tried to address people i mean parents in the other language, some demanded that we should use the other language and there was like <i>some jeering from the other quarter</i> of the language speaking people but there and there we took our grounds and pointed out that its <i>everyone's right that they should be addressed in the language that they understand. If we don't have somebody to interpret the language which one will be using, what we do is to get someone who is versed in that language to address them. Sometimes we do look at the majority of the people making the numbers the if we determine that may be Ndebele speaking people are more than Shona speaking people, we sometimes get somebody to address people in Ndebele and vice versa.</i></p>	<p><i>Jeering</i></p>	<p>Addressing the people in the language they understand</p> <p>Engaging an interpreter</p>
<p>Are there any clashes that have emanated from the way school administrators relate to the learners from your experience as an SDC member?</p>	<p><i>To the learners, ah not that i know of</i></p>		
<p>In the community as you have said, people come from different regions, is that in itself a cause of certain disagreements?</p> <p>Door opens and closes</p>	<p><i>Aah, mostly it comes from our political affiliations but as in communities when it comes to like just general normal life, its not a matter of politics all the time. But when such instances arise mostly its some people who have that political mind which relate to their own aah to their own side.</i></p>	<p><i>Politically motivated conflict</i></p>	<p>Fostering tolerance</p>
<p>Are there any clashes that have emanated from the way teachers relate to the community?</p> <p>Yes</p> <p>How about teachers and learners?</p> <p>Yes</p>	<p><i>Teachers and the community</i></p> <p><i>Not really.</i></p> <p><i>Teachers and learners.</i></p> <p><i>Ah not much, not much that I have observed.</i></p>		

<p>In your opinion as an SDC member, how can conflict at this school be minimised?</p>	<p><i>Uuh, there should be tolerance of the different cultures and languages that make our community accept each other. Basically that's the way forward</i></p>		<p>Tolerating different cultures and languages</p>
<p>Can you comment on the school administrator's competence in dealing with cultural conflict in the school.</p>	<p><i>Aah, what i have eeh noticed is he is balanced; he is good in the major languages, both Ndebele and Shona. So, he manages some situations pretty well.</i></p>		<p>Understanding the languages spoken in the community</p>
<p>To what extent are the teachers competent in handling cultural conflict at this school?</p>	<p><i>Aah, as professionals, i think professionalism mostly is what instils sense in them and eventually, people know that they have to accept each other. They have to tolerate each other. They always come to an understanding and when there are differences or clashes that emanate then, they don't explode to a very high extent. It's just minimal whereby just the time when I said some people are just stubborn, who want to raise issues, who just want to be noticed or just raise issues but it's not anything of a problem much these days.</i></p>		
<p>In your experience in the past, have the teachers in the past failed to handle conflict?</p>	<p><i>Aah uuh when someone is new mostly, they find it difficult to be accepted in the community but as time goes on, they slowly come in and the community also accepts them. It's not much of a difficulty.</i></p>		<p>Orienting new staff members</p>
<p>In your view, are there any strategies which can be implemented to reduce cultural conflict in schools?</p>	<p><i>Aah to keep practising different cultures and to educate our peoples in those cultures as well. I think that brings about we conscientise them in tolerance and accept each other. Mostly those are the two major aspects that makes us better in dealing with these differences.</i></p>	 	<p>Learning other cultures Tolerating one another</p>

Appendix 12.5: Analysis of response to face-to-face interview with the SDC member of school B

Question	Response of the SDC member school B	Researcher's response	
Language domain		Cultural conflict identified	Reducing identified cultural conflict
<p>Which first languages are spoken around this mine or mining complex?</p> <p>Do we have other languages other than Shona?</p> <p>Ndiri kuti anotaurwa mukomboni</p> <p>How about Ndebele?</p>	<p>Shona.</p> <p>Laughs eeh</p> <p>Laughs and say; aah uh Shona nechiChewa nechiNyanja ChiNyanja kunyanya kune vakabva Mutorashanga</p> <p>Ndebele hamuna vashoma</p>	<p>Excluding other languages</p>	<p>Accommodating indigenous languages</p>
<p>Now, when we say cultural conflict, we mean those who speak Ndebele, those who speak Nyanja, Chewa, Shona, when they come together but when they grow up in the compound or around the mine, they had their own ways of life but when they come to school they don't leave those ways of life at home, they bring them to the school. So the Nyanja child is coming with his or her own way of life, the Shona is with his or her way of life. Ways of life now come to clash causing conflict. My question is; in the community, do you experience cultural conflict due to the differences in the languages that people speak?</p> <p>Pane here pamunombosvika pakuti vanhu vakona kunzwisisana, vangasarwa asi pane here pavanombosvika pakukweverana masimba, nekuda kwekuti culture dzinenge dzasiyana.</p>	<p>Silence.</p> <p>Ah muno hamuna</p>		

Noise from outside			
As an SDC member, have you ever experienced language or linguistic conflict? Kusawirirana kunogona kuitika nekuda kwemitauro in the school? Kana kumbonzwa zvichitaurwa	Haa, pachikoro hapana Uhh ah kana pano hapatorina dambudziko iroro		
Are there clashes that have emanated from the way school administrators relate to the community? How about school administrators and learners?	Hai Hai		
Are there clashes that have emanated from the way school teachers relate to the community? The learners. Kuti mwana wakonana naticha pane chakati	Shakes head in denial Ha kana, hapana		
In your opinion, how can conflict in schools be reduced? Deno mainzi taikubvunzai kuti kpo kusiyana- siyana kwevanhu uku tingaita sei kuti vagarisane Zvakana? Mukutaura navo, havataridzi here kuti vanekakumanikidzika	Sekuona kwangu muno mukomboni vanhu vacho, zvekuti zvirudzi zvakasiyana-siyana vanhu vachona vanogona Shona. Saka vakaona kuti munhu wavanotaura naye hakwanisi kutaura chirudzi chavanotaura, vanotaura neShona. Vakawanda vanotonzwawo. Kana akanganisa anoedzesera zvokuti vamwe vanotonzwa kuti ava amai vanotaura Shona asi shona yavo yakarereka asi vanokurumidza kuvanzwisisa. Vechirudzi ivava vanotaura chirudzi, vanopinda mushona asi Shona yavo inenge isina kuti tasa. Sevanhu vakagara munomu, saka vanhu vose vakatovajaira kuti ava havagoni kunyatso kutaura shona asi vakataura vachiti zvakati vanenge vachida kuti zvakati. Aah kana, vakatosununguka zviya zvokuti, vanotoda kudzidza shona yacho, vanofarira kutoidzidza asi vashoma, kuda 3 kana 4. Ikozvino vasara vashomanene, nokuti vanhu vazhinji vakapiwa mapackage, vechirudzi vazhinji vakaenda		Speaking other languages
Teacher knowledge of diversity			

<p>Ko muchivonba vadzidzisi vachibata vana vakasiyana siyana, munoona vachizvigona here? Eeh Kunyange nevari muadministration</p>	<p>Pachikoro pano. Panoapa vanozvikwanisa Uuh</p>		
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Appendix 12.6: Analysis of response to face-to-face interview with the SDC member of school C

Question	Response of the SDC member school C	Researcher's response	
Language domain		Cultural conflict identified	Reducing identified cultural conflict
<p>Which first languages are spoken around the mine?</p> <p>How about the other ones? Do we have Shangani, Chewa, Nyanja?</p> <p>How about Ndebele? Some who speak it</p> <p>How about Shangani?</p> <p>Interruption for a moment</p>	<p><i>First language, its Shona that's the first language followed by may be Chewa, may be a bit of what? I think those are the main languages spoken around the mine.</i></p> <p><i>Nyanja that's Chewa, not Yawe Chawo but we have a bit of them who belong to that tribe, the Yawe tribe. Mostly, there are Shonas, followed by Nyanja, lets call it Nyanja then a bit of Yawe tribe.</i></p> <p><i>aah, quite a few.</i></p> <p><i>Ah, no I haven't met them</i></p>	<p>Excluding some languages</p>	<p>Accommodating other languages</p>
<p>When we say cultural conflict, it refers to differences that matter. People differ in terms of their language; they also differ in terms of their ways of life. So those differences may cause people to experience conflict or to engage in conflict, that's what I mean by cultural conflict. So in the community, do you experience cultural conflict due to language differences?</p> <p>Interjection: Vakuru vange vane mota ava</p> <p>Repeat of the question</p> <p>Can you specify the nature of it if it is here and there?</p>	<p><i>hah, not quite often, but aah, may be here and there.</i></p> <p><i>May be you might have sort of may be people won't take it well if someone says no we don't want this is for maShona and this is for MaNyasarandi (Chewa/Nyanja) things like that. It won't go well within the groups. So it's not taken well.</i></p>	<p>Denigrating other linguistic groups</p>	<p>Tolerating another one</p>

<p>How do you then deal with such conflict?</p>	<p><i>Hah, we haven't but they are not into uuuuh the way it happens its minor, it's not something that it causes problems or this and that. It doesn't cause any disruption too.</i></p>		
<p>So as an SDC member, have you ever experienced linguistic-based conflict at the school?</p> <p>To which cultural group belonged those ones? SDC member:</p> <p>How did you address that one? SDC member:</p>	<p><i>Aah linguistic-based conflict no but it was something sort of a religious conflict where a certain group of people said our kids do not have to have short hair, they wanted to bring locks to school. That's where we had a conflict.</i></p> <p><i>It was a religious group, I don't know the church what they call it. It was End Time Message. They had their kids, they said our kids will have long hair, they didn't have to cut their hair. That was, I think that was the main conflict.</i></p> <p><i>Ah, we told the parent that it was not, i-i., if they wanted their kid to attend our school they had to comply to the regulations or they had to take their kid to a school where they appreciate that.</i></p>	<p>Religious conflict involving hair cutting</p>	<p>Accommodating other cultures</p> <p>Adhering to school policy</p>
<p>Teacher knowledge of diversity</p>			
<p>Are there any clashes that have emanated from the way school administrators relate to the community?</p> <p>School versus community.</p> <p>Do you have an example or may be an incident where a member of staff or an administrator clashed with the community? SDC member:</p>	<p><i>aah...</i></p> <p><i>Ah, so far not, not much but may be, they might have problems (chewing words) There will be not much problems but it will be may be individuals. The community will not be happy with the way some members of staff will be behaving may be in the community, they want people who are exemplary eeh, who behave as per their professions.</i></p> <p><i>Yah, there is this lady, who was a, she was a student here. I don't know was it from Morgenster or whatever but she had so many clashes with the married women in the community because she was said to be snatching may be the husbands you know, and she had so many may be her conduct was not exemplary.</i></p>	<p>Being professional</p> <p>Unbecoming behaviour</p>	

<p>How about between school administrators any conflict between school administrators and learners?</p>	<p><i>Aah, so far, so far we haven't heard any</i></p>		
<p>You have been talking about the clashes between teachers and how they related to the community, the case of that lady teacher. How about between teachers and learners,</p> <p>Confirmation</p> <p>the manner in which they handle learners?</p> <p>Phone rings but is silenced</p>	<p><i>Teachers and learners.</i></p> <p><i>Yah, we have problems here and there but those are... May be the teachers will be too harsh on the kids, we have incidents where the kid has been injured due to a teacher who would have may be over used the his..(chews words) , his whip. Those are .. but they are not much, they are not much.</i></p>	<p>Corporal punishment</p>	<p>Using approved disciplinary measures</p>
<p>In your opinion, how can conflict at the school be reduced? How can we reduce conflict at the school?</p>	<p><i>Conflict at the school can be reduced by eeh, usually we hold meetings, parents and general meetings not only those once a year where we have elections and things like that, we usually call parents and have meetings may be on the way we want progress at our school and how generally we have to assist each other, parent, teacher on the.., may be for the betterment of the kid.</i></p>		<p>Engaging parents via meetings</p> <p>Properly choosing leaders</p>
<p>Can you comment on the school administrator's competence in dealing with cultural conflict in the school?</p>	<p><i>Yah, that one, we have no problem. I think our school head has a got a good grip or may be a stance in the way may be he trains his staff, I think we haven't had any problem.</i></p>		<p>Being fair and firm</p>
<p>To what extent are teachers themselves competent in handling cultural conflict at the school?</p>	<p><i>You know this school of ours and the community is a very sensitive area parents are very sensitive as such if anything of that sort happens, I tell you it will be a time bomb and it won't take much to blow, to be blown out of proportion. If anything happens they quickly raise an alarm.</i></p>		<p>Being sensitive to a sensitive community</p>
<p>Do you have an incident in the past where something bad or must happened and an alarm was</p>	<p><i>Aah, no but we know the type of parents and the type of community we are in, they don't tolerate anything of that sort. Once something of that sort happens, they quickly phone or</i></p>		

raised.	<i>report it to the school head.</i>		
In your view, are there strategies which can be implemented to reduce cultural conflict in schools? What can we do to reduce cultural conflict in schools?	<i>SDC member: Yah, I thought maybe if we have may be clubs, social clubs so that may be people, the school pupils will be able to interact and may be to learn more about each other's culture and background, how they behave so that may be they won't cross each other's path.</i>		Setting up social clubs

Appendix 13: Focus group interview schedule for Grade 6 learners

I am a doctor of education student with UNISA doing a study about the problems in schools caused by the differences in the way of life of learners who belong to different groups. You are kindly asked to take turns to answer questions. The answers you are going to give as well as your names will not be disclosed to anybody. Please answer the questions as fully as possible. You are free to pull out of this study at anytime without punishment. Thank you very much for taking part in this study.

School (Pseudonym):.....

Cultural conflict in the language domain

1. Are there cases of learners who fight because of the differences in languages they speak? Please tell me about them.
2. Are there cases of learners who refuse to sit close to others who speak a different language from theirs? Please tell me more.
3. Do you feel comfortable to mix with learners who speak a language other than yours? Give reasons why.
4. In which language do you sing a). assembly songs? b). the National Anthem?
5. How do you feel when the national anthem is sung in a language other than yours?
6. What is the language of instruction in co-curricular activities?
7. How do you feel when your teacher gives instructions in a language other than yours?

Cultural conflict in the domain of teacher knowledge of diversity

8. Does your teacher give examples in your language?
9. a). If so, how often?
b). If not, in which language does the teacher give examples?
10. How do you feel when your teacher gives examples in a local language other than yours?
11. Does your teacher like some learners more than others?
12. If yes, to which ethnic group do the learners whom the teacher likes belong?
13. How do you react when you discover that your teacher likes certain learners more than others?
14. Have you ever experienced clashes between learners and prefects? If so, tell me more.

15. Do you clash with fellow learners in the classroom? If so, give details.

16. Comment on the manner in which your teacher handles conflict among learners.

17. Comment on the manner in which your school head deals with clashes;

a). among learners.

b). between teachers and learners.

18. In your opinion, what can be done to reduce cultural conflict at this school?

Thank you very much for taking time to respond to this interview

3	<p>have you seen this happen?</p> <p>Are there other cases where we find learners engaging or fighting because of the differences in languages?</p>							
Repeat	<p>Are there cases of learners who refuse to sit close to others who speak a different language from theirs?</p>							
Probe	<p>Can you just tell me more about it. Can you speak up.</p>							
Clarification	<p>Occur in Shona or Ndabale</p>							
Probe	<p>Do we have such other cases? Silence</p>							
					<p>Yes they do</p> <p>sh handichazhi</p> <p>Vavenge moy be vavenge vavine magwidyas ehuti moy be kava kufi magwaryas heawireni dzirive ngwira sise vava vavenge vava kumwanzano magwidyas enqwenets vavava vavir vaviridi kavakone vavakavira pachizwa nem kava kufi vaviridi kavakone uchilanda nem</p>			

4	Have you ever seen some learners who do not want to sit cross to those who speak a different language?								Yes	because they do not like their language
Probe	Can you tell me such an example?									
Probe	Do you have an example?									
Classification	Say learner speaking this language or that language fighting or disagreeing.									Savaga muru schakur chikobak e anenge schlunga kufi paniva wates kumuluja salingarziw e
5	In which language do you sing assembly songs?	English	Adebele					English		
6	In which language do you sing assembly the National Anthem?	Shona	Adebele	English	Adebele	Adebele		English	Adebele	Adebele
7	How do you feel when the National Anthem is sung in a language different from yours?	I feel happy			I feel angry	I feel happy	I feel very excited		I feel right	
8	Which language is used in games, play activities at this school?	Shona	Shona	Adebele	English	Shona	Adebele	Shona		Adebele
	Teacher knowledge of									

9	diversity How do you feel when your teacher gives instructions in a language different from yours?	I feel angry			I feel happy	I feel excited								
Probe	I am saying teacher yava muanzania nomuaro lafi wako. unozwa sei yours?					Abozwa kuzimwa	I feel angry							
10	Does your teacher give examples in your language?		No Tonga	No Chewa	Yes Nkhoshe	Yes in Yes	Yes						Yes in Nkhoshe	
Clarification	Teacher vanzibopavo here muanzania nomuaro wako? Ndihi kureva muaro wako, in terms of kana chi chikwila. ChiTonga wako pae semantiko awakha.											Yes rokhuli lese inonogozidz e Nkhoshe saka lese inonogoziona khalava Nkhoshe		
11	In which language does the teacher usually give examples?	English	English	English	Nkhoshe	English	Nkhoshe				Nkhoshe	Nkhoshe	English	
	Vanzwaza kuzaura nomuaro upi? In which local language does the teacher usually give examples?													
12	How do you feel when your teacher gives an example in a local language different from yours?	I feel angry			I feel angry	I feel angry	I feel angry							
13	Does your teacher													

Probe	Are those problems language-rooted? Clarification: Zuhochokulala here nemulauo yavonolaua kusiyana kwawo?								English
Clarification	Probe: Yana vanopopwa ndewemulauo uyi? Probe: Yana vanopopwa ama mulauo wawo wekumbile indeuyi?								ah vashwa ndonye ndihsigizive but ndonyooona vechinyokolava wo Shoya.
16	Tell me some of the things that cause disagreements in the classroom? What causes disagreements in the classroom? Clarification: Zimhira kuti yana veposare, vabanga kukukana kane mukorona mudclassroom zwi?								ah kuta kavwo
Probe	Sekupi	Language							Sakuh ndonwanis a kurigorasa fren ndof shamwan ndirasi par yacu/ ndonwec yaho ndonwanis sira
Probe		Language							

Probe	Chakaria kuti mnduzazire d'iji Zamedekulla here nemuauo wawolaua kumba					Memuauo wawolaua kumba								
Probe	Do you have an example of such a case? Which language do such learners speak?													
Probe	Vanokona aya vanokona inuauo upi?													
17	Vanwa vacite Are you happy with the way your teacher solves disagreements among learners? Repeat	Yes	Yes				Yes							
Probe	How does he do it													
Probe	Vanambosanganu have here nechlonga kana chikyanje													

Probe	I wa unofaura chili													
18	Comment on the way the school head deals with the disagreements. Suppose you have some quarrels or some conflicts and you go to the headmaster, what can you say about the way in which he solves disagreements?													
Clarification	Ndikhuli ijl, magadzirire amoda mukuru wechikoro kukhanya kwamutungo mella munhukama we sei?													
Clarification	Ndini kuti pane mikonana sekana wechikoro, mukuru wechikoro vanokwazirisa sei, runoona sei magadzirire avanozofa, munde kudzi pamagadziriro avanokwazira?													
19	How can disagreements and problems be													
					Headmaster vanokwazira kungochururwa munde munda munda munda munda	Kungochururwa sa kumwira rose munda munda munda munda	Dzime nguva zvakanaka vanogona kusiywa munda munda munda munda			huya ipoo ndeyekurugod kana ruyedzisa ra raihandirast er sekuf manovana munda sony' cicalonai munda munda munda munda				

<p>Classification</p>	<p>solved at his school? Repeat If you were asked, what can we do to solve the disagreements, to solve the problems at this school? Silence</p>	<p>Kulereve miteno yechikoro</p>	<p>Tese inofanira kudibvira language ipapo jange ichisurwa yechikoro</p>								<p>Kungwesepa ne</p>
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Appendix 13.2: Response to focus group interview with Grade 6 learners of school B

Appendix 13.2: Response to focus group interview with Grade 6 learners school B

No	Question	Response of Grade 6 learners school B									
		Learner 1	Learner 2	Learner 3	Learner 4	Learner 5	Learner 6	Learner 7	Learner 8	Learner 9	Learner 10
1	<p>Language domain</p> <p>Are there cases of learners who fight or disagree because of the differences in the languages they speak?</p> <p>Repeat: silence</p> <p>Do we have such cases here?</p> <p>You want to say something</p>										No
2	<p>Are there cases of learners who refuse to sit close to others who speak a different language from theirs?</p> <p>Repeat</p> <p>Clarification: Ndihi kuli ibiri, ome vana hare wanoramba kujera pedo naseco pokujika kwanzuro yavandurire</p> <p>Can you tell me more?</p> <p>Vanenge vari wondurire uji noupi?</p> <p>So people do not want to sit next to you because you speak Chewa</p>			Yes				Yes			
3	<p>How often does it happen in the class? Zimodika kaksawanda zikhosho?</p> <p>In which language do</p>	Laughs, shouts shyly	Silence	Silence				Silence			

	you sing assembly songs?		English and Moderate	English and Moderate			English and Moderate												
4	In which language do you sing the National Anthem?	Moderate				Strong													
5	How do you feel when the National Anthem is sung in a language different from yours? Rephrase Urowa sei kan National Anthem kanhwa nemuluro usth wshko?																		
6	Which language is used in games, play activities at the school?		Strong	English			Moderate												Strong
7	Teacher knowledge of diversity How do you feel when your teacher gives instructions in a language different from yours? Urowwa sei kana teacher vachipa baba nemuluro wevante asi vashigae newshko Urowwa sei?	I feel unhappy	I feel with I feel sad																I feel unhappy
8	Does your teacher sometimes give examples in your language? Verandogwwo here nemuluro wshko Rephrase		No	Yes	No	Yes													No
9	Does your teacher like learners who speak certain languages more than others?	No	Yes	No	Yes														No (Chieve beavai) Yes

Appendix 13.3: Response to focus group interview with Grade 6 learners of school C

Appendix 13.3: Response to focus group interview with Grade 6 learners school C

No	Question	Learner 1	Learner 2	Learner 3	Learner 4	Learner 5	Learner 6	Learner 7	Learner 8	Learner 9	Learner 10
1	Are there cases of learners who fight or disagree because of the differences in the languages they speak?								Yes		
	Repeat: silence								Uuh (yes)		
	Probe Can you just tell me more, Vanombojwa here								Vanombojwa, muna wa amage abe bock kama achi amage achi chi; chere.		
	Probe Vanombojwa								Uuh (yes)		
	[Zu] zokhondetana here nkhul' vanobwa kwakasiyana siyana vachitaura mlauro wakasiyana?								You and that some pupils shy to speak their languages because some taught at them. You and that here at ... # you speak Shengeni they come around and say 'ee-ah' he is speaking Shengeni, he is talking Shengeni.		

2	Are there cases of learners who refuse to sit close to others who speak a different language from theirs? Reveal If so which languages do they speak? Probe So they do not want to sit close to each other					Someone end up sitting to speak his or her own language.	Yes English or Shengeni Yes			
3	In which language do you sing assembly songs? Any other? Silence		Shows	Shows			Shows English and Aboobe			
4	In which language do you sing the National Anthem? How do you feel when the National Anthem is sung in a language different from yours? Rephrase Uhoova sei kana National Anthem Kaitiwa nomuhuro ueta waka?		Shows		Midekale			English		
5	Which language is used in games, play activities at the school? Teacher knowledge of diversity			Shows	English		English	Shows		
6	How do you feel when your teacher gives instructions in a						I feel very shocked	I feel upset because I cannot		
7										

	language different from yours? Uhorwiza sei kana teacher vadipisa basa namulauru wevumwe asi vasingishe nevako umwiza sei?							understand the language					
8	Does your teacher sometimes give examples in your language? Ticha vadipisa mwanzanso vanombalaurawo here nemidzuro wenyu sewadi/Chewa, Shangani, Shona kana Ndebele?										No /nd/ in Chewas (speaking in Chewas)	Yes	
	Rephrase Ticha vadipisa mwanzanso vanombalaurawo here nemidzuro wenyu sewadi/Chewa, Shangani, Shona kana Ndebele?												
	Probe In which language does the teacher give examples if it is not in Chewas?	Shona	English	English									
9	Does your teacher like learners who speak a certain language more than others? Ticha vanombalaura here vanozira munwa ndauru kudzikisa vanwe If yes, which one does he favour?		Yes					English	Chewa		Yes		
	Probe What problems are there between learners and prefects? Repeat Silence Repeat		Learners' best prefects because they do not want to do the								Learners do not like prefects because they do not like rules		
10	What problems are there between learners and prefects? Repeat Silence Repeat		Learners' best prefects because they do not want to do the								Learners do not like prefects because they do not like rules		

Appendix 13.4: Analysis of response to focus group interview with Grade 6 learners of school A

Appendix 13.4: Analysis of response to focus group interview with Grade 6 learners school A

Question	Responses of learners school A										Researcher's response
	Learner 1	Learner 2	Learner 3	Learner 4	Learner 5	Learner 6	Learner 7	Learner 8	Learner 9	Learner 10	
Are there cases of learners who fight or disagree because of the differences in the languages they speak?								Medusa and Shovas			Learners fight when they disagree
Can I learn again: Are there cases of learners who disagree or fight because of the differences in languages they speak?							Yes				This cultural conflict can be averted by fostering the spirit of unthuhuntu
Do learners then fight because of the languages they speak?							Yes			Learners sometimes fight due to communication break down	
Do they sometimes disagree?							Vanogwani a nyava dzekuchera			kunetwe nyava yekuti kana mukhacile akabura zazinganzek w nemburwa, mukura dvara akanga suli mukhacile ava kunyuka vobva vachelanga kuma	This could be rectified by intercultural communication
Can you please tell me more about the disagreements. Probe: Can you tell me more about the disagreements? kuchiwe?							Men				
And you have seen such cases									Yes		
How many times									Three		

do you think you have seen this happen?														
Are there other cases where we find learners disagreeing or fighting because of the differences in languages?														
Are there cases of learners who refuse to sit close to others who speak a different language from theirs?														
Can you just let me more about it. Can you speak up. Occur in Shara or Mbabhe														
Do we have such other cases?														

Yes they do
 ah
 hanochizaw
 Vengeance may be avenged
 vavhe
 magndigas
 shok may be kava and
 magdewis
 ramwivani
 dzimwe nguvu
 zaka vavhe
 vavhege vavhe
 kulivawivo
 magvudges
 emagantsis
 vavva vav'
 handzi'
 kumavhe
 kumagava
 zashizwa vav'
 kava and
 ramdoh
 wukavona
 wshilente
 vav'

There are cases of learners who take on board parents' grudges ending up refusing to sit close to a colleague who speaks a language other than theirs.
 There is need to foster a good learning environment through school policy.

play activities at the school?										usually rewarded in games activities
Teacher knowledge of diversity?										
How do you feel when your teacher gives instructions in a language different from yours?	I feel angry									Learners get disappointed when their home languages are excluded
I am saying leashes vepa muruzaniro nemudauru usiri wako, unonwaza sei	I feel angry									
Does your teacher give examples in your language?										The learners mainly code switch to Swahili but not to Tonga and Chikwa
Teacher: vanombogawa here muruzaniro nemudauru wako? Nditi kurewa mudauru wako, in terms of kana chiri chikwayila. Chitonga wako we samamiro awakala.		No (Tonga)	No (Chikwa)	Yes in Mobole	Yes in Yes	Yes	Yes	Yes to Mobole		There is need to accommodate other cultures in the classroom
In which language does the teacher usually give examples? Vemwanzwa kutaura nomudauru up? In which local language does the teacher usually give examples?	English	English	English	Arabic	English	Arabic	Arabic	Arabic	English	Teachers reward Maltese and English in the expense of the others
How do you feel when your teacher gives an example?	I feel angry									Learners feel angry when their home

<p>Are those problems language-related Clarification: Zimnochokula here pamulauro yevanodura kubvanya kwanyor? Probe: Vana vanonyorwa aya mufaira wawo wekumba ndeundi? Probe: Vana vanonyorwa aya mufaira wawo wekumba ndeundi?</p>										<p>English</p>	<p>English</p>
<p>Tell me some of the things that cause disagreements in the classroom? What causes disagreements in the classroom? Clarification: Zvinoda kuti vana vapokana, vasinge kutikana kana mukorana zviri? Sakupo</p>				<p>Language</p>	<p>Tondokai handisi kuone cilo yenyu ndobva ndobvura oive atamba</p>			<p>Ah kuka kwavo</p>			<p>Learners sometimes fight due to language differences</p>

<p>Chikaita kuli mutaudzane chi Zimwekudzira here nemuzauru wawandzura kumba</p>			<p>Language Apeni, Muturo wawandzura kumba</p>	<p>handzudzira mhedzemiwe</p>	<p>ndzomwero yisio mchodasanyami senu</p>	<p>The disagreements that occur mainly due to language differences.</p>
<p>Do you have an example of such a case? Which languages do such learners speak? Vanokonzana ava vanozauru mutauru uyi?</p>			<p>English</p>	<p>Vanokonzana kutonzana vanamwe vanokonzana vanokonzana Sionda Wabekete</p>		
<p>Vamwe vachiro Are you happy with the way your teacher solves disagreements among learners? Repeat How does he do it?</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>The teacher does not cater to Chiwea</p>
<p>Vamwibhasanyu</p>						

<p>ravo here mechokongja kans chilyanya</p>					<p>March, leea pazo hooqooqooz a Ndebele sane varewanda s Zimozizwa Mabasa, ndossisa ndiChivafeni a teacher vangu.</p>																				
<p>I wa undaura chi</p>					<p>Sheela</p>																				
<p>Comment on the way the school head deals with the disagreements. Suppose you have some quarrels or some conflicts and you go to the headmaster, what can you say about the way in which he solves disagreements? Nokwili in, mampadziro anilla mukurumwchikoro kulonana kwenhanga malla mtonkumiso saji?</p>			<p>Headmaster vanokwawisa kumgokwova mose mtonzi musezviroko ooza</p>	<p>Mongokwoni sa kutova mose mtonzi musezviroko ooza</p>	<p>Dzime ngwa zvanastika vavugwa kuzya muthu wacho an wrong kutova an ngw</p>	<p>Myeye nyo robvukungor i hane mugazvise na nareadwiser er sheku mavovans mtonzi sorry chibaneal msho mumambe</p>																			
																									<p>The School administ rator is sometimes biased in the manner in which he handles</p>

<p>How can disagreements and problems be solved at this school?</p> <p>Research</p> <p>If you were asked, what can we do to solve the disagreements, to solve the problems at this school?</p> <p>Science</p> <p>even in your language, you can speak in your language. Adin kua in maprobians atakura nezawo hanadi, inini sokuwona kwemiyi, tingalisa sei sei kuli tagaderties maprobians waye Chi chamungat! Ikadai Ikadai!</p>									<p>diverse learners</p> <p>There is need to be culturally competent</p> <p>nt</p>
	<p>Kikwera mitemo yechibor</p>	<p>Tase hachina kuchizwa yangisige iyoyi munge khitawona pashiloro</p>						<p>Kungwaseetan a</p>	<p>Cultural conflict can be reduced by learning</p>

Inocencia lakallera?											languages and respectin g others

Appendix 13.5: Analysis of response to focus group interview with Grade 6 learners of school B

Appendix 13.5: Analysis of response to focus group interview with Grade 6 learners school B

Response of Grade 6 learners school B

Question	Learner 1	Learner 2	Learner 3	Learner 4	Learner 5	Learner 6	Learner 7	Learner 8	Learner 9	Learner 10	Interpretation
Are there cases of learners who fight or disagree because of the differences in the languages they speak?											
Do we have such cases here? You want to say something?											
Are there cases of learners who refuse to sit close to others who speak a different language from theirs?											
Repeat:											
Clarification: Nditi kuti ionti pane yava here vavumbika kupara paka napedo ndukuta kavemakura yavavakura											
Can you tell me more?	Chewe										
Vanenge vati wovuturo uhi noupi?	Yes										
So people do not want to sit next to you because you speak Chewa	Yes										
How often does it happen in the class? Zivindika kakwanona zvesadiri?	Learners laughs shyly twice										

Learners sometimes refuse to sit next to others due to language differences
Fostering tolerance

In which language do you sing assembly songs?	Maibele	Shona, English and Maibele	Shona, English and Maibele	Shona	Shona, English and Maibele	English	Chewa is excluded	Chewa is excluded
How do you feel when the National Anthem is sung in a language different from yours?							Chewa is excluded	Chewa is excluded
Unawa sei kan National Anthem kaimba nomutaura usi wako?							Chewa is excluded	Chewa is excluded
Which language is used in games, play activities at the school?		Shona	English	Maibele			Chewa is excluded	Chewa is excluded
Teacher knowledge of diversity							Chewa is excluded	Chewa is excluded
How do you feel when your teacher gives instructions in a language different from yours?	I feel unhappy	I feel sad	I feel sad				Chewa is excluded	Chewa is excluded
Unonwa sei kana teacher vachika basa nomutaura wevumwe asi vasingape mwaiko unonwa sei?							Chewa is excluded	Chewa is excluded
Does your teacher sometimes give examples in your language?	No	Yes	No	Yes			Chewa is excluded	Chewa is excluded
Vanuridzapo hema muenzaniso nemidzuro wako							Chewa is excluded	Chewa is excluded
Does your teacher like learners who speak certain languages	No	Yes	No	Yes	Yes	No	Chewa is excluded	Chewa is excluded

Appendix 13.6: Analysis of response to focus group interview with Grade 6 learners of school C

Appendix 13.6: Analysis of response to focus group interview with Grade 6 learners school C

Question	Response of Grade 6 learners school B										Participant's response
	Learner 1	Learner 2	Learner 3	Learner 4	Learner 5	Learner 6	Learner 7	Learner 8	Learner 9	Learner 10	
<p>Language domain</p> <p>Are there cases of learners who fight or disagree because of the differences in the languages they speak?</p> <p>Repeat: silence</p> <p>Can you just tell me more, Vamontlogwa here</p> <p>Vamontluel</p> <p>hzi zwimontlerana here nokuti vambwa kwakasiyana siyana vachitsura mubauri wakasiyana?</p>								Yes			<p>Learners</p> <p>Leamigne others who speak so called other languages</p> <p>There is need to foster tolerance</p>
						<p>You find that some pupils shy to speak their languages because some laugh at them You find that here et ... " you speak Shangan' they come around and say hoo-ee he is speaking Shangan, he is talking</p>		<p>Uuh (yes)</p> <p>Vamontwa, mumbwe strange ehe book kama kuu strange eora omsh oshaka.</p>			

Are there cases of learners who refuse to sit close to others who speak a different language from theirs? Repeat							Shangha Someone end up shy to speak his or her own language						Learners do not sit next to others with whom they hold grudges due to language differences
If so which languages do they speak? So they do not want to sit close to each other							Yes English or Shangha Yes						Learners do not sit next to others who are excluded.
In which language do you sing assembly songs? Any other? Silence	Shows	Shows	Shows	Shows	Shows	Shows	Shows						
In which language do you sing the National Anthem?	Shows	Shows	Shows	Shows	Shows	Shows	Shows						
How do you feel when the National Anthem is sung in a language different from yours? Unoza sei kana National Anthem Kashiba nomranuo uan waiwo?	Shows	Shows	Shows	Shows	Shows	Shows	Shows						
Which language is	Shows	Shows	Shows	Shows	Shows	Shows	Shows						

The way your teacher solves assignments in the classroom?													
Repeat! In your opinion, what can be done to solve disagreements at this school?													
How can disagreements and problems be solved at this school?													
Tingapedia sei kukonena konana kuripo, imi malunga huri tingapedia sei?													

I've can other rules

By learning other languages

By asking friends

Cultural context is reduced by knowledge in all the languages, unless teachers

It can be solved by knowing all languages

Appendix 14: Classroom observation schedule for Grade 2 teachers

1. *Language related conflicts* 2. *Conflict related to teacher knowledge of diversity*

Observation date	Teacher code	Duration	Observer
Time			
1. Language- related conflicts <i>1.1. Languages that are rewarded in the classroom</i> <i>1.2. Languages that are bracketed out</i> <i>1.3. Comments by the learners</i> <i>1.4. Gestures following statements or comments</i>		Observation/comments	
2. Conflict - related to teacher knowledge of diversity <i>2.1. Instructions given to the learners</i> <i>2.2. Code switching to local languages</i> <i>2.3. Examples given to learners</i> <i>2.4. Comments by the teachers</i>			
Key issues noted		Lessons learnt	
Signed (observer)		Date	

Appendix 14.1: Classroom observation 1: Grade 2 teacher of school A

Time	1130 – 1200
Subject:	Social Studies
Topic:	Clothes
No. of learners	53 of whom 26 were Ndebele speaking, 20 spoke Shona, 4 were Tonga speaking and 3 were of Chewa origin.

The teacher teaches Ndebele at the school but she is of shona origin

The lesson

Teacher draws pictures of clothes.

She asks one learner to stand and asks what she is wearing.

Learners – uniform, hat, shoes, socks.

Teacher code switches to Ndebele

Learner responds in Shona

Teacher reinforces the answer in Shona.

Teacher – asks other clothes in English and code switches to Ndebele

Learners – give various responses of various clothes, dresses, jersey (juzi) in Shona and teacher gives the English name jersey.

Teacher – what do we wear on weddings? Teacher code switches to Shona

Learners – gowns,

Teacher – accepts the answer in Shona saying igown handitika.

She code switches to Ndebele.

Teacher- why do we wear clothes?

Learner- sigobelani imbatya zoleki

Learner – to cover our bodies

Teacher- teacher code switches to Shona and Ndebele to emphasise the fact that we wear clothes for protection.

Teacher- asks reason for wearing gloves.

Learner – lingashe izandla meaning to protect bodies from burns.

Teacher – what do we put on when it is raining?

Learner – raincoat

Teacher – code switches to Ndebele and shona to emphasise the fact that we wear clothes for protection.

Teacher – why do we put on clothes?

Learner - to look smart.

Teacher – code switches to shona, Ndebele then shona and back to English.

Teacher – code switches to shona and Ndebele asking when people wear smart clothes.

Learner – at weddings, Christmas, independence (answer was given in shona and in Ndebele).

Teacher – why do we wear jerseys?

Learner – for warmth

Teacher – emphasises in shona then in Ndebele, English then Shona again.

Teacher – how do we identify people? – code switches to Shona and Ndebele.

Learner – uniform

Teacher – code switches to shona.

Conclusion

Teacher – assigns home work first in English, Shona then Ndebele and then Shona.

Teacher – winds the lesson by summing main points. She asks in Shona, English, Shona, Ndebele, Shona, Shona, Shona English, English.

Teacher asks for further reasons for wearing clothes in English and in Shona.

Learner – cite raincoats.

The teacher taught for **17 minutes 34s** and assigned work.

Appendix 14.2: Classroom observation1: Grade 2 teacher of school B

Time 1030 – 1100
Subject: RME
Topic: Love and forgiveness
No. of learners 29 of whom 18 were Shona speaking, 7 spoke Ndebele, 4 spoke Ndebele

The teacher is of shona origin

The lesson

Teacher – explains the term neighbour in English.
Teacher – Teacher code switches to Shona
Teacher – explains the term forgiveness.
Teacher--code switches to Shona
Teacher – what does the word love mean?
Learner – responds in shona – kudana
Teacher – ‘handiti’ remarks in Shona
Teacher – what does the word family mean?
Learner – ‘mhuri’ responds in Shona
Teacher – teacher code switches to shona
Teacher asks in English, then in Shona-What do you do when you offend someone?
Learner – you say sorry.
Teacher assigns work in groups in English and then in Shona
Learners – discuss in groups
There is an absent minded learner in group 3 but the teacher does nothing about it
Teacher asks for feedback in Shona.
Learner --in group 1 doing their own business as the teacher teaches.
A visitor arrives, the learner in group 1are playing with their jerseys .

Conclusion

Teacher – emphasis the need to say sorry.
The lesson lasted for 15 minutes.

Appendix 14.3: Classroom observation 1: Grade 2 teacher of school C

Time 900 – 930

Subject: English

Topic: Past tense

No. of learners: 51 of whom 29 were Shona speaking, 16 spoke Chewa, 6 were Shangani speaking and 2 were of Ndebele origin.

The teacher speaks Shona as her home language

The lesson

Teacher-- instructs learners to put away their lesson in Shona.

Learners-- sing the song 'ten little doves' in English.

Teacher-- asks children to read words on

One learner – reads the word 'is'

Teacher-- asks learners to say well done

The process continues until the seven words are read.

Teacher-- code switches to Shona twice as she gives instructions on how to read words from the passage.

Teacher --reads the story.

Teacher --code switches to Shona emphasizing that the words they read are in the passage.

Teacher-- instructs children to put the words in past tense.

Teacher-- asks learner to change the word is to past tense

Learner – wrongly gives response.

Teacher-- asks another learner to correct her.

The learner-- correctly gives was as the past tense of is.

Teacher-- code switches to Shona as she gives an instruction.

Learner—changes the words 'get up', wash and clean to past tense.

Teacher --asks, what the past tense of have is

Teacher --code switches to Shona to give emphasis of the word 'had' as the past tense of have.

Teacher asks learner to give past tense of 'walk' and 'help' in English.

Learner --mispronounced helped.

Teacher --uses Shona language to remind learners not to correct one another.

Teacher corrects the child on how to pronounce helped.

Teacher instructs the learners to read using Shona.

One learner reads passage in English indicating where the past tense of words appeared. The learner fluently reads.

Teacher using Shona invites more learners to read.

Another learner-- reads the passage fluently.

In Shona, teacher asks learners to indicate the one who read better.

In Shona, teacher motivates learners to read.

Teacher comments in Shona 'apa ndaona kuti paita shasha dzega dzega'.

Conclusion

Teacher concludes lesson by asking learners to read.

Appendix 14.4: Analysis of classroom observation 1: Grade 2 teacher of school A

Observation 1 Grade 2 teacher school A	Cultural conflict identified	Reducing cultural conflict
<p>Time 1130 – 1200</p> <p>Subject: Social Studies</p> <p>Topic: Clothes</p> <p>No. of learners 53 of whom 26 were Ndebele speaking, 20 Shona, 4 Tonga and 3 Chewa.</p> <p>The teacher teaches Ndebele at the school but she is of shona origin</p> <p>The lesson</p> <p>Teacher-- draws pictures of clothes.</p> <p>Teacher--asks one learner to stand and asks what she is wearing.</p> <p>Learners – uniform, hat, shoes, socks.</p> <p>Teacher code switches to Ndebele</p> <p>Learner responds in Shona.</p> <p>Teacher reinforces the answer in Shona.</p> <p>Teacher – asks other clothes in English and code switches to Ndebele.</p> <p>Learner s – give various responses of various clothes, dresses, jersey (juzi) in Shona and teacher gives the English name jersey.</p> <p>Teacher – what do we wear on weddings? Teacher code switches to Shona</p> <p>Learner s – gowns,</p> <p>Teacher – accepts the answer in Shona saying <i>igown handitika</i>.</p> <p>She code switches to Ndebele.</p> <p>Teacher- why do we wear clothes?</p> <p>Learner- <i>sigobelani imbatya zoleki</i></p> <p>Learner – to cover our bodies</p> <p>Teacher- teacher code switches to Shona and Ndebele to emphasise the fact that we wear clothes for protection.</p> <p>Teacher- asks reason for wearing gloves.</p> <p>Learner – <i>lingashe izandla</i> meaning to protect bodies from burns.</p> <p>Teacher – what do we put on when it is raining?</p> <p>Learner – raincoat</p>	<p>Languages that are spoken include English, Ndebele, Shona, Chewa and Tonga</p> <p>The teacher's home language is Shona but she teaches Ndebele</p> <p>Chewa and Tonga indigenous languages are not rewarded in the classroom.</p> <p>Teacher code switches 23 times to Shona and 14 times to Ndebele.</p> <p>The indigenous language that is examinable at the end of the course is Ndebele</p>	<p>Rewarding indigenous languages in the classroom.</p> <p>The teacher should code switch to other languages</p> <p>Efforts should be made to examine other languages</p>

<p>Teacher – code switches to Ndebele and Shona to emphasis the fact that the wear clothes for protection.</p> <p>Teacher – why do we put on clothes?</p> <p>Learner - to look smart.</p> <p>Teacher – code switches to Shona, Ndebele then Shona and back to English.</p> <p>Teacher – code switches to Shona and Ndebele asking when people wear smart clothes.</p> <p>Learner – at weddings, Christmas, independence (answer is given in shona and in Ndebele).</p> <p>Teacher – why do wear jerseys?</p> <p>Learner – for warmth</p> <p>Teacher – emphasises in Shona then in Ndebele, English then Shona again.</p> <p>Teacher – how do we identify people? – code switches to Shona and Ndebele.</p> <p>Learner – uniform</p> <p>Teacher – code switches to Shona.</p> <p>Conclusion</p> <p>Teacher – assigns home work first in English, Shona then Ndebele and then Shona.</p> <p>Teacher – winds the lesson by summing main points. She asks in Shona, English, Shona, Ndebele, Shona, Shona,Shona English, English.</p> <p>Teacher asks for further reasons for wearing clothes in English and in Shona.</p> <p>Learner – cite raincoats.</p> <p>The teacher taught for 17 minutes 34s and assigned work.</p>		
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Appendix 14.5: Analysis of classroom observation 1: Grade 2 teacher of school B

Observation 1 Grade 2 teacher school B	Cultural conflict identified	Reducing cultural conflict
<p>Time 1030 – 1100</p> <p>Subject: RME</p> <p>Topic: Love and forgiveness</p> <p>No. of learners 29 of whom 18 were Shona speaking, 7 spoke Chewa while 4 spoke Ndebele.</p> <p>The teacher is of shona origin</p> <p>The lesson</p> <p>Teacher – explains the term neighbour in English.</p> <p>Teacher – Teacher code switches to <i>Shona</i></p> <p>Teacher – explains the term forgiveness.</p> <p>Teacher--code switches to <i>Shona</i></p> <p>Teacher – what does the word love mean?</p> <p>Learner – responds in <i>shona – kudana</i></p> <p>Teacher – ‘handiti’ remarks in <i>Shona</i></p> <p>Teacher – what does the word family mean?</p> <p>Learner – ‘mhuri’ responds in <i>Shona</i></p> <p>Teacher – teacher code switches to <i>shona</i></p> <p>Teacher asks in English, then in <i>Shona</i>-What do you do when you offend someone?</p> <p>Learner – you say sorry.</p> <p>Teacher-- assigns work in groups in English and then in <i>Shona</i></p> <p>Learners – discuss in groups</p> <p style="color: red;">There is an absent minded learner in group 3 but the teacher does nothing about it</p> <p>Teacher --asks for feedback in <i>Shona</i>.</p> <p style="color: red;">Learner --in group 1 doing their own business as the teacher teaches.</p> <p style="color: red;">A visitor arrives, the learner in group 1 are playing with their jerseys.</p> <p>Conclusion</p> <p>Teacher – emphasis the need to say sorry.</p> <p>The lesson lasted for 15 minutes.</p>	<p>Languages that are spoken include English, Shona, Chewa and Ndebele</p> <p>The teacher's home language is Shona</p> <p>Chewa and Ndebele indigenous languages are excluded from the school culture.</p> <p>Teacher code switches Shona 9 times.</p> <p>The indigenous language that is examinable at the end of the course is Shona</p> <p>Some learners seem to boycott the lesson</p>	<p>Rewarding indigenous languages</p> <p>Code switching to other languages</p> <p>Teachers should be sensitive to the individual needs of diverse learners</p>

Appendix 14.6: Analysis of classroom observation 1: Grade 2 teacher of school C

Observation 1 Grade 2 teacher school C	Cultural conflict identified	Reducing cultural conflict
<p>Time: 900 – 930</p> <p>Subject: English</p> <p>Topic: Past tense</p> <p>No. of learners: 51 of whom 29 were Shona speaking, 16 spoke Chewa, 6 were Shangani speaking and 2 were of Ndebele origin.</p> <p>The teacher speaks Shona as her home language</p> <p>The lesson</p> <p>Teacher-- instructs learners to put away their books in Shona.</p> <p>Learners-- sing the song 'ten little doves' in English.</p> <p>Teacher-- asks children to read words on</p> <p>One learner – reads the word 'is'</p> <p>Teacher-- asks learners to say well done</p> <p>The process continues until the seven words are read.</p> <p>Teacher-- code switches to Shona twice as she gives instructions on how to read words from the passage.</p> <p>Teacher --reads the story.</p> <p>Teacher --code switches to Shona emphasizing that the words they read are in the passage.</p> <p>Teacher-- instructs children to put the words in past tense.</p> <p>Teacher-- asks learner to change the word is to past tense</p> <p>Learner – wrongly gives response.</p> <p>Teacher-- asks another learner to correct her.</p> <p>The learner-- correctly gives was as the past tense of is.</p> <p>Teacher-- code switches to Shona as she gives an instruction.</p> <p>Learner—changes the words 'get up', wash and clean to past tense.</p> <p>Teacher --asks, what the past tense of have is</p> <p>Teacher --code switches to Shona to give emphasis of the word 'had' as the past tense of have.</p> <p>Teacher-- asks learner to give past tense of 'walk' and 'help' in English.</p> <p>Learner –mispronounces the word helped.</p> <p>Teacher --uses Shona language to remind learners not to correct one another.</p> <p>Teacher corrects the child on how to pronounce helped.</p>	<p>Languages that are spoken include English, Shona, Chewa and Shangani</p> <p>The teacher's home language is Shona</p> <p>Chewa and Shangani indigenous languages are excluded from the school culture</p> <p>He teacher code switches to Shona 12 times.</p> <p>The indigenous language that is examinable at the end of the course is Shona</p>	<p>Rewarding indigenous languages</p> <p>Code switching to other languages</p> <p>Involving diverse learners in lesson activities</p> <p>Motivating learners using diverse languages</p>

<p>Teacher instructs the learners to read using Shona.</p> <p>One learner reads passage in English indicating where the past tense of words appeared. The learner fluently reads.</p> <p>Teacher using Shona invites more learners to read.</p> <p>Another learner-- reads the passage fluently.</p> <p>In Shona, teacher asks learners to indicate the one who read better.</p> <p>In Shona, teacher motivates learners to read.</p> <p>Teacher comments in Shona 'apa ndaona kuti paita shasha dzega dzega'.</p> <p>Conclusion</p> <p>Teacher concludes lesson by asking learners to read.</p>		
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Appendix 14.7: Classroom observation 2: Grade 2 teacher of school A

Time	800 – 830
Subject:	Ndebele
Topic:	Iziqa
No. of learners:	36 of whom 15 were Shona speaking, 16 spoke Ndebele, 2 were Chewa speaking and 3 spoke Tonga.

The teacher speaks Shona as her home language but she teaches Ndebele.

The lesson

Teacher—reads a syllable.

Learners—read after the teacher.

The whole class reads but is just watching wandering

Teacher asks learners to build words.

Learners—build words 'thatha', 'theza', 'thelela', 'theza' and 'thela'.

Three learners were just watching.

Teacher —asks learners to build more words.

Teacher—is not sure of the other words. She asks the learners to assist her.

Class--takes turns to read the Ndebele words

Learners---chant the words after the one who is reading.

6 learners are watching as the class is reading the built words.

Teacher—assigns group work in which learners are asked to build words from syllables while in groups of 4.

Teacher—supervises the groups. Code switches to English.

One boy of Shona origin was inattentive throughout the lesson. The teacher later revealed that the boy was new to the class.

Learners—give feedback but some learners were inattentive.

Conclusion

Teacher-- concludes lesson by summing up the key points.

Teacher—assigns learners work to do.

Appendix 14.8: Classroom observation 2: Grade 2 teacher of school B

Time 1130 – 1200
Subject: Maths
Topic: Addition
No. of learners: 30 of whom 24 were Shona speaking, 4 Ndebele and 2 Chewa.

The teacher speaks Shona as her home language.

The lesson

Teacher—orders learners to listen and to open their learners' books to page 17.

Teacher—introduces the lesson by asking the total number of oranges if John had three oranges and Chipo two.

Teacher—asks the learners to indicate the procedure

Learner—provides the procedure.

Learners—use counters to solve $3+2=5$

Teacher--tells the class that they were to practice addition up to 12.

Teacher --demonstrates how to use counters.

One learner—demonstrates how to solve $7+4$.

Two learners who were in table 5 were inattentive.

Teacher --assigns group work for learners.

Teacher—supervises learners as they embark on group work.

Teacher—speaks in English throughout.

Learners---solve problems in groups.

Learners—present their solutions from group work.

Teacher—motivates the class giving comments like 'very good'.

One learner seems to be uninterested as the groups were presenting their solutions.

Two Chewa learners, a boy and a girl sat close together in group 3. Three Ndebele learners were seated close to one another in group 2.

Conclusion

Teacher-- concludes lesson by demonstrating the procedure.

Teacher—assigns learners work to do.

Appendix 14.9: Classroom observation 2: Grade 2 teacher of school C

Time 900 – 930

Subject: Maths

Topic: sets

No. of learners: 53 of whom 33 were Shona speaking, 14 spoke Chewa, 2 were Shangani speaking and 4 were of Ndebele origin.

The teacher speaks Shona as her home language

The lesson

Teacher—introduces by means of a song.

Learners-- sing the song ten green paw paws in English.

Teacher—asks the number of objects in the set

Learner – 4

Teacher—draws a circle with an object

Together the class shouts –set of 1

Teacher—gives another example of two stars in a set.

Teacher –asks the number of objects in the set.

Learner—a set of 2

Teacher –explains sets of 2.

Teacher—code switches to Shona twice.

Teacher-- asks sets of two on a learner's body.

Learner – eyes, ears, hands, legs, socks, arms, shoes.

Teacher—instructs the class to open textbooks to page 45.

Teacher—'nyarara iwe unotaura' teacher calls for order in Shona.

Teacher—code switches to Shona again

Teacher—asks sets of three.

Teacher –code switches to Shona

Teacher –asks learners to count elements in a set.

Teacher –let's go to item A, how many sets are there?

Teacher –set zvinoreva danga rese rakadai. How many sets are there?

Teacher -- set zvinoreva danga rese rakadai. Danga rese iri.

Teacher –how many triangles are there in one set? 3 sets of 2=6

Teacher –instructs learners to move on to item 3.

Learner—4 sets of 2 =8

Teacher –ngatiitei tese.

Teacher—directs the class to the last set

Teacher comments—ah vakomana pane vasati vaziva maset. Matanga mangani? Verenga zviru mubox.

Learner—5

Teacher—yes there are 5 sets. 5 sets of 2 =10

Teacher—codeswitches to Shona for 4 times.

Teacher—occur let's close our books—vharai mabhuku

Teacher—uses sets on chalkboard to ask the no of objects in a set.

Learner—2 sets of 2=4

Teacher—how many sets are there in no 2?

Learner—3 sets of =6

The Chewa learner is pre-occupied with some pictures in a textbook as the lesson progresses

Teacher—code switches to Shona

Conclusion

Teacher-- concludes lesson by a warm up activity.

Teacher—assigns learners work to do.

Appendix 14.10: Analysis of classroom observation 2: Grade 2 teacher of school A

Observation 2 Grade 2 teacher school A	Cultural conflict identified	Reducing cultural conflict
<p>Time: 800 – 830</p> <p>Subject: Ndebele</p> <p>Topic: Iziqa</p> <p>No. of learners: 36 of whom 15 were Shona speaking, 16 spoke Ndebele, 2 were Chewa speaking and 3 spoke Tonga.</p> <p>The teacher speaks Shona as her home language but she teaches Ndebele.</p> <p>The lesson</p> <p>Teacher—reads a syllable. Learners—read after the teacher.</p> <p>Learners-- read but some are just watching.</p> <p>Teacher --asks learners to build words.</p> <p>Learners—build words 'thatha', 'theza', 'thelela', 'theza' and 'thela'.</p> <p>Three learners were just watching.</p> <p>Teacher --asks learners to build more words.</p> <p>Teacher—is not sure of the other words. She asks the learners to assist her.</p> <p>Learners---take turns to read the Ndebele words</p> <p>Learners---chant the words after the one who is reading.</p> <p>6 learners are watching as the class is reading the built words.</p> <p>Teacher—assigns group work in which learners are asked to build words from syllables while in groups of 4.</p> <p>Teacher—supervises the groups. Code switches to English.</p> <p>One boy of Shona origin was inattentive throughout the lesson. The teacher later revealed that the boy was new to the class.</p> <p>Learners—give feedback but some learners were inattentive.</p> <p>Conclusion</p> <p>Teacher-- concludes lesson by summing up the key points.</p>	<p>Languages that are spoken include: English, Shona, Chewa and Tonga</p> <p>The teacher's home language is Shona</p> <p>The teacher did not code switch to Shona, Chewa or Tonga. It is assumed that all diverse learners understand Ndebele</p> <p>The teacher was not competent enough to teach Ndebele</p> <p>Some learners withdrew their attention from the class. In fact one Shona speaking boy was inattentive throughout the lesson</p> <p>The class is set to sit a</p>	<p>The teachers should accommodate other cultures in the classroom</p> <p>The teacher should be culturally competent to teach diverse languages</p> <p>The teacher should identify and attend to individual differences</p>

Teacher—assigns learners work to do.	Ndebele examination at the end of the course	
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Appendix 14.11: Analysis of classroom observation 2: Grade 2 teacher of school B

Observation 2 Grade 2 teacher school B	Cultural conflict identified	Reducing cultural conflict
<p>Time: 1130 – 1200</p> <p>Subject: Maths</p> <p>Topic: Addition</p> <p>No. of learners: 30 of whom 24 were Shona speaking, 4 Ndebele and 2 Chewa.</p> <p>The teacher speaks Shona as her home language.</p> <p>The lesson</p> <p>Teacher—orders learners to listen and to open their learners' books to page 17.</p> <p>Teacher—introduces the lesson by asking the total number of oranges if John had three oranges and Chipso two.</p> <p>Teacher—asks the learners to indicate the procedure Learner—provides the procedure.</p> <p>Learners—use counters to solve $3+2=5$</p> <p>Teacher---tells the class that they were to practice addition up to 12.</p> <p>Teacher --demonstrates how to use counters.</p> <p>One learner—demonstrates how to solve $7+4$.</p> <p><i>Two learners who were in table 5 were inattentive.</i></p> <p>Teacher –assigns group work for learners.</p> <p>Teacher—supervises learners as they embark on group work.</p> <p>Teacher—speaks in English throughout.</p> <p>Learners---solve problems in groups.</p> <p>Learners—present their solutions from group work.</p> <p>Teacher—<i>motivates the class giving comments like 'very good'.</i></p> <p><i>One learner seems to be uninterested as the groups were presenting their solutions.</i></p> <p><i>Two Chewa learners, a boy and a girl sat close together in group 3. Three Ndebele learners were seated close to one another in group 2.</i></p> <p>Conclusion</p> <p>Teacher-- concludes lesson by demonstrating the</p>	<p>Languages that are spoken include: English, Shona, Chewa and Ndebele</p> <p>The teacher's home language is Shona</p>	<p>The teacher should be sensitive to learners who do not pay attention or who behave in certain ways other than the norm</p> <p>The teacher competently motivates diverse learners</p>

<p>procedure. Teacher—assigns learners work to do.</p>		
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Appendix 14.12: Analysis of classroom observation 2: Grade 2 teacher of school C

Observation 2 Grade 2 teacher school C	Cultural conflict identified	Reducing cultural conflict
<p>Time: 900 – 930</p> <p>Subject: Maths</p> <p>Topic: sets</p> <p>No. of learners: 53 of whom 33 were Shona speaking, 14 spoke Chewa, 2 were Shangani speaking and 4 Ndebele.</p> <p>The teacher speaks Shona as her home language</p> <p>The lesson</p> <p>Teacher—introduces by means of a song. Learners-- sing the song ten green paw paws in English.</p> <p>Teacher—asks the number of objects in the set Learner – 4</p> <p>Teacher—draws a circle with an object Together the class shouts –set of 1</p> <p>Teacher—gives another example of two stars in a set. Teacher –asks the number of objects in the set. Learner—a set of 2</p> <p>Teacher –explains sets of 2. Teacher—code switches to <i>Shona twice</i></p> <p>Teacher-- asks sets of two on a learner's body. Learner – eyes, ears, hands, legs, socks, arms, shoes.</p> <p>Teacher—instructs the class to open textbooks to page 45. Teacher—'nyarara iwe unotaura' teacher calls for order in Shona. Teacher—code switches to <i>Shona</i> again</p> <p>Teacher—asks sets of three. Teacher –code switches to <i>Shona</i></p> <p>Teacher –asks learners to count elements in a set. Teacher –let's go to item A, how many sets are there? Teacher –set <i>zvinoreva danga rese rakadai</i>. How many sets are there? Teacher -- set <i>zvinoreva danga rese rakadai. Danga rese iri</i>.</p> <p>Teacher –how many triangles are there in one set? 3</p>	<p>Languages that are spoken include: English, Shona, Chewa, Ndebele and Shangani.</p> <p>The teacher's home language is Shona</p> <p>Chewa, Shangani and Ndebele indigenous languages are not rewarded in an English lesson</p> <p>The teacher code switches to Shona 14 times but not to other indigenous languages.</p>	<p>Rewarding other indigenous languages in some way</p> <p>Code switching could be extended to other languages</p>

<p>sets of 2=6</p> <p>Teacher –instructs learners to move on to item 3.</p> <p>Learner—4 sets of 2 =8</p> <p>Teacher –ngatiitei tese.</p> <p>Teacher—directs the class to the last set</p> <p>Teacher comments—ah vakomana pane vasati vaziva masets. Matanga mangani? Verenga zviru mubox.</p> <p>Learner—5</p> <p>Teacher—yes there are 5 sets. 5 sets of 2 =10</p> <p>Teacher—code switches to Shona for 4 times.</p> <p>Teacher—occur let's close our books—vharai mabhuku</p> <p>Teacher—uses sets on chalkboard to ask the no of objects in a set.</p> <p>Learner—2 sets of 2=4</p> <p>Teacher—how many sets are there in no 2?</p> <p>Learner—3 sets of =6</p> <p>The Chewa learner is pre-occupied with some pictures in a textbook as the lesson progresses</p> <p>Teacher—code switches to Shona</p> <p>Conclusion</p> <p>Teacher-- concludes lesson by a warm up activity.</p> <p>Teacher—assigns learners work to do.</p>	<p>The Learner who appears to be withdrawn is not attended to</p>	<p>The teacher should be sensitive to cases of learners who withdraw from the lesson in order to establish the cause</p>
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Appendix 15 Research ethics clearance certificate



Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

Madzanire D [4881-142-4]

for D Ed study entitled

**An education strategy to reduce cultural conflict in schools
administered by mines in Zimbabwe**

has met the ethical requirements as specified by the University of South Africa
College of Education Research Ethics Committee. This certificate is valid for two
years from the date of issue.

A handwritten signature in black ink, appearing to read 'CS le Roux', written in a cursive style.

Prof CS le Roux
CEDU REC (Chairperson)
lrouxcs@unisa.ac.za

28 November 2013

Reference number: 2013 November/4881-142-4/CSLR

Appendix 16: Letter from the Language Editor

[Inbox](#)



Mon, Jan 4, 2016 at 3:43 PM

Oswald Davies

<daviesoswald@gmail.com>

To: Daniel Madzanire <danielmadzanire@gmail.com>

[Reply](#) | [Reply to all](#) | [Forward](#) | [Print](#) | [Delete](#) | [Show original](#)

TO WHOM IT MAY CONCERN

This is to certify that O.S. Davies as professional language consultant to the University of Pretoria has edited the substantive text of the final draft of the doctoral thesis submitted by Daniel Madzanire under the auspices of the University of South Africa (promotor Prof. C. Meier) in the interest of promoting harmonious cultural relations in Zimbabwean schools with the aid of equitable treatment of language interests of cultural groupings, judiciously adjusted according to relative demographic weighting of languages represented in various parts of Zimbabwe.

O.S. Davies (editor)