Curriculum politics: Teachers as maintainers and sustainers of peace

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Abstract

Schools everywhere undergo heaviness in aiming to address access. The heaviness is with respect to their anticipated function in mitigating current and long-term sustainable development challenges. Views about what should be taught are influenced. The socio-political aspirations in the curriculum the government provides are some. The push towards indigenizing or Africanizing teachers' practices is, perhaps, one example of reducing heaviness. Stakeholders expect teachers to incorporate ways of knowing found in the learners' environments. This is understood to address curriculum politics. Political action, doings meant to ameliorate someone's social status or increasing power in one has become a well-known force in schooling. Internationally addressing social justice and hence peace is pivotal. How can understanding of curriculum politics enable or constrain teachers to play the role of maintaining and sustaining peace? Using a conceptual approach, this paper examines the theory and practice of curriculum politics, and how teachers can show the nature of being maintainers and sustainers of peace worldwide. Exploration of ways to enable schooling practices to endure the perceived danger of political intrusion in curriculum decision making is the objective here. The study backs the idea that uncontrolled political intervention that allows the Africanization of the curriculum may not threaten the goals of schooling.

Keywords: Curriculum Politics; Social Justice; Africanization; Socio-political; Indigenizing

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1. Introduction

The current criticism Kurana (2023) and Maemeko et al. (2017), suggest is levelled against schooling institutions in Zambezi Region of Namibia and everywhere is that learners do not perform as expected. This is also seen in other countries Mabhena et al. (2021) both developed and developing countries. One possible reason could be teachers' failure to adjust to learners' requirements (OECD, 2012). Schools as institutions of learning continue to produce few graduates who are absorbable by institutes of higher learning. The remainder has school examination results that cannot allow them to be absorbed (OECD, 2012). Consequently, they end up not being equipped to adequately perform tasks the nation expects of them. That is, doings meant to ameliorate someone's social status or increasing power in one is limited. Cohen and Service (1978) understand this as the politics which enable one to participate in the social, economic and political arena.

The above-mentioned view makes schooling institutions to be uneasy. That is, they experience some degree of pressure to address immediate and long-term sustainable development challenges. This sustains and maintains peace. How does understanding of curriculum politics enable or constrain teachers to play the role of maintaining and sustaining peace in any given republic? The push towards indigenization, a practice of incorporating culturally relevant examples in teaching practices, is, perhaps, one example. Governments expect schooling institutions to improve pass rate thereby enabling learners as future adult citizens to participate in the socio-economic and political systems in their countries (Galston, 2001). This moves contrasts sharply with traditional views of teaching. Traditional views of teaching consider examples from the curriculum to use in classroom teaching to explain. However, to some learners some examples are foreign (Offorma, 2016). As a result, disadvantages certain learners as they suffer exclusion. Instead, examples used for explaining by teachers must suit a learner through adjusting the curriculum to a local culture of the particular learners being involved. This is what Bhabha (1994) refers to as cultural translation which seeks to emerge hybrid examples a learner is aware of. In doing so, this develops deep learning that facilitates positive learners' performance in national examinations. This opens up opportunities for learners to participate in the social, economic and political arena.

For example, in science traditionally, science teachers when teaching the concept of sublimation, changing from solid to gas advocate the use of iodine to demonstrate. An adjustment to the curriculum, that is culturally translating this to emerge a hybrid Bhabha (1994) suggests allows the teacher to use a cultural artifact. The knowledge in it is identified and used as prior knowledge, cultural analogical approach.

Iodine is foreign to many learners and naphthalene (sandbox) which also sublimes. Instead, if a teacher decides to use a nocturnal urinary chamber pot or a urine spoiled blanket to demonstrate sublimation, indeed learning occurs. Users of nocturnal urinary chamber pot and those with urine spoiled blankets leave them by the sun in the morning. When they take these cultural artefacts for use again the following night, they have a less urea pungent smell. Why? because, throughout the day the urea in the blanket or nocturnal urinary chamber pot would have sublimed. When this analogy is used to teach sublimation not only learners who know iodine or naphthalene develop deep learning but is inclusive of those learners who see sublimation using another perspective.

Also, when this knowledge from the learners' community is used, contextualization is achieved. This also brings deep learning to the learner. Using cultural artefacts, similes, metaphors, analogies, case studies or models from the learner's community is a typical example of indigenization and in the case of Africa, can be

referred to as Africanizing the curriculum. Africanizing allows teachers to apprentice learners to indigenous communities. This gives indigenous communities a role to play. They end up helping their children with schoolwork. Another lens that can be used is that of decolonization which is perceived by Maldonado-Torres (2011) as a process of overhauling Eurocentric structures substitute African structures that are in a learner's cultural baggage. That is the hybridization of curriculum that Bhabha (1994) proposes shows specific examples of how indigenous knowledge can be integrated into educational practices successfully.

Even though the examples stated reveal how teachers can play the role of maintaining and sustaining peace through using examples from communities, this is also applicable to other disciplines. For instance, a mathematics teacher teaching a simple concept of what a triangle is to elementary school learners only mentions a triangle as a shape with three sides when Eurocentric view is used. Instead, in the case of learners in Zambezi Region, a local name for a triangle in Silozi, a language spoken by locals is nokolwa talu meaning a shape formed when one bends his elbow to form three sides. The use of such a case study can help to reduce the failure rate as knowledge constructed with learners is not inert as Hale (2013) suggests. It is a way of indigenization, Africanization and curriculum decolonization and at the same time allows the teacher to sustain and maintain peace.

Some governments embrace the indigenization, Africanization and the decolonization concept of the curriculum which posits that subject teachers need to hybridize the curriculum (Bhabha, 1994). Further, these concepts aim to emerge practices that are friendly to the learners. As a result, this allows learners to participate fully in the socio-economic and political arena only if teachers become workers aimed at promoting peace and sustaining it as they work in culturally diverse communities where context needs to be addressed.

Schooling institutions that aim to make learners pass well need not only stick to the official curriculum. Instead, also emerge the hidden curriculum. In doing so learners will meet the necessities of the national economy, the needs of humanity, and the upcoming trials and ambitions of the nation as Primrose and Alexander (2013) suggest. This reduces the chances of learners being left out. Learners will have equal chances to participate in the social, economic and political arena. If not, turmoil can emerge if opportunities are only taken by those whose cultural views are used in the curriculum. The excluded will see merit not being adhered to as curriculum planners put examples from their communities and this causes the exclusion.

Curriculum planning, development and implementation is an intricate process. This requires extensive planning if implementation is to be successful to meet the demands of those taught to participate politically. In a society which is culturally diverse like Namibia, curricula are politically charged, and thus the task of curriculum planning, development and implementation becomes even more difficult since teachers need to use culturally connoted analogies, case studies, metaphors, similes appropriate for each school and each learner to promote deep learning. Deep learning allows all learners from different corners of a country to participate equally in employment recruitment and creation. If deep learning has not taken place for one particular ethnic group, they fail to be recruited in certain job brackets. As such they blame those who would have passed and are employable as being favoured. The result is tension which does not support peace and maintain it emerges. So, teachers through the use of indigenization, Afrocentric and decolonization concepts can help ameliorate this and this leads us to include indigenization, Afrocentric and decolonization concepts in the following section of the theoretical frameworks. We show how this gap is manifesting itself in the area observed.

1.1. Manifestation of the problem

In the Zambezi Region where this paper was conceptualized, our observation is that there are fewer locals enrolled in institutes of higher learning (IHL) from the region. Fewer locals from the region are attending programs offered by IHL in the region that will empower them to participate in the socio-economic and political arena. The dominant IHLs are University of Namibia (UNAM) Katima Mulilo Campus (UNAMKMC), Welwitchia Health Training Institute (WHTI), a filial of Welwitchia University, and the Zambezi Vocational Training Centre (ZVTC). With National University of Science and Technology (NUST) also in the region, observation could not be done since its programs are either distance or online. Despite having more students coming from other regions in those three IHL, the lower schooling levels, that is from grade zero to grade twelve are learners from the region and are the majority thus addressing access at this level.

Our challenge here is why locals are not also enrolled in larger numbers in these IHL in the region. In future, they contribute to the socio-economic and political arena. The situation in terms of enrollment at IHL is reminiscent to what was there before independence. However, at that time it was attributed to the schooling system that was in existence, favouring the minority in power. Encouraged teachers to only use Eurocentric views of how knowledge is constructed. That is a monocultural approach to teaching and learning that was in existence, yet knowledge is embedded in culture (Boyd & Richerson, 1985). The monocultural approach keeps promoting the minority in power whose cultural view of knowledge was embedded in the curriculum to be excelling to enroll in IHL. On the other hand, the culture of other ethnic groups in the land was considered inferior and as a result was dusted from the curriculum (Law, 2014; Odora Hoppers, 2017). The other ethnic groups fail to achieve the required level to enroll at IHL.

This scenario promotes other students from other certain ethnic groups to be found in high numbers as compared to the locals. Currently, the Namibian government encourages the embracing of all cultures in teaching and learning. However, we see embracing of all cultures is not being achieved as we see that those whose culture is used in the curriculum material are the one found in large numbers compared to those whose culture is distanced but can be considered if hybridization is done.

Our view is that students from other regions are the majority in the Zambezi Region. Where they did their grade zero to grade twelve, their teachers made use of examples from their cultures when teaching disciplinary concepts. Hybridized the curriculum (Bhabha, 1994). Alternatively, the curriculum is in their favour since Namibia is a culturally diverse country. This has made students from other ethnic groups undergo deep learning that made them excel in national examinations and opened doors for them to be at IHL in Zambezi Region and everywhere. To ensure that access as one of the broad goals in Namibia and worldwide is achieved we find it necessary to sharpen the skills of teachers in Zambezi Region so that in teaching and learning they engage a hybridized curriculum. Use a multicultural approach in their teaching (Banks, 1993). It is possible that multicultural approach is used in those regions where students come from and flood IHL in the Zambezi Region. The benefit of this is that it will also give locals access to IHL. If this trend is allowed to continue it might not promote and sustain peace and teachers play this role.

This led the researchers to entitle this paper as 'Curriculum politics: Teachers as maintainers and sustainers of peace' in an effort to explain how teachers engage in multicultural approach in their teaching philosophy. This also maintains and sustains peace through ensuring that everyone accesses IHL. In other words, the exploration of ways to enable schooling practices to endure the perceived danger of political intrusion in curriculum decision comes as the objective here.

The importance of understanding that teachers need to maintain and sustain peace is that once in an area one ethnic group is advantaged over the other, structural contradictions arise (Tefft, 1988). According to Tefft (1988), ethnic communities see these fault lines. In our case, the fault line is on account of structural differences in teaching and learning. A teacher can avoid and prevent contradictions. Contradictions create warfare between ethnic groups as the privileged group will get more and better opportunities in the socio-economic and political arena. By perpetuating these contradictions which teachers can prevent if they assume the role of maintainers and sustainers of peace, contradictions are prevented. Perpetuation of structural contradictions results in a warfare between different ethnic groups who might understand that participating in removing structural contradictions in teaching and learning brings more benefits than risks. Therefore, the importance of this analysis in this study is to signal to teachers that they can help avoid tensions caused by failure to address access. This failure to remove structural contradictions in teaching and learning fueled by the fact that some teachers sideline indigenous knowledge in learners comes as a gap and can be resolved by bringing aboard locals to access what is taught. Also, a gap exists since there is not any other literature which discusses teachers as workers of peace and maintaining it when they bring access.

To bring aboard locals into IHL, we conceptualize that the national curriculum for each discipline is just a guideline. It informs the implementers and the teachers about what to do. It is not cast on a concrete slab. Teachers can still play around with it to emerge a hybrid curriculum for their region and in doing so allows learners to undergo deep learning.

The justification to conceptualize this paper is based on our understanding of tenets of social realism. Social realism highlights that contradictions emerge if poor handling exists in practices as supported by Archer (1988). This is explained as follows in social realism as it has a dialectical foundation that encourages contradictions. Contradictions are also emphasized in cultural historical activity theory (CHAT) of Vygotsky (1980). CHAT examines human activities such as cultural practices, which can uncover tensions caused by systemic contradictions (Cole and Engeström, 1993; Engeström, 1987). In teachers' activities contradictions emerge. This happens when the conditions of practice place the subject in contradictory positions that can impede achieving the object or the nature of the subject's participation in the activity while trying to achieve the object. This successfully links up to the failure of locals in Zambezi Region to enroll in large numbers in IHL.

Furthermore, contradictions may arise when inconsistencies in knowledge are observed in practices with common aims. Archer (1988) proposes the existence of two types of relations within the cultural system practices. The first one is composed of contradictions and complementarities. The contradictions and complementarities are logical or epistemic relations, found internally in particular cultural practice forms. The second type of relation is composed of social or political contradictions and complementarities and is one which might emerge if the situation is left unaddressed. These arise between competing ideational systems or cultural forms. Some constructs that might help understand and ameliorate the stated contradictions are discussed.

1.2. Conceptual frameworks

The concept of decolonial turn is viewed by Grosfoguel (2007) and Maldonado-Torres (2011) as a process of discontinuing the use of colonial social structures. This emerges social change as removal of curriculum structures not culturally sensitive to enable learners to participate fully in the socio-economic and political arena. Engeström (1987) suggests that learning is achieved when the curriculum is expanded, which emerges

if teachers act as practitioners aimed at promoting peace and sustaining it. Decolonial turn becomes relevant in this paper and cannot be discussed divorced from Afrocentrism and indigenous knowledge. With this view we discuss Afrocentrism and how failure to implement it has disabled some learners not to enroll in IHL hence failure to participate in socio-economic development. As a result, contradictions leading to turmoil emerge as learners in future fail to grab job opportunities in their communities or elsewhere in their country of birth. This scenario makes them believe there are elements of corruption in political and economic systems as they fail to participate yet those participating is by merit.

1.3. Afrocentrism and decolonial turn

In view of decolonial turn, Afrocentrism contends that the major problem encountered in schools and Africa at large in achieving a decolonial turn is attributed to the African populace usually unconsciously adopting Eurocentric curricula worldviews (Mazama, 2001). Instead, there is a need to culturally translate the curriculum to suit our Zambezian context as Bhabha (1994) views this as hybridization. In the context of this paper, the curricula might not even have Eurocentric views but local views reflecting the concept being taught but not local in that area where the learners are being taught. We believe, this has resulted in learners in Zambezi Region failing to enroll in IHL government made efforts to establish to enable access.

Thompson (2013) cites an example of the failure of learner-centred education (LCE) to achieve its purpose of informing deep learning. Therefore, the government tasked teachers to use LCE to enable access. Thompson (2013) thus proposes that an approach such as LCE is only suitable to be used in countries where it originates from unless [if] it is culturally translated with care. Also, Schweisfurth (2011) in her earlier studies revealed that failure of LCE to yield expected results in Southern Africa and other countries could be attributed to limited resources and poor pedagogical approach. In our view, this can be mitigated by embracing Afrocentric and local views of concept teaching. Asante (1998) views Afrocentrism as premised against perceiving the world through the eyes of non-African culture. Striving for a more multicultural approach, taking into account each learner's community cultural artefacts and practices as models in knowledge construction (Mukwambo, 2017). Learners' community cultural artefacts and practices are not the same in a country that is culturally diverse like Namibia. Therefore, this requires teachers to use typical examples reflecting the concept being taught as models in the area where the school is located. This allows a learner access to the concept in the official curricula. Further, Giere (1988) views models as tentative representations of theories, such as the socio-cultural, explaining aspects of reality, cultural practices, and artefacts that are part of empirical knowledge in learners' indigenous knowledge.

1.4. Indigenous knowledge in decolonial turn

There is no single viewpoint on what IK is, which in our case plays the role of contextualizing concepts taught and this is against those who say it is useless (Shava, 2016). The World Bank (1998) views IK as the unique knowledge confined to a particular culture or society. On this basis we are made to understand that unique knowledge confined to learners in Zambezi Region is not being considered by teachers and this has caused the phenomenon of seeing more students from other regions enrolling in IHL as compared to those who are the region's inhabitants. Some scholars such as Kothari (2008) define IK as traditional knowledge. Fernandez

(1994) on the other hand defines IK from the view of who and how it is generated and transmitted. Indigenous communities come up with solutions to their cultural practices. These are transmitted orally to others.

Similarly, the way IK is defined shows that IK is knowledge. As knowledge, Southern African countries and internationally emphasize its usefulness. However, teachers lack the necessary knowledge and skills to incorporate IK (Harrison and Greenfield, 2011). Despite the effort of bringing the African philosophies mentioned previously, teachers still find some challenges to incorporate IK on account of perpetual existence of colonial structures in the curriculum. If these culturally sensitive structures are used, then learners in that area undergo deep learning. As such, this would prevent them from being excluded from social activities in their areas as they would have also gained the qualification to be considered in the social, economic and political participation.

According to Archer (2007) the perpetual existence of colonial structures in the form of knowledge structure is attributed to failure to analyse separately the dialectical relationship between structure, knowledge and agency. Science teachers, for example as agencies, need to look at the commonalities in IK found in Eurocentric knowledge and reveal synergy. These are then brought into a science curriculum anchored on Eurocentric view using Afrocentric analogies, similes, case studies, practical activities or use of cultural artefacts as models (Mukwambo, 2017). These provide a practical guideline on how to bring IK to ensure access is achieved as teachers work as sustainers and maintainers of peace.

Once synergy between structure and knowledge is observed, IK as a knowledge structure can serve the purpose of decolonial turn and in the end allow underprivileged learners to also undergo deep learning and participate socially, economically, and politically. Many techniques exist which can be helpful in decolonial turn while using indigenous knowledge such as those Msila (2007) suggests similar to those of Archer's (2007) social theory namely: a) must be developed as a separate strand besides the conventional science education system, b) revamps the entire current education system and c) uses the current education system and harness it with an African context. The suitability of the third method lies in the fact that an Africanization lens is used and when two systems interact (Eurocentric and IK systems), contradictions emerge which bring progress. These contradictions happen in the cognitive system of the learner, and this compels him/her to learn and make him/her an achiever at the end.

For instance, concepts in Physics, Chemistry, Biology and Mathematics on radiation are understood by the Himba community of Namibia. The Himba people shield themselves from ultraviolet radiation using otjize, a paste of butter, fat and red ochre. Otjize is believed to shield the user from the sun's radiation (Szydlik, 2016). When science teachers teach shielding of radiation, they do not mention such cultural practices embedded with science. Instead, they only give examples in the curriculum like the use of paper or a heavy metal like lead and this remains inert and inaccessible to the learners (Hale, 2013). If they mention this as an example or application of where radiation shielding is done locally, it is because it comes as an example in the curriculum benefiting only those who are close to the Himba culture. The absence of this practice in other communities does not mean that people do not shield themselves from the radiation from the sun. Other communities might shield themselves by remaining under the shade during the time the sun is hottest. In affluent communities, they can use sunscreen to protect their skins from the radiation from the sun. Such examples from learners' communities create conflicts favouring deep learning. The end result is all learners in each area excel in national examinations when such a multicultural approach is used. This gives them the opportunity to also participate socially, politically, and economically. That is otjize as a cultural artefact, sitting under a shade

during the time the sun is hottest and use of sunscreen as cultural practices are social structures acting as typical examples teachers can use to enable all learners to pass an examination, and as a result play their role of sustaining and maintaining peace.

Porpora (1998) refers to social structures as: (a) patterns of collective behaviour that are stable over time, (b) law like regularities that govern the behaviour of social facts, (c) systems of human relationships among social positions, (d) collective rules and resources that structure behaviour. Porpora's (1998) view of structural systems as the emergent properties of human relationships among social positions supports that cultural practices reflect knowledge. The generated knowledge is transmitted in communities, over time, not only in an effort to cope with their own agro-ecological and socio-economic environments Fernandez (1994) suggests but also in the political arena. Once this is used by teachers in their practices it makes them sustainers and maintainers of peace in a country as they allow all learners from different ethnic groups to be enrolled in IHL and thereafter participate socially, politically and economically.

The discussed constructs are supported by theories which explain how teaching and learning can be achieved. Even though there are arguments that IK discussed is a myth, we do not believe so. From our examples above there are some elements of truth in IK. To those who do not support Africanization and decolonial turn, it is because they see these theories as fighting to remove control on areas where they influence ending up economically empowered. Emphasis on culture is seen in the concepts or constructs which we see support what is being discussed in this paper. This allows us to discuss the theoretical frameworks which we used as lenses.

2. Theoretical frameworks

One way to enforce decolonial turn is by reforming the school curriculum. The transformed curriculum will allow all learners' cultures to be congruent with school curricula (Ogbu, 1982). Consideration of culture, structure and community as agents make this paper to use the idea from critical realists like Bhaskar (1979) and Archer's (2007) social realism theories as philosophical lenses. From the view of Ornstein and Hunkins (1993), a theory is a useful tool for interpreting, criticizing and uniting recognized laws, adapting them to fit ontology and epistemology. Badewi (2013) understands ontology as a conception of reality, whether there is single reality or multiple perspectives of reality. On the other hand, Guba (1990) views epistemology and culture as knowledge and how it reaches us. Such an understanding can trigger decolonial turn making learners not fail in national examinations. Archer (2007) claims that culture, structures and people (agents) are in a society. For the purpose of understanding what occurs in any social context it is necessary to understand how the people respond to the constraints and enablers presented in a socio-cultural context.

Socio-cultural as a theoretical framework supports, describes and explains the philosophical theories of critical realism and social realism used as lenses. Socio-cultural understands that development of community members, in the case of this paper are the learners. For learners to develop they depend on social interaction the teacher uses and there are historical tools that culture provides (Vygotsky, 1980). Connecting Archer's (2007) claims with socio-cultural theory of teaching and learning, we also view that constraints arise when structures in society are analysed collectively and used universally. Instead, to enable a thorough analysis, she emphasizes the need to analyse society's structures separately thereafter their interplay can be observed. She refers to this as analytical dualism.

These elements according to Archer (2007) are ideas, ideologies, theories, beliefs and values which exist individually. Furthermore, these elements in a cultural system are displayed through the practices used by indigenous community members at specific times and reveal knowledge the users have. These are the ones teachers need to bring in their practices to ensure that their learners engage in deep learning that in the end allows them also to enroll at IHL. In support of Archer's (2007) views of culture embedded with knowledge, Tylor (1871) proposes that culture includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. This makes Spencer-Oatey (2012) view culture as manifesting itself mainly in three levels: (a) observable artifacts, (b) values, and (c) basic underlying assumptions. These levels reflect themselves in analogies, case studies, similes or metaphors and are unique for each learner and if used allow learners to excel in national examinations when teachers consider that each learner has unique mediating tools from his culture that facilitate deep learning. Some of the levels are explained below as we hope to ensure that learners' needs are addressed as teachers play the role of peace keeping and sustaining it in a nation by allowing deep learning which in turn makes them participate socially, economically and politically not only in their nation but globally.

What follows is a section about how these manifestations of one's individual culture can be used to facilitate deep learning. The examples that can be used during teaching and learning by a teacher who maintains and sustains peace are based on the three levels of manifestation of culture mentioned previously. When we explain how they can allow a teacher to play the role of sustaining peace and maintain it we are considering Msila's (2007) ways of incorporating indigenous knowledge where he suggests that the current education system can be harnessed with an African context.

2.1. Observable artefacts

A teacher who intends to ensure that his learners are not excluded from the social, economic and political participation analyses artefacts depicting the concept he intends to teach in a learners' environment. He then uses the selected artefact as a mediating tool during teaching to facilitate deep learning. On account of the cultural artefacts emerging as a result of using knowledge in the community and in most cases the learner is aware of, the knowledge used to emerge acts as prior knowledge and is good for scaffolding the learner (Vygotsky, 1980). For instance, a teacher engaged in teaching hydrolysis, a concept related to how soap is made found in certain curricula can start by narrating how at community level some artefacts are used to remove dirt from clothes or utensils.

Some indigenous communities lack soap to wash fat spoiled cooking utensils or even to wash clothes. As a result, they end up using roots of plants or ashes to wash off the dirt. The roots and ashes are the cultural artefacts (Mukwambo, 2017) that can be used as mediating tools to ensure that learners understand the concept taught and this is an element of observable artefact. An analysis of washing cooking utensils spoiled with fat using ashes reveals that the fat combines with ashes to form a soap, a process seen in saponification. Ashes combine very well with fat and are alkaline in nature and this is what happens in saponification, a concept taught in Chemistry.

Another example of where a teacher can ensure deep learning occurs in learners using observable artefacts that are related to cultural practices embedded with concept taught is to analyse practices seen in a community that uses a nocturnal urine chamber pot to teach sublimation concept. In schools where learners do not know iodine or there is a lack of solid iodine or naphthalene used to demonstrate the concept of sublimation, teachers

explain it abstractly. This disables learner centred teaching and learning. According to Thompson (2013) and Schweisfurth (2011), these are only suitable to be used in areas where they are found to prevent knowledge constructed from being inert (Hale, 2013). The analysis of practices learners engages when they use a nocturnal urine chamber pot prevents abstractness and inertness of the lesson that is successfully incorporated indigenous knowledge in teaching and learning. At the end when learners encounter a question related to this concept, they answer it correctly and excel in examinations. This also allows such learners to be selected for job opportunities and hence prevents them from thinking that selection was not based on merit. The teacher who does this helps to sustain and maintain peace as s/he helps to shape the belief that participation in social, economic and political spheres is based on merit. Also, the consequence is that this way of expanding imagination as Engeström (1987) suggests allows the teacher to embrace both Eurocentric and Afrocentric views in discipline teaching practices while at the same time bringing in situated examples which bring a hybrid curriculum (Bhabha, 1994) and emerge decolonial turn (Mukwambo, 2017).

The same cultural practices emerge social structures, patterned arrangements which enable or constrain the epistemological opportunities of different gender/cultural roles, a cultural and structural practice prescribed as ideal for that gender or race (Levesque, 2011). Males and females are exposed to different social structure arrangements as they engage in cultural activities which depend on their gender, and this also applies to learners from different cultural groups.

The above approach can also be employed when a teacher takes into account the second level of culture manifestation to teach discipline concepts so that learners excel in order to be included in the social, economic and political participation. This we understand prevents them from perceiving that participation is not on merit and can bring turmoil in a nation. We look into the second value of manifestation of culture, espoused values and see how they can be used to sustain and maintain peace in a nation.

2.2. Espoused values

Like artefacts and cultural practices, espoused values, beliefs, or opinions of what is right are embedded with knowledge. This knowledge can be exploited to make a learner understand concepts taught as these can contextualize. Values are strategies and beliefs a community has regarding how they can sustain the environment. These strategies or beliefs come as a result of analyzing the phenomenon of the world and the end result is to align their strategies with the natural way the environment is behaving.

For instance, one espoused value, opinion communities use to prevent global warming is to avoid contaminating water bodies with soap. Through the headman or chief, community members are not allowed to bath in water bodies using soap. The fear is the water will be forced to evaporate quickly as the surface tension is lowered, and as a result, the forces holding the water particles at the surface are weakened. Community members see that there are contradictions (Archer, 2007) that emerge and as a result, there is a need to keep the system in harmony. In the process, they come up with knowledge to maintain this.

Also, another instance is where a community puts some strategies to ensure that water they use is sustained for future generations as they prevent community members from using soot contaminated containers to fetch water or fill another container. The belief here with knowledge is that the soot can go into the water, and it is blackened. Black surfaces absorb more heat, and this will force the water to evaporate faster and makes them remain without water and even the generation that comes sooner or after them.

Analyses of those values which are social structures Archer (2007) proposes come as strategies or beliefs and serve as a base for understanding the concepts in the curriculum. When these are used as case studies, the teacher is decolonizing structures in the curriculum originally Eurocentric aligned and brings Afrocentric structures which make one engage in deep learning (Maldonado-Torres, 2011; Grosfoguel, 2007). When deep learning takes place, the learner understands what he must do when answering examination questions and excel. In the end, the learner is not excluded from the social, economic and political participation. This makes him/her not to be seen as excluded and the teacher who would have helped him achieve this has engaged in sustaining and maintaining peace in a nation.

Lastly, the other level of manifestation of culture is assumptions. We discuss some other assumptions and see how they can play a pivotal role in bringing about peace and sustaining it.

2.3. Assumptions

The perceptions are assumptions valued as having truth in a culture of a learner; they are also embedded with knowledge like the artefacts and the values. However, in the case of assumptions the perceptions involved are very difficult to see. The knowledge in them is seen when one carries out an interview in order to know why a particular community behaves in that particular way. Certainty is guaranteed on account of a particular community being aware of certain phenomenon that happen around them. This is a result of them having gathered knowledge around the phenomenon and thus come up with that assumption.

For instance, when cooking food using wood, the assumption is that when the wood is aligned parallel to one another the pot boils faster. This assumption is based on the fact that parallel wood pieces allow abundant flow of oxygen. As a result, the fire burns well without producing a lot of soot and thus leaves the pot with less soot. This assumption, like any of the other cases before can be brought as a case study, simile, metaphor to teach combustion, and that burning requires air, and in particular, oxygen.

3. Conclusion

To conclude we say there is contrast to evidence from the examples given, one will only see examples with a Eurocentric connotation in a curriculum. Instead, both cultures need to be embraced to ensure learners do not develop inert knowledge. In doing so a teacher enables the prevalence of peace and sustains it and this shows how this paper meets the objective to explore and explain how teachers engaging in multicultural approach in their teaching philosophy can maintain and sustain peace through ensuring that everyone accesses IHL, thus averting perceived danger. This is on account of the fact that the curriculum is written only as a guideline. As a guideline, it ensures that curriculum is accessible and is inclusive for all; the teacher needs to analyse the artefacts, values and assumptions in each learner's community. This emerges a hybrid curriculum accessible to all. In future, research needs to focus on whether teaching and learning are contextually aligned.

Acknowledgement

documents seen in the library where our second acknowledgement goes. They were also suitable for other regions and not for Zambezi Region where local learners are failing to access IHL in large numbers.

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