

**THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU
DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION**

BY

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DECLARATION

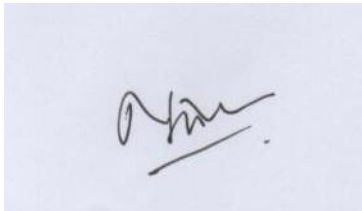
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I declare that the above thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.



01/02/2021

Signature

Date

DEDICATION

This thesis is dedicated to my wife Sibusisiwe and our two children Gcinumuzi and Nobukhosi. Your support and encouragement during this doctoral study is highly appreciated. I also dedicate this thesis to the memory of my late parents Mr. Ephaniah Mthembo and Mrs. Mabel Mthembo for seeing me through school with limited financial resources.

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ABSTRACT

This study sought to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The study was undergirded by two theoretical frameworks: Hirschi's (1969) Social Bond Theory and Welberg's (1981) Theory of Educational Productivity. The four elements of the Social Bond Theory and the three groups of nine factors of the Theory of Educational Productivity based on affective, cognitive and behavioural skills for optimisation of learning which affect the quality of academic performance were reviewed in order to reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The interpretivist paradigm was used in this study since it was participant oriented. The qualitative research design was adopted for this study which followed a phenomenological approach where semi-structured interviews, focus group discussions, document analysis and participant observations were used to collect data. Seven teachers and thirty-eight learners from four secondary schools in the Gweru district were purposefully selected to participate in this study. Findings indicated that both teachers and learners had a sound knowledge of the concept of Ubuntu. The study established that drug and alcohol abuse, pre-marital sex, poor time management and general indiscipline and low academic achievement characterised learners who lacked Ubuntu. Findings indicated that learners with Ubuntu were disciplined and had higher academic achievement. The study established that best performing schools were those that maintained an environment where members of the schools community maintained high levels of Ubuntu. The study recommended that school administrators should introduce values of Ubuntu as the core values to be taught and practiced by both staff and learners. It was further recommended that teacher training institutions should introduce Ubuntu as a mandatory course in the pre-service programmes so that graduates from these institutions are well grounded on various methods of teaching values of Ubuntu in secondary schools.

KEY WORDS: Ubuntu; learner behaviour; academic performance; cultural values; Zimbabwean secondary schools; school culture; moral decay; Social Bond Theory; Theory of Educational Productivity; school curriculum; Ubuntu and the Human Factor; citizenship education; Nziramasanga Commission

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ABBREVIATIONS AND ACRONYMS

A Level	Advanced Level
AIDS	Acquired Immuno Deficiency Syndrome
CBD	Central Business District
CIET	Commission of Inquiry into Education and Training
DoE	Department of Education
ECD	Early Childhood Development
HF	Human Factor
HIV	Human Immuno Virus
IMF	International Monetary Fund
O Level	Ordinary Level
SBT	Social Bond Theory
TEP	Theory of Educational Productivity
TTL	Tribal Trust Land
ZIMSEC	Zimbabwe Schools Examination Council

CHAPTER ONE: INTRODUCTORY ORIENTATION

1.1 INTRODUCTION AND BACKGROUND

This study sought to reflect critically on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. This was prompted by findings from the Commission of Inquiry into Education and Training (CIET), commonly referred to as the Nziramasanga Commission (1999). Term of reference (T.O.R) 1.2 of the Nziramasanga Commission tasked the Commission “to collect evidence and make recommendations on the basic principles and philosophy of Zimbabwe’s education and training needs and aspirations on the eve of the twenty first century, having referred to the challenges of a competitive global environment in the information age” (Nziramasanga 1999:21). Another T.O.R. 2.1.9, tasked the Commission to “examine the role of cultural education in the ethical and moral formation of Zimbabwe’s youth” (Nziramasanga 1999:61). Furthermore, part of Zimbabwe’s Vision 2020 seeks to “reform the educational system so that the rich diversity of our spiritual, cultural and moral values are incorporated into the curriculum” (National Economic Planning Commission (NEPC) (1999:20). It can be noted that the government of Zimbabwe is taking steps to make reforms in the education sector with a view to imparting cultural values to learners in schools.

One of the major findings by the Nziramasanga Commission on views from the general public was that “the country needs a philosophy of education which is Zimbabwean, rooted in Unhu/Ubuntu (humanness) in order to speak to the hearts, minds and emotions of Zimbabweans” (Nziramasanga 1999:23). The public expressed the need for an education philosophy which could link the present and the past and would serve as a guide for the future (Nziramasanga 1999:24). In that regard, the Zimbabwean public also stated that “education should be based on the people’s beliefs in Unhu/Ubuntu, starting at pre-school level and incorporating diverse cultures for national identity” (Nziramasanga 1999:24). The public argued that “the new Zimbabwean philosophy should be embedded in Unhu/Ubuntu which has withstood the corrosion of time and tempests of history. Unhu/Ubuntu should be the energising spirit in education, the family, in nation building and in international relations” (Nziramasanga 1999:24). In view of these findings from the general public in Zimbabwe, the

Nziramasanga Commission recommended that “the education philosophy should be based on Unhu/Ubuntu which implies a good person morally with such values as honesty, trust worthiness, discipline, accountability, respect for other people and elders, harmony and hospitality” (Nziramasanga 1999:26). The commission noted that the school curriculum can be used to pass on to the youth moral and ethical information as a way of curbing immorality which had become a growing concern in Zimbabwe (Nziramasanga 1999:26). The Nziramasanga Commission reported that society expressed distress about the moral decadence that has set in and runs through all levels of society including schools, with the resultant lack of role models in teachers who were also cited as lacking discipline (Nziramasanga 1999:63). Ndondo and Mhlanga (2014:1) observe that the high incidence of moral degeneration in Zimbabwe is attributed to the decline in the community group ethic that subjected all children to the same form of discipline as everybody else. With that realisation, educational institutions in Zimbabwe have the massive task of imparting moral values to learners who spend the greater part of their lives in school. Indeed the Nziramasanga Commission reported that parents expected schools to have remedies, to teach and impart moral values in young people and noted that “the school which is an extension of home, needs to be devoted to the formation of pupils and students in what it means to have Unhu/Ubuntu” (Nziramasanga 1999:62). In that regard, the Nziramasanga Commission emphasised that the new philosophy should focus on providing a holistic education where values like hard work, respect for others, honesty, good morals, and patriotism are taught (Nziramasanga 1999).

However, the education system in its present state has been criticised for failing to impart among learners the moral and social values cherished in Ubuntu (Makuvaza 1996). From its findings, the Nziramasanga Commission recommended that education in Zimbabwe should be guided by the Philosophy of Ubuntu and that the Ministry of Education was to seriously ensure that Ubuntu was taught and ingrained in the education of all learners in Zimbabwe (Nziramasanga 1999). Following the findings made by the Nziramasanga Commission, the Ministry of Primary and Secondary Education adopted the recommendation to introduce the Philosophy of Ubuntu in all schools in Zimbabwe. However, it is yet to be ascertained the degree to which this philosophy has been promoted and adopted in secondary schools in the country. Makuvaza (1996) observes that there was something fundamentally wrong with the Zimbabwean education system; he argued that Ubuntu/Unhu should be the aim of

Zimbabwean educational institutions if the education provided is to be relevant. Mutekwe (2015:2) suggests “that schools, colleges and universities for many African nations should develop a whole and well-rounded person with *unhu* or *Ubuntu*; youths and adults who are loyal, responsible, productive and respectful of the laws, rules, customs and traditions of their societies.”

Broodryk (2002:56) defines Ubuntu as “an ancient African worldview based on the primary values of intense humanness, caring, sharing, respect, compassion and associated values, ensuring a happy and qualitative human community life in the spirit of family.” Ntamushobora (2012:2) further states that Ubuntu is the quality of “umuntu” and this is reflected in the values one possesses and Ubuntu is what makes a person able to differentiate themselves from other “ntu” (beings). Therefore, the inclusion of Ubuntu in the curriculum cannot be over emphasised as a way of character formation among the youth. Nziramasanga (1999) stresses the importance of discipline, respect for self and elders, as well as leadership at different levels, and responsibility as some of the identifying characteristics that define someone with Ubuntu.

Chitumba (2013:1268) asserts that Ubuntu as a moral theory can help impart correct values and norms in students. Furthermore, education can be used as a tool for guarding against the invasion of foreign cultural practices and as a medium and form of cultural affirmation (Chitumba 2013:1269). Charamba (2015) says that if Ubuntu is something that is important to Africans, then it should be reflected in what is taught and learnt not only in homes, but more importantly in schools. With that realisation, the Nziramasanga Commission concurred with the views from society and recommended that Zimbabwean education needed to be re-focused using the Philosophy of Ubuntu.

The presence or absence of Ubuntu among learners has an impact on their academic performance. Muzvidziwa and Muzvidziwa (2012:28) state that a highly performing school is likely to be characterised by the presence of Ubuntu among learners and will witness a disciplined student body resulting in an environment conducive to teaching and learning. According to the Zimbabwe School Examinations Council (ZIMSEC) report, the national average pass rate at Ordinary Level (the fourth year of secondary school) from 2011 to 2015, ranged between 19.5% to 27.86%, while the national average pass rate at Advanced Level (the sixth and final year of secondary school) in 2015 was 87.6 % (Nhandara 2016). Chara

(2015) observed that church run boarding schools dominate the list of schools that perform well nationally. Furthermore, the analysis of the November 2015 Ordinary Level (O Level) examination results reported that there was a significant difference in performance between boys and girls, with the former doing better (Nhandara 2016). While ZIMSEC cites the fact that girls engage in domestic chores after school more than boys, Nhandara (2016) asserts that there is need for research to be conducted to establish why male candidates perform better than female candidates in the ‘O’ Level examinations. This study therefore sought to critically reflect on the impact of Ubuntu as a factor on academic performance among learners. The Nziramasanga Commission observed and reported that many school pupils lack Ubuntu; hence, education should play a role in instilling Ubuntu among learners if it is to be worthwhile (Nziramasanga 1999).

1.2 RATIONALE AND RELEVANCE OF THE STUDY

This study sought to reflect critically on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. Since the publication of the recommendations by the CIET, which included the introduction of Ubuntu in the curriculum in all schools in Zimbabwe, there has been a need for a study such as this one to ascertain the impact of Ubuntu on learner behaviour and academic performance. Nziramasanga (1999) states that schools should play a significant role in educating students on Ubuntu; thus, a study such as this one is relevant.

Gutuza and Mapholisa (2015) observed that cases of indiscipline among secondary school students have become widespread in the country. Manguvo and Whitney (2011) observed that during the years from 2000 to 2008, there was a downturn in Zimbabwe’s economy and this problem was further compounded by political challenges which led to an alarming increase in student misbehaviour, especially in public schools. The recommendation for the introduction of Ubuntu in the curriculum in secondary schools was aimed at curbing this misbehaviour.

Nhandara (2016) reports that the pass rate in ‘O’ Level examinations in 2015 was 27.86%, while that of the ‘A’ Level examinations was 87.6%. While the report stated that this was an improvement from the previous years, it can be observed that the national pass rate in ‘O’ Level was quite low. Commenting on the academic performance of students at a national

level, Chara (2015) observes that church-run boarding schools dominated both 'O' and 'A' Level results lists, a factor which was attributed to their thorough screening processes. However, there are other factors which need to be investigated to ascertain why there was better performance by students in church-run boarding schools and establish if the presence of Ubuntu could have had an impact. ZIMSEC has made a call for further research to assess factors that lead to variations in performance between boys and girls and between schools (Nhandara 2016).

Most literature written so far has focused on the importance of including Ubuntu in the Zimbabwean education curriculum. The work of Samkange and Samkange (1980) focuses on the general role and relevance of the philosophy of Ubuntu in education. Makuvaza (2008:384) advocates "that the philosophy of Unhu/Ubuntu must be investigated and engaged in order to redress the damages caused by up rootedness to the African culture and personhood." Luthuli (1982) made a call in education for Unhu/Ubuntu that must evolve from the African environment and must be guided by a philosophy of education evolving from an African philosophy of life. Makuvaza (1996) makes a passionate plea for the role of education for Unhu/Ubuntu in de-rooting the African who was uprooted by Western education. The philosophy was to try to address and re-dress the issue of cultural uprootedness within the context of the African black Zimbabwean (Makuvaza 1996). Chitumba (2013) stresses the need of infusing Ubuntu in university education curriculum, since as a moral theory, it would help impact correct values and norms in graduates. Muropa, Kasuwe, Makwerere, Kasowe and Muropa (2013) call for the teaching of Unhu/Ubuntu in high schools and universities as part of civics and citizenship education. Another study by Makuvaza and Gansti (2014) examines the role of Ubuntu in early childhood education. The current study sought to add a new dimension to written literature by focusing on how Ubuntu impacts on students' academic performance and discipline in secondary schools in the Gweru District of Zimbabwe. The study has followed up on the assertion by Muzvidziwa and Muzvidziwa (2012), who state that a high performing school is likely to be characterised by the presence of Ubuntu among learners and will witness a disciplined student body, by going to the field to investigate this assertion.

The Ministry of Primary and Secondary Education adopted the recommendation by the Nziramasanga Commission for the inclusion of Ubuntu in the school curriculum to serve as

an intervention measure against indiscipline and poor academic performance. Policy makers and curriculum planners have made it clear that Ubuntu must be included in the curriculum. However, the mere policy pronouncement is not an indicator of what actually happens in schools. There still exists a gap in knowledge needed to establish the reality on the ground in Zimbabwean secondary schools regarding how Ubuntu impacts students' discipline and academic performance. This study sought to close the gap that exists between pronouncements made by policy planners and what actually happens in secondary schools in Zimbabwe. The case study approach was used to gather baseline information on how Ubuntu is implemented in schools and further establish what is happening on the ground. The study came up with documentation pertaining to what is happening in schools as recommended by the Nziramasanga Commission on the implementation of Ubuntu in schools.

In view of reports made by ZIMSEC (Nhandara 2016) of some schools performing better than others, the study sought to establish how the incorporation of Ubuntu has had an effect on schools' academic performance and further assess its impact on student discipline. Manguvo and Whitney (2011) observe that many secondary schools face the challenge of indiscipline among learners; therefore, information from this study will come in handy to assist teachers and school administrators on how the incorporation of Ubuntu in the school curriculum can be used to address this challenge. This study sought to identify the strengths and weaknesses of current practices in schools by establishing how Ubuntu is currently taught and learnt in schools and assess the teachers' knowledge of this philosophy. Challenges faced by schools personnel in implementing Ubuntu in the school will be identified and suggestions offered on best practice. Such information will be availed to the Ministry of Education and curriculum developers so that they can address the problems identified.

Information from this study will help provide answers to the call made by ZIMSEC for the need for further research to establish the cause of differences in pass rates between various types of schools. Results from this study will be availed to teacher training colleges and universities since they are involved in developing manpower for schools.

Learners in secondary schools are at the early and late adolescent stage, where most Western cultural influences become evident. Furthermore, the loss of cultural identity is quite visible among high school learners. This study sort to identify behaviour patterns that arise among

high school learners as a result of the loss of cultural values. In that regard, recommendations are made on how said values can be taught to learners, since society in general and parents in particular expressed through the CIET that schools should take a leading role in training the youth cultural and moral values (Nziramasanga 1999).

Information obtained from this study is relevant for school based professional development programmes to assist teachers in laying out strategies and methodologies of implementing Ubuntu in secondary schools. Furthermore, findings should stimulate further research on how the presence of Ubuntu in secondary schools impacts students' academic performance and behaviour.

1.3 WHAT IS UBUNTU?

Bolden (2013:1) states that Ubuntu as a concept can be traced to the Bantu peoples of Southern Africa. Kamwangamalu (2016:25) explains that “morphologically, Ubuntu, a Nguni term, translates as ‘personhood’ or ‘humanness’, consists of the augment prefix, u-, the abstract noun prefix bu- and the noun stem -ntu, meaning person in Bantu languages.” Furthermore, Kamwangamalu (2016:26) states that “sociologically, Ubuntu is a multidimensional concept which represents the core values of African ontologies: respect for any human being, for human dignity and for human life, collective sharedness, obedience, humility, solidarity, caring, hospitality, interdependence, communalism etc.” Louw (2004) describes the Bantu as welcoming, hospitable, warm and generous and willing to share, willing to affirm others and able to do well to others because of the assurance that they belong to the community. Bolden (2013:1) goes further to define Ubuntu as “a social philosophy based on principles of care and community, harmony, hospitality, respect and responsiveness that express the fundamental interconnectedness of human existence.” Ubuntu is also recognised as the African philosophy of humanism linking the individual to the collective through “brotherhood” or “sisterhood” (Swanson 2007:54). Ubuntu can then be translated as “humanness, or being human” (Sigger Polak and Pennick 2010:2). In addition, Gade (2012) asserts that Ubuntu can be viewed as a moral quality of a person and as a philosophy or worldview which emphasises interconnectedness. In that regard, Mangena (2012:2) opines that moral acts are important if they are to conform to the expectations of the community and be said to possess Ubuntu.

Ntamushobora (2012) states that Ubuntu originates from an African worldview where the social dimensions of life of communities rest. Furthermore, Makhudu (1993:40) notes that “Ubuntu reflects African heritage, traditions, culture, customs, beliefs, value systems etc.” Nussbaum (2003) opines that not only is Ubuntu a way of being, deeply embedded in African culture, but it also serves as a deeply moving soul force. She draws a contrast between African philosophy and Western philosophy. While Western Philosophy is individualistic as shown by Descartes’ dictum “I think therefore I am”; African philosophy is communalistic, as demonstrated by the aphorism “*umuntu ngumuntu ngabantu*” which means a person is a person through other people (Nussbaum 2003; Gade 2012). This maxim means that the individual’s whole existence is relative to that of the group; therefore, the maintenance of relationships is highly valued in the social life of Africans.

The term Ubuntu (Ndebele/Zulu) and Hunhu/Unhu(Shona) mean the same. This study adopted the definition of Ubuntu given by Broodryk (2006). Broodryk (2006:52) states that Ubuntu is derived from a worldview in which basic values of humanness like caring, sharing, respect, and compassion are important to ensure a happy human community where the spirit of familyhood is cherished. Saule’s (2000:4) affirms the above view by explaining that “Ubuntu is a sum total of human behaviours as well as a system of values inculcated in the individual by society through established traditional institutions over a period of time.” It is important to note that Ubuntu defines the individual in terms of rules of conduct or social ethics in relation to others (Louw 2004). In practice, this means that caring, sharing, respect, and compassion are human behaviours that promote Ubuntu. In conclusion, Ubuntu can be viewed “as the capacity in African culture to express compassion, reciprocity, dignity, harmony, and humanity in the interest of building and maintaining community” (Nussbaum 2003:21).

1.4 FORMULATION OF THE RESEARCH PROBLEM

Maphosa and Mammen (2011), state that issues of learner indiscipline have been a cause of concern for a long time internationally. Some of the behaviour problems common in schools include bullying, use of drugs, pornography, disrespect of authority, truancy, and use of foul language. While schools are experiencing these problems, administrators, teachers, and parents are finding it difficult to come up with a solution. In Zimbabwean secondary schools as observed by Gutuza and Mapholisa (2015), cases of indiscipline are also widespread.

While schools have internal rules and regulations, cases of indiscipline still persist. In addition to cases of indiscipline cited earlier, immoral acts, student fighting, improper dressing, and hooliganism are quite common in secondary schools in Zimbabwe (Gutuza & Mapholisa 2015).

There are a number of factors that contribute to learner indiscipline. Ngara and Magwa (2014) say that indiscipline among learners is a reflection of the attitudes, values, and practices of their society. It is therefore apparent that what transpires in society outside the school will influence what happens inside the school. Furthermore, the economic meltdown in Zimbabwe saw many parents leaving the country and children left with relatives who could not control them. The number of dysfunctional families where there is lack of leadership, guidance, and control has resulted in behaviour problems among learners in secondary schools (Ngara & Magwa 2014). The use of alcohol and increase in gangsters has also negatively affected learner behaviour in secondary schools.

The impact of HIV/AIDS has been felt in secondary schools where there are a number of children headed families and children growing up without biological parents. This has also contributed to learner indiscipline. Manguvo and Whitey (2011), state that the socio-economic challenges between 2000 and 2008 in Zimbabwe led to an increase in cases of indiscipline among learners. Booysen (2008) further says that socio-economic problems in Zimbabwe led to an increase in cases of prostitution among secondary school girls and truancy by youths who roamed around the streets in full school uniform. Mugabe and Maposa (2013) cite learner problems like pornography, improper sexual association, and insubordination to staff as being prevalent in Zimbabwean secondary schools.

There are a number of reported incidents of anti-social behaviour among learners and youths within the Gweru District of Zimbabwe. A 19-year-old boy from the Gweru high-income suburb of Southdowns, in December of 2015, stabbed his mother five times, then stole her car and went on a drinking spree (Chronicle 2015:1). His mother later died from the stab wounds. This same boy had been expelled from one high school in Gweru the previous year. In another incident in Mkoba's high-density suburb of Gweru, a 14-year-old boy clobbered and killed their family maid using a hoe handle in January, 2016 (Chronicle 2016:1). The boy was a Form 2 student at one secondary school in Gweru. What worried the community leaders was that these incidents happened within the space of one month. What happened to these

families is an indication that something has gone horribly wrong within the society and secondary schools of Gweru.

Gudyanga, Gudyanga and Matamba (2015) made a study of one secondary school in Gweru where learners were notorious for violent behaviour. They established that in this secondary school, fighting was the most common violence exhibited by the majority of the learners. The cause of this violence was noted to be linked to drug and alcohol abuse among learners, negative and humiliating comments made about learners by teachers, and learners scrambling for furniture, which was inadequate in the school. Violence, use of vulgar language, and street fighting within the neighbourhood where students lived, were seen as the causes of the behaviour observed at the school (Gudyanga, Gudyanga & Matamba 2015).

A study by Shoko (2012) which focused on rural secondary day schools in the Gweru district revealed that physical and verbal harassment among learners was prevalent. Gwirayi and Shumba (2009) established that there was an average prevalence rate of 79.2% of physical abuse of learners in urban secondary schools in Gweru. The abuse was in the form of beating, threatening, and chasing away. The major cause was cited as abuse of power, lack of education, economic hardships, and alcohol abuse by adults (Gwirayi & Shumba 2009). In their study, Gudyanga, Nyamande and Wadesango (2013) observed the following conduct disorders among learners in Gweru urban primary schools: truancy, physical aggression, lying, fighting, and vandalism. These were caused by harsh parental discipline, fights among parents, and drug and alcohol abuse by parents. These conduct disorders are also quite common in secondary schools in the Gweru district.

In the academic sphere, secondary schools in Gweru face the challenge of unwilling learners. Mutemeri and Gudyanga (2008) observed that some secondary school learners have a negative and an uncaring attitude towards school, leading to teacher frustration and poor performance in examinations. The major cause was noted as arising from negative peer pressure. Ncube (2013: 228) observed that “stakeholders in education blamed students for general unpreparedness to study as one of the major causes of students’ failure.” In this regard, Herman, Pederson, Vogel and Reinke (2000) in Ncube (2013) state that academic preparedness of students and positive peer influences can enhance academic success. The high cases of drug abuse and drunkenness which are reported in most schools, compounded

by learners spending time doing mischievous things rather than doing schoolwork, also contribute to poor academic achievement (Ncube 2013; Gutuza & Mapholisa 2015).

In view of the aforesaid challenges of learner indiscipline in Zimbabwe in general and in secondary schools in the Gweru district in particular, Mugabe and Maposa (2013) assert that schools need to cultivate habits of self-discipline rather than use authoritarian methods of controlling behaviour. Muzvidziwa and Muzvidziwa (2012), state that the presence or absence of Ubuntu among learners has a direct impact on the level of student discipline and their academic performance. Having observed these challenges of learner behaviour, the Nzirmasanga Commission (1999) recommended the incorporation of Ubuntu in the secondary school curriculum in Zimbabwe. The problem that motivated this study was the general concern over the increase in cases of indiscipline and low pass rates among learners in secondary schools in Zimbabwe. In light of this general concern, this study sought to reflect critically on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe, as a follow up to the implementation of the recommendation by the Nzirmasanga Commission (1999).

1.5 FORMULATION OF RESEARCH QUESTIONS

Zimbabwe has experienced a general loss of cultural values among learners in secondary schools. As a result, the country has witnessed an increase in indiscipline cases among learners in secondary schools. In light of this loss and the intent of this study to reflect critically on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe, the following research questions guided this study:-

- What are the perceptions of learners and staff on Ubuntu in education in secondary schools in the Gweru district of Zimbabwe?
- What is the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe?
- How can secondary schools in the Gweru district of Zimbabwe integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance among learners?

1.6 PURPOSE OF THE STUDY

The purpose of this study was to identify the ways in which the introduction of Ubuntu in the secondary school curriculum in Zimbabwe has impacted on the behaviour and academic performance of learners. The study sought to propose and document intervention measures that can be adopted by the use of Ubuntu values to remediate challenges of indiscipline and poor academic performance among learners in secondary schools. Policy pronouncements are not indicators of what actually goes on in schools. The use of the case study approach served to investigate what actually goes on in secondary schools in terms of the implementation of the recommendation by CIET (1999) that Ubuntu is incorporated in the school curriculum.

1.7 AIM OF THE STUDY

The aim of this study was to reflect critically on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe.

1.8 OBJECTIVES

The objectives of this study were to;

- Investigate the perception of learners and teachers on Ubuntu in education in secondary schools in the Gweru district of Zimbabwe;
- To determine the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe;
- To recommend ways of integrating the principles of Ubuntu in the curriculum proactively in secondary schools in the Gweru district of Zimbabwe in order to bring about acceptable behaviour and improved academic performance among learners.

1.9 RESEARCH DESIGN

In this study, a qualitative research design was preferred. This design was adopted because of the participant-oriented case study approach that would enable the researcher to investigate the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The qualitative research design was used in this study therefore; data was collected using semi-structured interviews, focus group discussion, participant observation, and document analysis.

1.9.1 RESEARCH METHODOLOGY

This study adopted a qualitative, interpretivist paradigm using the case study approach. This approach was used since it was not possible to visit all schools in the Gweru district to do an in-depth study. Leedy and Ormrod (2010:137) assert that “in a case study, a particular individual, program, or event is studied in depth for a defined period of time.” The case study approach facilitated the researcher to conduct an in-depth study of the schools in the Gweru district that formed the sample. In a qualitative study, there is a close association between the researcher and what is investigated in so far as the researcher interacts with participants (Antwi & Hamza 2015; Denzin & Lincoln 2013). The case study enabled the researcher to spend time in individual schools interacting with learners and staff while soliciting for data on the impact of Ubuntu on learner behaviour and academic performance.

1.9.2 RESEARCH PARADIGM

Fossey, Harvey, McDermont and Davidson (2002), claim that a paradigm refers to a system of ideas or worldview used by a community of researchers to generate knowledge. Morgan (2007) asserts that a paradigm is a shared set of beliefs and practices that lead and guide a field in doing scientific studies. Krauss (2005:759) sums up by stating that “a theoretical paradigm is thus the identification of the underlying basis that is used to construct a scientific investigation.”

The type of paradigm used for a research project has a bearing on the design and methodology that will be used. This arises because of the *ontological* and *epistemological* differences between paradigms. Ontology specifies the form and nature of reality and what can be known about it (Antwi & Hamza 2015; Fazhogullari 2012). Epistemology, according to Antwi and Hamza (2015), is a theory of knowledge and seeks to answer the following questions: what is the relationship between the knower and what is known? How do we know what we know? What counts as knowledge? Fazhogullari (2012) further asserts that epistemology is a way of understanding and explaining how we know what we know.

The most common research paradigms are the constructivist/qualitative, also called the interpretivist paradigm in some classifications, and the positivist/quantitative paradigm. Baxter and Jack (2008) assert that the qualitative paradigm is based on a constructivist philosophical worldview which states that the world exists, but different people construct it in different ways, meaning that reality is subjective. Krauss (2005) states that qualitative

research is based on a realist, constructivist ontology that posits that there is no objective reality, rather there are multiple realities constructed by human beings who experience the phenomena of interest. Constructivists therefore assume that individuals experience different realities; hence, the fundamental view of the individual is of paramount importance. Laucker, Paterson and Krupa (2012) and Fazhogullari (2012) also state that constructivism assumes individuals construct the meaning of experiences and events; that is, people construct their realities as they participate in events. In light of that, Laucker et al (2012) assert that research aims to elicit and understand how research participants construct their individual and shared meanings around a phenomenon of interest.

Denzin and Lincoln (2013) note that qualitative researchers emphasise that reality is socially constructed and therefore place an intricate association between the researcher and what is being investigated and the situational constructs that guide the study. Furthermore, Fazhogullari (2012) states that since constructivists posit that reality is constructed by individuals in their minds, researchers should, therefore, strive to come very close to what is being examined when interacting with the participants of their study. Antwi and Hamza (2015) also suggest that since reality is socially constructed, researchers should engage in interviews with their participants and observe them in their natural environments over long periods of time.

In terms of epistemology, a constructivist's view of knowledge is that knowledge is established through the meanings attached to phenomena (Fazhogullari 2012). In that regard, Krauss (2005:579) claims that qualitative researchers "believe that the best way to understand phenomena is to view it in its context. The best way to understand what is going on is to become immersed in it and to move into the culture or organisation being studied and experience what it is to be part of it." In this instance, concepts will emerge from the interaction between participants and the researcher. Antwi and Hamza (2015) also stress that interpretive researchers place strong emphasis on better understanding of the world through first-hand experience. Consequently, researchers will immerse themselves in a way by observing people, participating in activities, interviewing people, taking life histories, constructing case studies, and analysing existing documents (Antwi & Hamza 2015). The goal of interpretive researchers is, therefore, to study human behaviour in order to attain an insider's view of the group being studied.

In view of the aforesaid, the *ontological* and *epistemological* position of the constructivist/interpretivist paradigm was relevant, and used in this study. This is because of the participant-oriented nature of the study that was used to reflect critically on the impact of Ubuntu on learner behaviour and academic performance in schools in the Gweru district of Zimbabwe.

1.9.3 THEORETICAL FRAMEWORK

In reflecting critically on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe; Hirschi's (1969) Social Bond Theory (SBT) and Welberg's (1981) Theory of Educational Productivity (TEP) were used to undergird this study.

According to Hirschi (1969), we are moral beings to the extent we are social beings. Hirschi's (1969) SBT states that there is a connection between the individual and society; deviance occurs when the "social bond" is weak or lacking (Durkin et al 1999; Petrocelli & Petrocelli 2005; Cho 2014). According to the SBT there are four elements of the social bond: attachment, commitment, involvement and belief. Durkin et al (1999) and Cho (2014) describe the four elements below.

Attachment: These are ties an individual has with family members. According to the SBT individuals with strong attachments are less likely to engage in deviant behaviour. The degree to which an individual has affection or emotional ties with people; they will identify with them and care about their expectations. As a result, attachment leads to conformity, while isolation leads to delinquency.

Commitment: The SBT posits that individuals with strong commitments will not want to jeopardise them by engaging in deviant behaviour. In that regard, individuals will invest their time, energy and resources in conventional activities like education and work.

Involvement: Individuals who spend time engaging in conventional activities like doing schoolwork, athletics and club activities, have no time to engage in deviant behaviour. They rather spend time doing productive activities like studying or doing part-time jobs.

Belief: This element of SBT is concerned with the individual's acceptance of conventional value systems. The SBT maintains that the weakening of these beliefs increases the likelihood that an individual will engage in deviant behaviour.

Petrocelli and Petrocelli (2005) sum up by saying that these elements of a social bond, bind an individual to society, encouraging conformity and discouraging delinquency. This resonates well with the Ubuntu worldview that stresses the spirit of family and community (Broodryk 2002).

The Theory of Educational Productivity (TEP) advocated by Walberg (1981) "was empirically tested as one of the very few theories of academic achievement" (Rugutt & Chemosit 2005:67). Walberg's TEP identifies three groups of nine factors based on affective, cognitive and behavioural skills for optimisation of learning which affect the quality of academic performance (Farooq, Chaudhry, Shafiq & Berhanu 2011). Walberg identified the following nine key variables that influence educational outcomes: student ability, motivation, developmental level, quality of instruction, quantity of instruction, classroom climate, home environment, peer group and exposure to mass media outside the school (Rugutt & Chemosit 2005). These nine factors fall into three broad groups: aptitude, which refers to the ability of the learner; the second quantity and quality of instruction and thirdly, the environment (Farooq et al 2011). In summary, Walberg's (1981) TEP posits that psychological characteristics of individual students and their immediate psychological environments influence educational outcomes. Furthermore, Rugutt and Chemosit's (2005) review of empirical literature on the correlates of predictors of academic achievement indicated that student characteristics exhibit the most significant direct influence on achievement.

Walberg (2003) asserts that the quality and quantity of learning methodologies or the effective and efficient classroom teaching methods can diminish the gap between abilities and raise students' achievements. Cooperative methods provide opportunities for students to assimilate and present ideas by explaining various aspects one to another. Walberg (2003) sees the home environment as an important factor that contributes to student achievement where school parent programmes help parents to academically stimulate their children. Peer groups and exposure to mass media can lead to either desirable or adverse impacts on educational productivity among learners. Peer groups with negative attitudes towards schoolwork tend to have lower performance than those with a positive attitude. In a similar

way the learners who spend much time watching television instead of reading and doing assignments end up performing poorly in school.

The Social Bond Theory and the Theory of Educational Productivity are relevant to this study, since their main features blend in well with the tenets of Ubuntu. According to the Social Bond Theory, there is a connection between the individual and society; in that we are moral beings to the extent we are social beings. Since the elements of a social bond bind an individual to society, deviance occurs when the “social bond” is weak. The SBT further states that if an individual has affection or emotional ties with people, they will identify with and care about their expectations, leading to conformity. According to Hirschi (1969:27) the more a person is tied to conventional society, the more likely that individual will accept conventional notions of desirable conduct. The aphorism “*Umuntu ngumuntu ngabantu*” (Nussbaum 2003; Gade 2012) implies that the individual’s existence is relative to that of the group; therefore, the maintenance of relationships is highly valued in the social life of Africans. There is a close link between the SBT and features of Ubuntu as shown by the statement by Khoza (2012:4) that “in the African humanist terms, one’s existence does not depend on what one thinks in a citadel of the mind, but on social ties, common values and way of seeing, and empathy to others”.

These elements of the Social Bond can further be related to Ubuntu. According to Letseka (2012:54) Ubuntu reveres dignity, respect, caring and compassion. He further notes that this interconnectedness leads to individuals having responsibility one to another. Metz (2014:65) views Ubuntu as an ethical theory or moral theory where individuals with Ubuntu uphold values of a particular society. In addition Letseka (2013:340) asserts that Ubuntu prescribes desirable and acceptable forms of human conduct in a particular community. In that regard, individuals live lives in line with commonly accepted and desirable standards (Letseka 2000:186). Parallels can be drawn between the elements of the Social Bond Theory and Ubuntu, where attachment to and commitment to community values, results in an individual less likely to engage in delinquent acts. Furthermore, if an individual is involved in community activities and upholds beliefs in the values of the community, they will avoid bad behaviour. According to Hirschi (1969) if one does not care about the wishes and expectations of other people, they will not be bound by the norm or values resulting in delinquency. Higgs (2011:6) opines that community and belonging to a community of people constitutes the very fabric of African traditional life. Therefore an individual with Ubuntu

who values community ties and beliefs is unlikely to engage in delinquent acts. This is because Ubuntu in education fosters moral norms, respect and concern for others, which helps learners to avoid delinquent activities. Therefore in investigating the impact of Ubuntu on student behaviour, the SBT was found to be suitable to undergird the study.

The Theory of Educational Productivity states that learners' aptitude variables, quality of instruction and the environment are key determinants of educational outcomes. Aptitude variables refer to the ability of the learner and their willingness to persevere intensively on learning tasks; this has an influence on learning outcomes. According to Letseka (2013:340) Ubuntu provides for problem based education where values of self-reliance, industry and hard work are emphasised. Such values relate with Walberg's factor of aptitude variables where motivation and perseverance by the learner can impact on their performance. Perseverance and hard work are some of the values that are stressed by Ubuntu Letseka (2013:340).

Walberg (2003) further states that the amount of time learners engage in learning activities as well as the quality of instruction affects educational productivity. Accordingly, Matolino and Kwindigwi (2013:200) are of the view that Ubuntu in traditional education served to instil a sound work ethic among the youth. Such a work ethic emphasised that the youth were to work on tasks to full completion. Learners who uphold the values of Ubuntu spend time engaged in learning activities as stated by Walberg's theory. Furthermore the Walberg's theory also states that an educationally stimulating psychological environment leads to educational productivity. This relates to the home and school environments as well as the influence of peers outside school. Okoro (2015) opines that a person with Ubuntu defines themselves within the community of other people and not just as individuals. This is in line with Walberg's theory who states that the home and school environment are key factors in learners' success. According to Okoro (2015:5) in the spirit of Ubuntu, the individual identity is subsumed in the larger social identity. Families are depicted in the individual and the extended wider community. As a result this places responsibility on the individual to behave in the highest standard and demonstrate highest virtue that the society calls for (Okoro 2015:5).

These values are related to Walberg's theory where motivation is seen as an important determinant of learners' success. Walberg (2003) however, asserts that effective and efficient

classroom methodologies can reduce the gap between abilities and raise student achievement. Waghid (2014:271) argues that values of Ubuntu can be used by educators to create conditions (classrooms) where learners are motivated to use their capacities to the fullest leading to improved performance. Cooperative methods which provide learners a chance to learn from one another and a supportive home environment are seen as important factors that determine student success (Walberg 2003). In that regard, Letseka (2013:340) suggests that schools should adopt Ubuntu problem based traditional education where values of self-reliance, industry and hard work were emphasised.

Msila (2009) states that group solidarity and interdependence are important in African culture. The philosophy of Unhu/Ubuntu is collectivist in approach and sharing is an important value that is upheld (Samkange & Samkange 2012; Broodryk 2006). The TEP is relevant to this study as it suggests the use of cooperative teaching methods in the classroom, which fall in line with Ubuntu values of sharing, cooperation, interdependence and group solidarity, which are important in determining the academic success of learners. The TEP emphasises the important role played by the environment on student achievement. This is closely linked to Ubuntu as noted by Ndondo and Mhlanga (2014) who state that one important value of Ubuntu is the community group ethic where all children are subject to discipline from any old person; as the old African proverb sums it up perfectly, “It takes a village to raise a child.” This emphasises the important role played by the environment in the training of a learner. In this regard, the TEP is relevant in this study that seeks to determine the impact of Ubuntu on the academic performance of learners.

Using the Social Bond Theory and the Theory of Educational Productivity as a lens in the study of how Ubuntu impacts on learner behaviour and academic performance, the researcher engaged the major stakeholders in education in the Gweru district of Zimbabwe. These are the teachers, administrators and learners themselves. The participation of these stakeholders helped to reveal the impact of the four parameters of the Social Bond on learner behaviour. Furthermore, the three broad groups of Walberg’s Theory of Educational Productivity required the researcher to engage teachers and learners extensively to assess the quality and quantity of classroom instruction. Chara (2015) notes that some church run boarding schools perform well in both ‘O’ and ‘A’ Level examinations; a factor attributed to their screening process, where in some cases only learners of high academic ability are enrolled, which is also linked to Walberg’s Theory of Educational Productivity.

1.9.4 RESEARCH METHODS

According to Cao Thanh and Le Thanh (2015:26), in educational research, if a scholar seeks understanding and experiences of a group of students or teachers, qualitative methods are likely to be the best suited methods. In view of that, Antwi and Hamza (2015:221) assert that interpretivists place strong emphasis on better understanding of the world through first-hand experience, thus making the researcher the “instrument of data collection”. In a qualitative research study, data collection will therefore comprise interviews, participant observation with video and audio recording and document analysis (Krauss 2005). Furthermore, Mouton (2011) states that semi-structured interviews and documentary sources are important sources of data in qualitative research.

1.9.4.1 Observation

Leedy and Ormrod (2010) state that through observations the researcher can study closely the behaviour patterns of individuals. Antwi and Hanza (2015:220) also posit that naturalistic observation where researchers immerse themselves in a culture by participating in activities and writing down what they see is one of the methods used by interpretivist researchers.

In this study the researcher visited schools in the research sample to observe and participate in some activities, in order to explore learner behaviour in relation to the values of Ubuntu. This was done mainly through observing how students relate among themselves and with teachers. Furthermore, students’ dressing in and out of school, class attendance and the way they relate to people who come into the school was observed. This information was important for this study in that it is an indicator of learner discipline. Leedy and Ormrod (2010) say that in order to collect such qualitative data, there is need for prolonged engagement on site to record the various factors that have a bearing on the situation, which Mouton (2011) calls “the insider perspective.” The advantage of prolonged engagement in the group’s natural setting is that it gives time to observe and record processes that would be difficult or impossible to learn about by using any other approach (Leedy & Ormrod 2010). Through participant observation, the researcher is immersed in the daily life of people and becomes an “insider” in the whole process (Leedy & Ormrod 2010). It is in this regard that the researcher spent time at each school to make observations to answer the set research questions.

1.9.4.2 Interviews

Interviews were used as one of the data collection tools in this research. Rubin and Babbie (2008) state that individual topical interviews are focused on what happened, when and why. An interview affords the researcher with a chance to interact with participants in order to ascertain the social context in which they live (Cao Thanh & Le Thanh 2015). In this study topical interviews were used to collect data from school staff and learners on issues pertaining to the practice of the values of Ubuntu, because as Mouton (2011) claims, topical interviews should be focused on the subject the researcher has chosen. In order to gather information from students, group interviews with selected learners were conducted at each school. During such interviews, information related to present and past behaviours and reasons for such behaviour was gathered. With the participants' permission, audio taping was carried out so that all details were captured. Detailed field notes were then made, especially from focus group discussions and semi-structured interviews.

1.9.4.3 Document analysis

Important sources of data that were used are records of academic results for a five year period from 2014 to 2018 for each school in the sample. Statistics from the Zimbabwe Schools Examination Council (ZIMSEC) showing the national pass rates in 'O' and 'A' Level classes from 2014 to 2018 were used to compare the performance of each school. Leedy and Ormond (2010) state that the qualitative researcher collects extensive data on individuals through past records and documents, like test scores.

1.10 DATA PROCESSING

Krauss (2005) asserts that concepts emerge from the interaction between participants and the researcher; hence the role of the researcher is to make interpretations and try to understand participants' viewpoints. Observations made or videotaped should be transcribed into words, while quotes from interviews must be recorded so that they can be analysed (Antwi & Hamza 2015). Cao Thanh and Leo Thanh (2015) further state that in a qualitative research, data is reported in a narrative form. In this study the researcher took time to interact with learners and members of staff in the schools in the research sample in order to ascertain the presence or absence of the values of Ubuntu in these institutions. Through this interaction information was obtained on how students and staff view the impact of Ubuntu on learner behaviour and

academic performance. Furthermore all observations made of learner behaviour and the general conduct of staff in schools was transcribed into words, so that an analysis could be made of the impact of Ubuntu on the academic performance and behaviour of the learners.

1.11 DATA ANALYSIS

Data analysis for this study commenced during the interview stages; as suggested by Mouton (2010) who states that data analysis begins while the interview is underway. All information that was recorded and related to one theme was put in one category, and then a comparison of categories was undertaken in order to discover connections between themes. As the researcher conducted interviews, data was categorised according to the values that promote good learner behaviour and further identified positive and negative perceptions of teachers and students on the values of Ubuntu. Documents relating to academic results were analysed to show the relationship between Ubuntu and academic performance among students. The researcher followed the steps provided by Leedy and Ormond (2010) on data analysis: first, is the description of the data and arranging the data into logical structures, followed by the analysis of the categorised data and finally interpreting the nature of the group and its practices. In this regard, a description of the typical school day at each school for students and staff was made. The researcher then identified and picked out behaviour trends and related these to values of Ubuntu.

1.12 SAMPLING

This research sought to solicit information on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. In this regard, purposeful sampling was used to select secondary schools in the Gweru district for the study. Leedy and Ormond (2010:96) state that when sampling, “select those individuals or objects that will yield the most information about the topic under investigation”. In that regard, a total of four schools selected from both urban and rural settings were selected to make up the sample.

In selecting schools for observation, Leedy and Ormrod (2010) suggest that the researcher must gain access to a site that is appropriate for answering the general research question. In this research, secondary schools in the Gweru district selected for observation were those that were located in different settings, so that diverse information would be obtained. In order to

gain access to these schools, permission was sought from the Provincial Education Director and further requests for entrance into schools from the school heads who are the “gatekeepers”.

1.13 TRUSTWORTHINESS

Leedy and Ormrod (2010:99) assert that “qualitative researchers frequently use triangulation – comparing multiple data sources in search for common themes – to support the validity of their findings.” Gunawan (2015:2) states that to ensure trustworthiness, triangulation must be used in a research in order to reduce the effect of investigator bias. Carcary (2009) also adds by noting that in order for trustworthiness to be achieved in a study, one should guard against the role of the researcher judgement and potential for bias. In this study data was sourced from teachers, learners in focus group discussion, documents on examination results and observations made at each school. With this approach common themes were drawn from the various sources, thus ensuring that the data obtained was trustworthy. Furthermore, the records of students’ past performance were used to back up the hypothesis that the presence of Ubuntu in schools leads to higher performance among learners.

1.14 ETHICAL CONSIDERATIONS

Leedy and Ormrod (2010:101) state that “most ethical issues in research fall into one of four categories: protection from harm, informed consent, right to privacy and honesty with professional colleagues.” In this research, participants were informed that they had the choice to be part of the study or not and that if they felt they want to withdraw during the course of the study they could do so. Participants were informed that information solicited from them would be kept confidential and they would be informed of the results of this research. The researcher was cautious during focus group interviewing with learners by avoiding questions that could lead to psychological harm. Guidelines provided for by the University of South Africa ethics review committee were followed before and during data collection. In that regard, after a clear explanation was made to participants on the aims and objectives of the study, teachers were requested to sign letters of consent while learners were asked to sign letters of assent.

1.15 LIMITATIONS AND DELIMITATIONS OF THE STUDY

The study focused on four secondary schools in the Gweru District of Zimbabwe. The sample was made up of one government school in the City of Gweru, one government rural school, one private church run school and one rural secondary day school run by a Rural District Council. The main limitation of this research is the lack of generalisability of the results (Mouton 2011). Some results could specifically be related to particular schools in the Gweru district and not to the whole country. The sample was purposeful in order to answer the research questions. The selection of learners to participate in focus group discussions was limited to those in the 'O' Level Form 4 classes up to the 'A' Level Form 6 class. Only Ndebele and Shona language teachers participated in the semi-structured interviews.

1.16 SUMMARY OF CHAPTERS IN THE STUDY

1.16.1 Chapter One: Introductory orientation

Chapter One gave a general introduction and background to the research problem and stated the rationale and relevance of the study. The concept of Ubuntu that is used in the title was clarified and thereafter the formulation of the research problem and research questions was made. A brief explanation of the purpose of the study was done as well as a description of the aims and objectives of the study. This chapter explained the research design and a description of the methodology and methods were made. Finally the limitations and delimitations of the study were described.

1.16.2 Chapter Two: Literature review

Chapter Two embarks on a review of literature and research that has already been done on Ubuntu, student discipline and academic performance and the theoretical and conceptual framework that undergirded this research.

1.16.3 Chapter Three: Research design

Chapter Three explains the qualitative research design used in this study which is based on an interpretivist paradigm. The research methodology and research methods used in this study are justified, explained and described in detail.

1.16.4 Chapter Four: Research results

Chapter Four provides an analysis of findings derived from interviews, documents and observations in the field.

1.16.5 Chapter Five: Conclusion and recommendations

This chapter provides a concluding discussion on the findings arising from the data collected in the research design implemented in the study. These findings were used to make recommendations which address the problem which the study sought to investigate, namely the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The chapter concludes by making suggestions for further study and research on how Ubuntu impacts on learner behaviour and academic performance in secondary schools.

1.17 CONCLUSION

Chapter One provided a general orientation for the present study. In this chapter, the background, rationale and relevance of the study were discussed and the main concept in the title, namely, Ubuntu was briefly clarified. A discussion of the research problem which arose from a general concern with the increase in cases of indiscipline and poor academic performance among learners in secondary schools in Zimbabwe was outlined, and this discussion resulted in the formulation of the research questions which indicated the general purpose of the study. A statement of aims, objectives and the research design followed, which included references to the research methodology and research methods, validity and ethical considerations, and limitations and delimitations of the study. The chapter concluded with a summary of the five chapters that make up this thesis. Chapter Two will focus on a review of the literature and research already existing on the general concern over the increase in cases of indiscipline and low pass rates among learners in secondary schools in Zimbabwe.

CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION

The previous chapter outlined the introduction and background to the study that sought to reflect critically on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. In this chapter a review of literature on Ubuntu as a Philosophy of Education, Ubuntu and schooling in Africa and Ubuntu and schooling in Zimbabwe will be made. This chapter will further discuss the theoretical frameworks that undergirded the research made on Ubuntu and schooling in Africa and Zimbabwe. The chapter ends with a conclusion of the discussion made on Ubuntu as a philosophy of education and Ubuntu and schooling in Africa and Zimbabwe.

2.2 UBUNTU AS A PHILOSOPHY OF EDUCATION

Tirivangana (2013) makes an important observation by stating that for education to be meaningful, it must respond to the needs of a people and to do so it must be directed by a people's worldview. The worldview then dictates the people's actions including the content of what they learn. In that regard, Tirivangana (2013) asserts that Ubuntu is the guiding philosophy of Africans. This is based on the assertion that while the term Ubuntu is from the Nguni languages from Southern Africa, which refers to humanity towards others, it is still present in many African cultures. In the Kinyarwanda and Kirundi languages of Central Africa, it refers to generosity or humanity in general; while in some dialects spoken by Banyankole, Banyoro, Batoro, and Bakiza of Western Uganda and the Bahaya and Banyambo of Northern Tanzania, Ubuntu is associated with human characteristics of generosity, consideration and humanity towards others in the community (Tirivangana 2013).

Samkange and Samkange (1980) further state that sharing is one of the many virtues encompassed within Ubuntu. Every individual represents the family, village, district, province and region from where they originate; this requires the individual to behave in the highest standards to uphold virtues upheld by their society. In view of the aforesaid, Venter (2004) observes that Ubuntu and communalism are important in the African educational discourse and African philosophy of education. In African culture the community comes first since the individual is born into and out of the community and is always part of the

community. With that realisation, educational institutions must therefore focus on training learners to play active roles in promoting community goals.

Le Roux (2000) states that interconnectedness, communalism, sensitivity towards others and caring for others are all aspects of Ubuntu as a philosophy of life. With that realisation, Venter (2004) argues that the philosophy of life and philosophy of education go together, because a philosophy of life helps to identify the goals and purposes that particular societies hold. Education stands to be guided by the philosophy of life of any community. Letseka (2000:16) said that “nobody is born with Botho or Ubuntu; these are commonly accepted and desirable ethical standards that a person acquires throughout his/her life.” Education therefore plays an important role in transferring the African philosophy of life, which in this case is Ubuntu. Within the school setting, Schiele (1994) states that, the relationship between a teacher and student would be one of cooperation and harmony in an Afrocentric framework. Learners in such an educational setting will have an emotional learning experience where they are free to express their views and share ideas, while teachers act as change agents to transform the lives of the learners.

Venter (2004:157), further observes that with Ubuntu as a philosophy of education, the learner is seen as “interdependent and bidirectional rather than as independent and unilateral.” In that regard, education purports to prepare the learners for community life from an African perspective, where communalism and respect for the community take precedence. An individual is therefore educated for the good of the community. Mkabela and Luthuli (1997) state that education for life in the community would be rooted in welfare concern, where the basis of communalism is giving priority to the community and respect for the person. Higgs (2011:14) proposes that “for educational endeavour this would mean that African educational thought and practice would be directed at fostering humane people endowed with moral norms and virtues such as kindness, generosity, compassion, benevolence, courtesy and respect and concern for others. In short, an African educational discourse would be fundamentally concerned with Ubuntu in the service of the community and personal well-being.”

There is a need to infuse aspects of indigenisation in the African philosophy of education. Mkabela and Luthuli (1997) observe that in African culture, learners are used to working in groups; not as individuals and that should be taken into account in classroom teaching. This

suggests that teachers must use group work extensively in order to promote interpersonal and cooperative skills which are tenets of the Ubuntu philosophy of education. Letseka (2000:189) asserts that “interpersonal skills have been shown to be an integral part of education for Ubuntu and the promotion of communally accepted and desirable moral norms and virtues.” The development of cooperative skills in younger people will play a crucial role in promoting and sustaining this sort of communal interdependence and concern with the welfare of others (Letseka 2000).

In promoting Ubuntu as a philosophy of education, Higgs and van Niekek (2002) suggest that teachers must use and incorporate indigenous knowledge systems as a way of encouraging learners to draw upon their cultural practices and daily experiences. Letseka (2013:343) asserts that the advantage of teaching youths Ubuntu through indigenous education is that it “has the potential to contribute towards the ideal of creating citizens that are inclined to treating others with fairness, dignity and justice at all times.” In addition, Letseka (2013:343) notes that indigenous education was anchored in communal experiences like cooperative community farming. Therefore, the aim of education in Africa must be to prepare learners to embrace collectivism and communalism which is a typical Ubuntu ethic that benefits the community as a whole. This is so because according to the Ubuntu ethic, an individual belongs to the community. With that realisation, Waghid (2020:301) is of the view that “Ubuntu as belonging implies that humans do things together because they are attached to one another. And, their human attachment is enhanced through generosity, hospitality, caring and compassionate action.” Letseka (2000:185) posed a challenge to both teachers and the community by stating that “such an educational concern can be promoted through a pragmatic approach in which young people learn and acquire it by example.” It is therefore imperative that members of communities provide an environment where values of Ubuntu are upheld so that the youth learn from the examples set by the same community. Individual community members will be expected to display the values of Ubuntu in their interpersonal relations. In the school setting, input from learners would be acknowledged to build a culture of mutual respect between staff and learners.

Ubuntu as a philosophy of education is based on traditional African education. Higgs (2011) states that traditional African education aims at imparting desirable attitudes, dispositions, skills and habits in children drawing from oral traditions of the community. Oral traditions and customs of people are the reservoir of philosophical and educational material (Okeke

1982). Education will then focus on providing learners with instruction on oral traditions, values, beliefs, and language usage. If schools implement the philosophy of Ubuntu, they will produce individuals who are educated in the African context. Fafunwa (1974) described such individuals as being honest, respectable, skilled, cooperative and who conform to the social order of the day. Traditional education attaches importance to the collective and social nature communal life; it is an education that is inspired by a spirit of Ubuntu. Higgs (2003:16) summed it up by stating that traditional education “is a natural process by which the child gradually acquires skills, knowledge, and attitudes appropriate to life in his or her community an education inspired by a spirit of “Ubuntu” in the service to the community”. The whole purpose of education is to develop young people who will be ready to serve their communities.

Msila (2009) states that Ubuntu is rooted in the African society and philosophy and espouses the ideal of interconnectedness among people, since in Africa there is a belief that one lives for others. Higgs and Van Wyk (2007) are of the view that Africanised education has its foundations in African philosophy, which has largely to do with African experiences, aspirations, and how Africans construct knowledge. Since Ubuntu is African Humanism, and involves alms giving, sympathy, care, sensitivity to the needs of others, respect, consideration, patience and kindness, education implies preparing learners for the future (Higgs & Van Wyk 2007). These ideals must be taught to pupils as they prepare for the future. The communal aspects of African philosophy when infused in education can help create a community of learners who glean from one another in an unselfish manner (Msila 2009). This creates more chances for learners to work with one another rather than promote individualism.

Msila (2009) argues that Ubuntu is opposite to western civilisation where people live in a world of separation; where things that must be seen as part of a greater whole are separated. Letseka (2000) asserts that people who embrace Ubuntu are drawn by a humane concern for treating others with fairness, leading to unity and democracy. Education must thus reflect unity between various facets of life. Indigenous knowledge systems provide an opportunity to bring forth an indigenous approach to education and use the indigenous knowledge systems to develop learners in an ‘African way’ which is different from the west (Msila 2009). Metz and Gaie (2010:280) argued that “Ubuntu outlines the good of moral education that should develop the personhood of students, facilitating their capacity to cherish community.”

Furthermore, moral education will help learners maintain communal relationships and conform to norms of the community; it will also develop their capacity for sympathy and encourage them to engage in helping others (Le Grange 2011).

Drawing from indigenous knowledge systems, Van Wyk and Higgs (2004) assert that traditional education in Africa is distinguished by the importance attached to its collective and social nature as well as its ultimate tie with communal life. This can be linked to Smitt's (1999) cooperative learning as discussed by Bitzer (2001). Bitzer (2001) states that whatever the ideals of a country, the way to materialise them runs through the schools and tertiary institutions. Smitt (1999) asserts that for cooperative learning to take place learners must be aware that they should work and produce together for mutual gain and survival. Based on Ubuntu philosophy, the individual will not succeed unless everyone succeeds, and each member's effort benefits all other group members. In that regard, individuals share resources, render assistance to colleague's efforts and provide mutual support to achieve success as a team. Ubuntu's second implication is to provide opportunity for members of the cooperative group to promote and celebrate each other's success through helping, assisting, supporting, encouraging, and praising one another's efforts. Bitzer (2001) is of the view that cognitive activity and interpersonal dynamics occur only when learners become involved in promoting each other's learning. The teacher will act as a guide and actively engage learners in the learning process. Waghid (2020:306) warns that "when teachers and students engage in pedagogical encounters as free inquirers, they do not consider themselves beyond the pale of criticism as if teachers are the only autonomous beings who need to dominate the encounters. In a sense, following an Ubuntu notion of co-belonging, teachers and students become co-investigators...."

Mnyandu (1997) opines that the underlying assumption of Ubuntu is that human beings are what they do. Therefore, this consolidates individual responsibility for actions and deeds. In cooperative learning, learners are held individually accountable to do their share of work (Bitzer 2001). Once each individual is assessed, the results are returned to the group and the individuals, thus helping members of the cooperative group to know who needs more assistance, support, and encouragement in completing assignments, so that no one hitch hikes on others. In that regard, Sidane (1994:8) observes that "Ubuntu inspires us to explore ourselves to others to encounter the difference of their humanness so as to inform and enrich our own."

2.3 UBUNTU AND SCHOOLING IN AFRICA

Tapfumaneyi (2013:537) states that “African educational curriculums are too dependent on Western knowledge systems. This dependency traces back to the colonial period when colonial powers imposed their epistemology and philosophy on the colonised.” This was reflected in the teaching materials and curricula from the respective colonial powers which aimed at ensuring the dominance of European culture. Enslin & Horsthemke (2004:554) propose that an indigenous African epistemology should constitute the basis for an African version of both democracy and educational discourse. On the other hand, Ramose (2004) in states that indigenous histories, epistemologies, and ontologies were not considered worth of including in any educational curriculum. In spite of this, it has been observed that these still dominate African curriculums well after the colonial powers relinquished power to blacks. Horsthemke & Enslin (2009:212) opine that African philosophy of education is more appropriate as it will address democratisation of the classroom, establishing relevance and sensitivity to social and cultural context within the curricula and syllabi.

A call was made by Julius Nyerere (1967) when he said the colonial curriculum failed to prepare the young for their country. Higgs and Van Wyk (2007) are of the opinion that Indigenous African Knowledge Systems can be tapped as a foundational resource for the socio-educational transformation of the African continent. They further state that Africanised education has its foundation in African philosophy, which has to do with African experiences, concerns, aspirations, and how Africans construct knowledge (Higgs & Van Wyk 2007). In that regard, Msila (2009) concurs with Biko the black consciousness leader, who rightly noted that education should be geared towards raising the cultural, social, economic, and intellectual level of all the country’s citizens. Furthermore, Waghid (2004) adds by stating that the African philosophy of education reveals the potential to promote courage and truthfulness in people. Kwame Nkrumah of Ghana believed in African socialism, villagisation, and consciencism (Msila 2009), while Gyekye (1998) emphasised the importance of communalism in African socio-ethical thought which is reflected in social structures of African societies. The individual in these societies is a communal being and is not an isolated individual. In that regard, the African philosophy of education promotes communitarianism, Ubuntu, and African Humanism (Msila 2009). Horsthemke and Enslin (2009:211) concur by emphasising that “education in African schools should, among other elements, lend some support to humane values and a sense of community.” In line with this

philosophy, schools in Africa should afford learners better chances of working together and not stress individualism in education. However, Letseka (2013:343) said “if education for Ubuntu/Botho was to focus only on local, African or indigenous, and preclude exposure to what the rest of the world has to offer, I would regard such an education as simplistic, parochial, anti-educational and not worthwhile pursuing.” This is because the philosophy of Ubuntu does not have all answers to moral problems and in some cases conflicts with justice and individual rights (Horsthemke 2009:207). Furthermore, Enslin and Horsthemke (2004:556) see traditional African education as promoting gender differentiation that prepares boys and girls for gendered roles and occupations and unequal access to political participation which is contrary to the liberal principles of equal opportunity in education. Adeyemi and Adeyinka (2003) assert that traditional African education has the weakness in that it focuses on the clan or tribe, the oral rather than its written literacy restricts the possible transfer of skills and knowledge across space and time. With that realisation, Enslin and Horsthemke (2004:556) opine that “excluding the debate on ideas that are Western or liberal on the pretext that they are not appropriate to Africa is to close off awareness of inquiry that could be useful to settling fundamental issues in citizenship education.” However in spite of criticism levelled against traditional African education, it yields sound philosophical foundations for education in Africa today (Adeyemi & Adeyinka 2003). In addition, Letseka (2013:343) states that some of the values and ideas of indigenous African systems can add value to the way contemporary African cultures and policies are ordered.

2.3.1 The African Renaissance and Ubuntu

The African renaissance is a critique of educational theory and practice in Africa which is based on European or Eurocentric values. According to Sesanti (2016:34) “colonisation deliberately replaced enabling and empowering African traditional education with Eurocentric education.” Higgs (2003) cites the Renaissance in educational discourse by Teflo (2000), Vilakazi (2000) and Seepe (2016) who observed that much of what is taken for education in Africa is actually not African but a reflection of Europe in Africa. Viljoen and Van der Walt (2003:14) state that the “African Renaissance can therefore be understood as a resurrection or restoration and adaptation to the current period of these ideas, ideals, concepts and value systems that have been left by the African ancestors as a legacy.” Msila (2009:311) echoes the same when he suggests that the African Renaissance is an opportunity for Africans to define themselves and their agenda according to their realities and taking into account the

realities of the world around them. Furthermore, Viljoen and Van der Walt (2003) state that the African Renaissance is a call for the recognition of the unique qualities of African culture, achievements, and contributions in the march of human civilisation in general. On a cautionary note, Sesanti (2016:34) states that “modernity must not be confused with westernisation, but understood as progress as defined by Africans for themselves. This reclamation is African Renaissance.” Furthermore, Asante (2003:52) opines that “Afrocentricity does not champion reactionary postures” but “seeks to modify even African traditions where necessary to meet the demands of modern society.” Msila (2009:312) concurs by suggesting that “the African Renaissance is an important aspect in tracing the roots of the awakening of African values.” The African values are embodied in African philosophy of Ubuntu. Matolino and Kwindigwi (2013:199) opine that Ubuntu is closely linked with the ideas of the African Renaissance. Msila (2009:312) further observes that “Ubuntu is rooted in African traditional society and philosophy and it means humanness or the quality of being human.”

Higgs (2003) opines that the African Renaissance is a call for all critical and transformative educators in Africa to embrace an indigenous African world view, not their educational paradigms in indigenous socio-cultural and epistemological framework. In that regard, Sesanti (2016:43) asserts that “reference to African culture as central to what should constitute education in Africa is at the core of Afrocentricity.” This means the educational curricula should have an African focus since Afrocentricity is interested in what Africans traditionally regarded as the best in education before colonisation (Sesanti 2016:43). Higgs (2003:7) states that “the norm for educational achievement and success for children and students is that of Western European capitalist culture, where English is sacralised and internalisation of bourgeoisie European values is seen as the index of progress.” Indeed, many schools in Southern Africa enforce the usage of the English language by students as a medium of communication. Being educated is viewed through eloquence in the English language and living a lifestyle which is a copy of the Western life. This has also seen most African countries treasuring the Eurocentric curricula. In that vein, Higgs (2003) warned that failure to embrace an indigenous African worldview will ensure education remains alien oppressive and irrelevant thus maintaining colonial and neo-colonial systems in Africa, thus the need for an African Renaissance. Sesanti (2016:38) concurs by stating that “Eurocentric education, by confining Africans to a capitalist-oriented economy and denying them an

enabling education and skills, succeeded in shackling Africans and hobbling their ability to chart an independent path after gaining independence.”

Higgs (2003) asserts that the African Renaissance is a call to arrest the influence of Western Eurocentric culture on Africans and establish the African identity in the educational discourse. A further observation by Higgs (2003) is that since for Africans, what they know is inseparable from how they know it in the lived experience of their culture, education for communal life and Ubuntu would be crucial to traditional African educational thought and practice. Mkabela and Luthuli (1997), state that the African Renaissance is a call for education to be for life in the community, rooted in the welfare concern. Msila (2009:312) is of the opinion that the values of Ubuntu; alms-giving, sympathy, care, sensitivity to the needs of others, respect, consideration, patience and kindness need to be stressed to learners as a way of achieving the goals of the African Renaissance. Makuvaza (2008:383) concurs by proposing “the philosophy of Hunhu/Ubuntu and education for Hunhu/Ubuntu as the only methodological tool in culturally de-rooting the African.” The educational discourse within this African frame of reference would help African people function in relation to one another in their communal tradition as characterised by a spirit of Ubuntu. In that regard, the aim of education in Africa should be to promote values of Ubuntu that are essential in the life of the community. According to Higgs (2003:14) for “educational endeavour, this would mean that traditional African educational thought and practice would be directed at fostering humane people endowed with moral norms and virtues such as kindness, generosity, compassion, benevolence, courtesy and respect and concern for others.”

Letseka (2000) observes that the challenge is that such an educational concern must be promoted through a pragmatic approach where youngsters acquire it by example. This implies that the youth need to live in communities that practice Ubuntu. Traditional education in the African context sought to instil, describe attitudes, dispositions, skills, and habits in children through oral traditions of the community. With that realisation, education should emphasise co-operative skills in learners to sustain communal interdependence and concern with the welfare of others, as encouraged by Ubuntu, if the African Renaissance is to be achieved. Higgs (2003) notes that the fundamental principle governing traditional African life is that the person depends on others just as much as others depend on him. According to Boateng (1990), oral traditions play a central feature in the education of the African child, including values and beliefs. Nussbaum (2003) sees Ubuntu as having the capacity in African

culture to express compassion, reciprocity, dignity, harmony and humanity in the interest of building and maintaining a community with justice and mutual caring. The introduction of Ubuntu in secondary schools could then help promote to a great extent the realisation of goals stated by the African Renaissance. Sesanti (2016:40) concludes by stating that “Afrocentric education seeks to rediscover the true history of Africans-the good and the bad, successes and failures so as to inspire and also to warn Africans against pitfalls. It seeks to sensitise Africans to reclaim their ancestral values for educational purposes so as to build not only humane Africa, but a human world.”

Matolino and Kwindingwi (2013:201) are critical of the African Renaissance or the narratives of return, which they see as an out-dated mode of being that arises from a belief by traditionalists that everything African is found prior to slavery and colonisation. In that regard, Matolino and Kwindingwi (2013:203) state that “Ubuntu as a narrative of return is not well suited for complex, multicultural societies that do not prize communality and associations drawn along those lines.” Their argument is that with the onset of industrialisation and urbanisation, the current modern world, social conditions are no longer favourable to the realisation of the values of Ubuntu. Matolino and Kwindingwi (2013:205) are of the view that “the narrative of return does not address the globalised and sophisticated outlook of modern-day people.” Thus the current social environment “renders Ubuntu absolute and out-dated” (Matolino & Kwindingwi 2013:203).

Another critique raised by Matolino and Kwindingwi (2013:201) is that Ubuntu undermines the African’s capacity for free intellectual activity. They argue that in the traditional set up those individuals who could have had different views of Ubuntu and did not align themselves with the tenets of Ubuntu could have been suppressed. In that regard Matolino and Kwindingwi (2013) imply that the idea of an African Renaissance by adopting the traditional approach to education could also result in the suppression of free inquiry in educational institutions. Matolino and Kwindingwi (2013:202) also observe that Ubuntu/narrative is not inclusive since it does not tolerate divergent ideas, thus it cannot fit in modern societies. They state that Ubuntu thrives well in closed communities where there is a general dislike for outsiders and where there is no tolerance for divergent views/ideas. In general Matolino and Kwindingwi (2013:202) opine that “the success of Ubuntu largely depends on undifferentiated, small tight-knit communities that are relatively underdeveloped.” Ubuntu

flourished in such communities because there was interdependence, solidarity and mutual recognition.

In response to criticism levelled against Ubuntu, Metz (2014:65) stated that “Ubuntu as an ethical theory has a lot going for it as an account of how individuals and institutions should be moral in the twenty-first century.” In that regard, the values and norms of Ubuntu can still provide grounding for an ethical theory during modern times (Metz 2014:65), opposed to suggestions by Matolino and Kwindingwi (2013) who stated that the values of Ubuntu are no longer relevant and out-dated in modern societies. While Matolino and Kwindingwi (2013:199) affirm that Ubuntu rests on some core values such as humanness, caring, sharing, respect and compassion, it is possible for people living in big urban areas to live up to these values. Metz (2014:68) argues that “those in, technologically developed societies can be humane, respectful and compassionate and can share what they have with others.” One can then argue that the values of Ubuntu can not only be limited to pre-industrial, closed community settings.

While Matolino and Kwindingwi (2013:201) state that Ubuntu stifles individual’s free intellectual activity, Letseka (2012:54) argues that the development of critical dispositions among learners at school level is pertinent to the promotion of Ubuntu-oriented attributes and dispositions. Furthermore, in contrast with Matolino and Kwindingwi’s (2013) assertion that Ubuntu did not allow for divergent views in closed communities, Letseka (2012:54) argued that Ubuntu is relevant in modern communities since it “articulates our inter-connectedness, our common humanity and the responsibility to each other that flows from our connection. It is a worldview that emphasises the commonality and interdependence of the members of the community.” In addition to that Metz (2014:70) was of the view that consensus-based models gives chance for divergent views to be heard, therefore, values of Ubuntu can be adapted in modern day societies. One can then conclude by stating that Ubuntu as a moral theory has a role to play in modern day societies.

2.3.2 Ubuntu and the Human Factor in schooling

Muzvidziwa and Muzvidziwa (2012:27) say that Ubuntu can be regarded as the soul force that drives almost every facet of societal life among Africans, including the discipline among learners. Venter (2004:152) opines that Ubuntu is “a positive ethical/moral way of

growing/being in relation with others.” In that regard, the level of school discipline reflects the presence and or absence of Ubuntu; if schools embrace Ubuntu, we witness a disciplined student body (Muzvidziwa & Muzvidziwa 2012). Furthermore, the academic performance of learners reflects whether or not they uphold the values of Ubuntu, while indiscipline results from their failure to live by the tenets of Ubuntu.

Adjibolosoo (2003), founder of the Human Factor (HF) approach to development, in Muzvidziwa and Muzvidziwa (2012:33) define HF as “the spectrum of personality characteristics and other dimensions of human performance that enable social, economic and political institutions to function and remain functional overtime. Such dimensions sustain the workings and applications of the rule of law, political harmony, a disciplined labour force, just legal systems, respect for human dignity and the sanctity of life, social welfare and so on.” It can be observed that the HF is closely related to the notion of Ubuntu. Muzvidziwa and Muzvidziwa (2012) see Hunhu/Ubuntu and the HF as key to understanding issues of discipline in schools in Africa. Adjibolosoo (1995:33) states that HF “includes unique characteristics and qualities of human personality that contribute to successful accomplishment of goals.” Muzvidziwa and Muzvidziwa (2012:34) identify responsibility, diligence, discipline, dedication to duty, commitment, and tolerance as some the HF qualities that are linked to organisational success; people who score low in some of these characteristics will find it difficult to achieve organisational goals and to have Hunhu/Ubuntu. Effective schools are therefore characterised by the possession of a combination of the various components of HF.

2.3.3 Ubuntu and the decay of the Human Factor in schooling

Muzvidziwa and Muzvidziwa (2012:36) observe that the absence of truth, integrity, responsibility, accountability, trust, and commitment, leads to serious social, economic and political problems which have a bearing on educational outcomes. If schools do not uphold the values of Ubuntu, it results in HF decay or moral degeneration. With that realisation, Muzvidziwa and Muzvidziwa (2012) challenged schools in Africa to produce learners with Hunhu/Ubuntu and not HF decay. If learners lack Hunhu/Ubuntu, it is the role of schools to inculcate those so that the goal and purpose of education can be said to have been realised.

Human Factor decay is caused by both external and internal factors in schools and other organisations. Muzvidziwa and Muzvidziwa (2012:36-37) state that “an environment that does not focus on moral character, appropriate work ethics and mutual respect for fellow human beings is bound to lead to human factor decay.” As an external environment, colonial education was deliberately designed to negate the values of Ubuntu leading to the destruction of local cultures; this had a negative impact on people leading to HF decay. Muzvidziwa and Muzvidziwa (2012:37) further observe that the media and inappropriate education systems dominated by foreign values also lead to the decay of the HF. Ndondo and Mhlanga (2014:1) assert that “the advent of political societies (when central governments emerged) and general cultural pluralism brought with it adverse effects on African morality.” This loss of values of Ubuntu in schools is the major cause of the HF decay which is exhibited in anti-social behaviour among learners. The decay in HF is prevalent in many schools in African countries like Zimbabwe and South Africa where incidents of violence, disrespect for teachers, and general antisocial behaviour can be observed.

Muzvidziwa and Muzvidziwa (2012) emphasise that successful schools need to embrace Ubuntu leadership. In that regard, Ofori-Omar (1998:41) observed that “lack of accountability and responsibility are the kingpins of Human Factor decay.” This implies that the school management needs to adopt and pursue policies that will lead to a positive HF. The community must actively participate in the school management and parents, school, and staff are to work closely. Therefore, school principals as leaders must embrace Ubuntu and the school must accommodate the community. Msila (2009) says that many township schools in South Africa are underperforming because of their failure to develop a positive HF approach to leadership as well as failure to embrace Ubuntu in the school setting.

2.3.4 Ubuntu, School Culture and School Discipline

School culture is an important factor in determining and maintaining school discipline. Every school has its unique culture which gives it an identity. Schein (1985:58) states that organisational culture is a “pattern of shared basic assumptions invented, discovered or developed by a given group as it learns to cope with its problems of external adaptation and internal integration that works well enough to be considered valid and therefore, to be taught to new members as the correct way you perceive, think and feel.” School culture therefore represents its way of doing things and how learners and school personnel conduct themselves

on a daily basis. According to Sanderson (1988:31), “culture is the total way of life and characteristics of the members of a society including knowledge and patterned way of thinking and acting that are learned and shared.” Muzvidziwa and Muzvidziwa (2012:35) assert that there is a link between organisational culture and school effectiveness, school development, academic achievement and learner discipline. Schools that uphold the values of Ubuntu are characterised by good discipline and high levels of academic achievement.

Muzvidziwa and Muzvidziwa (2012) identified 15 key personality values critical to Ubuntu that have a bearing on educational attainment, teaching, and learning. They are as follows: togetherness, brotherhood, equality, sharing, sympathy, empathy, compassion, respect, tolerance, humanness, harmony, redistribution, obedience, happiness, and wisdom (Muzvidziwa & Mudzidziwa 2012). These personality values influence school teaching and learning outcomes. Learners who possess many of these qualities have higher levels of motivation to learn. With that realisation, Letseka (2000:183) stated that “Ubuntu represents a more appropriate value system to promote in an African context than the typical Western value system of competitiveness.”

Organisational culture is also important as it influences the way people do things. Muzvidziwa and Muzvidziwa (2012) assert that African culture embraces every aspect of life, both material and non-material; these are norms, values, beliefs, laws, behaviour expectations, strategies for survival and everything to do with human beings. Venter (2004:156) is of the view that an African philosophy of education should try to “reconstruct African culture to fit and facilitate modern learning in an African setting.” The reason, as Nsamenang (2011:63) states is because “Africa is largely imitative of Western educational models due to lack of a philosophical anchor, whose articulation is long overdue.” Venter (2004:157) suggests that education for community life is important from an African point of view, in that communalism and respect for the community takes precedence. This implies that since learners in an African cultural setting work in collaboration and not individually, the same principle should be used by teachers in the classroom. Venter (2004:152) notes that Ubuntu is currently actively revitalised as an obvious and potent means to rescue people from their loss of identity; to let them regain their cultural and societal values, and to let them experience themselves as human beings with dignity. Schools should therefore endeavour to develop a culture that is based on the values of Ubuntu so as to attain these desired educational outcomes in schools in Africa. According to Janson and Xaba (2007:139)

effective discipline contributes to a school's effectiveness and involves keeping good order, consistently enforcing fair, clear and well understood rules and the infrequent use of punishment. Furthermore, Muzvidziwa and Muzvidziwa (2012) opine that discipline among learners is an essential aspect of the school's organisational culture and a function of it. Maphosa and Mammen (2011:185) also proposed that "discipline in the classroom is a prerequisite if any meaningful learning is to take place, since no meaningful learning can take place in a chaotic environment." It is with this realisation that if the school upholds Ubuntu as the organisational culture, there will be a high chance of its effectiveness observed through good discipline and an attainment of higher academic grades by its learners.

2.3.5 Ubuntu and the school curriculum

Viljoen and Van der Walt (2003) argue that Western curricula and methods should not be uncritically transplanted as they might not fit African children. They criticised the outcomes based curricula in South Africa, for example, that failed to integrate African culture into the school system. This came about because educational prescriptions from the IMF and World Bank were uncritically incorporated into the new education programmes in South Africa (Viljoen & Van der Walt 2003). Fhulu (1999), states that there is marginalisation of African languages, culture, customs, and values and the promotion of Western culture at the expense of local African culture and language. In that regard, Van der Walt (2003:14) called for the inclusion of African Philosophy in the school curriculum which could definitely be more relevant and meaningful to African students.

Sifuna (1990) called for education to be indigenised. Viljoen and Van der Walt (2003) asserted that the philosophy, methodology, and schooling in Africa need to be re-shaped and moulded to reflect some of the traditional ideas and perspectives. Citing Mbigi and Maree (1991), Viljoen and Van der Walt (2003:14) cautioned that South Africa and for that matter, the whole of Africa, will be isolated from the rest of the world if cognisance is not taken of educational developments from the West and of those contributions that can add value to the African national existence. It is therefore important that while a push is being made to indigenise education curricula in Africa, those aspects from the West that do not compromise African values should still be incorporated in the curriculum.

Viljoen and Van der Walt (2003) therefore warned of a danger of reversion to the pre-colonial African time since it will not only alienate Africans who cannot share their heritage because of their difficult descent, but will also isolate the continent and country from international discourse. In a country with diverse cultures like South Africa, all social, cultural, language, ethnic, racial, and religious groups should be allowed to contribute to the national and educational identity (Viljoen & Van der Walt 2003).

As a panacea of addressing the problems of violence in schools in South Africa, Zulu, Urbani, Van der Mwere and Van der Walt (2004) observe that learners' lack of respect for themselves, their peers, their parents, school property, and the authorities is symptomatic of a lack of sense of Ubuntu. Furthermore, Zulu et al (2004) opine that Ubuntu instils a sense of belonging and respect in learners since it keeps alive and fosters the tradition of the people. Therefore, according to Zulu et al (2004) if Ubuntu is introduced in schools it equips learners with loyalty and honesty, respect for others and property, respect for human dignity, tolerance of differences, and sensitivity towards the needs and requirements of others. Zulu et al (2004) further state that to revive a culture of teaching and learning in schools where violence prevails, Ubuntu should be introduced to equip learners with a sense of belonging and nationhood as well as service to fellow human beings, and the nation. De Wet (2004) in addressing the issues of learner vandalism in South African schools stated that, Ubuntu will reinforce children's respect for human rights and the fundamental freedom of others by holding children accountable for their actions. Educators are therefore expected to play a leading role in combating learner vandalism by introducing values of Ubuntu into the school curriculum.

2.4 UBUNTU AND SCHOOLING IN ZIMBABWE

Writers of post-colonial policy reforms in Southern Africa – Hapanyengwi and Makuvaza (2014) and van Binsbergen (2002), believed that Ubuntu/Hunhu is one of the most relevant philosophies for African societies in general and that it should be central in post-colonial policy reforms in education. In Zimbabwe, Ubuntu has its origin in the work of Samkange and Samkange (1980) who proposed that Hunhuism/Ubuntuism was the philosophy that could promote the indigenous perceptions and views. Furthermore, Ubuntu was used to define 'educatedness' according to the Ndebele and Shona societies in Zimbabwe (Samkange & Samkange 2012). Furthermore, Samkange and Samkange (2012) observe that if one lacks

the values of Ubuntu, they are regarded as schooled but not educated according to Zimbabwean tradition.

Makuvaza (1996) noted that there was something fundamentally wrong with the Zimbabwean education system. His main concern was that the education system in the present state failed to impart in learners those moral and social values cherished in Unhu/Ubuntu. The education system was seen to clearly negate the philosophy of Unhu/Ubuntu, while promoting Western values and beliefs; a reflection of the strong and deep-seated effects of colonialism. Colonial education was purposely designed to negate the values enshrined in Unhu/Ubuntu (Makuvaza 1996b). Samkange and Samkange (2013:458) stated that “as a result of this disconnection between the two, the educated African in Zimbabwe maybe in a dilemma. He/she is educated to the Eurocentric value system which may be quite the opposite of societal expectations.” In contrast, Samkange and Samkange (1980) observed that African communities in Zimbabwe are guided by the philosophy of Unhu/Ubuntu and it is this philosophy that informs the African’s socio-cultural, political, and educational institutions. With that realisation there is a need to incorporate the values of Ubuntu in the school curriculum.

Hapanyengwi-Chemhuru and Makuvaza (2014:3) argued that “hunhu is not an imported but an indigenous philosophy rooted in the experiences of the indigenous Africans that should permeate the epistemological, axiological and ontological underpinnings of the Zimbabwean education system.” The introduction of Ubuntu in the Zimbabwean education system will help to restore the cultural and social values among the youth and the community at large. Learning activities must focus on giving primacy to the social basis of human life; thus restoring human dignity should be at the heart of any education informed by the philosophy of Ubuntu. This will result in instilling oneness into the minds of learners in Zimbabwe.

2.4.1 Ubuntu and schooling in colonial Rhodesia

During colonial Rhodesia, a dual system of education was in place with a department of education for White, Asian and mixed races and Christian African education for Black children (Atkinson 1972). Mission or church schools catered for African children but had to follow policies set by the colonial governments (Sigauke 2016). Makuvaza (2008:372) posits that the colonialists “embarked on a deliberate programme of culturally uprooting the

Africans from the autochthonous culture into a European culture which was foreign and alien to them.”

Since these schools were located in Tribal Trust Lands (TTLs), missionaries informally included aspects of Ubuntu/Hunhu in a mostly Eurocentric curriculum. Sigauke (2016) noted that most teachers during the colonial Rhodesia era were indigenous Africans who had been taught and learnt Ubuntu/Hunhu during their days as youths in the villages; therefore, it was easy for them to informally teach the social and cultural expectations of the community. However, such teachers faced a challenge in that the tenets of Ubuntu were a direct contrast to the Eurocentric ideas at school where Western values like individualism and competition were emphasised. This learning environment where there was no emphasis on cooperation was contrary to values of Ubuntu.

Sigauke (2016) uses Connel’s (2007) four sources of the Southern Theory to analyse Ubuntu/Hunhu in Rhodesia, in the period before the attainment of independence. The four sources were Indigenous Knowledge, Alternative Universalism, Anti-colonial knowledge, and the Southern critical engagement with Northern Theory. According to Sigauke (2016), during the colonial Rhodesian days, land was divided into TTLs or Native Reserves for indigenous Africans and European areas for the White settlers. Sigauke (2016:31) says that “such conditions tended to reinforce a sense of unity among indigenous people of different tribes through a unity that resulted from shared social, cultural, and physical togetherness.” All this was happening in an environment of racial and social discrimination. Sigauke (2016) further noted that in this environment, Africans continued to worry about Ubuntu/Hunhu for their children and also taught each other whether young or old, what it meant to be human while living in these communities.

Kay (1970) states that being born in the village you’re the child of the village community; you’re related to every member of the group. Besides family, village members are responsible for your upbringing in terms of who you become, the human qualities expected of you by society beyond your family and local community. Historically, the TTLs promoted a sense of community and togetherness of people, making the conditions of teaching Ubuntu/Hunhu ideal. Mbigi and Maree (1997) assert that Ubuntu/Hunhu is about who you are because you belong to a community; hence it describes the significance of group

solidarity. It is a concept of brotherhood and collective unity for survival. A man can only be a man through others since Ubuntu stands for personhood and morality.

According to Sigauke (2016), in the villages there was no official document on Ubuntu/Hunhu, but it was a lived experience that was passed on informally from one generation to another. In the village environment, children were taught how to behave and be responsible towards family members, community members, friends, and strangers and even those who did not belong to your group (Sigauke 2016). Everyone was seen as a relative and was responsible for disciplining any child since bringing up children was a shared responsibility (Samkange & Samkange 1980).

2.4.2 Ubuntu and schooling in Post-Colonial Zimbabwe

At independence, there was still no formal policy on Ubuntu and the need for Ubuntu as a guiding philosophy was raised by Samkange and Samkange (1980) who published a book on Ubuntu. After independence, programmes like Education with Production, Education for Living, and Political Economy were introduced in the school curriculum, but were later withdrawn. Sigauke (2011:2) says that during the early days, the first education reforms had one of the objectives stated as “to promote values of patriotism and Ubuntu philosophy through citizenship education.” However, there was no clear provision of teaching Ubuntu since it was not recognised as part of the core curriculum (Sigauke 2011).

In the later years of post-colonial Zimbabwe, Nziramasanga (1999) made a call to teach Ubuntu to address moral decadence in society, loss of discipline, and sound human, cultural and religious values. Indeed, the Nziramasanga Commission Report (1999:63) observed that people “expressed distress about the moral decadence that seems to have set in and was running through all the strata of society.” In that regard, Nziramasanga (1999:79) recommended that “the school should promote holistic education and expound the unhu/ubuntu philosophy.” The introduction of Ubuntu in schools was seen as a way to address vandalism, violence, and indiscipline in society. Makuvaza (1996) proposed that since education contributed towards the ‘uprooting’ of Africans from their culture, it should be instrumental in their cultural liberation. In this regard, a call was made to introduce Ubuntu in the education system in Zimbabwe.

2.4.3 Ubuntu and educational change in Zimbabwe

Bondai and Kaputa (2016) argue that Ubuntu/Unhu is the foundation for sustainable change not only in Zimbabwe but in the whole of Southern Africa. The Nziramasanga Commission (1999:61) states “that a holistic or total education which is aimed at the development of the whole person, that is, physically, mentally, spiritually, and socially, is enshrined in Ubuntu/Unhu philosophy.” Museka and Madondo (2012) advocated for a holistic approach to education in which human character is developed and fine-tuned for a sustainable lifestyle. This implies that for educational change to occur in Zimbabwe, it can be achieved and enhanced when founded on the principles of Ubuntu/Unhu philosophy. The philosophy of Ubuntu sets moral principles for people’s behaviour, ethics, conduct, desires, and attainments. Bondai and Kaputa (2016:40) also state that “Ubuntu/Hunhu mainstreaming in the education curricula ensures and guarantees peace, harmony, spirit of brotherhood, togetherness, respect, and harmony.” If implemented in Zimbabwe from Early Childhood education up to university level, these values will be inculcated among learners.

Marunda (2015) in describing a curriculum said that it specifies the main learning content expected to take place during a course or programme of study in terms of knowledge skills, attitudes, and teaching and assessment methodologies. In that regard, education curricula should be designed to incorporate Ubuntu values in terms of knowledge skills, attitudes, social, and work ethics. In teaching any subject, Ubuntu values and ethics such as diligence, integrity, spirit of oneness and cooperation can be instilled through Ubuntu oriented methodology. Such methodology could include group work, where the spirit of oneness is encouraged. However, teachers must be cautious of contradictions which could arise when implementing Ubuntu oriented methodology in the classroom. Sigauke (2016) cautions that leading Ubuntu/Hunhu at classroom level in a neo-liberal free market capitalist society may bring up contradictions in terms of traditional and modern values. For example in a classroom where Ubuntu is practiced, one would not expect children to be challenging their teachers or asking questions. This is because a good child does not question adults but tries to imitate their moral model and learn the moral rules held up to them (Sigauke 2016). With this realisation, teachers should endeavour to create a classroom environment that promotes the free flow of ideas.

2.4.4 Reconstructing education through community participation

The principle of Ubuntu can be used through community participation to restore infrastructure in schools. Te Aika and Greenwood (2009), say that the relationship between project goals and participants is important in implementing projects. Community partnership, in the spirit of Ubuntu is fundamental to the design and implementation of school infrastructural projects. This comes in the form of rebuilding or repainting schools and supplying schools with furniture to restore the quality of learning in Zimbabwe. This gives the power of ownership to the communities. Young (1990:37) states that there is social satisfaction and social cohesion when persons have opportunities to be “doers and actors.” Hapanyengwi-Chemuru and Shizha (2012:24) opine that rural people in Zimbabwe have been utilising participation as a tool for development from time immemorial. In that regard, collectivism and Unhu/Ubuntu are typically suited to reconstruction of school infrastructure to restore the education system in Zimbabwe (Hapanyengwi-Chemuru & Shizha 2012:24).

2.4.5 Ubuntu and citizenship education

According to Nziramasanga (1999:349) citizenship “is the set of relationships that prevail between an individual and state or nation.” A person with genuine Ubuntu will know his rights, duties, and responsibilities as a citizen of a country. Nziramasanga (1999:349) sees Ubuntu as a “useful tool for character and citizenship development.” In that regard, Ubuntu should be taught through both formal and informal education. Schools are then tasked with developing a well-rounded person with Ubuntu. Muropa, Kusure, Makwerere, Kasowe and Muropa (2013) state that the erosion of Unhu/Ubuntu in Zimbabwe can be meaningfully addressed by taking citizenship education seriously and making schools and institutions of higher learning sites for democratic engagements. This need arises because Western modernity has had serious negative impacts on the values which Africans hold, thus the need for teaching Ubuntu and citizenship education from nursery to university. Chitumba (2013) called for the infusing of philosophical aspects of Ubuntu in the university curriculum in Zimbabwe so as to impart correct values and norms in graduates. This could be done by introducing a course in African philosophy to every student in their various specialisations.

Mutekwe (2015) echoed the same by stating that schools, colleges, and universities for many African nations like Zimbabwe should develop a whole and rounded person with

Unhu/Ubuntu. Such an individual would be loyal, responsible, productive, and respectful of the laws, rules, customs, and traditions of their societies (Mutekwe 2015). Nziramasanga (1999:354) observed that “vandalism, violence and indiscipline in our schools and society, are a result of lack of values, relevant ethics, morals, individual and collective responsibilities for protecting property and valuing life. This is reflective of that Unhu/Ubuntu is currently lacking in society and the formal education process.” In view of this challenge, Mahoso (2013) believed that citizenship education and teaching values of Ubuntu would develop patriotism among learners. Furthermore, Nziramasanga (1999:354) recommended that Citizenship Education must be compulsorily taught in the entire school curriculum and teachers must receive staff development on Citizenship Education. The incorporation of Ubuntu and citizenship education in Zimbabwean schools would therefore help produce youths who are loyal and patriotic citizens.

2.4.6 Ubuntu and early childhood education

Early childhood education is the backbone of formal education systems. Makuvaza and Gatsi (2014:369) state that Early Childhood Development (ECD) has the potential to define and determine what constitutes “educatedness”. With that realisation, Makuvaza and Gatsi (2014:369) opine that if ECD is to perform this crucial foundational role of determining what constitutes education in Zimbabwe, it should be informed by a relevant philosophy evolving from a people’s worldview. In this case ECD should be informed by the philosophy of Hunhu/Ubuntu which is the world view of the indigenes of Zimbabwe (Makuvaza & Gatsi 2014:370). This introduction of the philosophy of Ubuntu in early childhood education will make it relevant to the Zimbabwean communities. Makuvaza and Gatsi (2014:370) observed that, traditionally in the rural setting children played *mahumbwe/amadlwane* and listened to folk stories by their grandparents. These could be incorporated into the ECD classes as way of teaching values of Ubuntu.

The philosophy of Ubuntu can be developed and strengthened among infants in ECD when there is close partnership between families and the school as a way of perpetuating the home culture. Makuvaza and Gatsi (2014:374) opine that if young children are exposed to this particular type of education, they will, in the long run, develop into the type of educated graduates Zimbabwe wishes for, graduates with Ubuntu. Schooling must socialise learners to accept that they are part of society and have to understand it and contribute to its well-being.

Makuvaza and Gatsi (2014) cautioned that Hunhu/Ubuntu needs to be complemented with knowledge and skills that will empower them to function in contemporary Zimbabwe.

Teachers have an important duty expected of them in educating young learners according to the dictates of the philosophy of Ubuntu. It would be expected of teachers to set the right example by living lives that display values of Ubuntu so that children can emulate them. In view of this, Makuvaza (1996b) in Makuvaza and Gatsi (2014:372) said that “hence the need for a particular teacher, one who not only knows about Hunhu/Ubuntu, that is, one who can live *hupenyu hune hunhu* (life with Ubuntu values) in line with *chivanhu* (Ubuntu) if one’s teaching is going to have an impression on the learners such that ultimately they develop into *vanhu vane hunhu* (people with Ubuntu) and further results into a society with *vanhu vane hunhu* (people with Ubuntu).” If education is guided by the philosophy of Ubuntu from the earliest stages of schooling it has the potential to counter the impact of globalisation and information communication technologies, which has arisen because parents spend little time with children and have left them to the influence of media. Furthermore, Makuvaza (1996) states that it will help to counter cultural ‘uprootedness’ which could arise from being absorbed into the global village. This will further help instil cultural identity among the Zimbabwean youths who currently have lost it.

The goals of Ubuntu can be realised if African cultural values are taught in schools and emphasised from the lowest classes. Ndondo and Mhlanga (2014) propose the use of Philosophy for Children as a model through which African moral values can be taught. If Philosophy for Children is introduced in schools from the lower classes, it can help promote collective and egalitarian principles which are some of the values of Ubuntu. This would in turn result in morally up right citizens who respect fellow human beings. Philosophy for Children can be used to revive Ubuntu among learners and help to develop tolerance of diverse cultures, as well as other traditional values since it uses communalistic methods for teaching. This is important because the morality of a community is mainly a product of social experience starting from childhood (Ndondo & Mhlanga 2014). These social qualities can lead to a strong moral fabric in society which results from the adoption of relevant teaching methods drawn from the Ubuntu worldview. This comes about because Lipman’s (2003) Philosophy for Children entails fostering a communitarian way of life, where a spirit of the common good is instilled, leading to the development of empathy and tolerance among group members, in line with the tenets of Ubuntu. In that regard, Ndondo and Mhlanga (2014)

observed that the implementation of Philosophy for Children approach in schools would help to resuscitate the essentials of the Ubuntu philosophy whose decline is characterised by moral decay in Zimbabwean communities. Makuvaza (1996) warns that it will not be possible to return to the past traditions fully in this modern day, so one would advocate Philosophy for Children methods as a way of imparting the values of Ubuntu among learners in Zimbabwean schools.

2.4.7 Teaching through Ubuntu

Hapanyengwi-Chemuru and Shizha (2012) propose that Ubuntu can be used for reconciliation since it fosters respect for the community and other individuals by inculcating values enshrined in the philosophy of Ubuntu. A way of doing this is by engaging learners, parents, teachers, and community members, all as a community of learners. This means involving local communities on deciding what and how students should learn. In that regard, Hapanyengwi-Chemuru and Shizha (2012) state that teachers and parents have to be models for learners and have to be the epitome of *vanhu vane unhu* (individuals who value good behaviour). They have to respect, care, and value learners since they are human beings like their teachers and parents. Teachers should work for the good of the community and emphasise the oneness of humanity. Hapanyengwi-Chemuru and Shizha (2012:23) assert that “*munhu vanhu* (a person is there because of other people) calls for interdependence and a realisation that individuals cannot exist alone but with and among others.” Schools must therefore inculcate values that emphasise this oneness of humanity. For such a programme to be successful, Ubuntu must be incorporated into a planned, legitimised process managed by education officials, with intensive training for teachers and other educators. Hapanyengwi-Chemuru and Shizha (2012) assert that education plays a key role in shaping and transforming society; hence, the proposal to incorporate Ubuntu in the school curriculum will go a long way to achieving that goal.

2.4.8 Ubuntu and language of instruction

The goal of educational institutions in Zimbabwe must be the provision of holistic education grounded on principles of Ubuntu. Mutekwe (2015) says that such an individual should be loyal, responsible, productive, and respectful of the laws, rules, customs, and traditions of their society. Using the Modernisation Theory, Mutekwe (2015) states that indigenisation

and empowerment educational policies should start with education for homecoming and education as homecoming. In that regard, Mutekwe (2015:1298) implied that “Africans should accept and reclaim who they are and what is theirs and be at home with their Africaness and their heritage.” Citing Mahoso (2013), Mutekwe (2015:1298) asserts that “the philosophy of education as homecoming derives from the view that for four centuries, slavery, apartheid and imperialism defined Africans as a people who should be educated and trained by strangers and be assisted to assume un-African and anti-African identities.” This was the case in Zimbabwe where education provision for Africans was provided by White missionaries and the curriculum was provided by the colonial power.

The English language has always been used as a medium of instruction in Zimbabwean schools since the colonial days. Ndamba (2010) states that in pre-independent Zimbabwe, Shona and Ndebele were used as a language of instruction in Sub Standard A and Sub Standard B (the first two years of primary schools) until 1962. However, the Judges Commission of 1962, whose mandate was to review the education system provided for the Africans, recommended that the English Language was to be used by all children from the first class in school; therefore, they were to learn to read and write in English. Such a policy led to the gradual alienation of African children from their culture since the whole school curriculum was Eurocentric. This English medium policy was maintained until independence in 1980. After independence, a new language policy raised the status of the mother tongue and recognised the role it played in learning. The 1987 Education Act stipulated that from Grade 1 to Grade 3, children had to be taught using their mother tongue. Mutekwe (2015) saw the use of the mother tongue at infancy level as having potential to inculcate Afrocentric values and fostering a better understanding of the taught content in learners. Ndamba (2010:243) concurs by stating that “by ensuring that children acquire full competence in their first language (L1), their indigenous languages and culture can become firmly rooted.” Values and other cultural practices are understood better when expressed in the first language. It is with that realisation of the need for incorporating the teaching of values in education, that this language policy was instituted. Further still the Zimbabwe Language Policy which was provided for in the Education Act of 1987 elevated Shona and Ndebele to almost the same level with English in the curriculum. It has however, been observed by Ndamba (2010) that in spite of this policy, some teachers in infant classes continue to use

English as a language of instruction, thus limiting the chances of imparting cultural values to their learners.

In conclusion, the preceding discussion traced Ubuntu and schooling in colonial Rhodesia up to the post-independence era. Topical issues like the inclusion of Ubuntu in the curriculum, language of instruction, and teaching through Ubuntu, among others, were discussed. This discussion was relevant and important as it provided the necessary context for this research which aims at critically reflecting on the impact of Ubuntu on learner behaviour and academic performance in schools in the Gweru district of Zimbabwe. The discussion also provided background information that situated the overall aim of this research in the context of its investigation.

2.5 REVIEW OF THEORETICAL FRAMEWORKS

This section reviews some of the theoretical frameworks that undergirded the research undertaken on Ubuntu and schooling in Africa and Zimbabwe and Ubuntu as a philosophy of education in general.

2.5.1 Afrocentricity

Viriri (2017) used the Afrocentric paradigm to investigate how Unhu/Ubuntu can be promoted by teaching a selection of Shona novels to learners in secondary schools in Zimbabwe. This study aimed at identifying how teaching Shona literature texts that contained a variety of cultural values could be used to promote Ubuntu among learners. This came as a response to a call made by the Nziramasanga Commission (1999) that cultural values must be taught in all schools in Zimbabwe.

Viriri (2017) cited authors like Ngugi wa Thiongo (1981) and Chinua Achebe (1989) who were of the view that the study of literature texts or novels at school can be used to shape the character of a learner through teaching values of Ubuntu contained therein. In her study she selected novels by Chakaipa (1961), Pfumo Reropa, Mungoshi (1983) *Kunyarara Hakusi Kutaura* and Mabasa (2008), *Ndafa Here*. These novels were selected since they portrayed different periods in the history of Zimbabwean culture; the sixties, eighties and the 2000s. The selected novels were also featured in the secondary school Shona syllabus.

Viriri (2017) stated that teaching literature can effectively transform the thinking of learners and locate them in their cultural platforms. She also observed that for this to happen, teachers have to be trained and learners sensitised on the values of Unhu/Ubuntu. In addition, more texts that promote Unhu/Ubuntu needed to be included in the curriculum. She further recommended that schools should promote African literature to reflect the Unhu/Ubuntu concept through the use of figurative language (linguistic devices) such as proverbs, idioms, and metaphors. However, she observed that today's generation is more conversant with English than Shona, so figurative and complex language techniques can hinder the understanding of the Unhu/Ubuntu message. In that regard, Unhu/Ubuntu values should be communicated in simple Shona.

Afrocentrism expects that literature should capture issues relating to promoting Unhu/Ubuntu values if future generations are to benefit. With regards to language, Viriri (2017) averred that in secondary schools, literature carrying aspects of verbal communication may be used to train learners in the appropriate use of language as a way of promoting Unhu/Ubuntu; for example, the types of language which must be used at the right place, either in private or public. Stories and texts in literature could also be analysed in order to teach Unhu/Ubuntu to learners.

Viriri (2017) recommended that Shona literature should have content that covers gender relations, religion, law, politics, marriage, ethics, and morality, among others. Regarding gender relations, she recommended that Shona literature should portray and celebrate the crucial roles played by women in society. This arises from the African tradition of Unhu/Ubuntu where motherhood is regarded as sacred and women are seen to play complementary roles in the social life of people (Viriri 2017). She further stated that Shona literature should celebrate the lives of African heroines like Mbuya Nehanda in the history of Zimbabwe and Winnie Mandela in South African history.

In terms of religion as Makaudze (1998) attested, literature must present the societies' religion and religious beliefs that give humanity identity and definition as a person. Viriri (2017) also noted that Shona literature must show the value of traditional medicines and healing, that was discredited by Whites on the grounds that it was unscientific and dirty. In law and politics, Unhu/Ubuntu promotes the communalistic nature of African culture and peace which is achieved by good governance. This is aptly stated by Samkange and

Samkange (1980) who stated that traditional African politics was informed by '*ishe vanhu*' (a king is a king by the will of the people). Viriri (2017) explained that these values must be included in Shona literature. She further asserted that the marriage institution can be taught directly or indirectly through different forms and styles of writing employed by authors. Finally, Viriri (2017) averred that through the teaching of Shona literature in secondary schools in Zimbabwe, different moral values like discipline, love, forgiveness, hard work, honesty, and respect can be promoted.

Mandova (2016) in his study entitled 'Critical perspectives on selected Shona novelist's conceptualisation and depiction of the African communalistic worldview of Unhu (humanity to others),' was guided by Afrocentricity and African Womanism as a theoretical framework. His study sought to examine the works of various novelists' understanding and portrayal of Ubuntu as a tool that could be used to help bring back the values of African culture long lost through modernism. Mandova (2016) used Afrocentricity in his study to analyse a selection of Shona novels since, as a theory, it deals with how people can liberate themselves and is founded on the culture and history of Africans thus making their beliefs and tenets the centre of any analysis. He used novels or text analysis as primary sources of data, from the pre-colonial, colonial, and post-independent historical periods to evaluate the authors' visions of Unhu/Ubuntu. Mandova (2016) employed an analysis of the texts with the view of ascertaining how the philosophy of Ubuntu was enunciated by writers relative to the different periods in history. The following texts were analysed: Mutasa (1990) *Nhume Yamambo*, Mutasa (1991) *Misodzi, Dikita neRopa*, Matsikiti (1995) *Rakava Buno Risifembiri* and Mabasa (1999) *Mapenzi*.

Ubuntu as an African world view upholds the following values among others: caring, sharing, respect, compassion, and obedience (Broodryk 2002, Kamwangamalu 2016, & Louw 2004). In his study, Mandova (2016) found that the use of Shona literature which portrays such values could help to address the decaying socio-cultural fabric in Zimbabwe. This would help the youth who study such novels in schools to understand and appreciate the moral values of Ubuntu as depicted through these texts. Mandova (2016) used the novel by Matsikiti (1995) which portrays *nhume* (collective work) which is an aspect of traditional culture among Africans that depicts the philosophy Ubuntu in practice. *Nhume* (collective work) demonstrates the importance of teamwork, unity, mutual aid, and communalism which are values upheld among the Shona people (Mandova 2016). Such texts can then be used to

teach learners the values of corroboration and cooperation which are some of the important virtues of Ubuntu.

The novels by Mutasa (1990 & 1991) were analysed by Mandova (2016) to show Unhu/Ubuntu and pre-colonial gender issues. Mutasa (1990) portrayed women before colonisation as playing an important role as spirit mediums between God and people, which show that women were held in high esteem by society and upheld the values of Ubuntu. Mandova (2016) asserted that women with Ubuntu, were very noticeable and some occupied important positions in the political and religious affairs in the societies they lived in. A further analysis by Mandova (2016) of the text *Nhume Yamambo*, by Mutasa (1990), a novel that narrates the history of the Rozvi people, portrays women as people who uphold values among the Shona people that relate to religion and culture and have functions which complement that of men. The novel by Mutasa (1990) portrayed women who possess Ubuntu and the important role they play in the home and leadership in society in general. This text can be used in schools to instil the value that the girl child can contribute to the immediate community.

The analysis made by Mandova (2016) of the novel *Misodzi, Dikita neRopa* (Mutasa 1991) showed how a leader who upholds the values of Ubuntu promotes harmony and opulence. According to Mandova (2016), leaders in an African traditional setting who display Ubuntu are altruistic, conduct extensive consultation, and take advice from their subjects before making major decisions. This is in contrast with leadership that lacks Ubuntu as portrayed in the novel by Mabasa (1999), *Mapenzi*, where leaders are corrupt.

In addition to text analysis, Mandova (2016) used interviews, and questionnaires as research instruments. He used in-depth interviewing, qualitative telephone interviews, in-depth email interviews, and focus group interviews. He used questionnaires to solicit data on selected Shona fiction while interviews were used to collect data pertaining to participants' opinions on how authors of Shona novels comprehended, interpreted, and portrayed the values of Ubuntu.

The chief proponent of the Afrocentric approach is Molefi Kate Asante. Asante (1998:2) described Afrocentricity as a theory that “places African ideas at the centre of any analysis that involves African culture and behaviour.” Afrocentricity therefore demands the use of

values drawn from the culture and history of Africans if any analysis is to be made. Asante (2003:2) further states that Afrocentricity is a combination of thought and action in which the centrality of African interests, values, and perspectives predominate. With regards to theory, Mandova (2016:56) averred that Afrocentricity places the African people in the centre of any analysis of African phenomena. Mkabela (2005) further asserted that the Afrocentric method is derived from the Afrocentric paradigm that deals with the question of the African identity from the perspective of African people as centred, located, oriented, and grounded.

Mkabela (2005) observed that any conclusion drawn by a researcher reflects how their studies approached and assessed African culture. Hountondji (1996) asserts that the time has come to conduct a responsible identification of African methods that will constitute the ground frame for all research projects aspiring to be indigenous. In that regard, Mandova (2016:14) opined that “Afrocentricity emphasises an emic approach which is a criticism of African issues by insiders of that culture as opposed to an etic approach which is the criticism of African issues by critics who are not part of the African culture and who do not participate in that culture.” When using Afrocentricity, the researcher has an advantage of gaining a broad understanding of the values contained in the philosophy of Ubuntu (Mandova 2016). Asante (2007:16) further notes that Afrocentricity is “a consciousness, quality of thought, mode of analysis and an actionable perspective where Africans seek to assert subject place within the context of African history and culture.”

The Afrocentric paradigm can significantly affect the manner in which research is conducted by Africans. Mkabela (2005:179) observed that “in terms of research outcomes, the issue of cultural location takes precedence over the topic or the data under consideration.” This implies that all data gathered is examined from the standpoint of Africans as subjects and human agents rather than as aspects of a European frame of reference (Mkabela 2005). In order to understand the African phenomena using the Afrocentric method, one has to immerse themselves into the social and cultural life of the research participants as opposed to the scientific method where there is distance between. It is therefore important that the researcher using the Afrocentric paradigm has a sound knowledge of the language, history, and culture of the people under study. In that regard, Mkabela (2005:180) avers that the “Afrocentric paradigm locates research from an African viewpoint and creates African’s own intellectual perspective. It focuses on Africa as the cultural centre for the study of African experiences and interprets research data from an African perspective.”

Afrocentricity as a research paradigm is guided by the qualitative research approach where the researcher is an active participant; thus, the knowledge produced will reflect the cultural and social setting where the research was conducted. Van Wyk (1996) opines that the researcher does not attempt to appear as an invisible anonymous voice of authority, but as a real historical individual with concrete, specific desires and interests. The researcher becomes absorbed in the situation and the phenomena investigated. Bogdan and Biklen (1992), state that the researcher is more concerned with an understanding of the social phenomenon from the actors' perspective through participation in the lives of the actors. In that regard, the researcher empathises and identifies with the people being studied in order to understand how they see things.

Another important feature of Afrocentricity is that it challenges the dominant worldview of research and the production of knowledge by avoiding a mode of technocratic rationality that restricts diversity in terms of research methods (Mkabela 2005). This is because the Afrocentric paradigm takes into consideration that researchers come from different backgrounds in terms of their histories, experiences, languages, culture, and talents. Afrocentricity therefore provides methods that African people can use for making sense of their everyday experiences.

Within the Afrocentric paradigm, the aim is to collect data with sufficient detail and recognition is made of the social environment where it is collected. According to Mkabela (2005:181) "researchers should understand that what they do and how they do it is specific to the culture (a situational response), the problem, and dynamics of the particular context." The Afrocentric paradigm therefore emphasises active involvement of the research participants so that the close working relationship will lead to the people's values and priorities being fully expressed in the research. By using the Afrocentric paradigm, the research will become collaborative and co-operative in nature. The Afrocentric paradigm uses the principles of Ubuntu where there is mutuality between participants, tolerance, respect for others, and where their language and opinions are held in high esteem. It can be observed from the foregoing that the Afrocentric method can be used to complement the qualitative research method.

2.5.2 Phenomenology

The study by Madzamire (2015) entitled “An education strategy to reduce cultural conflict in schools administered by mines in Zimbabwe” followed the phenomenological approach. In this study, Unhu/Ubuntu moral theory was seen as pivotal in building diverse communities in schools. The mastery of different languages was noted to be a key tool that could aid teachers to integrate well with learners from diverse cultures who attend schools located in mining towns. According to Hapanyengwi-Chemhuru and Shizha (2012:23) Unhu/Ubuntu “promotes respect for and tolerance towards cultural diversity and an appreciation of cultural diversities without feeling threatened by the different other.” In that regard, this study viewed Unhu/Ubuntu as having great potential to build communities and reduce conflicts. The study by Madzamire (2015) followed a phenomenological approach where document analysis, face to face and focus groups interviews, and classroom observation, all situated in the qualitative research design, were used as a way of achieving the objectives of the study.

Phenomenology was developed by Edmund Husserl (1859-1938). According to Johnson and Christensen (2012:48) Husserl wanted a method “that could be used to explain how individuals give meaning to social phenomenon in their everyday life.” It was further noted by Shosha (2012:31) that “phenomenology is both a philosophy and research method primarily designed to study and understand peoples’ everyday lived experiences.” Creswell (2014:13) further explains that in a phenomenological research, a description is made of lived experiences of individuals about phenomena as described by participants. Phenomenology is therefore a study that attempts to understand people’s perceptions, perspectives, and understandings of a particular situation from which the researcher can make generalisations of what something is like from an insider’s perspective (Leedy & Ormrod 2010).

Using phenomenology as a research method produces reliable and detailed descriptions of particular phenomena that result from the experiences of a specific group of people under study (Finlay 2013:172). Phenomenology depends almost exclusively on lengthy interviews with carefully a selected sample of participants, all who have a direct experience with the phenomena being studied (Leedy & Ormrod 2010). Phenomenology, therefore, places emphasis on the first-hand experience of participants involved. Finlay (2011:16) further states that “lived experiences, and personal and shared meanings are important ingredients of a phenomenological research.” Delaney (2003:438) concurs by asserting “that phenomenology

is a qualitative method that examines and describes the lived experiences from the study participants' perspectives." Such a research seeks to ascertain the significance of people's practices within a given situation or environment (Makoni 2015).

Phenomenology solicits for the understanding of phenomena from the perspective of peoples' daily practices so as to determine how they explain procedures and events (Makoni 2015). When collecting data, the researcher listens closely as participants describe their everyday experiences related to the phenomena. Leedy and Ormrod (2010:141) state that "the researcher must also be alert for subtle yet meaningful cues in participant's expressions, questions and occasional side-tracks. In practice the interview looks like an informed conversation, with the participants doing most of the talking and the researcher doing most of the listening." It is through such an interaction that knowledge is created by a close examination of the participants' experiences. For phenomenologists, knowledge is generated as individuals interact within a social setting and hence gain an understanding of the varied ways of explaining phenomena. Creswell (2014) asserts that the key element of collecting data is to observe participants' behaviour during their engagement in activities. Leedy and Ormrod (2010) caution that through this research process, the researcher suspends any preconceived notions or personal experiences that may unduly influence what the researcher 'hears' the participants saying. What is important is to gain an understanding of the typical experiences of the people with the central task during data analysis in a phenomenological research being to identify common themes in people's descriptions of these experiences (Leedy & Ormrod 2010). This is done with the aim of describing in general the phenomena as interpreted by the individuals who had a first-hand experience of it.

2.5.3 Qualitative Idiographic paradigm

Xulu (2004) used the qualitative idiographic research paradigm in his study entitled 'The place of the African Renaissance in South African education.' Xulu (2004) observes that the idiographic method involves the intense study of an individual as opposed to interpreting the person on the basis of statistical investigations, generalist, or causal laws. The idiographic approach is therefore person centred. Xulu (2004) further asserts that when using the idiographic approach, the point of departure begins with the research participant's experience, not with the researcher's interpretation. With that realisation, ideographic studies involve small numbers of people. Xulu (2004) avers that ideographic studies can be applied

in settings such as schools where one will try to endeavour to understand some particular event in nature or society.

Davis and Luthans (1982:6) cite Burrell and Morgan (1979) who state that the idiographic approach “is based on the view that one can only understand the social science world by first obtaining first-hand knowledge of the subject under investigation. It places considerable stress upon getting close to one’s subject and ... emphasises the analysis of the subjective accounts which one generates by ‘getting inside’ situations and involving oneself in everyday flow of life ...the detailed analysis of the insights generated by such encounters with one’s subject and the insights revealed in impressionistic accounts found in diaries, biographies and journalist records.” This approach has a subjective approach to methodology since the inquiry is from inside.

Barlow and Nock (2009) observe that ideographic research strategies focus on the intensive study of individual organisations over time and offer a proficient and flexible alternative to group comparison designs. Runyan (1983), states that the outstanding characteristic of man is his individuality. The term ‘ideographic’ is therefore used to refer to the uniqueness of a specific case. Runyan (1983:415) proffered that the study of individuality requires idiographic methods capable of revealing individual traits or variables and their patterned relations within the individual. Ideographic studies are mainly concerned with identifying central themes within an individual’s life (Runyan 1983). Idiographic researches therefore focus on the characteristics that are unique to specific individuals. Davis and Luthans (1982) further state that such studies are individual centred and are conducted in naturalistic environmental settings. The ideographic research uses interviews and observations that are conducted in a natural environment.

Ideographic research has been criticised for allowing the researcher to select out facts consistent with his or her ordered biases (Runyan 1983). The findings of such studies are also difficult to generalise widely. Furthermore, it could also be difficult for an ideographic research to be conducted for each individual case in a study.

2.5.4 Interpretivism

The study by Mbhele (2015) on Ubuntu and school leadership in the Umbumbulu circuit in Durban South followed the interpretivist paradigm. Interpretivist epistemology clarifies that

theory is emergent and arises from particular situations and comes from data generated by research (Glaser & Strauss 2009). Mbhele (2015) followed the interpretivist methodology using the qualitative approach to explore, analyse, and interpret data generated from the field; with the case study used as the research design. The study followed an interactive approach by using questionnaires, interviews and document analysis to gather data.

According to Mack (2010:7) the interpretivist paradigm is also called the “anti-positivist” paradigm because it developed as a reaction to positivism. It developed as scholars in social sciences criticised positivism as a research paradigm. The interpretivist paradigm is also called constructivism since it emphasises that it is the individual who constructs meaning.

MacKenzie and Knipe (2006) state that interpretivism aims at understanding the world of human experience and further note that reality is socially constructed. Mbhele (2015:8) states that the “ontological assumptions of interpretivism interpretations are that social reality is seen by multiple people and these people interpret events differently leaving multiple perspectives of an incident.” This implies that individuals understand and draw conclusions from events while events are also different and make their own meaning. The interpretivist paradigm allows the researcher to view the world through the perceptions and experiences of the participants (Thanh & Thanh 2015). The main tenet of interpretivism is that research can never be objectively observed from the outside, rather it must be observed from inside through direct experience of the people (Mbhele 2015). The researcher using this paradigm seeks to comprehend rather than clarify phenomena. Creswell (2003:8) asserts that the researcher tends to rely upon the ‘participants’ views of the situation being studied.

In terms of ontology, interpretivism states that there are multiple realities and reality can be explored and constructed through human interactions and meaningful actions. It further seeks to discover how people make sense of their world in the natural settings by means of daily routines and conversations. Researchers therefore use participant experiences to construct, interpret, and understand phenomena from gathered data. Willis (2007) states that an understanding of the context in which any form of research is conducted, is critical to the interpretation of data gathered, since reality is socially constructed.

Willis (2007:583) states that “while post positivism often looks for the discovery of universal and critical theory or rules, interpretivism includes accepting and seeking multiple

perceptions, being open to change, practising interactive and emergent data collection techniques, promoting participatory and holistic research and going beyond the inductive to deductive approach.” Interpretivists do not seek answers for their studies in rigid ways, but approach reality from people who own this through experiences and are of a particular group or culture. Thanh and Thanh (2015) further note that unlike positivists who accept one correct answer, interpretivism is more inclusive since it accepts multiple viewpoints of different individual groups. This is because different people and groups have different perspectives of the world. Accepting many perceptions helps bring up a more comprehensive understanding of the situation. This also facilitates educational research when they need in-depth information from people.

Interpretivists rely heavily on naturalistic methods, interviewing, observation, and analysis of existing texts. These methods ensure adequate dialogue between the researchers and those with whom they interact in order to collaboratively construct meaningful reality. Typically, interpretivists use qualitative methods. Creswell (2009) states that qualitative research is a means for investigating and comprehending the sense individuals or groups attribute to a social or human issue. According to McQueen (2002:170) “interpretive researchers seek methods that enable them to understand in depth the relationship of human beings to their environment and the part they play in creating the social fabric of which they are part.” Interpretivists use qualitative methods like case studies and ethnography since reality is socially constructed, complex, and ever changing (Thanh & Thanh 2015). McQueen (2002:17) avers that “interpretivist researchers seek methods that enable them to understand in depth the relationships of human beings to their environment and the part people play in creating the social fabric of which they are part.”

Mackenzie and Knipe (2006) state that the interpretivist paradigm is preferred if a researcher seeks understanding of experiences of a group of students and teachers and, qualitative methods are likely to be the best suited methods. The following qualitative data collection methods are used by researchers when using the interpretivist paradigm: interviews, observations, document reviews, and visual analysis. In that regard, MacKenzie and Knipe (2006) assert that the key to methodology used by interpretivists is participation, collaboration, and engagement. The researcher becomes a participant observer who engages in the activities and discerns the meanings of actions as they are expressed within specific social contexts. Thanh and Thanh (2015) state that in the interpretivist paradigm the crucial

purpose of the researcher is to get “insight” and “in-depth” information which can only be obtained in naturalistic settings. This is because events are understood through mental processes of interpretations that are influenced by interactions within social contexts. Constructivists socially construct knowledge by experiencing real life and naturalist settings.

Mbhele (2015) asserts that the ontological assumption of interpretivism is subjective rather than objective, however, interpretivists still take an objective stance when analysing the data they collect. This paradigm has also been criticised for abandoning the scientific procedures of verification and therefore results cannot be generalised widely to other situations.

In view of the foregoing discussion, interpretivism was the preferred paradigm to ground the present study that sought to critically reflect on the impact of Ubuntu on learner behaviour and academic performance using methods of observation, interviews, and document analysis. The researcher visited schools and conducted interviews and further observed the behaviour of learners. The observations focused on how learners generally related among themselves, the type of language they used, and whether or not their dressing complied with their school’s dress code. The focus group interviews that were conducted with learners were used to assess their understanding of what it means for one to be described as having Ubuntu. Information was solicited from learners on how Ubuntu impacts on academic performance and discipline.

2.6 CONCLUSION

This chapter reviewed research that has been done on Ubuntu as a philosophy of education in general, the philosophy of Ubuntu and schooling in Africa, and the philosophy of Ubuntu and schooling in Zimbabwe. It was observed that the term Ubuntu is present in various African cultures as a basis for communalism. Education, according to the philosophy of Ubuntu, should play an important role in promoting the good of the community, as well as promoting the African philosophy of life. It was observed that African education curricula are too dependent on Western knowledge systems. The African Renaissance was seen as a critique of educational theory and practice in Africa which is based on European and Eurocentric values. The philosophy of Ubuntu if incorporated in the education curricula would be the remedy to counter the Western influences on African culture. The Nsiramasa Commission (1999) recommended the inclusion of Ubuntu in the education system in Zimbabwe at all levels as a way of promoting indigenous values and culture, which are now eroded. The next chapter will discuss the research design, describing and justifying the theoretical framework that was

used to undergird the study, and sets out the research methods that were used to gather the necessary research data that was needed to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe.

CHAPTER THREE: RESEARCH DESIGN

3.1 INTRODUCTION

In the preceding chapter, the researcher made a presentation and review of studies conducted on Ubuntu as a philosophy of education, Ubuntu and schooling in Africa, and Ubuntu and schooling in Zimbabwe. This study aims to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. This study is guided by the following research questions:

- What are the perceptions of learners and staff on Ubuntu in education; in secondary schools in the Gweru district of Zimbabwe?
- What is the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe?
- How can secondary schools in the Gweru district of Zimbabwe integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance among learners?

In view of the research questions stated above, the objectives of this study are to:

- Investigate the perception of learners and teachers on Ubuntu in education in secondary schools in the Gweru district of Zimbabwe.
- To determine the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe.
- To recommend ways of integrating the principles of Ubuntu in the curriculum proactively in secondary schools in the Gweru district of Zimbabwe in order to bring about acceptable behaviour and improved academic performance among learners.

In light of the aforesaid, this chapter describes the research design and research methods that were deemed relevant to answer the research questions for this study. The chapter further describes how data were collected and the criteria used to select the study participants. An

explanation of how data were analysed so as to answer the research questions will be made. The data analysis procedures, measures of reliability and validity, access to study sites and research ethics will be discussed in this chapter, before making a conclusion.

3.2 RESEARCH DESIGN

In this section a description of the research design and a justification for its use in this study will be made. McMillan and Schumacher (2001:166) define a research paradigm or design as a plan for selecting the methodology and research methods to respond to the research questions with the aim of forming an opinion that is credible. Durrhein (2014:29) views a research design as “a framework for action that serves to bridge the gap between research questions and the implementation of the research to ensure validity and reliability.” A research design therefore connotes a plan for conducting the study. There are several research designs that guide research; these include post-positivism, interpretivism, feminism, critical approach, post modernism, and transformative frameworks (Creswell 2013:22-26). In selecting a research design Ray and Mondal (2011:49) advise that the design must enable the researcher “to arrive at a valid, objective, accurate and economic solution of the given problem as possible.”

This research sought to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The qualitative interpretivist research design was adopted so as to get the views of teachers and learners on how Ubuntu impacts on education, with a focus on academic performance and discipline. In order to address the research questions, the researcher needed to adopt a design that would enable him to observe, listen, and describe the experiences of study participants from their point of view. The qualitative interpretivist design was the most appropriate design since it places more emphasis on the lived experiences and meanings given to certain events, situations, or processes by research participants (Finlay 2011:16).

3.2.1 Research methodology

Interpretivism was deemed to be the relevant paradigm to guide the planning and execution of this research in order to realise the set objectives. The interpretive paradigm or interpretivism was developed as a critique of positivism in social sciences. Lindsay (2010:7) states that interpretivism is also called constructivism since it stresses the point that individuals create meaning from observed phenomena. Interpretivism is also conceived as

naturalism, humanistic, and anti-positivist, since it emerged in contradiction to positivism for the understanding and interpretation of human and social reality (Shah 2013).

Interpretivism was heavily influenced by hermeneutics and phenomenology. Hermeneutics is the study of meaning and interpretation of historical texts. Enerst (1994) posits that this meaning making cyclical process is the basis on which the interpretivist paradigm was established. Lindsay (2010:7) is of the view that interpretivism can be traced back to the German philosopher Wilhem Dilthey's philosophy of hermeneutics, the study of interpretation, and was elaborated on by Martin Heidegger and Max Weber, and Edmond Husserl's philosophy of phenomenology, which referred to the study of human consciousness and self-awareness. Enerst (1994) avers that a phenomenologist advocates the need to consider human beings' subjective interpretations, their perceptions of the world (their life-worlds) as our starting point in understanding social phenomena. Crotty (2003) opines that interpretivism "looks for culturally derived and historically situated interpretations of the social life-world." Interpretivism is thus concerned with subjective meanings and seeks to recognise the individual's interpretation and understanding of social phenomena (Shah 2013:255). Interpretivism therefore seeks to understand social reality.

Hussain, Elyas, and Nasseef (2013) argue that researchers cannot distance themselves from the object being observed, the subject matter, and the methods of study. This is in contrast with positivism, since interpretivism assumes that there is no objective knowledge which is independent of thinking and reasoning by humans, so knowledge and meaning are acts of interpretations (Shah 2013:256). This comes about because adopting the cause and effect relationship in social science is not appropriate as propounded by positivists (Shah 2013:256). With that realisation, interpretivist researchers aim to explore the individual's perceptions, share their meanings, and develop insights about the case (Grix 2004). Interpretivists emphasise an inseparable relationship between the researcher and research object (Sefotho & Haught du Plessis 2018).

3.2.2 Interpretivist ontology

Levers (2013:3) states that "interpretivism is conceptualised as having relativist ontology with a subjectivist epistemology that accepts multiple meanings about phenomena." Shah (2013:257) asserts that interpretivists have relativist ontology. Guba and Lincoln (1994) state that realities exist in the form of multiple and intangible mental constructions that are

based on experience, local, and specific in nature and dependent for their form and content on the persons or groups holding the constructions. This implies that reality is socially constructed; hence individuals make sense of their social realities. Lindsay (2010:7) further notes that the ontological assumptions of interpretivism are that social reality is seen by multiple people and the multiple people interpret events differently learning multiple perceptions of the incident. Creswell (2003) concurs by observing that reality varies from person to person depending on how individuals construct meaning. Therefore for interpretivism, reality depends on individual mind sets thus it is a personal or social creation. Reality is, in this sense, linked to context, space, time, and individuals or groups in a given situation and cannot be generalised into one common reality (Creswell 2003). This is a challenge to the positivist assumption about the existence of a tangible external reality. Creswell (2003) is of the view that there are individual realities as well as group shared realities. Reality is constructed inter subjectively through the meanings and understandings developed socially and experientially (Creswell 2003).

Thanh and Thanh (2015:241) acknowledge a tight connection between the interpretivist paradigm and qualitative methodology. Interpretivism provides for subjective experiences about phenomena, things that cannot be quantified or be objectively observed (Thanh & Thanh 2015:241). Sefotho and du Plessis (2018) observe that in relativist terms, for interpretivism, truth is contextualised and therefore relative; meaning is constructed and not discovered. Lindsay (2010:7) notes that for interpretivists, research can never be objectively observed from outside rather it must be observed from inside through direct experiences of people. The researcher thus seeks to understand phenomena rather than explain. Creswell (2007) opines that language plays a key role in that reality is constructed through interaction between language and various aspects of an independent world, thus actual words of an individual become evidence of multiple realities.

3.2.3 Interpretivist epistemology

Interpretivists espouse subjectivist or transactional epistemology where the investigator and the object of investigation are linked (Shah 2013:257). This is alluded to by Thanh and Thanh (2015:242) who state that who we are and how we understand the world is a central part of how we understand ourselves, others, and the world. Shah (2013:257) further observes that knowledge is subjective because it is socially constructed and mind dependent,

hence, truth lies within human experience. For interpretivists, subjectivity serves as the only means of answering constructions kept by individuals which is thrust upon us by human conditions (Shah 2013:257). According to Guba and Lincoln (1994), when researchers engage in subjective interactions, they can access the realities that are in the respondents' minds. Interpretivists believe that the world does not exist independently of our knowledge of it (Grix 2004). As a result, Lindsay (2010:7) argues that while the positivist researcher seeks to explain social phenomena, the interpretivist researcher seeks to understand social phenomena. Shah (2013:258) explains that "through this dialectical process, a more informed and sophisticated understanding of the social world can be created."

3.2.4 Interpretivist methods

Interpretivists seek to understand people's experiences; hence the research takes place in a natural setting. Creswell (2009:8) opines that when using this paradigm, the researcher seeks an understanding of phenomena from the individuals as well as the historical and cultural contexts which people inhabit. Shah (2013:258) observes that "interpretivists think that quantitative research methods are not adequate to comprehend social phenomena, so they believe in qualitative techniques that are diverse." In this regard, interpretivists rely heavily on naturalistic methods like interviewing, observation, and analysis of existing texts and view present human beings as the primary research instrument (www.qualres.org). According to Shah (2013:258) the techniques used by interpretivists are phenomenology, grounded theory, ethnography, case study, historical, and documentary research. Creswell (2003) concurs by stating that ethnography is the essence of qualitative research and intends to investigate beliefs, ideas, and practices of a particular cultural setting and its influence on people.

Table 3.1: Summary of the main tenets of interpretivism

Ontological Assumptions	Epistemological Assumptions
<ul style="list-style-type: none"> • Reality is indirectly constructed based on individual interpretation and is subjective • People interpret and make their own meaning of events. • Events are distinctive and cannot be generalized. • There are multiple perspectives on one incident. • Causation in social sciences is determined by interpreted meaning and symbols. 	<ul style="list-style-type: none"> • Knowledge is gained through strategy that “respects the differences between people and the objects of natural sciences and therefore requires the social scientist to grasp the subjective meaning of social action” (Bryman 2004 as cited in Grix 2004:4). • Knowledge is gained inductively to create a theory. • Knowledge arises from particular situations and is not reducible to simplistic interpretation. • Knowledge is gained through personal experience.

Source: Lindsay (2010:8)

3.2.5 Strengths and weaknesses of interpretivism

Tuli (2010) is of the view that interpretivism has the strength of empowering participants in that they are seen as writers of their own history rather than objects of research. This comes about because interpretivism treats people as research participants and not as objects as is the case in a positivist research (Tuli 2010:100). Participants are acknowledged as part of the knowledge creation as they engage in the research. The researcher can therefore not claim to be the sole source of knowledge obtained from findings in such a study. Lindsay (2010:8) posits that findings emerge through dialogue and conflicting interpretations are negotiated among members of a community leading to a more informed understanding of the social world. Tuli (2010:100) observes that the interpretivist research enables participants to make meanings of their own realities and come to appreciate their own construction of knowledge through practice. This is because when following the interpretivist approach research participants are free to express their views.

Woods and Trexler (2001) opine that interpretivism is responsive, flexible, and sees social organisation as holistic entities. It has a further advantage in that it relies on tacit knowledge, since through this approach the unusual will be seen (Woods & Trexler 2001). Lindsay (2010:8) notes that interpretivists use naturalistic methods that ensure an adequate dialogue between researcher and the research participants as another advantage of this approach. The result will be in meaningful reality of a social phenomenon which is collectively constructed. Meanings will therefore emerge from the research process. Guba and Lincoln (1994) concur by asserting that when using the interpretivist paradigm, very personal constructions are explained through hermeneutical techniques and equated through dialectical interaction to reach a consensus construction that is more informed. Berliner (2002:8) makes an observation that educational research is the “hardest-to-do-science of all, the aim of objectivity is unrealistic.” In that regard, Hussein et al (2013) observe that for educational research and social science research, interpretivism is a more suitable paradigm since it offers scope for investigative depth, interpretive adequacy, illuminative fertility, and participatory accountability.

Interpretivism as a paradigm has weaknesses which must be taken note of by researchers. Lindsay (2010:10) states that interpretivism does not use scientific methods to verify the data collected, therefore, findings may not be generalised to other sites or locations and situations. Shah (2013) concurs by highlighting that the subjective and contextual nature of the interpretivist research findings prevents researchers from generalising the results to different organisational settings. In addition, Mustafa (2011) argues that the inability of interpretivism to yield generalisations that are applicable to a wider spectrum of contexts and situations is a result of insufficient standards available to either verify or refute the theoretical accounts.

Mustafa (2011) observes that accounts of the informants are not so much uncovered as created by the researcher; for example, when data is retrieved from an open discussion or dialogue it might be difficult for the researcher to determine which angle or aspect of that discussion or dialogue the person actually meant. Hussein, Elyas and Nassere (2013) in addition, opine that the subjective nature of the interpretivist inquiry means that the results cannot be generalised.

Another weakness of interpretivism is highlighted by Howe and Moses (1999) who assert that personal subjectivity may influence the research outcomes and compromise the participants' privacy and autonomy due to the open ended nature of the adopted methods, which may lead to unintended discovery of secrets, lies, and oppressive relationships. Furthermore, Shah (2013:259) is of the view that lack of control over subjective interpretations of the researcher may produce theorised accounts that represent participants' sociological understanding. However, Woods and Trexler (2001) argue that weaknesses of the interpretivist paradigm can be abated if researchers take advantage of its many strengths.

3.2.6 Relevance of interpretivism for the present study

This study aimed to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The interpretivist paradigm was adopted as most appropriate for this study since it would enable the researcher to collect relevant information that would adequately address the aim of the research. Thanh and Thanh (2015:242) acknowledge a tight connection between the interpretivist paradigm and qualitative methodology. Quantitative methods were deemed not appropriate for this study since the aim of the study could only be addressed adequately using a qualitative approach. Carcary (2009:2376) argues that qualitative methods are flexible, context sensitive, and largely concerned with understanding complex issues. According to Carcary (2002:2376) the goal of interpretivist research is to “understand and interpret the meanings in human behaviour rather than to generalise and predict causes and effects”

The interpretivist paradigm was appropriate for this research since it aimed to carefully look in detail at the complexity and the situated meaning of the everyday life of individuals or social phenomena (Carcary 2009:2376). This research sort to understand the behaviour of learners in different schools in the Gweru district, and relate it to the presence or absence of the values of Ubuntu. Carcary (2009:2376) further observes that interpretivism allows the researcher to show how individuals or social groups interpret the world around them. In that regard, the researcher needed to assess whether or not learners and teachers in secondary schools in the Gweru district of Zimbabwe could relate the observed behaviour among learners to the values of Ubuntu.

Interpretivism asserts that people cannot be understood outside the context of their on-going relationships with other people or separate from their connectedness with the world (Carcary

2009). Interpretivism assumes that the researcher cannot be detached from the subjects being studied; therefore, in-depth interviews and focus groups were used in this study with the purpose of collecting what is often described as ‘thick data.’ Tuli (2010:103) opines that data gathering sensitive to context enables “rich and detailed, or thick description of social phenomena, encouraging participants to speak freely, and understand the investigator’s quest for insight into a phenomenon that the participant has experienced.” Therefore, interviews, focus group discussion and naturalistic observation as the data collection methods were relevant to this study as opposed to positivist methods which emphasise explaining behaviour through measurable data by using standardised tools. Interpretivists listen actively, take notes of what has been said and observed. In addition, Shan (2013:259) notes that interpretivists use structured and semi-structured interviews, focus group discussions and document analysis as methods of data collection. This paradigm was therefore appropriate as interviews would be conducted with teachers, while focus group discussions would be held with learners in order to obtain data on their perception of Ubuntu and how it impacts on behaviour and academic performance. Document analysis was done to gather information on the academic performance of learners in different schools in the Gweru district.

Hussain et al (2013:258) aver that interpretivists believe in the inseparability of understanding from interpretation; hence, the aim of research is to explore individual perceptions, share their meanings, and develop insights about the observed case. The interpretivist paradigm was relevant in this research since it is mainly concerned with human beings and their inter-relationships and contexts. The way learners and staff interacted would indicate the presence or absence of Ubuntu values among the individuals concerned. Interpretivism also ensures an adequate dialogue between the researchers and those with whom they interact, so as to collaboratively construct a meaningful reality. In this research, dialogue came in the form of focus group discussion and interviews that were conducted in the different schools in the Gweru district.

Rossmann and Rallis (2003:3) posit that using the interpretivist paradigm enables the researcher to focus on appreciating events occurring in a given environment. This was applicable to this study in that the researcher needed to go into the secondary schools to observe and conduct interviews in order to understand more of what was happening in the school setting regarding the way learners uphold the values of Ubuntu. Thanh and Thanh

(2015:24) concur by stating that interpretivism seeks to understand the world as it is from the subjective experiences of individuals.

Thanh and Thanh (2015:24) view interpretivism as effective at bringing to the fore the experiences and perception of individuals from their own perspectives. This made interpretivism relevant in this study in that the researcher would need to understand the learner's perceptions of Ubuntu and whether or not it has an impact on academic achievement. In addition, Mustafa (2011:24) asserts that data is collected in a natural setting and the focus is on the participants' opinions and interpretations and above all, understanding the experiences naturally. Tuli (2010:100) concurs by asserting that "researchers within the interpretivist paradigm are naturalistic since they apply to real world situations as they unfold naturally, they tend to be non-manipulative, unobstructive and non-controlling." Furthermore, building partnerships with study participants leads to a deeper insight into the context under study, adds richness and depth of data (Tuli 2010:100). By using interpretivism in this study, the researcher got a better understanding through first-hand experience with participants. The interpretivist paradigm was also appropriate for this research in that it can enable one to capture the actual conversations from research participants Merriam (2009). Tuli (2010:100) notes that interpretivism "enables researchers to understand processes, experiences and meanings people assign to things, events and situations." With that realisation, interpretivism was found suitable to ground this study.

Since learner behaviour is a social phenomenon, interpretivism was relevant to this research since it seeks to understand values, beliefs, and meanings of social phenomena (Hussain et al 2013:258). This paradigm allowed the researcher to explore individual perceptions, share meaning, and develop insights about the observed case. It was relevant to this research in that it builds up rich and elaborate descriptions of the phenomena under study, which in this case concerned human beings and their relationships. In addition, Rahman (2017:104) observes that interpretivism produces detailed (thick) description of participants' feelings, opinions and experiences and interprets the meanings of their actions. Hussein (2013:2316) avers that interpretivism adopts relativist ontology in that reality is constructed and interpreted by individuals according to their ideological and cultural positions. Therefore, reality is complex, local, and specific in nature and multi-layered (Hussein 2013). For the present study, the researcher visited different types of schools, urban, rural, public and private, where the cultural positions are different, making interpretivism relevant as learners

in these different schools have different experiences. Atieno (2009) makes an observation that human behaviour is significantly influenced by the setting in which it occurs; thus, one must study that behaviour in the different situations. Furthermore, for interpretivism the physical setting, norms, traditions, roles, and values are crucial contextual variables (Atieno 2009). This research was therefore conducted in different schools in the Gweru district where all contextual variables could be experienced. This was relevant in that the phenomenon of Ubuntu and its impact on discipline and academic achievement could holistically be understood when a study of the human experiences was made in specific settings of the various schools.

Having noted the merits of following the interpretivist paradigm, it was found to be most suitable for analysing and assessing the impact of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe. This paradigm enabled the researcher to interpret the phenomena of Ubuntu from the perspective of learners, and teachers in the various schools in the sample. Interpretivism was useful in that it allowed the researcher and participants to dialogue so that data generated arose from those who experienced it. According to Finlay (2009:15), interpretivism is inductive in nature; it enables a thorough investigation of the research participants' perception about the phenomena of Ubuntu, hence its adoption as the paradigm to ground this research.

3.3 RESEARCH APPROACH

The previous section made a justification for adopting the interpretivist paradigm to undergird this research; this section describes the qualitative and phenomenological approaches that were used in this study. The section ends with a brief discussion of the case study approach that was employed to gather data used to answer the research questions.

3.3.1 Qualitative research

This study used the qualitative research inquiry as its methodological approach to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. Marshall (1996:522) opines that the choice between a qualitative and quantitative approach should be determined by the research question, not by the preference of the researcher. In that regard, the research question guiding this study required that the researcher adopt the qualitative approach that would enable the exploration and understanding of meaning that individuals or groups ascribe to a social or

human problem (Creswell 2009:4). Thanh and Thanh (2015:76) assert that in educational research, if a scholar seeks understanding and experiences of a group of students or teachers, qualitative methods are likely to be the best suited methods. With that realisation, the qualitative approach was found suitable for this study.

Qualitative research is defined by its aims which relate to understanding some aspect of social life and its methods which generate words rather than numbers as data for analysis (Bricki & Green 2007:2). Creswell (2009:3) observes that while qualitative approach uses words, quantitative research is a means of testing objective theories by examining the relationships among variables. These variables in turn can be measured typically on instruments so that numbered data can be analysed using statistical procedures. Viriri (2017:101) also observes that quantitative methods are concerned with quantifying information after hypothesis testing. This is done with the aim of using statistical data carefully chosen from a sample where results can then be generalised to a wider population under investigation. Since the qualitative approach is best suited when gathering data on societal and traditional issues, it was appropriate for this study which sought to assess the impact of Ubuntu on learner behaviour and academic performance.

Mandova (2016:73) asserts that the strength of the qualitative approach is that it seeks to answer questions about why people behave the way they do, how opinions, attitudes are formed, how people are affected by events that go around them, and how and why cultures have developed in the way they have. Quantitative research is more concerned with questions about how much, how many, how often, to what extent, while qualitative research on the other hand is concerned with finding answers to questions which begin with ‘why, how and in what way?’(Mandevu 2016). The qualitative approach therefore fits well into achieving the objectives of this study. Qualitative and quantitative approaches differ in types of data collection instruments and forms of data they produce. Marshall (1996:522) is of the view that the qualitative approach aims to understand complex issues hence it is most useful for answering humanistic ‘why’ and ‘how’ questions. Mack, Woodson, Macqueen, Guest and Namey (2005:2) assert that the qualitative approach gives the researcher flexibility. This comes about as there is a natural interaction between the researcher and the participant; in this case, as the researcher sought to obtain information on different perceptions of learners and teachers, so flexibility aided in realising the objectives that were set for this study. Qualitative methods are flexible and sensitive to the social context (Astain 2013).

This research used the interpretivist paradigm where the crucial purpose for the researcher was to gain insight into participants by obtaining in-depth information from them regarding the impact of Ubuntu on the behaviour and academic performance of learners. Creswell (2003) notes that when a researcher wants to understand the world of their participants through gaining insight into their backgrounds, beliefs and experiences, the qualitative approach is appropriate. The essence of the qualitative approach is naturalistic by studying real people in natural settings, rather than in artificial isolation (Marshall 1996:524). Yin (1994:362) also observes that unlike quantitative research, which uses experimental methods and quantitative measures to test hypothetical generalisations, the qualitative approach uses interviews, observations, documents, and audio visual materials to provide a full story from the participants in the research. Creswell (2007:39) argues that if a study concerns an issue or a problem and detailed understanding of an issue needs to be explored by collecting more information from participants' stories, thoughts, or experiences; data needs to be collected using the qualitative methods like interviews, observations and diaries.

The other strength of the qualitative approach is noted by Yin (1994:362) who opines that in order to generate research results which are trustworthy; the researcher works directly with the participants through reviewing interview questions and transcripts, and involves them in data analysis and interpretation. Creswell (2007) observes that the context or setting in which the individual lives or works or participants address their stories is taken into account in the examining process. The participants should not be separated from the background from where they will give responses like the home, family, and work. Hence Astalin (2013) observes that qualitative researchers give importance to looking at variables in the natural setting where participants address thoughts or experiences, instead of in a laboratory like in quantitative approaches.

When using the qualitative approach, the researcher is the key instrument since they collect data personally, through interviews or observations. By using multiple sources of data like interviews, observations, and documents, the researcher will get meanings from the participants themselves (Yin 1994:263). Furthermore, Thanh and Thanh (2015:26) observe that the qualitative approach is designed to help researchers to understand people and their social and cultural contexts in which they live with the goal of understanding a phenomena from the point of view of the participants and its particular social and institutional context which is largely lost when data are quantified.

The above characteristics of qualitative approach were found to be more appropriate for this study which investigated the perceptions of learners and teachers on the impact of Ubuntu on learner behaviour and academic performance in the Gweru district of Zimbabwe. While the study was located within the interpretivist paradigm, it followed the qualitative approach.

3.3.2 Phenomenology

Finlay (2013:173) and Kafle (2011:18) state that phenomenology is an umbrella term that encompasses both a philosophical movement and a variety of research approaches. Shosha (2013:13) opines that it is both a philosophy and research method designed to study and understand people's everyday lived experiences. As a research approach, Finlay (2013:172) asserts that it produces authentic, complex and rich descriptions of a given phenomenon based on peoples' lived experiences. Since information is gathered first hand from research participants, Groenewald (2004) is of the view that phenomenology is concerned with lived experiences of people involved or who were involved with the issue that is being researched.

Padilla-Diaz (2015:108) opines that it is important to comprehend that all qualitative research has a phenomenological aspect to it, but the phenomenological approach cannot be applied to all qualitative research. Merriam (2002:71) explains that the phenomenological approach is an attempt to deal with inner experiences unprobed in everyday life whose characteristics lie in the study of qualities and interpretations addressed by the object of study. In this regard, this study used some aspects of the phenomenological approach. This study was approached using a blend of the descriptive and interpretive phenomenology.

Lester (1999:1) states that the "purpose of phenomenological approach is to illuminate the specific, to identify phenomena through how they are perceived by actors in a situation." As a methodological approach, phenomenology uses structured or semi-structured interviews, focus group interviews, and observation as a way of data collection. Findings from the collected data are presented from the viewpoint of the research participants. Finlay (2011:16) places emphasis on research participants' life experiences and the interpretation they make of particular events, circumstances, or procedures. Johnson and Christenson (2012:48) observe that Edmund Husserl wanted a method "that could be used to explain how individuals give meaning to social phenomena in their everyday life."

Finlay (2011:16) advocates for both descriptive and interpretive approaches to qualitative research. Creswell (2009) asserts that using both approaches helps to identify meaning behind human experience as it is related to a phenomena or notable collective occurrence. Padilla-Diaz, (2015:103) suggests that hermeneutical phenomenology or the interpretive approach, is ideal for the study of personal experience and requires a description/interpretation of meanings of phenomena experienced by participants in an organisation. Padilla-Diaz (2015:104) suggests that the best way to determine the use of phenomenology is when the research problem requires a profound understanding of human experiences common to a group of people. When using this approach, the members of the group need to be able to articulate their lived experiences. Heindel (2014:48) concurs by stating that as a method, phenomenology is an approach that attempts to understand the hidden meanings and the essence of an experience as well as how participants make sense of that experience. Phenomenology seeks understanding of the meaning and significance of a particular phenomenon as lived (Heindel 2014:48). Phenomenology was thus relevant in that this study sought to understand the students' experiences of Ubuntu as it relates to their discipline and academic performance.

Heindel (2014:48) observes that since phenomenology deals with examining a specific phenomenon as experienced by individuals, it is important to consider the nature of conscious experience and its potential impact on the research. The phenomenological researcher is interested in the person and the meaning embedded in their context hence, data is gathered with the unique perspective of the student (Heindel 2014:52). The phenomenological approach may be based on a single case as well as multiple cases (Qutoshi 2018:219). It employs many methods, interviews, observations, action research, discussion, focus group meetings and analysis of text with a focus on in-depth understanding of phenomena embedded within research participants' view and perspectives (Qutoshi 2018:219).

Bliss (2016:18) suggests that researchers should be reflective and insightful in all aspects of the project by reflecting their own understanding of the phenomena, reflecting their relationship with individuals in their study, and analysing life experience material they have collected. Furthermore, Bliss (2016:18) proposes "that the common strategy for facilitating being reflective is keeping a research journal. This will be used to note and comment on observations about individuals' non-verbal behaviour during interview as well as any feelings, thought and insights that they have about interviews."

Denscombe (2010:94) opines that as a research approach, phenomenology is mainly concerned with scrutinising the daily experiences of individuals emphasising on the manner they are directly perceived by the same individuals under observation. In addition, Finlay (2011:16) notes that life experiences and common connotations are important to a phenomenological study. The goal of following a phenomenological approach is to obtain a deep and comprehensive understanding of the life practices of research participants so as to understand their viewpoints and experiences from their own perspectives drawn from their experiences (Denscombe 2010:94). In that regard, phenomenology as a research approach is ideal and appropriate for studying participants' perspectives about Ubuntu.

In using phenomenology as a research approach, Edmund Husserl proposed 'epoche', Padilla-Diaz (2015:102) explains that "epoche" or bracketing is the suspension or suppression of judgements and the positioning of the researcher with regard to the experience of the studied phenomena. This is done to ensure objectivity during the process of data analysis in a qualitative research. Bliss (2016:18) suggests that the researcher must set aside all preconceptions, judgments, or prejudices towards a particular topic in order to make an objective analysis of the information participants bring to an investigation. Lester (1999:1) explains that when bracketing, the researcher sets aside taken for granted assumptions and usual ways of perceiving. Furthermore, Lester (1999:1) is of the view that bracketing is "powerful for understanding subjective experience, gaining insights into peoples' motivations and actions, and cutting through the clutter of taken for granted assumptions and conventional wisdom." For Husserl, bracketing strategy is essential for the research to gain insight into lived experiences (Qutoshi 2018:217). According Qutoshi (2018:19), bracketing is an effective way to ensure validity of data collection and analysis in phenomenological research. Bliss (2016:19) asserts that researchers conducting a phenomenological research should engage in the process of 'epoche'; that is, they should 'bracket' those attitudes, feelings, and preconceived notions and theories as much as they can in order to "be completely open, receptive, and naïve in listening and hearing research participants describe their experience of the phenomena being investigated." This means the researcher must suspend preconceived knowledge. Van Manen (1990:47) sums up by stating that by bracketing, researchers engage in this reflection through study to "make explicit our understanding, beliefs, biases, assumptions, presuppositions and theories in order to hold them deliberately at bay". In this

study the researcher therefore put aside or “bracketed” his biases that related to the impact of Ubuntu on the academic performance and discipline of learners in secondary schools.

3.3.3 THE CASE STUDY

In order to critically reflect on the impact of Ubuntu on learner behaviour and academic performance, a case study of four schools in the Gweru district was made. These schools represented the four broad types of schools found in Zimbabwe namely: government urban day/boarding schools, government rural day schools, private church day/boarding schools and rural day schools run by district councils.

According to Starman (2013:31) “a case study is a general term for the exploration of an individual, or a group or phenomenon.” In addition, Gustafsson (2017) opines that a case study is an intensive study about a person, a group of people or a unit, which aims at generalisation over several units. Baxter and Jack (2008:544) view case studies as providing tools for researchers to study complex phenomena within their contexts using a variety of data sources. Starman (2013:36) opines that “inquiries that require the understanding of the meaning of certain phenomenon and events, especially when processes are involved, benefit more from using the qualitative research methods in general and the case study in particular to arrive at results that are exhaustive, rich in depth and information.” Case studies are based on the constructivist paradigm where there is a close relationship between the researcher and the participant (Baxter & Jack 2008:544). In that regard, the case study approach was appropriate to this study which is grounded on the interpretivist/constructivist paradigm.

Leedy and Ormrod (2010:137) state that a researcher can study two or more cases that are different in key ways so as to make comparisons to propose generalisations; such an approach is called multiple or collective case study. Gustafsson (2017) adds by noting that when a study includes more than one single case, multiple cases are needed. This research sought to investigate the impact of Ubuntu on the behaviour and academic performance of learners by studying four cases in the Gweru district, thus multiple case studies were used to gather data to answer the research questions. Baxter and Jack (2008:548) state that multiple cases are important when one seeks to understand the differences and the similarities between cases, so data is provided from both ends. This has the advantage that data can be analysed both within and across situations thus the evidence from multiple sources is strong and reliable (Baxter &

Jack 2008: 544). This also enables a wider exploration of research questions. Gustafsson (2017) adds that when the results are more grounded in different empirical evidence it creates a more convincing theory and can help clarify if the findings from results are valuable or not. By collecting and analysing data from the four types of schools in the Gweru district, that enabled the study to make comparisons therefore these multiple sources yielded strong and reliable data for drawing conclusions. Mohajan (2018:12) concurs by noting that studies of a particular type or subtype of a phenomenon when put together, contribute to a more comprehensive theory.

Baxter and Jack (2008:544) state that the use of multiple case study approach has the advantage in that it ensures that the issue is not explored from one lens, but rather a variety of lenses which allows for multiple facets of the phenomena to be revealed and understood. Njie and Asimiran (2004:35) add that such case studies have the advantage that it studies things in their natural settings and gathers meanings people give to things. Baxter and Jack (2008:554) also observe that since the case study approach is based on the constructivist paradigm, there is close collaboration between the researcher and the participant, thus the participants are able to describe their views of reality, and hence their actions can be better understood.

In view of the afore said, the multiple case study approach was relevant to this study as it enabled the researcher to gather data from different sources and be able to make comparisons. It also provided an opportunity to analyse data from both within each school and across the four schools. The rigor associated with this approach where multiple sources of data were used made the multiple case study approach relevant and appropriate to this study.

3.4 RESEARCH METHODS

This section presents and discusses the research methods that were employed to gather data so as to realise the objectives of this study. As stated earlier, the aim of this study was to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. This study was grounded in the interpretivist paradigm and used both the qualitative and phenomenological research approaches to collect data.

Interpretivists opine that quantitative research methods cannot sufficiently explain social phenomena, compared to qualitative techniques which are diverse and where human beings

are the primary instruments for research (Shah 2013:258). Bowen (2009:28) asserts that the qualitative research is expected to draw upon multiple (at least two) sources of evidence; that is to seek convergence and corroboration through the use of different data sources and methods. In this regard, this study employed four methods compatible with both qualitative and phenomenological approaches in gathering data. These are semi-structured interviews, focus group discussions, observations, and document analysis. Freeman (2009:23) opines that the phenomena under investigation and the type of information needed to answer the research questions determines the research methods that the researcher will use.

3.4.1 OBSERVATION

Schensul, Schensul, and Le Compte (1999:21) assert that observation is “the process of learning through exposure to or involvement within the day-to-day routine activities of participants in the research setting.” When using observation as a method, the researcher records what they observe as they participate in the situation they are studying. This research method is based on things that are seen (Michael, Olalekan, Onjefu & Ovie 2017:84). Michael et al (2017:84) explain that this is a method of data collection in which a researcher observes phenomena within a specific research field. It involves studying people, things, or situations by watching or viewing them in their natural setting (Michael et al 2017:84). In addition, Weijun (2008:4) states that it involves the systematic observation, recording, description, analysis, and interpretation of people’s behaviour.

Hammer, Fletcher and Hibbert (2007:440) state that in order to learn about and understand a particular socio-cultural group within a particular environment, researchers need to participate in their daily activities. Hammer et al (2017:442) assert that observation is valuable when researching children’s communities where knowledge of their social practices from a different perspective may identify opportunities for action; thus developing a richer and deeper understanding of their experiences. Furthermore, observation is useful in contexts where little is known about a topic or where a complex phenomenon needs to be understood (Creswell 1998, Denzin & Lincoln 2005).

Michael et al (2017:84) classify observation into two broad types: participant and non-participant; the difference lies in the extent to which a researcher intrudes upon or controls the environment. Becker and Geer (1970) view observation as a covert or overt activity “in which the observer participates in the daily life of the people under study ... observing things

that happen, listening to what is said, and questioning people, over some length of time.” According to Gold (1958) a researcher can adopt a variety of roles among the following four:

1. Complete observer
2. Observer as a participant
3. Participant-as-observer
4. Complete participant

As a complete observer, the researcher is present on the scene but does not participate or interact with insiders to any great extent, their role is to listen and observe (Weijun 2008:4). The researcher who adopts the role of observer-as-participant is more involved in observation than participation and advances slightly in their involvement with the insiders and while observing may conduct short interviews (Baker 2006:175). Furthermore Baker (2006:175) asserts that “unlike the covert activity that is typical of the complete observer, in this role the researcher’s identity can become more overt as it becomes known to more of the insiders.” Gold (1958) notes that the participant-as-observer is labelled as “active participant” and the researcher becomes more involved with the insider’s central activities but still does not fully commit to “members values and goals.” In this case the researcher reveals their purpose and gains the trust of the group (Weijun 2008:4). Baker (2006:177) state that as a complete participant, the researcher goes native and studies a group in which they are already a member. The researcher therefore acts as a member not a researcher.

In this study the researcher visited schools and observed the general behaviour of learners as they interacted among themselves and with staff members. The researcher also interacted informally with the learners as a way of assessing how they relate to visitors. Slack and Rowley (2001:31) opine that when using observation, the researcher can get a feel of how people interrelate and also get to establish their cultural parameters. It also affords access to the “back stage culture” allowing for richly detailed descriptions to be made (Slack & Rowley 2001:32). With that realisation, the observer-as-participant approach was adopted for this research as it helped solicit data that would address the objective related to how learner conduct is influenced by the presence or absence of Ubuntu.

3.4.1.1 Advantages of participant observation

Adler and Adler (1994) state that observation as a research method has the advantage of facilitating a deeper understanding of a phenomenon and provides for discoveries. It can be used to collect data to which the researcher might not have access and will yield direct information (Slack & Rowley 2001:31). Another advantage according to Baker (2006:171) is that it permits researchers to study people in their natural environment in order to understand ‘things’ from their perspective. Pearsall (1970) is of the view that insiders may be more willing to talk to ‘attentive’ strangers than they would be to talk to people with whom they are more familiar. Kawulich (2012) adds that observation allows one to understand the participants’ world by actively engaging in activities in which they are involved thereby providing an opportunity to obtain richly detailed descriptions of their social setting. In addition, Weijun (2008:17) notes that observations are good at explaining “what is going on” in particular social situations. Hence, this method provides access to the world of everyday life from the standpoint of insiders (Jorgenson 1989:20). Through observation, the researcher is able to understand and capture the context within which people interact and provide a chance to learn things people may be unwilling to discuss in an interview (Jorgenson 1989:21). Pearsall (1970) sees another advantage of observation as that of the researcher being able to get information on the intricacies of the research participants’ personal and social worlds. In addition, Hart (2016:46) states that the researcher’s immersion in a situation and the personal approach that goes with participant observation, builds rich understanding of a specific context.

3.4.1.2 Disadvantages of participant observation

In using observation as a method of collecting data, the researcher has to take note of its limitations. Michael et al (2017:87) assert that when using this method, the observer is bound to be subjective in the aspects of the event they choose to watch and the details recorded. Such biases arise because the observer is close to the situation (Weijun 2008:18). Furthermore, Lacano, Brown and Holtham (2009:42) assert that lack of objectivity arises in that the researcher is not an independent observer but a participant, and the phenomenon observed is the subject of research. In that regard, Kawulich (2012) is of the view that the researcher needs to acknowledge their own biases and put them aside as much as possible to be able to view data neutrally and make accurate interpretations.

Iacono, Brown and Holtham (2009:42) opine that the presence of the researcher may influence participant behaviour; they may either be reluctant or eager to please, hence, their behaviour might not be natural. Personal relationships with participants may influence interaction in that the researcher may empathise with informants and vice versa (Iacono et al 2009:42). With that realisation, for this study the researcher had limited interaction with participants and mainly focused on observation. Weijun (2008:18) sees participant observation as being time consuming and could also pose ethical dilemmas for the researcher. In some cases, access to the organisation may be difficult as well as recording data (Weijun 2008:18). In order to manage time for data collection for this study, the day of a visit to a school for focus group discussion the researcher also observed the general conduct of learners in that particular school. A participant observer could also face a challenge of local languages unless they speak the language (Fakhri & Purwaningrum 2016:6). This study was conducted in schools in the Gweru district of Zimbabwe and as the researcher is a native speaker of Ndebele and is also fluent in Shona, which is the other language spoken in this district, there was no challenge of language. Another disadvantage noted by Fakhri and Purwaningrum (2016:6) is that it might be difficult to generalise findings of the study especially if the study is local.

3.4.2 INTERVIEWS

Interviewing is one of the data collection methods which are employed when one adopts the qualitative methodology to conduct research (Mago, Hofisi & Hofisi 2014:60). Babbie and Monton (2011) see interviews as an interaction between an interviewer and a respondent in which the interviewer has a general plan of inquiry but not a specific set of questions that must be asked in particular words and in a particular order. Kvale (1996:174) explains that an interview is “a conversation, where the purpose is to gather descriptions of the ‘life world’ of the interviewee; with respect to interpretation of the meanings of the described phenomena.” Alshenqeti (2014:40) opines that an interview is an extendable conversation between partners that aims at having in-depth information about a topic or subject, and through which a phenomenon could be interpreted in terms of the meanings interviewees bring to it. According to Mago et al (2014:60), it involves two people who are the interviewer and the interviewee; while the interviewer asks the questions, the interviewee is there to respond to the questions asked by the interviewer.

Interviews can then be seen as an interchange of views between two or more people on a topic of mutual interest, where interviewees discuss their perception and interpretation in regard to a given situation (Alshenqeti 2014:40). In addition, Cohen, Mannion and Morrison (2010:267) explain that the interview is not simply concerned with collecting data about life, it is part of life itself and its human embeddedness is inseparable. With that realisation, Englander (2012:13) asserts that the interview has become the major data collection technique closely connected with qualitative research. Cohen et al (2010:268) describe interviews as seeking to explore meaning, and perception and gaining a better understanding of participants' life experiences.

Gill, Stewart, Treasure and Chadwick (2008:291) identify three major types of interviews, which are as follows: structured, semi-structured and unstructured. According to Akbayrak (2000:1), for structured interviews, lists of questions asked and answers are recorded on a standard schedule. Structured interviews are organised around a set of predetermined direct questions that require 'yes or no' type of responses, with little flexibility (Alshenqeti 2014:40). Since they are standardised, the same questions are asked of all respondents with the same wording, in the same sequence (Kvale 1996:14; Corbetta 2003:269). Gill et al (2008:291) state that structured interviews are essentially verbally administered questionnaires, in which predetermined questions are asked with little or no variation and with no scope for follow up questions to responses that want further elaboration. The structured interview enables the researcher to ask each respondent the same questions in the same way, like questionnaires.

The second type of interview is the semi-structured. Bryman (2004) states that in this type of interview the "researcher has a list of questions or fairly specific topics to be covered, often referred to as an interview guide, but the interviewee has a great deal of leeway in how to reply." Semi-structured interviews are generally organised around a set of predetermined, open-ended questions, and other questions emerge from dialogue between the interviewer and the interviewee (Batmanabane & Kfourri 2017). In that regard, the research participant is allowed freedom to express their views. Alshenqeti (2014:40) describes the semi-structured interview as a more flexible version of the structured interview. It allows depth to be achieved by providing the opportunity on the part of the interviewer to probe and expand the interviewees' responses (Rubin & Babbie 2008). Alshenqeti (2014:40) notes that the semi-structured interview allows for in-depth investigation while allowing the researcher to focus

the interview within the delimitations that are spelt out by the aim of the research. Corbetta (2003:270) suggests that the order of the questions can be changed depending on the direction of the interview as long as an interview guide is used. Interviewers are free to ask questions they deem appropriate in the words they consider best, to give explanations and ask for clarification if the answer is not clear (Corbetta 2003:270). Gill et al (2008:291) state that semi-structured interviews allow the interviewer and the interviewee to diverge in order to pursue an idea or response in more detail. Mathers, Fox and Hunn (1998:1) assert that if the interviewee has difficulty answering a question or provides only a brief response, the interviewer can use cues or prompts to encourage the interviewee to consider the questions further. The open-ended nature of the questions defines the topic under investigation but provides opportunities for both interviewer and interviewee to discuss some topics in detail (Mathers et al 1998:1). Semi-structured interviews are used when a researcher wants to delve deeply into a topic and to understand thoroughly the answers provided (Batmanabane & Kfourri 2017).

The third type is the unstructured interview. According to Akbayrak (2000:1) this type of interview is an open situation and has greater flexibility and freedom and although research questions determine the questions to be asked, their context, sequence, and wording are entirely left to the interviewer. Gill et al (2008:291) states that the researcher has a plan but minimum control over how the respondent answers, hence it is free flowing. The conversation can go in many directions and the interviewer does not exert much control over the course of the discussion (Gill et al 2008:291).

3.4.2.1 Advantages of interviews

An interview has the advantage of flexibility since it allows for in-depth explanations and elaboration of information that is important for participants (Alshenqeti 2014:39; Mago et al 2014:62; Gill et al 2008:291). Furthermore, Mago et al (2014:62) observe that interviews can minimise errors of misinterpretation and misrepresentation since it is possible for the participants to repeat, rephrase, and emphasise. In that regard, interviews are suitable for complex and emotionally laden issues since it is possible to modify responses and further investigations can be done when investigating underlying responses (Bryman 2004)

Since interviews are done face to face, the researcher can observe non-verbal communication behaviour and listen at the same time. Mago et al (2014:63) further state that interviews are a

fast way of collecting data with a high response rate and facilitate a follow up of any interesting responses. Cohen, Manion and Morrison (2000:29) view interviews as a method of exploring the construction and negotiation of meanings in a natural setting. In addition, Alshenqeti (2014:40) asserts that this method enables the interviewers to speak in their own voice and express their thoughts and feelings, while the interviewer can also press for complete, clear answers. As a result, interviews have the advantage of having fewer incomplete answers (Brown 2005).

Cohen et al (2000:267) assert that interviews enable the researcher to have control over the topic and allow probing for views and opinions of the interviewee by explaining and rephrasing questions if the participants' understanding is unclear. Gill et al (2008:291) state that interviews have an advantage of providing a comprehensive explanation of social occurrences that result from the sole use of qualitative methods compared to using questionnaires commonly used in quantitative methods. This arises as cues and prompts are used to encourage the interviewee to consider the questions where there is difficulty (Mathers et al 1998:2). Furthermore, Batmanabane and Kfourri (2017) see interviews as having an advantage of giving opportunity for feedback and clarification and probing complex answers.

3.4.2.2 Disadvantages of interviews

Interviews have the disadvantage of being costly in terms of travel to the various venues and are also time consuming when collecting information and meeting people (Akbarak 2000:1; Mago et al 2014:62). The presence of the interviewer may lead to bias in the data collected. Akbarak (2000:5) asserts that the interviewer may give an inkling of their opinion or expectations through the tone of voice, the way questions are asked/read, appearance, dress, and accent. The researcher's expectations and possibly selective understanding and recording of answers may produce bias. In addition, Mago et al (2014:63) are of the view that the presence of the interviewer leads to bias in responses since the respondent may be tempted to impress the interviewer; therefore, there may be lack of standardisation. The presence of both the interviewer and interviewee situation has an impact on the reconstruction of the experiences by the respondent resulting bias (Mago et al 2014:62). Roulston, de Marris and Lewis (2003:643) state that interviews face the challenges of unexpected participant behaviour where they become part of the "interviewing picture" asking questions and responding and sharing experiences. Kvale (1996:14) opines that verbal and non-verbal cues

can also be a cause of bias during the interview process. Interviews also raise the issue of subjectivity in that interviewees may say what the interviewer wants to hear, thus raising challenges of validity and reliability (Mago et al 2014:63). In view of some of these challenges, Mathers et al (1998:2) advise that this research method needs rigorous preparation so as to minimise the highlighted challenges which could be experienced.

In view of the foregoing discussion on the different types of interviews and the advantages and disadvantages of interviews in general, the semi-structured interviews were used in this study to gather data from teachers who were in the sample. The semi-structured interviews had flexibility that enabled the researcher to probe interviewees to give more explanations for their responses.

3.4.3 DOCUMENT ANALYSIS

Bowen (2009:27) defines document analysis as a systematic procedure for reviewing or evaluating documents both printed and electronic. The documents may be internal to a programme or organisation and can be in hard copy or electronic form. It is a form of qualitative research in which documents are interpreted by the researcher to give voice and meaning around an assessment topic (Bowen 2009:27). Denzin and Lincoln (2005) explain that it is important for qualitative researchers to employ several methods for collecting empirical data so as to provide insights into the research topic. Cohen et al (2011) are of the view that multiple methods within a study allow data to be triangulated to provide rigour, hence using data from several sources can be drawn together to strengthen the findings.

3.4.3.1 Advantages of document analysis

Document analysis has the major advantage in that it is cost effective since someone else has already collected data and the researcher does not have to devote financial resources to the collection of data (Johnston 2017:624; Bowen 2009:31). In that regard, this is an inexpensive method of collecting data. Bowen (2009:31) states that it is efficient in that it requires just data selection instead of data collection. Efficiency comes about because documents are manageable, come in a variety of forms and the use of existing data sets can accelerate the pace of research since time consuming data collection is eliminated (Bowen 2009:32). Cardno (2017:146) observes that a major advantage of data analysis is that it is unobtrusive and non-reactive; one can work quietly behind the scenes, without drawing attention to one's

presence or influencing the data in existence. Therefore this method is unobtrusive in that the researcher only engages with documents. The researcher does not need to worry about interactional effects as there is no influence of the researcher on the participant or vice versa (Cardno 2017:146). In that regard documents are not affected by the research process (Bowen 2009:31). According to Bowen (2009:31), document analysis has another advantage in that reflexivity is not an issue as opposed to interviews which requires an awareness of the researcher's contribution to the construction of meanings attached to social interactions and the acknowledgement of the possibility of the investigator's influence on the research. Documents are stable, "non-reactive" data sources, meaning that they can be read and reviewed multiple times and remain unchanged by the researcher's influence or research process (Bowen 2009:31). Documents can also provide background information as well as historical insight into an organisation which may bring up issues not noted by other means (Johnson 2014:625). Yin (1994) adds that document analysis provides exactness which includes names, references, and details of events. This method can provide insights into sensitive issues while protecting identities and privacy of the individuals concerned. Finally, Bowen (2009:29) observes that documents can be analysed to verify findings or corroborate evidence from other sources.

3.4.3.2 Disadvantages of document analysis

When using this methodology, the researcher should be aware of some limitations which need to be mitigated. Johnston (2017:624) is of the view that data in organisations could have been collected for some other purpose and was not collected to answer specific information that the researcher needed which could be a disadvantage. In addition, Sherif (2018) asserts that the data reflects insights collected for purposes different than those in the secondary research and may not adequately fulfil the research objectives of a new investigation; hence, data has to be shaped to meet research objectives as the data from documents might not provide all the necessary information required to answer research questions. Bowen (2009:31) notes that documents may possess insufficient detail since they are produced for some purpose other than the research; since they were created independent of a research agenda, information may be inapplicable. Yin (1994) asserts that documents sometimes may not be retrievable and access to documents may be blocked. Sometimes data could be biased because of selective survival of information or information may be incomplete or inaccurate (Bowen 2009:31). In this study, the researcher focused only on the

records for academic performance of the schools during the past five years. In that regard, the data gathered was relevant to this study by showing the general trends of the schools' performance over that period.

3.4.4 FOCUS GROUP DISCUSSIONS

According to Rabiee (2004:655) focus group discussion is a technique involving the use of in-depth group interviews in which participants are selected because they are purposive, although not necessarily representative sampling of a specific population, this group being 'focused' on a given topic. Wong (2008:256) adds that it is a small group of participants who gather to discuss a specific topic or an issue to generate data. Dilshad and Latif (2013:192) describe focus group discussion as a group comprised of individuals with certain characteristics who focus discussion on a given issue or topic. In addition, Smithson (2000:104) view focus groups as in-depth group interviews employing relatively homogenous groups to provide information around topics specified by researchers.

Focus groups usually comprise a small number of participants, normally between six and twelve carefully selected people who usually have similar characteristics such as gender, age, and ethnicity (Onwenegbuzie, Dickinson, Leech & Zoran 2009:2; Wong 2008:256). Rabiee (2004:656) opines that the number generally suggested as being manageable is between six and 10 participants; large enough to gain a variety of participants and small enough not to become disorderly or fragmented. In that regard, Onwegbuzie et al (2009:2) observes that focus group discussion is a way of collecting data, which essentially involves engaging a small number of people in an informed group discussion (or discussions) "focused" around a particular topic or set of issues, hence data is collected from multiple individuals simultaneously.

Focus group discussions use open-ended questions with the aim to bring out perceptions and experiences. In order to stimulate and capture rich discussions, it is structured around 10 or so questions (Onwegbuzie et al 2009:3). Rabiee (2004:656) states that the distinct feature of focus group discussion is group dynamics, hence the range and type of data generated through social interaction of the group is deeper and richer. The group is selected because they have something to say about the topic and are within the age range, have similar socio-characteristics and would be comfortable talking to the interviewer and each other (Rabiee 2004:656). The aim is to obtain data from a purposely selected group of individuals rather

than from a statistically representative sample of a broader population. Wong (2008:256) is of the view that the main feature of focus group discussion is the interaction between the moderator and the group, as well as the interaction between group members. The group members interact and highlight their view of the world, values, and beliefs about a situation or issue by asking each other questions and re-evaluating their understanding (Gibbs 1997). The researcher will then gain an understanding of the participants' perspective on the topic. Mishra (2016:1) asserts that participants influence each other through their interaction inside the group as the moderator (researcher) stimulates and guides the discussion.

3.4.4.1 Advantages of focus group discussions

Wong (2008:259) states that focus group discussion is an excellent method for collecting qualitative data where participants are able to build upon one another's comments, hence stimulating thinking and discussion. This method can produce high quality data since the researcher can probe for clarification and solicit for more detailed responses; since it is flexible (Stokes & Blackburn 2000:45). Wong (2008:256) notes that focus group discussion has the advantage that it encourages interaction among participants, allowing them to communicate with one another exchanging ideas and comments. Another advantage is that it is easier to conduct since all the target participants and the researcher are readily available in one location at the same time (Krueger 2008; Morgan 1988). Onwegbuzie et al (2009:1) opine that this is a fast, economical and efficient method for obtaining data from multiple participants. Stokes and Blackburn (2000:5) see an advantage that the synergistic group effect, in which snowballing and stimulation of ideas are aided by participants feeling of security and spontaneity generated by their interactions with other group members. In this way new ideas are generated. Another advantage noted by Onwegbuzie et al (2009:2) is that this method is less threatening to many research participants since the environment is helpful for participants to discuss perceptions, ideas, opinions, and thoughts. Participants do this by reacting and responding to viewpoints of others, thus the advantage of interaction among group members (Acocella 2012:1125). Morgan (1988:9) observes that focus group discussions provide direct evidence about similarities and differences in the participants' opinions and experiences as opposed to reaching such conclusions from post hoc analysis of separate statements from each interviewee. The comparisons that participants make among each other's experiences and opinions are a valuable source of insights into complex behaviours and motivations (Morgan 1988:9). Dilshad and Latif (2013:196) note that focus

group discussion has the advantage of speed in that it requires moderate time commitment from participants and the researcher and also offers immediate feedback or clarification on one's viewpoint with other contributions of other group members. Another advantage is that the method allows for the observance of gestures, facial expressions, and other non-verbal communication, thus allowing the researcher to explore unreported aspects of the problem under study (Morgan 1988:9).

This method works well in a range of different population groups including people who may have limited education, modest verbal skills, low self-esteem, and lack of prior experience in expressing personal views (Dilshad & Latif 2013:196). Krueger (2008) and Wong (2008:256) opine that sensitive topics may be able to be probed more readily in a relaxed group atmosphere; hence, it is effective in studying sensitive topics. Furthermore, Cohen et al (2000) suggest that focus group discussions are designed to use group dynamics to yield insights that might not be accessible without the kind of interaction found in a group. Rabiee (2004:656) states that results from focus group discussion can be presented in an uncomplicated way using lay terminology supported by quotations from participants.

3.4.4.2 Disadvantages of focus group discussions

When conducting focus group discussions, one must be careful in that minority views maybe lost. Acocella (2012:1127) observes that some participants could be introverts while others take control of the debate and impact the end results or introduce bias. Wong (2008:260) echoes the same, stating that focus group discussions are susceptible to bias because group and individual opinions can be swayed by dominant participants or by the moderator. Stokes and Blackburn (2000:5) explain that there could also be reluctance by some group members to be actively engaged in the discussion leading to the domination by some individuals. In such a case the researcher will make a deliberate move to direct some questions or solicit for opinions from those participants who might be quiet or reserved. Dilshad and Latif (2013:177) are of the view that some participants may conform to the responses of other participants even though they may not agree because of the group setting. Mishra (2016:4) asserts that the interaction of the group forms a social atmosphere and comments should be interpreted inside this context since the group setting can influence responses of individuals. Acocella (2012:1127) and Mishra (2016:4) also observe that a focus group discussion is an artificial environment can influence responses of participants and is also susceptible to

researcher bias. Some participants could be reluctant to share sensitive ideas and concerns publicly (Wong 2008:260). Finally, results from focus group discussions cannot be generalised and data analysis could be time consuming and challenging (Wong 2008:260). In view of the limitations cited above, for this study I endeavoured to encourage all group members to participate, created a free environment for the exchange of ideas and ensured that the discussion was focused on issues in the discussion guide. All participants were encouraged to be fully involved.

3.4.5 POPULATION

In this study, participants comprised of learners, and Ndebele and Shona language teachers drawn from secondary schools in the Gweru district of the Midlands province in Zimbabwe. There are a total of 31 secondary schools within the Gweru district; of which 15 are located within the city of Gweru while 16 others are located in the surrounding rural areas. Secondary schools in the district are grouped into government and non-government schools: and further some are boarding while others are day schools. In order to get the sample size, I considered the school types and their total number in the district. This district has the following types of secondary schools: rural day secondary schools, rural day government secondary schools, private church run boarding/day secondary schools, and urban government day secondary schools. I then employed purposive sampling to select four secondary schools to represent each type of school in this district. The schools were identified as follows:

- School A – rural day secondary school
- School B – rural day government secondary school
- School C – private church run boarding/day secondary school
- School D – urban day/boarding government school

This study focused on learners in classes ranging from form four, which is the last class in Ordinary level up to Advanced level Form 6 (Upper Sixth), the final or highest class in secondary school. Participants in the study were learners who volunteered to participate in focus group discussions and Ndebele and Shona teachers at each of these schools. There were a total of 38 learners who volunteered to participate in focus group discussions and seven teachers who consented to be interviewed. The table below shows the number of learners and teachers in the four selected schools.

Table 3.2: Number of learners and teachers

SCHOOL	TEACHERS	LEARNERS
School A	1	11
School B	2	13
School C	2	6
School D	2	8
TOTALS	7	38

The population which was investigated were learners in classes ranging from Ordinary level (O level) Form 4 to Form 6 (Advanced Level Upper Sixth) and Ndebele and Shona language teachers. The Form 4 class was selected because in terms of the Zimbabwean government policy on education, all learners should reach this basic level of education. Furthermore, for one to pursue any career or to proceed to the Advanced level of secondary education, they must have passed this class. This class is therefore an important stage in education for all learners in Zimbabwe. The Advanced Level Form 6 class enables one to proceed to university; hence, it is an important class for any student who intends to proceed to higher education. I selected this research site because it is my home district and I am familiar with the area and can speak both Shona and Ndebele therefore, communication would not be a problem since these are the two languages spoken in the district.

3.4.6 SAMPLING

This research aimed at soliciting information on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. Purposive sampling was adopted in this study. Gall, Borg and Gall (1996:218) are of the view that in purposive sampling, the goal is to select cases that are likely to be “information rich” with respect to the purposes of the study. In addition, Creswell (2008:214) asserts that

in purposive sampling, the researcher seeks individuals and sites that can best supply relevant information needed to answer the research questions raised. Leedy and Ormond (2010) concur by stating that when sampling it is prudent to select participants who will provide a wide range of data that is relevant to answer the research questions. This will result in a deeper understanding of the phenomena that is being investigated (Patton 2002:46). Fossey et al (2002:720) also opine that for any qualitative research to be credible there is no need to specify a threshold on the number of research participants to form the sample. Englander (2012:21) states that when using the qualitative research that follows a phenomenological approach, what is most important is to identify participants to be part of the sample with the necessary experience to provide data that is relevant to answer the research questions. Therefore, the focus is not on the number of participants but their ability to provide relevant data. Best and Kahn (2006:249) concur by stating that the phenomenological research approach allows the researcher to purposefully select a small sample that will generate data that is applicable to answering the research questions.

For the purposes of this study, the participants selected were as follows: three Shona language teachers, four Ndebele language teachers, and 38 learners from four secondary schools in the Gweru district. There were a total of 45 participants from the four secondary schools in the Gweru district. Since was a qualitative research, these participants were selected since they could provide the data needed to answer research questions that were set for this study (Fossey et al 2002:21). With that realisation, I purposely selected learners in classes ranging from Form 4 to Form 6 who had been in secondary school long enough to discuss issues relating to how Ubuntu can impact on discipline and academic performance. The number of selected participants for the focus group discussions conducted in the four schools ranged from 6 to 11 as suggested by Onwenegbuzie et al (2009:2) and Wong (2008:256). I considered this group size large enough to provide the necessary data and not too big to end up disorderly (Rabiee 2004:656). Cohen et al (2011:61) further advise that one should have a sample size that is large enough to generate ‘thick’ descriptions and rich data though not so large as to prevent this from happening due to data overload or moves towards generalizability. At each of the four schools, I selected one Ndebele and one Shona language teacher for participating in an interview. The sample of two teachers per school enabled me to conduct in depth interviews. I selected these teachers because they were directly involved in teaching the cultural values embedded in Ubuntu and had many years experience teaching

these languages at secondary school level. This was in line with Seidman (2005:10) who advises that “the primary way a researcher can investigate an educational organisation, institution or process is through the experience of the individual people who make up the organisation or carry out the process.” Denscombe (2010:206) asserts that in order to have a thorough understanding of a phenomenon the qualitative researcher needs to purposefully select individuals and study sites. The study sites were therefore purposefully selected to represent the different types of schools in the Gweru district as follows: rural day secondary schools, rural government day secondary schools, private boarding/day secondary schools, and urban government day/boarding schools. The selection of a variety of schools was done as a way of getting different opinions from different participants in answering the research questions thus leading to a better understanding of the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district.

3.4.6.1 SAMPLING PROCEDURES

3.4.6.1.1 Selecting secondary schools

Gweru district has a total of 31 secondary schools which are located within the city of Gweru and the surrounding rural areas. Most secondary schools in this district have classes running from Form One ‘O’ level up to ‘A’ Level Form 6. As was noted earlier, the schools are of the following types: rural day secondary schools, rural government day secondary schools, private boarding/day secondary schools, and urban government day/boarding schools. It is important to note that the schools selected were all government aided in that the teachers’ salaries were paid by the government. I then selected schools to represent the type of school in the district. All selected schools admit both boys and girls in all classes. School A is a small rural school with a learner population of 258 who are all day scholars. The learners come from the villages around the school. This school has only ‘O’ Level classes from Form 1 to 4, it was selected to represent the small rural day schools in the district. School B is a rural government school with all learners being day scholars. It has both ‘O’ and ‘A’ Level classes and caters for all classes in secondary school. This school has a population of 637 learners. While most learners in this school come from the surrounding villages, others especially those in ‘A’ Level classes commute from villages far away from the school. It was selected to represent rural government schools. School C is a private school which is run by the church and admits both boarding and day scholars with classes running from ‘O’ up to

'A' Level. However, the majority of the students stay at the school as boarders. It has a learner population of 950. This is one of the four church-run schools located in rural areas near the city of Gweru. It was then selected to represent the private church schools in the Gweru district. School D is a big government school located within the city of Gweru which has a learner population of 1050 and also admits both boarding and day scholars. This school has both 'O' and 'A' Level classes. The majority of students in this school are day scholars who come from the different residential areas within the city of Gweru. This school was selected to represent the big urban government schools located within the Gweru district.

3.4.6.1.2 Selecting learners and teachers from School A

As was noted earlier, school A is a small rural day secondary school with only 'O' Level classes running from Form 1 to 4; and has a population of 258 learners. On the first day of visiting the school the headmaster assigned the Ndebele language teacher to assist with me to identify learners who would participate in the focus group discussions. I requested that the teacher pick any students, both boys and girls, from the Form 4 classes who were willing to participate in the focus group discussion. Eleven learners volunteered to participate in the focus group discussion. The group comprised of six girls and five boys all in the Form 4 class. Since this was a small school, there was only one experienced Ndebele teacher whom I requested, and he accepted to take part in the interview. Participants in school A comprised of one Ndebele teacher and eleven learners.

3.4.6.1.3 Selecting learners and teachers from School B

School B is a rural day government school which has both 'O' and 'A' Level classes with a population of 637 learners. The headmaster assigned the Senior Master to assist me to identify learners who would participate in focus group discussions. In this school the classes which had free time were the Form 5 and Form 6 classes, hence participants were randomly selected from these. The group comprised 10 girls and three boys, of whom six were in the Form 5 class while seven were in the Form 6 class. I requested two experienced teachers to participate in the interviews, one Ndebele and the other Shona, since these two subjects are taught in this school. Participants in school B comprised of 13 learners and two teachers.

3.4.6.1.4 Selecting learners and teachers from School C

School C is a private school run by the church and has both boarding and day scholars with a population of 950 learners. This school has both 'O' and 'A' Level classes. The headmaster assigned the deputy headmaster to assist me to identify learners and teachers who would be participants. The deputy headmaster managed to get six learners who were all in the 'A' level classes. Two experienced teachers one for Ndebele and the other for Shona, accepted to participate in the interviews. Participants in school C comprised of six learners and two teachers.

3.4.6.1.5 Selecting learners and teachers from School D

School D is a big government school located within the city of Gweru with both boarding and day scholars and a population of 1050 learners. In this school I worked with the deputy headmaster who assigned the head of languages department to assist with identifying learners for focus group discussions. A total of eight learners from classes ranging from Form 4 to Form 6 were randomly selected and assented to participate in focus group discussions. Two experienced teachers, one Ndebele and one Shona, accepted to participate in interviews. Participants in school D comprised of eight learners and two teachers.

3.4.7 GAINING ACCESS TO THE PARTICIPANTS

In order to gain access to the research participants and the research sites, Creswell (2012:210) advises that one has to gain permission from different levels. Guillan and Gilla (2004:263) advise that it is a requirement to apply from the institution for ethical clearance since educational research invariably involve ethical issues. For the present study, I applied to the UNISA College of Education Ethics Review Committee and was granted an ethical clearance certificate.

In this research, participants were learners, and Ndebele and Shona language teachers in four secondary schools in the Gweru district of the Midlands Province. I therefore wrote to the Permanent Secretary in the Ministry of Primary and Secondary Education, through the Provincial Education Director in the Midlands Province, seeking permission to conduct research in secondary schools in the Gweru district of Zimbabwe. Once permission was granted by the Permanent Secretary and the Provincial Education Director in the Midlands Province where these schools are located, I wrote letters to the headmasters at the four

secondary schools selected seeking permission to conduct focus group discussions with learners and to conduct interviews with teachers in their schools. I then made initial visits to each school to introduce myself and to make appointments for the interviews and focus group discussions. I held meetings with learners who were participants to explain the whole procedure and to arrange for them to get letters of written assent signed by their parents or guardians. I also discussed with teachers individually to explain the purpose of the interview and to make appointments. Wanat (2008:192) advises that it is important for a researcher to develop a rapport with gate keepers in order for one to gain access to sources of data and research sites. I established a good rapport with school administrators since I needed to have access to information relating to the academic performance of these schools.

3.4.8 DATA COLLECTION PROCEDURES

This section describes how data for this study was collected. Kombo and Tramp (2006:99) opine that data collection in research refers “to the gathering of specific information aimed at proving or refuting some facts.” In this section I present semi-structured interviews, focus group discussion, participant observation, and document analysis that were used to collect data for this study. Before embarking on data collection, I applied for an ethical clearance from the University of South Africa’s College of Education Research Ethics Committee, after which a research ethics clearance certificate was issued (Annexure K). In order to gain access to the schools in the sample, I applied for permission to conduct research from the Ministry of Primary and Secondary Education, of which permission was granted (Annexure E) and was further granted permission by the Midlands Provincial office of the same ministry (Annexure F)

Having obtained permission from the Ministry of Primary and Secondary Education, I made preliminary visits to each of the four secondary schools to introduce myself and to seek permission from the school headmasters to conduct research in their institutions. During the preliminary visits I fixed appointments with Ndebele and Shona teachers for the dates and times when I could conduct the interviews. Learners for focus group discussions were identified during the pre-visits and were given orientation on the whole process of the research. All participants were informed that all data collected would be kept confidential and that they could withdraw from the research at any time. After the learners and teachers had agreed to participate, I then requested them to sign letters of assent and consent, respectively.

Arrangements to conduct focus group discussions were tailored to situations at each of the schools A to D. At school A, the focus group discussion was conducted during the last two lessons before lunch since the Form 4 class was free at that time. The headmaster provided a free classroom where we had the discussion ensuring that there was privacy. At school B, all classrooms were in use, so we met for the discussion under a tree on the school campus a distance away from classrooms. Other classes in the school were doing end of term tests and the Form 5 and 6 classes were not having exams that day so they volunteered to participate in the focus group discussion. At school C, we were offered the computer laboratory to use for the discussion, a venue that was very private and quiet. In this school I was able to get participants who were all in the Form 6 class since the others were busy. At school D, I was offered the use of the art room, which was also very convenient and private. In this school, participants ranged from Form 4 to Form 6 since most had no lessons as the school had just completed doing their end of term examinations.

In all the four schools I avoided disrupting the learners' study time and the school programmes. During the focus group discussion I encouraged all learners to participate and to air their views on the issues that were raised. Maree (2007:95) describes focus group discussion as "carefully planned and designed group discussion aimed at obtaining information on the participants' beliefs and perception on a defined area of interest." Furthermore, I informed them to use any language they were comfortable with, Ndebele, Shona or English, and that the discussion would be recorded. All learners in the four focus group discussions consented to the recording of the discussions. I used a focus group discussion guide with open ended questions that were used to solicit information from the participants with the aim of getting their thoughts, feelings, and perceptions on Ubuntu. De Vos et al (2011:360) opines that during focus group discussion, the researcher must create a conducive (non-threatening) atmosphere which encourages participants to share "perceptions, points of view, experiences, wishes and concerns without pressuring participants to vote or reach consensus." During the discussion, I created a free atmosphere while closely guiding the participants to keep the discussion in focus and to give enough time to hear their experiences and perceptions.

At each of the four schools, I took time to observe the general conduct of the learners following the observation schedule. Gray (2014:397) explains that in the process of participant observation the researcher is in the middle of action so as to get meanings that

people give to their actions or a problem under investigation. Denscombe (2010:207) states that participant observation is important in that behaviour patterns are situated in their natural setting. My observation focused on identifying indicators of discipline like manner of dressing in school uniform, and how learners generally related to one another and with visitors. The headmasters of each of the four schools gave me permission to walk around the school guided by one of the teachers. On the three visits I made at each school while arranging for the interviews and focus group discussion, I managed to observe the general conduct of the learners as per the observation schedule.

At school A, I conducted a semi-structured interview with one Ndebele teacher who was the only one teaching this local language which was offered in the school. The interview was conducted in a classroom which was not being used at that time. At school B, I conducted interviews with one Ndebele and one Shona teacher. These interviews were conducted outside at a quiet place on the school campus. Two female teachers were interviewed. At school C, two female teachers were interviewed and the interviews were conducted in the computer laboratory. One teacher was teaching Ndebele and the other taught Shona. Finally, at school D, the Ndebele teacher was interviewed in the language room, which was her base classroom, while the Shona teacher was interviewed from her office. Both teachers at school D were female. The interviews I conducted in this study were appropriate in assessing learners' and teachers' perceptions, meaning and descriptions of Ubuntu (Marshall & Rossman 2006). In all the four schools, I used a semi-structured interview schedule with both closed and open-ended questions. All the teachers selected for interviews accepted to be audio recorded as a way to ensure relevant data was collected for close examination. During the interviews, I also took field notes, as De Vos et al (2011:360) advise, that field notes could further include what the researcher heard, saw, experienced, and thought about in the course of interviewing, including emotions, preconceptions, expectations, and prejudices. All interviews were conducted either in Ndebele for the Ndebele speaking teachers and Shona for the Shona speaking teachers. This was done because the teachers were more comfortable using their mother tongue. In some cases, they would explain some concepts in English but generally they used their mother tongue. Ndebele is my mother tongue and I can also speak Shona fluently hence I managed to conduct the interviews in these languages.

At each of the schools, I requested from the headmasters to make a review of the analysis of results for the past five years. Punch (2005:184) is of the view that researchers can use past

and current documents which could contain detailed information that is relevant to their studies. For this study, an analysis of academic results obtained by the school in ‘O’ and ‘A’ Levels in the past five years were reviewed. This enabled me to assess the general trend of the academic performance of the school and correlate these with the levels of Ubuntu and discipline.

3.4.9 DATA ANALYSIS

In this section I explain the analysis of data gathered through participant observation, semi-structured interviews, focus group discussions, and document analysis. It is important to note that in qualitative research, data collection, data analysis, and recording are interrelated, ongoing and, not isolated (Marshall & Rossman 2006:155). According to Yin (1994), data analysis consists of examining, categorising, tabulating, and otherwise re-combining evidence to address the research questions of the study. In addition Fossey et al (2002:728) are of the view that in analysing data qualitatively one has to revise, synthesise, and interpret the information gathered so as to get to the depths of the investigation being made, so that in the end well informed conclusions are made. D’Cruz and Jones (2004:137) assert that the aim of data analysis in qualitative research is to get a better understanding of patterns and procedures so that the researcher better understands participants’ opinions when answering research questions that relate to the aim of the study.

This research is grounded on the interpretivist paradigm where participants views were used to construct, interpret and understand phenomena from gathered data (Creswell 2003:8). The ontological assumptions of interpretivism are that people interpret events and situations differently (Mbhele 2015:8). In addition Guba and Lincoln (1994) opine that the epistemology of interpretivism is transactional where the researcher and the research participants are assumed to be linked interactively and findings are created as the investigation progresses. Therefore, Noble and Smith (2014:1) assert that data is collected from natural settings where the qualitative methods seek to describe, explore and understand phenomena from the individual or group. In that regard, Guba and Lincoln (1994) opine that the interpretivist researcher relies on qualitative data methods for data analysis. This research therefore used the interpretivist methods for data analysis as described in the following sections.

Data analysis for this research followed the four steps proposed by Leedy and Ormond (2010:153) which are: organising data, perusal, classification, and synthesis. Organising data involves breaking down large bodies into smaller units, sentences or words; next is perusal through the entire data so as to understand the general meaning before identifying the different categories, followed by classification of data to come up with categories or themes. Finally, there is synthesis where a description is made of relationships among categories. Organising data involves breaking it down into bits and pieces, which Miles and Huberman (1994) refer to as coding while Dey (1993) calls it categorising. Organising data is described by Dey (1993:30) “as a process of reassembling data into its constituent components to reveal characteristic elements or structure.”

In this research, the first stage was to transcribe semi-structured interviews conducted with language teachers, and learners in focus group interviews. Field notes compiled during participant observation were also transcribed. Bogdan and Biklen (1992) suggest that the researcher must read the data several times in order to begin a coding scheme. Rossman and Rallis (1998:117) state that coding is organising data into ‘chunks’ before bringing meaning into these ‘chunks.’ Bogdan and Biklen (1992) opine that the data must be coded according to details of setting and types of situation observed and look for relationships between categories. For this study, responses from research participants based on identified categories were analysed in relation to the aims and objectives of this study. Themes from these sources of data were identified and discussed in the context of research questions. Creswell (2012:239) states that organisation of data, recording; coding, identification and scrutinising of emergent themes, and clarification and verification of conclusions should lead to an understanding of themes that emerge from the gathered data.

As the researcher is organising data to come up with themes, Blaxter (2010:164) proposes that the anonymisation of data through replacement of participants’ actual names and other identifiable materials with pseudonyms and pseudo locations should be made. In this research schools were identified using the letters A, B, C and D, hence, data that was collected from the different schools and the names of learners or language teachers interviewed were kept anonymous. All the research participants were informed that their names and that of their schools would remain anonymous. In organising data, I listened to audio tapes from interviews and focus group discussions and converted the recordings into textual data (Creswell 2012:239). For academic results, I made documentary notes of the trends of the

performance of each school. Glenn (2010:96) asserts that during the process of data analysis, one should do the coding of data and differentiation of themes in a constructive and reliable manner. Coding is classification of data into meaningful classifications which a researcher will use in summarising the findings (Glenn 2010:96). Taylor, Sinha and Gheshal (2006:161) are of the view that codes can be used to organise and retrieve data so that the researcher can come up with meaningful themes. Creswell (2012:243) adds that in order to develop meaningful themes, data must be coded from the information gathered from participants so that it can be used in final data processing. In this research, coding was done to transform raw data from interview transcripts and focus group discussions into major themes that answered the research questions. Once data had been coded and categorised, the interpretation of data followed based on the exploration of themes from the codes and categories.

3.4.10 RELIABILITY AND VALIDITY

Gibbs (2007) states that in a qualitative research, validity means that “the researcher checks for the accuracy of the findings by employing certain procedures; while qualitative reliability indicates that the researcher’s approach is constant across different researches and different projects.” Creswell (2014:251) further note that validity is a way to determine if findings are accurate from the standpoint of the researcher, the participant, or the readers of an account.

In view of the aforesaid, Creswell (2014:251) recommends the use of multiple strategies to enhance validity and reliability in research and these include among others: triangulation, member checking, thick description, and reflexivity. Daniel and Onwuegbuzie (2002:3) opine that reliability is one of the chief characteristics researchers consider when justifying the quality of data utilised in their studies. Furthermore, in qualitative research, information gleaned from observations, interviews and the like must be trustworthy otherwise any themes that emerge from those data will not be credible (Daniel & Onwuegbuzie 2002:4). Fusch and Ness (2015:1411) are of the view that the application of triangulation (multiple sources of data) will go a long way towards enhancing the reliability of results. Denzin (2009) concurs by noting that triangulation is one way of enhancing validity by correlating the findings from several data collection methods. In addition, Creswell (2014:251) asserts that “if themes are established based on converging several sources of data or perspectives from participants, then this process can be claimed as adding to the validity of the study.” Triangulation reduces

the possibility of chance associations, as well as systematic biases prevailing due to a specific method being used that allows greater confidence in any interpretations made (Daniel and Onwuegbuzie 2002:5).

In order to enhance validity and reliability in this study, I used different methods of data collection, namely participant observation, focus group discussions, face to face interviews, and document analysis. Denzin and Lincoln (2000:5) note that the “use of multiple methods or triangulation reflects an attempt to secure an in-depth understanding of the phenomenon in question; it adds rigor, breadth, complexity, richness, and depth to any inquiry.” By using the five different methods stated for this research and a variety of participants, from different schools with different set-ups and different viewpoints, the level of validity and reliability of the study was increased.

Another method used to validate a qualitative research is by member checking. Creswell (2014:251) explains that member checking is taking the final report or specific descriptions or themes back to the participants and determining whether those participants feel they are accurate. This implies that the researcher needs to verify the major findings of the study with participants as a way of checking their accuracy. In addition, McMillan and Schumacher (2001:404) suggest that the researcher could informally check with the participants for accuracy of information during data collection. Denzin and Lincoln (2000:393) further assert that validity and reliability in qualitative data gathering result when we “cross-check our work through a number of checks, the researcher needs to find a way to allow for the participants to review the material one way or the other.” In this study, after each interview session and focus group discussion, I made a summary of what had been discussed based on the field notes I had made so as to establish whether or not their opinions were captured correctly. The participants would then affirm whether or not their views were captured correctly and for areas that needed correction, changes were done immediately.

Another approach of improving validity and reliability is making thick descriptions of the research process, settings, the study participants, and data collection methods (Creswell & Miller 2000:128). The researcher should make detailed descriptions of the setting and offer many perspectives about the theme (Creswell 2014:251). For the present study, all the four schools have been described in terms of their type, setting and student population. Furthermore, a detailed description of the research participants for focus group discussions

and the face to face interviews were made. In making descriptions, Creswell (2014:252) suggests that transcripts should be checked to make sure that they do not have errors and to constantly compare data with codes by making memos about the codes and their definitions. During the process of coding, I ensured that codes maintained the same meaning throughout and avoided any shift in meaning from one code to another. Daniel and Onwuegbuzie (2002:5) observe that the qualitative researcher's most effective defence against the charge of being subjective is to buttress what has been observed with material that reinforces those observations from other semi-independent sources. In this regard, this study has given a detailed description of the research process in the sampled schools, how focus group discussions were conducted and the observations made, and how these are related to the relevant literature.

According to Creswell and Miller (2000:127), "reflexivity is a validity procedure in which the researcher self-discloses his or her assumptions, beliefs, and biases, pre-understanding and personal experiences in relation to the phenomenon being analysed." When a researcher engages in reflexivity, Chan, Fung and Chien (2013:3) explain that the researcher declares values, preconceptions, and interests that could impact on the research being conducted. By clarifying the bias, the researcher brings to the study this self-reflection that creates an open and honest narrative that will resonate well with readers (Creswell 2014:251). Furthermore, a good qualitative research contains comments by researchers about how their interpretation of the findings is shaped by their background, such as their gender, culture, history, and socio-economic origin (Creswell 2014:251). This is done to ensure that the data collected from research participants is not manipulated by the researcher (Creswell & Miller 2000:127). From my years of experience as a teacher and school administrator, I have noted that the learners who are focused and disciplined generally perform well in their studies. Such learners find it easy to consult with their teachers and therefore are close to staff, increasing their chances of attaining good results. Muzvidziwa and Muzvidziwa (2012) observe that if schools embrace Ubuntu, they will witness a disciplined student body and improved academic achievement.

3.4.11 ETHICAL CONSIDERATIONS

Ethics defines what is and what is not permissible to do when conducting research (Kalof, Dan & Dietz 2008:46). David and Sutton (2014:76) define ethics as a science of morality,

while Cohen et al (2011:76) view ethics “as concerned with right and wrong, good and bad.” For research purposes, Cohen et al (2011:16) assert that ethics is concerned with beneficence, informed consent, anonymity, and confidentiality. Kalof et al (2008:46) add that when the research is done in an ethical manner, the results obtained will give a true picture of what occurred during the whole research process thus benefiting both the researcher and research participants. Participants should therefore be given an explanation of how they will benefit from the research. Denscombe (2010:7) adds that participants have the freedom to choose to or not to participate in the research, thus there must be informed consent. This is done as a way of considering the “rights and welfare of subjects who participate in the study” (McMillan & Schumacher 2010:15). To achieve this in the present study, I made pre-visits to each school to meet teachers and learners who were willing to be part of the study. I then explained the purpose of the research and what it entailed and that there was going to be recordings of all the discussions. After this was done, the teachers who accepted to be interviewed were asked to sign the consent forms. The same was done with all learners who accepted to be involved in focus group discussions who also signed letters of assent. Learners were given letters to give to their parents and guardians so that they could consent to their participation in the research.

3.4.11.1 Informed consent

Creswell (2014:257) cautions that “first and foremost, the researcher has an obligation to respect the rights, needs and values of the informants.” I therefore, only sought written consent from each of the participants after giving a detailed explanation of the purpose and benefits of the research. Participants were further informed that they would be audio recorded; in all the four schools the participants accepted to be recorded. During the pre-visits, the research objectives were explained in detail and I ensured that they were clearly understood, and I further explained to participants how data would be used (Creswell 2014:257). Once the study was completed, verbatim transcripts and written interpretations and reports would be made available to the participants to inform them of the results of the study.

3.4.11.2 Confidentiality

In this study, participants were informed and assured that the information collected would not be disclosed to other parties not specified in the letter of consent. Creswell (2014:258)

advises that to protect the participants' rights, their interests and wishes should be considered first when choices are made regarding reporting the data.

3.4.11.3 Privacy

Cohen et al (2011:91) assert that research participants have the right to decide the time, place, and the extent to which their attitudes, principles, and conduct will be exposed. In order to maintain confidentiality, interviews and focus group discussions were conducted in specialist rooms for schools C and D; while in School A, a classroom was used where lessons were not being conducted. In school B, a secluded place on the school grounds was used for both interviews and focus group discussions. In addition to informed consent, participants were made aware that the discussions would be recorded solely to accurately capture their opinions and ideas and would not be publicised.

3.4.11.4 The right to withdraw

Creswell (2009:12) asserts that participants should be informed that they have the right to withdraw from the study at any time. During and after the pre-visits, participants in this study at the different schools were fully informed that they could withdraw from the study if they wished to.

3.5 CONCLUSION

This chapter described the research design and methodology that was used to collect data to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The study adopted the qualitative interpretivist research design as it emphasises life experiences of research participants and how they understand particular events, circumstances, and procedures (Finlay 2011:16). A description and explanation of the rationale for the adoption of interpretivism as the research paradigm to undergird this study was made. In line with interpretivism, the chapter explained how semi-structured interviews, participant observation, focus group discussions, and document analyses as research methods were used to answer the research questions. Finally, a discussion of the population, the sample and sampling procedures, data collection procedures, data analysis, and ethical issues was made. The next chapter will discuss details of the research findings from data collected in secondary schools in the Gweru district of Zimbabwe.

CHAPTER FOUR: RESEARCH FINDINGS

4.1 INTRODUCTION

In Chapter Three I presented and discussed the qualitative interpretivist research design, the semi-structured interviews, focus group discussion, and document analysis used to gather data for this study. Furthermore, a discussion was made on the how observation would be used to generate data for this study. This chapter presents an analysis of gathered data, in order to establish how Ubuntu has impacted learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe.

4.2 PRESENTATION OF RESEARCH FINDINGS

In order to make a logical presentation, analysis, interpretation and discussion of findings, this chapter is organised in five sections as follows:

- Demographic profile of study participants
- Analyses and interpretation of findings from semi-structured interviews and focus group discussions from schools A to D
- Analyses and interpretation of findings from examination result documents from schools A to D
- A discussion of observations made during visits to schools A to D
- Finally, concluding remarks of the chapter will be made

In order to maintain anonymity, schools were assigned codes as shown in Table 4.1 on the following page.

Table 4.1: Codes for schools

CODE	NAMES	DESCRIPTION
SA	School A	Rural day school: Form 1- 4
SB	School B	Rural government school: Form 1 – 6
SC	School C	Boarding private school: Form 1 – 6
SD	School D	Urban government school: Form 1- 6

Table 4.2: Codes for interview responses

CODE	MEANING
IR-NT-SA	Interview response, Ndebele teacher, school A
IR-NT-SB	Interview response, Ndebele teacher, school B
IR-ST-SB	Interview response, Shona teacher, school B
IR-NT-SC	Interview response, Ndebele teacher, school C
IR-ST-SC	Interview response, Shona teacher, school C
IR-NT-SD	Interview response, Ndebele teacher, school D
IR-ST-SD	Interview response, Shona teacher, school D

Table 4.3: Codes for focus groups

CODE	MEANING
FG1 – SA	Focus group 1 – school A
FG2 – SB	Focus group 2 – school B
FG3 – SC	Focus group 3 – school C
FG4 – SD	Focus group 4 – school D

4.3 CHARACTERISTICS OF THE PARTICIPANTS IN THE STUDY

This section presents the demographic information which was collected during the preliminary stages of semi-structured interviews and focus group discussions with participants in schools A, B, C, and D in the Gweru district of Zimbabwe. The participants in the study were seven secondary school teachers, and 38 learners from the four secondary schools in the Gweru district. Of the seven teachers, four were teaching Ndebele and three were teaching Shona.

4.3.1 DEMOGRAPHIC PROFILE OF TEACHERS

Participants for the semi-structured interviews provided data on gender, age group, professional qualifications, and teaching experience.

Table 4.4: Demographic profiles of teachers

School	Gender	Age	Qualification	Experience (Years)	Level taught
NT-SA	Male	45 – 55	BA	15	O
NT-SB	Female	45 – 55	BEd	20	O & A
ST-SB	Female	35 – 44	BA	10	O & A
NT-SC	Female	35 – 44	BA	10	O & A
ST-SC	Female	45 – 55	BA	19	O & A
NT-SD	Female	45 – 55	MEd	28	O & A
ST-SD	Female	45 – 55	MEd	28	O

4.3.2 Gender and age group

Table 4.4 indicates that out of the seven participants for the semi-structured interviews, six were females and one was male. This reflects the general trend in secondary schools in Zimbabwe where the majority of language teachers are female. Gender is important in this study since females or mothers play a key role in imparting cultural values to children in their formative years. It would be expected that female teachers would continue to play this important role in secondary schools.

The table (Table 4.4) further shows that the majority of the participants fell in the 45-55 year age range, where five out of the seven teachers were in this age range. Age is also an important factor in imparting cultural values among learners. As shown in Table 4.4, all teachers who participated in the semi-structured interviews were above 45 years of age and would be regarded as being mature, and therefore could guide learners in upholding cultural values.

4.3.3 Qualifications

All teachers who taught Ndebele and Shona in the four selected schools had a minimum of a bachelor's degree in these subjects, hence they would be in a position to competently handle both the 'O' and 'A' level classes. Furthermore, two teachers have a master's degree in Ndebele and Shona, respectively.

4.3.4 Teaching experience

Teachers in the selected schools had experience that ranged from 10 to 28 years. In addition to possessing the relevant qualifications, teachers who participated in this study had adequate experience in handling Ndebele and Shona classes up to 'A' Level. In that regard, teachers who participated in semi-structured interviews were able to provide data that was needed to answer the research questions.

4.4 DEMOGRAPHIC PROFILE OF LEARNERS

A total of 38 learners were selected to participate in focus group discussions that were conducted in the four schools A, B, C, and D in the Gweru district. Participants were drawn from both the 'O' and 'A' Level classes depending on their availability to attend the focus group interviews. The biographical information on learners gathered was about gender, age and class.

Table 4.5: Demographic profiles of learners

Focus group & school	Classes	Number of participants	Gender	Age range in years
School A - FG1	Form 4	11	6 females, 5 males	16 – 19
School B - FG2	Form 5 & 6	13	10 females, 3 males	15 – 21
School C - FG3	Form 6	6	2 females, 4 males	17 – 19
School D - FG4	Form 4 – 6	8	3 females, 5 males	16 – 19

4.4.1 Gender

Table 4.5 shows that from School A – FG1 there were a total of 11 participants comprised of six females and five males. School B – FG2 had a total of 13 participants, with three males and 10 females. There were two females and four males in school C – FG3 and finally, School D – FG4 had a total of eight participants with five males and three females. In total there were 21 female participants and 17 males.

4.4.2 Age

For the purpose of gathering data required to answer the research questions, participants for the focus group discussions were selected from a specific age group and these were teenagers in the secondary schools. Table 4.5 shows that in School A – FG1, learners were in the age range from 16 to 19 years and School B –FG2, learners were between the 15 to 21 years. In school B – FG 2, there was one learner whose age was 21 which is above the teenage years. Learners in School C- FG3 and learners in School D – FG 4 were in the 17 to 19 and 16 to 19 age range, respectively. The majority of the learners who participated in the focus group discussion had age ranges between 15 and 19 years. This is the average age of learners in classes ranging from Form 4 to Form 6 in Zimbabwe’s secondary schools.

4.4.3 Classes

Learners that were selected to participate in the focus group discussions were selected from classes ranging from ‘O’ Level, Form 4 up to ‘A’ Level, Form 6. The composition of learners in each school depended on their availability based on their school schedule. In School A – FG1, there were only Form 4 learners since this is the highest class offered in this school. In School B – FG2, participants who were available were from the Form 5 to Form 6 classes. In school C – FG3, only learners in the Form 6 class participated although this school has the whole range of classes from Form 1 to Form 6. This was because other learners had a busy class schedule and could not be available for the focus group discussions. School D – FG4 had a complete range of participants from Form 4 to Form 6.

This class selection was important for this study since the majority of cases of indiscipline occur during this stage of schooling. It is at the stages of these classes where the impact of the presence or absence of Ubuntu can easily be identified. Furthermore, learners in

secondary schools sit for major national examinations in Form 4 and Form 6. It is in these classes where an assessment can be made on the impact of Ubuntu on academic performance.

4.4 ETHICAL CONSIDERATIONS

Cohen, Manion and Morrison (2011:86) state that for research purposes ethics is concerned with beneficence, informed consent, anonymity, and confidentiality. In that regard, it is important for a researcher to explain the benefit of the research to the participants (Cohen et al 2011:86). For this study, preliminary visits were made at each of the four schools A, B, C and D, and meetings were held with potential participants. It was during these meetings that I explained the benefits of the study to the learners and teachers. This led to many learners having an interest in participating in the study, especially in schools A, B, and D where I had to limit the number of those who could participate. After explaining the benefits of the study for teaching Ndebele and Shona lessons, language teachers expressed interest in the study since it was in line with what they were expected to teach in the new curriculum. These preliminary discussions also helped to create a good rapport with the research participants.

Informed consent refers to the freedom to choose whether to participate or not to participate in the research (Denscombe 2014:16). Having identified the research participants, I explained in detail what was involved in the research and that I would record our discussions. The teachers were then asked to sign consent forms while parents/guardians of learners were also requested to sign consent forms allowing their children to participate in the study. Learners were thereafter asked to sign the assent forms. All this was done to ensure those involved in the study did so on a voluntary basis and on the understanding that they could withdraw at any time if they so wished. In that regard school A and D were reluctant to give hard copies of statistics of their academic results.

Confidentiality and anonymity are also a prerequisite in any research. To maintain confidentiality and anonymity in this study, I did not record personal details of participants (Gray 2011:439) but used letters A to D to identify the schools and numbers to identify focus groups from the four schools. I further assured the participants that the information they provided was only to be used for research purposes.

Before the study commenced, I applied for research ethics clearance from the UNISA College of Education Ethics Review Committee and an ethical clearance certificate was

granted. Furthermore, I applied to the Ministry of Education for permission to conduct the research and permission was granted (Annexure E). In that regard, I complied with the UNISA Policy on Research Ethics (2007).

In order to ensure credibility of the findings, a thick description, triangulation, and member checking was made (Creswell 2009:191). A detailed description of how focus group discussions, semi-structured interviews, document analysis, and observations were made. Data triangulation was used in that different sources of data were employed, that is, focus groups, semi-structured interviews, and observations. Onwuegbuzie and Leech (2007:239) state that the use of multiple and different methods, investigations, sources, and theories to obtain corroborating evidence help to make research findings credible. Having described the ethical considerations made before data were collected and having explained the methods used to achieve credibility of the research findings, the next section describes and explains findings from semi-structured interviews and focus group discussions.

4.5 PRESENTATION OF RESEARCH FINDINGS FROM SEMI-STRUCTURED INTERVIEWS AND FOCUS GROUP DISCUSSIONS

In this section a presentation and analysis of findings obtained from semi-structured interviews and focus group discussions will be made. Semi-structured interviews were conducted with seven language teachers and four focus group discussions were held with 38 learners from the four schools A, B, C, and D. The semi-structured interviews and focus group discussions were conducted during the month of July 2019. Participants for the semi-structured interviews comprised of six female teachers and one male teacher. Of the six teachers four taught Ndebele and three taught Shona. There were four focus group discussions one from each school and in total 38 learners participated. A thematic analysis of data was made.

4.5.1 PARTICIPANTS' PERCEPTION OF UBUNTU

During the first part of the semi-structured interviews and focus group discussions, participants were asked to define the term Ubuntu. Generally, all participants described Ubuntu as the way one conducts themselves which has to do with good behaviour, dressing, respect, the way one talks and relates with other people. Saule (2000) concurs by stating that Ubuntu is a sum total of human behaviours and a system of values inculcated in the individual by society through established institutions. Furthermore, a person with Ubuntu

was described by participants as one who upholds cultural values and traditions, hence the term Ubuntu is synonymous with culture (Sunday News 2017). In addition, Nussbaum (2003:2) opines that Ubuntu is the “capacity in African culture to express compassion, reciprocity, dignity, harmony and humanity in the interest of building and maintaining community.” The major theme that emerged from the participants was that Ubuntu refers to good behaviour which results from upholding cultural values.

The sub-themes that emerged from this theme that show that a person has Ubuntu were seen through the following: (A) dressing; (B) interpersonal relations; (C) upholding cultural values. In the following subsections a summary of the subthemes is made.

4.5.1.1 Ubuntu refers to the way one dresses

Participants in semi-structured interviews and in focus group discussions stated that Ubuntu is reflected in the way one dresses. They said that a person with Ubuntu dresses neatly in conformity with expectations of the society they live in. Ubuntu is reflected in dressing when someone dresses in a way that is comfortable to them and also comfortable to those around them (Sunday News 2017). If they are learners attending school, they will wear their school uniform as per the regulations of their institution. The same applies in the case of a lady who would comfortably wear tight jeans when they are in an urban area but due to the respect of parents, grandparents, and the rural community; they would not wear the same when visiting that rural community (Sunday News 2017). An individual with Ubuntu would therefore know how to dress in different environments. The examples below of participants’ responses support these findings.

Ubuntu refers to the way one conducts himself/herself and the way that person dresses (IR – NT – SA).

In emphasising the importance of dressing in reflecting whether or not one has Ubuntu, one participant said;

The youth are now getting lost when it comes to dressing to the extent that one is laughed at when they dress decently (IR – NT – SC).

In addition one teacher said;

A person with Ubuntu is seen by their dressing and cleanliness (IR – ST – SC).

This description shows that in addition to the way one dresses, the aspect of cleanliness is important when explaining and defining Ubuntu. This implies that an individual who is scruffy and dirty cannot be said to possess Ubuntu.

Learners in focus group discussions were of the same view as they said the following;

Ubuntu refers to the way you dress (FG2 – SB: P3)

When asked to explain further, one participant said;

A person with Ubuntu wears the school uniform properly as per the school's rules (FG2 – SB: P6)

In general, dressing came up prominently from participants as one element that defines whether or not an individual possesses qualities of Ubuntu (FG3 – SC; FG4-SD; and IR – NT – SD; IR – ST – SD; IR – NT – SB; and IR – ST SB).

4.5.1.2 Ubuntu refers to upholding cultural values

The second subtheme that emerged from participants was that Ubuntu refers to the upholding of cultural values by an individual or simply put, respecting one's culture. Participants in both semi-structured interviews and focus group discussions stated that Ubuntu had to do with upholding cultural values as noted by Nussbaum (2003:2) who asserts that Ubuntu "is a way of being, a code of ethics and behaviour deeply embedded in African culture." The following are examples of participants' responses that relate to this subtheme.

Ubuntu refers to the way one carries himself around and the values or cultural norms they uphold. (IR – NT – SA)

One teacher simply put it as, "the way of life" (IR – NT – SB). Other comments were:

Hunhu/Ubuntu zvinoreva kuva netsika dzechikare zvinowonekwa nevanhu.

Translation: Hunhu/Ubuntu refers to upholding old time traditions which can be seen by people. **(IR – ST – SC)**

Ubuntu kutsho ukuziphatha okuveza amasiko.

Translation: Ubuntu refers to good conduct shown by upholding traditions. **(IR – NT – SC)**

Ubuntu kutsho ukulondoloza amasiko.

Translation: Ubuntu means upholding traditions. **(IR – NT – SD)**

In addition one interviewee said: “*Ubuntu is upholding societal expectations*” **(IR – ST – SD)**. Learners in focus group discussions had this to say when asked to define Ubuntu:

Ubuntu or Hunhu means kuva netsika.

Translation: Upholding cultural values. **(FG2 – SB: P2)**

Ubuntu or Hunhu zvoreva tsika nemagariro munharaunda.

Translation: Culture and the way of life in the community. **(FG2 – SB: P2)**

Ubuntu refers to respect of cultural values. **(FG4 – SD: P4)**

One participant described an example of what is culturally expected of a girl’s behaviour in the presence of adults:

A girl is expected to show humility and must not run around especially in front of the elderly. Parents also expect a girl to kneel when serving adults food. **(FG3 – SC: P3)**

In the Shona culture one must clap their hands (Kuwuchira) before receiving anything from someone. **(FG3 – SC: P5)**

The responses from participants show that Ubuntu is interwoven with culture. In addition, Nussbaum (2003:2) states that Ubuntu forms the core of values in traditional African culture.

This implies that the way one upholds cultural values defines whether or not that individual can be said to possess Ubuntu.

4.5.1.3 Ubuntu refers to being respectful

The third sub-theme that emerged from the semi-structured interviews and focus group discussions was that Ubuntu refers to one being respectful. Participants said that a person with Ubuntu is seen by being respectful to the elderly, parents, teachers, and peers. Broodryk (2002:56) also identifies respect as one of the values upheld by an individual with Ubuntu. He states that Ubuntu is an ancient African worldview based on primary values of intense humanness, caring, sharing, respect, compassion and associated values, ensuring a happy and qualitative human community life in the spirit of family (Broodryk 2002:56). Furthermore, at school level participants said a learner with Ubuntu will show respect to teachers and easily takes instructions. The following statements made by participants support this observation.

A person with Ubuntu is respectful (FG1 – SA: P1).

When an individual is respectful we can say that he or she has Ubuntu (IR – NT – SA).

Ubuntu refers to the respect of the elderly (FG3 – SC: P1 and FG4 – SD: P4).

Other participants described how an individual with Ubuntu shows respect to the elderly.

Learners with Ubuntu in our school often offer seats to the elderly when travelling to school in crowded taxis (FG2 – SB: P4)

A person with Ubuntu is seen by greeting people especially adults as a way of showing respect (FG3 – SC1)

Furthermore one respondent said;

Learners with Ubuntu respect their teachers (FG2 – SB: P3)

Another respondent had this to say about learners who portray Ubuntu:

A learner with Ubuntu when responding to a teacher will say “Yes mam” as a way of showing respect (IR – NT – SC)

Participants also stated that a person with Ubuntu will always display self-respect in the manner they conduct themselves in public in order to avoid shamming themselves. The following are some of the responses from the participants which support these findings.

An individual with Ubuntu has self-respect and does not engage in misbehaviour (FG4 – SD: P5)

An individual with Ubuntu has self-respect (IR – NT – SD)

One learner summed up the definition of Ubuntu by making the following statement:

Ubuntu means integrity, honesty, respect and loyalty (FG2 – SB: P3)

From the foregoing, it can be noted that participants opined that respect is an important aspect that defines Ubuntu. When one is respectful, they will know how to relate with both adults and peers and further endeavour to uphold self-respect. An individual with Ubuntu will therefore be seen by treating all people with respect (Sindane 1994:8-9). This concurs well with Gade (2012) who concludes that Ubuntu is the moral quality of a person.

4.5.1.4 Ubuntu refers to the way one talks with other people

The fourth theme that emerged from participants perception of Ubuntu was that Ubuntu guides the way one talks to their peers and to people of different age groups. Participants had this to say about this observation:

Ubuntu pertains to how one talks with adults and peers. (FG1 – SA: P5)

The way one talks reflects whether or not one has Ubuntu. Some youthful teachers talk in a manner that lacks Ubuntu as they use slang in the same manner as teenagers. To make matters worse, these teachers use slang language in public which I feel is a disgrace and is a lack of Ubuntu. (IR – NT – SD)

This participant bemoaned the young teachers who did not use the proper language when talking with learners in the school. She saw this as a lack of Ubuntu since language involves choosing which words are suitable for one to use to a certain group of people and in certain settings (Sunday Mail 2017).

Participants further said the following:

Ubuntu or Hunhu, refers to the way one talks. (IR – ST – SD)

Ubuntu is seen in the way you talk and greeting adults. (FG3 – SC: P4 & FG2 – SB: P8)

A young person with Ubuntu often greets an adult whenever they meet and at school such learners greet teachers in a respectful manner. However, those who do not have Ubuntu bypass teachers without greeting. (FG4 – SD: P1)

In terms of relating and talking to visitors learners had this to say:

An individual with Ubuntu welcomes and greets visitors. (FG2 – SB: P7)

Some learners who do not have Ubuntu have the habit of answering back at teachers in a rude manner or further still talk to a teacher as if they are talking to their own peers. (FG3 – SC: P4)

Learners viewed their peers who talked badly to their teachers as lacking the values of Ubuntu. Learners with Ubuntu know the words which are a taboo to be said in front of adults since this shows lack of respect (Sunday News 2017). One learner explained:

Our teachers use kind words when they are answering our questions. This makes us to respect them even more. (FG1 – SA: P6)

Some learners observed that in their school there were teachers who did not speak like adults with Ubuntu. An individual with Ubuntu knows what to do or say in private and what to do or say in public (Sunday News 2017). One learner said the following:

Some teachers criticise each other in the presence of us learners which leads to other students failing to respect some particular members of staff. (FG3 – SC: P6)

In one school there was the challenge of learners who use vulgar language which negates the principles of Ubuntu:

Learners in this school have the habit of using vulgar language which is not in conformity with values of Ubuntu. (IR – NT – SA)

One of the problems in this school is that our peers use vulgar language (FG1 – SA: P9)

Participants viewed the proper usage of language as an important aspect of Ubuntu. An individual with Ubuntu will know which language to use when talking with the elderly and with youthful peers. Sunday News (2017) observes that language can be a reflection of who you are and where you come from and furthermore Ubuntu can be seen in both verbal and non-verbal communication.

4.5.1.5 Ubuntu refers to the way one treats other people

Participants stated that Ubuntu refers to being helpful, welcoming, kind and caring; a description which is also given by Broodryk (2002:2). Furthermore, one participant noted that the way you treat other people shows whether or not you possess Ubuntu (FG1 – SA: P2). In addition, Broodryk (2002:2) asserts that Ubuntu is based on values like caring, sharing and compassion. The following example of a participant's response supports these findings:

Learners with Ubuntu take instructions from teachers and also relate well with staff members in the school. (FG1 – SA: P1)

This was also noted by one teacher who said;

A learner with Ubuntu responds when corrected and does not fight back. (IR – ST – SC)

Other participants elaborated:

Learners, who show Ubuntu, greet adults and welcome visitors. (FG2 – SB: P4)

Learners display Ubuntu by giving seats to elders when in a taxi that is overloaded. (FG2 – SB: P6)

A young person with Ubuntu will always assist an adult they see carrying a heavy load. (FG3 – SC: P2)

One of the teachers made the following observation:

Ubuntu kutsho ukwazi abanye abantu lokunakekela

Translation: Ubuntu refers to one who values other people and is caring. (IR – NT – SA)

Another teacher also stated that:

Learners with Ubuntu are helpful; they are the ones who assist me by carrying books and cleaning the board. (IR – NT – SC)

In addition another participant (IR – NT – SD) was of the view that Ubuntu refers to one who takes care of other people, is helpful and has empathy. She gave an example of herself who was generally sickly and often times learners in her class showed empathy by asking her how she felt. To this participant, this was an indication that such learners had Ubuntu and were empathetic. In addition she said her learners displayed Ubuntu by showing care for others in that they often reported those who were misbehaving so that as their subject teacher, she could assist (IR – NT – SD). In that respect Tutu (1999:34) concurs by stating that a person with Ubuntu is generous, hospitable, caring, and compassionate. These values were noted by her as being exhibited by her learners (IR – NT – SD). In addition Khoza (2005) asserts that Ubuntu is an African value system that means humanness or being human, a worldview characterised by such values as caring, sharing, compassion, communalism, communocracy, and related predispositions.

4.5.1.6 Conclusion

This section sought to address the research objective: What are the perceptions of learners and teachers of Ubuntu in secondary schools in the Gweru district of Zimbabwe?

Participants, learners, and teachers were able to give a variety of examples that helped to describe and explain the concept of Ubuntu. In general Ubuntu was described as the manner in which individuals conduct themselves. Examples given referred to the manner of dress, upholding cultural values, respect, and the way one talks to and treats other people. Participants were of the view that one's deportment shows whether or not they possess the values of Ubuntu. A person with Ubuntu was viewed as one who dresses appropriately and takes cognisance of the environment which they are in. An individual with Ubuntu was also viewed as one who respected their culture and traditions. Participants in focus groups explained some Shona and Ndebele cultural expectations of how the young should relate to adults to be seen as having Ubuntu. Participants stated that individuals with Ubuntu were respectful to peers, adults, and teachers. The way one talks or uses language was also seen to be related to whether or not the individual has Ubuntu. A person with Ubuntu was described as one who has the proper use of language who always avoids vulgar language. Such a person knows what to say and what not to say in public. Finally, an individual with Ubuntu was seen as one who was kind, helpful, and caring. These responses from participants answer the research objective: What are the perceptions of learners and teachers of Ubuntu? The next section describes the responses from participants on how the presence or absence of Ubuntu impacts on the behaviour and academic performance of learners in the Gweru district of Zimbabwe.

4.5.2 Presence or absence of Ubuntu on Learners' performance

The second objective of this study was to establish the participants' views on how the presence or absence of Ubuntu impacts on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe. Participants were asked to state the behaviour problems common in their schools that portray the absence of Ubuntu and also describe how learners who uphold values of Ubuntu behave. The major theme that emerged from the data analysis was that those learners without Ubuntu lacked discipline while disciplined learners were those who upheld values of Ubuntu. Sub-themes that emerged showing learners who had Ubuntu were as follows: (a) good discipline (b) high levels of morality (c) respect (d) conformity with cultural values. The sub-themes that emerged to show the lack of Ubuntu were as follows: (a) substance abuse (b) sexual immorality (c) violence (d) vulgar language (e) disrespect (f) truancy.

4.5.2.1 Impact of the presence of Ubuntu on the behaviour of learners

Participants were asked to describe learners who could be said to possess Ubuntu in their schools. The common response from participants was that such learners displayed high levels of discipline. A similar observation is made by Muzvidziwa and Muzvidziwa (2012:28) who state that the level of discipline reflects the presence and or absence of Ubuntu. Disciplined learners reflect the presence of Ubuntu while those learners who lack discipline show a lack of Ubuntu. The summary of the sub-themes is described in the following sections.

(a) Learners with Ubuntu are disciplined

The following responses from participants supported this sub-theme. One participant stated:

Learners with Ubuntu are disciplined and do the right thing at the right time.
(FG3 – SC: P 5)

When asked to explain further the participant had this to say:

The majority of learners with Ubuntu are obedient and easily take instructions from teachers and from any elder. We even see this when we go for sporting competitions with other schools. Students from other schools are rowdy and they don't take instruction from their teachers. So we see that students here display high levels of Ubuntu. **(FG3 – SC: P5)**

In addition one participant further said:

A disciplined learner even in the outside world practices good behaviour.
(FG3 – SC: P2)

Other participants made the following observations:

A disciplined learner attends classes. **(FG1 – SA: P9)**

Learners with Ubuntu are disciplined and they don't bunk (miss) lessons and they also listen to teachers. **(FG4 – SD: P7)**

We see learners with Ubuntu as those who are obedient to their teachers.
(FG2 – SB: P8)

A learner with Ubuntu takes instruction and is respectful. Discipline cannot be separated from Ubuntu. (IR – NT – SA)

(b) Learners with Ubuntu display a high level of moral values

Participants said that learners with Ubuntu have high levels of moral values. Letseka (2000:16) opines that Botho/Ubuntu are commonly accepted and desirable ethical standards that a person acquires throughout their life. In addition, Fafunwa (1994) suggests that an individual with Ubuntu is cooperative and conforms to the social order of the day. This is evidenced by the following responses from participants.

Learners with Ubuntu are different, such girls don't engage in pre-marital sex as a result they are able to complete their studies without falling pregnant.
(FG2 – SB: P1)

Girls with Ubuntu have self-control and they don't get involved with amakorokoza who could end up impregnating them. (FG1 – SA: P2)

Learners with Ubuntu are seen by having good morals and good behaviour.
(FG4 – SD: P1)

(c) Learners with Ubuntu have a good rapport with teachers

Participants in semi-structured interviews and focus group discussions in schools A to D said that learners who had Ubuntu had a good rapport with teachers because of their good discipline. The following are examples of what participants said in that regard.

Learners with Ubuntu uphold school rules and regulations that is why they relate well with us their teachers. (IR – ST – SD)

Learners with Ubuntu are obedient and have a close relationship with teachers. (FG2 – SB: P2)

Learners with Ubuntu are respectful and take instructions hence they relate well with teachers. (IR – NT – SA)

Those learners with Ubuntu are always close to teachers. (FG4 – SD: P4)

(d) Learners with Ubuntu conform with cultural values

Participants raised the point that learners with Ubuntu generally conform to cultural values. The Sunday News (2017) describes an individual with Ubuntu as one with good behaviour that is a direct result of respect for themselves, respect for others, respect for nature as well as respect for one's culture. This is what one of the participants said which supports this observation.

Vana vane hunhu vane tsika.

Translation: Learners with Ubuntu uphold cultural values. (IR – ST – SD)

When asked to clarify further, the participant said that such a learner is respectful to the elderly and when talking to their teachers they use language that shows respect. The participant also said that such a learner knows that in African culture you do not answer back to an adult (IR –ST – SD). In addition another teacher said the following:

Learners with Ubuntu display cultural values in their conduct. (IR – ST – SC)

4.5.2.2 The impact of the absence of Ubuntu among learners

Participants were asked about the impact of the lack of Ubuntu among learners in the different schools, A to D. The major theme that emerged from the responses of participants in focus group discussions and those in semi-structured interviews was that the absence of Ubuntu led to the lack of discipline among learners. The following were the sub-themes that were identified: (a) substance abuse (b) sexual immorality (c) violence (d) vulgar language and slang (e) lack of respect (f) truancy.

(a) Substance abuse

Participants were asked to state behavioural problems in their schools that show the lack of Ubuntu. Substance abuse was the most common problem in all the schools. The following responses from participants support this observation.

Since this is a day school, we have no control over learners during the week-end; so some take alcohol and drugs during the week-end with their relatives or school leavers. (IR – NT – SA)

Our school is located near a business centre, so some learners spend time roaming around shops and end up buying alcohol and tobacco. (IR – NT – SB)

Some of our friends often team up with school leavers then take alcohol especially after classes in the evening. (FG2 – SB: P3)

There are some of our peers who use drugs and alcohol especially on sports days. However as learners we actually protect them so that they do not get caught and end up being expelled from school. (FG4 – SD: P5)

However another participant in the same group said this was not right since protecting such behaviour actually destroys the lives of friends (FG4 – SD: P4).

The participant from a private church school made the following observation about the impact of the lack of Ubuntu:

While ours is a church school we have few cases of alcohol usage by learners; those caught get expelled. We noticed that some of these learners' parents ran businesses of selling alcohol so they also started taking it. (IR – NT – SC).

It was observed that substance abuse was common in all the four schools A – D; which is a general problem in most schools in Zimbabwe (Ncube 2013:231).

(b) Sexual immorality

Participants stated that sexual immorality among learners was evidence of lack of Ubuntu. This also included learners viewing pornographic material on various platforms like the internet. This conclusion was drawn from the following that was said by participants.

Many girls in this school dropout due to pregnancy some as young as those in Form 1. Most of the girls engage in premarital sex with amakorokoza who give them money. So they enter into such relationships just for the sake of

money, however they end up getting pregnant then drop out of school. (FG1 – SA: P6)

Some girls fall in love with taxi drivers so that they get free rides to school and also get money for lunch. They can't resist a man who offers money so they fall into these affairs to the extent of engaging in unprotected sex. Hunger is what drives many of our friends into sexual immorality so the school should consider coming up with a feeding programme if this problem is to reduce. We as girls find it right to do this so as to satisfy our hunger. (FG2 – SB: P2)

Some of our learners have lost Ubuntu to the extent that they watch pornographic material. We had to punish one girl who was caught talking to friends describing the different types of sexual intercourse. (IR – NT – SD)

Ubuntu defines the moral quality of a person (Gade 2012), therefore, an individual with Ubuntu is morally upright (Nziramasinga 1999). Learners who engage in premarital sex as described by participants have lost Ubuntu and the morality expected by society.

(c) Violence

Another sub-theme that emerged from participants which reflects lack of Ubuntu among learners was violence. This is evidenced by the following statements by some participants.

At our school one problem we face that shows lack of Ubuntu is that of learners fighting among themselves. There was a time when it was so bad that one learner was stabbed by another. (FG1 – SA: P5)

When further asked why their peers do such a thing, a participant said that mainly it was those learners who use drugs that get involved in these kinds of fights (FG1 – SA: P4).

One participant said the following about the level of violence in their school.

There are serious gangs in this school, who after class engage in street fights. While these fights occur outside school in the streets it involves our learners and as a school, we have tried our best to stop this issue of gangsters that involve our learners. (IR – NT – SD)

Participants were of the view that the impact of the lack of Ubuntu was seen in learners displaying violent behaviour. Similar problems of gangsterism and assault of fellow learners were also identified to be a challenge in some South African schools (Maphosa & Mammen 1990: 143). Physical fighting and sexual harassment were noted to be prevalent in one school in Gweru (Gudyanga, Matamba & Gudyanga 2014:32). All this behaviour indicates a lack of Ubuntu among the concerned learners.

(d) Bad language

Participants stated that one area that showed the impact of the lack of Ubuntu was the use of bad or vulgar language by learners. This was quite pronounced in school A where both FG1 – SA and IR – NT – SA stated that the use of bad language was common in their school. The following statements from participants support this finding.

We have a big challenge in this school as learners are fond of using vulgar language. Just as I was coming to this office so that we have this interview, I had to reprimand one learner who used vulgar language to insult another learner. (IR – NT – SA)

In this school the use of vulgar language is very common and shows the lack of Ubuntu among learners. (FG1 – SA: P1)

Some of the youthful teachers lack Ubuntu, you hear them using slang even when talking to learners. So do you expect the learners to respect them? Such teachers reduce themselves to the level of learners. (IR – NT – SD)

Some teachers criticise their colleagues in the presence of learners or sometimes even talk badly to each other in our presence. This is a sign of the lack of Ubuntu which makes learners fail to accord them the respect they deserve (FG – SC: P2).

In addition one learner from this same school made the following observation:

Some of our teachers talk to learners as if they are peers; I think this does not show Ubuntu. (FG3 – SC: P3)

Learners also said that it is bad manners when a learner answers back to teachers (**FG2 – SC: P2**).

Ubuntu dictates what one should say or not say in public so these observations from participants show that there is a lack of Ubuntu among both learners and some teachers. Similar findings were observed by Gudyanga et al (2014:35) in their study of a school in Gweru where scolding and insults were common problems among learners. This indicates the impact of a lack of Ubuntu among learners in secondary schools.

(e) Lack of respect

Participants stated that the general decline in respect accorded to the elderly and teachers by learners in schools was an indication of the lack of Ubuntu. Learners who are disrespectful often fail to obey instructions from teachers. The following that was said by participants supports this observation.

Some learners in this school lack Ubuntu; they are stubborn and even refuse to do punishments given by teachers. (FG2 – SB: P7)

As learners sometimes we just decide as a class that we are not going to do a test. Some learners even go to the extent of talking back to teachers in a rude way. This shows lack of Ubuntu amongst us as learners and it is being disrespectful. (FG3 – SC: P4)

Participants said learners generally do not respect student teachers since they are more or less age mates with ‘A’ level learners. (**FG3 – SC: P6; FG4 – SD: P5**)

Learners these days do not even stop when passing by an adult or staff member to greet them which is not expected from a person with Ubuntu. (FG3 – SC: P3)

Some learners do not even respect prefects; such cannot be said to have Ubuntu. (**FG4 – SD: P2**)

Responses from participants show that the behaviour of learners towards their peers and adults indicates the presence or absence of Ubuntu. Furthermore indiscipline tends to be less where learners respect their teachers and parents (Muzvidziwa & Muzvidziwa 2012:30).

(f) Truancy

Truancy by learners was another common sub-theme that emerged from responses from participants that indicates the impact of the lack of Ubuntu. Maphosa and Mammen (1990: 143) observe that truancy, absenteeism, and late coming are some of the discipline problems experienced in schools. Parents pay tuition fees so that their children can attend school and put in their best efforts, however participants stated that some of the learners did not attend classes. This irresponsibility was evidence of a lack of Ubuntu. The participants' statements which follow support this observation.

Some of our classmates do not attend class after lunch; they skip and go to other places. (FG1 – SA: P7)

At this school we have learners who leave home on the pretext of coming to school but they do not get to school. They just go and spend the day elsewhere with their friends who are school leavers. Others have a habit of disappearing after lunch and go to other places away from school. (FG2 – SB: P5)

Learners without Ubuntu have the problem of truancy. During class time they move up and down the school and skip lessons. Such learners lack focus and they do not even take instructions from teachers. (IR – NT – SD)

Ncube (2013:231) identified drug abuse and drunkenness as some of the discipline problems experienced among learners in secondary schools in Zimbabwe. Gudyanga et al (2014:35) in their study of violent behaviour among learners in one secondary school in Gweru, observed that fighting, scolding of one another and sexual harassment were most common in that school. In addition, Poipoi, Agak and Kabuka (2010) state that the general categories of school violence include bullying, fighting, and assaulting inside or outside the school premises. All such behaviour shows the impact of a lack of Ubuntu among learners as was also established in this study.

4.5.2.3 The impact of Ubuntu on academic performance

In this section a discussion of the responses from participants on how the presence or absence of Ubuntu impacts on the academic performance of learners is made. While both teachers through semi-structured interviews and learners in focus group discussion said a variety of

factors affect the academic performance of learners, the presence or absence of Ubuntu played a major role.

Zenda (2016:113) asserts that learners should be disciplined and prepared to work hard if they are to be successful in their academics. Joubert and Prinsloo (2009:106) further state that discipline is essential for effective teaching and learning. Lack of Ubuntu at a personal level will result in failure in school and in life in general (Sunday News 2017). Nyoni, Nyoni and Bonga (2017:10) emphasise that discipline and order are key to academic success. The overarching theme that emerged from the participants' responses was that learners with Ubuntu generally perform better than those who lack Ubuntu. The following are the sub-themes that came up under the major theme as factors impacting on the academic performance of learners: (a) rapport with teachers (b) class attendance (c) focus (d) substance abuse.

(a) Rapport with teachers

Participants in semi-structured interviews and focus group discussions were all of the view that learners with Ubuntu enjoyed a better rapport with teachers hence they end up performing better. However, those who did not have Ubuntu lacked that rapport with teachers; thus their academic performance was lower. The following participants' responses support the above assertion.

Teachers love students who do schoolwork so they relate well with such learners. (FG2 – SB: P9)

Learners with Ubuntu are always close to teachers and in turn, teachers prefer such learners who try. (FG4 – SD: P6)

Teachers tend to assist those learners with Ubuntu. (FG4 – SD: P3)

If you don't respect a teacher, you can't pass the subject they are teaching. (FG1 – SA: P5)

If you lack Ubuntu teachers do not assist you. (FG2 – SB: P10)

In addition, participants in schools B and C had this to say:

Obedient learners can easily be assisted by teachers. (FG2 – SB: P13)

Teachers easily help learners who are respectful. (FG3 – SC: P6)

Learning is taking instructions; therefore those learners with Ubuntu and who take instructions tend to perform better in school. You see, taking instructions is the key to academic performance. (IR – NT – SA)

Maphosa and Mammen (2011:140) emphasise that classroom discipline is a pre-requisite for any meaningful learning to take place. Learners who are disciplined and have Ubuntu will therefore contribute to an environment where learning can take place. Ubuntu values can play a critical role in terms of effective and efficient management of teaching and learning in schools; indiscipline tends to be less where learners respect their teachers and parents (Muzviziwa & Muzviziwa 2012:30).

(b) Focus and vision

Participants in semi-structured interviews and focus group discussions were of the view that learners with Ubuntu are focused and know why they are in school, thus perform better.

A learner with Ubuntu is focused and has vision. You never see such a learner moving up and down the school corridors, they know what to do at the right time. Such learners take instructions and do their schoolwork hence their performance is generally good. Those that lack Ubuntu lack vision and focus and they do not concentrate in their studies so their performance is not good. (IR – NT – SD)

Many learners in our school have potential, but the lack of Ubuntu pulls them down. (IR – NT – SA)

Learners with Ubuntu even display those values when they are at home. (IR – NT – SA)

Those learners who lack Ubuntu fail as opposed to those with Ubuntu, who sit, read and are focused. (IR – NT – SB)

The majority of learners who passed last year had Ubuntu, did schoolwork and had interest in their studies. (FG1 – SA: P7)

Learners with Ubuntu are focused and know what to do at the right time. (FG3 – SC: P4)

A learner with Ubuntu does schoolwork as assigned. (FG2 – SB: P9)

It can be observed from the findings that when a learner upholds values of Ubuntu, they will concentrate and focus in their studies thus attaining higher grades in their schoolwork.

(c) School attendance

Participants in semi-structured interviews and focus group discussions said that learners with Ubuntu had a good attendance record which helped them to benefit from lessons delivered by teachers. This is evidenced by the following statements they made:

Those learners with Ubuntu attend lessons; this ability to attend lessons helps them to improve their performance. (FG1 – SA: P3)

Learners without Ubuntu miss lessons; they just move up and down the school and miss lessons as a result their performance is poor. (IR – ST – SD)

Learners with Ubuntu do their schoolwork and show interest in their studies and have self-discipline which makes them to prioritise their classes. Such learners do well in their studies. (IR – NT – SC)

Our classmates in Form 4 who lacked Ubuntu and were not disciplined all failed. They used to be disrespectful and missed classes; as a result they all failed and could not qualify for admission into 'A' level like some of us here. (FG – SD: P3)

(d) Substance abuse

All participants in schools A to D mentioned that there is a problem of substance abuse by some learners and this tends to affect their academic performance negatively. They said that learners who use drugs often fail in their final examinations while those who did not use drugs generally perform better. In his study of causes of students' failure in national

examinations in Zimbabwe, Ncube (2013:231) cited high cases of drug abuse and drunkenness as one of the major causes. One participant explained:

Learners with Ubuntu follow rules and do better in school than those who do not read and take drugs; these perform poorly in school. (FG4 – SD: P4)

This was corroborated by one of the participants in the semi-structured interviews in this same school:

Substance abuse is one of the factors that lead to some students not performing well in this school. (IR – NT – SD)

(e) General observations

Participants made the following general observations about the impact of Ubuntu on academic performance. One participant observed:

The best performers in our school were well behaved and had Ubuntu. (FG3 – SC: P2)

A teacher in the same school said the following in addition:

The candidate classes of last year performed well as they were generally disciplined and had Ubuntu. (IR – ST – SC)

Learners who lack Ubuntu, even if they pass they cannot get a job, this affects their future life in general. Those with Ubuntu do well even after school. (FG3 – SC: P3)

One learner compared the performance of their school in the past with the current performance. He said the following:

This school had a bad record of indiscipline and learners' performance was not good. Presently there has been a big improvement in discipline and Ubuntu among learners. This has resulted in learners attaining better academic results. (FG4 – SD: P6)

Muzvidziwa and Muzvidziwa (2012:28) aver that a highly performing school is likely to be characterised by the presence of Ubuntu among learners and a disciplined student body that is characterised by an environment that is conducive to teaching and learning. This concurs with findings from participants who stated that those learners with Ubuntu and were disciplined performed better in their academic work compared with their counterparts who lacked Ubuntu therefore, performing poorly in their academic work.

4.5.2.4 Conclusion

This section addressed the following research objective as stated in Chapter One:

- To determine the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe.

During the focus group discussions and semi-structured interviews conducted in the four schools A to D, participants highlighted behaviour problems among learners in their schools that reflected the lack of Ubuntu and also gave a description of how learners with Ubuntu behaved. Participants further described how the presence or absence of Ubuntu impacted on the learners' academic performance. Participants observed that learners with Ubuntu were generally disciplined, had high levels of morality, and were respectful and conformed to cultural values. Similar conclusions were drawn by Muzvidziwa and Muzvidziwa (2012:28) who noted that a disciplined student body reflects the presence of Ubuntu among learners in a school. On the whole, participants were of the view that an individual with Ubuntu conformed to cultural values (Sunday News 2017). Learners who lacked Ubuntu were described as those who are involved in substance abuse, engage in sexual immorality, are violent, use vulgar language, and are disrespectful. Similar observations were made by Ncube (2013:231) and Maphosa and Mammen (1990:143) who describe learners who lack Ubuntu as those who use drugs and alcohol, and further engage in violent behaviour. Participants, especially in schools A and D explained that vulgar language was a serious challenge that reflects the lack of Ubuntu among learners in their schools (Gudyanga et al 2014:35). Sexual immorality was also seen as a challenge indicating the lack of Ubuntu and was seen to be the cause of truancy among some learners in schools, especially girls.

The presence of Ubuntu among learners was observed to lead to better academic performance as observed by Nyoni et al (2017:10), who assert that discipline is key to academic success.

Such learners were seen to perform better because they had a good rapport with their teachers, focused on their studies and attended all their scheduled classes. However, poor academic performance was generally attributed to the lack of Ubuntu among learners as highly performing schools were characterised by the presence of Ubuntu among learners (Muzvidziwa & Muzvidziwa 2012:28). In that regard, participants opined that the presence of Ubuntu among learners was an important factor that contributes to academic success.

The next section discusses participants' views on how schools can integrate the principles of Ubuntu in the curriculum in order to bring about acceptable behaviour and improved academic performance.

4.5.3 How can schools integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance?

Participants were asked to suggest how principles of Ubuntu could be integrated in the curriculum so as to bring about acceptable behaviour and improved academic performance among learners. Some participants complained that the banning of corporal punishment by the government had made it difficult to manage learners in schools (**IR – NT – SA; IR – NT – SD**). While the government looked to schools to train learners on values of Ubuntu, they felt constrained by regulations governing the treatment of learners (**IR – NT – SA; IR – NT – SD**). However, participants in semi-structured interviews and focus group discussions suggested various ways which could be used to integrate the values of Ubuntu in the curriculum.

4.5.3.1 Teaching Ubuntu across the school curriculum

The overarching theme that emerged was that Ubuntu should be treated as a cross cutting issue to be tackled by all educators. Lephalala (2010: 7) opines that schools could start by adopting Ubuntu as a way of life, that is, as a community where everyone is affirmed and supported to be the best they can be. In addition, the South African DoE (2002:16) states that from the values of Ubuntu follows the practices of compassion, kindness, altruism, and respect which are at the centre of making schools places with effective cultures of learning and teaching. Ubuntu should be treated as a cross cutting issue in all schools since its introduction in the curriculum will help equip learners with loyalty and respect for others and property (Zulu, Uboni, Van der Mwere & Van der Walt 2004).

The subthemes that emerged from the study were as follows: (a) teaching of Ubuntu is part of every teacher's duty, (b) role modelling, (c) teaching Ubuntu through Ndebele and Shona lessons (d) use of relevant methodologies, (e) timetabling, and (f) extra-curricula activities.

4.5.3.2 Teaching of Ubuntu is part of every teacher's duty

Participants in semi-structured interviews stated that imparting cultural values must be part of the everyday life of a teacher in any school. Teachers need to lead, guide, direct, manage or confront learners about behaviour that disrupts the rights of others during the teaching and learning process (Rogers 1998:11). The following statements by participants are evidence to support this assertion.

Teaching Ubuntu must be the part of the everyday life of teachers as they execute their duties. As a teacher corrects or reprimands a learner in their lesson, other learners should learn from that. (IR – NT – SA)

When asked to explain further; the participant said:

As I was coming to the office to for this interview, I had to correct a learner who was using vulgar language. So teaching of the values of Ubuntu should be an on-going exercise to guide the learners to do that which is right. (IR – NT – SA)

In addition interviewees said the following on teacher involvement in teaching Ubuntu.

All teachers should be involved in emphasising the values of Ubuntu and should mention them in every lesson. (IR –NT – SD)

When I am introducing a lesson I mention some aspect of Ubuntu. I do this by the way I greet my learners and the way they respond. I also encourage learners to be polite by counselling them not to laugh at anyone who gives a wrong answer. I advise my learners to be helpful as that demonstrates Ubuntu. They should assist teachers to carry books or even to clean the board before the start of a lesson. (IR – NT – SC)

It is therefore important for all teachers to realise that it is part of the role of being an educator to instil values of Ubuntu in learners if education is to be worthwhile (Muzvidziwa & Muzvidziwa 2012:30).

- **Role modelling**

Participants opined that if learners are to adopt values of Ubuntu, teachers must be role models. This is supported by the following statements made by participants.

In our dormitory the matron often takes time like a mother to speak to us and we see a good example of Ubuntu from how she talks to us. (FG4 – SD: P1)

Our teachers display Ubuntu by the way they dress, it makes us to respect them. (FG1 – SA: P3)

Our teachers show Ubuntu by being kind to us; sometimes they offer free transport to school if they find you on the way. (FG2 – SB: P5)

However, some learners felt teachers at times portray a bad example of a lack of Ubuntu. They had this to say in that regard.

Some teachers have a bad habit of criticising their colleagues in our presence which is not good for adults to do as it makes us to lose respect for other teachers. I think this shows lack of Ubuntu on the part of a teacher. (FG3 – SC: P2)

One teacher made the following observation:

Some teachers, especially the youthful set a bad example to learners as they lower themselves to the level of learners by using slang language like learners. This does not portray values of Ubuntu. Teachers must be role models even in the language they use and they should not lower themselves to the level of learners. (IR – NT – SD)

Another teacher had this to say:

As teachers we should use refined language and avoid bad language. Some teachers have the problem of having out bursts of anger and then talk anyhow. This does not set a correct example to our learners. (IR –NT – SC)

Teachers must be parents with Ubuntu. Personally for my Ndebele learners I try to be motherly and counsel my learners to value themselves and to feel proud of doing that which is right. Those who do wrong I tell them that it is not expected from a Ndebele child to behave in that bad manner (IR – NT – SD).

It is therefore important for teachers to be role models for the learners so that they follow the examples that they set (Zenda 2016:114).

4.5.3.3 Teaching Ubuntu through Ndebele and Shona lessons

The teachers of Ndebele and Shona said that aspects of Ubuntu were now included in the ‘O’ and ‘A’ level syllabi. The teachers said that in the ‘O’ Level syllabus for both Shona and Ndebele they were expected to teach registers (*Misambo/ukukhulumisana*). Learners are taught the formal and proper use of language related to particular issues and circumstances (**IR – ST – SB; IR –ST – C; IR – ST – SD; IR – NT – SB; IR – NT –SC**). Some examples which participants gave was the language used to console the bereaved, and when greeting and receiving visitors.

When teaching registers for example, you could read a passage where someone was wronged, then learners are asked how they would respond if they were in that situation. So we teach such values as politeness and how to talk to the elderly. When teaching comprehension, as a teacher you go beyond the answer to draw lessons that display Ubuntu. (IR – NT – SC)

In the new Shona syllabus we teach registers and emphasise the values of Ubuntu since the learners will even be examined in this area. (IR – ST – SD)

4.5.3.4 Methodology of lesson delivery

Teachers proposed a variety of methods that could be used in the classroom to teach the values of Ubuntu. The following were suggested by participants in semi-structured interviews.

I find the use of role play effective in teaching the values of Ubuntu since most learners enjoy such lessons. (IR – NT – SC)

Drama and songs can be a useful tool for teaching values of Ubuntu. (IR – NT – SB)

In our school we promote good language usage through public speaking especially during school functions. We could also possibly invite guest speakers from the community to address learners on issues of Ubuntu. (IR – ST – SD)

The above responses indicate that teachers see role play, drama and public speaking as some of the ways Ubuntu could be taught.

- **Timetabling**

There was a general view from participants that for Ubuntu to be taught effectively there was a need to allocate a lesson for that on the timetable.

There is a need to allocate a lesson for Ubuntu on the school timetable. In this school we only get to have a discussion on things related to Ubuntu and discipline when there is a problem. There used to be guidance and counselling lesson on the timetable but it is no longer there. (FG1 – SA: P4)

The only way the issue of Ubuntu can be taught is when it is timetabled since there seems to be no one fully responsible for teaching these values. In some subjects like Family and Religious Studies and Heritage Studies we get to study some of the values of Ubuntu. (FG4 – SD: P6)

We also learn values of Ubuntu from Sociology in 'A' Level. There is also a topic of culture (Imikhuba lamasiko) in the 'A' level Ndebele syllabus. (FG2 – SB: P10)

The responses from participants showed that there is a need to formally timetable lessons where Ubuntu could be taught. Presently it is taught indirectly through subjects like Sociology and in Family and Religious Studies. However as expected, the Ndebele syllabus incorporates the values of Ubuntu that have to be taught to learners.

- **Extra-curricula activities**

Participants also said that Ubuntu can be taught through club activities. This can be drawn from these statements made by participants.

In our school we have some clubs like the girl child club that aims at imparting values of Ubuntu and womanhood to girls. Even boys are free to join this club. (IR – NT – SD)

In our school we have the Scripture Union which is a Christian club that does a lot to inculcate values of morality and Ubuntu to learners. Those who belong to this club are generally disciplined as compared to other learners in our school. (FG4 – SD: P5)

It is therefore important for schools to plan a variety of extra-curricular activities where learners can interact and put into practice values of Ubuntu.

4.5.3.5 Conclusion

This section sought to answer the research question:

- How can secondary schools in the Gweru district of Zimbabwe integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance among learners?

In answering this research question, participants in semi-structured interviews stated that all teachers must be involved in teaching Ubuntu since it cuts across the whole curriculum in secondary school. In that regard, all teachers must direct and manage learners during the

teaching and learning process (Rogers 1988:11) as a way of instilling the values of Ubuntu. Participants suggested that role modelling by teachers to set an example for learners could be one strategy that could be used to integrate Ubuntu in the curriculum (Zenda 2016:114). The teaching of the values of Ubuntu as provided for in the Ndebele and Shona syllabui should be emphasised and learners should be encouraged to use what they would have studied. Participants in semi-structured interviews recommended the use of role play, drama, and public speaking as some of the ways that could be used to teach the values of Ubuntu. Learners in focus group discussions strongly suggested that lessons on Ubuntu should be time tabled if they are to be taken seriously.

The next section discusses the analysis of documents that relate to the academic performance of the four schools A to D.

4.5.4 DOCUMENT ANALYSIS

This section presents the analysis and interprets the findings obtained from document analysis of academic results obtained from the four selected schools in the Gweru district of Zimbabwe. The documentary analysis of the performance of the schools A to D in the ‘O’ and ‘A’ level Zimbabwe Schools Examination Council (Zimsec) final November examinations for the years ranging from 2014 to 2018 was conducted to establish the impact of Ubuntu on the academic performance of learners. The table below (Table 4.6) shows the symbols that will be used for data presentation as a way of specifying the sources of data.

Table 4.6: Symbols used for sources of documents

Symbol	Description
DSA	Document school A
DSB	Document school B
DSC	Document school C
DSD	Document school D

In order to get a broader picture of the academic performance of secondary schools in Zimbabwe, an analysis was made of the national average pass rate for both ‘O’ and ‘A’ candidates for the years 2014 to 2018. This information was used as a bench mark to assess whether or not the school performed above or below the national average. The table below (Table 4.7) shows the average national pass rate for ‘O’ candidates for the years 2014 to 2018.

Table 4.7: National ‘O’ level percentage pass rate

Year	2014	2015	2016	2017	2018
% Pass rate	22.38	27.86	29.96	28.69	32.83

Source: www.zimsec.co.zw (accessed 10/07/19)

In computing the pass rate at ‘O’ level, a candidate who is said to have passed, must have sat for five or more subjects and obtained a Grade C or better in five or more subjects (www.zimsec.co.zw; accessed 10/07/19).

Table 4.8: National ‘A’ level percentage pass rate

Year	2014	2015	2016	2017	2018
% Pass rate	82.61	87.6	88.7	86.6	84.7

Source: www.zimsec.co.zw (accessed 10/07/19)

At ‘A’ Level, a candidate who is deemed to have passed must have sat for two or more subjects and obtained Grade E or better in two or more subjects. In making a document analysis for the results for each school, this same method was used and a comparison was made of the school’s percentage pass with the national average.

In the following subsections, a discussion of the findings from the documentary analysis pertaining to each school’s academic performance for the past five years 2014 to 2018 is

made. The school administrators for School A and D were reluctant to hand over the actual documents and preferred to give a verbal narrative of the performance of their schools.

4.5.4.1 School A

School A is a small rural school which offers only ‘O’ Level classes that run from Form 1 to Form 4. The deputy headmaster said the pass rate in their school for the years 2014 to 2017 ranged from 12% to 15%. The pass rate improved to 17% in 2018 and he hoped the school would continue on this upward trend in coming years. It was noticed that this school’s performance is well below the national average of between 22.78% and 32.83%. According to one teacher (**IR – NT – SA**), since their school is located in an area where there are gold panners (*amakorokoza*), the community generally lacks Ubuntu which has also been the trend even with learners, leading to the poor results.

4.5.4.2 School B

This is a rural government school with classes starting from Form 1 and going up to Form 6. The table below (Table 4.9) shows the pass rates for this school for the years 2014 to 2018.

Table 4.9: Pass rate for School B

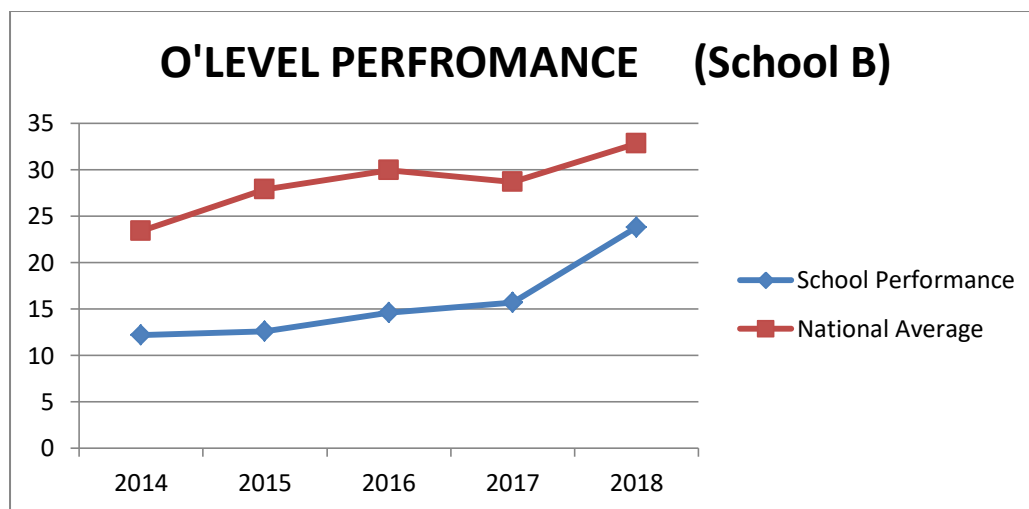
Year	‘O’ Level	National average	‘A’ Level	National average
2014	12.2	23.38	78.0	82.61
2015	12.6	27.86	78.8	87.6
2016	14.6	29.96	86.4	88.7
2017	15.7	28.69	90.5	86.6
2018	23.8	32.83	90.1	84.7

Source: DSB

The table shows that school B had a pass rate that ranged from 12.2% in the year 2014 to 23.8% in 2018. The ‘O’ Level pass rate for this school showed a general improvement in the five years from 12.2% in 2012 to 23.8 in 2018. However, while there was this general increase in the pass rate over the years under review, the pass rate for all the years fell below the national average which ranged from 23.38% in 2014 to 32.83 in 2018. When benchmarking with the national average pass rate, it can be concluded that ‘O’ level learners in school B are not performing well in national examinations.

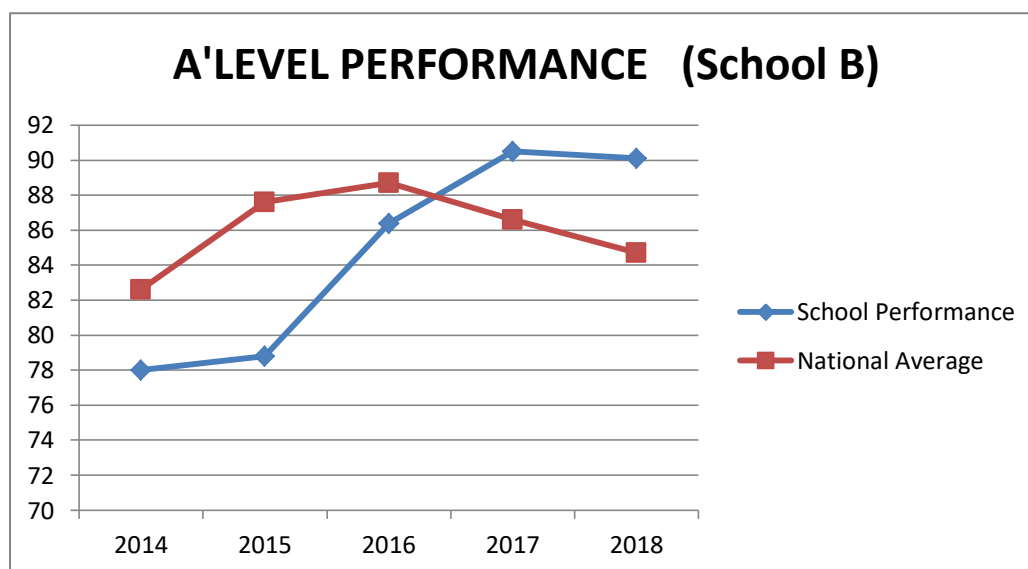
The graph below illustrates the pass rate in ‘O’ level for school B compared with the national average.

Figure 4.1: Comparative analyses of ‘O’ level results



The pass rate for ‘A’ Level learners in school B ranged from 78.0% in 2014 to 90.1% in 2018. At national level, the ‘A’ Level pass rate for learners ranged from 82.61% to 84.7%. The trends show a general increase in the pass rates for the ‘A’ Level learners in school B. For the years 2014 to 2016, the pass rate at school B was slightly below the national average; however, for the years 2017 to 2018, the pass rate was higher than the national average. It can be concluded that learners in school B are performing fairly well in the ‘A’ Level examinations compared to those learners in ‘O’ Level. The graph below illustrates the ‘A’ level pass rate in school B compared with the national average.

Figure 4.2: Comparative analyses of ‘A’ level results



4.5.4.3 School C

School C is a church-run school which has both boarding and day scholars and has classes running from Form 1 to Form 6. Table 4.10 shows the pass rate of learners in both ‘O’ and ‘A’ level classes from 2014 to 2018.

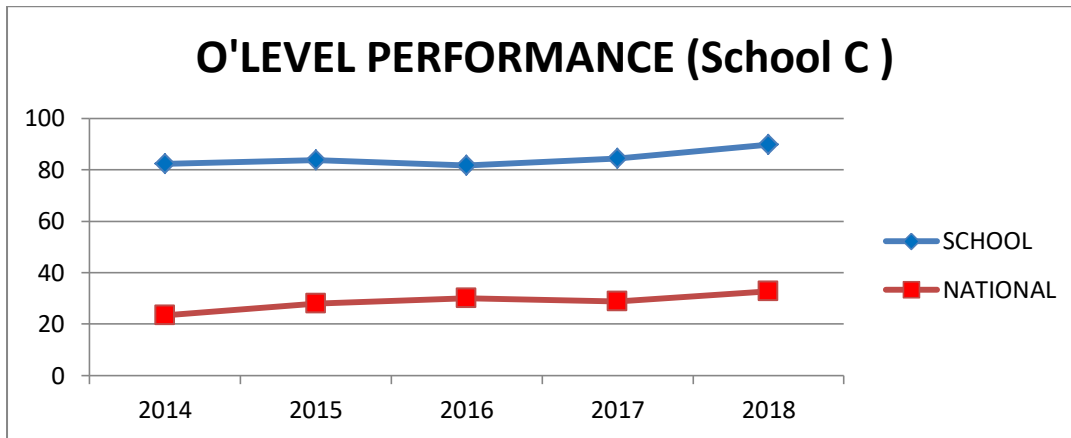
Table 4.10: Pass rate for school C

Year	‘O’ Level	National average	‘A’ Level	National average
2014	82.35	23.38	90.7	82.61
2015	83.75	27.86	96.15	87.6
2016	81.7	29.96	98.5	88.7
2017	84.5	28.69	90.76	86.6
2018	89.9	32.83	97.6	84.7

Source: DSC

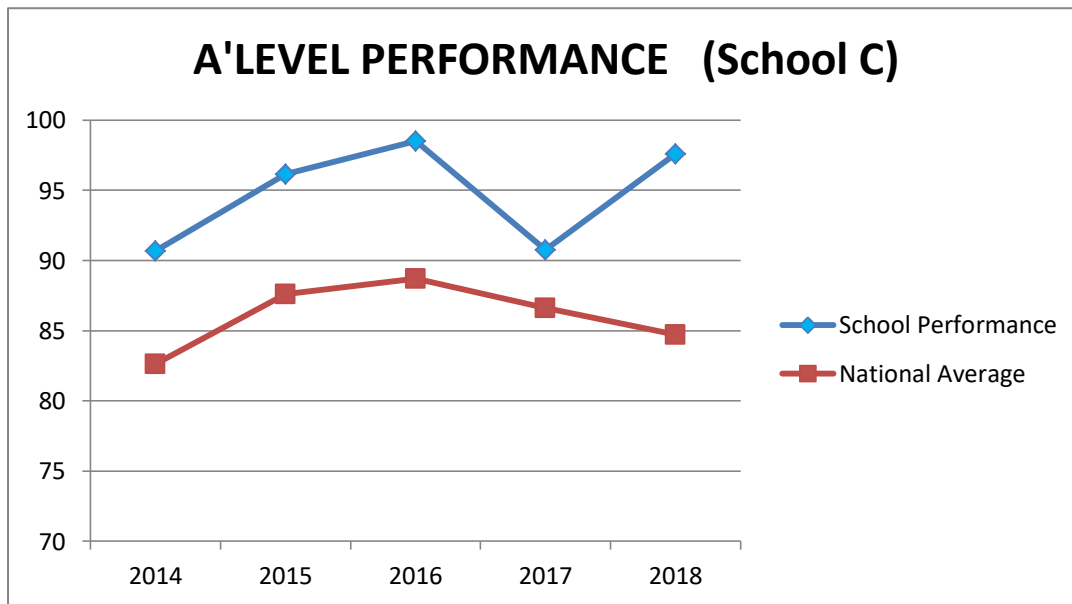
From the Table 4.10 it can be noticed that the pass rate for school C ranged from 82.35% in 2014 to 89.9% in 2018. There was a slight drop from 83.75 in 2015 to 81.7 in 2016, and then it increased steadily to 89.9% in 2018. The ‘O’ level pass rate for learners in school C for the five years under review were consistently higher than the national average. This shows that learners in school C are generally performing very well at ‘O’ level.

Figure 4.3: Comparative analyses of ‘O’ level results school C



The ‘A’ level results show that the pass rate rose from 90.7 in 2014 to 98.5% in 2016 then dropped to 90.76 in 2017 and finally rose to 97.6% in 2018. The pass rate for ‘A’ level learners in school C for the five-year period under review was above the national pass rate which indicates that learners in school C were also performing very well at this level. The graph below illustrates the pass rates in school C compared with the national average.

Figure 4.1: Comparative analyses of ‘A’ level results school C



4.5.4.4 School D

School D is a government institution which admits both day and boarding learners. This school has classes that run from Form 1 to Form 6. The school administrators were reluctant to provide the hard copies of their academic results and preferred to give a general verbal overview of how the school was performing. The deputy headmaster said the school had generally improved in the academic performance at both ‘O’ and ‘A’ level. He said that at ‘O’ level the average pass rate for the past five years was around 54% which was a big improvement from earlier years where the pass rate was averaging 30%. He said being a public school located in an urban area, the school was performing quite well as the pass rates have always been above the national average. At ‘A’ level, the school was also performing well according to the deputy headmaster as the pass rate was averaging 90% for the past five years. This was above the national average which averaged at 86%. One teacher in the school said there had been a significant improvement in the performance of learners because of improved discipline and higher levels of Ubuntu among learners (**IR – NT – SD**).

There is a difference in academic performance among the four schools A, B, C and D. School C has the best results compared to the other three. School C is a church-run school and there are higher levels of discipline among the learners as compared to the three other schools.

Zenda (2016:113) states that learners should be disciplined and be prepared to work hard if they are to be successful in academic work. This is further affirmed by Muzvidziwa and Muzvizdiwa (2012:28) who observe that a high performing school is likely to be characterised by the presence of Ubuntu among its learners. Participants in schools A, B and D expressed concern that some learners lack commitment and miss school and engage in substance abuse leading to poor academic performance. Such cases were very few in school C, hence learners generally performed well in academic work. Ncube (2013:230) is of the view that the high failure rates in some schools are caused by learners who come to class unprepared, use drugs and alcohol and spend time doing other mischievous things.

4.5.4.5 Conclusion

This section answered the research question:

- What is the impact of the presence or absence of Ubuntu on the academic performance of learners in secondary schools in the Gweru district of Zimbabwe?

Results from document analysis showed that school C was the best performing school in both the 'O' and 'A' level examinations, with a pass rate that was consistently above the national average. The 'O' Level results for school C ranged from 83.3% to 89.9% for the period under review while at 'A' Level the pass rate ranged from 90% to 98% which is an indicator that the school is performing very well. However, school B had a better performance at 'A' Level with a pass rate that ranged between 78% and 90%. Schools A and B had an 'O' Level pass rate that ranged between 12% and 23.8%, which is a very low pass rate. School D had an average pass rate of 54% in 'O' Level while at 'A' Level the average pass rate for the years under review was 90%. By comparison, school C exhibited the highest levels of Ubuntu and discipline among learners compared with the other three schools in the sample. This is further affirmed by Muzvidziwa and Muzvizdiwa (2012:28) who observe that a high performing school is likely to be characterised by the presence of Ubuntu among its learners. School A which had the lowest performance that was consistently well below the national average among the four schools, was noted to experience challenges of indiscipline. Participants in focus group discussions brought up an observation that learners who lacked discipline had failed in the national examinations the previous year. The analysis of documents relating to

the school performance in national examinations indicates that the presence or absence of Ubuntu among learners had an impact on their academic performance.

According to Walberg's Theory of Educational Productivity, the performance of learners is determined by three broad factors, namely student aptitude, the quality and quantity of instruction and the environment. This theory is applicable in explaining the differences in the performance of learners in the four schools A, B, C, and D. School C is a church run institution with a majority of learners living within school as boarders. As such, the school environment is conducive to learning since learners are supervised throughout the day as they engage in learning activities and furthermore they do personal supervised revision during evenings. According to Walberg's theory the amount of time learners spend engaged in learning activities impacts on the educational outcomes. When compared to schools A and B which are 100% day school and learners have a limited time spent at school, their academic results are low ranging from 20% to 23%. School D is both day and boarding, has learners who perform at an average level since some of them also spend more time at school.

Walberg's theory also states that the home environment, peer pressure outside the school as well as mass media affect the educational productivity of learners. Findings showed that learners in school A and B generally came from homes where there was a lack of parental support in matters relating to school work. During week-ends learners from these schools engaged in drug and alcohol abuse since they associated with school leavers and other youths from the community who lacked the moral values of Ubuntu. This resulted in learners from these schools performing poorly in national examinations in line with Walberg's theory. In school D, findings revealed that there was a general problem of gangsters and due to peer pressure some learners joined these gangs where they also engaged in drugs and alcohol abuse. Such learners ended up not performing well in their final examinations as was mentioned by some participants from school D that many learners' behaviour was influenced by peer pressure. Furthermore for day scholars in school D that is located in an urban area, learners are exposed to television when they get home and this reduced their time for focusing on their studies resulting in the school attaining mediocre results. This is affirmed by Walberg's theory that states that environmental factors affect educational productivity.

Another factor that could have led to better performance of learners in school C is the general aptitude of the learners. Walberg's theory further states that learner's aptitude and motivation

have an impact on their performance. Findings revealed that school C admits learners with a higher aptitude compared to school A and B which are in the same locality. In addition to an environment conducive to studies at school C, the admission policy where learners of a high aptitude are enrolled could explain the reason for the best grades attained by learners in school C as stated by Walberg's theory. Schools A, B and D admit any learners in the locality without screening, some of these learners could be lacking motivation to learn. This could also be another factor leading to low pass rates at these schools.

The differences in performances in the four schools can also be explained by using Hirschi's Social Bond Theory. According to Hirschi, the broad factors of attachment, commitment, involvement and belief affect the behaviour of youths. The behaviour of an individual also affects their academic performance in school. Hirschi states that youths who are closely attached to their parents and school have a greater level of social control. Furthermore, those who are committed to and are involved in school activities are less likely to misbehave. Lastly those who believe and uphold set values conduct themselves well and value their school work. Such learners will avoid missing classes since they value school.

Findings from school schools A, B, and D indicated that the learners lacked attachment and commitment to their school and academic studies resulting in them attaining low grades in national examinations. In these schools participants stated that many learners skipped classes especially after lunch and there was a general high rate of absenteeism. School D put up a security guard by the entrance so as to stop those learners who intended to skip class and go to town. However, within the school campus at school D, some learners were said to hide and not attend lessons and this led to mediocre performance in this school. Findings from participants as corroborated by Walberg's Theory of Educational Productivity and Hirschi's Social Bond Theory reveal that the presence or absence of Ubuntu has an impact on the academic performance of learners in secondary schools in the Gweru district of Zimbabwe. The next section describes observations made in the four schools A to D.

4.5.5 OBSERVATION

This section discusses the observations made during visits made to schools A to D. The observer as participant approach was adopted as a method of data collection using an

observation schedule. This method was used as a way of triangulating data obtained from focus group discussions and semi-structured interviews. The observations focused on describing the schools' settings and infrastructure, the schools' environment on the day of the visit, the dressing of learners and staff members, how learners received visitors, and time keeping. In order to make these observations, I had to arrive at the schools early before the starting time so as to observe the 'typical' day at each school. I would then spend some time interacting with learners who later participated in focus group interviews. I observed that this period in July, some schools had started doing mid-year examinations which affected the typical school day programme.

4.5.5.1 Observations made in School A

(a) Setting and infrastructure

School A is located in a rural area and is accessible by a gravel road that links it with the main tarred road going to the city of Gweru. There are a few homesteads near the school and there is a small business centre about a kilometre from the school. Most young people who reside in the villages near the school engage in gold panning along a major river that flows about three kilometres past the villages. However, the school was built on a quiet site a small distance from the homesteads. School A has modern standard classrooms, well painted and electrified. At the time of the visit, the school head said that the transformer blew up after a lightning strike and the school was currently using solar power which is only connected to the computer laboratory and the staff room. This problem had not been solved for the past nine months. The school uses one classroom as a staffroom and the store for this same room is used as the office for the Head. There are an adequate number of classrooms for all classes from Form 1 to Form 4. There are Blair toilets for both students and staff. The majority of teachers are accommodated in staff houses within the school campus. The school yard is clean and free of litter; however, there were many broken windowpanes in classrooms which had not been replaced. Learners were observed calling each other through the broken windowpanes and one greeted me through such a window.

(b) Dressing

Learners in School A were all wearing their school uniform as per the dress code. While the majority of these learners were from poor families, they all endeavoured to wear the proper

uniform some of which looked old and worn out. The majority of the learners had shirts tucked in, but a few had their shirts hanging out, especially the boys. This school seemed to have a strong uniform policy as learners wore sweaters and socks of the school colours. Teachers were all neatly dressed as per the Ministry of Education dress code.

(c) Receiving visitors

Learners in school A generally displayed a welcoming attitude and those I met by the gate greeted me with respect. However as I passed one classroom block, one learner shouted a greeting to me through a broken windowpane. This kind of behaviour shows disrespect and is not expected from a learner in secondary school. When I asked one learner to show me the direction to the office, she readily assisted and took me to the school head's office. As I was walking to the office most learners greeted me as we passed each other. In a rural setting, most teenagers generally greet adults whenever they met.

(d) Time management

At school A, classes begin at 8:00am and end at 4:00pm; learners are expected to be in school by 7:45am. On the day of my visit, I observed that there were quite a large number of learners who came late after the bell to start classes had been rung. When I spoke to some of the learners, they said they come from far so they arrived late. Such learners walk a distance of about five kilometres to school.

4.5.5.2 Observations made in School B

(a) Setting and infrastructure

School B is a rural government school built in an area designated to develop into a growth point, where there is a small residential township which according to plan is expected to grow into a small town. The township houses border with the school and the shopping centre is about half a kilometre from the school. School B is built according to the standards of all government schools and its infrastructure is similar to all other public schools located in urban areas. It has an administration block with adequate office space for all administrators with an attached staffroom. The school campus is neat with well demarcated walkways and was free of litter. While the classroom blocks are standard, there were a number of broken windowpanes that had not been replaced. In the toilets some graffiti could be noted.

During the day of my visit, some of the learners were doing their end of term examinations while a few in the 'A' level classes did not have examinations on that day. Those learners who did not have examinations were milling around the school near classrooms in groups. Teachers were busy supervising examinations, and some were working from the staffroom. On the whole, the school looked orderly taking into consideration that it was an examination season.

(b) Dressing

All learners were wearing the school uniforms. However, those in 'A' level classes were neatly groomed but those in junior classes were quite shabby and had shirts not tucked in although they were wearing the school uniform. Some wore uniforms which had faded in colour, an indication that they could not afford new ones. Nevertheless, all learners endeavoured to wear the school uniform as per the school requirements. All teachers were smartly dressed; collar and tie for the gentlemen while ladies were neatly dressed.

(c) Receiving visitors

The learners in this school were ready to assist when I talked to them requesting to be shown the administration office. However, as I sat outside the office waiting to meet the school head, most learners passed by me without greetings. Learners were free to chat with me and inform me about how their studies were progressing. In general the learners in this school were friendly and ready to assist visitors. When they were sent to call their friends so as to arrange for focus group discussions, they readily offered to assist and took instructions from their teachers.

(d) Time management

School B is a day school and time keeping especially, for the start of the school day is a challenge. I observed a large number of students coming late to school for the morning classes. Learners said this was a challenge especially in winter and more so for those live far from the school. They said some learners use taxis to commute to school while others walk long distances. However, even some who come from nearby also came in late.

4.5.5.3 Observations made in School C

(a) Setting and infrastructure

School C is a private boarding and day school that is run by the church and is located in a densely populated rural area since it is surrounded by villages. It is linked by a tarred road to the city of Gweru and there is a business centre about half a kilometre away from the school fence. There is a police station and health centre just outside the school fence. This school is an old institution which celebrated its 100 year of founding in 1902. As a result there is a mixture of both old and new buildings which are generally well maintained. Within the same campus there is a primary school which also serves the surrounding community. All teachers are accommodated on campus.

The school campus is generally well maintained with roads and signposts showing directions to the different facilities within the institution. There was no littering on the school grounds. Learners were busy with teachers in their classrooms and those I met said they were revising and preparing for the end of term examinations. The few teachers I saw interacting with learners showed that there was a good rapport between them. As I sat at the school office, some learners talked with the receptionist in a respectful manner. One learner was sent by her teacher to go and bring a textbook from class, and that learner did the task without hesitation showing respect. I noted some learners who were consulting with a teacher over marked answer scripts; there was evidence of a good rapport between the two parties.

(b) Dressing

On the day of the visit all learners were neatly dressed in their full school uniform including day scholars. Some learners who were in the 'A' level classes had extra winter school regalia of thick jackets and sweaters all which made them look well groomed. In general, learners in the upper classes were neater than those in lower classes. This is probably because they are more mature and have a higher level of self-awareness. Teachers in the school were all neatly dressed as per the Ministry of Education dress code.

(c) Receiving visitors

In this school learners were quite friendly and those who met me greeted me including those I met outside the school along the road. Those I interacted with were free and helpful and assisted by informing me where I could find the school head.

(d) Time keeping

Learners in the boarding section followed the schedule given and met their appointments on time. They are supervised from dormitories and during mealtimes so in general they managed their time well. Most day scholars reported to school on time with only a few who came late. Those who came late said their homes were far from the school. During the course of the school day learners were in their classrooms and only a few could be seen moving outside during class time. The school looked quite orderly and business like.

4.5.5.4 Observations made in School D

(a) Setting and infrastructure

School D is an urban government day and boarding school located on the outskirts of the central business district of Gweru. This was a former school for the white community children who lived in the city of Gweru, however, after independence all children were admitted into this school regardless of race. This is an old school dating back to the 1920s. The majority of learners in this school are day scholars compared to those that are boarding. Due to its proximity to the CBD, the school is well fenced and on one side there is a perimeter wall to prevent learners going to town during classes.

This school has a variety of facilities including specialist rooms for different subjects like fine art and other practical subjects as well as language rooms. There are well developed sports fields for a variety of games like soccer, rugby, and a standard athletics track.

(b) Dressing

Learners in the school were dressed neatly in the school uniform as per the school's dress code. Other learners also wore the school's winter regalia and looked smart and well groomed. The 'A' level learners were particularly neatly dressed compared to learners in

junior classes. Teachers in the school were also neatly dressed, with collar and tie for the gentlemen.

(c) Receiving visitors

Learners in school D were generally not receptive to visitors and very few greeted me when we met along the paths on the school campus. As we walked with one teacher along the corridors, learners took no notice of us and continued with whatever they were doing. All the learners are urban dwellers and looked to be carefree. Those I met along the walkways would just pass me by as if they did not recognise my presence. However, when I requested one to show me the office of language teachers she readily assisted me. In general, learners in this school did not bother to greet visitors.

(d) Time keeping

At this school, there is security by the gate that monitors late comers. At the end of the day the gate is only opened at a particular time to allow learners to go home. This is a control measure to prevent learners skipping class and roaming around the city. Within the school, there were many learners milling around campus and along the corridors. One learner said they had completed their examinations so they were free. In the morning there were a few learners who came late and the teachers on duty took down their names for disciplining.

4.5.5.5 Summary of observations

All the schools A to D were observed to have standard classrooms that were well built and generally well maintained. Schools A, B, and C were located in a rural setting, with school B and C surrounded by villages. School D was in an urban setting close to the city centre. The location of these schools had an impact on the level of discipline and academic performance. Most learners in schools A and B travelled long distances to school; this meant some learners miss school on some days hence their low level of performance in examinations. Learners in all schools were dressed neatly in their school uniforms; in all schools, 'A' level learners were the smartest probably because they were more mature than learners in lower classes. There was a marked difference in how learners received visitors between the urban and rural schools. In school D, learners generally did not greet visitors as compared to learners in the rural schools A, B and C. This reflected the difference in the urban and rural culture, where

rural children generally greet the elderly whenever they meet. Time keeping was generally a problem in schools A and B, while in schools C and D the majority of learners reported to school on time. The major reason was that many learners in school A and B walked long distances to school and possibly lacked the motivation and dedication to attend school (Chirume & Chikasha 2014:197). Furthermore, there was also a challenge of truancy that was cited by participants in schools A and B.

The observations made in the four schools sought to answer the research question:

- What is the impact of Ubuntu on the behaviour of learners in schools in the Gweru district of Zimbabwe?

In all four schools learners generally dressed neatly and the school grounds were clean which was a reflection of upholding the values of Ubuntu that relate to the manner of one's dressing and overall cleanliness (Sunday News 2017). Learners in school C reflected Ubuntu in terms of managing their time well and showing concern for their schoolwork. Most learners in schools A, B and C displayed Ubuntu by greeting visitors in a respectful way while in school D, learners did not seem to care about greeting visitors which is a sign of a lack of Ubuntu. An individual with Ubuntu is respectful and welcoming (Broodryk 2002:56; Muzvidziwa & Muzvidziwa 2012:30). In school A, some learners showed disrespect and a lack of Ubuntu by greeting me through a broken windowpane. Furthermore in school A, there were a large number of broken windowpanes which was a sign of vandalism and an absence of Ubuntu among the learners. The large number of learners who came late in schools A and B was also an indication of lack of Ubuntu and dedication to studies (Maphosa & Mammen 1990:143). The observations made were important in identifying the behaviour of learners as a way of answering the research question stated above. The next section makes a conclusion of this chapter.

4.6 CONCLUSION

In this chapter findings from this study were presented, analysed, interpreted, and discussed in order to address the research problem and answer the following research questions:

- What are the perceptions of learners and staff on Ubuntu in education; in secondary schools in the Gweru district of Zimbabwe?

- What is the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe?
- How can secondary schools in the Gweru district of Zimbabwe integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance among learners?

A number of themes and sub-themes emerged from the findings that helped in explaining the impact of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe. Participants perceived Ubuntu as referring to the way an individual conducts themselves and as one who upholds cultural values and traditions. The absence of Ubuntu in secondary schools manifested itself in learners who were involved in substance abuse, violence, were engaged in sexual immorality, generally disrespectful and used vulgar language. Participants observed that learners who upheld the values of Ubuntu performed better in school as compared to their counterparts who lacked Ubuntu. Document analysis revealed that school C had the best academic results among the four schools since learners there were better disciplined and upheld the values of Ubuntu. Participants were of the view that the values of Ubuntu should be included in the secondary school curriculum as a way of helping schools to perform better. They suggested that all teachers should be involved in teaching the values of Ubuntu and learners advocated for the timetabling of lessons on Ubuntu so that it could be taught formally. Participants were also of the view that extra curricula activities could be used to promote the values of Ubuntu in secondary schools. These findings from participants answered the research questions stated above.

The next chapter makes a summary of the findings from the study, draws conclusions, makes recommendations for policy makers in the Ministry of Education and finally makes suggestions for further study.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The aim of this study was to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The study was guided by the following research questions:

- What are the perceptions of learners and staff on Ubuntu in education in secondary schools in the Gweru district of Zimbabwe?
- What is the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe?
- How can secondary schools in the Gweru district of Zimbabwe integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance among learners?

Drawing from these research questions, the following objectives were formulated to guide the study:

- To investigate the perception of learners and teachers on Ubuntu in education in secondary schools in the Gweru district of Zimbabwe.
- To determine the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe.
- To recommend ways of integrating the principles of Ubuntu in the curriculum proactively in secondary schools in the Gweru district of Zimbabwe in order to bring about acceptable behaviour and improved academic performance among learners.

This study was undergirded by Hirschi's (1969) Social Bond Theory (SBT) and Walberg's (1981) Theory of Educational Productivity (TEP). According to Hirschi's SBT, there is a connection between the individual and society; deviance occurs when the 'social bond' is weak or lacking (Petrocelli & Petrocelli 2005, Cho 2014). The degree to which an individual

has ties with people will lead to conformity, while isolation leads to delinquency (Cho 2014). The SBT further states that individuals with strong commitments will not want to jeopardise them by engaging in deviant behaviour, hence, they will invest their time and energy on conventional activities like school (Cho 2014). Involvement is another aspect of the SBT, where individuals who spend time engaging in conventional activities like school, clubs, and sports are less likely to engage in deviant behaviour but will rather focus on their schoolwork (Cho 2014). Lastly, the SBT is concerned with the individual's acceptance of value systems. When these are weakened, there is an increased likelihood of engaging in deviant behaviour (Cho 2014). The SBT was applicable to this study which set out to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. A learner with Ubuntu was described as one who is respectful, committed to schoolwork, and that upholds cultural values, while the opposite was said to be true for one who lacked Ubuntu and was delinquent. These characteristics are corroborated by Hirchi's (1969) four elements of the SBT which made this theory relevant to undergird this study.

In assessing the impact of Ubuntu on academic performance, Walberg's (1981) Theory of Educational Productivity (TEP) was used to undergird this study. Walberg's (1981) TEP identifies nine factors which fall into three broad groups, namely aptitude, or ability of the learner, quality and quantity of instruction, and the environment as determinants of learners' performance in school. However, the factor that relates to the characteristics of learners was seen as the most significant direct influence on achievement (Rugut & Chermosit 2005). Walberg (1981) identifies the home environment and efficient classroom practices that include cooperative learning as other factors that determine learner achievement. This study observed that characteristics of learners and the environment had the greatest impact on learner achievement. Furthermore, incorporating Ubuntu methodologies like the collectivist approach, collaboration, and group solidarity were seen as helpful in assisting learners to achieve better performance. The school and home environments were noted to have an impact on learner performance in secondary schools in the Gweru district of Zimbabwe, as stated among factors influencing learner achievement by Walberg's (1981) TEP. In that regard, Walberg's (1981) TEP was therefore found to be appropriate to undergird this study that sought to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe.

This study used focus group discussions, semi-structured interviews, document analysis, and participant observation to gather data that were used to answer the research questions as stated at the beginning of this section. In order to systematically answer the research questions, data were coded into themes which were then analysed.

5.2 SUMMARY OF CHAPTERS

Chapter One: This chapter presented the background to the study and spelt out the research problem. This chapter further described the following: the research questions, the purpose of the study, and the aims and objectives of the study. The research design, methodology, and methods used in this study were described and explained in this chapter. Ethical considerations were explained as well as the delimitations and limitations of this study were further described. The chapter finally discussed the conceptual framework that was used to undergird this study.

Chapter Two: A review of literature and research that has already been done on Ubuntu, student discipline and academic performance, with reference to Africa in general and Zimbabwe in particular, was made in this chapter. The chapter further reviewed theoretical frameworks that were used to undergird research conducted on Ubuntu and education.

Chapter Three: This chapter described the research design, research approach, and research methods used to collect data for this study. The qualitative interpretivist design was used to collect data from learners and teachers to establish the impact of Ubuntu on the behaviour and academic performance of learners in schools in the Gweru district of Zimbabwe. Data were collected from four schools in the Gweru district using focus group discussions, semi-structured interviews, document analysis, and participant observations. The population was comprised of two language teachers from each school and learners who volunteered to be part of focus group discussions.

Chapter Four: This chapter presented analysed, interpreted, and discussed data that were collected from the four schools in the Gweru district that formed the sample. The data collected were coded and categorised according to various themes which were analysed to answer the research questions.

Chapter Five: Chapter Five provides a concluding discussion on the findings arising from the data collected in the research design implemented in the study. These findings will then

be used to make recommendations which address the problem which the study sought to investigate, namely, the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The chapter concludes by making suggestions for further study and research on how Ubuntu impacts on learner behaviour and academic performance in secondary schools.

5.3 FINDINGS AND RECOMMENDATIONS

In Chapter Four the research findings on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe were presented. Findings were drawn from data collected through focus group discussions, semi-structured interviews, document analysis, and participant observations conducted in four secondary schools in the Gweru district of Zimbabwe. The themes and sub-themes that emerged from the data analysis were used to answer the research questions.

5.4 DISCUSSION OF FINDINGS

The following sections discuss the research findings in order to address the following research objectives:

- To investigate the perception of learners and teachers on Ubuntu in education in secondary schools in the Gweru district of Zimbabwe.
- To determine the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe.
- To recommend ways of integrating the principles of Ubuntu in the curriculum proactively in secondary schools in the Gweru district of Zimbabwe in order to bring about acceptable behaviour and improved academic performance among learners.

5.4.1 Participants' perception of Ubuntu

Participants in semi-structured interviews and focus group discussions described Ubuntu as good behaviour that can be seen in one's deportment and in interpersonal relationships with other people. Similar observations were made by Saule (2000) who states that Ubuntu is the sum total of human behaviours and a system of values inculcated in the individual by society through established institutions. Participants also described Ubuntu in reference to upholding

cultural values. The following sections discuss sub-themes that emerged from these major themes.

5.4.1.1 Ubuntu refers to the way one dresses

Findings from both semi-structured interviews and focus group discussions revealed that a person with Ubuntu dresses neatly in conformity with expectations of the society they live in. This means someone should dress in a way that is comfortable to them and also comfortable for those around them (Sunday News 2017). If they are learners attending school, they will wear their school uniform as per the regulations of their institution. Muropa, Kasure, Makwerere, Kasowe and Muropa (2013) in their study of Unhu/Ubuntu and its relationship with civics and citizenship education, found that Ubuntu involves good behaviour, self-composure, acceptable dressing code, and decency. Therefore, Unhu/Ubuntu and decency cannot be separated (Muropa et al 2013:658).

5.4.1.2 Ubuntu refers to upholding cultural values

Responses from semi-structured interviews revealed that Ubuntu means the upholding of cultural values and norms as displayed in the manner one carries themselves. It was emphasised that Ubuntu has to do with upholding traditions which can be seen by the public. Nassbaum (2003:2) concurs with this finding by stating that Ubuntu is a code of ethics and behaviour deeply embedded in African culture. Findings from the semi-structured interviews therefore revealed that Ubuntu is reflected in an individual's conduct that shows that they uphold cultural values. Similarly, findings from learners in focus group discussions were that Ubuntu refers to respecting cultural values as they are upheld by the community. One example given was of a girl who is expected to kneel when serving food to adults. Another example given was that in Shona culture, one is expected to clap hands (*kuwuchira*) when receiving something from another person. Ubuntu was explained by participants in semi-structured interviews as a wide range of cultural expectations that tie one to the community. Therefore, an individual who upholds societal values was described as having Ubuntu. In that regard Muropa et al (2013:688) observes that, "Unhu/Ubuntu is not simply a philosophical issue of good and bad. It is doing something, saying something that is approved of by Zimbabwean society." This falls in line with Hirshi's (1969) Social Bond Theory that states that there is a connection between the individual and society, and deviance occurs when the

‘Social Bond’ is weak, while individuals with strong attachments are less likely to engage in deviant behaviour. An individual who upholds cultural values as expected by society will be seen as having Ubuntu since their behaviour will conform to society’s expectations; such an individual will have strong ties or attachments with society. In addition, findings from a study by Muropa et al (2013) viewed Ubuntu not as an isolated idea but as a complete package which spells out what is acceptable, correct, and expected of human beings.

5.4.1.3 Ubuntu is being respectful

Findings from focus group discussions indicated that Ubuntu means being respectful to both the elderly and peers. Sindane (1994:8-9) concurs by adding that an individual with Ubuntu is seen when treating all people with respect. Learners in focus group discussions gave an example of learners who show respect by offering seats to adults when traveling on public transport. In the school setting, participants said respect for teachers is a good indicator of an individual who upholds Ubuntu. This is shown by the way a learner responds when they are being corrected by teachers. Participants in focus group discussions said learners with respect often accept correction and change their behaviour for the better. In addition, Nziramasanga (1999:62) explains that Ubuntu is “a concept that denotes a good human being, well behaved and morally upright person.” Participants in semi-structured interviews revealed that when an individual is respectful, then they can be said to possess Ubuntu. Furthermore, findings from both focus group discussions and semi-structured interviews revealed that Ubuntu refers to values like integrity, honesty, and loyalty. Participants opined that it is important for one to be loyal to their community by respecting the values that are upheld by that society if they are to be seen as possessing Ubuntu. This is confirmed by Hirshi’s (1969) SBT that states that if an individual has strong social attachments, they are less likely to engage in deviant behaviour. Broodryk (2002:56) concurs by observing that respect is one of the earliest values on which the ancient African worldview is based. Self-respect was one of the findings that came up from focus group discussions as describing an individual with Ubuntu. Participants were of the view that an individual with Ubuntu has self-respect and does not engage in mischief since they value having integrity. Participants revealed that self-respect guides an individual in what to do and what not to do in public. Muropa et al (2013:658) sums up by observing that Ubuntu is unique in the sense that it fosters man’s respect for himself, others, and the environment. Muzvidziwa and Muzvidziwa (2012:32) in addition, assert that respect

and dignity are key building blocks of Hunhu/Ubuntu; elders and all other members of a school are to be respected if a person is to be accorded as having Hunhu/Ubuntu.

5.4.1.4 Ubuntu refers to the way one talks with other people

Findings from both focus group discussions and semi-structured interviews indicated that Ubuntu refers to the way one talks. Participants suggested that Ubuntu has to do with the way one talks to adults and peers. Findings from one semi-structured interview indicated that some youthful teachers use slang when talking to learners which is an indicator of a lack of Ubuntu in such teachers. Ubuntu involves choosing which words are suitable for one to use with a certain group of people (Sunday News 2017). One participant said this was very common in their school which is located in an urban area. Findings from participants in both semi-structured interviews and focus group discussions showed that there is a challenge with the use of vulgar language by learners in secondary schools which is an indicator of a lack of Ubuntu. Similarly Muropa et al (2013:658) indicate that Ubuntu is seen through acceptable ways of talking.

Participants in focus group discussions revealed that Ubuntu is seen in learners who greet adults and teachers while a lack of Ubuntu is seen in those learners who answer back at teachers and talk without showing any respect. Participants in focus group discussions were critical of teachers who speak negatively about their fellow teachers in the presence of learners as such behaviour shows a lack of Ubuntu. Participants in semi-structured interviews described Ubuntu as seen in an individual who greets and welcomes visitors. The way an individual talks is also a reflection of where they come from and reveals much about their background (Sunday News 2017). This was the case with School A where learners mainly live in a community where there are many small-scale miners (*makorokoza*) whose conduct generally lacks Ubuntu. Participants in semi-structured interviews revealed that in School D, which is located in an urban area, slang was commonly used by both teachers and learners. This is a reflection of a lack of Ubuntu especially among the youth who live in urban areas.

5.4.1.5 Ubuntu refers to the way one treats other people

Findings from semi-structured interviews were that Ubuntu refers to an individual who values other people and is caring. Such caring learners readily assist teachers when carrying books and offer to clean the black board before the start of the lesson. Tutu (1999:34) views

individuals with Ubuntu as generous, hospitable, caring, and compassionate. In that regard, learners in focus group discussions gave an example of their peers who care about adults by offering them seats in public transport. Findings also indicated that learners with Ubuntu are empathetic with those who are sickly. One participant in a semi-structured interview gave an example of herself who is sickly, and learners often check on her welfare and are ready to offer any assistance that she needs. Broodryk (2002:2) describes such individuals with Ubuntu as welcoming, kind, caring, helpful, sharing, and compassionate. Findings from learners in focus group discussions indicated that learners with Ubuntu relate well with teachers and generally take advice and instruction from teachers and adults. Participants in semi-structured interviews indicated that learners with Ubuntu care about the welfare of others who might not be conducting themselves well by informing their class teacher so that they are promptly guided. Such communalism is viewed by Khoza (2005) as one of the tenets of the African value system of Ubuntu. In addition Le Roux (2000:43) concurs by stating that an individual with Ubuntu is caring.

5.4.2 The impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe

This section discusses findings from semi-structured interviews and focus group discussions on the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe.

5.4.2.1 The impact of the presence of Ubuntu on the behaviour of learners

(a) Learners with Ubuntu are disciplined

Responses from semi-structured interviews revealed that discipline cannot be separated from Ubuntu in any individual, thus, learners with Ubuntu are seen by their good discipline. In that regard, Muzvidziwa and Muzvidziwa (2012:28) state that the level of school discipline reflects the presence or absence of Ubuntu in the learners, and consequently, a school that embraces Ubuntu will witness a disciplined student body. Findings from focus group discussions indicated that learners with Ubuntu are seen by being obedient and easily taking instructions from teachers. Participants in focus group discussions also indicated that learners with Ubuntu, since they are disciplined, will attend all classes as per the school schedule compared to peers who lack discipline. Furthermore, participants in focus group discussions stated that learners with Ubuntu behave well during inter-school games while others who lack

Ubuntu take advantage of such activities where there are many students to engage in bad behaviour like premarital sex and substance abuse. Findings from semi-structured interviews corroborated this finding by stating that learners with Ubuntu behave well even when they are outside school. Participants in both semi-structured interviews and focus group discussions emphasised that learners with Ubuntu are generally disciplined and respectful. Letseka (2000:180) also suggests that respect and courtesy are among some of the moral norms and values upheld by individuals with Ubuntu.

(b) Learners with Ubuntu display good moral values

Findings from participants showed that learners are exposed to some environments where the general morality of the community they live in is poor. This was revealed by participants in semi-structured interviews at School A, where they said that their school in particular was located in a difficult community where there were many small scale-miners (*Amakorokoza*) who generally had poor moral values. School B is located near a business centre, where learners easily get tempted to take alcohol. School D which is located in an urban environment near the Central Business District (CBD) faces the challenge of learners who have easy access to purchase drugs and alcohol from within the city. With such tempting environments, participants in focus group discussions indicated that learners with Ubuntu shun all immoral activities and practice self-control, they do not engage in pre-marital sex neither do they engage in improper association with small scale-miners (*Amakorokoza*) or even school leavers. Such learners were said to uphold the social values as espoused by the tenets of Ubuntu. Fafunwa (1994) asserts that an individual with Ubuntu is cooperative and conforms to the social order of the day. This is also confirmed by Hirshi's (1969) SBT that states that if an individual has strong social attachments, they are less likely to engage in deviant behaviour. Learners who shun immoral behaviour as was noted by participants in focus group discussions uphold dignity, which is one of the five social values that underpin Ubuntu philosophy (Muzvidziwa & Muzvidziwa 2012:30). Participants in focus group discussions revealed that learners with Ubuntu do not engage in pre-marital sex regardless of where the school is located. In general, findings from both focus group discussions and semi-structured interviews revealed that learners are seen to have Ubuntu if they have good moral values and good behaviour.

(c) Learners with Ubuntu have a good rapport with teachers

Responses from both focus group discussions and semi-structured interviews showed that because of the high level of discipline among learners with Ubuntu, such learners enjoy a good rapport with teachers. Participants in semi-structured interviews explained that since learners with Ubuntu uphold school rules and regulations and further readily take instruction from teachers, they tend to be loved by teachers and thus have a close rapport. Focus group discussions additionally revealed that learners with Ubuntu are always close to teachers and regularly consult with them in areas where they have challenges. Such learners have a strong ‘social bond’ as noted by Hirschi (1969).

(d) Learners with Ubuntu conform to cultural values

Findings from semi-structured interviews revealed that a learner with Ubuntu conforms to cultural values and displays these values in the way they conduct themselves. Participants gave examples of learners who show respect to the elderly and the language which they use that shows respect. Participants in focus group discussions further said that learners with Ubuntu show respect when they are being corrected by not answering back at their teachers or any elderly person. Such individuals have self-respect, respect for others, and respect for their culture (Sunday News 2017). Furthermore, Letseka (2000:180) asserts that values of courtesy and respect define an individual with Ubuntu. The importance of upholding cultural values is emphasised by the DoE (2001:14), which states that out of the values of Ubuntu and human dignity flow practices of compassion, kindness, altruism, and respect which are core in making schools places where a culture of teaching and learning thrive. Schools should therefore equip young people with values such as respect and integrity among others (SA DoE 2000:10).

5.4.2.2 The impact of the absence of Ubuntu on the behaviour of learners

The major observation from participants was that learners were seen as lacking Ubuntu by their undisciplined behaviour. The major areas that display a lack of discipline are described in the following sections.

(a) Substance abuse

Responses from both focus group discussions and semi-structured interviews in all four schools revealed that substance abuse is the most common indicator of a lack of discipline among learners in secondary schools. Findings revealed that there are varying degrees of the level of substance abuse by learners in the four schools. This problem was most pronounced in school A, followed by school D, then B and lastly school C, which had the lowest number of cases of substance abuse. The common drug used by learners which was identified by participants is marijuana in addition to learners also using alcohol. There were a few learners who are said to smoke tobacco. Participants in school A explained that the community plays a big role in promoting the use of drugs and alcohol among learners. One participant in a semi-structured interview from School A revealed that since theirs is a day school, they have no control over learners during the weekend. Their school is located in an area where the use of marijuana is common; therefore, learners also use that drug. Participants in school D explained that because of the school's urban location, learners have generally lost the cultural values of Ubuntu and therefore engage in substance abuse. Participants in semi-structured interviews in school B blamed some parents who spend the day drinking at the local business centre as learners also emulate their parents and end up drinking alcohol too. However, findings from semi-structured interviews in school C showed that the cases of the use of marijuana and alcohol were minimal. Participants said those few cases are learners whose parents ran beer selling outlets or those parents who also used alcohol. On the whole, findings from focus group discussions and semi-structured interviews showed that most learners who have lost Ubuntu and are engaged in substance abuse because of the environment where they lived and where their school is situated. Ncube (2013:231) in his study observed that substance abuse was a common problem in most Zimbabwean secondary schools. In school C which is a church-run school, participants revealed that since the school has the deliberate intention of training learners in good standards of behaviour and promoting Ubuntu, cases of substance abuse are very minimal.

(b) Sexual immorality

Responses from focus group discussions revealed that sexual immorality is an indicator of a lack of Ubuntu among learners. Participants in focus group discussions explained that many learners without Ubuntu engage in pre-marital sex with small-scale miners (*Amakorokoza*)

and taxi drivers. Findings revealed that most girls engage in such activities to get money to buy lunch and some to get free rides in taxis while coming to and from school. Learners in focus group discussions proposed that the government should introduce a school feeding scheme for high school students as it could help reduce this problem. Another finding from semi-structured interviews was that learners who have lost Ubuntu watch pornographic material. One participant explained that in their school a young girl was caught talking to a group of her friends about the different types of sex, something which is taboo in African culture and shows a lack of Ubuntu. This problem is very common in school D which is located in an urban area. This shows a loss of moral values, since an individual with Ubuntu is morally upright (Nziramasanga 1999).

(c) Learners without Ubuntu engage in violent behaviour

Findings from participants in focus group discussions revealed that learners who lack Ubuntu engage in violence and fighting. In one case, participants in School A stated that the violence was so bad that one learner was stabbed. Participants explained that most fights result from the use of drugs and sexual immorality where boys fight over girls. Another finding from a participant in a semi-structured interview in School D located in an urban area is that learners engage in gangsterism which results in street fights outside the school. The participant said that this is evidence that learners in their school have lost the values of Ubuntu. In their study of an urban school in the Gweru district, Gudyanga, Matemba and Gudyanga (2014:32) also found that physical fighting and sexual harassment were prevalent among learners.

(d) Bad language

Both focus group discussions and semi-structured interviews revealed that the use of bad language is an indicator of a lack of Ubuntu in an individual learner. Findings revealed that the use of bad language is very common in School A; both focus group discussions and semi-structured interviews in this school explained that vulgar language and insulting one another is a common problem in their institution. Similar findings were noted by Gudyanga et al (2014:35) in their study of a school in the Gweru urban area, where scolding and insulting were common among learners. All this shows the impact of the lack of Ubuntu among learners in secondary schools in the Gweru district.

One participant in a semi-structured interview revealed that there are teachers who lack Ubuntu as demonstrated by the language they use when talking to learners. She said teachers use slang when talking to their learners, which the participant felt was an indication of a lack of Ubuntu in those particular teachers. Furthermore, responses from a focus group discussion in School C revealed that some teachers who lack Ubuntu discuss and criticise their colleagues in the presence of learners. The participants also said some teachers speak to learners as if they are peers which leads to loss of respect from those learners. An individual with Ubuntu knows what to say or what not to say in public or to any group of individuals (Sunday News 2017).

(e) Lack of respect

Findings from semi-structured interviews indicated that the general decline in respect accorded to the elderly by learners shows a lack of Ubuntu. Responses from focus group discussions showed that learners disrespect authority in various ways. They said some learners have become so stubborn that they even refuse to do punishments given out by teachers. Findings from focus group discussions also indicated that disrespect has become so common that some learners talk back to their teachers in a rude way. Furthermore, participants in a focus group discussion gave an example that sometimes, they decide as a class not to take a test given by the teacher. They viewed this as a lack of Ubuntu and being disrespectful. Participants in one focus group discussion revealed that lack of respect was more pronounced in classes taught by student teachers. They said learners view student teachers as age mates, especially those who are in the 'A' Level classes. In that regard, Samkange and Samkange (1980) advise 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.

Participants further revealed that most secondary school learners just bypass adults and do not greet them, which is a sign of a lack of Ubuntu. Lack of respect for school authority is seen as more pronounced in cases where learners do not accord respect to prefects and other student leaders. These findings concur with Muzvidziwa and Muzvidziwa's (2012:30) assertion that indiscipline tends to be less where learners respect their peers, adults, and teachers. Where such respect is lacking, there are high levels of indiscipline that are experienced.

(f) Truancy

Participants in both focus group discussions and semi-structured interviews stated that learners without Ubuntu are often truant and miss classes. Findings from a focus group discussion were that some learners skip class after lunch and go to other places. This was common in School A and School B, while School D keeps the gate locked and posts a security guard to ensure that learners do not leave school before time. School A and B have many entrance points and there are no strict measures put in place to ensure that no learner leaves school before time. Learners in focus group discussions indicated that some learners leave home on the pretext that they are going to school but then go elsewhere to meet with their friends who are school leavers. Participants felt that this is an irresponsible act by such learners and shows a lack of Ubuntu since they are wasting their parents' hard-earned money. Responses from semi-structured interviews showed that learners without Ubuntu are truant and spend time moving around the school and not attending their lessons. This was common in School D which is quite big and has many buildings so that it is easy for such learners to go and sit behind some buildings in a different part of the school. Participants from School D said that such learners lack Ubuntu and focus and do not take instruction from teachers. Maphosa and Mammen (1990:143) make similar observations when they assert that truancy, absenteeism, and late coming are some discipline problems experienced in schools.

5.4.2.3 The impact of Ubuntu on academic performance

Findings from participants in focus group discussions and semi-structured interviews indicated that learners with Ubuntu are disciplined and perform better than those who lack both Ubuntu and discipline. This is confirmed by Walberg's (1981) T.E.P which states that characteristics of individual learners influence educational outcomes. In their research cited by Waseka and Simatwa (2016:84), Mobegi (2007) and Bucheche (2011) both identified indiscipline as a factor that contributes to low academic performance among learners. Findings from the study by Waseka and Simatwa (2016:75) revealed that student discipline, which is a major challenge faced by head teachers in Kenya, contributed to poor academic performance at the Kenya Certificate of Secondary Education. In this study, findings from participants in focus group discussions and semi-structured interviews identified the following factors that affected learner performance: rapport with teachers, attendance record, vision and focus as well as substance abuse.

(a) Rapport with teachers

Responses from focus group discussions revealed that learners with Ubuntu generally love to do schoolwork consequently; teachers are always ready to assist them. Such learners receive quality instruction from teachers and perform well as noted by Walberg's (1989) TEP. On the contrary, findings from focus group discussions indicated that if a learner disrespects a teacher for a particular subject, they tend to fail that subject. The reason given was that such disrespectful learners who lack the values of Ubuntu get no assistance from teachers therefore they perform badly in the examinations. Findings also revealed that learners who are obedient and respectful easily get assistance from teachers and therefore perform better in their studies. Muzvidziwa and Muzvidziwa (2012:30) concur by asserting that Ubuntu values play a critical role in terms of effective and efficient management of teaching. Maphosa and Mammen (2011:140) observe that classroom discipline is a pre-requisite for any meaningful learning to take place. Similar findings were revealed by semi-structured interviews where participants indicated that learning is taking instruction which is also a pre-requisite for learning to take place.

(b) Focus and vision

Participants in semi-structured interviews indicated that learners with Ubuntu are focused and have a clear vision or direction of what they want to achieve in school. Kapur (2018:3) concurs by observing that goal-oriented students usually possess traits of discipline, diligence, resourcefulness, and are avid readers as a result they perform better in school. Participants said such learners know what to do at the right time while learners who lack Ubuntu usually miss classes and spend time moving up and down the school corridors and have no focus. This ensures that learners with Ubuntu perform better in school than those who lack Ubuntu. Research by Chirume and Chikasha (2014:196) reveals that learners are bound to fail if they lack interest and motivation since learning and achievement are influenced or related to the learner themselves. Learner motivation is stated as one of the factors that determine the academic success of learners according to TEP by Walberg (1981). Findings from one participant in a semi-structured interview revealed that in their particular school they are being let down by the behaviour of learners who lack Ubuntu as a result, most end up failing their examinations. Participants in semi-structured interviews also revealed that learners with Ubuntu uphold these good values even when they are at home. All participants

in semi-structured interviews opined that learners who lack Ubuntu and are not focused always perform poorly in examinations. Zenda (2016:142) concurs through findings from her research “that the environment will not be conducive to learning if there is lack of discipline. Learners need to be ready to do their work and be able to manage their time to improve their performance.”

Learners in a focus group discussion from school D gave an example of their classmates’ lack of Ubuntu that led to their failure in ‘O’ Level examinations and thus did not make it to the ‘A’ Level class. Participants from both focus group discussions and semi-structured interviews all suggested that Ubuntu helps learners to focus and to have a vision and direction that guides them as they study. This is confirmed from research findings by Waseka and Simatwa (2016:75) which revealed that poor study habits and indiscipline results in lower mean grades, while good study habits and discipline results in high mean grades. In addition Kapur (2018:3) opines that with a positive attitude, learners are able to dedicate themselves whole heartedly towards learning and thus generate the desired academic outcomes.

(c) School attendance

Findings from focus group discussions indicated that learners with Ubuntu attend lessons and this helps them to keep improving their performance. The participants explained that the good attendance record helps such learners benefit from lessons that are delivered by the teachers. Participants in semi-structured interviews revealed that learners without Ubuntu have the habit of missing lessons which leads to their poor performance. In contrast, findings from semi-structured interviews indicated that learners with Ubuntu do their schoolwork and have an interest in their studies; they have self-discipline, hence they prioritise their school work, and, perform better in examinations compared to those who lack Ubuntu. Participants in focus group discussions gave examples of their friends who failed to make it into the ‘A’ Level class because they lacked the values of Ubuntu and were in the habit of missing classes. These findings concur with research done by Mobegi (2007) and Odumbe (2012) as cited by Waseka and Simatwa (2016:75) that learner absenteeism has a negative influence and contributes to poor academic performance.

(d) Substance abuse

Participants in semi-structured interviews revealed that learners who use drugs and alcohol generally fail in examinations. Substance abuse was given as the main indicator of the cause of failure among learners in secondary schools. Findings from both focus group discussions and semi-structured interviews revealed that those who abstain from taking drugs and alcohol perform better than those who are involved in substance abuse. The study by Ncube (2013:231) concurs by observing that drug abuse is linked to indiscipline, failure to observe school rules, and lack of concentration thus, leading to high failure rates among such learners. Such learners spend time doing mischievous things other than schoolwork leading to poor performance. Findings from participants in focus group discussions also revealed that learners who are involved in substance abuse lack Ubuntu and were indisciplined which means they usually fail examinations. Waseka and Sinatwa (2016:84) conclude that drug and alcohol abuse and general indiscipline has a negative impact on the performance of learners.

(e) General observations

Learners in focus group discussions revealed that learners with Ubuntu are generally among the top performers in their schools. This was corroborated by participants in semi-structured interviews at School C who gave an example in their school of one particular class that performed well mainly because they behaved well and upheld values of Ubuntu compared to other classes in previous years. Participants in focus group discussions also revealed that learners who lack Ubuntu even outside the school, cannot get jobs and do not perform well in life generally. Participants in the focus group discussion in School D explained that their school in the past had a bad reputation and it was a shame to say you were going to attend that school. However, over the years the level of Ubuntu and discipline has improved and now the school on the whole performs better academically. Participants in semi-structured interviews echoed the same and said the standards of discipline and Ubuntu have improved tremendously in the school as well as the academic performance. Muzvidziwa and Muzvidziwa (2012:28) concur by stating that a highly performing school is likely to be characterised by the presence of Ubuntu among learners and a disciplined student body that is characterised by an environment that is conducive to teaching and learning. Furthermore, the research by Joubert and Prinsloo (2009:106) indicates that discipline is essential for effective teaching and learning.

5.4.3 How can schools integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance?

This section discusses findings from participants' responses on how the principles of Ubuntu can be integrated in the curriculum so as to bring about acceptable behaviour and improved academic performance.

5.4.3.1 Teaching Ubuntu across the curriculum

Participants in semi-structured interviews indicated that the new regulations banning the use of corporal punishment makes it difficult for teachers to manage learners and instil values of Ubuntu. Participants felt that learners now seemed to have more rights than teachers making it difficult to teach the values of Ubuntu. However, findings from semi-structured interviews revealed that teaching Ubuntu would be more effective if taught across the curriculum. Lephhalala (2010:7) is of the same opinion by suggesting that schools could adopt Ubuntu as a way of life; a community where everyone is affirmed and supported the best way possible. Participants indicated that Ubuntu should be treated as a cross cutting issue in schools since its introduction in the curriculum will help equip learners with loyalty and respect for others and property (Zulu, Urbami, Van der Mwere & Van der Walt 2004). Findings from semi-structured interviews emphasised that the inclusion of Ubuntu in the curriculum would go a long way to create a culture of teaching and learning.

5.4.3.2 Teaching of Ubuntu as part of every teachers' duty

Participants in semi-structured interviews revealed that the teaching of Ubuntu must be part of the everyday life of teachers. Findings indicated that as a teacher reprimands one learner in class, other learners also learn something about proper behaviour. Rogers (1998:11) concurs by observing that teachers have to lead, guide, direct, and manage the behaviour of learners during the teaching and learning process. With this realisation, teachers must instil the values of Ubuntu whenever an opportunity arises during the teaching and learning process. Bondai and Kaputa (2016:40) suggest that teachers should use Ubuntu oriented classroom management strategies so that values can be instilled and incorporated in lessons. Findings from semi-structured interviews revealed that teaching of the values of Ubuntu must be on-going so that every negative behaviour is corrected the instant it occurs. One participant gave an example of what she does in class as a way of teaching the values of Ubuntu. When

introducing a lesson, she mentions an aspect of Ubuntu by the way she greets her learners and how she expects them to respond. Furthermore, during the lesson, she encourages her learners to be polite and not laugh when another learner gives a wrong answer. Participants in semi-structured interviews also indicated that they encourage learners to be helpful to peers and teachers, in so doing, teaching the values of Ubuntu. Higgs (2012:150) opines the same by stating that “educational thought and practice would be directed at fostering humane people endowed with norms and virtues such as kindness, generosity, compassion, benevolence, courtesy and respect and concern for others”.

5.4.3.3 Role modelling

Findings from focus group discussions revealed that teachers should be role models for learners to emulate. Zenda (2016:114) concurs by expressing that teachers must be role models for learners if learners are to adopt the values of Ubuntu. Participants in focus group discussions observed that their teachers generally dress neatly and this sets a good example for them to emulate. They also indicated that some teachers set examples of kindness by offering them free rides in their cars when coming to school. Participants observed that through such acts of kindness from their teachers they also learnt the importance of treating other people with compassion.

Participants in focus group discussions revealed that there are some cases where teachers set bad examples for learners especially in the way they talk. They said some teachers talk negatively about other teachers in the presence of learners; participants felt this was inappropriate and displayed a lack of Ubuntu. Findings from semi-structured interviews further revealed that there are some teachers who use slang and unrefined language not fit to be used by teachers. They said this is common among the young teachers. Participants felt that all teachers must act as parents with Ubuntu and set the right example for learners. Letseka (2000:185) is of the view that Ubuntu can be promoted through a pragmatic approach in which young people learn and acquire by example.

5.4.3.4 Teaching Ubuntu through Ndebele and Shona lessons

Findings from semi-structured interviews revealed that in the new curriculum, the ‘O’ and ‘A’ Level Ndebele and Shona syllabi provide for the teaching of Ubuntu. They noted that there is a sub-section in the syllabus where learners are taught registers. This requires the

teaching of the formal and proper use of language as it relates to a particular issue or circumstance like greeting the elderly, receiving visitors, and consoling the bereaved. It is anticipated that this will go a long way in passing to the young the values of Ubuntu. Furthermore, participants revealed that at 'A' Level, they teach the culture, and traditions of the Ndebele or Shona people. This is also noted by Boateng (1990) who opines that through oral traditions, the values and beliefs are passed from one generation to the next. One participant said that when teaching a comprehension passage, she incorporates aspects of Ubuntu and challenges learners to critically think of how to respond in particular situations in the passage. She said she goes beyond the answers to emphasise values portrayed from a comprehension passage. Participants revealed that the issue of Ubuntu is now being taken seriously by the Ministry of Education, as topics related to Ubuntu and cultural traditions are now examinable. This will go a long way to ensure that schools provide communally accepted and desirable moral norms and virtues.

5.4.3.5 Methodology of lesson delivery

Findings from semi-structured interviews revealed that role play, drama, songs, public speaking, and the use of guest speakers could be used as a methodology of teaching Ubuntu. Teachers can therefore draw from indigenous education that is anchored on communal experiences and traditions as observed by Letseka (2013). Participants noted that the use of role play is effective in teaching values of Ubuntu since learners enjoy such lessons. Maphalala and Mpofu (2018:8) echo the same by observing that role play is a teaching method that promotes enquiry based learning, in which learners are presented with a situation or a problem to which they have to respond by assuming a particular role. Another finding from participants was that language teachers sometimes use case studies or case scenarios to get learners to respond on how they would manage the situation in a manner that displays the values of Ubuntu. Maphalala and Mpofu (2018:8) are of the same opinion when they assert that case studies can be used to give learners scenarios to analyse, thereby making them think critically and challenging them to solve real world problems. This is also another way of promoting Citizenship Education in the school by having learners participate in civic activities at school, community, national and international levels (Nziramanga 1999:355). This kind of teaching methodology helps make the lessons learner centred and increases interaction within the classroom.

Participants in semi-structured interviews also indicated that the values of Ubuntu could be taught through drama and songs. Findings from the research by Ferreira and Schutze (2014:10) indicate that storytelling, poetry, song, dance, debates, and role modelling are some methodologies that could be used to teach the values of Ubuntu. Participants explained that through drama, the values of Ubuntu could be easily portrayed by learners in a captivating way. Margarita (2013:45) concurs by noting that if the values of Ubuntu are taught through storytelling and role playing, it will add value to the learners' experience and skills in peaceful conflict resolution. Findings from semi-structured interviews further revealed that the use of public speaking during major school functions is important as a way of promoting the proper use of language and promoting Ubuntu. Higgs (2012:51) is of a similar view by stating that "an important aspect of traditional African thought and practice is, therefore concerned with teaching children the oral tradition as well as helping them to learn to use language creatively and effectively." Participants further noted that once in a while a guest speaker from the community could be invited to teach learners on the values of Ubuntu. Similar findings were made by Maphalala and Mpofu (2018:7) who observed that values of Ubuntu could be taught by guest speakers or motivational speakers from the community where the school is located. Another observation by Ferreira and Schutze (2014:10) suggests that schools can also develop and sustain values in the hidden curriculum where values of Ubuntu could be conveyed to learners.

5.4.3.6 Timetabling

Learners in focus group discussions indicated that for values of Ubuntu to be taught effectively, there is a need to allocate a lesson for that on the daily class timetable. Once that is done, the school should assign a teacher specifically to handle the teaching of Ubuntu. Participants in focus group discussions observed that there used to be a lesson for guidance and counselling for each class but it is no longer there; consequently, there is no time allocated to teach moral values. The same was echoed by participants in semi-structured interviews who noted that the subject of guidance and counselling was removed from the secondary school curriculum. Learners in focus group discussions revealed that issues of Ubuntu are only addressed when there is a crisis and when a serious case of indiscipline has happened in the school. Research by Maphalala and Mpofu (2018:7) raised a similar concern when they noted that in teaching Ubuntu, schools tended to be reactionary when there were incidents that disrupted the function of the school and then afterwards, an address is made

during a school assembly. Findings from learners in focus group discussion suggested that it is important for Ubuntu to be taught formally so that it becomes more effective, rather than wait to react when there is a crisis. Learners in focus group discussions also revealed that some aspects of Ubuntu are studied in subjects like Family and Religious Studies and Sociology in 'A' Level. However, findings from focus group discussions suggested that while they learn the values of Ubuntu indirectly through some 'A' Level subjects, there is a need for Ubuntu to be taught formally in every class and timetabled. Nziramasanga (1999:354) also recommended that Citizenship Education be part of the school curriculum so that values of Ubuntu can be promoted.

5.4.3.7 Extra-curricular activities

Findings from semi-structured interviews indicated that values of Ubuntu could be taught through a variety of extra-curricular activities. Participants indicated that club activities in schools could be used to teach values of Ubuntu. In School D, they have the Girl Child and Scripture Union clubs which are used to promote good moral values in students. In School C they have the Pathfinder Club for junior classes and the Ambassadors Club for the senior classes. Participants in focus group discussions stated that during club time, they learn important values of Ubuntu like respect, compassion, and diligence.

In addition to club activities, findings from semi-structured interviews indicated that schools regularly use school assemblies to educate learners on important values of Ubuntu. Participants noted that teachers normally take turns on different assembly days to address all learners in the school on important themes and values relating to Ubuntu. In their research, Maphalala and Mpofu (2018:70) also observed that values of Ubuntu can be addressed during school assemblies and during health days when campaigns against substance abuse are made. Furthermore, participants in semi-structured interviews revealed that during school functions like speech and prize giving days, the drama club is used to promote the values of Ubuntu. Margarita (2013:45) is of a similar opinion by observing that through the use of a variety of methods including story-telling and role play, the values of Ubuntu can be effectively taught.

5.4.4 DOCUMENT ANALYSIS

This section discusses findings from documents relating to the performance of schools A, B, C and D in 'O' and 'A' Level examinations for a five-year period from 2014 to 2018. The

average national ‘O’ Level pass rate for the years 2014 to 2018 was 28.3%, while that for ‘A’ Level was 86.0%. It can be observed that nationally, learners did not perform well in ‘O’ Level examinations, a situation of concern in terms of the quality of education. At ‘A’ Level, the situation is better where the national average was 86.0%. It is important to note that an ‘O’ Level pass refers to a learner who attains a grade C or better in at least five subjects while at ‘A’ Level a pass means one must have attained a grade E or better in at least two subjects out of the three they sit for.

The results from each school were compared with the national average pass rate at both ‘O’ and ‘A’ Levels. In discussing the results from each school, reference will be made to Walberg’s (1989) Theory of Educational Productivity (TEP). Walberg (1989) identified three groups of nine factors that affect the quality of academic performance; these factors were discussed in detail in Chapter One Section 2. In summary, the three groups are aptitude of the learner, the quality of instruction, and the learner’s environment (home, classroom, peers, and social media).

5.4.4.1 School A

School A is a rural day secondary school that offers only ‘O’ Level classes from Form 1 to Form 4. All teachers in this school are qualified, mostly with university degrees, and secondary school teaching diplomas, hence they were capable of competently handling ‘O’ level classes. Findings from document analysis revealed that the average pass rate in ‘O’ Level for this school was 14.6% for the period 2014 to 2018. The deputy headmaster said that there was a slight rise in the pass rate in 2018 as it was 17% which he hoped would be the trend in the years to come. Findings from School A showed that the academic performance of learners was far below the national average of 28.3% - an indication that this school is underperforming.

Findings from semi-structured interviews indicated that the environment where these learners live is one of the contributing factors to the poor performance. Most young people in that community are gold panners (*amakorokoza*) and generally do not value schooling. This has a negative influence on learners in School A who saw gold panning as a better occupation than attending school. This observation is in line with Walberg’s (1989) TEP which states that a learner’s aptitude and level of motivation has an impact on academic performance.

Participants in semi-structured interviews said that parents in this community lack interest in the education of their children and this problem is compounded by the influence of youths in the same community who do not value education, as a result, learners do not get much support from home. Participants in semi-structured interviews said some challenges are beyond their means as they have no control of learners during the week-ends since this was a day school. This finding is affirmed by Walberg's (1989) TEP which states that the environment is a major contributing factor to academic achievement. Where the environment is not conducive or supportive, learners are bound not to perform well.

Another challenge noted by participants in focus group discussions is that there is a general lack of discipline and Ubuntu among learners. Some are involved in drug abuse and sexual immorality which leads to school drop-outs. The study by Ncube (2013:231) observes that most learners fail their examinations because of drug and alcohol abuse. Participants suggested that peer pressure is a cause of these behaviour problems as stated by Walberg's (1989) TEP.

5.4.4.2 School B

School B is a government day secondary school located in a rural area and offers both 'O' and 'A' Level classes; from Form 1 to Form 6. Findings from document analysis revealed that the average pass rate at 'O' Level for the period 2014 to 2018 was 15.4% which was below the national average pass rate of 28.3%. However the trends show that there was a general increase in the pass rate from 12.2% in 2014 to 23.8% in 2018. However, while there was this improvement, it was still below the national average pass rate for each year from 2014 to 2018; an indicator that the school is not performing well in the 'O' Level examinations. At 'A' Level, findings indicated that School B had an average pass rate of 84.7% compared to the national average of 86%. Trends in performance at 'A' Level for School B show that for the years 2014 to 2016, the pass rates were lower than the national average, while for the 2017 to 2018 years, the pass rates were 90.5% and 90.1% respectively which were higher than the 86.6% and 84.7% national averages respectively. It can be noted that at 'A' Level school B improved from 78.0% in 2014 to 90.1% in 2018 meaning that generally, School B performs better in 'A' Levels than in 'O' Levels.

The poor performance at 'O' Level of School B could be attributed to the lack of motivation among learners in these classes. Findings from participants in focus group discussions indicated that some learners in 'O' Level have the habit of being absent from school and spending time with friends who are school drop-outs. Participants in semi-structured interviews indicated that some learners were in the habit of spending time at the business centre and most times drink alcohol and use drugs. Participants in semi-structured interviews also revealed that some parents are also in the habit of spending the day at the business centre drinking alcohol, thus setting a bad example for their children. Such parents do not involve themselves much in the education of their children resulting in the low academic achievement by some learners. This is affirmed by Walberg's (1989) TEP that states that the home environment has an effect on the academic achievement of learners. Furthermore, the research by Hughes (1995) as cited by Farooq et al (2011:10) indicates that parents' involvement in the child's education increases the rate of academic success of their children. The general good performance by learners in 'A' Level indicates a higher level of motivation and maturity among those learners. Participants in semi-structured interviews observed that 'A' Level learners choose three principal subjects they are good at and have the motivation to do well, hence the better performance at 'A' Level. Walberg's (1989) TEP notes that the developmental level has an impact on educational outcomes, therefore, the more mature 'A' Level students perform better in examinations compared to the younger 'O' Level learners.

Findings from focus group discussion indicated that some learners travel long distances to school either walking or using public transport, which affects their performance in school. Participants in semi-structured interviews indicated that such learners who use public transport engage in improper association with taxi drivers so as to get free rides and this negatively affects their performance in examinations, especially the younger 'O' Level learners. The study by Nyoni, Nyoni and Bonga (2017:10) makes similar observations by stating that distance and proximity to the school was found to have an effect on students' academic achievement. In their study, Nyoni et al (2017:10) concluded that those who reside within 5km from school tended to perform better than those who lived beyond that radius.

Learners in focus group discussions revealed that most girls engage in premarital sex due to hunger at school and get involved in promiscuous activities to get money to buy snacks during lunch time at school; consequently this leads to them not performing well. Farooq et al (2011:10) concur by indicating that family characteristics like socio-economic status are

significant predictors for students' performance at school besides other school factors like peer and student factors. Learners from poor families end up engaging in unbecoming behaviour so as to get money for lunch resulting in poor academic performance as is the case in School B.

5.4.4.3 School C

School C is a church-run institution located in a rural area and surrounded by villages. The majority of learners in this school are in boarding and the rest are day scholars. This school offers classes from Form 1 to 6, thus it offers both 'O' and 'A' Level classes. Findings from document analysis revealed that the average pass rate in 'O' level for the period 2014 to 2018 was 84.4% compared to the 28.3% national average over the same period. School C performed very well during the period under review as trends show that during the five-year period the pass rate was consistently above 80%. At 'A' Level, school C had an average pass rate of 94.7% compared to the national average pass rate of 86%. Documents revealed that School C performed well at 'A' Level as the pass rates were constantly above the national average for the period 2014 to 2018.

The good performance by School C in both 'O' and 'A' Level classes could be attributed to the school environment where most learners reside within the school grounds and get more time for personal study. However, participants in both the focus group discussion and semi-structured interviews revealed that even those learners who live outside the school campus also perform well in the examinations. The deputy headmaster gave an example of a learner who was the best performer in 'O' Level in 2019 examinations yet he was a day scholar. According to Walberg's (1989) TEP the learners' environment, which includes the classroom and peers, has a bearing on their academic performance. In addition, Farooq et al (2011:10) observe that the environment and the personal characteristics of the learner play an important role in their academic success. School C is a church-run school where Christian values and Ubuntu are promoted and thus an environment conducive to learning is maintained. Furthermore, participants in semi-structured interviews revealed that incidents of drug and alcohol abuse are at a very low level and the majority of the learners are disciplined, as a result they perform well. The study by Ncube (2013:231) revealed that the high cases of drug abuse and drunkenness, where learners spend time doing mischievous things other than schoolwork were causes for the high failure rates among learners in secondary schools. Such

was not the case in School C where learners are disciplined and have Ubuntu leading to their good performance in examinations.

School C has Ubuntu as one of its core values that is expected to be upheld by both learners and staff; this has led to good academic performance by the learners. Muzvidziwa and Muzvidziwa (2012:28) concur by stating that a highly performing school is likely to be characterised by the presence of Ubuntu among learners and a disciplined student body that is characterised by an environment that is conducive to teaching and learning. In addition, Maphosa and Mammen (2011:140) observe that classroom discipline is a pre-requisite for any meaningful learning to take place. School C has clearly laid out core values which include honesty, integrity, diligence, and Ubuntu. Muzvidziwa and Muzvidziwa (2012:30) observe that Ubuntu values play a critical role in terms of effective and efficient management of teaching, as a result, the good academic performance noted in School C. Walberg's (1989) TEP also states that the aptitude of the learner and the quality of instruction influence the academic performance of learners. Participants in semi-structured interviews revealed that there is usually stiff competition for places in the boarding school and therefore, the school generally attracts learners with better primary leaving grades for admittance. However, participants in both semi-structured interviews and the focus group discussion explained that teachers in School C are hard-working and self-motivated, which ensures their learners perform well in examinations. On the whole, findings revealed that the environment of good discipline and the upholding of values of Ubuntu in School C were conducive to learning which made the school perform well in both 'O' and 'A' level examinations. Similar observations were made by Joubert and Prinsloo (2009:106) who noted that discipline was essential for effective teaching and learning to take place.

School C charges higher tuition and boarding fees when compared to the rest of the schools in the area. This implies that parents who send children to School C are of a higher socio-economic status. Farooq et al (2011:10) note that higher socio-economic status leads to higher performance of learners in academic work and vice versa. This implies that parents at School C are more supportive of their children's education leading to better performance.

5.4.4.4 School D

School D is a government school located within the Gweru city urban area just outside the central business district. This school admits both boarding and day scholars in all classes. School D has classes that run from Form 1 to Form 6, so it offers both 'O' and 'A' Levels. Findings revealed that the average pass rate at 'O' Level for the years 2014 to 2018 was 54% an improvement from an average of 30% during the years prior to 2014. The 54% pass rate was above the national average of 28.34% over the five-year period from 2014 to 2018. At 'A' Level, findings show that the school attained a 90% average pass rate which was also above the national average of 86.04%.

At 'O' Level, the school's performance was slightly above average at 54% which was a significant improvement from 30%. Findings from semi-structured interviews indicated that because of the improved discipline and higher levels of Ubuntu among the learners, there has been a significant improvement in academic performance of learners in 'O' Level. Farooq et al (2018:10) concur by noting that the personal characteristics of learners play an important role in their academic success. Findings from focus group discussions and semi-structured interviews in School D revealed that some learners engage in substance abuse and end up failing to pass the 'O' Level examinations. Such learners are affected by peer pressure; therefore this has a negative influence on their academic performance. This is noted by Walberg's (1989) TEP, where environmental factors have an effect on academic achievement.

The location of School D has an impact on the performance of learners. Being in an urban area, learners are exposed to television at home and entertainment spots in the city. While school D has good infrastructure and learning facilities, the majority of learners are not taking advantage of these resources to improve their academic performance. This is affirmed by Walberg's (1989) TEP which states that the environment has a bearing on the academic achievement of learners. Furthermore, Kyei and Nemuaorumi (2014) note that the location of the school has an impact on the performance of learners. When dismissed from school, learners from School D pass through the city centre to catch a bus home. Participants in the focus group discussion noted that some learners spent time playing video games before going home and sometimes fail to finish all their homework. Findings from semi-structured interviews revealed that the school administration and staff worked closely to improve the

quality of teaching which has led to the general improvement of results as is noted by Walberg's (1989) TEP. However, participants in semi-structured interviews revealed that some learners live with relatives and in some cases they are the heads of households and this affects their performance. Karue and Amukowa (2013) observe that unfavourable home environments and bad company negatively impacts the performance of learners.

5.4.5 OBSERVATIONS

This section discusses observations made at each of the schools A, B, C and D in the Gweru district of Zimbabwe. The observations made focused on the school environment, the dress of learners, receiving visitors, and time management - all of which indicate whether or not learners uphold the values of Ubuntu.

5.4.5.1 School A

School environment

School A was observed to have modern infrastructure in terms of classroom facilities which are adequate for the small number of learners in this school. However, the school did not have an administration block one classroom is used as a staffroom and its storeroom is used as the headmaster's office. The school compound is generally clean and free of litter showing that the school upholds the value of cleanliness. There are many broken windowpanes in the school which is evidence of vandalism. De Wet (2004:207) notes that vandalism in schools is primarily seen by broken windowpanes and graffiti drawings on walls. There is a link between acts of violence including vandalism, and drug and alcohol abuse among youths (De Wet 2004:207). Such vandalism indicates a lack of discipline and Ubuntu among the learners as was observed in this school where drug abuse is also common.

Dress of learners

The learners in this school were all observed to be neatly dressed in their school uniform. This observation indicates that learners uphold the value of Ubuntu by complying with the acceptable dress code (Muropa et al 2013:660).

Receiving visitors

Learners at this school were quite helpful and welcoming to the researcher and readily assisted to show directions. This willingness to assist and help is an indicator of Ubuntu cherished by such learners (Gathogo 2008:3). However, one learner shouted and greeted the researcher through a broken windowpane; this was a sign of disrespect and a lack of Ubuntu on the part of that learner.

Time management

A large number of learners in this school do not keep the time for arriving at school in the morning, as they were observed coming in late. Those who came after the third lesson seemed to have a carefree attitude towards schoolwork. The lack of dedication to school is a sign of a lack of Ubuntu since an individual with Ubuntu values hard work and commitment (Nziramasa 1999).

5.4.5.2 School B

School environment

School B is a government rural day secondary school and was observed to have modern standard classrooms and an administration block with an attached staffroom. The school was built using the standard plan for all government schools in the country. The school grounds are clean and there are well marked walkways to the different parts of the school. The cleanliness of the school indicates the administrators' endeavour to uphold the value of Ubuntu in that regard.

Dress of learners

All learners in this school were observed wearing school uniforms as per the school dress code. The more mature 'A' Level students were noted to be smarter than the 'O' Level junior learners. While all learners were wearing their uniforms as per the school's dress code, the 'O' Level juniors were noted to be a bit shabby especially the boys who had not tucked in their shirts. Teachers in this school were all dressed neatly, collar and tie for gentlemen as per the Ministry of Education dress code. Since Ubuntu is seen in the way we dress (Sunday

News 2017), learners and staff at School B were observed to be upholding the value of Ubuntu in this aspect.

Receiving visitors

Observations revealed that learners in school B were ready to assist visitors, which is a sign of Ubuntu. The learners were free and friendly and easily took instructions from teachers when asked to look for their colleagues who could be interested in joining focus group discussions. They also greeted the researcher and assisted in giving directions willingly, these acts of kindness are an indicator of upholding the values of Ubuntu (Nziramasa 1999:77).

Time management

Observations indicated that there is a general problem of late coming in the school. Participants in focus group discussions confirmed this and said some come from far and used public transport. They said that this problem is more pronounced during the winter months. However, even some who came from places near the school were late, which showed a lack of commitment to their studies and irresponsible behaviour. Such behaviour is a lack of Ubuntu since an individual with Ubuntu is one who is hard working and responsible (Nziramasa 1999:77).

5.4.5.3 School C

School environment

School C is located in a rural area surrounded by villages. This is an old school and has a mixture of both old and new structures. It has a big campus which is shared with a sister primary school. There are a variety of teaching and learning facilities, including a library and a big administration block. The school has a clearly stated Vision and Mission Statement displayed in the administration office and other buildings like the library. The school has a busy atmosphere as learners were seen going to different classrooms after the bell rang. The school campus was observed to be clean and well maintained although it is quite big. By maintaining a clean campus, the learners in this school were upholding the values expected by society of a person with Ubuntu (Sibanda 2014:28).

Dress of learners

All learners in this school were observed to be generally neatly dressed in their school uniform especially the 'A' Level students. They had a variety of winter regalia which is part of the school uniform. Learners upheld values of Ubuntu in terms of dressing as observed by Muropa et al (2013:660). The staff members were also noted to be neatly dressed as per the dress code recommended by the Ministry of Education.

Receiving visitors

Learners in School C were observed to be cheerful and friendly to the researcher and exchanged greetings in a respectful manner. They also readily assisted the visitor when asked for directions on the school campus. While waiting at the reception, some learners were observed interacting with the lady in charge in a respectful manner. The learners generally behaved in a manner that showed Ubuntu in the way they related to adults and visitors. Okoro (2015:50) opines that an individual with Ubuntu affirms and respects other people as was shown by learners in School C.

Time keeping

Learners in school C were generally observed to be time conscious. The majority of day scholars were observed coming into school on time. Learners in the boarding section followed the routine bell schedule for meals and classes and were observed going to their classroom before the bell rang to start classes. Good time management shows dedication and commitment to work which is an aspect of Ubuntu (Nziramasnaga 1999:77). It was further observed that during class time, there were no learners roaming around the school campus, further indicating dedication and commitment to their schoolwork.

5.4.5.4 School D

School environment

School D is located in an urban area. It was observed that School D has a wide range of facilities and specialist rooms for fine art, languages, and science laboratories. It has a well-developed sports field to cater for a variety of games. The campus is well fenced to prevent intruders and learners skipping class to go to town. The school campus was observed to be

clean and there were rubbish bins mounted on strategic places clearly marked 'Litter.' It was evident that this school promotes the values of Ubuntu in terms of cleanliness which learners have also adopted.

Dress of learners

Learners in the school were all dressed in school uniform and looked tidy. Some 'A' Level learners wore the winter regalia and looked smart. Teachers in the school were also neatly dressed as per the school dress code. Ubuntu could be visibly seen in the manner that both staff and students maintained the official dress code (Gathogo 2008:660).

Receiving visitors

There were very few learners who greeted the researcher, and the majority were carefree. They did not even greet some of their teachers who were walking with the researcher. It was evident that learners in the urban environment had a different culture compared to those in rural areas. They lack the values of Ubuntu where one affirms and respects other people (Okoro 2015:5). However, a few were willing to assist to give directions when they were requested to do so.

Time Keeping

School D has a policy of ensuring that time is kept. All students use the main entrance and there is a security guard to keep the gate closed once it is time. The deputy head deals with late comers. It seems that this has worked well in favour of good time management as few learners were observed coming in late. During class time, the gate is always closed and is manned by the security guard to ensure that no learner leaves the school before time. Inside the school however, a number of learners were observed moving around aimlessly. Individuals with Ubuntu are seen by good behaviour and self-composure (Gathogo 2008:660). However, the way these learners were moving about showed lack of self-composure as expected from individuals with Ubuntu. While some said they had finished doing end of term examinations, there was need for them to be more orderly and stay indoors. On the whole the school was noted to be doing well in enforcing good time management by all learners and maintaining security.

5.4.5.5 Conclusion

Observations were made in schools A, B, C and D with a focus on the school environment, the dress of learners and staff, receiving visitors, and time management. These observations were made to corroborate findings from focus group discussions and semi-structured interviews.

Findings from observations revealed that all the four schools keep their campuses clean which shows that all uphold the importance of maintaining an environment free of litter. All the four schools have adequate classrooms for all learners although School C and D have more facilities. The large number of broken windowpanes observed in School A was evidence of vandalism and lack of Ubuntu among the learners (De Wet 2004:207).

In all four schools learners and staff were observed to be neatly dressed which is an indicator that they uphold the values of Ubuntu pertaining to dress (Gathogo 2008:660; Sunday News 2017). The more mature 'A' Level learners were observed to dress in a neater manner than the younger 'O' Level learners. Teachers in all the four schools dressed neatly as per the Ministry of Education dress code.

There was a marked difference in the way the learners in rural schools received visitors compared with the urban school. Learners in rural schools were more welcoming as compared to learners in the urban school since they greeted the researcher whenever they met which shows that they affirm and respect other people which is an indicator of upholding Ubuntu (Okoro 2015:5).

It was observed that there is a problem of time keeping in school A and B which are fully day schools, since most learners walk long distances to school. However, this problem is worsened by their care-free attitude towards academic work and school in general (Chirume & Chikasha 2014:197) as was revealed in focus group discussions.

The impact of Ubuntu was observed by the dress of teachers and learners and greeting visitors in schools in the rural areas. Lack of Ubuntu was noted when a learner greeted the researcher through a broken windowpane, and the learners in the urban school who did not even bother to greet the researcher. Late coming is a sign of a lack of dedication and commitment to studies which is a lack of Ubuntu.

5.5 CONCLUSIONS OF THE STUDY

In this section conclusions are made basing on findings discussed in the previous chapter as they relate to each research question posed in this study.

5.5.1 Perceptions of learners and staff on Ubuntu in education in secondary schools in the Gweru district of Zimbabwe

The main conclusion drawn from findings of this study relating to the research question stated above is that both learners and language teachers have a satisfactory understanding of the concept of Ubuntu. Participants understood Ubuntu to refer to upholding cultural values, norms, and traditions as per societal expectations. Participants described quite well the attributes of an individual who could be said to possess Ubuntu. The most common attribute that was identified was that an individual with Ubuntu is one who dresses neatly as per the expectation of the community or society where they live. Learners in focus group discussions and teachers in semi-structured interviews perceived that an individual with Ubuntu is one who is respectful, empathetic, caring, compassionate, and relates well with both young and old. In addition, participants revealed that an individual with Ubuntu uses appropriate language to suit varied situations and audiences they find themselves in. It can be concluded that participants, learners, and teachers had a good understanding of the meaning of Ubuntu.

5.5.2 The impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe

Findings from participants revealed that a learner with Ubuntu is disciplined, obedient, and takes instructions from teachers. The conclusion drawn from the findings of this research in relation to this objective is that one cannot separate Ubuntu from discipline. It was also concluded that learners with Ubuntu upheld good moral values, have self-control and always shun immorality like engaging in pre-marital sex. Learners whose conduct upheld Ubuntu have a good rapport with their teachers. In general, conclusions from the findings revealed that a learner with Ubuntu conforms to cultural values as shown by the way they conduct themselves in public and in the presence of the elderly.

Another conclusion drawn from the findings of this study is that the absence of Ubuntu in a learner manifests itself in various conduct disorders. Participants highlighted that the most common conduct disorder is alcohol and drug abuse among learners in secondary schools. Findings also indicated that pornography, pre-marital sex, and violence are some challenges

faced in schools whose learners lack Ubuntu. Participants further revealed that truancy and lack of commitment to their studies indicated a lack of Ubuntu among learners. The study concluded that problems of substance abuse are common in the rural day secondary schools and the urban government school, while they are very minimal in the church-run school. Violence is common in the urban government school and in one rural day secondary school where the community youths are also generally violent.

It was concluded from findings that learners who uphold values of Ubuntu tend to perform better in school compared to those who lack Ubuntu. Participants noted that learning is taking instructions and that calls for one to uphold values of Ubuntu if they are to succeed in academic work. Conclusions from the study were that top performers in secondary schools are those who uphold values of Ubuntu and focus on their studies. Such learners succeed because they have a good rapport with their teachers hence they get the maximum assistance whenever they need it. Further conclusions from the findings were that learners who lack Ubuntu do not perform well in their academic work. Findings indicated that learners who lack Ubuntu are involved in alcohol and drug abuse and tend to perform poorly in their academic work. Furthermore, conclusions drawn from findings indicate that learners who lack Ubuntu are not focused, miss classes, and disrespect teachers thus leading to their failure in school. It can then be concluded from research findings that Ubuntu plays an important role in the success of learners in their academic work.

5.5.3 How can secondary schools in the Gweru district of Zimbabwe integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance among learners?

The conclusion drawn from research findings is that Ubuntu should be taught in all areas of the school curriculum and should be part of the school life. In that regard, all staff members in schools should be involved in promoting the values of Ubuntu. Every teacher should take it as their duty and when any opportunity arises during the teaching learning process, they should educate learners on the values of Ubuntu. In addition, it was concluded from findings that for effective teaching of Ubuntu values teachers themselves need to be role models by living lives that display the values of Ubuntu so that learners can emulate them.

Findings revealed that a variety of methodologies like role play, drama, case studies and use of motivational speakers could be used in teaching Ubuntu. From this finding, the research

concluded that teachers need to come up with a variety of methodologies that can motivate learners to adopt the values of Ubuntu in their lives. The research also concluded that Ndebele and Shona teachers should take advantage of the provisions of the new syllabi where aspects of culture should be taught through topics like registers. Finally, the study concluded that Ubuntu could be taught more effectively if it is time tabled and a teacher is specifically assigned to teach the values of Ubuntu.

5.5.4 Conclusions from document analysis

The main conclusion drawn from the findings from the document analysis in this study is that the rural day secondary schools performed poorly in 'O' Level examinations with pass rates below the national average of 28.3%. The schools with both day and boarding learners performed better, with the church-run schools producing the best results. At 'A' Level, it was concluded that schools generally performed better when compared with 'O' Level classes, since their pass rate was higher than the national average for the five-year period. Participants indicated that the variation in the schools' performances in each school reflects the level of commitment and conduct of learners in the school. Furthermore, participants revealed that for day schools, they have little control over what learners do after school and during the week-end. It was concluded that during the weekends some learners engage in alcohol and drug abuse and their home environments are not supportive of learning. The best performing school was the church-run school where there are very few cases of alcohol and drug abuse and where learners are provided with an environment conducive to learning. From these findings, this study concluded that a school which upholds the values of Ubuntu and maintains an environment conducive to teaching and learning will have learners who attain high levels of academic achievement in examinations. Findings from the study revealed that learners in day schools have the habit of absenting themselves from school. It was also noted that in these schools learners lacked motivation and commitment to their studies which led to their poor performance in examinations. The study concluded that commitment and determination, which are values of Ubuntu, contributed in a big way to the academic success of learners. On the whole from the findings of this study it can be concluded that schools with low levels of Ubuntu among the learners perform poorly in examinations compared to schools that uphold values of Ubuntu where learners perform well.

5.5.5 Conclusions from observations

Observations made during the research indicated that all schools maintain clean campuses free from littering. There was evidence of vandalism in one school where there are many broken windowpanes. Observations revealed that in all schools learners dressed neatly in their school uniform and teachers also uphold the dress code as per the Ministry of Education expectations. There was a marked difference in the way learners received visitors in the urban school compared to the rural schools. Learners in the rural schools were more welcoming than their counterparts in the urban school. These findings led to the conclusion that all schools put in effort to maintain a clean environment which is one of the values of Ubuntu. However, a lack of Ubuntu among learners was evident in the school where there was vandalism seen by the large number of broken windowpanes. In terms of dressing, it was concluded that learners in secondary schools in Gweru district uphold the value of Ubuntu by dressing appropriately in their school uniforms. Findings also led to the conclusion that learners in the urban school lack the values of Ubuntu by not being welcoming to visitors, while learners in the rural school display Ubuntu by welcoming and greeting the visitors. It was further concluded that learners in the urban school reflect the general erosion of cultural values in towns and cities in Zimbabwe. Finally, it was concluded that learners in day schools lack the value of time management and further lack commitment to their studies, which is an indicator of a lack of Ubuntu.

5.6 RECOMMENDATIONS

In light of the major findings and conclusions of this study, the following recommendations are made as per each objective.

5.6.1 Perception of learners and teachers of Ubuntu

- The teachers' grounding on the tenets of Ubuntu is of paramount importance if they are to effectively teach the values of Ubuntu to learners. In that regard, professional development workshops should be conducted regularly at all secondary schools so as to strengthen the teachers' knowledge of the concept and philosophy of Ubuntu.
- Teacher training institutions should introduce Ubuntu as a mandatory course so that teachers can effectively teach Ubuntu at secondary schools.

- Teaching the values of Ubuntu without examining them is not enough to ensure implementation. In that regard, Ubuntu should be taught in all secondary schools and examined. Ubuntu should be taught in all classes in secondary school from ‘O’ Level up to ‘A’ Level so that all learners completing secondary school have a thorough knowledge of the values of Ubuntu.

5.6.2 The impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe.

Findings revealed that Ubuntu had a positive impact on the behaviour and academic performance of learners in some secondary schools in the Gweru district of Zimbabwe. Nziramasanga (1999:77) proposes that the nation, the family, the school, the media, and churches should ensure that the education system produces persons with Ubuntu. With that realisation, the following recommendations are made.

- All secondary schools should incorporate Ubuntu as one of the core values that should be upheld by both staff and learners in these institutions since education needs to play a more effective role to develop an Ubuntu social disposition (Nkondo 2007:98).
- Teachers and school administrators should regularly explain to learners the positive impacts of upholding the values of Ubuntu and the detriments on the academic performance and personal lives of learners of shunning these values.
- Schools should conduct regular awareness campaigns to fight drug and alcohol abuse as well as pre-marital sex using the principles of Ubuntu.
- Secondary schools should set up a school-based Ubuntu committees comprised of both teachers and learners that will regularly promote the values of Ubuntu among the school community.

5.6.3 How can secondary schools in the Gweru district of Zimbabwe integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance among learners?

Okoro (2015:7) proposes that Ubuntu as a principle should be incorporated into the education curriculum at all levels. The following recommendations are made in that regard:

- Secondary school teachers should be actively engaged in incorporating the values of Ubuntu in the different subjects they teach so that the implementation of Ubuntu is effective.

- Teachers must be role models for learners by living a life that uplifts the values of Ubuntu, in their manner of dress, speech and in their relations with other staff members and learners in the classroom.
- Teachers should use various techniques like drama, debates, public speaking, resource persons, and cultural festivals as a way of teaching and getting learners interested in mastering the values of Ubuntu.
- All secondary schools should allocate lessons on Ubuntu which are timetabled following a course outline designed for the different classes from ‘O’ up to ‘A’ Level. These lessons should include care of school property, time management, diligence, and the value of work.
- There should be teachers who are specifically appointed to teach lessons on Ubuntu in the different classes in secondary schools.
- The Ministry of Education in consultation with Ndebele and Shona teachers and other stakeholders should develop materials for teaching Ubuntu. Currently there are only few resources that can be used by both teachers and learners when studying Ubuntu.

5.7 DELIMITATIONS AND LIMITATIONS

The aim of this study was to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. The sample comprised four secondary schools in the Gweru district, one located in the Gweru urban area and three in the rural area within the same district. There was one urban government school, one rural government school, one private school run by the church, and one rural day secondary school run by the Rural District Council. These four types of schools represent the major types of secondary schools in Zimbabwe. This study excluded the high-fee paying Board of Trustee schools of which there are very few in the country and one in the Gweru district. While the study’s focus was on secondary schools in the Gweru district which could limit the generalisability of the findings of this research, schools selected are representative of the types of secondary schools found throughout Zimbabwe. Findings could therefore reflect the situation that is similar in schools in different parts of Zimbabwe.

Another limitation of this study was that only teachers of Ndebele and Shona were selected to participate in semi-structured interviews and learners from the ‘O’ Level Form 4 classes up to the ‘A’ Level Form 6 classes were selected to participate in focus group discussions. The

major focus of the study was to capture information from teachers who are expected to directly teach topics related to Ubuntu so as to gain insight on how schools are teaching these values. Furthermore, the learners selected were mainly in the examination classes and some were to sit for the examinations the following year. In making these the sample, the aim was to focus on the appropriateness and richness of information that would be obtained (Fossey et al 2002:720).

The third limitation was that this study was conducted in the same geographic region - that is the Gweru district of Zimbabwe. More studies could be conducted in secondary schools from other districts in Zimbabwe so as to solicit views of different participants on the impact of Ubuntu on the behaviour and academic performance of learners in secondary schools.

5.8 SUGGESTIONS FOR FURTHER RESEARCH

Basing on findings from this study, three main areas for further research are suggested.

1. The first is that similar research needs to be conducted in secondary schools in different districts of Zimbabwe in order to create an awareness of the impact of Ubuntu on learner behaviour and academic performance.
2. Secondly, further research needs to be done on how to incorporate the values of Ubuntu in all subjects in the secondary school curriculum. Currently, some aspects of Ubuntu are only provided for in the Ndebele and Shona syllabi. This will help to achieve the goal of ensuring that schools produce persons with Ubuntu (Nziramanga 1999:77).
3. Finally, further research needs to be done to establish how Ubuntu could be introduced in teacher training colleges so as to adequately equip graduate teachers with the skills of teaching Ubuntu in secondary schools.

5.9 CONCLUSION

This study sought to critically reflect on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe. Through phenomenological methods like semi-structured interviews, focus group discussions, document analysis, and observation, findings were obtained to explain the impact of Ubuntu on learners' behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe.

Findings indicated that learners and teachers have a satisfactory understanding of the concept of Ubuntu and can describe the attributes that relate to a person with Ubuntu. The study established that a school that upholds the values of Ubuntu produces outstanding academic results in both 'O' and 'A' Level examinations, while a school where learners do not uphold Ubuntu produces poor academic results. Findings indicated that drug and alcohol abuse, pre-marital sex, vandalism, and poor time management characterises learners who lack Ubuntu, while learners with Ubuntu display high levels of discipline. The study recommended that secondary schools should make Ubuntu one of the core values to be taught and put into practice by both staff and learners. Teacher training institutions should introduce the subject of Ubuntu so that graduates are well grounded on various methods of teaching the values of Ubuntu in secondary schools. Similar studies can be conducted in secondary schools in other districts in Zimbabwe to create more awareness and highlight the importance of the impact of Ubuntu on the behaviour and academic performance of learners.

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APPENDICES

APPENDIX A: Interview schedule for Shona/Ndebele language teachers

This interview is for an academic research entitled **THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION**. Information gathered will be used for academic purposes only and will remain confidential so please don't use your names.

Sex: _____ Age: 25 – 35___36 – 41___ 45 – 55___ 56 – 65___

Level of education

Certificate/diploma: _____

Bachelor's degree: _____

Master's degree: _____

Doctoral degree: _____

Research question 1: What are the perceptions of learners and staff on Ubuntu in education in secondary schools in the Gweru district of Zimbabwe?

Interview questions:

- 1.1 What do you understand by the term Ubuntu?
- 1.2 Which attributes of Ubuntu are you aware of?
- 1.3 How would you describe a learner who possesses values of Ubuntu?
- 1.4 What some of the cultural values displayed by learners in your class?
- 1.5 What are some of the cultural values displayed by learners in your school in general?
- 1.6 To what extent do learners in your school appreciate the values of Ubuntu?
- 1.7 What is the Ministry of Education policy on Ubuntu in secondary schools?
- 1.8 Can you say teachers in your school exhibit values of Ubuntu?

Research question 2: What is the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe?

Interview questions:

- 2.1 What are some of the behaviour problems in your school?
- 2.2 What do you think could be the cause of the problems experienced in your school?
- 2.3 Can teaching of cultural values help to improve the conduct of learners who have behaviour challenges? Explain why or why not.
- 2.4 To what extent do you think students involved in cases of indiscipline lack Ubuntu?
- 2.5 Is there any relationship between upholding values of Ubuntu and academic performance? Briefly explain your answer.
- 2.6 To what extent has the teaching of cultural values helped to promote discipline in your school?
- 2.7 What can teachers do to promote Ubuntu in secondary school effectively? Will this bring behaviour change?

Research question 3: How can schools integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance among learners?

Interview questions:

- 3.1 Does the curriculum in your school (formal & hidden) entail teaching Ubuntu?
- 3.2 To what extent is the teaching of Shona/Ndebele relevant in imparting values of Ubuntu?
- 3.3 What is the Ministry of education policy on incorporating Ubuntu in the secondary school curriculum?
- 3.4 Do you have any guidelines from the Ministry of Education on how Ubuntu can be incorporated in the curriculum?

3.6 How have you endeavoured to incorporate the values of Ubuntu in the curriculum in your school?

3.6 What teaching strategies can be adopted to promote Ubuntu in secondary schools?

3.7 What are some of the activities in your school that are carried out to promote Ubuntu?

3.8 Do students learn virtues of Ubuntu through schools?

3.9 How can Ubuntu be integrated in the teaching learning process?

3.10 Does the Ministry of Education at district level organise activities to promote Ubuntu in schools?

3.11 What can be done by all stakeholders to promote Ubuntu in secondary schools in the Gweru District?

APPENDIX B: Focus group questions for learners

This Focus Group Discussion is for an academic research entitled **THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION**. Information gathered will be used for academic purposes only and will remain confidential so please don't use your names.

FOCUS GROUP QUESTIONS

Research question 1: What are the perceptions of learners and staff on Ubuntu in education in secondary schools in the Gweru district of Zimbabwe?

Interview questions

- 1.1 What do you understand by the term Ubuntu?
- 1.2 Which attributes of Ubuntu are you aware of?
- 1.3 Which attributes can you say you uphold?
- 1.4 What features or aspects of Ubuntu are exhibited among learners in your school?
- 1.5 What are some of the cultural values that you know that can be practised by learners in secondary school?
- 1.6 Do teachers teach cultural values in your school?
- 1.7 Do your teachers exhibit values of Ubuntu?
- 1.8 Do your classmates exhibit values of Ubuntu?
- 1.9 What role do you think Ubuntu plays in the education of students?
- 1.10 As learners in secondary school, do you see any value of upholding Ubuntu in your day to day lives?

Research question 2: What is the impact of the presence or absence of Ubuntu on the behaviour and academic performance of learners in secondary schools in the Gweru district of Zimbabwe?

Interview questions:

- 2.1 What are some of the behaviour problems in your school?
- 2.2 What do you think is the cause of those problems?
- 2.3 Can teaching cultural values help reduce the problems of indiscipline in your school?
- 2.4 Do you think that students who are involved in cases of indiscipline lack Ubuntu?
- 2.5 How would you describe the behaviour of a student who is said to be disciplined?

2.6 How can the upholding of Ubuntu help learners to perform better in their academic work?

2.7 Do students who perform well in school uphold values of Ubuntu?

2.8 Do students who do not perform well in school lack the values of Ubuntu?

2.9 Does the teaching of Ubuntu help in imparting principles of discipline among learners?

2.9 Is there any relationship between Ubuntu and student discipline

2.10 To what extent has the teaching of cultural values promoted good behaviour in your school?

Research question 3: How can schools integrate the principles of Ubuntu in the curriculum proactively in order to bring about acceptable behaviour and improved academic performance among learners?

3.1 What programmes can students be engaged in so as to promote values of Ubuntu in school?

3.2 Which programmes do you have in your school that promote the teaching of Ubuntu?

3.3 Do the vernacular subjects like Ndebele and Shona help in the promotion of Ubuntu among learners in your school?

3.4 Which cultural aspects are incorporated in the Ndebele or Shona syllabus that you are studying?

3.4 Do you have student clubs in your school that promote cultural activities?

3.5 To what extent has the teaching of Ubuntu helped to promote discipline at your school?

3.6 What role can teachers play in the process of learning values of Ubuntu?

3.6 Suggest ways in which Ubuntu values can be taught in your school.

APPENDIX C: Observation schedule

Name of school _____ (A, B, C or D)

PART 1: SETTING & INFRASTRUCTURE

1. Location & site
2. Buildings & their state
3. Available facilities

PART 2: DRESSING OF LEARNERS & STAFF

1. Learner's dressing – school uniforms
2. Staff dressing – maintenance of dress code

PART 3: RECEIVING VISITORS

1. Greeting the visitor
2. Display of respect to the visitor
3. Willingness to assist the visitor
4. General welcoming attitude

PART 4: TIME KEEPING

1. Arrival at school
2. Class attendance (No loitering around)

APPENDIX D: Letter requesting for permission to carry out a research

Request for permission to conduct research in schools in Gweru District

Title of the research: **THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION.**

Ethical clearance Ref: 2018/05/16/48020478/18/MC

Stand 112 Insukamini Township

Box 358

Gweru

30th April, 2019

The Provincial Education Director

Ministry of Primary and Secondary Education

P.O.Box 737

Gweru

Dear Sir,

I, Ndumiso Dube, am doing research under supervision of Phillip Higgs, a Professor in the Department of Educational Foundations, towards a Doctor of Education at the University of South Africa.

We are inviting you to participate in a study entitled **THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION.**

The aim of the study is to reflect critically on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe.

Your district has been selected because it has a variety of schools; government, private, rural and urban giving a representation of the nature of secondary schools in Zimbabwe.

The study will entail conducting interviews and focus group discussions. Interviews will be conducted with school heads and one Shona or Ndebele teacher in each of the ten schools in the Gweru District. Focus group discussions will be conducted at each school with a group of learners who will be grouped into ten members each drawn from the Form 3 to Form 6 classes.

The benefits of this study are that you will be provided with a range of ideas on the activities that could be undertaken to implement the policy of Ubuntu in secondary schools.

There are no potential risks to learners in this research; however, their assent will be sought before the study is under taken. There will be no reimbursement or any incentives for participation in the research.

Feedback procedure will entail providing a summary of the results to all the school Heads in the sampled schools who will then avail copies to the teachers and learners who were part of the focus group discussion. Results will also be handed to the Provincial Education Director through the District Inspector's office.

I intend to do my research in the following secondary schools; Chaplin High School, Mambo High School, Mkoba 1 High School. Senka Secondary School, Anderson Adventist High School, Regina Mundi High School, Lower Gweru Adventist High School, Makulambila Secondary School, Maboleni High School and Nhlanguano Secondary School.

Attached is the letter from UNISA confirming that I am a registered student and the Ethical Clearance certificate.

Yours sincerely,

Ndumiso Dube

0774 388 075

APPENDIX E: Permission letter from the Ministry of Primary and secondary education Midlands Province.

All communications should be addressed to "The Provincial Education Director"
Telephone:054- 222460

Fax: 054- 226482

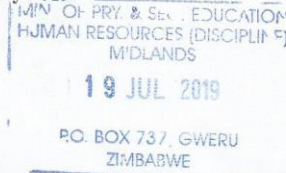
Ndumiso Dube
Stand No.112 Insukamini T/Ship
P.O Box 358
GWERU

Dear Sir/Madam



Ministry of Primary and Secondary Education
P.O Box 737
GWERU

19 July 2019.



PERMISSION TO COLLECT DATA FOR DOCTORAL RESEARCH IN MIDLANDS PROVINCE :GWERU DISTRICT :CHAPLIN, MAMBO, MKOBA 1, SENGA, ANDERSON ADVENTIST, REGINA MUNDI, LOWER GWERU ADVENTIST, MAKULAMBILA, MABOLENI AND NHLANGANO HIGH SCHOOLS.

Permission to collect data on:

"THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION."

In the Midlands Province has been granted on the conditions that:

1. in carrying out this you do not disturb the learning and teaching programmes in schools.
2. you avail the Ministry of Primary and Secondary Education with a copy of your research findings.
3. this permission can be withdrawn at anytime by the Provincial Education Director or by any higher officer.

The Provincial Education Director wishes you success in your research work and in your studies.

Ghou

ZHOU G.

ACTING PROVINCIAL EDUCATION DIRECTOR: MIDLANDS

APPENDIX F: Permission letter from the Ministry of Primary and secondary education Head Office.

All communications should be addressed to
"The Secretary for Primary and Secondary
Education
Telephone: 732006
Telegraphic address : "EDUCATION"
Fax: 794505



ZIMBABWE

Reference: C/426/MID
Ministry of Primary and
Secondary Education
P.O Box CY 121
Causeway
HARARE
10 July 2019

Ndumiso Dube
Stand No. 112 Insukamini T/Ship
P O Box 358
Gweru

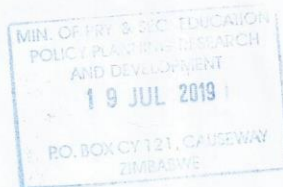
Re: **PERMISSION TO COLLECT DATA FOR DOCTORAL RESEARCH IN
MIDLANDS PROVINCE: GWERU DISTRICT: CHAPLIN, MAMBO, MKOBA 1,
SENKA, ANDERSON ADVENTIST, REGINA MUNDI, LOWER GWERU
ADVENTIST, MAKULAMBILA, MABOLENI AND NHLANGANO HIGH SCHOOLS**


Reference is made to your application to collect data for research purposes from stated schools on the research titled:

**"THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU
DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION."**

Permission is hereby granted. However, you are required to liaise with the Provincial Education Director Midlands, who is responsible for the schools which you want to involve in your research. You should ensure that your research work does not disrupt the normal operations of the schools. Where students are involved, parental consent is required.

You are also required to provide a copy of your final report to the Secretary for Primary and Secondary Education.




T. Thabela (Mrs.)
SECRETARY FOR PRIMARY AND SECONDARY EDUCATION

Cc: PED - Midlands

APPENDIX G: Request for permission to conduct research in a secondary school

Title of the research: **THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION.**

Ethical clearance Ref: 2018/05/16/48020478/18/MC

10th June, 2019

The Head _____

Dear Sir/madam

I, Ndumiso Dube, am doing research under supervision of Phillip Higgs, a Professor in the Department of Educational Foundations, towards a Doctor of Education at the University of South Africa.

We are inviting you to participate in a study entitled **THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION.**

The aim of the study is to reflect critically on the impact of Ubuntu on learner behaviour and academic performance in secondary schools in the Gweru district of Zimbabwe.

Your school has been selected because it is a private school run by the church and is located in the rural area.

The study will entail conducting interviews and focus group discussions. Interviews will be conducted with the school head and one Shona and Ndebele teacher in your school. A focus group discussion will be conducted with a group of learners; twelve in total drawn from the Form 3 to Form 6 classes.

The benefits of this study are that you will be provided with a range of ideas on the activities that could be undertaken to implement the policy of Ubuntu in secondary school as per the requirements by the Ministry of Primary and Secondary Education.

Potential risks are that some learners might feel inconvenienced to participate in this research; however, their assent will be sought before the study is under taken. There will be no reimbursement or any incentives for participation in the research.

Feedback procedure will entail providing a summary of the results to the school Head, who will then avail copies to the teachers and learners who were part of the focus group discussion. Results will also be handed to the Provincial Education Director through the District Inspector's office.

Yours sincerely,

Ndumiso Dube

APPENDIX H: Participant information sheet: Teachers

Date: 10 June 2019

Title: **THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION.**

Ethical clearance Ref: 2018/05/16/48020478/18/MC

DEAR PROSPECTIVE PARTICIPANT

My name is Ndumiso Dube I, am doing research under supervision of Phillip Higgs, a Professor in the Department of Educational Foundations, towards a Doctor of Education at the University of South Africa.

WHAT IS THE PURPOSE OF THE STUDY?

This study is expected to collect important information that could provide a range of ideas on the activities that could be undertaken to implement the policy of Ubuntu in secondary school as per the requirements by the Ministry of Primary and Secondary Education. The study will ascertain the impact of Ubuntu on the academic performance and behavior of learners in the secondary schools. Further, this study will provide activities that that could be incorporated into the secondary school curriculum so that the values of Ubuntu can be taught to learners. The study will also propose the adaptation of Ubuntu methods in lesson delivery.

WHY AM I BEING INVITED TO PARTICIPATE?

You are invited because you teach language and culture (Ndebele/Shona) where the values of Ubuntu are promoted. Furthermore, it is through language that cultural values are transmitted.

I obtained your contact details from your school Head. I will be interviewing Ndebele and Shona teachers in three schools in the Gweru district. There will be approximately 6 teachers who will be interviewed.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

The study involves a semi-structured interview with audio recording. You will be asked questions relating to how Ubuntu is taught in your subject and whether or not learners appreciate the need to live by traditional values. This interview will last for about 40 minutes.

CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason.

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

There are no negative consequences if you participate in this research project. You will suggest the most convenient time for you to participate in the interview avoid distractions from your work.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

Your name will not be recorded anywhere and no one will be able to connect you to the answers you give. Your answers will be given a code number or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report.

HOW WILL THE RESEARCHER PROTECT THE SECURITY OF DATA?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet at Nu-Vision High School for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

There will be no reimbursement or any incentives for participation in the research.

HAS THE STUDY RECEIVED ETHICS APPROVAL

This study has received written approval from the Research Ethics Review Committee of the CEDU, Unisa. A copy of the approval letter can be obtained from the researcher if you so wish.

HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Ndumiso Dube on +250 785 804 792 or email ndumiso_dube@yahoo.co.uk. The findings are accessible for 5 years.

Should you require any further information or want to contact the researcher about any aspect of this study, please contact Ndumiso Dube Nu-Vision High School Box 2681 Kigali – Rwanda. +250 785 804 792 email ndumiso_dube@yahoo.co.uk

Should you have concerns about the way in which the research has been conducted, you may contact Prof Philip Higgs on this email higgsp@unisa.ac.za

Thank you for taking time to read this information sheet and for participating in this study.

Thank you.

Ndumiso

Dube

APPENDIX J: Letter seeking parents' consent

Stand 112 Insukamini T/Ship

Box 358

Gweru

10 June 2019

Dear Parent/Guardian

Your son/daughter/child is invited to participate in a study entitled '**THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION.**'

I am undertaking this study as part of my doctoral research at the University of South Africa. The purpose of the study is to determine the impact of Ubuntu on the behavior and academic performance of learners in secondary schools in the Gweru district of Zimbabwe and the possible benefits of the study are the improvement of the appreciation of cultural values by learners. I am asking permission to include your child in this study because he/she is in the class and age group that this study is focusing on. I expect to have *nine (9)* other children participating in the study.

If you allow your child to participate, I shall request him/her to take part in a group interview that will take place at school on _____. I will ask the learners in the group questions relating to how Ubuntu can impact on their discipline and academic performance. The group interview will take about 60 minutes. I request your permission to use audio recording of the interview.

Any information that is obtained in connection with this study and can be identified with your child will remain confidential and will only be disclosed with your permission. His/her responses will not be linked to his/her name or your name or the school's name in any written or verbal report based on this study. Such a report will be used for research purposes only.

There are no foreseeable risks to your child by participating in the study. Your child will receive no direct benefit from participating in the study; however, the possible benefits to education are that schools will come up with ways of integrating Ubuntu in the curriculum. That will help learners appreciate the importance of cultural values which would result in the

positive change in general behavior of learners in schools. Neither your child nor you will receive any type of payment for participating in this study.

Your child's participation in this study is voluntary. Your child may decline to participate or to withdraw from participation at any time. Withdrawal or refusal to participate will not affect him/her in any way. Similarly you can agree to allow your child to be in the study now and change your mind later without any penalty.

The study will take place during their free lessons with the prior approval of the school and your child's teacher.

In addition to your permission, your child must agree to participate in the study and you and your child will also be asked to sign the assent form which accompanies this letter. If your child does not wish to participate in the study, he or she will not be included and there will be no penalty. The information gathered from the study and your child's participation in the study will be stored securely on a password locked computer in my locked office for five years after the study. Thereafter, records will be erased.

The benefits of this study are that schools will come up with ways of incorporating the teaching of values of Ubuntu. If all learners uphold values of Ubuntu it will lead to better discipline and improved academic performance in schools. There are no potential risks in your child participating in this study. There will be no reimbursement or any incentives for participation in the research.

If you have questions about this study please ask me or my study supervisor, Prof P Higgs, Department of Educational Foundations, College of Education, and University of South Africa. My contact number is +263774388075 and my e-mail is 48020478@mylife.unisa.ac.za. The e-mail of my supervisor is higgsp@unisa.ac.za. Permission for the study has already been given by The Ministry of Primary & Secondary Education, The School Head and the Ethics Committee of the College of Education, UNISA.

You are making a decision about allowing your child to participate in this study. Your signature below indicates that you have read the information provided above and have decided to allow him or her to participate in the study. You may keep a copy of this letter.

Name of child:

Sincerely,

Parent/guardian's name (print) _____

Parent/guardian's signature: _____ Date: _____

Researcher's name (print) _____

Researcher's signature _____ Date: _____

APPENDIX K: Introductory letter for learners

Stand 112 Insukamini T/Ship

Box 358

Gweru

Title: THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION.

Ethical clearance Ref: 2018/05/16/48020478/18/MC

Dear _____ Date _____

I am doing a study on *'The impact of Ubuntu on the discipline and academic performance of learners in secondary schools'* as part of my studies at the University of South Africa. Your School Head has given me permission to do this study in your school. I would like to invite you to be a very special part of my study. I am doing this study so that I can find ways that your teachers can incorporate values of Ubuntu in their daily classroom activities so as to improve on learner discipline and academic performance. This may help you and many other learners of your age in different schools.

This letter is to explain to you what I would like you to do. There may be some words you do not know in this letter. You may ask me or any other adult to explain any of these words that you do not know or understand. You may take a copy of this letter home to think about my invitation and talk to your parents about this before you decide if you want to be in this study.

I would like to involve you in a focus group discussion (a group of 10). The discussion in the focus group will take no longer than 60 minutes.

I will write a report on the study but I will not use your name in the report or say anything that will let other people know who you are. Participation is voluntary and you do not have to be part of this study if you don't want to take part. If you choose to be in the study, you may stop taking part at any time without penalty. You may tell me if you do not wish to answer any of my questions. No one will blame or criticise you. When I am finished with my study, I

shall return to your school to give a short talk about some of the helpful and interesting things I found out in my study. I shall invite you to come and listen to my talk.

The benefits of this study are that schools will come up with ways of incorporating the teaching of values of Ubuntu. If all learners uphold values of Ubuntu it will lead to better discipline and improved academic performance in schools.

There are no risks involved in your taking part in this study. You will not be reimbursed or receive any incentives for your participation in the research.

If you decide to be part of my study, you will be asked to sign the form on the next page. If you have any other questions about this study, you can talk to me or you can have your parent or another adult call me at +263774388075. Do not sign the form until you have all your questions answered and understand what I would like you to do.

Researcher: Dube Ndumiso

Phone number: +263774388075

Do not sign the written assent form if you have any questions. Ask your questions first and ensure that someone answers those questions.

Sincerely

Dube Ndumiso

APPENDIX L: Participant information sheet: Learners

Date: 10 June 2019

Title: **THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE GWERU DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION.**

Ethical clearance Ref: 2018/05/16/48020478/18/MC

DEAR PROSPECTIVE PARTICIPANT

My name is Ndumiso Dube I, am doing research under supervision of Phillip Higgs, a Professor in the Department of Educational Foundations, towards a Doctor of Education at the University of South Africa.

WHAT IS THE PURPOSE OF THE STUDY?

This study is expected to collect important information that could provide a range of ideas on the activities that could be undertaken to implement the policy of Ubuntu in secondary school as per the requirements by the Ministry of Primary and Secondary Education. The study will ascertain the impact of Ubuntu on the academic performance and behavior of learners in the secondary schools. Further, this study will provide activities that that could be incorporated into the secondary school curriculum so that the values of Ubuntu can be taught to learners. The study will also propose the adaptation of Ubuntu methods in lesson delivery.

WHY AM I BEING INVITED TO PARTICIPATE?

You are invited because you fall into the relevant age group that this study targets. The study focuses on learners from form 3 to form 6. I obtained your contact details from your school Head. I will be interviewing learners in groups of 10 in 3 schools in the Gweru district. There will be a total of 30 learners who will be interviewed.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

The study involves group interviews with audio recording. You will be asked questions relating to how Ubuntu is taught in your school and whether or not learners appreciate the need to live by traditional values. Furthermore you will be asked to explain whether or not upholding values of Ubuntu can affect the behavior and academic performance of learners. This interview will last for 60 minutes.

CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

Participating in this study is voluntary and you are under no obligation to assent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written assent form. You are free to withdraw at any time and without giving a reason.

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

There are no negative consequences for participating in this study. However, you will suggest the most convenient time for you to participate so as to avoid distractions from your school work.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

Your name will not be recorded anywhere and no one will be able to connect you to the answers you give. Your answers will be given a code number or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report.

HOW WILL THE RESEARCHER PROTECT THE SECURITY OF DATA?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet at Nu-Vision High School for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

There will be no reimbursement or any incentives for participation in the research.

HAS THE STUDY RECEIVED ETHICS APPROVAL

This study has received written approval from the Research Ethics Review Committee of the CEDU, Unisa. A copy of the approval letter can be obtained from the researcher if you so wish.

HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Ndumiso Dube on +250 785 804 792 or email ndumiso_dube@yahoo.co.uk. The findings are accessible for 5 years.

Should you require any further information or want to contact the researcher about any aspect of this study, please contact Ndumiso Dube, Nu-Vision High School Box 2681 Kigali – Rwanda. +250 785 804 792 email: ndumiso_dube@yahoo.co.uk



Should you have concerns about the way in which the research has been conducted, you may contact Prof Philip Higgs on this email: higgsp@unisa.ac.za

Thank you for taking time to read this information sheet and for participating in this study.

Thank you.

Ndumiso Dube

APPENDIX N: Ethical clearance

	
UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE	
Date: 2018/05/16	Ref: 2018/05/16/48020478/18/MC
Dear Mr Dube	Name: Mr N Dube
Decision: Ethics Approval from 2018/05/16 to 2023/05/16	Student: 48020478
<hr/>	
Researcher(s): Name: Mr N Dube E-mail address: 48020478@mylife.unisa.ac.za Telephone: +250 78 580 4792	
Supervisor(s): Name: Prof P Higgs E-mail address: higgsp@unisa.ac.za Telephone: N/A	
Title of research:	
The philosophy of Ubuntu in secondary schools in the Gweru district of Zimbabwe: A critical reflection	
Qualification: PhD in Philosophy of Education	
<hr/>	
Thank you for the application for research ethics clearance by the UNISA College of Education Ethics Review Committee for the above mentioned research. Ethics approval is granted for the period 2018/05/16 to 2023/05/16.	
<i>The low risk application was reviewed by the Ethics Review Committee on 2018/05/16 in compliance with the UNISA Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.</i>	
The proposed research may now commence with the provisions that:	
1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.	
	University of South Africa Pretorius Street, Muckleneuk Ridge, City of Tshwane PO Box 392 UNISA 0003 South Africa Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150 www.unisa.ac.za

2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the UNISA College of Education Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.
7. No field work activities may continue after the expiry date **2023/05/16**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number **2018/05/16/48020478/18/MC** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Kind regards,



Dr M Claassens
CHAIRPERSON: CEDU RERC
 mcdtc@netactive.co.za



Prof V McKay
EXECUTIVE DEAN
 Mckayvi@unisa.ac.za



Approved - decision template - updated 16 Feb 2017

University of South Africa
 Pretter Street, Muddensik Ridge, City of Tshwane
 PO Box 392 UNISA, 0003 South Africa
 Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
 www.unisa.ac.za

APPENDIX O: Proof of registration



1343 NGRST

DURE N MR
NU-VISION HIGH SCHOOL
P O BOX 2681
KIGALI
RWANDA

STUDENT NUMBER : 4802-047-8

ENQUIRING NAME : MASTERS & DOCTORAL QUAL
ENQUIRING TEL : 011 470 9493

DATE : 2020-02-15

Dear student

I wish to inform you that your registration has been accepted for the academic year indicated below. kindly activate your unisa mylife (<https://myunisa.ac.za/portal>) account for future communication purposes and access to research resources.

DEGREE : DED (90038)

TITLE : The philosophy of ubuntu in secondary schools in the Gweru district of Zimbabwe:
A case study
(Prof Higgs email: higgs@unisa.ac.za 16 Mannasbaai, St Helen,
7390)

SUPERVISOR : PROF P HIGGS (HIGGS@UNISA.AC.ZA)

ACADEMIC YEAR : 2020

TYPE: THESIS

SUBJECTS REGISTERED: TFPHD01 DED - education (philosophy of education)

A statement of account will be sent to you shortly.

you must re-register online and pay every academic year until such time that you can submit your dissertation/thesis for examination.

if you intend submitting your dissertation/thesis for examination you have to submit an intention to submit form (available on the website www.unisa.ac.za) at least two months before the date of submission. if submission takes place after 15 november, but before the end of January of the following year, you do need not to re-register and pay registration fees for the next academic year. should you submit after the end of January, you must formally reregister online and pay the full fees.

please access the information with regard to your personal librarian on the following link:
<http://www.unisa.ac.za/libinford/>

yours faithfully,

Dr P Goolam
Registrar



University of South Africa
Pretorius Street, Muckleneuk Ridge, City of Johannesburg
PO Box 382, UNISA 2000, South Africa
Telephone: (27) 12 429 3111 Facsimile: (27) 12 429 41 50
www.unisa.ac.za

APPENDIX P: Letter from the editor

Nikki Watkins

Editing/proofreading services

Cell: 072 060 2354

E-mail: nikki.watkins.pe@gmail.com

To whom it may concern

This letter serves to inform you that I have done language editing, proofreading, and reference formatting on the PhD thesis

**THE PHILOSOPHY OF UBUNTU IN SECONDARY SCHOOLS IN THE
GWERU**

DISTRICT OF ZIMBABWE: A CRITICAL REFLECTION

by

NDUMISO DUBE



Nikki Watkins

Date: 8 December 2020

Associate Member
Professional Editors' Guild
Membership Number: WAT003
Membership Year: 2020/2021