

**THE ROLE OF INDIGENOUS EDUCATION IN CONTEMPORARY TIMES: A
SEARCH FOR A HOLISTIC PHILOSOPHY IN ZIMBABWE**

By

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M060065

A Thesis submitted to the Department of Educational Foundations in fulfilment of the
requirements for the degree of

DOCTOR OF PHILOSOPHY IN PHILOSOPHY OF EDUCATION

In the Robert Mugabe School of Education and Culture

At

GREAT ZIMBABWE UNIVERSITY

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ABSTRACT

This inquiry was motivated by the observable ‘inadequacy’ of the pro-Western secondary education system extant in Zimbabwe which currently churns out incomplete beings - graduates who lack moral rectitude and are not job-oriented. The study is, therefore, conceptualised within a framework that incorporates: the notion of ‘colonial education as cultural imperialism’ up to 1980, the national ideological transformation since 1980, the Nziramasanga Commission Report of 1999 and the Updated Curriculum 2015-2022. Hence, Gade’s theory of ‘narratives of return’ and Sankofa provide the theoretical framework. As emerged in the review of related literature, firstly, holism, as an aspect of indigenous African education, is deemed relevant in the 21st Century Zimbabwe. Secondly, the prevalent legacies of colonialism justify the Africanisation movement, which, in itself, concurs with the fusion of indigenous African education into contemporary secondary instruction. Thirdly, though parochially confined to issues of morality and African values, the *Unhu/Ubuntu* philosophy is advocated to guide secondary education in Zimbabwe. Finally, advocacy is congruously strong that the agenda for refashioning Zimbabwe’s secondary education be anchored in *Unhu/Ubuntu* so that it addresses the above-said ‘inadequacy’. In terms of methodology, this study took the qualitative approach undergirded by the research philosophy of interpretivism, since the research sub-questions spearheading this inquiry are of a descriptive, exploratory and evaluative nature. The multiple case study design which is situated within the interpretivist paradigm was also engaged wherein the inquirer purposively sampled a total of 28 participants from Masvingo Urban, Zimbabwe. Individual interviews became the main research instrument, buttressed by focus group discussions, document analysis and observation. Findings from this empirical field investigation synchronise with what emerged in the review of related literature. Firstly, participants demonstrated a phenomenal appreciation of the inherent ‘wholeness’ of indigenous African education which epitomises its relevance to a contemporary Zimbabwe. Secondly, most participants seemed to envision and treasure the possibility of Africanising Zimbabwe’s secondary education. Thirdly, the majority of participants suggested *Unhu/Ubuntu* to inform secondary education and professed optimism by believing that this philosophy might be viable in a globalising Zimbabwe. Most of these optimists, however, demonstrated a rather partial conception of *Unhu/Ubuntu*, as they portrayed it as a moral philosophy which informs only the education of the ‘heart’. Fourthly, in spite of the above-referred deficiency, these participants still managed to suggest meaningful strategies with which to refashion secondary education so that it expounds *Unhu/Ubuntu*. Basically, this implies great potential for Zimbabwe’s education ministry to achieve *holism* through integrating indigenous African education, which infuses *Unhu/Ubuntu*, into the current pro-Western secondary school system. The continued churning-out of incomplete graduates from Zimbabwe’s secondary school system demonstrates that the aforesaid potential is under-utilised. Therefore, this study recommends the integration of more aspects of indigenous education into Zimbabwe’s secondary education system and the corresponding refashioning of the same system on the basis of a fully conceptualised *Unhu/Ubuntu* philosophy, with a view to addressing the ‘inadequacy’ noted. To accomplish the foregoing, the current curriculum, which is observably centralised, needs to be decentralised so that it promotes active classroom teacher involvement in the correlation-integration of knowledge and instruction.

DECLARATION

I hereby declare that the work which is submitted here is a result of my independent investigation and that all the sources I have used or quoted have been indicated and acknowledged by means of a complete references' list. I further declare that this work is submitted for the first time at this university towards Doctor of Philosophy in Philosophy of Education Degree and that it has never been submitted to any other university/faculty for the purpose of obtaining a degree.

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ACKNOWLEDGEMENTS

I humbly tender an expression of genuine gratitude to the people who made this study a resounding feat that it stands to be.

- I extend great thanks to my committed mentors, that is, my Main Supervisor Professor Ben John Siyakwazi and Co-supervisor Professor Oswell Hapanyengwi-Chemhuru, who gave me invaluable academic advice and supervised the thesis right from its inception to its logical conclusion.
- I am also indebted to Professor Jairos Gonye and Professor Rugare Mareva, the editors of this thesis whose editorial thoroughness proved to be of immense value.
- I thank all the secondary school learners, B.Ed Secondary students, secondary school teachers, Heads of Departments and university lecturers who co-operated with me during the field inquiry and who proved very critical in the production of this thesis. Without their co-operation and collaboration, this thesis might not have reached fruition.
- I salute the secondary school Heads who trusted and welcomed me, a stranger, to their institutions and whose hospitality is second to none.
- I acknowledge the permission granted to me by Zimbabwe's Ministry of Primary and Secondary Education [MoPSE] and its Masvingo Provincial Office to undertake the field inquiry.
- Mr Michael Moyo, fellow teacher at Hama High School, is not forgotten for his invaluable assistance in Information and Communication Technology which was instrumental in improving the outlook of this research report. I convey utmost thanks to him.
- Most importantly, I thank the Almighty God for making this mammoth task a success.

DEDICATION

I dedicate this work to my wife Vongai who bore the brunt of preparing the food which nourished and energised me throughout this gruelling experience, my late father Anthony Tarusenga Wuta who bestowed on me a heritage of resilience and my surviving mother Emilia Wuta who is my pillar of strength.

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LIST OF ACRONYMS AND ABBREVIATIONS

A.D. – Anno Domini

B.C. – Before Christ

B.Ed – Bachelor of Education

CDTS – Curriculum Development and Technical Services

ECD – Early Childhood Development

EWP – Education with Production

GoZ – Government of Zimbabwe

ICT – Information and Communication Technology

IKS – Indigenous Knowledge System

MDGs/SDGs – Millennium Development Goals/Sustainable Development Goals

MoPSE – Ministry of Primary and Secondary Education

NCAPS – National Curriculum and Assessment Policy Statement

SHAPE – Self Help Action Plan for Education

UNO – United Nations Organisation

UZ – University of Zimbabwe

VESOTOKA – Venda, Sotho, Tonga and Kalanga Association

ZIMSEC – Zimbabwe School Examination Council

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CHAPTER 1

THE PROBLEM AND ITS SETTING

1.1. TITLE

THE ROLE OF INDIGENOUS EDUCATION IN CONTEMPORARY TIMES: A SEARCH FOR A HOLISTIC PHILOSOPHY IN ZIMBABWE

1.2. BACKGROUND TO THE STUDY

This study is situated within the domains of indigenous and contemporary education systems where the researcher specifically seeks to reflect on the philosophical interface between the two systems at secondary school level in Zimbabwe. The researcher has chosen this area because of the philosophical challenges extant in Zimbabwe's secondary education system that coincide with this system's lack of holism. Thus, the study is anchored in Sustainable Development Goal 4 which calls for the provision of inclusive and quality education all over the world. In accordance with the funnel approach, the background to this study is unpacked beginning from abroad, then focusing on Zimbabwe.

From a global perspective, the Nziramasanga Commission Report – herein called Nziramasanga (1999, p. 431) – reports that “foreign visits showed a trend of moving away from a purely academic curriculum at all levels.” Nziramasanga, thus, found out that overseas countries such as the Republic of Korea, Japan, Australia and Mauritius recognise the centrality of ‘ethics-morality’ and ‘technical-vocational’ subjects beyond the academic curricula. This manifests a holistic pedagogy which seems to guide instruction from primary to tertiary levels in these countries. Specifically, the academic curriculum educates the ‘head’ to think, the

ethics-morality disciplines teach the ‘heart’ to feel and the technical-vocational subjects train the ‘hand’ to act. These countries, thus, offer a wholesome education to their citizens – an education which addresses ‘the head, the heart and the hand’.

In France, for instance, the secondary school system (referred to as *college*) is convincingly holistic. It is designed to provide all pupils with a fundamental secondary education, after which a certain degree of specialisation will be introduced (About France.com 2016). The curriculum includes French, Maths, History, Geography, Technical Education, Art/Music, Physical Education, Civic Education, Science, among others (About France.com 2016). Maths and Science stimulate scientific advancement which is compatible with intellectual learner development. History and Geography are humanity subjects that promote critical thinking which is also consistent with intellectual development. French is learnt as a core curriculum subject so that it carries the French culture, identity and morals. Likewise, Civic Education promotes moral development. Technical Education brings vocational development and hence Nziramasanga (1999, p. 432) reports that “Design and Technology is learnt from infant levels to university to facilitate absorption into the job sector at various levels in France.”

Considering Booker T. Washington’s philosophy of the Grand Trinity which emphasises the education of ‘the head, the heart and the hand’ (Siyakwazi & Siyakwazi 2013, p. 17), the French curriculum which is focussed on intellectual-cognitive learner development, therefore, targets the education of the ‘head’. However, as it promotes moral-ethical learner development, it, thus, targets the education of the ‘heart’. Since it also stimulates physico-technical-vocational learner development, it also targets the education of the ‘hand’, thereby bringing about the all-round learner development which constitutes holism.

Likewise, the British secondary school system is largely holistic (Cambridge International School 2016). For instance, “in the UK, pupils who do construction in schools are affiliated to

the Construction Training Board and receive recognised City and Guilds qualifications” (Nziramanga 1999, p. 431). This is a manifestation of work-related attachment which straddles Academics with Practicals meaning that the ‘head’ is married to the ‘hand’. Furthermore, in view of the fact that there is a vibrant citizenship education programme which incorporates morality as the education of the ‘heart’ in the UK, it could safely be concluded that the British secondary system of education is holistic – it addresses the head, heart and hand. Hence, Cambridge International School (2016) notes that the British secondary school curriculum develops the learners scientifically, technologically and intellectually. Thus, the British secondary school curriculum educates the ‘head’ to think. The above source also holds that the aforesaid curriculum polishes the neophytes culturally, morally and religiously. Therefore, it teaches the ‘heart’ to feel. The same source also maintains that the same curriculum refines the initiates physically and vocationally. Thus, it trains the ‘hand’ to act.

An appreciation of the Franco-British systems of secondary education, thus, facilitates a reflective examination of the Sub-Saharan secondary education systems (including that of Zimbabwe) in terms of holism. This holism should be seen to fundamentally subsume cognitive-intellectual learner development which constitutes the education of the ‘head’, ethical-moral learner development which comprises the education of ‘the heart’ and physico-psychomotor-vocational development which amounts to the education of ‘the hand’.

The US secondary school curriculum is skewed in favour of science and technology (Article Myriad 2011), a *status quo* which essentially accentuates the education of ‘the head’ and to some extent that of ‘the hand’. Hence, Standberry (2011) reports the prevalence of a devastatingly high level of moral decadence in the US schools, where vices such as violence, anti-social behaviour, drunk-driving, alcohol and drug abuse are themes in everyday US media. Contrary to their mandate, the US schools have turned out to be war zones plagued with shootings, fighting and suicides. Sexual abuse is also unimaginably rampant. Such an adverse

situation corroborates the observation made by Standberry (2011) and Article Myriad (2011) that the US school curriculum does not give due recognition to religious and moral education. Thus, the US secondary education system in particular seems not to value the education of the ‘heart’ – a *status quo* which purports to mirror the Sub-Saharan situation (Zimbabwe included) as shall be demonstrated subsequently.

Coming to Africa South of Sahara, Busia (1964), cited in Woolman (2001, p. 31), “recalled how schools in Ghana separated students from the life and needs of their community.” This alienation is attributable to the effects of colonial education. Correspondingly, Rwomire (1998), cited in Woolman (2001, pp. 29-30), presents a scathing analysis of Occidental colonial education as he cites numerous problems that it brought to Sub-Saharan Africa. These include cultural and intellectual servitude, devaluation of traditional culture, dysfunctional curricula, antiquated methods, high-drop out and repetition rates, social stratification and economic inequality. Thus, Occidental education brought the de-traditionalisation/de-Africanisation, alienation, marginalisation and general dehumanisation of Africans.

Rwomire (1998), cited in Woolman (2001, pp. 29-30), further laments that many African graduates are docile, dependent, low on initiative and immoral. He, therefore, blames the colonial school for inculcating a culture of egocentric materialism causing a decline in collective responsibility. This essentially demonstrates colonial education’s lack of emphasis on moral development, hence its inadequacy in terms of the education of the ‘heart’. Moreover, Okeke (2008, p. 60) writes: “Generally, the colonial curriculum arguably laid a very solid but invisible foundation for unemployment across Africa.” This depicts colonial education’s vocational disorientation, corroborated by the fact that it churned out graduates who were not job-oriented. Colonial education, thus, lacked emphasis on the education of the ‘hand’. Hence, Occidental education occasioned the inadequacies characterising education systems in Africa,

the inadequacies that continue to haunt most African societies (Zimbabwe included) up to the present.

It should, however, be reminisced that other Sub-Saharan countries strove to address this lamentable situation. A good example is Mozambique whose independence Government (since 1974) embarked on significant Africanisation of education and vocationalisation of schools (Woolman 2001). Africanisation on the whole seeks to infuse *Unhu/Ubuntu* as a philosophy which stresses the education of ‘the head, the heart and the hand’ – holistic education, whereas vocationalisation particularly strives to strengthen the education of ‘the hand’.

In the case of South Africa, Msila (2009) argues that the current system of education, referred to as the National Curriculum and Assessment Policy Statement [NCAPS], is not an Africanised version of education since it is largely Western in outlook. Thus, as an inherited education system largely anchored in a Western worldview, the NCAPS lacks relevance. Although the Updated Curriculum for period 2015-2022 is now in place in Zimbabwe, the inheritance situation akin to the one portrayed in South Africa seems to manifest in Zimbabwe’s secondary education system.

Locally, the researcher has chosen this area of investigation because of the philosophical challenges extant in Zimbabwe’s secondary education sector that are a legacy of colonialism. Colonialism led to the negation of indigenous philosophies of education and the values inherent in them (Mavhunga 2006). It also encouraged the destruction of African culture and the dislocation of African traditions and society (Siyakwazi & Siyakwazi 2013). At independence in 1980, Zimbabwe inherited an apparently alien, irrelevant and dysfunctional school curriculum (Nziramanga 1999, p. 242). Most of these inherent shortcomings continue to haunt the nation today as Zimbabwe’s contemporary secondary school system remains alien, irrelevant and dysfunctional. Evidence to this claim lies in the fact that ‘the O’ Level pass rate

of five Cs or better is often between 20% and 25%. This rate shows that the type of education offered in our secondary schools is not suitable for the majority of our students since it brands them as failures” (Nziramasanga 1999, p. 305). This ‘low’ pass rate still prevails, with the 2015 National ‘O’ Level pass rate being 31%. The researcher is not confident to cite the 2016-2017 pass rates and those beyond because from his observation, these examinations seem to have been fraudulent and highly flawed. Evidence for this ‘thesis of fraud’ lies in recent incidents when students were asked to re-take certain examination papers on account of exposed examination malpractice.

Government of Zimbabwe or GoZ (2008, p. 10) also identifies “the problem of an irrelevant curriculum and the need for curriculum reform.” Neo-colonialism also helps perpetuate this *status quo*. By definition, Neo-colonialism is the modern expression of imperialism and colonialism (Chung & Ngara 1985, p. 58). It is a situation whereby the former colonial master exercises power over a former colony from a distance. Hence, Zimbabwe’s secondary education system seems to perpetuate European cultural hegemony.

Educational dysfunctionality referred to in the foregoing, therefore, breeds and immortalises the colonial legacy since it occasions loss of identity, loss of confidence, inauthenticity and lack of self-respect on the part of Zimbabwean graduates who may turn out to be people without African values. According to Shizha and Kariwo (2011), problems that Zimbabwe now faces in restructuring her education system are embedded in this colonial legacy. Due to the colonial legacy, Zimbabwe’s current secondary education continues to be haunted by lack of holism and it fails to address the felt needs of the Afro-Zimbabwean society.

Recently, a curriculum review exercise was undertaken by the Ministry of Primary and Secondary Education [MoPSE] in Zimbabwe, purportedly to make the school curriculum more relevant and functional to the needs of the 21st Century Zimbabwean society. According to

Nyanhindi (2013), this review of the curriculum comes against the backdrop of poor performances by schools in public examinations, from Grade Seven to ‘A’ Level. Beyond these poor performances and low pass rates, this research endeavour also comes against the backdrop of ‘inadequacies’ characterising the secondary school system in a globalising Zimbabwe. The inquirer reports, from personal experience, that at the forefront of the observably half-hearted curriculum review consultations held by the MoPSE with the Zimbabwean rural populace, in particular, there were teachers (with the researcher being one of them and an eye-witness) who were not given the supervision and financial support that they required, meaning that the entire exercise had a very poor take-off. The researcher, therefore, concludes that the consultations did not get the seriousness and thoroughness that they deserved. Consequently, chances are high that findings of this curriculum review exercise are fundamentally flawed.

Findings of the curriculum review exercise are documented in the Updated Curriculum Framework for period 2015-2022, which shall be referred to in this thesis as Government of Zimbabwe [GoZ] (2015). In a passing statement, GoZ (2015, p. 13) declares and decrees *Unhu/Ubuntu* ‘the’ philosophy of education in Zimbabwe. Hence, critics might question the rationale behind ‘a search for a holistic philosophy’ as inscribed in the title of this thesis which could be taken to imply an agenda herein to replace *Unhu/Ubuntu*. Reacting to this possibility, the inquirer declares that it is not the object of this research endeavour to replace the decreed *Unhu/Ubuntu* philosophy. The researcher, thus, rationalises that the ‘search for a holistic philosophy’ is still exigent, since GoZ (2015) neither reflectively examines *Unhu/Ubuntu* nor proffers a comprehensive *modus operandi* with which to implement the *Unhu/Ubuntu* philosophy. After all, GoZ (2015) is not the final authority beyond which no other reflections are allowed on *Unhu/Ubuntu* as a philosophy of education in Zimbabwe. Worse still, the entire curriculum review exercise did not provide for an interrogation of *Unhu/Ubuntu* in terms of sustainability as a philosophy of education in a globalising Zimbabwe. In view of such gaps,

the researcher is of the conviction that the Updated Curriculum, which was prematurely implemented, has high chances of failure in addressing the philosophical challenges that still bedevil Zimbabwe's secondary education sector.

In the same vein, Nziramasanga (1999, p. 88) declares that “there is too much regimentation within the Ministry of Education such as the different units in the Curriculum Development Unit which operate in isolation with very little coordination.” This depicts disharmony within the education system, which, according to Tirivangana (2015), concurs with the schism that exists particularly between the Zimbabwe School Examination Council [ZIMSEC] and Curriculum Development Unit [CDU] now called Curriculum Development and Technical Services [CDTS]. In like manner, subjects in the Zimbabwean school curriculum are compartmentalised (Nziramasanga 1999, pp. 242, 309). At secondary school level, for instance, it is not only the subjects that are generally compartmentalised, but theoretical education is also separated from practical education (Gwarinda 1985). With this curriculum compartmentalisation, a secondary school class, for instance, finds itself switching abruptly from Maths to Shona as dictated by the school timetable. Subjects, therefore, continue to be taught in isolation. Theory also continues to be divorced from the practical. This constitutes lack of what Siyakhwazi (2014a, p. 190) calls the ‘horizontal articulation’ of learning areas. Furthermore, Siyakhwazi (2014a, p. 190) notes that there is minimal co-ordination in planning among secondary school teachers in the same learning areas from Form One to Form Six, which constitutes lack of ‘vertical articulation’ – lack of continuity. The researcher, thus, questions the relevance of the philosophical foundations of such a curriculum, which creates in pupils the outlook that life is compartmentalised.

Furthermore, Nziramasanga (1999, p. 349) argues 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 human life. This is reflective of the fact that *Unhu/Ubuntu* is currently lacking in society and the formal education process.

This explicitly denotes the ‘inadequacy’ characterising the country’s system of education, secondary education included. Nziramasanga, thus, observed “the crying need to overhaul the entire education and training system” in Zimbabwe (Hapanyengwi-Chemhuru & Makuvaza 2014, p. 9). This, according to Hapanyengwi-Chemhuru and Makuvaza, aims at producing *munhu ane unhu* (a complete individual) who continually strives to become a better human being. Such a move demands an education system grounded in ‘*Unhu/Ubuntu*’.

Nziramasanga (1999) actually recommends the adoption of *Unhu/Ubuntu*-holism as an aspect of the philosophy that informs education in the 21st Century Zimbabwe. In a Personal Interview at UZ (20 September 2017), Nziramasanga confirms the foregoing recommendation. Hence if, as Nziramasanga says, the Zimbabwean education system seems to lack holism, it is imperative that the researcher contributes to the discourse on the secondary education system in Zimbabwe by interrogating the value of holism as an aspect of the philosophical foundations of indigenous education to contemporary education. This concurs with Siyakhwazi and Siyakhwazi (2013) who stress that there is need to vigorously carry out developmental research work on the value of indigenous education to contemporary education.

Moreover, Zimbabwe’s contemporary secondary school system is predominantly academic (Nziramasanga 1999, pp. 240, 315). Hence, GoZ (2008, p. 10) notes the “inadequate provision for the teaching and learning of tech/voc subjects.” Thus, Zimbabwe’s contemporary secondary education system virtually side-lines the practical-vocational subjects (Mandiudza, Chindedza & Makaye 2013). This way, it churns out graduates who are not job-oriented, thus, contributing directly to unemployment. Hence, Nziramasanga (1999, p. 432) reports that “estimates put the number of unemployed and/or underemployed at between 2.4 and 3.0 million. This is largely because the secondary school system did not equip them with the requisite skills.” The

unemployment figures quoted in the foregoing were applicable in 1999 such that by now they have risen significantly, if not exponentially, that is, to a figure well above 6.0 million. Therefore, the fact that the secondary education system in Zimbabwe lacks practicality and vocational-orientation means that it lacks holism and is inadequate.

This is substantiated by Mandiudza et al. (2013) who trace this issue as stretching from the Rhodesian era. According to Mandiudza et al. (2013, p. 124), the Kerr Commission of 1952, for instance, recognised the need to give practical skills to African children, a recommendation which was given lukewarm treatment by the colonial regime. Eleven years down the line, the Judges Commission of 1963 recommended vocational and technical education for African schools but the recommendation was diluted into the F2 Secondary school system by the 1966 Education Act. The 1966 Education Plan introduced the practical subject curriculum (F2 System) which ran parallel to the academic and more prestigious F1 system. The F2 system was the genesis of the stigmatisation and negation of practical subjects which currently prevails in the secondary schools. Because of its oppressive and racist nature, the system was eventually phased out. With the attainment of independence, these F2 schools were converted into conventional F1 schools and the opportunity to develop vocational and technical education with the resources that had been put in place was abandoned (Mandiudza et al. 2013). Even the Commission Report by Nziramasanga (1999) and GoZ (2015) also recommend the promotion of vocational and technical education in Zimbabwe, a brilliant idea which lacks visible execution up to the present. Hence, educational holism is yet to be realised in this regard.

It is also glaringly evident that Zimbabwe's contemporary education system, especially at secondary school level, discourages the use of the mother tongue as a medium of instruction. The advent of this phenomenon is traceable to as far back as the colonial era, particularly to the Judges Commission Report (1963) and the Lewis Taylor Committee Report (1974-5), cited in Nziramasanga (1999), which recommended English as compulsory and eventually as an

official medium of instruction in all subjects. This led to the marginalisation of African languages. According to Nziramasanga (1999), Zimbabwe's post-colonial education system also makes English Language compulsory as a medium of instruction (from Grade 3 upwards) in all the subjects apart from Shona, Ndebele and other African languages, yet education should be based on a solid cultural foundation using the vernacular language which people understand best. Today, two decades after the Commission Report by Nziramasanga (1999), the situation has not changed and the use of vernacular as a medium of instruction is highly disregarded especially at secondary school level. Mavhunga (2006) bemoans this. According to him, research has proved that concept formation is best achieved if one is taught in one's first language. "This way", contends Mavhunga (2006, p. 452), "African norms, values and identity can be emphasised." The researcher, thus, seeks to contribute to the discourse on language policy in Zimbabwe's secondary school system, which he views as having a bearing on the preservation and articulation of culture, in line with the *Unhu/Ubuntu* philosophy.

In the same vein, the former 'O' Level Religious Studies and 'A' Level Divinity syllabi were Christocentric. Thus, the two syllabi were dominated by the well-marketed Judeo-Christian religious ethos that, according to Mukusha (2014), are literally better positioned for the Israelites. Thumbs up for GoZ (2015), which, through the 'O' and 'A' level Family and Religious Studies Syllabi for period 2015-2022, stipulates a four-tier subject content comprising Indigenous Religion, Judaism, Christianity and Islam, which are supposedly taught in equal proportions. This, in itself, is an attempt to check the perpetuity of Christocentricity.

Nziramasanga (1999, p. 62) also submits that, as Zimbabweans, "we do not appear to have developed a strong sense of cultural identity and sound values that will be the criteria for our choices." To make matters worse, little is being done by institutions of learning to promote cultural studies (Siyakwazi & Siyakwazi 2013). Therefore, Zimbabwe's system of education is, on the whole, not informed by the culture of the citizens for whom it is meant. Zimbabwe's

secondary schools, in particular, have in this regard become largely dysfunctional. In short, Zimbabwe's secondary education system is currently incomplete and it produces incomplete beings, hence it is antithetical to the cardinal principle of *Unhu/Ubuntu* - the holistic pedagogy.

Masaka and Chingombe (2013) also note with concern that Zimbabwe's current education system, which is colonial and Occidental, still continues to propagate individualism, consumerism and profiteering at the expense of communal life. Hence, it could be argued that through the value attached to examinations, academic competition and paper qualifications, Zimbabwe's current education system, in general, propagates the Western competitive and individualistic cosmology 'you are because I am,' which, according to Manda (2009), sounds Cartesian in flavour as it conforms to Descartes's '*cogito ego sum*'. Hence, this education system relegates the African co-operative communalistic worldview 'I am because we are' to the periphery. Zimbabwe's contemporary secondary education system in particular is, thus, antithetical to Mbiti's (1989, p. 106) adage "I am because we are; and since we are, therefore I am", which aptly depicts the African co-operative communalistic cosmology. This education system, thus, propagates uprootedness among Africans and militates against the holistic pedagogy. The consequences of such a situation include extreme consumerism and profiteering, which turn out to be vices in the context of *Unhu/Ubuntu*.

Above all, a well-articulated, coherent, deliberately and genuinely African philosophy of education seems to have been absent in Zimbabwe since the attainment of independence in 1980, up to the inception of the Updated Curriculum for period 2015-2022. The dawn of this philosophical vacuum is traceable to the implementation and demise of the ill-fated Zimbabwe Foundation for Education with Production (Zimfep) by 1990 (Hapanyengwi-Chemhuru & Makuvaza 2014). Hapanyengwi-Chemhuru and Makuvaza (2014) argue that just after 1990, there was a relapse into the Occidental educational philosophies of idealism, empiricism, existentialism and pragmatism that had been operative during the colonial era, which are

contrary to the African worldview. Thus, the secondary school system has been in a state of existential vacuity since independence. GoZ (2015, p. 13) only directs that education in the country be informed by the *Unhu/Ubuntu* philosophy but does not proffer a detailed reflective account of the *Unhu/Ubuntu* philosophy and its implementation.

This inquiry fundamentally seeks to contribute knowledge towards addressing the ‘inadequacy’ characterising secondary education in Zimbabwe, since this system tends to lay emphasis on the education of the ‘head’. Hence, the aforesaid inadequacy is perceived in the peripherisation of the education of the ‘heart’ and that of the ‘hand’. Thus, Zimbabwe’s secondary education system demonstrates a dearth of emphasis on moral-ethical and psychomotor-vocational development of neophytes. The above-referred inadequacy is associated with unemployment, social marginalisation, cultural neglect, cultural disarticulation, uprootedness, alienation, identity crisis, self-contempt, inauthenticity and general dehumanisation of Africans in a globalising Zimbabwe. Therefore, the researcher undertakes to search for a holistic African philosophy of education with its well-enunciated values to guide the re-engineering of the secondary school system in Zimbabwe.

1.3. DEFINITION OF KEY TERMS

Western education: The term ‘Western’ means originating from the West, in particular, Europe or the United States (Nor 2012). Hence, Western education was brought to Africa from Europe during the colonial era from the late 19th Century to the late 20th Century. This Western system of education was first introduced by the European missionaries and later propagated by colonial administrations in different parts of the globe in the name of modernity (Rosnani 2004). Zimbabwe’s contemporary education is largely embedded in this Occidental mode of instruction. According to Haar (1990) and Rosnani (2004), Western education emphasises the

de-traditionalisation and/or de-Africanisation of the African, as it is geared towards individual discovery and the habits of consumerism. In the African context, Western education is perceived as an instrument for alienation, a vehicle for exploitation and the realisation of cultural imperialism (Rosnani 2004). It is also perceived within the African settings as an elitist system of instruction which churns out egoistic and selfish characters (Nkrumah 1965; Barker 1986). As seen with African lenses, the Western education system and its philosophy are grounded in competition and individualism (Carnoy 1974; Gwarinda 1985), the Western curriculum is compartmentalised (Gwarinda 1985) and it promotes an academic-bookish future for further studies (Nziramasanga 1999).

Africans: For many Sub-Saharan African philosophers, “the category of ‘African’ has remained relatively pure, that is, it has not been seen as a hybrid, shifting, or provisional category with other identity makers such as other ethnicities” (Janz 2008, p. 12). This platial view seems to dismiss the multicultural conception of the term ‘Africans’.

However, Shizha (2013, p. 2) argues that “Africa is the salad bowl of indigenous people who were formerly colonised but do not share a common ancestry or a common culture” – a conception which connotes a multicultural peopling of the African continent. “All the formerly colonised societies in the continent that have ancestral roots in the continent are considered indigenous regardless of their marginalisation status” (Shizha 2013, p. 2). This emphatically portrays a fundamental denotation of the original and pristine inhabitants of Africa. “All formerly colonised groups have close ties to the land and in Africa they have a special relationship to their traditional land” (Shizha 2013, p. 2). This is why in Zimbabwe the pristine Africans refer to themselves as *vana vevhu* (sons and daughters of the soil) connoting that they have a very strong bond with their land of origin. “All original citizens of Africa by ancestry not through being settlers or off-springs of settlerism and colonisation are entitled to the term indigenous people” (Shizha 2013, p. 3). In the Central and Southern African context, in

particular, this implies that all the bloody descendants of the San who are known to be the earliest inhabitants of this region are the aboriginal Africans. From a historical perspective, this conceptualisation of ‘Africans’ should accommodate those of a Khoi-Bantu ancestry, since the Khoikhoi and Bantu hordes are known to have subsequently intermingled with the San. “Indigenous African peoples are the holders of unique African languages, knowledge systems and beliefs and possess invaluable knowledge of practices for the sustainable management of natural resources” (Shizha 2013, p. 3). Thus, the word ‘Africans’ should be safely used to refer to the natives of Africa who are acquainted with African semantics, epistemology, metaphysics and axiology. Hence, the term ‘African’ might not include everyone who resides in Africa, since its checklist tends to exclude those who came to Africa through the colonial experience - especially through new imperialism.

Indigenous/Traditional African education: This can be generally defined as the form of learning in African traditional societies in which knowledge, skills and attitudes of the community were passed from elders to children by means of oral instructions and practical activities (Adeyemi & Adeyinka 2002; Masaka & Chingombe 2013). Knowledge depicts the education of ‘the head’, attitudes point to the education of ‘the heart’ and skills denote the education of ‘the hand’ – ‘the trinity of *Unhu/Ubuntu*’. This type of education is anchored in the philosophical principles of communalism, holism, functionalism, preparationism, essentialism-perennialism and humanism (Adeyemi & Adeyinka 2002; Darisoan 2012). These are the same principles that underpin the philosophy of *Unhu/Ubuntu*. Hence, indigenous African education and *Unhu/Ubuntu* are inextricably bound up. However, being ‘indigenous’ does not mean being backward and outdated because ‘the indigenous’ can still be contemporary and progressive.

***Unhu/Ubuntu*:** *Unhu/Ubuntu* is the basis of an indigenous education in Sub-Saharan Africa in which education for the young is by the society and for the society. It is the cornerstone of

African values and humanism as well as the controlling ideology of the African people (Tirivangana 2013a). According to Ramose (1999) and Samkange and Samkange (1980), the indefinable yet identifiable *Unhu/Ubuntu* is what makes African people fully human, what brings wholeness and leads to authentic existence. Recent educational thought in Zimbabwe views *Unhu/Ubuntu* as a trinity, that is, as a holistic philosophy which targets the education of “the head, the heart and the hand” (Nziramasanga 1999, p. 75; Hapanyengwi 2011, p. 47), with a view to promoting all-round development of the learner.

Africanisation of education: The term is often used in relation to educational reform and in the sense of bringing African culture into formal schooling (Msila 2009). Africanisation is a call to place African cosmology at the centre of analysis, a regeneration of that which was good and respected in African culture, a rejection of sub-servience to foreign masters and an assertion of the rights and interests of the African person (Msila 2009). Thus, Africanisation is endowed with liberatory and humanistic orientations. It entails the fusion of Indigenous Knowledge Systems with Western Knowledge Systems. Hence, it concurs with the integration of indigenous African education into contemporary secondary education in Zimbabwe.

Indigenous Knowledge Systems [IKSs]: According to Msila (2009), these constitute a combination of epistemologies encompassing technology, philosophy and values, as well as social, economic, learning/educational, government and legal systems which are embedded in the culture and history of a people, including their civilisation.

1.4. STATEMENT OF THE PROBLEM

Although research has so far been conducted on indigenous African education - a system which embodies *Unhu/Ubuntu* - there seems to be no discernible symbiotic relationship between indigenous African education and the current secondary school system in Zimbabwe.

Admittedly, this disengagement and its concomitant philosophical challenges pervade Zimbabwe's contemporary education spectrum in its entirety, that is, from infant to university. But the thrust of this thesis is on the secondary education sector. The perceived denigration and marginalisation of indigenous African education is manifested in the uprooted-uncultured graduates from the current secondary school system who exhibit signs of being deficient in moral rectitude (Nziramanga 1999; Makuvaza & Gatsi 2014), being alienated (Makuvaza 2008), individualistic (Masaka & Chingombe 2013), and not job-oriented (GoZ 2008; FMSI 2011; State of Education in Africa Report 2015), since the curriculum is too academic, fragmented, compartmentalised and Occidental (Nziramanga 1999; Mavhunga 2006).

Before 2015, the 'inadequacy' of this education system seems to have been emanating largely from its philosophical foundations which were devoid of a well-articulated, deliberately and genuinely African epistemology (Hapanyengwi-Chemhuru & Makuvaza 2014). This is confirmed by Nziramanga (Personal Interview at UZ, 20 September 2017) who submits that "during the 1998-1999 inquiry by the Nziramanga Commission, participants in the ten provinces of Zimbabwe expressed that there was need for a genuinely and deliberately African philosophy of education which is holistic." Although the Updated Curriculum Framework for period 2015-2022 (GoZ 2015) proclaims the philosophy of *Unhu/Ubuntu* to guide education in Zimbabwe, this proclamation seems to be premised on a rather flawed assumption – the assumption that educators and learners know what *Unhu/Ubuntu* really is.

This research endeavour, therefore, aims to incisively reflect upon holism as an aspect of indigenous African education and the cognate Africanisation agenda - both of which are inherently suffused with *Unhu/Ubuntu*. Thus, an appraisal of *Unhu/Ubuntu* in terms of sustainability as a foundation of education in a globalising Zimbabwe becomes obligatory. It is concomitantly imperative to estimate the power of *Unhu/Ubuntu* in enabling particularly the secondary school system in Zimbabwe to produce graduates who are complete and whole

beings - graduates who are intellectually-groomed, morally-upright and vocationally-oriented. Above all, this study recognises the exigency of reflecting critically upon an implementation *modus operandi* deemed viable for the declared and decreed *Unhu/Ubuntu* philosophy.

1.4.1. Main research question

How is holism as an aspect of indigenous African education relevant to contemporary education and what philosophy should inform the reconstruction of secondary education in a globalising Zimbabwe?

1.4.2. Research sub-questions

1.4.2.1. How is holism as an aspect of indigenous African education relevant to contemporary education and to the needs of the modern Zimbabwean society?

1.4.2.2. Why is there a need to Africanise Zimbabwe's secondary education system?

1.4.2.3. What should be the nature of a philosophy informing the secondary education system in a globalising Zimbabwe?

1.4.2.4. How can Zimbabwe's current secondary education system be re-engineered on the basis of a reconstructed philosophy?

1.5. SIGNIFICANCE OF THE STUDY

This study seeks to widen the knowledge base upon which to find practical solutions to the philosophical challenges that currently bedevil Zimbabwe's secondary education system by engaging its philosophical grounding in general and holism in particular. Thus, the study seeks to explore the value that holism as an aspect of indigenous education can bring to the theory and practice of secondary education in contemporary Zimbabwe. Rembe (1996) underscores

that the ‘rationale’ of an educational study is that it should contribute to knowledge, skills and values that would give new insights to policy makers, curriculum designers and educators. It is, therefore, hoped that the product of this research might generate new insights that policy makers, curriculum designers and educators could utilise in creating an education system that is responsive to the historical reality obtaining in Zimbabwe. From the generated philosophy of education, the researcher correspondingly hopes that curriculum designers shall gain more insights that may enable them to reformulate the secondary school curriculum so that it becomes more relevant to the contemporary Zimbabwean society. The researcher also hopes that policy makers shall be more informed to draft educational policies that promote all-round learner development at secondary school level. The researcher, above all, hopes that the study will stimulate ongoing discourse on the re-orientation of secondary school teachers in accordance with the holistic philosophy of education in a globalising Zimbabwe.

1.6. LIMITATIONS OF THE STUDY AND THEIR MITIGATIONS

The main limitation that could have compromised the rigour of findings was that of minimal internal reliability, which is said to be characteristic of the case study design employed herein – a design within which another researcher could perhaps come to a differing conclusion on research of a similar nature (Tshuma & Mafa 2013). To mitigate the impact of this drawback, the researcher triangulated both the data sources and research instruments. Corroborating Tshuma and Mafa’s (2013) reflexion, triangulation ensured that data obtained from many sources and through the use of many research instruments were far stronger than data obtained from a single source and/or data gathered through the use of a single research instrument.

An unforeseen limitation also manifested in the sense that the three purposively sampled Education Inspectors refused to participate in the individual interviews, despite the fact that the

researcher was in possession of formal clearance from the MoPSE. Mitigation of this scenario lies in the fact that these Inspectors were supposed to answer questions similar to those answered by the Heads of Departments [HODs] and Heads of schools. These Inspectors' viewpoints were, thus, represented by the insights gathered from the HODs and Heads of schools since they are all supervisors, of course, notwithstanding the fact that their supervisory roles differ in terms of magnitude.

Another unforeseen limitation was that whilst the researcher had planned to interview Dr Nziramasanga and two other members who participated in the Nziramasanga Commission in 1998-1999, the researcher only managed to interview Dr Nziramasanga. According to Dr Nziramasanga, whom the researcher thought would link him up with two other Committee members, the rest of the members of the Commission could not be reached because some of them have passed on whilst the surviving ones have relocated abroad. However, the fact that the researcher managed to interview Dr Nziramasanga, the Chairperson himself, saved the situation since Dr Nziramasanga proffered highly valuable insights that provide advocacy for the philosophy of *Unhu/Ubuntu* to guide education (secondary level included) in Zimbabwe.

1.7. DELIMITATIONS OF THE STUDY

1.7.1. Geographical scope of the study

This inquiry is situated within the Masvingo Urban District of Masvingo Province, Zimbabwe.

1.7.2. Methodological scope of the study

This investigation took the qualitative approach to research, which is informed by interpretivism where the research design is a multiple case study. In tandem with the dictates of qualitative inquiry, the study purposively sampled a total of 28 participants from a

population which included secondary school learners, student teachers, trained teachers, Heads of Departments [HODs], Heads of schools and university lecturers within Masvingo Urban. Research instruments included interviews, focus group discussions, observation and document analysis, which the researcher deemed germane to his cause.

1.7.3. Conceptual scope of the study

This study operates within the confines of the following historical antecedents witnessed in Zimbabwe: the notion of ‘colonial education as cultural imperialism’ up to 1980, the national ideological transformation since 1980, the Nziramasanga Commission Report of 1999 and the Updated Curriculum Framework for period 2015-2022.

1.7.4. Theoretical scope of the study

This study is guided by the theses of complementarity and integration, the Africanisation agenda, African renaissance, critical theory and *Unhu/Ubuntu* – principles which all harmonise with Gade’s theory of ‘narratives of return’ and Sankofa.

1.8. PRELIMINARY LITERATURE REVIEW

The researcher begins by providing conceptual and theoretical frameworks about which Magwa and Magwa (2013, p. 165) state that “the theoretical framework is sometimes called the conceptual framework and it describes the theories and concepts considered relevant in finding solutions to the problem that has been identified.” Thus, the foregoing standpoint holds that the terms conceptual framework and theoretical framework could be used interchangeably. Magwa and Magwa (2013, p. 165) further explain that “the theoretical-conceptual framework introduces and describes the theory which explains why the research problem under study exists. It consists of concepts together with their definitions and existing theory used for study.”

This position, therefore, seems to bunch conceptual and theoretical frameworks into one structure-outline which informs the statement of the problem, research sub-questions, review of related literature, data generation, discussion of findings, *inter-alia* (Pajeres 2007, cited in Magwa & Magwa 2013, p. 165). Hence, the conceptual-theoretical framework is literally portrayed as “a peg on which to hang your jacket” (Magwa & Magwa 2013, p.165).

However, the researcher undertakes to disentangle the conceptual framework from the theoretical framework in the hope that this would more comprehensively inform, guide and direct the thesis. To this end, the Great Zimbabwe University [GZU] Guide which is herein referred to as GZU (2015, p. 1-2) states that “the theoretical framework is an examination of existing theories in relation to the study, while the conceptual framework is a scheme of concepts which a researcher will operationalize in the study in order to answer research questions.” In other words, the former articulates clear-cut guiding theories, whereas the latter brings forth the concepts that inform the inquiry. Thus, Magwa and Magwa (2013, p. 165) declare that “all research has a conceptual basis which is a perspective from which the story is being told.” This, therefore, demonstrates the exigency of a conceptual framework and hence the inquirer presents the conceptual framework ahead of the theoretical framework.

1.8.1. Conceptual framework

This inquiry is conceived within a scheme of the different but related concepts that subsume the notion of ‘colonial education as cultural imperialism’ up to 1980, the national ideological transformation since 1980, the Nziramasanga Commission Report of 1999 and the Updated Curriculum Framework for period 2015-2022. It is these antecedents, belonging to successive historical epochs whose genesis is traceable to as far back as 1890, which mark the trends in education within the colonial and postcolonial dispensations in Zimbabwe. This conceptual framework is represented diagrammatically in Fig. 1:

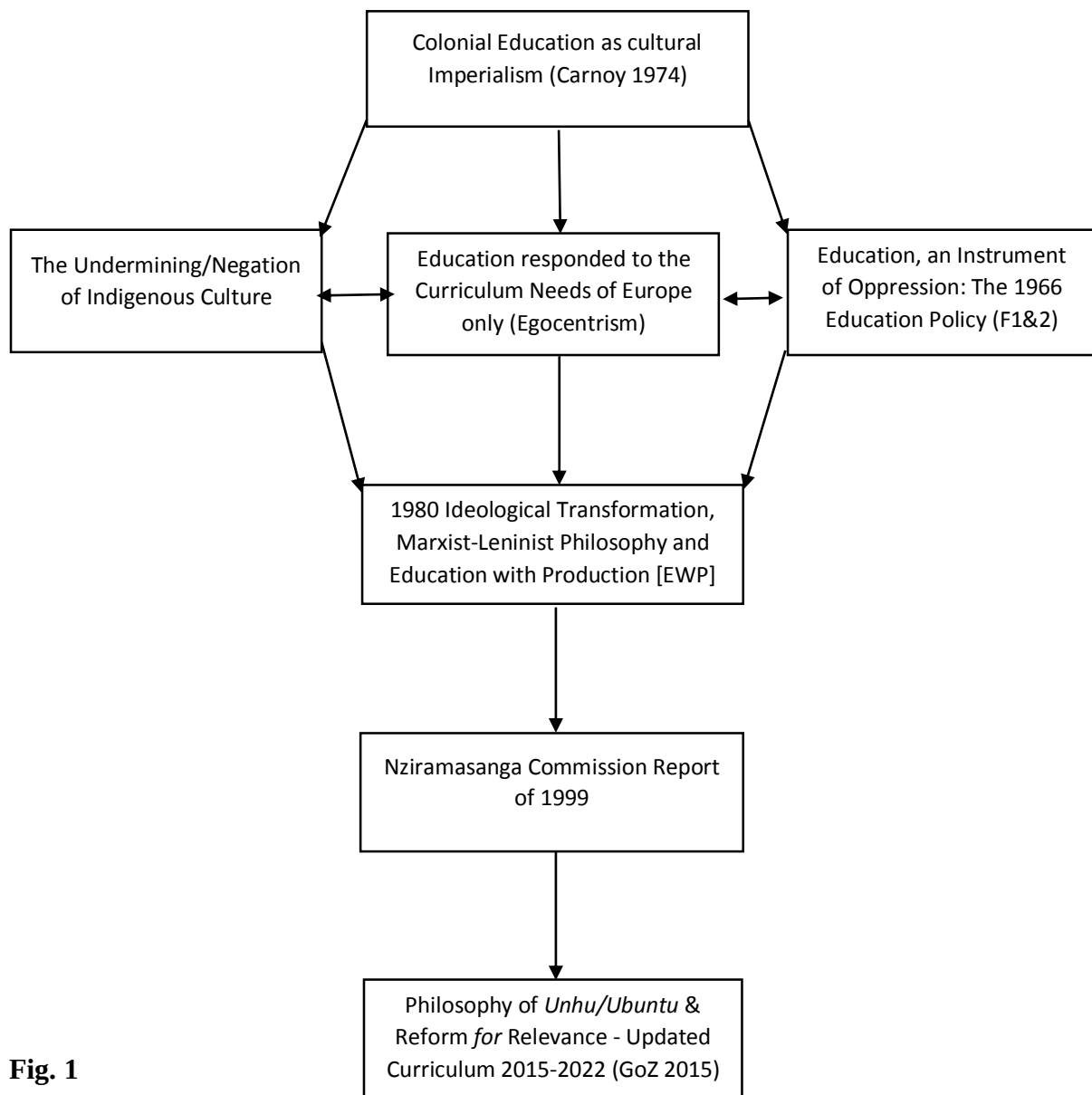


Fig. 1

Carnoy's (1974) notion of 'colonial education as cultural imperialism', which he postulated in the Western context, is further discussed by Siyakhwazi and Siyakhwazi (2013, pp. 127-128) in the Afro-Zimbabwean context. This concept is also reiterated by Makuvaza (2008) and Makuvaza and Shizha (2017) under the theme 'colonial education and African uprootedness'.

As inferred from 'colonial education as cultural imperialism' illustrated in Fig. 1, colonialists brought Occidental education to Zimbabwe in order to uproot Africans from their culture. As such, Carnoy (1974, p. 16) claims that:

Far from acting as a liberator, Western formal education came to most countries as part of imperialist domination. It was consistent with the goals of imperialism: the economic and political control of the people in one country by the dominant class in another. The imperial powers attempted through schooling to train the colonised for roles that suited the coloniser.

Hence, importing Western education and culture on the part of Africans meant the destruction of African culture (Anderson 1970, in Siyakhwazi & Siyakhwazi 2013). In support of this viewpoint, Siyakhwazi and Siyakhwazi (2013) argue that in colonial Zimbabwe (Rhodesia), schools were instrumental in promoting and perpetuating colonial domination. Hence, schools promoted the dislocation of African traditions and the disintegration of the African society. “Educational institutions developed elite loyal to European values and norms” (Carnoy 1974, p. 21). These African elites, in turn, raised their families with the best bourgeoisie aspirations with a respectful eye towards England (Siyakhwazi & Siyakhwazi 2013, p. 127). Veintie (2013), cited in Makuvaza and Shizha (2017, p. 5), also submits that “the colonial structures of power remained, and the indigenous populations continue to be marginalised.” It is, therefore, argued that “while Sub-Saharan Africa might have attained political independence from their erstwhile colonisers, however, their coloniality still remains and thus requires interrogation” (Ashcroft, Griffiths & Tiffin 1995, cited in Makuvaza & Shizha 2017, p. 5). Quijano (2000), quoted in Makuvaza and Shizha (2017, p. 5), refers to these structures of power, control and hegemony that have emerged during the era of colonialism as the “coloniality of power.” It is against this backdrop that Abdi (2012), cited in Makuvaza and Shizha (2017, p. 6), argues that “SSA (Sub-Saharan Africa) requires first and foremost a decolonising philosophy as well as a decolonising education”, which implies that Sub-Saharan Africa is in a dire state of cultural-ideological uprootedness. Hence, the researcher seeks to contribute to the founding of a decolonising philosophy and its consonant decolonising education in Zimbabwe, in congruity with the agenda for Africanisation of education which reposes within Gade’s theory of ‘narratives of return’.

As demonstrated in Fig. 1, the notion of ‘colonial education as cultural imperialism’ is synonymous with the following: (a) the undermining-negation of indigenous culture; (b) education responding to the curriculum needs of Europe only; and, (c) education being an instrument of oppression, for instance, through the 1966 Education Act. The foregoing three are the historical antecedents witnessed in Zimbabwe which are articulated subsequently.

Firstly, colonialism led to the negation of indigenous culture in Zimbabwe. In support of this claim, and in agreement with Carnoy (1974), Mavhunga (2006, p. 445) argues that:

...the history of African education in colonial Africa, particularly in Zimbabwe, shows a picture in which the school curriculum peddled European values; where indigenous languages were looked down upon in preference for English and other European languages. African religions were described as pagan and backward. Their practice was castigated in support of Christianity which also brought with it European values and etiquette.

It is against the backdrop of this contempt of African indigenous education, culture, language and religion that scholars such as Msila (2009) advocate the ideal of African Renaissance, which, again, reposes within Gade’s theory of ‘narratives of return’.

Secondly, colonial education continuously responded to the curriculum needs of Europeans, who, in this case, were ‘the colonial overlords’. Colonial education, thus, failed totally to provide for the local communities that made up the African continent (Okeke 2008, p. 60). This damnable egocentrism was propagated by the European Hegelian belief that “the indigenous conquered peoples had neither an epistemology nor a philosophy worth including in any education curriculum” (Ramose 2004, cited in Msila 2009, p. 310). According to Siyakhwazi and Siyakhwazi (2013), such curriculum egocentrism was evident in the African Youth in colonial school who was expected to sing the ‘British Grenadiers’ and the ‘Marseillaise’ whilst ignoring the music of his/her people. It also found expression in the history and geography of Europe and America, respectively, which received more attention than that of Africa itself (Memmi 1968, cited in Siyakhwazi & Siyakhwazi 2013, p. 121). Western curriculum egocentrism

left some indelible marks that manifest even presently, for instance, in the language-in-education policy of Zimbabwe in which English is recognised as the national language of instruction, thus, relegating indigenous languages to the periphery. There is, therefore, a need for the education system in Zimbabwe to re-think this colonial legacy.

Thirdly, to reinforce the dehumanisation of Africans as merely a reservoir of cheap labour, in 1966 the Rhodesian Front Government introduced an educational policy, the 1966 Education Act that restricted access, transition and progression of African children through various educational levels (Shizha & Kariwo 2011). Zvobgo and Shizha, cited in Shizha and Kariwo (2011, p. 22), report that to achieve this strategy, secondary schooling was divided into two categories: the academic level (The F1 System) and the industrial-agricultural level (The F2 System). Consequently, “participation rates for the majority of the African population remained low at both primary and secondary levels” (Shizha & Kariwo 2011, p. 22). There were bottlenecks hindering African children’s progress throughout the system. The most serious one was the transition rate from primary to secondary education, in which 37.5% of African primary graduates proceeded to the poorly planned and designed Junior F2 Education whilst 50% were relegated to informal education which was tantamount to a dead end. A mere 12.5% accessed F1 Education (Shizha & Kariwo 2011). Therefore, “the quality of education provided to Black students who were pushed towards vocational education cooled out their academic aspiration, and restricted access to higher education” (Shizha & Kariwo 2011, p. 22). Hence, it was an education for marginalisation and disenfranchisement.

The system, with its oppressive and racist nature, was viewed with resentment by African students, parents and teachers since, in the long run, the ‘devalued’ junior F2 qualification would justify low pay for the African employee. This system was also responsible for the negation of practical subjects, a problem which prevails even today, since those who do practical subjects are, in the majority of cases, stigmatised as poor thinkers. Hence, the colonial

legacy manifesting itself in the negation of practical subjects and the stigmatisation of those who pursue them at secondary school level needs to be addressed (Mandiudza et al. 2013). It is against this background that the researcher seeks to contribute knowledge that may foster an appreciation of practical subjects and the dignity of manual labour among Zimbabweans, an ideal which is in line with *Unhu/Ubuntu* – a philosophy which equally resonates with Gade’s ‘narratives of return’ theory.

The year 1980 marked the advent of political independence and national ideological transformation whereby Zimbabwe adopted the Marxist-Leninist philosophy which manifested in the EWP policy (Hapanyengwi-Chemhuru & Makuvaza 2014). This scientific-socialist EWP policy sounded progressive, as it sought to adopt from indigenous African culture “the care for human beings, the emphasis on the collective rather than the individual, generosity and friendliness” (Chung & Ngara 1985, p. 80). Thus, EWP sought to foster the spirit of co-operation and sharing, which was evident in the ‘education for all’ mantra. Beyond this communalistic predisposition, EWP also sought to promote the dignity of manual labour and nurture educational practicality. However, EWP was silent on specific issues to do with African religion, indigenous African languages and African IKSs. Moreover, Chung and Ngara (1985, p. 80), as some of the chief exponents of the socialist ideology immediately after independence in Zimbabwe, demonstrated Western proclivities and hence they underscored that “from the Western tradition we should be proud to inherit the scientific and rational approach to life which is characteristic of Western bourgeois society.” This had a net effect of relegating African IKSs to the periphery and further entrenching Western ideals that almost always serve to perpetuate the colonial legacy.

The report by Nziramasanga (1999) offered greater hope for a holistic transformation through its salient recommendations which accentuated the following: *Unhu/Ubuntu* to be the holistic philosophy of education, curriculum relevance, cultural studies, Africanisation of language-in-

education policy, vocationalisation of education and the recognition of African traditional religion, *inter-alia*. Nziramasanga's (1999) recommendations, thus, harmonise with Gade's 'narratives of return' theory – a theoretical framework guiding this thesis to be articulated subsequently. Unfortunately, the foregoing recommendations were treated with a lukewarm attitude by the Zimbabwe Government, such that most of them are yet to be fully realised.

The observably centralised Updated Curriculum for period 2015-2022, which has been prematurely implemented with its inherent flaws intact, does not seem to guarantee a transformative future. Although the Updated Curriculum Framework for period 2015-2022 (GoZ 2015, p. 13) decrees that *Unhu/Ubuntu* is 'the' philosophy guiding education in Zimbabwe, it does not comprehensively articulate the same philosophy. GoZ (2015, p. 14) also proclaims the well-meaning and high-sounding generic principles of balance, integration, transparency, life-long learning, continuity, inclusivity, respect, relevance, coherence, among others, which purport to be in line with *Unhu/Ubuntu*. However, beyond these mere proclamations, there is no reflective interrogation of the *Unhu/Ubuntu* philosophy in terms of sustainability in a postcolonial and globalising Zimbabwe. Worse still, the Updated Curriculum is essentially denigrated and is likely to be hampered by the poor national economy. It is, therefore, possible that education in Zimbabwe remains a manifestation of cultural imperialism - a sad situation which serves to explain the envisaged perpetuity of 'inadequacies' that currently characterise the secondary school system in the country.

1.8.2. Theoretical framework

This inquiry is anchored in and informed and guided by Gade's (2011) theory of 'narratives of return', cited in Makuvaza (2017, p. 351) – a theoretical framework which vehemently reacts to 'colonial education as cultural imperialism' discussed under conceptual framework. "Narratives of return is taken to mean embodiments of postcolonial critical 'consciousnesses'

or ‘voices’ expressed in the form of political ideologies, philosophies and ‘protest writings’ by postcolonial statesmen, intellectuals as well as academics” (Gade 2011, cited in Makuvaza 2017, p. 351). This connotes that Gade’s ‘narratives of return’ theory is in close propinquity with critical theory – a pedagogy which is suffused with a strong change agenda for liberating the downtrodden from the circumstances that enslave them. The above interpretation of Gade’s theory is even more apparent in the following quote: “These political ideologies, pronouncements as well as protest writings originate from discontentment and resentment of the *status quo* in postcolonial states where they are located” (Gade 2011, cited in Makuvaza 2017, p. 351). Thus, Gade’s ‘narratives of return’ are also a reaction to the influence of neo-colonialism which undertakes to legitimise Western epistemologies, concomitantly denigrating and downplaying indigenous meaning-making.

“The major statement behind ‘narratives of return’ is a desire or yearning to ‘return’ to the past for possible solutions to challenges and problems associated with the postcolonial dispensation” (Makuvaza 2017, p. 351). Gade’s theory of ‘narratives of return’, thus, concurs with the Africanisation agenda which is bent on hybridising the African indigenous knowledge systems with the neo-liberal Western knowledge systems, since the indigenous knowledge systems are perceived to have the vast potential to complement the Western knowledge systems in terms of development within virtually all domains of human endeavour. The same theory, as implied above, also seems to concur with the liberatory-emancipatory predisposition of the *Unhu/Ubuntu* philosophy and Msila’s (2009) notion of African renaissance.

To further substantiate the claim that Gade’s ‘narratives of return’ theory subsumes the Africanisation agenda and the philosophy of *Unhu/Ubuntu*, Meylahn, cited in Dreyer, Dreyer, Foley and Nel (undated), argues that “different narratives of return all made a call for Africanisation (Gade 2011, p. 304), and although there are differences, they seem to be in search of that which could constitute the African we over and against the European *I*

(individualism).” Thus, a search for the African *we* as inscribed in the ‘narratives of return’ resonates with the pursuit for the sociocentric-communocentric *Unhu/Ubuntu* philosophy whose principle of communalism concurs with the quest for ‘oneness of humanity’.

Confirming the close propinquity between Gade’s ‘narratives of return’ theory and the *Unhu/Ubuntu* philosophy, Hankela (2014, p. 48) writes:

Gade, in his review on the usage of the term *Ubuntu*, also suggests that, when used as a political tool, *Ubuntu* belongs among other narratives of return told in the context of African decolonisation. Narratives of return, Gade writes, are narratives discussed during social transformation by political leaders and scholars, among others, in order to identify past values that they believed should inspire politics and life in general in the future society. Furthermore, these narratives have in common the sense that for the sake of a good future, society needs to *return to something African* rooted in pre-colonial times.

The inclination towards *returning to something African*, concurs with the Sankofa principle. According to Woodson (2020), Sankofa is an Akan word from the Akan-Adinkera tribe in Ghana. The literal translation of the word and the symbol is ‘it is not taboo to fetch what is at risk of being left behind’. The word is derived from the words ‘*san*’ meaning ‘return’, ‘*ko*’ meaning ‘go’ and ‘*fa*’ meaning ‘fetch, seek and take’ (Slater 2019, p. 1). After having been interpreted and re-interpreted in several different ways, it was established that the Sankofa symbolises the Akan people’s quest for knowledge, with the implication that the quest is based on critical reasoning-examination and intelligent and patient investigation of the past (Woodson 2020; Slater 2019). “Visually and symbolically, ‘Sankofa’ is expressed as a mythic bird that flies forward while looking backward with an egg (symbolising the future) in its mouth, or sometimes portrayed as a stylised heart” (Slater 2019, p. 2). This ties with the motto, ‘In order to understand one’s present and ensure one’s future, one must know their past’. Thus, the Akan believe that the past serves as a guide for planning the future. Hence, to them it is this wisdom in learning from the past which ensures a strong future (Slater 2019, p. 2).

Consequently, both Gade's 'narratives of return' theory and the Sankofa principle coincide with Msila's (2009) notion of African renaissance.

1.8.3. Preliminary review of related literature

This section preliminarily reviews works by authorities such as Booker T. Washington (1856 -1915 A.D.) and Benjamin Bloom (1913-1999 A.D.) on a global scale; Farrant (1964) and Msila (2009) at a continental level; and, Mavhunga (2006), Maposa (2011), Kaputa (2011), Masaka and Chingombe (2013), Zengeya-Makuku, Kushure, Zengeya and Bhukuvhani (2013) at a local level. These scholars' ideas have a bearing on the topic engaged with herein. A more detailed review constitutes Chapter 2.

Between 1881 and 1915, Booker T. Washington, the black American educator-philosopher formulated and implemented his philosophy of the *Grand Trinity* at Tuskegee in the USA. According to this philosophy, the most complete and thorough education is that 'the head, the heart and the hand' should become of service to the individual (Siyakwazi 1986). This implies that the human being should have his/her mind educated to think, his/her heart taught to feel and his/her hand trained to act. To Washington, the implementation of such a scheme includes dovetailing the practical and academic studies. A holistic philosophy of education is hereby proffered. Similarly, in 1956 in the USA, Benjamin Bloom formulated the three domains of educational objectives namely the cognitive, the affective and the psychomotor, that collectively came to be popularly known as the *Bloom's taxonomy* (Atherton 2013). In these works, Bloom's thrust could have been to attain a balanced model of instruction. Thus, one is bound to decipher the holism in Bloom's taxonomy where cognitive learning (which entails intellectual development) constitutes the education of the 'head', affective learning (which encompasses moral development) denotes the education of the 'heart', and

psychomotor learning (which comprises vocational-physical development) comprises the education of the ‘hand’.

Since Washington and Bloom authored their ideas in the US context, such ideas are not informed by the African perspective which the researcher sought to advance. In fact, Washington and Bloom reflect on the holistic philosophy of education but not in the African context. Thus, it is unlikely of them to concentrate on African education since they are not Africans. A geographical gap in knowledge, thus, exists. The researcher sought to address this gap by focusing on education in Sub-Saharan Africa in general and Zimbabwe in particular.

Farrant (1964) questions the feasibility of blending the indigenous African form of education with the formal Western European education system because indigenous education may not require the typical school environment (as currently conceptualised), school Heads, time-tabled lessons and classrooms (with wall). Farrant (1964), therefore, dismisses the possibility of complementarity between the indigenous African system of education and the contemporary Western-oriented instructional system. He, thus, dismisses what could be favourable for African societies.

On the contrary, Msila (2009), in his studies on *Africanisation of Education* in Eastern Cape, argues that indigenous education has the potential to positively transform the African continent. To Msila, indigenous education, which he implicitly equates to education for *Unhu/Ubuntu* has a transformative and liberatory potential, hence it is consistent with the inclusive approach to education, democracy, humanism, communalism, selflessness, fairness and dialogue. Msila, thus, advocates the fusion of indigenous education with Western education, thereby contributing to the re-engineering of the South African education system and its guiding philosophy. However, a geographical gap exists in Msila’s discussion being situated in South Africa. Moreover, Msila’s discussion does not target any specific section of the South African

education system, which may suggest that he is focused on the same education system in its entirety, yet this particular inquiry pays special attention to the secondary education sector in Zimbabwe. The researcher, thus, sought to contribute to the remodelling of secondary education and its guiding philosophy in Zimbabwe. Furthermore, he intended to reflectively contribute to the discourse on the feasibility of an African holistic philosophy of education in a contemporary Zimbabwe.

In his article *Africanising the School Curriculum*, Mavhunga (2006) appreciates the potential value that could be brought by IKSs, *Unhu/Ubuntu*, African Traditional Religion and indigenous languages to the contemporary education curriculum and to the needs of the 21st Century Zimbabwean society. Mavhunga (2006) suggests salient ways in which to re-engineer the school curriculum in accordance with the Africanised philosophy. However, Mavhunga concentrates on the curriculum across the entire education spectrum, which, in itself, exhibits a key concept gap in literature. The researcher, thus, sought to specifically focus on secondary education as a system in its entirety, so as to include the re-engineering of this education system and its guiding philosophy in a globalising Zimbabwe. In terms of research methodology, Mavhunga (2006) engaged curriculum analysis based on historical, sociological and philosophical antecedents that shaped the school curricula during and after colonialism. This is literary criticism in the form of secondary desk research. A methodological gap in literature, therefore, exists, as Mavhunga did not embark on fieldwork. The researcher, therefore, sought to answer research questions with original insights from the relevant participants.

In his study titled *Going under the Traditional Knife...*, Maposa (2011) also vindicates indigenous education and advocates for its inclusion in the national school curricula in African countries, Zimbabwe included. Maposa (2011), thus, remarks that the hybridisation of traditional education with current education will help re-invent the education system in Africa. Maposa's (2011) viewpoints are based on a field study he had conducted in Southern

Zimbabwe (Shangani/Chiredzi Area) and in the Northern part of South Africa where the Shangani people originated. His findings are quite insightful. However, Maposa (2011) confines his study to the Shangani rite of circumcision where he pre-occupies himself with the search for identity. As such, he does not interrogate the role of indigenous education in its entirety, which, in itself, is a key concept gap in knowledge which the researcher sought to address in this study.

In his article *An Appropriate Epistemology in African Education*, Kaputa (2011) also appreciates the value of holism as an aspect of indigenous African education to Zimbabwe's contemporary education system. Kaputa (2011, p. 71) demonstrates this by mentioning that:

A curriculum based on the appropriate epistemology consists of: A move from a purely academic bias; room for flexibility, incorporating diversity in education to cater for children's interests and needs; affective learning to ensure that education integrates knowledge, behaviour and feelings; enhancing critical thinking; education for virtue to instil a personal framework of values (*Vanhu, Unhu, Ubuntu*).

Thus, 'knowledge and critical thinking', for instance, concur with intellectual development – the education of the 'head'. 'Affective learning, behaviour, feelings and virtue', among others, are constitutive of moral development – the education of the 'heart'. 'A move from a purely academic bias' denotes a fundamental inclination towards vocationalisation of the curriculum – escalating the education of the 'hand'. The foregoing quote, therefore, exalts a curriculum which addresses 'the head, the heart and the hand'.

However, like Mavhunga (2006) and Maposa (2011), Kaputa does not provide a reflective interrogation of the sustainability of holism as an aspect of indigenous education in a globalising Zimbabwe. A key concept gap in knowledge hereby manifests. Kaputa (2011) also confesses another conceptual gap in his literature, as he recommends further research on the specific indigenous knowledge systems that should be part of the curriculum. So, in line with this recommendation, the researcher sought to contribute to the re-alignment of the secondary school system and its guiding philosophy. A sample gap also manifests in that Kaputa's study

selected only three PhD holders, meaning that the sample lacks democratic validity. The researcher, therefore, sought to broaden his sample to make it more representative of the concerned stakeholders.

In their article titled *Towards a Fusion of Western and Traditional African Educational Systems in Zimbabwe's National Curriculum*, Masaka and Chingombe (2013) argue that there is no justification in denying the possibility of fusing the indigenous and contemporary education systems, whose inherent differences are not as pronounced as previous scholars have claimed. Masaka and Chingombe (2013), thus, vindicate indigenous education. However, like Mavhunga (2006), the two authors concentrate on the curriculum, thereby manifesting a key concept gap in literature. The researcher, thus, sought to reflect on the value of holism 'as an aspect of indigenous education' in the entire contemporary secondary education system thereby contributing to the re-engineering of secondary education and its guiding philosophy in Zimbabwe. Like Mavhunga (2006) again, Masaka and Chingombe pursued their study in the form of literary criticism constitutive of secondary research, which, in itself, demonstrates a methodological gap. Hence, the researcher sought to venture into fieldwork in accordance with the dictates of hermeneutical inquiry.

From their study titled *Secondary School Teachers' Perceptions on Indigenous Knowledge*, Zengeya-Makuku et al. (2013) concluded that the fusion of indigenous knowledge and language with the Western education system will mean improvement in instruction delivery, learner understanding, technology and the betterment of people's lives in Zimbabwe. Zengeya-Makuku et al. (2013) recognise the value that can be brought by indigenous knowledge and language, as aspects of indigenous African education, into Zimbabwe's current secondary education. Their ideas are in line with holism and are quite insightful. However, Zengeya-Makuku et al.'s (2013) study exhibits a sample/population gap as it only engaged secondary school teachers. The sample excluded Heads of schools, students and lecturers. Hence, chances

are high that this compromised the rigour of findings as the sample seems to lack democratic validity. The current study, thus, sought to widen the sample to include more stakeholders of Zimbabwe's secondary education system. The researcher also perceives a methodological gap in Zengeya-Makuku et al.'s (2013) study since it is largely within the quantitative research paradigm. He (researcher), therefore, preferred a methodology within the qualitative paradigm which he understands to be more successful when dealing with the human participants. A discipline gap is also visible in Zengeya-Makuku et al.'s (2013) study having been conducted in the domain of curriculum studies. Hence, the researcher sought to conduct the current hermeneutical study from the perspective of philosophy of education.

1.9. PRELIMINARY METHODOLOGICAL PROCESSES AND PROCEDURES

1.9.1. Research philosophy and paradigm

The philosophical grounding of this particular research endeavour is within the interpretive and transformative worldviews. In accordance with the interpretive worldview, this study is informed by the philosophy of 'interpretivism', which Creswell (2012b) refers to as constructivism or social constructivism or anti-positivism or hermeneutics. Interpretivism/hermeneutics seeks to understand situations through the eyes of the speaking and acting participants. Hence, it involves the analysis of meaning in a social context (Cohen, Manion & Morrison 2007). According to Nyaruwata (2013, p. 106), interpretivism is a research philosophy in which the researcher's entire person is used as the primary instrument of research. Through interpretivism, the researcher sought to examine the value of holism as an aspect of indigenous African education to the current education system and to the needs of the modern Zimbabwean society – to address research sub-question 1.

According to Habermas (1984), cited in Cohen et al. (2007), interpretivist/hermeneutical research simply seeks to understand situations and phenomena but does not necessarily seek to transform them. Therefore, to cover up for this deficit, the researcher sought to engage ‘critical theory’ which reposes within the transformative worldview. Critical theory is a school of thought which seeks to liberate human beings from the circumstances that enslave them (Marcuse 1989, cited in Jessop 2012). In this study, critical theory was meant to assume a transformative, emancipatory and reconstructionist outlook. Hence, it was targeted to inform the following undertakings: justifying the Africanisation agenda, re-thinking the education philosophy and the concomitant re-configuration of secondary education in Zimbabwe – to address research sub-questions 2, 3 & 4.

Since the topic is premised on philosophical educational issues that constitute human phenomena, the most appropriate approach would be to use multiple research methodologies within the *qualitative* category. Nyaruwata (2013, p. 108) defines qualitative research as “an inquiry process of understanding a social or human problem, based on building a complex holistic picture formed with words, reporting detailed views of informants and conducting the study in a natural setting.” Nyaruwata, therefore, argues that qualitative research uses non-interfering data generation strategies to discover phenomena as it naturally occurs. According to Nyaruwata (2013), in qualitative inquiry: (a) Issues can be examined in detail and depth. (b) Research can be done with an analytical mind, along with pen and paper. (c) Data generation can be more informal, relaxed and fun, which encourages informants to participate. (d) The research framework and direction can be quickly revised as new information emerges - denoting the flexibility of qualitative research. (e) Qualitative methods and methodologies are adaptable for use with a range of participants. The qualitative approach engaged herein is, thus, informed by the research philosophy of interpretivism, with underpinnings from critical theory.

1.9.2. Research design

The researcher has chosen the ‘multiple’ *case study design*, which, through its idiographic framework, is in sync with the qualitative approach to inquiry. According to Haralambos and Holborn (2010), a case study could involve the study of a single institution, community or social group and so forth, with the thrust of arriving at a comprehensive understanding of the group under study. When one prefers this design, one visits the participants in their natural settings and documents real events, records what they say and observes their behaviour as they are immersed in their natural settings in which the problem under study is framed (Tshuma & Mafa 2013). This design has been preferred because it allows an in-depth study which provides detailed qualitative information and insights for further research. According to Tshuma and Mafa (2013), case study design is advantageous as it is conducted in a real-life context and largely deals with contemporary phenomena. The study is, therefore, a case of the Masvingo Urban education community’s views on: (a) the relevance of holism as an aspect of indigenous African education to contemporary education and to the modern Zimbabwean society, (b) the Africanisation agenda, (c) the reconstruction of Zimbabwe’s secondary education philosophy, and (d) the re-engineering of Zimbabwe’s secondary education system.

1.9.3. Population

In this particular study, population includes secondary school learners, B.Ed Secondary students, secondary school teachers, Heads of Departments [HODs], Heads of secondary schools and university lecturers, all in Masvingo Urban District. The researcher has chosen these groups since they are the chief participants in the secondary education system and are a community with an idiosyncratic set of values, feelings, opinions and beliefs about the phenomena under investigation.

1.9.4. Sampling and sample size

The researcher undertook to employ the purposive sampling technique in which he would handpick the participants. In this technique, participants are selected on the basis of the researcher's judgement of their typicality (Chiromo 2006). Thus, in his blueprint the researcher sought to select information-rich participants who would constitute a sample totalling 28. Such a small and manageable sample size would allow for thorough interviews that would in turn elicit in-depth information. This sample was also meant to observe gender balance and when broken down, it would consist of 12 secondary school learners, 3 B.Ed secondary degree students, 3 secondary school teachers, 3 HODs, 3 Heads of secondary schools, and 4 university lecturers, all from Masvingo Urban.

1.9.5. Instrumentation

The researcher sought to employ mainly the semi-structured *interviews* through which he would generate a lot of data and at the same time keep the inquiry focused, as intimated by Chinyoka (2014, pp. 45-46). According to Best and Kahn (1993) and Schulze (2001), an interview is a two-way conversation or oral questionnaire initiated by the interviewer for the specific purposes of generating research-related information and to learn about the ideas, beliefs, attitudes, views, perceptions, and opinions of the interviewees, which constitute qualitative data. This particular research endeavour was, thus, meant to generate qualitative data – a predisposition which strongly justifies the use of interview. Tshuma and Mafa (2013, p. 127) assert that by providing access to what is 'inside a person's head,' an interview makes it possible to measure what a person knows (knowledge or information), what a person likes or dislikes (values and preferences) and what a person thinks (attitudes and beliefs). Thus, through interviews the researcher targeted to elicit what Ritchie and Lewis (2003, p. 36) refer to as "generated data."

Focus group discussion was also meant to be employed especially when dealing with secondary school learners as participants. A focus group is defined as a predetermined small gathering of four to twelve individuals who have a common interest or characteristic (Gibbs 2013, p. 188). It is assembled by the researcher who uses the group and its carefully focused discussion as a way to gain in-depth information about a particular topic, in a permissive non-threatening atmosphere of disclosure (Tshuma & Mafa 2013, p. 129). According to Tshuma and Mafa (2013, p. 129), the researcher is in a position to glean from a focus group discussion “the respondents’ ideas, experiences, feelings, perceptions and attitudes about the problem under investigation.” Through the individual semi-structured interviews and focus group discussions, the researcher sought to elicit the participants’ views, particularly on: (a) the value of holism as an aspect of indigenous African education to Zimbabwe’s current education system and to the needs of modern Zimbabweans, (b) the Africanisation agenda, (c) the reconstruction of a guiding philosophy, and (d) the re-engineering of secondary education.

Observation is also used to develop a holistic understanding of the phenomena under study (DeWalt & DeWalt 2002). The researcher, therefore, sought to use observation as a buttress research instrument in order to recognise several nuances of attitude and behaviour that might escape him when using other research instruments. Through observation, the researcher sought to elicit what Ritchie and Lewis (2003, p. 36) refer to as “naturally occurring data.”

The researcher sought to complement interviews, focus group discussions and observation with **document analysis** which is defined by Tshuma and Mafa (2013) as that which focuses on all types of primary and secondary written data sources that may shed light on the phenomenon under investigation. Document analysis has the potential to answer questions that interviews, focus group discussions and observation may not address, hence document analysis may fill in gaps that may be left open by other data generation strategies. The researcher, thus, sought to

harness this complementarity among the research instruments which could be instrumental in guaranteeing the credibility and trustworthiness of research findings.

1.9.6. Data generation procedures

The researcher had planned to first prepare research instruments and then obtain a Letter of Permission which identifies him as a *bona fide* student of Great Zimbabwe University [GZU]. Consequently, the researcher would do the following: acquire a Research Ethics Approval Certificate, seek formal permission from the ‘Gatekeepers’ to enter educational institutions where research participants are located, secure consent from the prospective participants, make appointments and prepare an itinerary. He would eventually conduct the field investigation under strict adherence to research ethics.

1.9.7. Trustworthiness and credibility issues

According to Shumba (2013, p. 149), validity and reliability may not apply to qualitative research. Since this study takes the qualitative approach, the researcher, therefore, talks of integrity and quality of research or trustworthiness issues, rather than the predominantly quantitative concepts of validity and reliability. Ndabezinhle (2013, p. 206) posits that “criteria for evaluating trustworthiness comprise credibility, transferability, dependability and confirmability.” Thus, the researcher sought to attest trustworthiness according to the above criteria. He also undertook to triangulate the research instruments as well as participants so as to ensure rigour of the research findings.

1.9.8. Ethical considerations

The researcher committed to adhere to the Great Zimbabwe University (2013) Policy on Research Ethics which made the attainment of a Research Ethics Approval Certificate imperative. This policy also agrees with the University of Zimbabwe’s (2014) notice which reads:

...plagiarism is illegal. Always acknowledge other people's work through proper referencing techniques. Moral ethics should always be upheld throughout the data collection procedures!

The above demonstrates the exigency of an anti-plagiarism test which had to be administered on this thesis at completion, to produce the requisite anti-plagiarism report without which the thesis would not be submitted for assessment. To ensure integrity, the researcher undertook to keep his promises and agreements, act with sincerity and strive for consistency of thought and action, as intimated by Mhute (2013). Non-maleficence, which is defined by Fraenkel and Wallen (2003) as the principle of non-evil or no harm, implies that the researcher must not have evil intentions to hurt or harm the research participants in any way during and/or after the research process. To this end, the researcher had to always remember and be guided by the Latin maxim *primum non nocere*, meaning 'first of all not to harm' the participants - more or less similar to the sentiments expressed by a medical doctor taking a Hippocratic Oath (Cohen et al. 2007). In addition, beneficence had to be observed through revealing to the participants the educational value of the anticipated publication of this research work to society, as suggested by Cohen et al. (2007). Furthermore, the researcher had to obtain informed consent through allowing research participants the freedom to choose to take part or not to, after having adequately supplied them with relevant facts that could affect their decisions. Best and Kahn (1993) add that in informed consent, participants should also be made aware of their rights such as the freedom to prematurely withdraw from the data generation session, and so the researcher had to first conscientise the participants of such freedoms. Lastly, for confidentiality the researcher had to ensure that the generated data is accessed only by him and his supervisors. In the same vein, the researcher also had to ensure that the real names of research participants are avoided and pseudonyms are used instead.

1.9.9. Data analysis plan

The scheme was to adopt the thematic approach to the analysis of data. The thematic approach focuses on explaining research findings and concepts through identification and description of themes reduced and deduced from qualitative data (Braun & Clarke 2006). A detailed account of this thematic approach forms part of Chapter 3.

1.10. SUMMARY

The chapter being concluded serves to introduce the problem and its context. This introductory chapter articulates the ‘inadequacy’ of the secondary education system in Zimbabwe as the itching point and basis of the current research endeavour. This inadequacy is rendered more vivid through the provision of a background against which the research problem under inquiry is comprehended. It is from the aforesaid research problem that the research sub-questions are derived. Hence, it is the aforementioned research sub-questions that guide the current study to its logical conclusion. This chapter provides the significance of the study, limitations of the study and their mitigation, delimitations of the study, a conceptual framework, a theoretical framework, a prologue to literature review and a preamble to research methodology, *inter-alia*. A detailed review of related literature shall constitute the next chapter.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1. INTRODUCTION

This chapter articulates main contributions and reveals knowledge gaps. The filling-in of ‘gaps’ is basically the process of making an addition to the existing body of knowledge in the area being investigated. This review, therefore, sought to address the following sub-questions:

1. How is holism as an aspect of indigenous African education relevant to contemporary education and to the needs of the modern Zimbabwean society?
2. Why is there a need to Africanise Zimbabwe’s secondary education system?
3. What should be the nature of a philosophy informing the secondary education system in a globalising Zimbabwe?
4. How can Zimbabwe’s current secondary education system be re-engineered on the basis of a reconstructed philosophy?

As hinted earlier, this review is conceived within a framework that incorporates the notion of ‘colonial education as cultural imperialism’ up to 1980, Zimbabwe’s national ideological transformation since 1980, the Nziramasanga Commission Report of 1999 and the Updated Curriculum 2015-2022. The review is also informed and guided by a theoretical framework suffused by Gade’s theory of ‘narratives of return’ and the concomitant Sankofa principle.

2.2. *HOLISM* AND ITS RELEVANCE TO ZIMBABWE’S CONTEMPORARY EDUCATION AND TO THE NEEDS OF THE MODERN ZIMBABWEAN SOCIETY

2.2.1. *Holism* as defined from a global perspective

The Swiss humanitarian Johann Pestalozzi, the American Transcendentalists (Thoreau, Emerson and Alcott), the founders of ‘progressive’ education (Francis Parker and John Dewey)

and other great educators such as Maria Montessori and Rudolf Steiner, *interalia*, insisted that education should be understood as the art of cultivating the moral, emotional, physical, psychological and spiritual dimensions of the developing child (Britannica.com 2015). This educational pedagogy is called *holism* or holistic philosophy of education. Miller (2015) has this to say about holism:

Adopting such a model of education means that, in addition to the traditional academic components, we are actively cultivating the development of the whole child: her emotions, her social skills, her spiritual beliefs, her participation in the community, and her role in the greater world.

This accentuates an all-round development of the child. According to Miller (2000), a holistic philosophy of education is based on the premise that each person finds identity, meaning and purpose in life through connections with the community and the natural world. This is done not through an academic ‘curriculum’ that condenses the world into instructional packages, but through direct engagement with the environment (Miller 2000). This concurs with Montessori, cited in Miller (2000: no page), who, when she speaks of cosmic education, says “help the person feel part of the wholeness of the universe, and learning will naturally be enchanted and inviting.” Miller’s (2000) viewpoint concurs with Mayes, cited in Miller (2015: no page), whose philosophy “...advocates that the whole child be taken into account, rather than just focusing on the skills that will allow the child to become a cog in the workforce wheel.” This concept of the ‘whole child’ resonates with the view embraced by Johann Heinrich Pestalozzi (1746-1827 A.D.) that meaningful teaching should be “in its three dimensions of head, heart and hand” (Soetard 2000, p. 8). Pestalozzi’s model of holism is in congruency with the philosophy of the Grand Trinity by Booker T. Washington (1856 -1915 A.D.), which, according to Siyakwazi (1986), argues that the human being should have his/her mind educated to think, his/her heart taught to feel and his/her hand trained to act. This also concurs with Rudolf Steiner (1861-1925 A.D.), cited in Miller (2015), whose ground-breaking curriculum for a post-WW1 German society still recovering from war focused attention to the head, the

heart and the hand. To Pestalozzi, Washington and Steiner, the implementation of such a scheme included dovetailing the academic, ethical and practical studies.

The foregoing concurs with Bloom's (1956) Taxonomy of learning. As demonstrated by Siyakwazi (1986, p. 46), Washington's 'head', which represents development in intelligence and thinking, corresponds with Bloom's cognitive domain of learning, which includes intelligence outcomes, knowledge, understanding and thinking skills. This also tallies with Pestalozzi's and Steiner's 'head', which represents the intellectual development of the learner. Washington's 'heart', which represents learner development in morals and feelings coheres with Bloom's affective domain of learning, which involves interests, emotions, attitudes and appreciation (Siyakwazi 1986, p. 46). This, again, harmonises with Pestalozzi's and Steiner's 'heart' which includes emotional development. Lastly, Washington's 'hand', which represents the development of motor/physical and vocational skills in the learner, is consistent with Bloom's psychomotor domain, which emphasises learner development in motor skills, operation of machinery, swimming and so forth (Siyakwazi 1986, p. 46). This also corresponds with Pestalozzi's and Steiner's 'hand', which stresses physical and vocational development. The above is congruous with Krishnamurti, cited in Holistic Education Inc. (2003: no page), who submits that "the highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole."

Though to some extent salient, this global conception of holism has a strong Western flavour since its exponents are from Europe and the Americas. This is true of its leading exponents such as Pestalozzi, Washington, Steiner, Bloom, Miller and others whose ideas are neither of an African nor Zimbabwean setting. A geographical *gap* in knowledge, therefore, exists since these ideas authored in the Western context are largely not aligned to holism in the African context. It is against this backdrop of the inadequacy of the global conception that the researcher seeks to engage in a reflective discussion of holism from an African perspective, a

discussion which is aligned to the philosophical challenges confronting education in Sub-Saharan Africa in general and Zimbabwe in particular.

2.2.2. *Holism* as an aspect of the indigenous African school of thought

Holism is a philosophical principle of indigenous African education as well as that of the *Unhu/Ubuntu* philosophy. Ocitti (1973) calls it wholisticism, whilst Adeyemi and Adeyinka (2002) refer to it as holisticism. With its all-encompassing nature, indigenous African education aimed at achieving multiple learning, which enabled young people to acquire a variety of skills that made them productive in many ways. For instance:

A male individual in most non-literate communities could, therefore, embark on a variety of occupations without difficulty. He could work as a builder, farmer or fisherman. A woman worked as a gardener, housewife and cook besides being a caretaker and nurse to her children (Adeyemi & Adeyinka 2002, p. 232).

Although the past tense is sometimes used when referring to indigenous African education, this system still persists today, though to a limited extent (Mazonde 2001, p. 3). The Seven Cardinal Goals of indigenous African education, as expounded by Fafunwa (1974), cited in Akinbote (2008), explicitly manifest holism. The cardinal goals are:

- To develop the child's physical skills;
- To develop character;
- To inculcate respect for elders and those in position of authority;
- To develop intellectual skills;
- To acquire specific vocational training and develop a healthy attitude towards honest labour;
- To develop a sense of belonging and to participate actively in family and community life - in other words to impart good citizenship; and,
- To understand, appreciate and promote the cultural heritage of the community (Fafunwa 1974, cited in Akinbote 2008).

This demonstrates the fact that Africans treat life as a total commodity not parts. The individual that they (Africans) target to breed is an all-rounded complete being whose ‘head’ can think, ‘heart’ can feel and ‘hand’ can act. Indigenous African education is, thus, an integrated approach (Barker 1986).

Generally, Africans viewed life and the world in holistic terms, much in accordance with the psychological Gestaltism. In agreement with Dzobo (1992), Barker (2003, p. 76) submits that indigenous African education “revealed the cultural norms and values in the most realistic way possible because all aspects of life were integrated into one complete whole.” Hence, the indigenous African school of thought was suffused by interdependence among all the aspects of life and there was no fragmentation of knowledge, since reality was seen as a whole. For instance, religion, ethics, law, politics and others were embraced in one complete package (Mazonde 2001, p. 6). In consensus with this standpoint, Ocitti (1973) avers that indigenous African education was concerned with what was perceived by the society as a whole. In agreement with the global perspective, the African perspective also views a holistic philosophy of education as an episteme which recognises and values the promotion of intellectual, emotional, social, physical, moral and spiritual development of the learner. Such a viewpoint is endorsed by Woolman (2001, p. 31) who submits that “traditional education integrated character building, intellectual training, manual activities and physical education.” This is also substantiated by Nziramasanga (1999, p. 61) who argues that:

Holistic education then is aimed at the development of the whole person: physical, mental, spiritual and social. The innate wisdom of African culture points to two important issues: It needs a whole community to be engaged in education and the aim of education is the formation of an individual who has *unhu/ubuntu*, that is to say, a human being in the fullest and noblest sense.

This implies that *Unhu/Ubuntu* is holistic education in the Southern African context. Hence, Ndofirepi and Ndofirepi (2012, p. 17) contend that all the other principles of indigenous African education which include communalism, functionalism, preparationism, humanism and

essentialism-perennialism are, in themselves, interrelated and embedded in holism which constitutes *Unhu/Ubuntu*. Hapanyengwi (2011, p. 46) confirms this stance where he avers that:

The principles that have been seen to inform and constitute the foundations of indigenous education, that is, communalism, holism, preparationism, functionalism and essentialism were deeply rooted in, and geared toward the inculcation of *hunhu/ubuntu*.

This is endorsed by Nziramasanga (Personal Interview at UZ, 20 September 2017) who argues that *Unhu/Ubuntu* as a philosophy derives its being from indigenous African education and that the two are inextricably bound up.

Communalism, a term strongly associated with Leopold Senghor (Eklund 2008, p. 16), stresses that Africans should live communally. According to Eklund (2008, p. 17), the individual is not only part of the community. Rather, the individual is the community itself. With its communal orientation, indigenous African education encouraged group unity and harmony (Gyekye 1996). “Cultivation of the individual’s communal responsibility was the dominant objective of this education” (Woolman 2001, p. 30). Barker (1986) also underscores that the indigenous African educational philosophy viewed man, not as a separate entity who could aspire to a full maturity in isolation, but as one whose genuine fulfilment and self-actualisation could be achieved only as a fully-integrated and participating member of a group. Communalism recognises an individual, not in *solitaire* and not of the Cartesian making, but in solidarity (Manda 2009; Ndofirepi & Ndofirepi 2012). Communalism also stresses that the learner should be equipped to contribute productively to the welfare of the family, clan or community as a whole (Mungazi 1996, cited in Awuor 2007, p. 24). This communocentric predisposition of indigenous African education is further expressed in the following quote:

All elders in the society were expected to play the father and mother roles in teaching and advising, rewarding and punishing children in the village or community. The teaching and bringing up of children was therefore a collective responsibility, hence, the African (Kenyan) saying that it takes a village to raise a child (Ikuenobe 2006, no page; Awuor 2007, p. 25).

The following quote also illustrates communalism more vividly: “To find oneself one must therefore look at the other” (Shutte 2001, p. 226). Thus, communalism is embedded in *Unhu/Ubuntu*, which, according to Nziramasanga (1999, p. 61), is holistic education in the Afro-Zimbabwean context.

In the same vein, **functionalism** is entrenched in holism. Thus, Marah (2006, p. 20) writes:

Before the advent of the Europeans, African indigenous education was quite adequate in so far as it met the requirements of the society at that time. Like any good system of education, it had its objectives, scope and methods which clearly reflected the ways of life or cultural patterns of the clan or chiefdom.

The above implies that indigenous African education was, in its wholeness, relevant. Moreover, Mosweunyane (2013, p. 50) notes that “most learning that occurred in Africa was necessitated to meet the exigencies of the whole society”, connoting that it was of utilitarian value to all. This is endorsed by Ocitti (1971), cited in Adeyemi and Adeyinka (2002, p. 231), who avers that “with a few exceptions, if any, traditional educational practices in pre-colonial African societies were predominantly utilitarian.” Thus, educational functionality and relevance are a *sine qua non* of holism.

Regarding the principle of **preparationism**, Scanlon (1964), cited in Marah (2006, p. 17), avers, in line with Funtah’s (2015) Afroclinic dimensionism, that “the education of the African before the coming of the European was an education that prepared him for his responsibilities as an adult in his home, his village and his tribe.” With more specificity, Kenyatta (1965), cited in Marah (2006, p. 17), submits that “the education of girls was differentiated from that of boys in accordance to the roles each sex was expected and socialised to play for the remainder of their adult lives.” Hence, Adeyemi and Adeyinka (2002, p. 231) state:

The principle of preparationism, which underlined both formal and informal educational practices, implied that the role of learning and teaching was to equip boys and girls with the skills appropriate to their gender in preparation for their distinctive roles in the society....The principle of preparationism further meant that male and female education prepared its recipients to adjust to the community and to play a useful role in it.

It can, thus, be gleaned from the foregoing quote that the principle of preparationism also stressed making the learner part of an integrated whole society, a distinct person but not separate from others. Hence, an element of communalism is inscribed in preparationism. Moreover, each individual human in a society would be prepared to play his or her role so as to ensure functionality and the smooth-running of the entire society in which he is part. Thus, a flavour of functionalism is evident in preparationism. However, considering the distinction between male and female roles, it can be debated that the principle of preparationism was sexist in character. Against such a viewpoint, Shutte (2001) argues that the different ‘masculine’ and ‘feminine’ roles the youths were socialised into, connote that men and women were meant to complement each other and were, therefore, the same. Thus, preparationism was also a *sine qua non* of holism.

The principle of ***essentialism-perennialism*** is also entrenched in holism. Hence:

Essentialism is a philosophy which maintains that the fundamental purpose of education is to provide knowledge and understanding of certain essential values which emerged from the experience of successive generations of the past. If essential values are maintained there would be harmony in society (Atkinson 1991, p. 1).

This concurs with Darisoan (2012, p. 53) who argues that essentialism-perennialism ensured that the traditional communities in Africa use education as a necessary tool for preserving the *status quo* of the tribe. This *status quo* includes African indigenous knowledge, skills, attitudes, cultural norms, mores, values and ‘heritage’ (Mosweunyane 2013, p. 52; Awuor 2007, p. 24). According to Atkinson (1991), the essential values include hard work, honesty, and respect for ancestors, brotherhood, sisterhood, and so forth. An indigenous African system of education imparts these essential values which uphold societal harmony. Recognition and maintenance of these essential values is also a matter of morality and religion among Africans. Hence, holism in the African context is unimaginable in the absence of morality and religion.

Humanism is also a principle embedded in holism. According to Barker (2003, p. 39), “in general terms, humanism refers to any view which considers the welfare and happiness of mankind in this life to be primary.” This definition is in the context of the renaissance era which was, in itself, a Western episode. Interestingly, this ‘Western renaissance’ conception of humanism largely coincides with the African conception. Through humanism, indigenous education emphasised and still emphasises respect for human life, which was, and still is believed to be a sacred and natural God-given status. For Ndofirepi and Ndofirepi (2012, p. 18), humanism holds that “life in the African community is based on the philosophy of live-and-let-live.” This is further affirmed by Wiredu (2004) who argues that the most important aspect about a person is that he/she is a human being with a soul. Humanism is, therefore, entrenched in religion and morality, hence it suffuses the philosophy of *Unhu/Ubuntu*.

The aims, content and methodology of indigenous African education were also interwoven, which, in itself, is an indicator of holism. As hinted earlier, the **aims** of indigenous education, particularly the Seven Cardinal Goals as expounded by Fafunwa (1974), cited in Akinbote (2008), are a clear epitome of holism. This is endorsed by Marah (2006) and Funtah (2015, p. 145) who proclaim that in indigenous education there was need to develop the physical, social, moral, intellectual, vocational, cultural and religious spheres of the learner. Omolewa (2007, p. 596) also affirms the preceding by submitting that indigenous African education aims “to produce a complete individual, a lifelong learner who is cultured, respectful, integrated, sensitive and responsive to the needs of the family and neighbours.” To Omolewa (2007, p. 596), indigenous African education also “aimed at inculcating attitudes and values capable of integrating the individual into the wider society.” Indigenous African education, thus, fundamentally aimed to develop the whole child whose head, heart and hand were of service to self as well as to society.

According to Funteh (2015, p. 145), the **content** of indigenous African education was also in sync with its aims as expounded by Fafunwa (1974), cited in Akinbote (2008). With reference to Akinbote (2008), the content of indigenous African education was in the domains of physical development, intellectual development, moral-character development, vocational training and the promotion of cultural heritage. Adeyemi and Adeyinka (2002) add spiritual development to the list. This indigenous curriculum structure is confirmed by Okoro (2010, p. 144) who submits that “the content of the curriculum include: mental broadening, physical fitness, moral uprightness, religious deference, good social adjustment and interaction.” This constitutes education grounded in a holistic philosophy.

Physical development included games and sports such as running, jumping, climbing, dance and wrestling (Akinbote 2008). Games and sport were for fun as well as for physical fitness, which is one of Fafunwa’s Seven Cardinal Goals. Physical fitness, therefore, meant a healthy body in which a healthy mind dwelt. This concurs with a Latin saying ‘*Mens Sana in Corpore Sano*’, which translates to ‘a healthy mind in a healthy body,’ an adage popularly believed to have been pioneered by the pre-Socratic Greek philosopher Thales of Miletus (circa 624-546 B.C.) (Giannopoulou, 2012). It is Locke (1632-1704 A.D.), cited in Rusk and Scotland (1985, p. 99), who popularised this aphorism, which he then pronounced as ‘a sound mind in a sound body’, a *status quo* conducive for the holistic development of ‘the head, the heart and the hand’.

Funteh (2015) states that **intellectual development** of the child included the learning of history. This was the history of the child’s people and ancestors. Stories, as part and parcel of intellectual development, were also told “to induct the youth into the moral, philosophical and cultural values of the community” (Marah 2006, p. 17). Intellectual development, constitutive of the education of the ‘head’ was, thus, interwoven with moral-social-spiritual development comprising the education of the ‘heart’, a vivid manifestation of *Unhu/Ubuntu* – holism. In the same way, riddles and jokes helped to promote logical and critical thinking in children. These

were usually directed by elders during the evening get togethers (Akinbote 2008). Proverbs were also used by elders to explain some difficult points during discussions (Akinbote 2008). Mathematics was also taught in traditional African societies in very practical ways. Along with language development, the child also learnt most of the things which made him/her an intelligent person in the society (Akinbote 2008). Through Geography, the child acquired the knowledge of his/her physical environment including the names of rivers, lakes, the heavenly bodies – stars, moon and the sun, learning from parents and others. He/she also learned about the four cardinal points and to read the time through the position of the sun (Akinbote 2008). Akinbote also points out that people learnt the climatic conditions of a place in order to determine what crops to grow there and when, thereby, learning geography and agriculture simultaneously.

In indigenous African education, much attention was given to the ***development of good character*** in children (Baker 2003; Akinbote 2008). This is confirmed by Marah (2006) who stresses that in indigenous African education, character development reigned supreme. Barker (2003, p. 73) also notes that “of very great importance to traditional education was moral training and character-building.” Moral-character development was part of Fafunwa’s (1974) Seven Cardinal Goals of indigenous education. According to Akinbote (2008), parents and other relatives jointly trained the children to behave in culturally accepted ways in order for children to be good ambassadors of the family. In doing this, parents were usually role models and no child was allowed to get away with any misconduct, as he or she was punished or corrected immediately (Akinbote, 2008). Social etiquette was also taught to the young ones (Marah, 2006). Akinbote underscores that good morals were, and are, still reckoned through greeting elders, respecting parents, respecting elders, respecting people in authority, respecting religious priests and so forth. According to Marah (2006), lessons of initiation ceremonies, for instance, confined themselves to outlining what a person’s conduct should be. In these lessons,

neophytes were, thus, inducted into “the virtues of living together peacefully under one roof” (Okoro 2010, p. 147). Hence, Ntahobari and Ndayiziga (2005), cited in Okoro (2010, p. 147), elucidate the above viewpoint as follows:

These principles of community living were centred around the themes of moderation, solidarity, respect for truth and willingness to work and strive for self and community advancement, respect for authority, sense of honesty, modesty, tolerance, sense of goodness and kindness, love for one’s neighbour, respect for life and so on.

Such virtues abundantly manifest in *Unhu/Ubuntu* as a philosophy which stresses, among others, the education of the ‘heart’.

Related to moral development is ***spiritual development*** as an aspect of the content of indigenous African education. Barker (2003, p. 73) avers that as indigenous African education placed emphasis on moral training and character building, it also firmly encouraged and maintained a strict adherence to religious and spiritual values. In consensus with Barker (2003), Adeyemi and Adeyinka (2002, p. 233) observe that:

In pre-colonial Africa, where every event (like birth of a child, death, sickness, flood or drought) was accorded spiritual significance, education tended to focus on religious teaching or instruction. Young children received instruction on the influence of both malevolent and benevolent spirits, and purification practices; they were also taught the value of propitiating the spirits to avert such disasters as sickness, death and pestilence.

Adeyemi and Adeyinka (2002), therefore, argue that a greater proportion of indigenous education in Africa centred on religious training. Religion played a key role in the lives of children and adults alike. It provided a rallying point for the community and backed up socially accepted values and norms such as honesty, generosity, diligence and hospitality (Adeyemi & Adeyinka 2002). Hence, morality and character formation were embedded in religion, a standpoint further substantiated by Soren Kierkegaard, the Danish existentialist (1813-1855 B.C.) who regards religion and morality as virtually inseparable (Stumpf & Fieser 2008). This is testified in Kierkegaard’s *Stages on Life’s Way*, cited in Copleston (1965, pp. 112-115), where it is claimed that one’s religious development is inextricably bound up with one’s moral

development. Likewise, Woolman (2001, p. 31) argues that “the role of African religion as a foundation for morality in human relations mandated its inclusion in traditional education.”

Funteh (2015) submits that **vocational training** also formed part of the content of indigenous African education. In the same vein, Adeyemi and Adeyinka (2002) avow that the physical environment had a bearing on what practical skills the child learned in order to prepare him or her for future responsibilities. This is endorsed by Mazonde (2001, p. 3) where he submits that traditional education grew out of the physical situation. Accordingly, Adeyemi and Adeyinka (2002, p. 233) aver that:

To come to terms with the physical environment, the growing child learned about landscape, the weather and also about both plant and animal life. ...the educational practices of each society were influenced by the physical environment and were meant to prepare the learner to live and work in and profit from the given environment.

Thus, a child could learn a relevant occupation from a variety of them, ranging from ‘agriculture’ through ‘trades’ to ‘professions’. These are expounded by Fafunwa (1974), cited in Akinbote (2008), as follows: agriculture education included cultivation, fishing, animal rearing and care. Education for trades-crafts included weaving (cloth and baskets, for instance), smithing (iron, silver and gold), hunting, carving, building, drumming, hair dressing, pot making and boat making. Instruction for professions was in the areas of medicine (native doctors), law, priesthood, civil service, traditional leadership (to become village head and chief), bureaucracy (good governance), among others. Honest labour and vocational development were, thus, highly valued in indigenous African education, an ideal which is in accordance with one of Fafunwa’s Seven Cardinal Goals which reads: “to acquire specific vocational training and develop a healthy attitude towards honest labour” (Akinbote 2008). Therefore, an appreciation of the dignity of manual labour and education for vocation is highly cherished in the context of *Unhu/Ubuntu*, a philosophy which also lays emphasis on the education of the ‘hand’.

Finally, Akinbote (2008) argues that Africans generally like their culture and always want to keep it. This is one of the reasons why in the traditional African education system much attention is given to **cultural heritage** (Funteh 2015). Akinbote, for example, mentions that children were allowed to witness the coronation of kings, the annual religious festivals, the various displays and competitions. All this was done in the traditional society to ensure that the young children would keep the traditions after elders were no more. This was in accordance with the principle of perennialism and it corresponds with the last of Fafunwa's Seven Cardinal Goals which reads: "to understand, appreciate and promote the cultural heritage of the community" (Akinbote 2008). An African child with no appreciation of cultural heritage was and still is considered an incomplete being, a person with no *Unhu/Ubuntu*.

In terms of **instructional methodology**, "traditional education uses teaching methods and familiar materials drawn from the child's environment ... Such methods are related to the culture and traditions of the children's ethnic group such as folktales" (Majoni & Chinyanganya 2014, p. 67). This constitutes what Awuor (2007) refers to as the contextualisation of learning, which coheres with functionality or relevance as an aspect of holism. In the same vein, Block (1973), cited in Funteh (2015, p. 142), submits that:

The traditional method of teaching used is what Westerners would today call 'Mastery learning' and thus failure was virtually non-existent; every effort was made, encouragements given, incentives provided to make sure that even the most coward goes through, say, the circumcision process. ...so that by adulthood, the African was a full member of the community.

It can, therefore, be gleaned that this indigenous African system of education was not what Peresuh and Nhundu (1999, p. 14) call "a sieve to select the fit from the unfit", meaning that it was highly inclusive and democratised. According to Funteh (2015, p. 142), instructional methodology included group instruction, group assignments, age groupings, private instruction by relative(s), repetition, imitation and internalisation. It also included observation, learning by doing and participatory education which catered for the practical knowledge necessary for a

successful physical existence (Barker 2003). There was experimentation at various levels (Mosweunyane 2013, p. 52). Marah (2006) asserts that oral traditions (folktales, folksongs, proverbs, riddles, dance, stories, legends, myths, emulation, and recitations), which were formulated from past experiences, past reflections and initiation ceremonies were also used and practised. Hence, a discussion of some of the above instructional methodologies is at this juncture an exigency.

According to Mazonde (2001, p. 3) and Funteh (2015, p. 146), **myths** are instrumental in explaining the origins of the tribe and the genesis of man. Correspondingly, it is submitted that:

A myth is a vehicle for conveying a certain fact or a certain basic truth about man's experiences in his encounter with the created order and with regard to man's relation to the super-sensible world. It endeavours to probe and answer questions about origins and meanings and purposes. These answers are naturally clothed in stories which serve as means of keeping them in the memory as well as handing them down from generation to generation (Idowu 1973, quoted in Ekeke 2009, p. 6).

Thus, myths are brought to posterity in accordance with the principle of essentialism-perennialism. **Stories** and **folktales** were also described as educative devices in the traditional African societies (Smith 1940, cited in Marah 2006, p. 18). Folktales, in particular, promoted quick wits, critical thinking and intellectual development. Hence, they were instrumental in promoting Bloom's cognitive learning and in educating the 'head' to think, as expounded by Pestalozzi, Steiner and Washington. Marah (2006, p. 18) expatiates that stories were used not only to amuse and express feelings, but also to teach ideal forms of behaviour and morality. Children learned by listening to their elders, imitating or 'emulating' them. These stories were usually handed down from one generation to the next; their main concern was to induct the youth to the moral, philosophical and cultural values of the community (Marah 2006, p. 18), which constituted and still constitutes the holistic of indigenous African education.

In the same vein, Barker (2003, p. 74) recognises **proverbs** and **riddles** as having had the potential to promote intellectual development, hence he mentions that "the proverbs and riddles were exceptionally good for developing quick wits and the intellect, and were essential in

teaching the child wisdom in reasoning and making decisions.” Riddles, in particular, were there to test children’s judgement (Funteh 2015, p. 146; Mazonde 2001, p. 3). Thus, the search for solutions to riddles challenged African children to think abstractly, broadly and deeply (Ndofirepi & Ndofirepi 2012, p. 21). When it comes to proverbs, Omolewa (2007, p. 599) says “in Africa, proverbs are embellishments of speech. ...Proverbs are rich sources of African wisdom and philosophy.” Gyekye (1996) also cites the Yoruba who say ‘proverbs are horses that we ride to search for truth’, and the Igbo who in another way also say ‘proverbs are the palm oil with which words are eaten.’ This depicts the educational value of proverbs. “The ‘entire worldview of the people’ is ‘rooted within proverbs and wise sayings,’ and many of these proverbs govern religious and social behaviour” (Thomas 2005, quoted in Omolewa 2007, p. 599). Besides being instrumental in promoting intellectual development, these proverbs also emphasised working together, for example, Shona proverbs: ‘*Chara chimwe hachitswanyi inda*’ literally meaning ‘One finger cannot crush lice’ and ‘*Rume rimwe harikombi churu*’ translated as ‘One giant cannot surround an anthill’. Implicit in these proverbs is the need for a concerted effort in executing arduous tasks and togetherness, which, in themselves, are aspects of *Unhu/Ubuntu*. Correspondingly, Funteh (2015, p. 146) reports that “the tribal legends and proverbs were told and retold by the evening fireside and through them much of cultural heritage of the tribe was kept alive and passed to the children.” Since these riddles, tribal legends and proverbs seem to promote intellectual, social, religious and moral learner development as well as an appreciation of cultural heritage, they are consistent with *Unhu/Ubuntu* - the holistic philosophy of education in Southern Africa.

Pertaining to **songs**, there was and there still is singing in almost every African cultural practice (Awolalu & Dopamu 1979, cited in Ekeke 2009, p. 6). Likewise, Barker (2003, p. 73) observes that “through it (song, music and dance) the child was participating in cultural heritage of his tribe; it was a living reminder of the past and a prophetic witness of the future.” Thus, according

to Awolalu and Dopamu (1979), quoted in Ekeke (2009, p. 6), in songs the people's doctrinal-philosophical outlook is expressed. Hence, songs had a void to fill in the holism of indigenous African education.

On **recitations**, Funtah (2015, p. 143) submits that “in West Africa there were griots, ‘walking dictionaries’, historians, or verbal artists who memorised the history, legends of a whole people and would recite them and teach their apprentices or audiences, publicly or privately...” The researcher, however, provides a critique of the recitals on the basis that the mere memorisation which largely characterised them was tantamount to rote learning. These recitals also constitute the ‘perennialistic’ approach to learning which concurs with what Freire (1993, p. 71) refers to as the ‘banking’ approach - “the concept of education as an instrument of oppression”. The perennialistic approach is so antithetical to the ‘progressive’ liberatory school of thought anchored in the ‘problem-posing’ approach (Freire 1993). Furthermore, African scholars largely tend to over-glorify aspects of their culture without presenting any meaningful critique. Nevertheless, these recitals were vital as they contained names, attributes and explanations about the nature and character of God and divinities (Ekeke 2009, p. 6). To Awolalu and Dopamu (1979), cited in Ekeke (2009, p. 6), these recitals “proffer material of immense value on the people’s philosophy, theology and history.” These philosophical, theological and historical packages of indigenous African education are, therefore, part of what defines *Unhu/Ubuntu* - the holistic philosophy of education.

Pertaining to **games**, Barker (2003, p. 74) submits that:

The traditional African learnt Mathematics in games and pastimes which enabled him to estimate distance, proportion, spatial relationships and numerical values. He was also given practice in the four basic mathematical operations where he had to try to outwit his opponent in games of skill and chance.

Thus, such games as the chess-like *Tsoro* of the Shona people, *Aswati* of the Ghanaians, and *Ayo* of the Nigerians, were of great value in teaching number and counting (Barker 2003, p.

74). These games encouraged learners to think mathematically. Since Plato's dividing line places Mathematics in the "intelligible world" (Stumpf & Fieser 2008, p. 46), these games promoted intellectual development, which, among others, underpins the education for *Unhu/Ubuntu*. Thus, these games promoted Bloom's cognitive learning which concurs with Washington's education of the 'head'.

Play housing (*Mahumbwe/Mantoombwa*) also gave learners an opportunity to act out different marriage roles, for instance, boys built play houses whilst girls prepared food (Barker 1986; Mazonde 2001). Imitation, which Funtch (2015, p. 142) cites as one of the instructional methods in indigenous African education, is hereby demonstrated because, as neophytes, the children imitated the adults as their primary educators. In fact, these were rehearsals for real future marriages in which the young ones would appreciate what it meant to be a mother or a father in accordance with preparationism. Play housing was, therefore, a step towards raising a well-rounded individual who would have rehearsed life in many of its spheres, an ideal which is in accordance with *Unhu/Ubuntu*-holism.

Mazonde (2001, p. 3) states that "both **formal** and **informal** processes were utilised for the transmission of knowledge, skills, ideas, attitudes and patterns of behaviour." Hence, formal instructional methodology, which included **apprenticeship** and **initiation schools**, played a pivotal role in the education of the youths (Okoro 2010, p. 144). As Mair (1972), cited in Funtch (2015, p. 146), observes, ". . . many societies had this very organized form of instruction, and its transmission was purely formal, knowing that formality does not imply only script writing." This serves to dismiss the 'informal acuity' which the Western European thinkers allege to have characterised indigenous African education (Funtch 2015, p. 139). Fafunwa's (1974) crafts-trades and professions were to be learnt through apprenticeship. This apprenticeship was characterised by the integration of theory with practice (Omolewa 2007). Though this was an epitome of specialisation, an element of holism was still inherent in this utilitarian system of

education, since a person would specialise in any given trade or profession only later in life after having trained in all the other basic learning areas. Clarke (1970), cited in Funtah (2015, p. 146), also affirms the ‘formality’ in indigenous African instructional methodology in his own words: “...indeed in many traditional societies of Africa, formal education most strongly manifested itself in the initiation ceremony.” According to Funtah (2015, p. 146), “this ceremony marked the transition from adolescence to adulthood and often consisted of circumcision for boys and clitoridectomy for girls.” Thus, Barker (2003, p. 71) submits that in order to prepare for initiation into adulthood, the youth underwent more specific training and instruction. This happened in formal initiation schools such as that of the Lemba in Mberengwa District where the young were taught:

Humanistic values – ‘*Ubuntu*’ or ‘*Unhu*’; some variety of skills such as hunting, cooking, self-defence, health, sex, healing skills, courtship and marriage, history of the ‘Lemba’ people including family trees, music and dance, self-reliance within the environment, Lemba choruses, story-telling, sports, particularly running and wrestling, religion, fishing, taboos, secrecy and classified information and how to slaughter an animal (Muratu 2013, cited in Siyakwazi & Siyakwazi 2015, no page).

Such instructional content manifests holism, since it is consistent with the moral, religious, vocational, social, intellectual and physical development of the neophyte. This is confirmed by Funtah (2015, p. 144) who avers that initiation rites “involved different aspects of life including the psychological, social, economic and political” dimensions, which, in themselves, concur with the education of ‘the head, the heart and the hand’.

On a similar note, Maposa (2011) cites the Shangani *Rite de Passage*, which he describes as occultist. This means the Shangani *Rite de Passage* involves magical or supernatural powers, hence it is hinged on religion and spirituality. Maposa (2011, p. 481) states:

The rite of circumcision lasts from three weeks to six weeks, where the boys ‘undergo the traditional knife’ in the forest. The forest provides the boys with a variety of experiences and they have to experience physical, educational, emotional, psychological, moral and spiritual metamorphosis in order to attain adulthood.

The researcher, thus, notes that just like the *Lemba Rite of Passage* above, the *Shangani Rite de Passage* also abundantly manifests holism.

Omolewa (2007, p. 604) also affirms the view that in indigenous African education, learning was through a ***holistic approach*** in which instruction was not compartmentalised into disciplines but was highly integrated. Barker (2003, p. 71) endorses this idea where he argues that “traditional education did not refine itself out into artificial subject areas as do the more formal systems, but occurred as one coherent and integrated whole. It catered for the total personality in one all-embracing real-life experience.” To illustrate this holisticity further, Omolewa (2007, p. 604) cites the mode of learning amongst the Acholi of Uganda, where:

In teaching a child how to build a house, the child would simultaneously learn about the selection, strategic location, soil types, grass types, wood types, including their resistance to ants etc. The girl learning to cook would learn simultaneously serving, vegetable types, preparatory procedures, the general welfare system, fuel wood types etc.

This concurs with Ocitti’s (1973) ideal of ‘multiple learning’ and Siyakwazi’s (2014a, p. 190) concept of ‘horizontal articulation’ of instructional disciplines, rooted in the correlation of learning areas. Holisticism as a philosophical foundation of indigenous African education and *Unhu/Ubuntu* also ensured that “there was no gap between work and study” (Majoni & Chinyanganya 2014, p. 67), which implies that theory was merged with practice.

Indigenous African methodology was a blend of formal and informal instruction. In it, theory was merged with practice; learning was heuristic; it was education from womb to tomb; and, it developed learners intellectually, emotionally, morally, religiously, spiritually, physically and vocationally, in line with the education of ‘the head, the heart and the hand’.

2.2.3. A critique of indigenous African education

Indigenous African education is alleged to have been characterised by a great deal of rigidity (Akinbote, p. 2008), and conservatism, especially through the principle of essentialism-

perennialism (Peresuh & Nhundu 1999). With this essentialism-perennialism inherent in indigenous African education, its integration into contemporary instruction could be a recipe for atavism. Hence, Achebe (1958), cited in Funtah (2015, p. 142), avers that:

...tribal education (indigenous education) was not an education for change; it demanded conformity, but not individuality, creativity or individual uniqueness. It taught strict obedience to the elders' rules and authority, which were not always necessarily founded, so that when missionaries brought their 'schools and real education' into Africa, it became a 'refugee' for those Africans who wanted to be different from other members of the group.

Thus, indigenous African education appeared neither open to nor tolerant of new ideas and criticism. Moreover, it had authoritarian tendencies as seen in the elders dominating the discussions and all other deliberations. This concurs with Ndofirepi and Ndofirepi (2012, p. 21) who blame indigenous African education for 'gerontocracy'. "On this gerontocratic structure, children can be said to be victims of intergenerational power imbalance especially when they are refused certain rights including knowledge and critical interrogation on the basis of their age" (Ndofirepi & Ndofirepi 2012, p. 21). In this regard, Darisoan (2012, p. 53) mentions that "worse enough the elders who were teachers hardly entertained any challenge." Furthermore, through the principle of preparationism, indigenous African education was highly gendered (Awuor 2007, p. 28). Hence, its integration into contemporary education may militate against gender equality in Africa.

Darisoan (2012, p. 53) also alleges that "it (indigenous African education) was confined to a particular clan or society and covered that aspect considered being of immediate relevance to them and it did not go beyond the borders of the society." This particularistic nature and geo-spatial confinement implies that indigenous African education could neither export nor import ideas. Hence, it was a solipsistic system prone to stagnation, which is suicidal, especially against the backdrop of the 21st Century world order driven by globalisation.

Indigenous African education was characterised by a great deal of illiteracy and innumeracy. Mushi (2009), cited in Darisoan (2012, p. 54), also claims that “it was not easy to describe, compare, and estimate distance, volume, weight, and size of different objects because figures or letters were unknown to traditional African societies.” Thus, in the absence of literacy and numeracy, the accumulated knowledge and skills could not be stored properly, as indigenous African education relied heavily on the memories of the elders. Moreover, the accumulated knowledge was difficult to spread from one place to another. Accordingly, Mosweunyane (2013, p. 50) contends that “less emphasis in the documentation of what was supposed to be learnt compromised standardisation and formalisation of knowledge and skills.” Furthermore, the secrecy that seems to have characterised indigenous societies resulted in many Africans dying or going insane with their own wisdom (Adeyemi & Adeyinka 2002, p. 236).

Concerning content and methodology, Darisoan (2012, p. 54) argues that:

Intellectual training occupied a very small place in the traditional African education. This means that greater emphasis was placed on the ‘concrete’ rather than the ‘abstract’. It ignored other cognitive abilities like reasoning, which though it was imperative, was insufficiently developed. So sometimes, everything happening, be it good or bad was attributed to God’s will.

Thus, the idea of attributing every occurrence to the will of God or that of the spirits sounds incompatible with intellectual development.

In addition, learning was lineal (Darisoan 2012), meaning that it was unidirectional as the young were not accorded the chance to contribute since they were considered inexperienced. Theirs was just to listen and internalise what they were taught by the elders. “This”, according to Darisoan (2012, p. 54), “limited their creative and innovative mental development, thus, leading to slow development of a traditional society.” This is a glaring manifestation of what Freire (1993) refers to as the ‘banking’ approach to learning which the researcher satirises as the ‘expert-disciple model’ of instruction in which the undemocratic ‘lecture-recite-assign-test’

method is grounded. This conflicts sharply with the progressive and democratic learner-involving methodology.

Superstition also bedevilled indigenous African education (Akinbote 2008). A good example is that which concerns preventing some members of the society from eating certain foods. “Some beliefs were attached to such foods for example if eggs were eaten by expectant mothers it was believed that she would give birth to a bald-headed child” (Darisoan 2012, p. 54). This was mere superstition which was not based on positive, empirical and confirmable research.

Tiberondwa (1978), cited in Adeyemi and Adeyinka (2002, p. 236), has rightly observed that “among some tribes in pre-colonial Uganda, for example, there was too much reliance on inculcation of fear and punishment as a means of teaching.” Although it was not widespread, among the Angole (of pre-colonial Uganda), “Slow learners and offenders were killed to discourage slow learning and scare young people from committing similar offences” (p. 236). This is what Mangena (2007) calls ‘retributive not restorative’ justice, a *status quo* which is synonymous with fostering righteousness and virtue through instilling fear or the use of terror. To Akinbote (2008), it is such archaic African proclivities that explain why even today an African child is perceived to be naturally timid and lacking in self-confidence.

Akinbote (2008) observes that indigenous African education was characterised by suppression of curiosity whereby children were not expected to talk when elders were talking and whereby children were prevented from asking too many questions or from asking visitors questions. Akinbote (2008) also notes another weakness of indigenous education in the mould of prolonged initiation, for instance, that of the Poro society of Liberia, Guinea and Sierra Leone which took up to an average of five years (Barker 2003, p. 75). This prolonged stay in the jungle, which Watkins (1943) and Murray (1967) - cited in Funtah (2015, p. 142) call ‘bushism’, was a fertile condition for ‘occultism’ which could be manipulated for negative

ends. In his works on the Shangani *Rite de Passage*, Maposa (2011, p. 481) mentions that “the operation or the traditional surgery is painfully (rather cruelly) done.” The surgery is also said to be performed in an unhygienic manner, which puts the initiates at a very high risk of contracting HIV/AIDS (Maposa 2011, p. 481). Maposa, therefore, testifies that some boys are reported to have died as a result of this careless surgery.

Indigenous African education is alleged to be largely informal and hence the concept ‘informal acuity’ emerges. This is affirmed by Blackmore and Coosey (1980), cited in Funtah (2015, p. 143), who argue that “African traditional system is purely informal in nature since it is only community-based.” According to Funtah (2015, p. 143), the above description is “predicated on the fact that there were no schools (with wall), no valuable aims and objectives and no curriculum on the establishment and evolution of the idea of education.” Moreover, Hooker (1975) and Thompson (1981), cited in Funtah (2015), submit that this education system was not credentialed because it did not give certificates, diplomas or degrees to its graduates. The indigenous education system is also alleged to have had no written literature, no written script (Ayittey 1991, cited in Funtah 2015, p. 143). Coetzee and Roux (1991), cited in Funtah (2015, p. 143), write in more detail:

The system was void of particular subjects to be taught, written documentation, professional teachers, professionalization, definite places to be called school environment, diplomas, school fees, as found in the modern system and consequently discards itself from the universal application of real education.

However, “much of these assertions and arguments about the African indigenous educational system were constructed on the subjective, biased and unfounded and ungrounded speculations” (Funtah 2015, p. 143), situated within Euro-oriental dimensionism.

2.2.4. A redemption of indigenous African education

This section seeks to reclaim indigenous African education from the Euro-Orientalist falsehoods. Such a redemption is predicated on what Funtah (2015) refers to as Afroclinic

dimensionism, which seeks to deconstruct the Euro-Oriental notions on African education. Contrary to the alleged informal acuity, Omolewa (2007) clearly states that formal instruction manifested in apprenticeship and initiation schools. This is endorsed by Siyakhwazi and Siyakhwazi (2015) where they argue that formal schools in the form of initiation schools such as that of the Lemba in Mberengwa also characterised the indigenous African education system. Funte (2015, p. 147) also cites another example of the Kwaja formal Blacksmithing School.

Akinbote (2008) also dispels the alleged absence of aims and objectives where he demonstrates that indigenous African education had clearly and meaningfully articulated aims and objectives as enshrined in Fafunwa's Seven Cardinal Goals discussed earlier. Boateng (1983), cited in Funte (2015, p. 145), correspondingly deconstructs the allegation that the indigenous African education system had no curriculum. He does so where he enunciates the major knowledge areas that constitute the curriculum in question which include "history, sociology, anthropology, environmental (plants, medicine and astrology), metaphysics, geology, geometry, arithmetic, hygiene and sanitation, communication and leadership, religion, chemistry, science and technology." This is confirmed by the New Encyclopaedia Britannica (1997), cited in Funte (2015, p. 147), which avers that "these (Boateng's knowledge areas) certainly question the declaration that the system was void of particular subjects to be taught as the modern form of education."

Clarke (1970), cited in Funte (2015, p. 148), also deconstructs the alleged absence of written literature and written script where he establishes that one of the earliest written African languages was Ge'ez, also known as Ethiopic. This is confirmed by Tedla (1995), cited in Funte (2015, p. 148), who declares that the Amharic, Sabea and Ge'ez scripts of Ethiopia testify the presence of literature, art and written scripts in Africa in the B.C. era well before the arrival of the Muslims, Christian Missionaries and colonialists.

To nullify the alleged absence of professionalisation, Funteh (2015, p. 147) also declares that there were teachers, ‘mostly professionals in the activity’ concerned. This is endorsed by Fafunwa (1974), cited in Akinbote (2008), who proclaims that such occupations as law, priesthood, medicine, civil service, bureaucracy (good governance) and so forth were, in themselves, professions. Against the alleged absence of credentials, it is also established that:

After the completion of the course, all apprentices got a small cutlass, designed by their master which they kept as a sign of having successfully completed the training. It also served as a recommendation for them to, upon completion, form their own training centres, if they wished. This was a certificate or diploma (Funteh 2015, p. 147).

Reacting to the alleged absence of school fees, Funteh (2015, p. 147) avers that to be a student in, for instance, the Blacksmithing School one must have completed paying one’s school fees. This fee varied from community to community but “it ranged from three goats, six fowls and nine jugs of palm wine, representing three years of scholarly pursuit” (p.147). Indigenous African education is hereby redeemed significantly from the mendacities and dishonesties deliberately propagated by the so-called ‘philosophy of the centre’.

2.2.5. Indigenous African education vindicated

Indigenous African education, a system in which holism is strongly manifested, is perceived by its exponents as relevant. Hence, its adoption into and fusion with Zimbabwe’s contemporary secondary education system is also considered viable and in line with the Africanisation movement, African renaissance and *Unhu/Ubuntu* – ideals which repose within Gade’s ‘narratives of return’ theory underpinned by Sankofa.

According to Adeyemi and Adeyinka (2002), indigenous African education was a successful means of maintaining the economic, social and cultural structures and stability of the societies in which it was practised. In more specific terms, “indigenous education prepared both boys and girls to come to terms with the physical, social and the spiritual world of their time; it also prepared them for the world of work” (Adeyinka & Adeyinka 2002, p. 236). This quote

connotes that the practical orientation of indigenous African education has the potential to raise individuals who are employable, hence unemployment which is threatening the fabric of society is addressed. This is corroborated by Kaunda (1966), cited in Adeyemi and Adeyinka (2002, p. 236), who observes that “pre-colonial education was effective because no able-bodied person in traditional African society was unemployed.” Indigenous education was, thus, heuristic. It made learning more meaningful and purposeful since what was learnt was of utilitarian value. It also built in youngsters the sense of respect for honest labour “and thus the children became productive and useful members in the society” (Darisoan 2012, p. 53).

Masaka and Chingombe (2013, p. 156) also assert that indigenous education “was an educational system that was able to meet the learning needs of all and of the society in general”, a disposition which concurs with Emile Durkheim’s sociology of functionalism. In the same vein, Ocitti (1973) avers that learning took place in the context of real life where learners were taught how to hunt, farm and weave. This made the indigenous education system superior to Western education which was and still is not adapted to the African situation. Omolewa (2007, p. 596) also states that indigenous African education “...is holistic - it cannot be compartmentalised and cannot be separated from the people who are involved in it because essentially, it is a way of life.” This also demonstrates that a component of indigenous African learning makes contemporary instruction contextualised, relevant and integrated with life. Peresuh and Nhundu (1999, p. 14) add that indigenous education was “fun not agony” since it was work alongside play. The same authorities also note that indigenous education produced complete individuals who lived life fully. “It was not a sieve to select the fit from the unfit” (Peresuh & Nhundu 1999, p. 14), meaning that it was ‘inclusive’ and ‘democratised’. Ocitti (1973) also views indigenous education as relevant, realistic and meaningful as it did not alienate Africans from their culture and concrete historical existentiality. Hence, cultural dissonance, disarticulation and neglect were virtually unheard of in pre-colonial Africa.

Social tension which today manifests itself in various crimes and divorce rates was virtually absent, which points to how successful indigenous African education was in promoting and enhancing sound human relations within pre-colonial African societies (Adeyemi & Adeyinka 2002, p. 236). This is attributable to the sound ethical-moral-spiritual package of indigenous African education. Thus, the above-referred exaltation of indigenous African education owes its existence to the African co-operative communalistic cosmology explicit in the adage ‘I am because we are, since we are, therefore I am’ which characterised human relations in the traditional African societies. Indigenous education, thus, emphasised social responsibility and inculcated a sense of belonging among the youths. Such are the ingredients of social cohesion in line with the philosophy of *Unhu/Ubuntu*.

Expatriating on the communalistic worldview, Adeyemi and Adeyinka (2002, p. 236) write: “Through traditional education, young people acquired a communal rather than an individualistic outlook. ...Thus, indigenous education prepared children to play their roles in the family, clan and the tribe as a whole.” In congruity with the above, Makuvaza (1996, p. 76) regards traditional African education as “genuine and relevant” in that it was education for self-reliance and service to the community, and that whatever was imparted to the learner contributed positively towards the survival of the community. In the same vein, Masaka and Chingombe (2013, p. 155) argue that it was “an education that had social utility: its graduates employed the knowledge and skills learnt to live productively for the benefit of the learner, clan and society in general.” Darisoan (2012, p. 53) adds that “...learners were taught to respect the properties of the whole society, and they used their acquired knowledge for service of the society.” Thus, indigenous African education is worthy of praise since its principle of respect for community property was consistent with the modern trend of thought as testified in modern constitution documents in the USA, UK and South Africa in general and Zimbabwe in particular, which, for instance, emphasise protection of property and life. Therefore, the

adoption of the communocentric and humanistic philosophy of *Unhu/Ubuntu* (as embedded in indigenous African education) into Zimbabwe's secondary education has the vast potential to enhance social cohesion, solidarity and stability within the observably individualistic, unstable and crime-infested society of Zimbabwe, giving the country a more humane image.

According to Adeyemi and Adeyinka (2002, p. 236), "pre-colonial education should further be credited for its enormous capacity to preserve cultural heritage." Darisoan (2012, p. 53) also adds that skills such as masonry, clay working, carving, cloth making, building and canoe making were taught with a view to maintaining the socio-economic and cultural heritage of the society. Cultural heritage in this context also entailed language, norms, chastity, honesty, diligence, valour, hard-work, generosity and hospitality, all of which are espoused by the philosophy of *Unhu/Ubuntu* (Darisoan 2012) – a philosophy, which, in itself, undergirds indigenous African education. Adeyemi and Adeyinka (2002, p. 236) also argue that "once children understood and appreciated their cultural heritage, they too passed it on to their offsprings who in turn did the same to their own children. In this way, the continuity of the tribe's pattern of life was assured."

The foregoing is hinged on perennialism. Hence, Boateng (1983), cited in Okoro (2010, p. 152), argues that traditional African systems of education were so effective "that a total rejection of the African heritage will leave African societies in a vacuum that can only be filled with confusion, loss of identity, and a total break in intergenerational communication." Therefore, an attempt to fuse the desirable aspects of indigenous African education into Zimbabwe's secondary education system, at this juncture, seems a progressive move which has the potential to preserve the cultural heritage of the nation. In the same vein, Masaka and Chingombe (2013, p. 161) aver that there are "some positive attributes such as inculcation of *unhu* that ensured that graduates of indigenous education exhibited commendable character traits, such as faithfulness, obedience and loyalty."

Above all, “one may describe traditional African education as humanistic because it emphasised that all human beings share equal membership of their society” (Peresuh & Nhundu 1999, p. 14). This standpoint implies that this education system, by its very nature, did not give rise to an unnecessary class structure and inequality, which, therefore, connotes that this utilitarian kind of education had a recognisable measure of egalitarianism. Thus, indigenous African education is worthy of eulogy because it has the potential to mould an African who is endowed with the three cardinal virtues of reasonableness, moral maturity-refinement, and contributing to consensual dialogue (Ndofirepi & Ndofirepi 2012, p. 23).

2.2.6. The thesis of integration

The process of fusing indigenous African education with contemporary instruction requires that the undesirable elements of the former, as raised under ‘critique’, be purged so that only the relevant and viable aspects are adopted. Akinbote (2008) suggests that the first possible area of integration is learning through practical activities, an ideal which Zimbabwe’s secondary education can adopt from the pragmatic inclination of indigenous African education. The second possible area of integration is the promotion of the dignity of manual labour (Akinbote 2008). This is also achievable through adopting the vocational-orientedness of indigenous African education in line with the philosophy of *Unhu/Ubuntu* - which apotheosises the education of the ‘hand’, among other things. Therefore, the clearing and cleaning of the school premises could be enough to make learners appreciate the dignity of manual labour. The third possible area is moral and character training (Akinbote 2008). In indigenous African education, most emphasis was placed on moral and character training (Barker 2003, p. 73), to such an extent that no matter how rich one became, without moral rectitude the individual was considered worthless (Awuor 2007, p. 24). Thus, in traditional societies people always appreciated high moral discipline more than material wealth. According to Akinbote (2008), the development of good moral standards, which, in itself, has a strong grounding in indigenous

African education should be top priority in school. Thus, to accomplish this goal in Zimbabwe, the secondary education system should ensure that everything that the child learns has some element of morality attached to it. This integration has the vast potential to plug the gap of ‘inadequacy’ articulated in the background to the study and statement of the problem – the very ‘inadequacy’ observed to be characterising secondary education in a globalising Zimbabwe.

2.3. AFRICANISATION OF EDUCATION JUSTIFIED

The agenda for Africanisation of education finds justification in the legacies of colonialism that seem to be abundant in Sub-Saharan Africa in general and Zimbabwe in particular. Africanisation of education, is, in itself, consistent with the integration of indigenous African education into the contemporary mode of instruction. Thus, the Africanisation agenda and the concomitant ‘integration thesis’ repose within Gade’s theory of ‘narratives of return’ which concurs with the Sankofa principle. This projected indigenisation of instruction has the potential to foster *Unhu/Ubuntu* thereby counteracting the ‘alienation’ and ‘inadequacy’ observed to be characterising the pro-Western education systems extant in Sub-Saharan Africa.

2.3.1. Colonial legacy: Justifying Africanisation of education in Sub-Saharan Africa

When European colonialists invaded Africa in the second half of the 19th Century they believed that Africans had no philosophy of education worth including in the school curriculum (Ramose 1999), an episteme premised on Hegelian thought situated within what Funtah (2015) calls Euro-Orientalism. The German idealist Georg Wilhelm Friedrich Hegel (1770-1831 A.D.) is said to have stated that “Africa is no historical part of the world; it has no movement or development to exhibit and that is why the colonial era should essentially be an age of enlightenment” (Mosweunyane 2013, p. 51; Ndofirepi & Ndofirepi 2012, p. 15). This was in a bid to justify the colonisation of Africa and the concomitant imposition of colonial education.

Thus, Makuvaza (2008, pp. 375-376) reports that “it was generally maintained by the ‘centre’ that there was nothing in the African past worth writing about...the African was a-historical.” This perceived a-historicity of the African is corroborated by Coupland, cited in Makuvaza (2008, pp. 375-376), who contend that “African history had begun in the 19th Century.” This is endorsed by Vansina, cited in Makuvaza (2008, pp. 375-376), who also argues that “before then there had been nothing worthy of attention. The main body of the African had stayed for untold centuries sunk in barbarism, stagnant, neither going forward nor going back.” This serves to propagate the racist Hegelian view that Africans are in their infancy of humanity.

This, according to Makuvaza (2008, p. 376), resulted “not only in the marginalisation and querying of African history, but also in questioning the African humanness”, on the whole, resulting in “the development of the corresponding superiority-inferiority complex.” Makuvaza (2008, p. 376) adds that:

Since history was being denied him he was made to accept European history as his thereby being uprooted from his history and culture into a foreign and alien one. With further uprootedness, the African started shunning his culture in blind preference to European culture. Little did the African realise that he/she was trying to run away from his authenticity and Africanness.

Vestiges of this colonial kind of thought exist in Africa today.

Westerners maintained this erroneous Hegelian ‘superior-inferior’ or ‘master-slave’ conception which some ‘educated but gullible’ Africans regrettably embraced as well. This is corroborated by Majoni and Chinyanganya (2014, p. 64) who argue that:

From the beginning, throughout the colonial as well as the post-colonial periods, education on the continent has been lopsided, tending to downgrade endogenous methodologies of disseminating knowledge to the young in favour of western knowledge systems using the westernised methodologies.

Colonialism, thus, dislocated the traditional communal ways of instruction and Africans were left with the Western paradigms whose *modus operandi* they were, and still are, not quite used to (Majoni & Chinyanganya 2014, p. 64). In the same vein, it is underscored that:

While some people may argue that colonialism is no longer an issue in countries such as Zimbabwe that have been independent for a quarter of a century (by 2006), it can be argued that the vestiges of colonialism continue to haunt former colonial states and, therefore, the issue remains topical (Mavhunga 2006, p. 441).

Mazrui (1978), quoted in Mawere (2015, p. 61), also argues that “very few educated Africans are even aware that they are also in cultural bondage. ‘All’ educated Africans...are still cultural captives of the West.” Mavhunga and Mawere, thus, vividly depict the colonial legacy.

Through Western instruction, colonialism also led to the negation of African indigenous philosophies of education and the cultural values inherent therein (Siyakwazi & Siyakwazi 2013, p. 141). Pertaining to Indigenous Knowledge Systems [IKSs], in particular, Emeagwali and Dei (2014, p. ix) lament that:

Unfortunately, rather than Western science acknowledging the multiple, collaborative and accumulative dimensions of knowledge, we see attempts either to dismiss, devalue or negate indigenous knowledge as being not worthy of scholarly engagement. We have the sad situation where some uninformed, brainwashed African scholars themselves categorize their own indigenous ways of knowing as ‘myths’, ‘superstition’ and ‘non-science’.

In the same vein, Makuvaza (2008, p. 377) submits that “another subject in the colonial curriculum for Africans that played a significant role in uprooting Africans from their culture was the teaching of religion - Christianity to be exact.” In line with Hegelianism, colonial administrators believed that Africans had no religion. This is endorsed by Makuvaza (2008, p. 377) who argues that “missionaries also operated from a flawed premise that the Africans were irreligious, barbaric and heathen and, therefore, needed some religion.” Like language, religion expounds culture. “Thus, after uprooting the African by condemning his religion they (missionaries) then rooted him in a foreign culture by forcing him to accept Christianity” (Makuvaza 2008, p. 377). Up to the present, the African largely shuns indigenous religion.

Colonialism brought, through Western education and culture, the destruction of African culture, dislocation to African traditions and the eventual disintegration of the African society (Siyakwazi & Siyakwazi 2013, p. 127). According to Mavhunga (2006), curricula offered to

the Africans during the colonial era were largely irrelevant to the needs of the African recipients of education during that era. Consequently, through decolonisation in the late 20th Century, Africa inherited alien education systems with their inherent shortcomings intact. This is corroborated by Siyakhwazi (1996), quoted in Mavhunga (2006, p. 449), who argues that “the problem of the African school system is that it originated in a European environment that was alien to the African people and divorced from African daily life and in this way failed to prepare the African youth for life within an African environment.” Colonial legacy is, thus, firmly rooted in the education systems extant in Africa today.

While colonial education was devised to strengthen the service of Africa to Europe through a well-crafted curriculum for that purpose, that situation remains largely intact (Mavhunga 2006, p. 449). Siyakhwazi (1996), cited in Mavhunga (2006), also portrays the impression that curriculum irrelevance prevails in Africa even today, and that neo-colonialism also helps perpetuate this *status quo*. This is endorsed by Makuvaza and Shizha (2017, p. 3) who argue that “even within the current so-called post-colonial dispensation, Western education is still clandestinely at the forefront of promoting as well as reinforcing neo-colonialism.” Higgs (2008), cited in Makuvaza and Shizha (2017, p. 3-4), also avers that “the overall character of much of education theory and practice in Africa is overwhelmingly either European or Eurocentric. In other words, it is argued that much of what is taken for education in Africa is in fact not African, but rather a reflection of Europe in Africa.” Hence, the education systems extant in Africa, which are largely Occidental, continue to promote and perpetuate European cultural hegemony. This is aptly expressed by Mavhunga (2006, p. 454) in the following quote:

...the school system is accused of breeding apologists to Western hegemony, products that look up to Europe for solutions to local problems rather than independent thinkers who seek African solutions to African problems; people who have no cultural base and, therefore, no identity.

Makuvaza and Shizha (2017, p. 4), therefore, aver that “if the above remarks are cogent as indeed they are; then they make the current re-thinking exercise an exigency as it has been long overdue.” The researcher, thus, surmises that the above-referred re-thinking is intended to Africanise education in most African nations. This quest for Africanisation can be traced to as far back as the Phelps-Stokes Commission Report of 1924, which, according to Siyakhwazi and Siyakhwazi (2013), warned that the artificiality and irrelevant elements of the content of a school curriculum that originated in distant parts of the world tended to confuse the mind of the African youth. The Phelps-Stokes Commission Report (1924) also questioned why the African youth should be expected to sing the ‘British Grenadiers’ and the ‘Marsellaise’, and yet ignore the music of their people. Memmi (1968), quoted in Siyakhwazi and Siyakhwazi (2013, p. 121), also posed the question: “Why should the history and Geography of Europe and America receive more attention than that of Africa itself?”

To Mavhunga (2006, p. 450), the above were important and legitimate questions then, and so do they remain today. If any justification for Africanising the school curriculum was needed, the above statement provides it. The only question, probably, is how to go about it. In line with the foregoing questions as raised in the Phelps-Stokes Commission Report, Memmi, cited in Siyakhwazi (2014b, p. 21), also argues that “the History which is taught him (the colonised) is not his own. Everything seems to have taken place out of his country... The books talk to him of a world which in no way reminds him of his own.” This readily demonstrates the alienating effect of colonial education. “Such evidence suggests that the educational system in colonial countries (Zimbabwe included) is a product of several cultures imposed upon the indigenous culture” (Siyakhwazi 2014b, p. 21). Hence, there is a dire need for adaptation of secondary education in the country so that it addresses the concrete historical existentiality of Zimbabweans as Africans in the 21st Century. This adaptation thesis resonates with the Africanisation agenda, which, in itself, reposes within Gade’s ‘narratives of return’ and the

Sankofa principle. Unfortunately, little educational reform has so far been undertaken regarding the quest for Africanisation. As a result, the need to Africanise the school curriculum continues to suffuse educational discourse in Sub-Saharan Africa.

According to Makuvaza and Shizha (2017, p. 1-2), the Sustainable Development Goal [SDG] number 4 also aims to “ensure (by 2030) that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others...an appreciation of ...culture’s contribution to sustainable development.” However, Bouhali and Rwiza (2017, p. 29) contend that “meanings of development are connected to the legacy of colonialism and the Westernisation of the SSA region.” Hence, Bouhali and Rwiza (2017, p. 15) argue that “the Western projects of development, as stated in the MDGs (now SDGs), are hegemonic and irrelevant to the situations of the African countries as they embody a real continuation of the legacy of colonialism.” Since SDGs are largely a Western-orchestrated development project, the notion of ‘culture’ could be construed with a Western mind-set meaning that the contents of SDGs concerning education could be a manifestation of Western hegemony and, therefore, irrelevant to Sub-Saharan Africa. This concurs with Makuvaza and Shizha (2017, p. 5) who assert that “while SSA might have attained political independence from their erstwhile colonisers, however, their coloniality still remains and thus requires interrogation.”

Okeke (2008) also cites the prevalent cultural disarticulation, which he alleges to have been occasioned by the introduction of a Western type education in Africa. Shizha (2010) also refers to this as cultural dissonance. Hence, this disarticulation, dissonance and neglect of African culture finds testimony in the disappearance of African values from the curriculum. Okeke (2008), thus, claims that the colonial curriculum was a disarticulated one, for while it responded continuously to the needs of the colonial overlords, it failed to provide for the local communities that made up the African continent. In fact, with its inherent egocentrism, the colonial curriculum largely seems to be dysfunctional. It is, thus, worth noting that the

coloniality of the Western-type of education makes it unacceptable, if not really unworkable, in Africa. Thus, Western presence in the African educational developments and innovations was symbolic violence, which, through its cultural permeation, arbitrarily destroyed Africa's highly expressive and unique values (Okeke 2008, p. 56). It would, therefore, appear that the realisation of this fact partly informs numerous calls from African scholars for an African philosophy, Africanisation and African curriculum innovation – ideals embodied in Gade's theory of 'narratives of return' and the associated Sankofa principle.

Colonial legacy also manifests in Africa in the dislocation and marginalisation of African indigenous languages, which was achieved through non-recognition of any of the various African languages by Occidental colonial education. Okeke (2008, p. 59), thus, writes:

Across Africa in general, colonial authorities adopted use of colonial languages in order to draw Africans away from their cultures...It is in the act of speaking English rather than in possessing skills that some people are stereotyped as literate while others are classed as illiterate...In this way concepts 'literacy' and 'illiteracy' were officially introduced into the socio-cultural lives of Africans and their societies.

Yet, Funtah (2015, p. 148) argues that Africans had written literature and languages for many years before their contact with the Western world. Examples are: Hieroglyphics, Hieratic and Demotic writing in ancient Egypt; Meroitic and Coptic writing in ancient Nubia; and, Ge'ez in Ethiopia, all which existed in the B.C. era. Hence, Ngugi wa Thiong'o (2000), cited in Zulu and Bunche (2006, p. 40), argues that "one of the worst robberies is that of language. In the realm of culture, Africa has been robbed of languages in the most literal and figurative sense so that even today Africa is still defining itself in terms of Anglophone, Francophone and Lusophone linguistic zones." Westerners, thus, robbed the Africans of their written language in order to alienate them from their culture. Such an argument is substantiated by Ngugi wa Thiong'o (1986, p. 13) who stresses that "precisely, language, any language has a dual character: it is both a means of communication and a carrier of culture." This is also endorsed by Makuvaza (2008, p. 377) who argues that "any language is a vehicle of a particular culture."

In the same vein, Shizha (2010, pp. 47-48) notes that:

Currently the official language in most sub-Saharan countries is an imported European language and educational policies have excluded the use of indigenous languages beyond early primary school...The educational liabilities of imported language use only policies impact on poor performance, school drop-out rates, inappropriate and culturally irrelevant materials.

This, therefore, calls for the promulgation of sound African indigenous language-in-education policies across the continent, an ideal which is consistent with the Africanisation movement.

Colonial legacy is also reflected in the presence of hybridized citizens whom Okeke (2008) refers to as 'half-trousered' Africans. Certainly, these are individuals with an identity crisis (Chitumba 2013). The quote below aptly explains this phenomenon:

...As products of Western-type education began to emerge in those places where it succeeded, it became clear that Africans were neither relevantly educated to fit in properly within the cultural and traditional economy, nor were they prepared properly within the concept and context of Western-type education (Okeke 2008, p. 59)

In the same vein, Mavhunga (2006) avers that the hybridised graduates from the school systems in Africa today are largely at the epicentre of identity crisis. Mavhunga (2006, p. 440) refers to such hybrids in Zimbabwe as '*salads*', meaning people of no identity, who are neither African nor European. This constitutes 'uprootedness' which is consistent with cultural 'dissonance'. Mavhunga's viewpoint is endorsed by Makuvaza (2008, p. 380-382) who brings to the fore some manifestations of cultural uprootedness. Makuvaza (2008, p. 381) submits that Africans, especially the youths, manifest inauthentic and mimetic existence in: the way they dress, their music and dance styles, lifestyle, contempt of the mother tongue, how they walk and talk, hairstyles which demonstrate contempt and regret over their natural kinky hair, reading of foreign, especially Western novels, and so forth. Makuvaza (2008, p. 381) stresses that:

They (youths) do not only speak English fairly well comparatively to their mother tongue but even make frantic efforts to imitate some of the European mannerisms and intonations, some even go to the extent of making exaggerated mistakes in their vernacular. ...Parents are ironically found to be on the forefront of literally culturally uprooting and misdirecting their children.

In this case, parents are, regrettably, helping their children run away from their own shadows.

Thus, Makuvaza (2008, p. 383) polemically argues that:

Precisely because people are uprooted, they lack a sense of national identity and pride in themselves and in their country. Because they are like ‘bastards’ and ‘strangers’ they do not really know where they belong. They do not know whether they are Africans or Europeans, for they do not have roots or confidence in either. They are like a bat which is neither a bird nor an animal.

Hapanyengwi-Chemhuru and Makuvaza (2017, p. 85) endorse the above sentiments as they argue that “education in most African countries is in a crisis as it seems to be failing to produce authentic individuals whose existence is not mimetic.” They further argue that “as long as African education is communicated in a foreign language and imbibes curricula rooted in Western epistemological paradigms, it will continue to fail to speak to *munhu/umuntu*.”

Colonial legacy also manifests in the individualistic and atomistic tendencies that seem to characterise contemporary African societies. In support of this viewpoint, Okeke (2008, p. 61) argues that the culture brought alongside Western-type education was that of competition and crises. He further argues that “wherever colonial education was introduced it was compartmentalised. Thus, having destroyed the community-based education of the African people, Western-type education introduced and encouraged the production of the ‘self’ and the ‘individual’.” (Okeke 2008, p. 61). These contrast sharply with the communalistic principles of the Southern African philosophy of *Unhu/Ubuntu*. As a result, such vices as intolerance, suspicion, ethnocentrism, racism, xenophobia and other forms of lingering colonial legacy are being committed by fellow Africans against themselves, making it difficult for Africans to claim Africanness (Okeke 2008, p. 61). The Africanisation movement testifies that something is missing in the African education systems. Thus, the Africanisation agenda implies that somehow “Africans are not African enough” (Chetty 2006, cited in Okeke 2008, p. 62).

To strengthen the justification for Africanisation of education, Kunnie (1998), cited in Mavhunga (2006, p. 451), “boldly declares that it is now universally accepted, after centuries

of European colonial conjecture and refutation that the first human civilisations originated in Africa. He further declares that Africa is the mother of all civilisation.” This is corroborated by James (2006), in his work titled *Stolen Legacy*, who argues that the classical philosophy which the Westerners boast of today was stolen from Africa, particularly from the Egyptian civilisation, which is known to have influenced the Greco-Roman civilisations. Therefore, Egypt is Africa by geography, notwithstanding the Hegelian view that Egypt is not part of ‘Africa Proper’. As the mother of all civilisation, Africa should be redeemed from the falsehood that the Western individualistic-competitive cosmology is superior to her communalistic-cooperative worldview. The Africanisation of education is, thus, long overdue as the embodiment of truth and desideratum of progress in Africa.

In a bid to unduly exalt and legitimate Euro-Oriental epistemology in science, the progress made by Africa in fire-making (Emeagwali & Dei 2014, p. 12), chemistry (Emeagwali & Shizha 2016, p. 3), medicine (Funteh 2015, p. 145), and iron technology (Emeagwali & Shizha 2016, p. 6) before her contact with the Western and Islamic worlds is deliberately shunted into a state of invisibility. Zulu and Bunche (2008, p. 41) aver that the myth of ‘African indigenous scientific or technological community backwardness’ was structurally and deliberately perpetuated through mis-education, such that “today science education in Africa is struggling with dominating Western influences almost killing any prospects for developing a curriculum relevant to African culture and the learner.” Yet, “Africa is not the historical or educational stepchild of Islamic or Western education...” (Funteh 2015, p. 147), as is purported by imperialists. Africanisation is, therefore, worthy of effort.

According to Shizha (2010), colonial legacy is also perceivable in curriculum importation evident, for instance, in South Africa and Tanzania.

In South Africa, an outcomes-based curriculum in science and other subjects, known as Curriculum 2005, was developed for the purpose of reclaiming knowledge and

cognition among South African students. However, instead of it being a local initiative, its origins and evolution can be traced to competence-based debates in Australia, New Zealand, Scotland, Canada and the United States of America (Cross et al. 2002, cited in Shizha 2010, p. 30).

Hence, “the curriculum has been criticised for...imposing a Western perspective and cultural imperialism” (Kallaway et al. 1997, cited in Shizha 2010, p. 30). Moreover, O-saki (2007), cited in Shizha (2010, p. 31), reports that “Inquiry Science curriculum in Tanzania was imported from the USA and Britain. Interestingly, the first curriculum materials for Primary School Science Program (PSSC) came from the USA, while the Nuffield Science Project for secondary schools was from Britain.” Such a curriculum is bound to reflect Western ideals. This concurs with Carnoy’s (1974) claim that Occidental education is cultural imperialism.

Gonzalez (2004), cited in Shizha (2010, p. 33), argues that Western science found in Africa is embedded in the ‘coloniality of power’ which is basically “the colonisation of African knowledge spaces by Western knowledge in African education.” Consequently, “African narratives have been marginalised and deemed irrelevant when in actual fact they are the bedrock of African people’s existentiality and identity” (Shizha 2010, p. 33). This testifies the unfolding of neo-colonialism as a manifestation of colonial legacy.

“The standardisation of any curriculum generally tends to imply that schools exist in a vacuum hermetically sealed off from the outside” (Brighouse & Woods 1999, quoted in Shizha 2010, p. 36). As a Western ideal, curriculum standardisation is antithetical to community involvement and the ‘pedagogy of place’. Lahire (2008), cited in Shizha (2010, p. 36), adds that “standardisation means that teachers focus on the subject matter prescribed and predetermined by the state and book publishers” meaning that instruction is not person-oriented. This is one of the shortfalls of the centralised curriculum, which, in itself, occasions cultural dissonance in Africa. On knowledge production and epistemological access, Shizha (2010, p. 40) also argues that “one sees a great divide between the expectations of neo-liberalism, which promote

individualism and competition, and the person-oriented approach linked to indigenous learning strategies.” Consequently, it is the expectations of neo-liberalism which are more realised than those of the person-oriented indigenous approach in contemporary African education.

Accordingly, Shizha (2010, p. 37) claims that “colonially educated teachers create a cultural dissonance between the learners’ acquired life experiences and the abstractions of Euro-American science.” Hence, de Beer and Whitlock (2009), cited in Shizha (2010, p. 44), observe that “many teachers are hesitant to incorporate IK (Indigenous Knowledge) in the classroom out of fear of infecting classroom teaching with ‘pseudoscience’.” This constitutes inauthenticity on the part of teachers. Thus, the above-expressed fear-cum-contempt depicts the erroneous belief that indigenous African knowledge is ‘pseudoscience’, ‘backward’ and ‘retrogressive’. Correspondingly, Mazonde (2001, p. 20) submits that:

The most Africanised curricula are found at the primary school level... As students move into secondary and higher education, the curricula are less Africanised... Indigenous languages are fostered most often in the primary school, whereas other languages such as English, Arabic, and French often are used in curriculum materials after the primary school level.

Therefore, the deliberate indigenisation of secondary education in Africa South of Sahara is, at this juncture, long overdue.

2.3.2. Colonial legacy: Justifying Africanisation of secondary education in Zimbabwe

The above-referred undertaking finds justification in the legacies of colonialism that currently seem to be ubiquitous in Zimbabwe in particular. Mavhunga (2006, pp. 446-447) corroborates this viewpoint where he points out that “though attempts were made to reform the education systems in general, and the curriculum in particular in order to ensure relevance to the African needs in post-independence states, most research indicate that not much was achieved.” Educational reform in post-colonial Africa has also not quite succeeded, owing to a troubled and poor economy (Zvobgo 1999, cited in Mavhunga 2006, p. 447). This is quite typical of the

Zimbabwean situation where neo-colonialism seems to be partly responsible for a poor economy, which, in turn, leads to the failure of educational reform and Africanisation.

One major mistake made by post-independence governments in Africa, Zimbabwe included, is succinctly presented by Zvobgo (1999), cited in Mavhunga (2006, p. 448), thus, “Western models of education were imported by the new states in the belief that they only had to westernise their education systems in order to modernise their societies and so become industrialised and rich.” Thus, the educational-curricular reforms that emerged from such arrangements ended up further entrenching Western values in the guise of ‘modernising’ education systems. Likewise, Mavhunga (2006, pp. 447-448) observes that “in Zimbabwe for instance, despite well documented plans to localise the curriculum by adopting indigenous values and technologies, of course tempered with technological developments from the world over, the school curriculum has fundamentally remained Western.” Mazonde (2001, p. 20) endorses the above observation where he contends that “there has been retention of curriculum content and theory associated with the colonial period and the educational traditions of the colonising powers. Thus, curricula often follow European models.” It can, therefore, be argued that the observable contempt and relegation of indigenous values and technologies to the margins in education calls for Africanisation as a matter of policy.

In the same vein, Nziramasanga (1999, p. 302) notes the marginalisation of vocational-technical subjects and to him “it also became clear that it has not been possible to change the system from being examination-driven.” This has been an indication that secondary education in the country has a colonial grounding. “The status of vocational subjects, as offered in the schools, did not improve as training institutions, industry and commerce preferred students who had excelled in English, Mathematics and Science to those who had passed practical subjects at secondary school level” (p. 302). This, again, is the epitome of the colonial academic orientation of education, of course, notwithstanding the fact that vocational education is also

present in the erstwhile colonial powers. According to Nziramasanga (1999, p. 432), “estimates put the number of unemployed and/or underemployed at between 2.4 and 3.0 million. This is largely because the secondary school system did not equip them with the requisite (practical) skills.” This means Zimbabwe’s secondary education lacks relevance. This trend is endorsed by the State of Education in Africa Report (2015, p. 9) which submits that “technical and vocational education and training has not been a top priority for many African countries”, inclusive of Zimbabwe. Emphasis on the traditional academic subjects, thus, epitomises the colonial legacy.

On another note, Nziramasanga (1999) noted the public outcry in contemporary Zimbabwe that the education system was producing uncultured products (*vanhu vasina hunhu*). This lack of moral rectitude manifests in the manner of dressing, etiquette and general deportment among the youth, which, in turn, readily manifests the legacy of colonialism in the country. Mavhunga (2006, p. 448) also confirms this phenomenon, adding such vices as corruption, greed and selfishness, which he claims to be exhibited by young graduates from the country’s education system. To him, such wayward behaviours and practices are un-African and are abhorred by the typical African culture. Mavhunga attributes such adversities to the emphasis which the current Zimbabwean education system places on Western capitalist values.

In the same vein, Nziramasanga (1999, pp. 361-362) submits that “music education in the school curriculum at present is directed towards ... enhancing music appreciation and participation in Eurocentric music environments”, which also fuels cultural uprootedness. Furthermore, “there was a general agreement countrywide that the present school curriculum is based on a philosophy that excluded the promotion of indigenous culture in the education of the Zimbabwean child” (Nziramasanga 1999, p. 362). Thus, “the Commission is in agreement with the view that Zimbabwe’s education system can be best described as Euro-centric in its cultural content and orientation” (Nziramasanga, 1999, p. 367). Indigenous culture is,

therefore, relegated to the margins of the secondary school curriculum. This concurs with Mutema's (2013, p. 59) finding that "the traditional children's songs and games are no longer as popular as they used to be. In fact, it is possible that they are facing extinction." She, thus, views them as 'an endangered genre'. As part of indigenous knowledge systems, the traditional songs and games are endowed with the cultural-philosophical package for Zimbabweans as Africans. Their extinction is, therefore, tantamount to cultural dissonance and the intensification of colonial legacy.

Machingura, Magudu, Maravanyika, Moyo and Musengi (2012, p. 64) also note in their study that "in spite of a large black population in these (independent primary) schools, their curricula have remained largely influenced by Western values with little emphasis on African values." Machingura et al. (2012, p. 64) report that "the heads of these schools claim that this is what the parents want." Contrary to their fundamental goal which they claim to be that of imparting holistic education, these schools turn out to be elitist, alienating and isolated from the larger community which they are obliged to serve. Hence, "these schools have been seen in some quarters as residual enclaves of pre-independence white racism" (Machingura et al. 2012, p. 71). Although Machingura et al.'s (2012) study targeted primary schools, its findings are transferrable to independent secondary schools, which are observably churning out uprooted graduates who demonstrate inauthenticity and mimetic existence – graduates who are cultural captives of the West.

Colonial legacy also manifests in the negation of indigenous knowledge and science in Zimbabwe. According to Mapira and Mazambara (2013, p. 91), "IKS were often despised in order to promote Western forms of knowledge such as natural science." To Mapira and Mazambara (2013, p. 91), IKS cover "ecology, climate, agriculture, animal husbandry, botany, linguistics, medicine, clinical psychology and craft skills. However, in spite of their diversity and versatility, IKS have been neglected in most academic and non-academic disciplines." This

concurs with Shizha (2010, p. 34) who alludes to the fact that neoliberal Western knowledge condemns the African indigenous knowledge as mythical and mystical despite its applicability to indigenous peoples' health systems, agricultural production, agro-forestry, and biodiversity. According to Emeagwali and Dei (2014), Indigenous Knowledge is also condemned by the Modernisation Theorists, who allege that it is atavistic, primordial and backward, and that its quest for equity, dignity, respect and accessibility is superfluous.

Curriculum standardisation mentioned earlier, which is a Western colonial educational practice, seems to be in vogue in Zimbabwe, where the curriculum is observably centralised. This practice generally tends to imply that "schools exist in a vacuum hermetically sealed off from the outside" (Brighouse & Woods 1999, quoted in Shizha 2010, p. 36). This means that through standardisation, the school is separated from the community which it is supposed to serve and whose culture it is supposed to impart. Therefore, by adopting such an Occidental educational practice, Zimbabwe propagates what Shizha refers to as cultural dissonance which turns out to be a perceivable challenge in the context of *Unhu/Ubuntu*, the holistic African philosophy of education. Cultural dissonance is evident in Zimbabwe in particular, where there is a dichotomy between the Occidental and African cultures. Within this cultural dissonance, Zimbabwe's fundamentally elitist schools tend to legitimate Western epistemologies to the detriment of African epistemologies. This alienates the Afro-Zimbabwean secondary school students, who certainly constitute the majority and it threatens their confidence and self-affirmation.

The foregoing coheres with Dore's (1976) 'qualification escalation', which he satirises as the 'diploma disease' - the senseless paper chase that is not directed by any meaningful life objective (Tirivangana 2013a). This paper chase, which is informed by the Occidental worldview, seems to dominate the Zimbabwean education system, since the current Zimbabwean conception of educatedness is the belief that he/she who has many degrees is

educated. Tirivangana (2013a) avers that this is a serious colonial legacy that creates a situation where there is a mismatch between qualification and the quality of life.

The issue of relevance is also addressed by Kaputa (2011), whose guiding question is: ‘Who determines what should be taught?’ In an attempt to answer this question from the premise of ‘sociology of knowledge’, the researcher cites Pierre Bourdieu, quoted in Haralambos and Holborn (2008, p. 633), who argues that the dominant class has the power to define what counts as worthwhile knowledge. Therefore, it is the dominant class that determines the culture which is worth being sought and which establishes that culture as the basis of knowledge in educational settings. Likewise, in the pro-Western system of secondary education obtaining in Zimbabwe, the ruling Westernized and affluent Africans, who happen to be the dominant group precisely determine what should be taught in schools. Thus, the tendency is to propagate Western ideals. Hence, this legacy of colonialism is lamentable, since education is being directed by inappropriate and irrelevant Occidental epistemologies.

In accordance with GoZ (2015), the new ‘O’ and ‘A’ Level Family and Religious Studies syllabi introduced a component of Indigenous Religion. However, with the contempt that the ‘uprooted’ students and teachers in Zimbabwe seem to have of Indigenous Religion, chances are high that it may not receive the recognition it is due. Family and Religious Studies as a learning area is bound to continue being dominated by the well-marketed Judeo-Christian religious ethos that, according to Mukusha (2014), are literally better positioned for the Israelites. This, thus, has the potential to guarantee the continuity of ‘Christocentricity’, a Western religious predisposition.

Mavhunga (2006, pp. 448-449) also claims that History as a subject is being taught and learnt with a Western slant. He further alleges that where African History is taught, the African is portrayed negatively. However, Mavhunga (2006) recognises notable changes which were

instituted in the Afro-centric direction, taking for instance, the 'O' Level History Syllabus 2160 which was replaced by History Syllabus 2166 in 1990, which was also replaced by History Syllabus 2167 in 2003, which, in turn, has been replaced by History Syllabus 4044 (part of the Updated Curriculum 2015-2022). Nonetheless, pockets of resistance to the new History content that emphasises Zimbabwean History, particularly that of the liberation struggle, have been noted (Mavhunga 2006, p. 448). This resistance can be taken to bear testimony to the lingering legacies of colonialism. Moreover, it can be argued that the teachers of the new History are, themselves, products of the old History that portrayed the European as a hero and the African as a villain in the majority of cases where the two races encountered one another (Mavhunga 2006, p. 448). Hence, products of the pro-Western Zimbabwean education system continue to denigrate their own history, language and culture (Mavhunga 2006, p. 449).

Makuvaza (2008, p. 379) correspondingly submits that:

The Africans, through Western education they were receiving through English as a foreign language, were being systematically ushered into a different and alien culture. ...they were being culturally uprooted, a situation that is sadly manifesting itself in present day Africa and Zimbabwe in particular.

Thus, with the eternalised use of English as the official medium of instruction, Zimbabwe's secondary system of education is progressively failing to speak to *Munhu/Umuntu*. Hence, Mavhunga (2006, pp. 447-448) writes:

The language of the former colonial master, namely English, has remained the medium of instruction in the public and private schools. It remains the language of the office. Furthermore, the 'O' Level school-leaving certificate cannot be complete unless one passes at least five subjects, including English of course. The indigenous languages namely Shona and Ndebele are not accorded similar respect in the school curriculum.

This denotes the diaglossic relationship which exists between English and indigenous languages in the domain of education in Zimbabwe. Likewise, Nziramasanga (1999, p. 157) argues that:

Policy regarding the status of English *vis-à-vis* indigenous languages has always been a thorny issue. While officially indigenous languages enjoy equal status with English,

the reality of examinations and the requirements of commerce and industry tend to give higher status to English.

This, again, portrays a diaglossic relationship between English and indigenous languages in Zimbabwe. Nziramasanga (1999, p. 160) adds that “this scenario is worsened by prevailing negative attitudes towards the use of African languages in education, law and administration, the media and entertainment whereby the majority of Zimbabweans who read books prefer to read in English.” Furthermore, as stated in Nziramasanga (1999, p. 163), “information on science and technology is not accessible in indigenous languages for the majority of the population”, glaringly manifesting the legacy of colonialism in the country.

The above-referred *status quo* is traceable to as far back as the Kerr Commission Report of 1952 which recommended English speech training for Africans, the Judges Commission Report of 1963 which “required English to be *compulsorily and idiomatically employed in the teaching of other subjects*”, and the Lewis-Taylor Committee Report of 1974 which required all subjects to be taught in English (Nziramasanga 1999, p. 3-8; Hungwe 2007; Ndamba 2010). According to Hungwe (2007, p. 135), “official policy, before and after independence, has been characterised by continuities, rather than change, providing limited support for the development of indigenous languages.” This colonial inclination of policy is explained by Ndamba (2010, pp. 242-243), thus:

The post 1980 language policy, which revised the erstwhile colonial English medium policy, was enshrined in the Education Act of 1987. The new policy provided that the language of instruction for children from Grade One to Three is to be their first language and that they learn English as one of the subjects in the curriculum. From Grade Four onwards, English becomes the language of instruction while Shona and Ndebele remain being offered as subjects.

The 1987 Education Act is, in this thesis, referred to as GoZ (1987). Hence, Nziramasanga (1999, p. 161) notes that “evidence from the Zimbabwe Languages Association states that the present Education Act of 1987 (GoZ 1987) is characteristically colonial because it promotes English at the expense of developing indigenous languages.” It is also submitted in

Nziramasa (1999, p. 62) that “it (GoZ 1987) gives no legal status to indigenous languages and effectively deprives Zimbabweans of a sense of linguistic pride in their own heritage.”

Nziramasa (1999, p. 167) also avers that:

Essentially, language is a vehicle of the transmission of culture hence the acceptance of English language has led to the adoption of English culture at the expense of traditional cultural values. In other words, the colonial master may have left the country as a result of the protracted liberation war but continues to dominate Zimbabweans through the English language.

Thus, the dominance of English language is, in itself, the epitome of neo-colonialism. A further amendment to the language-in-education policy under GoZ (1987 - Section 62 of Part XII, titled ‘Languages to be taught in schools’, p. 629) was made in the Education Amendment Act of 1991 (GoZ 1991) and later in the Education Amendment Act of 2006 (GoZ 2006a - Section 62) particularly Subsection [1] which reads:

All the three main languages of Zimbabwe, namely Shona, Ndebele and English shall be taught on an equal-time basis in all schools up to form two level.

Subsection [2] also reads:

In areas where indigenous languages other than those mentioned in subsection [1] are spoken, the Minister may authorise the teaching of such languages in schools in addition to those specified in subsection [1].

Subsection [4] also states that:

Prior to form one, any one of the languages referred to in subsection [1] and [2] may be used as the medium of instruction, depending upon which language is more commonly spoken and better understood by the pupils.

Subsection [4] of GoZ (2006a), thus, deems unofficial the use of indigenous languages as media of instruction beyond Grade Seven. That is to say, starting from Form One, English becomes the Official medium of instruction. Accordingly, Nhongo (2013, pp. 1214-1215) perceives the colonial legacy through the perpetual dominance of English and declares that:

Coming up with a language policy in Zimbabwe is a myth because after all the declarations, suggestions, acts and recommendations have been done nothing has so far taken place regarding coming up with an official language policy. The language policy of Zimbabwe if it comes into existence will protect the marginalized languages from

extinction but those who are responsible for coming up with policies find no urgent need to come up with such a policy because they don't see the necessity and because of the feeling that the English language acts as a unifying force in a multilingual country like Zimbabwe.

In the same vein, GoZ (2015, p. 32) stipulates that “learners (at the Infant School level) achieve mastery of language through the mother tongue as the medium of instruction.” GoZ (2015, p. 34) maintains this proactive position where it holds that “at the Junior School level indigenous languages remain important as avenues for fostering early literacy.” Though in the right direction, GoZ (2015) is devoid of a robust policy framework to guarantee the genuine implementation of the preceding. At Secondary School level (Form 1-6), GoZ (2015, p. 38) only prescribes Indigenous Language and Literature as a learning area. Thus, GoZ (2015) is rather silent on the use of indigenous languages as official media of instruction at Secondary School level which insinuates that English becomes the officially recognized medium of instruction. Hence, Zimbabweans continue to imbibe Western values through the foreign language which suffuses the curriculum on offer (Mavhunga 2006). This is confirmed by Gora (2017, p. 141) who argues that “indigenous languages have been and still are being peripherised in Zimbabwe even in the current postcolonial era.” This concurs with what Bamgbose (1991), cited in Ndamba (2010, p. 244), calls ‘an inheritance situation’ whereby neo-colonial subjects tend to undermine their own language.

Problems Zimbabwe now faces in restructuring her education system are embedded in this colonial legacy. Hence, Mavhunga (2006, p. 449) notes that “the dislocation of African traditions and cultural set-ups has continued unabated, leading to unprecedented disintegration of African societies. This, therefore, calls for a re-look at the school curricula with a view to Africanising them as an attempt to redress the situation.” Mavhunga, thus, endorses Gade's theory of ‘narratives of return’ as well as the Sankofa principle, both of which yearn for a return to the African past in search of solutions to social problems in the postcolonial dispensation.

Above all, the inquirer observes gaps in GoZ (2015) that include mainly the lack of a robust official language-in-education policy, absence of a deliberate attempt to reflectively examine the philosophy of *Unhu/Ubuntu*, absence of an elaborate policy on the implementation of *Unhu/Ubuntu* and virtual silence on the fusion of IKSs into contemporary instruction. These inherent gaps, therefore, foreshadow an antithesis of a transformative future. Zimbabwe is also not an exception to Mazonde's (2001) finding that education in Sub-Saharan Africa is more Africanised at the primary school level than at secondary and tertiary levels. Thus, Africanisation at secondary school level is long overdue. In this context, Africanisation entails the indigenisation of meaning-making and the hybridisation of IKSs with WKSs, both of which concur with the integration of indigenous African education into contemporary secondary schooling. Thus, this integration could possibly help address the 'inadequacy' observed to be characterising Zimbabwe's secondary education system in the postcolonial dispensation.

2.4. RECONSTRUCTING THE PHILOSOPHY OF SECONDARY EDUCATION

2.4.1. The philosophical foundations of secondary education in Zimbabwe from independence to the inception of the Updated Curriculum - GoZ (2015)

Nzirasanga (1999, p. 23) noted the absence of an African philosophy of education in Zimbabwe on the eve of the 3rd Millennium and writes: "some respondents claim that the country does not have a clearly articulated philosophy of education, and that, consequently, there is no clear vision to assist the nation to formulate targets for educational excellence." This absence of an African philosophy is synonymous with the absence of relevant home-grown aims to direct Zimbabwe's secondary education system because it is from the former that the latter are derived. Nzirasanga points out that the participants in his inquiry also said:

That the country needs a philosophy of education which is Zimbabwean, which is rooted in *Unhu/Ubuntu* (humanness) in order to speak to the hearts, minds and emotions of Zimbabweans. In brief we need an educational philosophy which links the present and the past and serves as a beacon for the future (Nzirasanga 1999, p. 23).

Mavhunga (2006) also laments that the exogenous Euro-Oriental philosophies are informing the theory and practice of education in Zimbabwe. The curriculum is, thus, driven by politicians, curriculum designers and policy makers, most of whom have learnt in the Euro-Oriental world and are apologists to Western hegemony.

Kaputa (2011) concurs with Nzirasanga (1999) and Mavhunga (2006) that a clearly defined, well-articulated, deliberately and genuinely African philosophy of education is absent in contemporary Zimbabwe. In Kaputa's (2011) view, education in Zimbabwe is being guided by an inappropriate epistemology. Thus, Kaputa (2011, p. 67) concludes that an inappropriate epistemology "condemns indigenous people to perpetual domination by foreign cultures resulting in indigenous cultural dissonance producing psychological trauma to both the children and the adults." Such a wayward epistemology is perpetuated by globalisation and neo-colonialism and it downgrades the indigenous epistemology as primitive and not worth any consideration (Kaputa 2011, p. 67). It is, therefore, this inappropriate epistemology which is misleading Zimbabwe's secondary education, bringing about educational inadequacy, irrelevance, dysfunctionality and general uprootedness, as voiced in the introductory chapter.

Colonial philosophies of education, whose legacies vividly manifest in the country's contemporary secondary education system, thus, perpetrated symbolic violence against African epistemologies. According to Pierre Bourdieu (2009, no page):

Symbolic violence is fundamentally the imposition of categories of thought and perception upon dominated social agents who then take the social order to be just. It is the incorporation of unconscious structures that tend to perpetuate the structures of action of the dominant. The dominated then take their position to be right.

In the context of Zimbabwe, colonialists imposed Western values and Occidental instructional epistemologies upon Africans, who, in turn, got the erroneous conviction that their indigenous values and epistemologies are inferior.

Kaputa (2011) submits that the fundamental Occidental epistemologies which have been guiding the education system in Zimbabwe include idealism (rationalism) and empiricism (realism). According to Kaputa (2011, p. 69), “idealism is a school of thought which relies upon the idea of a supreme force. It claims that knowledge can be discovered by revelation and rational analysis not science alone.” On the contrary, realism “says that whatever knowledge we receive through senses is a true reflection of what exists and this can be discovered by direct scientific enquiry” (Kaputa 2011, p. 69). The philosophies of existentialism and pragmatism also competed for space in the secondary education system from independence to the inception of the Updated Curriculum for period 2015-2022 (Personal Interviews with Chitumba & Nenji at GZU, 12-13 March 2018). Thus, philosophy of education in Zimbabwe was a mixed bag.

Kaputa (2011) also posits that colonialists were idealists who believed that to be human is to be rational, hence racism became a concrete manifestation of the struggle for reason. Therefore, it is the Western-white chauvinistic racism anchored in, especially, the Hegelian idealism which propagated the negation of African cultures and inherent values, thus, manifesting the aforementioned phenomenon of symbolic violence. This also concurs with Kabanda (2010), cited in Kaputa (2011, p. 70), whose study found out that Africa contributes 0.3 percent to the total world knowledge and, to him, “this is an indication of an inappropriate epistemology which has translated Africa into a continent of importers of everything including knowledge.” This is compounded by the fact that African scholarship and writing of books is at a low ebb, as there are very few African writers to publish knowledge.

Hapanyengwi-Chemhuru and Makuvaza (2014) and Makuvaza and Hapanyengwi (2014) also endorse the claim that a clearly defined, well-articulated, coherent, deliberately and genuinely African philosophy of education seems to be absent in contemporary Zimbabwe. Makuvaza and Shizha (2017, p. 6) refer to this as ‘existential vacuity’ which in essence points to a philosophical vacuum. The following post-independence educational developments in Zimbabwe provide clear background to the above position. Immediately after independence in 1980, the then Minister of Education established the Zimbabwe Foundation for Education with Production [Zimfep] in line with the Government’s recognition of ‘education with production’ as a key strategy for socialism and development (Chung & Ngara 1985). According to Hapanyengwi-Chemhuru and Makuvaza (2014), in the first decade of independence (1980-1990), education in Zimbabwe was informed by the Marxist-Leninist philosophy rooted in Scientific Socialism, which manifested itself in the concept of Education with Production [EWP] – under the teaching of political economy in secondary schools.

EWP *per-se* entailed the imparting of high-level cognitive skills dovetailed with high level practical and technical skills. In other words, EWP was meant to marry a high level of academic education to a high level of practical skills. This is consistent with Chung and Ngara’s (1985, p. 107) adage that “theory divorced from practice is barren” and it also coheres with Nkrumah’s maxim, quoted in Hapanyengwi- Chemhuru and Makuvaza (2014, p. 1), which says “Practice without thought is blind: thought without practice is empty”. Incidentally or coincidentally, there is a glaring similarity between EWP and Booker T. Washington’s dovetailing of the theoretical/academic components with the practical/industrial/vocational components of education. Under the EWP policy, technical and practical skills were considered essential for all students, not just for the academically less gifted (Chung & Ngara 1985). EWP, thus, departed from the colonial F2 System of 1966 (the Three Tier System) which made the

polytechnic and vocational education a preserve for the perceived less gifted African learners. EWP was, therefore, about developing people through interaction between thought and work.

The EWP Policy sought to adopt from indigenous African culture the practical-orientedness of instruction and the dignity of honest manual labour as well as “care for human beings, emphasis on the collective rather than the individual, generosity and friendliness” (Chung & Ngara 1985, p. 80). This policy was, therefore, consistent with the ‘pragmatic’ and ‘communocentric’ predispositions of *Unhu/Ubuntu*. However, EWP was silent on specific issues to do with African religion, indigenous African languages and African IKSs. For African religion, in particular, the silence could have been because the EWP Policy was anchored in an ‘Oriental’ epistemology of Socialism which had, and still has, no place for religion. Exponents of socialism such as Karl Marx, cited in Cline (2016), condemn religion, which they caricature as the ‘opium of the masses’. Thus, Socialism has no roots in Zimbabwe, whose African inhabitants are ‘born notoriously religious’. Accordingly, Hapanyengwi-Chemhuru and Makuvaza (2014) aver that this brief flirtation with Scientific Socialism and EWP ended in about 1990, with the abandonment of Marxist-Leninism as a philosophy guiding socio-economic and political development in Zimbabwe. According to Nziramasanga (1999, p. 301), “the philosophy did not receive widespread support from the implementers and the general populace who could not be moved from their desire for the traditional academic education.” Resistance to the implementation of Marxist-Leninism may also be taken to imply that this philosophy had proved unproductive and needed to be re-visited.

Hapanyengwi-Chemhuru and Makuvaza (2014) observe that just after 1990, there was a relapse into the Occidental capitalist-oriented philosophies of idealism, realism, pragmatism and existentialism. Hence, the observable absence of a clearly defined, coherent, genuinely and deliberately African philosophy of education in Zimbabwe explains society’s general lack of moral focus (Hapanyengwi-Chemhuru & Makuvaza 2014). According to Hapanyengwi-

Chemhuru and Makuvaza (2014, p. 5), pointers to this moral decadence are as follows: School graduates lack respect for other people, they are intolerant and corrupt. Political intolerance is rampant, resulting in the current political turmoil and socio-economic melt-down. For a pint of beer, a life can be snuffed, implying that human life is no longer sacred and has become expendable. Dehumanisation seems to characterise human existence as demonstrated, for instance, in education at secondary and tertiary levels, where ‘a thigh for a mark practice’, or vice-versa, appears fine, and in hospitals where the death of patients for failing to bribe specialists is considered normal. The Hippocratic Oath has lost significance. Makuvaza and Gatsi (2014, p. 370) also surmise that the Western advances of globalisation and ICTs are fuelling this uprootedness and moral decay among Zimbabweans as Africans. Hence, Zimbabwe’s philosophical foundation of education lacks the thrust of moral development.

Furthermore, the belief in business prosperity through the possession of *muti* is widespread in Zimbabwe (Hapanyengwi-Chemhuru & Makuvaza 2014, p. 5). This demonstrates that the philosophical grounding of Zimbabwe’s system of education conditions people not to value the ideal of working manually with their hands as they would resort to earning a living through shortcuts. Zimbabwe’s system of education, therefore, lacks the vocational predisposition and emphasis on the dignity of honest manual labour. Moreover, ritual sacrifice or a harvest of human sperms and/or other human parts, and the sacrifice of young children to boost one’s business, are practices that are in vogue (Hapanyengwi-Chemhuru & Makuvaza 2014, p. 5). The comment on the preceding issue of *muti* equally applies to this issue of ritual sacrifice which actually points back to society’s fondness of undue shortcuts. This obsession with shortcuts also explains why corruption has become endemic and normal business.

Correspondingly, Makuvaza (2010, p. 357) argues that “our education system has been for a long time without an articulated aim to give it direction. Thus it could be argued that our educational practice in Zimbabwe has been for all this long mere atavism.” This implies that

all along Zimbabwe's education system was being guided by inappropriate epistemologies, since it was not underpinned by a home-grown holistic philosophy. Therefore, GoZ (2015, p. 13) declares and decrees, in a passing statement, that the Updated Curriculum must have an underpinning philosophy - a set of values and principles that are largely traceable to *Unhu/Ubuntu*. GoZ (2015), thus, advocates *Unhu/Ubuntu* to be the philosophy of education (secondary level included) in Zimbabwe but it neither provides a reflective account of the *Unhu/Ubuntu* philosophy nor proffers a comprehensive implementation *modus operandi* for the realisation of this philosophy.

In the same vein, Nziramasanga (Personal Interview at UZ, 20 September 2017) states that in addressing Term of Reference 1.2 (Basic Principles and Philosophy...), the Nziramasanga Commission (1998-1999) discovered that there was no African philosophy of education since independence in Zimbabwe and this situation still prevails. To Nziramasanga, the absence of moral rectitude among the youths and the entire populace provides impetus for the advocacy of the philosophy of *Unhu/Ubuntu*. Speaking on lack of moral rectitude, Nziramasanga (Personal Interview at UZ, 20 September 2017) cites the serious student upheavals (e.g. the 1996 UZ Strike in which students urinated in Refrigerators), which, to him, are unAfrican and are a sign of inauthenticity and lack of moral responsibility. As such, this particular research endeavour is motivated by what Makuvaza (2010, p. 357) refers to as the “desire to contribute towards the discourse on the search for the **aim** of education to inform both theory and practice of education in Zimbabwe.” The researcher, therefore, equates the above referred ‘aim’ to the holistic and genuinely African philosophy of education, an epistemology grounded in Afrocentrism (*Chivanhu*) and African values (*Unhu/Ubuntu*).

2.4.2. Reconstructing the philosophical foundations of contemporary African education

The reconstruction of an education philosophy in Zimbabwe needs to draw from the regional perspective situated within SSA. In this age of globalisation, the projected epistemological transformation should be directed by critical theory. Though defined earlier by Marcuse, cited in Jessop (2012), as that which seeks to liberate human beings from the circumstances that enslave them, critical theory is also viewed as that which:

Involves both critique and reform. As critique it examines the issue of control of educational issues and agendas. Critical theorists ask the following crucial questions: Who controls the schools? Who makes policies that govern schools? Who determines the ethical, social and economic goals of education? Who sets the curriculum? Once the question of control is answered, critical theorists turn to the motivations behind this control. Critical theorists contend that many structures in contemporary society, including educational institutions, are used by powerful groups to control those who lack power. The power holders seek to impose their knowledge, beliefs, and values on those who lack economic and political power. ... On the basis of their critique, critical theorists advocate a reform agenda to empower those who lack control over their own lives and destinies (Giroux & McLaren 1989, p. 71).

Critical discourse should, therefore, be engaged to deconstruct the popular but erroneous position that Western education and knowledge are superior, so as to demonstrate the utility of indigenous African education and knowledge to the contemporary Sub-Saharan society (Zulu & Bunche 2006). This could also be undertaken with a view to giving impetus to the reconstruction of a genuinely and deliberately African philosophy of education in Sub-Saharan Africa. Zulu and Bunche (2006, p. 32) write:

There is a need for a critical corrective theory in African education; ...; the story of indigenous and modern African education and knowledge should not remain dormant in untrue assumptions; ...; African education needs a critical theory to extract the best of indigenous African thought and practice.

The sentiments expressed in the foregoing quote, therefore, seek to redeem African education and knowledge from the loud-mouthed Euro-Orientalist falsehoods inscribed in the phrase ‘untrue assumptions’.

2.4.2.1. Towards a new philosophy of education in Sub-Saharan Africa [SSA]

Critical theory places African education and knowledge acquisition in an Afrocentric dialectic to engage critical discussion which has the potential to counteract the ‘coloniality of power’ in knowledge production. Thus, in this context, critical theory has much in accordance with Gade’s theory of ‘narratives of return’ and the Sankofa principle, both of which yearn for a return to the African past for possible solutions to problems in the postcolonial dispensation in Sub-Saharan Africa.

In line with critical theory, Msila (2009) argues that an African philosophy should be the foundation for education systems in South Africa and the rest of Sub-Saharan African countries. This, therefore, calls for an African renaissance. According to Makgoba et al. (1999), cited in Msila (2009, p. 311), African renaissance is a unique opportunity for Africans to define themselves and their agenda according to their realities and take into account the realities of the world around them. Furthermore, it is about Africans being agents of their own history and masters of their destiny (Msila 2009, p. 311). The emancipation of Africans is implicit herein.

African renaissance, which equally reposes within Gade’s theory of ‘narratives of return’ and the Sankofa principle, resonates with the founding of a clearly articulated, coherent, genuinely and deliberately African philosophy. According to Msila (2009, p. 311), an African philosophy is generally a dialectic, which is linked to an inquiry that explores the epistemology and experiences of the Africans. Waghid (2004), cited in Msila (2009, p. 311), also defines it as “...simply a philosophy that explores the lives of African communities and their situations the same way that an Islamic philosophy of education examines the lived experiences and conditions of Muslim communities” The African philosophy of education, thus, entails *Unhu/Ubuntu*, humanism and communalism (Msila 2009, p. 312), hence, humanism and communalism are some of the principles of *Unhu/Ubuntu*. According to Msila (2009), there is

close propinquity between *Unhu/Ubuntu* and democracy. Msila (2009, p. 312) also argues that when fused with contemporary education, the communal aspects of African philosophy can help create a community of learners who glean from one another in an unselfish manner.

To Msila (2009), the urge of Africans to want to embrace an African renaissance is a conscious attempt to reclaim an African identity from the inverted mirror of Western Eurocentric identity – much in accordance with Gade’s ‘narratives of return’ and the Sankofa principle. Thus, Msila (2009, p. 313) advocates for an African philosophy of education, which, to him, has the potential to: promote justice, courage and truthfulness in people; contribute to the transformation of educational discourse in Africa; empower communities to participate in their own educational development; oppose the absolute Euro-centric notions of education; democratise; and, bring forth an inclusive approach to education. Therefore, the genuinely African philosophy anchored in *Unhu/Ubuntu* has the potential to redeem Africans from uprootedness and existential vacuity.

In the same vein, Makuvaza and Shizha (2017, p. 5) submit that “against the current backdrop of the inevitable influence and impact of globalisation on post-colonial SSA, there is urgent need not only to re-think about education, but more importantly, the philosophy undergirding that education in SSA.” Makuvaza and Shizha (2017, p. 6) add that “SSA requires first and foremost a decolonising philosophy (Abdi 2012) as well as a decolonising education.”

According to Makuvaza and Shizha (2017, p. 6):

Essentially, such a philosophy seeks to address peoples’ historical and concrete existential conditions, circumstances, needs and aspirations. ...Furthermore, a decolonising philosophy is critical as it empowers the African with epistemological and axiological skills necessary to exist and participate meaningfully in the global village grounded on globalisation sensibilities and ethos.

This implies that a decolonising philosophy should be utilitarian, relevant and well-positioned to fortify Africans against being swallowed in a global village. Being swallowed in a global village is something which can happen possibly as a result of what Makuvaza and Shizha

(2017, p. 6) refer to as “existential vacuity”, which, to them, constitutes “cultural uprootedness” and the concomitant absence of “an articulated and appropriate philosophy of education.” Makuvaza and Shizha (2017, p. 7) aver that “a decolonising education grounded on a decolonising philosophy, are considered as imperatives.” Thus, as proffered by Makuvaza (2008), a philosophy of education with the potential to decolonise, de-root and empower Africans is that of *Unhu/Ubuntu*. This philosophy is reaffirmed by Bondai and Kaputa (2016, p. 37) who argue that “*Unhu/Ubuntu* is the foundation of and panacea for sustainable educational change not only in Zimbabwe but in the whole of Southern Africa.”

In *Ubuntu and South Africa*, Eklund (2008, pp. 13-14) considers *Unhu/Ubuntu* as “a manifestation of sociocentrism.” This connotes that *Unhu/Ubuntu* stresses the spirit of togetherness whereby the interests of the community and society take centre stage. *Unhu/Ubuntu*, thus, finds expression in, and is consistent with, a sociocentric society. Hence, it is interdependence rather than independence which is the norm in the sociocentric society. Therefore, Shutte (2001, p. 12) declares that “personhood comes as a gift from other persons”, meaning that it is good relations with others that endow an individual with personhood, being and/or humanness. Lukes (2006), cited in Eklund (2008, p. 4), proffers the adage: “All for each and each for all”, which is directly antithetical to the individualistic aphorism: “Each for himself and each against all.” Lukes’s communocentric adage is, therefore, consistent with Paul Kagame’s definition, cited in Okoro (2010, p. 150), that “Ubuntu in relation to African sociology means oneness and wholeness of ontology and epistemology.” *Unhu/Ubuntu* is, thus, hinged on social solidarity and belongingness (Okoro 2010, p. 136). Thus, communalism, which has earlier on been discussed as a principle of indigenous African education is, at this juncture, perceived as ubiquitously and abundantly manifest in the philosophy of *Unhu/Ubuntu*. This, therefore, demonstrates that indigenous African education and

Unhu/Ubuntu are in close propinquity, with *Unhu/Ubuntu* being the underlying philosophy of traditional education.

2.4.2.2. Towards a new philosophy of education in Zimbabwe

In line with the philosophy proffered in Sub-Saharan Africa [SSA], participants in the Commission Report by Nziramasanga (1999, p. 62) also “suggested the philosophy of *Unhu/Ubuntu*, rooted in African culture, characterised by qualities such as responsibility, honesty, justice, trustworthiness, hard work, integrity, a co-operative spirit, solidarity, devotion to family and the welfare of the community”, which, according to them, should provide the philosophical foundations for education in Zimbabwe. The claim that *Unhu/Ubuntu* is rooted in African culture evokes the notion of *Chivanhu*. “Afrocentrism or *Chivanhu/Isintu* is the bedrock on which *Hunhu/Ubuntu* is founded” (Makuvaza, 2010, p. 362). This implies that *Chivanhu/Isintu* is the worldview from which *Unhu/Ubuntu* as a philosophy sprouts and is nurtured. In terms of metaphysics, *Unhu/Ubuntu* has a very strong spiritual-religious grounding anchored in the ‘Onto-triadic structure of existence’. This philosophy’s epistemological position is that wisdom or knowledge is acquired through listening to fellow human beings. The axiological position of *Unhu/Ubuntu* is more than apparent, since the philosophy itself is firmly grounded in socio-cultural-moral values. The logical position of *Unhu/Ubuntu* is epitomised by inductive and deductive reasoning fostered through the use of oral traditions.

Nziramasanga (Personal Interview at UZ, 20 September 2017) also reports that the conceptualisation of *Unhu/Ubuntu* by Nziramasanga (1999, p. 62), cited in the foregoing paragraph, emanated from data generated from participants in the ten provinces of Zimbabwe. He, therefore, confirms the aptness of this conceptualisation even today. Nziramasanga (2017) adds that this conceptualisation of the *Unhu/Ubuntu* philosophy is grounded on oral evidence related to African culture, which again resonates with *Chivanhu/Isintu*.

Nzirasanga (Personal Interview at UZ, 20 September 2017) also reinforces the advocacy for *Unhu/Ubuntu*. To him, a person with *Unhu/Ubuntu* is the one who knows that others also have *Unhu/Ubuntu*. This concurs with the Sotho adage: *Motho ke motho ka batho* (Kimmerle 2006, para 7). In Zulu it goes: *Umntu ngumuntu ngabantu* (Manda 2009), and in Xhosa it is: *ubuntu ungamntu ngabanye abantu* or *umntu ngumntu ngabantu* (Eklund 2008, p. 15). In Shona it reads: *Kunzi munhu vanhu*, which translates to the English version - “A person is a person through other persons or I am because we are” (Ramose 1999, p. 49; Shutte 2001, p. 23). Nzirasanga (Personal Interview at UZ, 20 September 2017) adds a stronger adage: “You are of me and I am of you”, meaning that injuring one person is tantamount to injuring oneself. To Nzirasanga, *Unhu/Ubuntu* also involves behaviour, thinking process and life anchored on African values. Nzirasanga (Personal Interview at UZ, 20 September 2017) also endorses the idea implicitly raised in Nzirasanga (1999) that *Unhu/Ubuntu* is suffused by bio-ethics, which means, do not kill - a humanistic ideal which stresses the sacredness of human life. *Unhu/Ubuntu* also stresses responsibility, implying that a person with *Unhu/Ubuntu* has a sense of responsibility (Personal Interview with Nzirasanga at UZ, 20 September 2017). Above all, Nzirasanga (Personal Interview at UZ, 20 September 2017) confirms the point raised in Nzirasanga (1999, p. 61) that in the African context “to lead their children to have *Unhu/Ubuntu* is the pride of parents and families.” This dovetails with Sibanda (2014, p. 26) who conceives of *Unhu/Ubuntu* as “a traditional African philosophy which thrives on the vision of a perfect and virtuous individual.”

It is also noted that Mavhunga (2006) embraces Nzirasanga’s (1999) recommendation that *Unhu/Ubuntu*, with its well-enunciated values, be the guiding educational philosophy. Makuvaza (2010, p. 358) also concurs with the above, as he submits that *Unhu/Ubuntu* should be the aim of education. This implies strong advocacy for *Unhu/Ubuntu* to be the philosophical foundation of education (secondary level included) in a globalising Zimbabwe.

According to Kimmerle (2006) and Manda (2009), the philosophy of *Unhu/Ubuntu* highlights the moral and religious dimensions of education. However, Nziramasanga (Personal Interview at UZ, 20 September 2017) declares, for the sake of clarity, that the terms *Unhu/Ubuntu* and morality cannot be used interchangeably, yet morality is part and parcel of the *Unhu/Ubuntu* package. Furthermore, a paradox is perceived in the fact that some of the principles of *Unhu/Ubuntu* concur with the objectives of the Western philosophies of idealism and rationalism. For instance, idealists and rationalists are generally concerned with character development as their foremost goal, which constitutes ‘education for virtue’ and/or ‘morality’. According to Stumpf and Fieser (2008), this is true of such idealist thinkers as Socrates (circa 470-399 B.C.) and Plato (circa 427-347 B.C.) as well as rationalists such as Immanuel Kant (1724-1804 A.D.), whose moral philosophies are, in many respects, congruent with some aspects of *Unhu/Ubuntu*. Correspondingly, Kamalu (1990), cited in Sibanda (2014, p. 27), suggests that “the Ten Virtues of Eternal Happiness pursued by Africans of Egypt and summarised into the Four Cardinal Virtues of Justice, Fortitude, Prudence and Temperance by Plato, are all embodied in the African vision of *Unhu/Ubuntu*.”

Booker Teliawerwa Washington also argues that “...one may fill one’s head with knowledge and skilfully train one’s hands, but unless it is based upon a high upright character, upon a true heart, it will amount to nothing” (Siyakwazi 1986, p. 45). Though Washington argues within an American context, this constitutes advocacy for morality, which, from an African perspective, is enshrined in the philosophy of *Unhu/Ubuntu*. Nziramasanga (1999, p. 24) also mentions that “the new Zimbabwean philosophy should be embedded in *Unhu/Ubuntu* which has withstood the corrosion of time and the tempests of history. ...*Unhu/Ubuntu* should be the energising spirit in education, in the family, in nation building and in international relations.” Besides providing further advocacy, the foregoing quote seems to accentuate the sustainability of the *Unhu/Ubuntu* philosophy within the globalisation agenda. Likewise, Sibanda (2014, pp.

27-28) submits that “discipline, morality, altruism, self and social consciousness, responsibility and duty are all definitive of *Unhu/Ubuntu*.” Hence, Chitumba (2013) proposes “the inclusion of the concept *Unhu/Ubuntu* in the national curricula right from pre-school to university”, which subsumes the secondary school level.

Kaputa (2011) also proposes that *Unhu/Ubuntu* be the appropriate epistemology guiding knowledge taught in Zimbabwean schools. Peresuh (1999), cited in Kaputa (2011, p. 68), affirms that the philosophy of *Unhu/Ubuntu* as a foundation of indigenous African education has the potential to rightly direct the Zimbabwean education system. This is endorsed by Bondai and Kaputa (2016, p. 41) who argue that:

Unhu/Ubuntu mainstreaming in the education curricula is the surest panacea for sustainable educational change in Southern Africa (inclusive of Zimbabwe) as it upholds values such as love, integrity, kindness, empathy, sharing, honesty, self-discipline and tolerance among other invaluable values.

In the same vein, Hapanyengwi-Chemhuru and Shizha (2012, p. 22) remark that “the philosophy of *Unhu* is attractive for the values that it extols such as love for one another, respect for each other, brotherhood, and respect for the sacredness of human life.” Thus, *Unhu/Ubuntu*, with its humanistic orientation, should be propagated in the contemporary secondary system of education in Zimbabwe.

Makuvaza (2010, p. 358) also submits that:

The aim of education according to the Commission (Nzirasasanga), unlike in the past when pupils simply went to school because they had reached the right age and teachers simply taught to make students pass, now is to produce ‘a person with *Hunhu/Ubuntu*. *Hunhu/Ubuntu* becomes the grand aim of education that subsumes all other goals of education.

Similarly, Makuvaza (1995), cited in Makuvaza (2010, p. 359), argues that “*Hunhu/Ubuntu* should be understood as the new mark of educatedness in Zimbabwe.” This concurs with the Report by Nzirasasanga (1999, p. 79) which recommends that “the school should promote holistic education and expound *Hunhu/Ubuntu* philosophy.”

Samkange and Samkange (2013) and Chitumba (2013) suggest *Unhu/Ubuntu* to be the backbone epistemology of the philosophy informing education in Zimbabwe. Speaking on University education, in particular, Chitumba (2013, p. 1268) underscores the view that fusing the philosophical aspects of *Unhu/Ubuntu* into the Zimbabwean university curriculum helps impart the correct values and norms in the graduates. He is particularly of the view that every university in Zimbabwe should teach a course in African philosophy to every student undertaking any degree programme. Similarly, the researcher posits that this should start with the secondary school if success at university level is to be guaranteed.

In their advocacy for the adoption of *Unhu/Ubuntu* as a philosophical foundation of education, Hapanyengwi-Chemhuru and Makuvaza (2014, pp. 2-3) also declare 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 Zimbabwean education systems.” According to Hapanyengwi-Chemhuru and Makuvaza (2014, p. 11), education informed by *Unhu/Ubuntu* becomes a “tool for building or developing citizens that are enlightened and critical about their social conditions.” Hence, the adoption of *Unhu/Ubuntu* as a philosophical foundation of the education system will facilitate the reconstruction of the curricula to include authentic African indigenous epistemologies, values and religious beliefs (Hapanyengwi-Chemhuru & Makuvaza 2014).

Makuvaza and Gatsi (2014) also recommend that education be informed by a philosophy firmly anchored in *Unhu/Ubuntu*. According to Makuvaza and Gatsi (2014, p. 375), education that is anchored in *Unhu/Ubuntu* is strategically positioned to contain the negative influences of such Western advances as globalisation and ICTs. With reference to Ramose (1999), cited in Makuvaza and Hapanyengwi (2014, p. 43), the negative influences of Western advances particularly include Xenophilia and mimetic philopraxis. To Makuvaza (2008), cited in Makuvaza and Hapanyengwi (2014, p. 43), “it is considered vital that these conditions which

are very common particularly among the youth should be interrogated within the context of cultural uprootedness.” Makuvaza and Gatsi (2014, p. 375), thus, write: “Further, it is hoped it (*Unhu/Ubuntu*) will assist in checking the advances of ‘mimetic philopraxis’ which according to Ramose (1999, p. 10) is the ‘uncritical imitation of the life of non-Africans’ which has invaded especially the youths of today.”

Since *Unhu/Ubuntu* is recommended to be the guiding epistemology in Zimbabwe’s secondary education system against the backdrop of the current world order driven by globalisation, the researcher deems it necessary to briefly expatiate on the concept of globalisation. Appadurai (1996), cited in Monnier (2010), refers to globalisation as the deterritorialisation which has created global spaces of flows or scapes. According to Monnier (2010, p. 8), some of the global scapes are: ‘Mediascapes’ which entail flows of information through the mass media, television or the internet; ‘Technoscapes’ which involve flows of technology; ‘Ethnoscapes’ which entail flows of people, immigration, refugees, tourists; and ‘Ideoscapes’ which include flows of ideas such as human rights, democracy, justice, liberalism and so forth. It is herein argued that education informed by *Unhu/Ubuntu* has the potential to come to terms with these scapes thereby raising a complete African who contributes to community, national and international development whilst leading a happy life. Such an individual epitomises Okeke’s (2008) ‘cosmopolitan citizenship’ which is exemplified by Socrates (circa 470-399 B.C.) who said: ‘I am not an Athenian, or a Greek, but a citizen of the world’ (Kleingeld & Brown 2014).

Authorities so far reviewed unanimously proffer the holistic, genuinely and deliberately African philosophy of *Unhu/Ubuntu* – which, in itself, is an aspect of indigenous education - to be the foundation of education (secondary education included) in a globalising Zimbabwe. Hence, the foregoing literature seems to be in tandem with Gade’s theory of ‘narratives of return’ and the Sankofa principle both of which yearn for a return to the past in order “to rediscover and reclaim historical wisdom to address contemporary problems and challenges”

(Slater 2019, p. 1). With underpinnings from critical theory, the *Unhu/Ubuntu* philosophy has the potential to de-root, decolonise and empower the Zimbabwean. The advocacy for *Unhu/Ubuntu* is endorsed by Nziramasanga (Personal Interview at UZ, 20 September 2017) when he intimates that “the call for the *Unhu/Ubuntu* philosophy should be transformed into action as early as yesterday so that both teachers and learners live *Unhu/Ubuntu*.”

2.4.3. Critiquing *Unhu/Ubuntu*: The debates

At a continental level, Nabudere (2005, p. 1) argues that “it does not follow that all the African people propagate or are even consciously aware of the philosophy (of *Ubuntu*) as such.” This implies that *Unhu/Ubuntu* is not a continent-wide philosophy. “Indeed, some of those who are aware of it sometimes dismiss it as a post-colonial ‘Utopia’ invention and/or a ‘prophetic’ illusion crafted by the African political elites in the age of globalisation” (Nabudere 2005, p. 1). This connotes that other sections of the Sub-Saharan societies question the authenticity, veracity and genuineness of the *Unhu/Ubuntu* philosophy. Nabudere (2005, p. 1) also submits that “some of the cynics even question the philosophy on the grounds that, at best, it is a ‘Bantu’ philosophy not related to the ways of life and outlook of other ‘tribal’ groupings of Africa.” This coincides with the understanding that *Unhu/Ubuntu* is peculiarly a Southern African philosophy. However, Professor Cheick Anta Diop of Senegal, cited in Nabudere (2005, p. 2):

...has traced the generic term for man or *ntu*, to be the same on other African languages with similar term *nit* in Wolof, *nti* in Egyptian, *neddo* in Peul. He argues that the designation of a people by a generic term meaning man has been general throughout Black Africa, starting with Egypt.

This, thus, suggests that *Unhu/Ubuntu* is a philosophy of continental relevancy.

At a regional level, *Unhu/Ubuntu* is also under severe criticism for its failure to abate upheavals in Sub-Saharan Africa where this philosophy is claimed to be the torchlight of life. This finds testimony, for instance, in Rwanda, where there are people who are relatively conversant with the philosophy of *Unhu/Ubuntu* yet they allowed the genocide to occur (Manda 2009).

Therefore, this philosophy may not be a foolproof remedy to socio-political challenges vexing Sub-Saharan Africa, a viewpoint which serves to dismiss Bondai and Kaputa's (2016) claim that *Unhu/Ubuntu* is the panacea for sustainable educational development in Sub-Saharan Africa. However, with the understanding that the humanistic philosophy of *Unhu/Ubuntu* abhors wanton termination of human life, it could be rationalised that the outbreak of the above-referred Rwandan genocide is not attributable to the *Unhu/Ubuntu* philosophy *per-se* but to the works of the foreign hand. According to Atkinson (1999), cited in Monnier (2010), the Belgians (the former imperialists-colonisers of Rwanda) are accused of having given all sorts of privileges to the Tutsis and discriminated the Hutus whom they treated as inferior, during their colonial tenure. This 'divide and conquer' tactic in the colonial Rwanda, therefore, created a time-bomb, as it fostered ethnic resentment between the Hutus and Tutsis. The genocide is also known to have erupted due to the increasing poverty allegedly provoked by the economic policies imposed on Rwanda by the World Bank and the involvement of France, among others, in propping up the extremist Hutus (Atkinson, in Monnier 2010, p. 3).

At a local level, Louw (1998), cited in Hapanyengwi-Chemhuru and Makuvaza (2014, p. 8), argues that *Unhu/Ubuntu* "has a potential dark side in terms of which it demands an oppressive conformity and loyalty to the group", meaning that the philosophy represses individuality. However, Hapanyengwi-Chemhuru and Makuvaza (2014) declare that this line of argument is mendacious because tolerance of particularity and individuality is a virtue cherished in *Unhu/Ubuntu* - a philosophy which goes against oppressive conformity. This is substantiated by Shutte (2001), cited in Hapanyengwi-Chemhuru and Makuvaza (2014, p. 7), who "...argues that in *hunhu*, the community is not opposed to the individual, nor does it simply swallow the individual up, it enables each individual to become a unique centre of shared life."

While the concept of *Unhu/Ubuntu* "sounds easily attainable at surface level, its identifiability and definability may not be as easy. This is due to lack of laid down standards or parameters

for its enculturation” (Sibanda 2014, p. 27). Thus, the concept of *Unhu/Ubuntu* has remained a paradox, if not a mystery, to the younger generations. The above is affirmed by Haar et al., cited in Sibanda (2014, p. 27), who “complain of the vagueness and mystification of traditional African belief representations.” Correspondingly, Sibanda (2014, p. 27) argues that *Unhu/Ubuntu* is difficult to measure because of the obscurities that surround its definition. However, the foregoing deliberations do not suggest denial of the centrality as well as credibility of *Unhu/Ubuntu* to the cultural philosophy of Zimbabwe.

2.5. RE-ALIGNING THE 21ST CENTURY SECONDARY EDUCATION

2.5.1. A synoptic view of Sub-Saharan Africa

It is intimated herein that the re-alignment of secondary education in the 21st Century Sub-Saharan Africa (SSA) should be informed by ‘critical theory’, which is in sync with the ideals of African renaissance (Msila 2009) and Africanisation (Okeke 2008; Msila 2014). The above-said realignment should, above all, be in congruity with *Unhu/Ubuntu* - ‘the holistic African philosophy of education’ which is proposed against the backdrop of the current world order fuelled by the concept of globalisation. As established earlier, the ideals of critical theory, African renaissance, Africanisation and *Unhu/Ubuntu* harmonise with Gade’s theory of ‘narratives of return’ and the Sankofa principle, since these notions yearn for a return to the past to repossess what it means to be human in the African milieu.

Mazrui (1978), cited in Woolman (2001, p. 31-32), suggests a dual solution of Africanising the humanities while boosting technical and vocational training. This takes into cognisance the fact that Africanisation of education does not connote wholesale return to the past, which, in itself, sounds anachronistic. Rather, emphasis is on the hybridisation of worthwhile traditional African values with the neo-liberal positive science.

Omolewa (2010, p. 595) also reports that:

Efforts to Africanise the curriculum in the 1960s following the independence euphoria did not yield lasting benefits to the people of Africa. This is particularly true of the efforts made towards establishing Education for Self-reliance in Tanzania, Authenticity in Zaire, African Renaissance in South Africa, and the whole movement of Africanisation of the curriculum in several countries, including Kenya, Zimbabwe, Botswana, Ethiopia, Nigeria, Guinea, Cape Verde, and so on.

As Omolewa points out, these attempts followed the independence ‘euphoria,’ and failure is attributable to the virtual absence of prior feasibility research which characterised this phase of ideological excitement, extremism and radicalism. Hence, Omolewa (2007, p. 595) asserts that:

There is therefore need to revisit the issue of Africanising the curriculum with a view to ensuring the contextualisation of learning which occurs where the content of the curriculum, and the methods and materials associated with it, are related directly to the experience and environment of the learner.

Omolewa (2007), thus, advocates the dovetailing of Indigenous and Western Knowledge Systems in African education. Correspondingly, Awuor (2007, p. 21) proffers “an endogenous approach to education that involves the contextualisation of the school curriculum by integrating indigenous knowledge with other relevant and useful knowledges into formal education.” Thus, Omolewa (2007) and Awuor (2007) unanimously recommend that the school, home and community be interwoven, since the school needs to build up from learners’ experience. This is in line with Shizha’s (2010) concept of ‘pedagogy of place.’ Though with some hiccups, the integrated approaches to curriculum development and contextualisation of teaching and learning were carried out in Kenya (Awuor 2007) and also in Ethiopia, Zaire (Congo) and Zambia (Omolewa 2007), to mention but a few.

To comprehensively exemplify the agenda for re-engineering education in Sub-Saharan Africa against the backdrop of colonial legacy, reference shall be made to countries such as Nigeria, Mozambique, Mali, Kenya and Zambia. In Nigeria to begin with, one of the postcolonial education policy goals is “nurturing correct values for the survival of each individual and of Nigerian society” (Woolman 2001, p. 34). This means education in Nigeria aims to expound

the philosophy of *Unhu/Ubuntu*. Likewise, Kurian (1985), cited in Woolman (2001, p. 37), submits that there is advocacy in Nigeria that education should strive:

To prepare (the learner) for life, relate (the learner) to others in an environment of mutual understanding, promote civic responsibility and effective citizenship, (make the learner) gain a consciousness of personal and national identity, and appreciate scientific and technological progress.

This, again, is advocacy for African values in education, together with an appreciation of scientific-technological advancement, which is deemed indispensable and inescapable in this age of globalisation. Furthermore, “Nigerianisation of curricula was promoted by the National Book Development Council, which sponsored publication of texts by Nigerian authors” (Woolman 2001, p. 37). This is the Nigerian version of Africanisation.

At secondary school level in Nigeria in particular “the core curriculum includes English, literature, religious knowledge, mathematics, history, geography, physics, chemistry, biology, and physical education. Other subjects are French, Latin, local languages, higher mathematics, agricultural science and home economics” (Woolman 2001, p. 37). Portrayed here is a balanced curriculum which vividly manifests holism. This is because literature and sciences foster cognitive-intellectual development, the humanities and religious knowledge (spiritual growth) nurture moral learner development, practical subjects uphold physical-psychomotor-vocational development, and the learning of such foreign languages as French cultivates cosmopolitan citizenship, which is consistent with the topical phenomenon of globalisation. The secondary school curriculum is significantly vocationalised in order “to better correlate schooling with employment outcomes” (Woolman 2001, p. 37). In terms of the language-in-education policy, there was marked Africanisation, which is especially evident “with the local language studied as a first language and one other Nigerian national language taken as a second language” (p. 39). “French and Arabic studies are offered as electives in some schools” (p. 39), an ideal which manifests multiculturalism. As it promotes intellectual development (education of the head),

moral development (education of the heart) and vocational development (education of the hand), the Nigerian secondary school curriculum, therefore, manifests *Unhu/Ubuntu* - a philosophy entrenched in indigenous African education.

In 1992, Mozambique abandoned Marxist-Leninism. However, she maintained education for all, community schools and a more relevant curriculum (Woolman 2001, pp. 32-33). Woolman (2001, p. 33) also submits that with the 1999-2003 Strategic Plan in Mozambique, intense vocationalisation took place which tried to build acceptance of the dignity of manual work. “This emphasis was expanded at secondary school level with agricultural, commercial, industrial and social service courses of study. Such vocationalisation reflects the concern for life adjustment found in traditional African education” (Woolman 2001, p. 35). The close propinquity between vocationalisation of education and indigenous African education is hereby demonstrated. “The new government of Mozambique moved rapidly to implement structural reform by replacing the competitive, test-centred Portuguese system with the co-operative, less rigid, non-authoritarian schools” (Woolman 2001, p. 35). Hence, “colonial textbooks were gradually replaced by teacher-produced and africanised curriculum textbooks” (p. 35). This was decentralisation of the curriculum with a view to achieving curriculum relevance. In terms of the language-in-education policy which was formerly Portuguese-dominated, there was marked Africanisation after independence as “thirteen African languages have now been recognised as national languages in Mozambique” (Woolman 2001, p. 38). Africanisation, as demonstrated in the foregoing, is basically in tandem with *Unhu/Ubuntu* – a philosophy which extols the education of the head, the heart and the hand.’

In the Malian instructional approach, “education was to be employed to decolonise the minds of people who had been alienated from their own culture by years of European domination. The policy also called for promotion of Malian, African and universal values” (Woolman 2001, p. 33). Hence, “in Mali, post-colonial curriculum development has sought to Africanise and

modify content and structure to suit local and national needs” (Woolman 2001, p. 35). This was in quest for relevance. According to Woolman (2001), the Malian curriculum development has also sought to promote multiculturalism with a view to fostering inclusivity for learners of a Koranic, Arabic or French orientation. Just like in Mozambique, there were significant attempts to Africanise the language-in-education policy in Mali, which was formerly French dominated. These attempts are observable in the new language-in-education policy which is associated with the recognition of 11 Malian languages as national languages since the 1980s (Woolman 2001, p. 38). Furthermore, like in Mozambique, “vocationalisation of education is also present at the secondary level in Mali” (Woolman 2001, p. 35). Africanisation and vocationalisation of education, ideals which concur with critical theory, epitomise *Unhu/Ubuntu* – a philosophy which stresses the education of ‘the head, the heart and the hand’.

In Kenya, for instance, the focus of an endogenous approach was meant “to challenge the hegemony of Western Knowledge that has dominated the Kenyan classrooms for many centuries and recognise the authenticity and legitimacy of indigenous knowledges and pedagogies and genuinely incorporate them into the formal educational systems” (Awuor 2007, p. 22). According to the Ominde Report (1964), Ndegwa Report (1971) and Republic of Kenya (2005), all cited in Awuor (2007, p. 25-27), the Kenyan education reform sought to: promote social change and empowerment of Kenyans; decolonise Western dominated school curricula; make education more relevant and practical in addressing the needs of Kenyans; make education respect, foster and develop the country’s rich and varied cultures; effect the development of an all-rounded individual; localise the curricula by emphasising practical orientation; de-emphasise the current curriculum that has been viewed to be too abstract, irrelevant, and more examination-oriented; reclaim cultural identity; and, above all, to Africanise. Hence, the thrust was predominantly on manifesting the *Unhu/Ubuntu* philosophy.

Woolman (2001, p. 33) also submits that, like in Mozambique, the Kenyan curriculum development policy sought to vocationalise and Africanise particularly the secondary education system and to reduce reliance on the competitive British-oriented examinations. The vocationalisation of the Kenyan secondary school curriculum in particular is meant “to improve the correlation of schooling with the world of work” (Woolman 2001, p. 36), thus, marrying theory with practice. “The content of textbooks”, in particular, “was Africanised” (p. 38). Like in Mozambique and Mali, the Kenyan language-in-education policy was significantly Africanised although this reform had earlier on been resisted as most Kenyans preferred English, their colonial master’s language, which they saw as the essential language for empowerment and advancement (p. 38). Testimony to the Africanisation of Kenyan language policy lies in the fact that “Kiswahili, the national language, is a compulsory subject in both primary and secondary levels” (p. 39). “Other languages offered in secondary school are French, German, and Arabic...” (p. 39), in line with multiculturalism. It can, therefore, be argued that the goals of Kenya’s education policy and the reforms instituted so far are consistent with the principles of indigenous education, which, in themselves, coincide with the *Unhu/Ubuntu* philosophy.

However, Woolman (2001, p. 36) claims that “the system has resisted change and old methods continued for many years”, in Kenya. Thus, Awuor (2007, pp. 29-33) identifies nagging challenges to this Kenyan Africanisation reform which include:

- Lack of trained indigenous educators coupled with the dominance of British-oriented teachers who continue to influence the process of curriculum innovation;
- Kenyan elites who visualise Western education and Eurocentric modernisation as having the potential for economic development;
- Kenya’s experiences with colonial education where indigenous forms of knowledge were delegitimised - Schools that already privilege Western epistemologies;

- Disembodiment of indigenous knowledge from context through modernisation and commodification of resources and knowledge;
- National dependency syndrome on external donors to support educational reforms;
- Colonial legacy - the dominating belief that prosperity means Westernised development and Western education which continues to undermine the authenticity and legitimation of indigenous epistemologies; and,
- Knowledge commodification which promotes competition, contradictions and dilemmas for educators and teachers in the integration process.

In Zambia, the Self-Help Action Plan for Education [SHAPE] “tried to improve and strengthen certain types of learning relating science, mathematics and languages more to the local environment; developing a wider variety of skills, e.g. literacy, numeracy as well as practical problem-solving skills, etc” (Omolewa 2007, p. 607). This aimed at improving contextuality and functionality in Zambian education. The following illustrates the concept ‘contextualisation of instruction’ more vividly:

The handling of regular school subjects should be localised by relating the topics of the separate subject syllabi to the local environment. In this way, the subject is the point of origin; the environment then functions as a teaching aid to illustrate academic themes and to serve as a practical ground for applying the acquired knowledge and skills (Omolewa 2007, p. 607).

Hence, Nyerere (1968), cited in Shizha (2010), recognises the need to integrate school knowledge with home knowledge to make learning relevant to African students, in order to disrupt the cultural dissonance that exists in the delivery of formal science knowledge.

The importance of fusing indigenous science with positive science in contemporary African education systems is demonstrated particularly in the field of medicine, thus:

The use of different herbs and plants to manage disease among the Masaai in Kenya and Tanzania; the *hoodia* plants used by the Sani people of Southern Africa; the discovery of the healing properties of the African willow (South Africa) and the *hoodia* plant (Namibia) and *iboga* (Gabon and Cameroun) - botanicals which are about to

revolutionize the western medical establishment in terms of cancer treatment, dietary care and anti-addictive therapy, respectively (Emeagwali, 2003), highlight the importance of honouring and respecting African perspectives on science, thus emphasizing the need for an integrated curriculum in schools (Shizha 2010, p. 41).

Moreover, the cure for Type 2 Diabetes was identified by the Sharman Pharmaceuticals research in the period between 1994 and 1998 in San Francisco with the assistance of 58 traditional doctors from New Guinea (Africa) (Shizha 2010). This implies that Africans are also exporters of knowledge, and, “Guinea can apply this known indigenous science in its schools to promote indigenous knowledge in the competitive global scientific knowledge” (Shizha 2010, p. 42). Similarly, African mathematics and constructional technology are seen in the construction of the ancient Egyptian pyramids and the Great Zimbabwe monuments, Chemistry is seen in the discovery of paint in South Africa in the B.C. era, African food processing expertise is envisaged in fish preservation practised in the inter-lacustrine region of East Africa and Metallurgy is visualised in the development of iron technology no later than the middle of the First Millennium in West Africa (Funtah 2015, p. 145; Emeagwali & Shizha 2016, pp. 3-7). It can, thus, be asserted that subjects that include medicine, mathematics, constructional technology, chemistry, food processing (which manifests biology) and metallurgy were there in Africa since antiquity and that today they are capable of being studied locally with an African slant. Likewise, “the utilisation of indigenous technology and African knowledge systems is the key to unlocking the door that has prevented the masses from accessing mathematics, science and engineering” (Msila 2009, p. 314). Hence, Woolman (2001, p. 42) contends that the “school can assist ...by teaching students to value and honour tradition as well as modernity” in a globalising Sub-Saharan Africa.

Woolman (2001, p. 41) also submits that “the study of African economics, geography, government and history, the cultural heritage of dance, music and visual arts, literature and natural resources are important in the cultivation of self-esteem and the creation of national identity.” Hence, a curriculum which takes on board the foregoing has the potential to fulfil the

aims of indigenous African education, which, on the whole, seek to expound and manifest the philosophy of *Unhu/Ubuntu*.

As demonstrated in Mozambique, Mali, Kenya, Nigeria and Zambia, the Africanisation movement is predicated on the recognition of indigenous languages in African education. For, without due recognition for indigenous languages, the Africanisation project would be doomed to failure (Okeke 2008). This coheres with Msila (2014, p. 438) who concludes, from his findings in South Africa, that “the realisation of the recognition of indigenous knowledge systems would be incomplete if indigenous languages continue to be marginalised.” Shizha (2010), thus, shares these sentiments as he argues that the African educational policies should provide for the use of indigenous languages in instruction across curricula. Hence, the recognition of some ‘local’ and ‘national’ African languages that are studied only as curriculum subjects, as alluded to earlier by Woolman (2001), is inadequate. There is, therefore, need to elevate these local and national languages to official language-in-education status in African countries and regions where they are spoken. This is affirmed by Mavhunga (2006), whose viewpoint is that concept formation is easier when instruction is delivered in the mother tongue. Woolman (2001, p. 41) also supports the preceding when he submits that “cultivation of oral and written fluency in local African languages is important in building self-esteem, preserving culture, and advancing the literary output and identity of African peoples.”

Since most literature reviewed herein is in support of the Africanisation agenda, it, therefore, advocates for community involvement in education. This is endorsed by Woolman (2001, p. 41) who says “in pre-colonial Africa, most children were educated in the home and village. If modern education is to replicate this level of basic education, it may need to restore the role of the community to achieve it.” Thus, community involvement:

Ensures that schools do not operate in isolation. The introduction of African-centred, indigenous knowledge systems will need the maximum involvement of the parents and

the community. The community members have a broad spectrum of experiences that the school can learn from (Msila 2014, pp. 438-439).

Communities are sources of a number of educationally enriching aspects which include oral traditions (Marah 2006; Ekeke 2009; Zengeya-Makuku et al. 2013).

Woolman (2001, p. 43) also submits that “curriculum change should involve teachers at every stage of decision-making.” This democratic principle is endorsed by Msila (2014, pp. 437-439) who advocates that learners and teachers should be exposed to a democratic system of education because the concepts democracy and *Unhu/Ubuntu* are in close propinquity. Teachers need not only be implementers, but also formulators of an envisaged democratic curriculum (Msila 2014, pp. 437-439), an ideal which is in line with decentralisation of the curriculum. African-centred education aspires to have a pedagogy based on creating ‘a complete’ African citizen. Hence, teachers need to facilitate a pedagogy that promotes democratic concepts of peace, social justice and various other crucial concepts embraced by an Africanised system of education and way of life (Msila 2014, pp. 437-439). Above all, teachers should make their instruction more learner-centred by adopting indigenous knowledge systems into the school curriculum (Msila 2014, pp. 437-439).

On a rather skeptic and pessimistic note, Mosweunyane (2013, p. 57) argues that:

The African continent is part of the global village and cannot in its current economic, social and political situation afford to function in isolation. This means the technological advancement that is so far realised will remain attractive to Africans, which will further compound the problem of indigenisation.

In view of the pessimism expressed above, it could, therefore, be argued that Africans need to be less gullible and more critical when reflecting on the relevance of their native education.

Thus, on a positive note, Mosweunyane (2013, p. 57) re-thinks, reconciles and rationalises that:

Africa should embrace both exogenous and endogenous technological activities for its advancement, which should be for realisation of both scientific and technological growth in areas of medicine, mathematics, metallurgy, ceramics, textile, food processing and building technology.

Hence, educational re-alignment in Sub-Saharan Africa should concur with this hybridity, which, in itself, is amenable to Africanisation and the philosophy of *Unhu/Ubuntu* – ideals which repose within Gade’s ‘narratives of return’ theory and the Sankofa principle. Above all, Woolman (2001, p. 43) appeals for educational relevance and the preservation of humanness and values as enshrined in the *Unhu/Ubuntu* philosophy. Deliberate indigenisation of education (secondary education included) in Sub-Saharan Africa is, thus, an exigency, not an option.

2.5.2. Towards a new secondary education system in Zimbabwe

In his advocacy for the re-configuration of Zimbabwe’s education system in accordance with the reaffirmed philosophy of *Unhu/Ubuntu*, Makuvaza (2008, p. 373) argues:

Since education contributed significantly towards the uprooting of the Africans from their culture then it should, indeed, be instrumental in their cultural liberation and redemption. In other words, it should equally be engaged in efforts towards de-rooting the Africans culturally.

The above is endorsed by Makuvaza and Gatsi (2014) and Makuvaza and Shizha (2017) who affirm the decolonisation of Africans. Hence, available literature seems to advocate that the education system (secondary level included) in the 21st Century Zimbabwe should be re-aligned in accordance with the following: (a) critical theory which readily expounds ‘decolonisation’ of the mind (Ngugi wa Thiongo 1986), (b) African renaissance which accentuates the rebirth of Africanness (Msila 2009), (c) the Africanisation agenda which advances the thesis of integration (Msila 2014), and (d) the holistic African philosophy of *Unhu/Ubuntu*. Recognition is also accorded to indigenous African education, a system that entrenches the philosophy of *Unhu/Ubuntu*, which is strongly advocated to provide the philosophical foundations for education in the 21st Century Zimbabwe. As hinted earlier, this is all anchored in Gade’s ‘narratives of return’ theory, which, according to Makuvaza (2017, p. 351), “is a desire or yearning to return to the past for possible solutions to challenges and problems associated with the postcolonial dispensation.” This theoretical framework

harmonises with the Sankofa principle, which sees prudence in going back to the past to fetch and collect what Africans could have forgotten which might be of assistance today.

2.5.2.1. Teaching and living *Unhu/Ubuntu* in Zimbabwe's secondary education

Nzirasasanga (1999, p. 73) recommends that:

Course contents in all subjects should promote sound values. Cultural activities, art and music are particularly useful in appealing to the profound aspirations and values within each person. Sport also lends itself to learning many relational skills such as teamwork, partnership, fairness, perseverance, winning and losing graciously.

The relational skills stated above are at the epicentre of *Unhu/Ubuntu*. In the same vein, Nzirasasanga (Personal Interview at UZ, 20 September 2017) notes that the content on *Unhu/Ubuntu* is available but it needs to be acted and lived in the education system. Hence, he recommends that schools, inclusive of secondary, should teach *Unhu/Ubuntu* in all subjects. Above all, as Nzirasasanga (1999, p. 75) says, the school curriculum (secondary school included) “should provide for education of ‘the head, the heart and the hand,’ in developing *Unhu/Ubuntu*.” This explicitly calls for the provision of an all-encompassing instructional package which nurtures all-round learner development.

Nzirasasanga (1999, p. 70) also reports that:

Participants asked for more guidance and involvement by the Churches in holistic education, to further cultural, religious and moral formation, be that in school or in the communities...Some parents expressed the wish that the Rite of Entry be revived and time tabled by each school.

Whilst the researcher endorses the notion of church involvement, he also takes cognisance of the conflict and confusion between, for instance, Christianity and indigenous culture. Therefore, conflict prevention and resolution strategies are sought in this regard (Nzirasasanga 1999, p. 74; Okoro 2010, pp. 139-141). It is also expressed in Nzirasasanga (1999, p. 63) that “parents wanted to see moral education throughout the curriculum” (secondary school curriculum included) and that “they saw discipline and productivity as inseparable and were anxious that a work ethic would be fostered as well as respect for public property.” This calls

for the reduction of classes which appear too large for maintenance of the highly cherished learner discipline. It also emerged in Nziramasanga (1999, p. 65) that “in some instances teachers were not leading by example”, hence “a code of conduct for teachers seemed indispensable.” Thus, teachers need ongoing re-orientation which could equip them to act in *loco-parentis* and to be role models for learners. Participants also “pleaded for workshops for parents and teachers on how to find positive ways of promoting discipline in the home and at school and how to deal with defaulters in a corrective but constructive manner” (p. 65). This concurs with Mangena’s (2007, p. 164) concept of ‘restorative rather than retributive justice’.

Unhu/Ubuntu, as defined in Nziramasanga (1999, p. 62), calls upon the teacher to demonstrate compassion, kindness, patience and warmth in handling learners. Furthermore, when the teacher uses group work, in particular, this has the vast potential to foster the spirit of co-operation, harmony and solidarity typical of the communalist facet of *Unhu/Ubuntu*. The philosophy of *Unhu/Ubuntu* also calls upon the teacher to involve the learners - a pedagogical activity with “students and educators engaging in a transaction” (Waghid 2013, p. 434). As demonstrated earlier, *Unhu/Ubuntu* is against gender inequity and insensitivity (Shutte 2001). Hence, this philosophy is consistent with social justice. The teacher is, thus, called upon to observe gender equity and sensitivity with a view to manifesting the humanistic dimension of *Unhu/Ubuntu* in class. Hapanyengwi-Chemhuru and Shizha (2012, p. 23) also aver that teachers “should respect the pupils, treat them with care, fairness, tolerance and make pupils realise that they are valued for who they are – human beings.” This standpoint stresses the humanistic principle of *Unhu/Ubuntu*. In the same vein, Muchenje, Goronga and Bondai (2013, p. 510) assert that “classroom pedagogy should draw examples from all students’ cultures.” This accentuates multiculturalism in the classroom, a position which is equally consistent with *Unhu/Ubuntu*.

Majoni and Chinyanganya (2014, p. 69) recommend that education should inculcate a sense of respect for elders, brotherhood and an appreciation of cultural values constitutive of *Unhu/Ubuntu* as a philosophy which informs the education of the ‘heart’. They also suggest that education should inculcate skills in practical matters – a predisposition which embodies *Unhu/Ubuntu* as an epistemology that emphasises the education of the ‘hand’. The above recommendations are, thus, squarely in line with the philosophical foundations of indigenous African education which entrenches the philosophy of *Unhu/Ubuntu*.

Nzirasanga (1999, p. 349) also observes that “in the secondary school context ‘citizenship education is marginalised and, to a larger extent, never taught’.” As defined in Nzirasanga (1999, p. 349), citizenship “is part of his/her (individual) existence in a democratic state which includes rights, duties and responsibilities.” Hence, Nzirasanga (1999, p. 349) avers that “while it is important that all parts of the curriculum contribute to the development of the citizen, it is considered that there should be a specific part of the curriculum entitled Citizenship Education”, which expounds *Unhu/Ubuntu*. Thus, the link between citizenship and *Unhu/Ubuntu* is revealed by the participants in the Nzirasanga Commission where they “called for the schools to develop a whole and well-rounded person with *Unhu/Ubuntu*, youths who are loyal, responsible, productive and respectful of the law and institutions of their nation” (Nzirasanga 1999, p. 350).

This is endorsed by Sibanda (2014, p. 29) when he proposes “the inclusion of the concept of *Unhu/Ubuntu* in the national curricula right from pre-school to university and deliberate citizenship education as some of the possible means of transmitting the values of *Unhu/Ubuntu*.” Furthermore, participants in a study conducted by Muropa, Kusure, Makwerere, Kasowe and Muropa (2013, p. 660) “argue that merely teaching students about the theory of citizenship is ineffective unless homes, schools, colleges and universities themselves reflect democratic practices by giving students the opportunity to have a say in decision

making.” Such manifestation of democratic ideals is in tandem with the philosophy of *Unhu/Ubuntu*, since *Unhu/Ubuntu* and democracy are in close propinquity (Msila 2009).

In view of Nziramasanga’s (1999, pp. 78-79) two recommendations: Item 6.2 - “Teachers should promote ethical education, character formation and model *Unhu/Ubuntu*” and, Item 6.12 - “The school should promote holistic education and expound the *Unhu/Ubuntu* philosophy”, Makuvaza (2010, p. 360) argues that “the recommendations appear to be premised on rather flawed assumptions, the assumptions that teachers know what the idea of *Hunhu/Ubuntu* and *Hunhu/Ubuntu* philosophy entails apart from probably a layman’s view.” Makuvaza, thus, suggests workshops and staff development sessions on *Unhu/Ubuntu* for the teaching fraternity so as to expedite implementation of the above-referred recommendations.

In critiquing, particularly recommendation 6.2, Makuvaza (2010, p. 361) argues that ‘teaching’ *Unhu/Ubuntu* and making learners pass is one thing and ‘living’ *Unhu/Ubuntu* is another. He, thus, rationalises that “whilst it is possible for one to teach Mathematics without being a mathematician. ...one cannot effectively and meaningfully teach *Hunhu/Ubuntu* without being *munhu ane hunhu*” (p. 361). Hence, he stresses that “...the teacher of *Hunhu/Ubuntu* cannot and should not only teach it but in addition should live it” (p. 361). Nziramasanga (Personal Interview at UZ, 20 September 2017) endorses Makuvaza’s (2010) standpoint, as he recommends that the teacher should teach and live *Unhu/Ubuntu* across the entire school spectrum. To achieve the desired horizon of commitment and devotion to *Unhu/Ubuntu* among the teaching fraternity, workshops and staff development sessions need to be conducted as well.

Makuvaza (2010, p. 362) also submits that:

The problem and challenge regarding the implementation of *Hunhu/Ubuntu* is who amongst the teachers and lecturers would like to be associated with the so-called ‘backwardness’, ‘heathenism’ and ‘uneducatedness’ by not only championing *Chivanhu* but also more so living it.

Hence, Nziramasanga (Personal Interview at UZ, 20 September 2017) avers that implementation challenges are noted, as both teachers and learners are not living *Unhu/Ubuntu*. It can also be argued that this is because they are both concerned with passing the terminal examinations, consequently relegating *Unhu/Ubuntu* to the margins of instruction. On the whole, Makuvaza (2010, p. 362) argues that “this calls for great commitment, devotion and a liberated consciousness from all those concerned about and involved in the implementation of *Hunhu/Ubuntu* philosophy in the education system.”

2.5.2.2. Instructional methodology

Zengeya-Makuku et al. (2013, p. 447) submit that oral traditions and traditional games, which are very characteristic of indigenous African knowledge and education, deserve a recognisable place in the secondary school system. Furthermore, oral traditions have pedagogical, cultural, moral and religious packages (Majoni & Chinyanganya 2014, p. 68), which demonstrate their relevance in the context of *Unhu/Ubuntu*. This concurs with Shizha, quoted in Emeagwali and Dei (2014, p. xiii), when he reminds educators that “pedagogy is crucial in determining success or failure in the schools and that students learn best ‘when the curriculum or knowledge is mediated’ in a manner consistent with the methodologies they are used to.”

Majoni and Chinyanganya (2014, p. 69) also advocate ‘multiple-mastery’ learning, which, to the researcher, concurs with holism as an aspect of indigenous African education. In the same vein, group work also needs to be emphasised because in the context of *Unhu/Ubuntu*, where the communocentric cosmology is apotheosised (Mbiti 1999; Eklund 2008; Okoro 2010), learners need to be oriented to co-operation and solidarity, rather than competition and individualism.

If the re-engineering of Zimbabwe’s secondary education system is to be undertaken effectively against the current world order driven by globalisation, then emphasis should be on

dovetailing the Western-oriented instructional methodology with the indigenous African methodology. This concurs with Awuor's (2007) endogenous approach to teaching and learning, which, in itself, coincides with the theses of integration and complementarity.

2.5.2.3. The secondary school curriculum and text material

Nzirasanga (1999, pp. 255-256) proposes that Zimbabwe's secondary school curriculum should "have the following integrated learning areas which are dealt with in greater detail and depth than in Years 1-7 (Primary)", viz Humanities, balanced up with Mathematics, Languages, Sciences, Arts, Design and Technology, Guidance and Counselling, etcetera. For instance, Mathematics and Science promote intellectual-cognitive development, Humanities and Guidance and Counselling uphold moral development whereas Design and Technology stimulate psychomotor-vocational development constitutive of the education of 'the head, the heart and the hand', respectively.

Nzirasanga (1999, p. 234) observes that "the appropriateness in the curriculum should be based on the extent to which it meets individual attributes, the economy, the needs of the society and the challenges of the future." The researcher equates this 'appropriateness' to 'relevance'.

According to Makuvaza and Hapanyengwi-Chemhuru (2017, p. 53):

In education, the term relevance typically refers to learning experiences that are either directly applicable to the personal aspirations, interests, or cultural experiences of students (personal relevance) or that are connected in some way to real world issues, problems and contexts (life relevance).

Hence, "it was argued that the type of education offered in our rural secondary schools had little relevance to the immediate environment...A proposal was put forward that curricula should be responsive to economic activities prevailing in the schools' immediate vicinities" (Nzirasanga 1999, p. 308). For instance, Wood Technology could be studied by those near woodlands, such as those in the densely vegetated Eastern Highlands, Fishing could be learnt by those in Binga near Kariba, Sugar Technology could be for those in the Lowveld - the

Chiredzi-Triangle area, and Ranching and Irrigation could be a preserve for the semi-arid regions of Matebeleland and Masvingo.

Nzirasanga (1999, p. 234) also argues that the contemporary Zimbabwean society needs *Unhu/Ubuntu* and practical application of what is learnt. Hence, “school libraries should be stocked with books that project positive values and assist character development” (Rec-6.5, in Nzirasanga 1999, p. 78). Thus, emphasis is on availing text material that expounds the philosophy of *Unhu/Ubuntu*, which, beyond being learnt, should be lived.

Kaputa (2011, p. 71) recommends a curriculum which is holistic where he argues that “a curriculum based on the appropriate epistemology consists of a move from a purely academic bias.” This calls for equilibrating the academic bias with emphasis on education for morality and practical skills as well. Emphasis on practical skills, in particular, concurs with the thrust of vocationalisation of the secondary school curriculum. According to Nzirasanga (1999, pp. 243, 301), vocationalisation is one major way to drift from the excessively bookish, academic and examination-driven mode of instruction in order to put to practical use what has been learnt. “The Commission believes that a curriculum that emphasizes practical skills is more ideal for the nation” (Nzirasanga 1999, p. 246). Mandiudza et al (2013) also advocate the vocationalisation of secondary education in line with the dictates of GoZ (2006b) - Policy Circular Number P77 of 2006 which prescribes the Two Pathway Education Curriculum. According to Pedzisai, Nkhonde and Tsvere (2014, p. 163), “the Two Pathway Education System offers a skills pathway in Technical and Vocational [Tech/Voc] subjects and Business/Commercial subjects to cater for the interest, aptitude and demands of the students’ world of work.” Accordingly, the Marist International Solidarity Foundation [FMSI] (2011, p. 2) states that:

There is always need for training the secondary school graduates as they finish school without any vocational skills that would enable them to survive in the world of work.

Many school drop-outs and 'O' Level graduates remain unemployed because the education they received did not give them the skills to enable them to obtain work after school.

The FMSI (2011, p. 5) also recommends that the policy makers and curriculum designers should “ensure the curriculum in secondary schools reflect the needs of children, including vocational education.” In the same vein, Mavhunga (2002, p. 304) argues that “vocationalisation of the school curriculum, particularly at secondary school level is viewed as one way of making the curriculum, which is a crucial instrument for human development, relevant to the needs of a nation.” Even GoZ (2015) recommends the promotion of vocational and technical education in Zimbabwe. This is a brilliant idea although it currently lacks the visible legal or policy framework and execution. It should, however, be noted that the preceding authorities who write on vocationalisation do not write in the context of *Unhu/Ubuntu*. Hence, it is emphasised herein that the roots of this whole idea of vocationalisation are traceable to the practical or vocational-orientedness of indigenous African education – a system which duly recognizes the importance of practical skills and the dignity of honest manual labour in line with *Unhu/Ubuntu* as a philosophy which informs the education of the ‘hand’, *inter-alia*.

Concerning the subject History, Mavhunga (2006) calls for the researching and writing of African History from an African perspective so that the school curriculum can carry a truly African History for study by the African pupil. Mavhunga, particularly calls for the re-writing of texts on the Zimbabwean liberation struggle, the Lancaster House Conference and other African liberation struggles with African pride. According to Mukusha (2014), the knowledge of History on the armed struggle and the liberation heroes, for instance, constitutes the ‘heritage’ of Zimbabwe, which coheres with *Unhu/Ubuntu*.

Chiromo (2004) also recommends that science educators should view science from a cultural context which is embedded in the *Unhu/Ubuntu* philosophy. Correspondingly, Emeagwali and Shizha (2016), Shizha (2010) and Zulu and Bunche (2006) aver that science subjects, inclusive

of medicine, mathematics, constructional technology, food processing, biology and metallurgy were there in Africa since great antiquity. These subjects should, thus, be studied in Zimbabwe with an African slant. However, in the inquirer's opinion, this does not serve to expunge the Occidental grounding of science and technology subjects because it is such grounding which makes these subjects congruent with the global developmental trends. Emphasis should rather be on dovetailing the Western and African foundations of science and technology.

According to Mavhunga (2006, p. 453), "religion should be studied from an African perspective, other religions coming in for purposes of understanding other people's spirituality." This way, African learners are prepared to appreciate their own indigenous religion in which the African values, norms and identity are anchored.

Kaputa's (2011) findings also reveal the following as aspects which the curriculum based on an appropriate epistemology should dwell on: respect, values, herbal systems, Arts, music, dance, agriculture, collaborative learning, technology and the universalisation of information. Such a curriculum has the potential to take on board the hybridisation of indigenous and neo-liberal knowledge in line with the thesis of integration and holism.

Nzirasanga (1999, p. 369) "...believes that the selection of music and performing arts to be taught in schools should be influenced by the availability of natural and indigenous resources", which is consistent with the contextualisation and Africanisation of instruction. Moreover, "the Commission envisages a curriculum that will initiate vocational opportunities for students with a flare in Sport" (Nzirasanga 1999, p. 370). Since sport promotes teamwork, fosters the spirit of winning and losing graciously, it, therefore, infuses *Unhu/Ubuntu*.

The Cultural Policy of Zimbabwe – herein called GoZ (2007, p. 12) - prescribes that:

...Zimbabweans need to rekindle customs, values and those of our norms that are capable of laying a solid foundation for the resuscitation of the spirit of respect, integrity, tolerance, compassion, "*unhu*"/*Ubuntu* and at the same time fostering

national pride. It is important that these virtues are transmitted to our children and youths through our cultural education so as to promote national identity which will enable the nation to adopt those global values that they would have assessed to have meaning in their Zimbabwean lives.

This proclamation fundamentally implores the national curriculum to accentuate cultural values that are at the epicentre of *Unhu/Ubuntu*. It congruously compels the Ministry of Primary and Secondary Education [MoPSE] to embark on a campaign to ensure that ‘cultural education’, as subsumed in Cultural and Heritage Studies, gains acceptance among both learners and teachers at secondary school level. In the same vein, Machingura et al. (2012, pp. 71-72) suggest that “the school curriculum in Africa should be Africanised in line with Lawton’s (1975) position that curriculum should be based on a selection from a people’s culture.” This implies that the secondary school curriculum should have cultural relevance.

Since Nziramasanga (1999, p. 61) equates holistic education with *Unhu/Ubuntu*, then *Unhu/Ubuntu* views reality in holistic terms. Thus, the holistic pedagogy informs the call for the elimination of ‘compartmentalisation’ which is inherent in Zimbabwe’s secondary school curriculum. Nziramasanga (1999, p. 311) claims that in overseas countries, primary education is straddled with secondary education and learning areas are not taught in isolation. Likewise, Siyakhwazi (2014a, p. 189) advocates Beauchamp’s two frames of reference to address compartmentalisation, and - using Science and Mathematics - the two frames are:

The first one is the vertical articulation of subject matter. A good example is to encourage all teachers in the science programmes from Form One to Form Six to plan and scheme together. The joint sequence of topics in all classes would allow an even flow of the arrangement of subject matter that is sound, logical and appropriate. The approach would solve the problem of poor vertical articulation in the subject matter of science. The second frame of reference is horizontal articulation (correlation) which takes place between the Mathematics and Science teachers who plan and implement their curriculum jointly. Such an approach will improve poor articulation and promote co-operation among teachers.

The researcher, thus, extends these ideas, especially those on horizontal articulation (correlation), to other learning areas. For instance, in teaching the topic ‘Migration’ in Geography at secondary school level, a teacher could refer to ‘Slave Trade’ as a topic in History

for exemplification. On the topic ‘Farming’, again in Geography, reference could be made to Agriculture whence examples could be drawn. Another topic in Geography, namely ‘Bio-Geo-Chemical Cycles’ could draw a lot from natural science subjects. These few examples demonstrate “an integration method in which a specialised subsystem is dedicated to communication between other systems” (Siyakwazi 2014a, p. 190). This concurs with *Unhu/Ubuntu* – a philosophy in which reality is viewed in holistic terms not as discrete parts. Thus, the curriculum should be a single integrated all-embracing package.

2.5.2.4. Indigenous Knowledge Systems [IKSs]

Tapfuma (2012) argues that indigenous knowledge should be incorporated in the school curriculum because it “can be used as an alternative or complement to the conventional scientific methods and techniques for sustainable development especially in agriculture, health and environmental management.” The discovery of *Gundamiti* at University of Zimbabwe and that of the cure for Type 2 Diabetes in San Francisco (with input from New Guinea) serves to testify this complementarity. Mavhunga (2006, p. 454) also advocates the Africanisation of science and technology in the school curriculum, especially at secondary school level in Zimbabwe.

In the same vein, Mutema (2013, p. 59) argues that “children’s traditional songs and games are one aspect of Indigenous Knowledge Systems.” She, thus, advocates their incorporation as indigenous knowledge into Zimbabwe’s school curriculum to expound *Unhu/Ubuntu*. Maposa (2011, p. 483) also exhorts IKSs where he underscores that “IKSs continue to be vital in Africa to sustain a holistic African existentiality.” As an aspect of traditional education, IKSs are of utilitarian value. Hence, IKSs should be incorporated into the secondary school curriculum as a matter of policy as they cover ecology, climate, crop cultivation, animal husbandry, botany, linguistics, medicine, clinical psychology and craft skills (Mapira & Mazambara 2013, p. 91).

Mawere (2015, p. 62) correspondingly argues that IKSs have the potential to promote innovative thinking as they provide the basis for problem-solving strategies for local communities. In line with this episteme, the Zimbabwe Environmental Education [EE] Policy document, also called GoZ (2003), recommends the incorporation of IKSs into the teaching of Environmental Education [EE] in secondary schools, colleges and universities.

Zengeya-Makuku et al. (2013) also affirm the Africanisation movement where they stress that Zimbabwe's secondary school system should bring IKSs to the epicentre of instruction so that they continue to benefit African communities. "Indigenous Knowledge provides a beacon of light within the tunnel of Eurocentric dogma, misinformation, and untruths" (Emeagwali & Dei 2014, p. 2). Emeagwali (2003), cited in Zengeya-Makuku et al. (2013, p. 446), thus, writes: "There is need to find a place for Indigenous Knowledge in the current Eurocentric curriculum." Indigenous knowledge is, therefore, a vehicle of pedagogical-ideological-philosophical decolonisation. For countries whose educational policies have embraced IKSs, "the result has been phenomenological improvement in the technological development of these countries and the betterment of their people's standards of living" (Zengeya-Makuku et al. 2013, p. 449). According to Zengeya-Makuku et al. (2013), examples of such countries include Kenya, India and Australia. Zengeya-Makuku et al. (2013, p. 449) "recommend the inclusion of Indigenous Knowledge in Zimbabwe's secondary school curriculum in the following three main areas: content, methodology and teaching aids..." To Zengeya-Makuku et al., content includes the traditional methods of treating livestock in Agriculture, methodology entails the use of resource people such as the knowledgeable elderly in various aspects of subject topics, and, finally, teaching aids include artefacts of local phenomena related to topics and concepts.

Mawere (2015, p. 63) also endorses the notion of integrating conventional neoliberal science (knowledge from the academy) with indigenous knowledge (people's science) as he writes:

Since indigenous knowledge is knowledge that arises directly out of the children's real life experiences, its incorporation into the school curriculum can motivate and bolster the intellectual fortunes and interests of the learners as students realise that recognition is given to what they already do, know, and say in their own communities.

This conforms to Shizha's (2010) 'pedagogy of place' and the adage 'from the known to the unknown'. Mawere (2015) cites, as an example, the *Tototo* beer brewing system practised in Western Mozambique and Eastern Zimbabwe, which compares quite well with distillation studied in science at secondary school. According to Mawere (2015, p. 63), "in instances where students go into learning the science of distillation already understanding the *Tototo* beer brewing system, abstraction is much easier to achieve, and motivation, and interest in technology and development issues is generated."

Mawere (2015) posits that in the curriculum, indigenous knowledge is also capable of promoting the cultural dimension of development. "Every culture is known for something distinctive and inimitable to it" (Mawere 2015, p. 65). The Shangaan people of the Zimbabwean low veld, for instance, are well-known for their initiation rites (*Chinamwari/Khomba*), which have, of late, come to be appreciated as helping reduce the chances of HIV/AIDS infection. The inclusion of such indigenous knowledge in Zimbabwe's secondary school curriculum could not only enhance the cultural dimension of development but also help reduce poverty (cf. The World Bank 1998, quoted in Mawere 2015, p. 66). Thus, Mawere (2015, p. 66) explains that "for instance, instead of spending money on circumcision in the 'modern' hospitals, one could opt for a traditional one, such as the one performed during Khomba initiation rites." Muchenje (2017, p. 69) also advocates IKSs where he argues that "African countries can fulfil the SDG on education as a tool to bring about equality and development if African governments (Zimbabwe included) reconsider the relevance of incorporating IKSs into the school across the curriculum at both primary and secondary school level." Muchenje (2017, p. 69), thus, concludes that "contextualising education using IKSs enhances cognitive justice in the classroom."

It should, however, be born in mind that the advocacy for IKSs does not serve to completely dismiss the utility of conventional science. This is because to completely negate conventional science in this globalising world may sound anachronistic and suicidal since conventional science is the mainstay of world economies, Zimbabwe included. It is, rather, the hybridisation of conventional science with IKSs which is worth highlighting.

2.5.2.5. Language-in-education policy

According to Nziramasanga (1999, p. 166), “respondents (to the Commission) said that for a country to develop technologically it should use its indigenous languages.” Hence, Nziramasanga (1999, p. 167) recommends that “indigenous languages should be developed so that they also cover sciences and technology.” This is endorsed by Mazrui, cited in Zengeya et al. (2013, p. 449), who polemically claims that “no country has ever attained advanced technology, by depending on a foreign language while looking down upon its own indigenous languages.” Certainly, the use of the word ‘no’ in the outgoing quotation sounds too declarative. Nevertheless, Mawere (2015, p. 61) avers in consensus with United Nations (2008), that “local languages are the means for preserving, transmitting, and applying traditional knowledge in schools.” In the same vein, Mavhunga (2006, p. 452) argues that:

As part of the Africanisation process, ChiShona and IsiNdebele should be accorded national and official language status in Zimbabwe for a start and should be the medium for instruction in schools where the majority of the learners speak these languages as is the practice in Britain, France, Germany, China, Japan, Russia etc where languages that are indigenous to these countries are used in schools. After all research has proved that concept formation is best achieved if one is taught in one’s first language.... This way, African norms, values and identity can be emphasized.

Even the VESOTOKA Association, comprising TshiVenda, SeSotho, ChiTonga and TjiKalanga speakers, advocates “full introduction of these languages throughout the school system” (Nziramasanga 1999, p. 164), an ideal, which, in turn, urges the promulgation of an ‘indigenous’ language-in-education policy in Zimbabwe. Such a language policy has the vast potential to promote and expound the philosophy of *Unhu/Ubuntu*. This advocacy for an

indigenous language-in-education policy is ratified by Emeagwali and Dei (2014, p. xiii) when they argue that “an appropriate language of instruction must be used, and that there are unsavoury implications should one be denied one’s mother tongue in the learning process.”

Chimhundu (1993), cited in Ndamba (2010, p. 253), argues that there is a dire need to promulgate a forceful but progressive official language-in-education policy in Zimbabwe, which provides for the use of indigenous languages as official media of classroom instruction so that the implementation procedures are not neglected. Such a policy should legalise the use of indigenous languages as official media of instruction, not just up to Grade 7 as provided for in the Education Amendment Act - GoZ (2006) [Section 62, Subsection 1], but throughout the school spectrum. A typical forceful but progressive language policy is that which does not accommodate an ‘escape clause’ so that policy implementers are held responsible for non-implementation.

This concurs with Muchenje et al. (2013, p. 500) who, basing on their study particularly in Zvimba District, recommend that “the Education Ministry seriously considers that Nyanja/Chewa be taught in commercial farming and mining areas so as to benefit pupils who are predominantly Nyanja/Chewa speaking.” The same line of argument could be extended to all the other indigenous languages peculiar to some areas in Zimbabwe that are in a state of invisibility. Gora (2017, p. 141) argues that “postcolonial education in Zimbabwe should afford indigenous languages their rightful place in the curriculum in order to enhance personal, economic, social and national development.” However, Nziramasanga (1999, p. 166) cautions that “Schools should help children to appreciate the necessity of learning the language necessary to gain access to the world’s knowledge and to integrate within the global economy. This is where the need to learn foreign languages becomes necessary”, which, in the case of Zimbabwe, could be “English for inter-regional and international communication” (Nziramasanga 1999, p. 167). Nziramasanga (1999, p. 167), therefore, avers that “the inclusion

in the school curriculum of such languages as French, Portuguese, Afrikaans and KiSwahili as options becomes imperative” in Zimbabwe.

2.5.2.6. Community involvement

Nziramasanga (1999, p. 61) submits that “traditional Zimbabwean education was such that the family, the extended family, the community took an active part in it and every adult felt responsible for guiding children in what is respectable, ethical and good.” Hence, it takes the whole village to raise the child. Therefore, Makuvaza (2010, p. 359) recommends that “the community as in the past should be involved in the nurturing and upbringing of the neophyte into active and acceptable participation in the same society.” Majoni and Chinyanganya’s (2014, p. 69) study also recommends that teachers take up roles of fathers and mothers in the school, in teaching and advising, rewarding or punishing young people ‘together with the community’. Hence, the collective moulding of each child into a functional member of the family and the community should be encouraged. Therefore, community involvement in education, which manifests the principle of communalism, is an exigency not an option.

This concurs with the premise that “a human being becomes a person through others meaning that one’s personhood and individuality is to a great extent if not exclusively determined by the community or society” (Shutte 1993, cited in Makuvaza 2010, p. 359). Hence, education should not be confined to the schoolroom walls but should be opened to the homestead and community. This coheres with what is voiced in Nziramasanga (1999, p. 69) that “elders and traditional leaders could be invited by the school to speak about tradition and cultural values.” To Makuvaza (2010, p. 359), “the involvement of the community has far reaching positive effects on especially matters of discipline and monitoring of the child when he/she is away from home.” But he (p. 359) cautions that “some intentions of our adults of today, especially the male members of our communities towards particularly the girl-children need to be treated

with great circumspect.” In spite of this cautionary word, Makuvaza (2010, p. 360) still argues that “if it is the case that *munhu munhu ne vanhu/umuntu ngumuntu ngabantu*, then we are in agreement with the Commission that the community (physically or metaphysically) must be involved in the upbringing of the child so that he/she will have *hunhu/ubuntu*.” Makuvaza (2008, p. 385) stresses that “the responsibility should not be left with teachers alone but rather a holistic approach where everyone is honestly and seriously committed.”

2.5.2.7. Secondary school teachers’ training and re-orientation

According to Nziramasanga (1999, p. 68), “it was admitted that not all teachers felt that they were adequately prepared to teach religious, cultural and moral values and they (participants/parents) would like to see some teachers specialise in this field.” Nziramasanga (1999, p. 76), thus, stresses that “it is essential for teacher training programmes to incorporate the *Unhu/Ubuntu* philosophy and methods of promoting such ethical education throughout the curriculum.” With reference to Nziramasanga (1999, p. 69), such a development in teachers’ training is necessary largely because “the cultural values needed to be strengthened in the face of materialistic, secular values” and “the concept of *Unhu/Ubuntu* should be introduced, developed and be the torchlight of our moral education.” To bolster up *Unhu/Ubuntu*, it is recommended in Nziramasanga (1999, p. 354) that “all teachers (should) receive staff-development on Citizenship Education as a matter of urgency. ...Citizenship Education should be compulsory in all teacher training programmes...”

In the same vein, Zengeya-Makuku et al. (2013, p. 447) are of the view that secondary school teachers need to be oriented to the agenda for Africanisation of instructional content, methodology and media (teaching aids) in Zimbabwe. Msila (2014) also stresses that teachers need to be prepared to appreciate multiculturalism. Mandiudza et al. (2013) also argue that secondary school teachers should be re-oriented to appreciate the concept vocationalisation of

the secondary school curriculum, which, to the researcher, is informed by the ‘vocational-orientedness’ of indigenous African education. This also concurs with the dignity of honest manual labour and hard-work as values in the context of the *Unhu/Ubuntu* philosophy.

2.6. GAPS IN LITERATURE: CRITIQUING MAIN SOURCES

Though insightful, the main contributions in the foregoing manifest some knowledge gaps that also serve to justify the exigency of this particular research endeavour. These hiatuses were noted mainly in the form of conceptual, methodological, sample and geographical gaps.

2.6.1. Conceptual gaps

To begin with, *Unhu/Ubuntu* should ideally be conceptualised as an all-encompassing philosophy which targets holistic education that addresses ‘the head, the heart and the hand’ (Nziramanga 1999, p. 75). Yet, literature presented by most of the major proponents of this philosophy, who include Ramose (1999), Makuvaza (2010), Samkange and Samkange (1980), Chitumba (2013), Hapanyengwi-Chemhuru and Makuvaza (2014), Makuvaza and Hapanyengwi (2014), Bondai and Kaputa (2016), among others, perceivably dwells much on *Unhu/Ubuntu* as a moral philosophy targeting only the education of the ‘heart’. This, therefore, presents a major conceptual gap in knowledge. It is Hapanyengwi (2011, p. 47), who, in agreement with Nziramanga (1999, p. 75), explicates *Unhu/Ubuntu* as a philosophy which informs the “education of the head, the heart, the hand and the body as a whole.” However, Hapanyengwi proffers *Unhu/Ubuntu* as a philosophy to inform the practice of education in general without picking on a specific part of the education spectrum (infant, junior, secondary, tertiary) in Zimbabwe. This presents yet another key concept gap which the inquirer sought to fill in by reflecting critically upon the *Unhu/Ubuntu* philosophy as a ‘trinity’ (head, heart and hand) projected to inform the country’s secondary education system, in particular.

In the same vein, Hapanyengwi-Chemhuru and Makuvaza's (2014) study is a search for an indigenous philosophy of education in Zimbabwe which does not specifically pick on a certain instructional sub-system or level. Chitumba (2013) also reflects on education for personhood through *Unhu/Ubuntu* at university level, whereas Makuvaza and Gatsi (2014) examine the role of *Unhu/Ubuntu* at ECD level. This, therefore, leaves behind the secondary sector of education requiring to be addressed, thereby manifesting a conceptual gap in terms of the educational levels. This particular inquiry, therefore, targeted the secondary level of education in Zimbabwe. A conceptual gap is equally apparent in Majoni and Chinyanganya's (2014) study, in the sense that although it is similarly targeted at 'integrating traditional African education into current educational practices', it is premised on primary education yet this particular inquiry undertook to address the relatively similar issues at secondary school level. It is also noted that inquiries by Ndamba (2010) and Muchenje et al. (2013) targeted infant and primary school levels, respectively, which equally presents the researcher with another key concept gap which he sought to fill in by focusing particularly on the secondary school level.

Furthermore, Mavhunga's (2006) discussion also demonstrates a key concept gap since its focus is on Africanising the school curriculum, yet, this particular research endeavour sought to widen the scope so as to also reflectively examine the following: (a) holism as an aspect of indigenous African education, (b) the Africanisation agenda, (c) the search for a holistic philosophy, and (d) the possible reconfiguration of Zimbabwe's secondary education system in line with the reconstructed philosophy. A key concept gap also manifests in works by Shizha (2010), Zengeya-Makuku et al. (2013), Emeagwali and Dei (2014), Msila (2014) and Emeagwali and Shizha (2016), among others, as they are largely confined to indigenous science and Africanisation. The researcher, therefore, sought to broaden the focus so as to cover the entire indigenous education system, the philosophy and the possible re-configuration of the secondary education system in Zimbabwe.

2.6.2. Methodological gaps

Some of the authorities whose literature has been reviewed demonstrate methodological gaps in knowledge, since their ideas were generated through what Siyakhwazi (2012, p. 14) calls “literary criticism”, which the researcher equates to secondary or desk research. This is true of Chitumba (2013), Siyakhwazi (2014), Hapanyengwi-Chemhuru and Makuvaza (2014), Makuvaza and Gatsi (2014), Samkange and Samkange (2013), Makuvaza and Hapanyengwi (2014), Makuvaza (2008), Makuvaza (2010), Hapanyengwi-Chemhuru and Shizha (2012), Mawere (2015), Emeagwali and Dei (2014), Emeagwali and Shizha (2016), Bondai and Kaputa (2016), Sibanda (2014), Makuvaza and Hapanyengwi (2017), Gora (2017), Muchenje (2017), among others. On a special note, the researcher observes that Mavhunga’s (2006) ideas were generated through curriculum analysis, goal analysis and content analysis, which all constitute literary criticism, again pursued in the form of secondary research which equally exhibits a methodological gap in knowledge. The researcher, therefore, sought to elicit, through fieldwork, the participants’ views on the value of holism as an aspect of indigenous African education to contemporary instruction and to the needs of the modern Zimbabwean society, the Africanisation agenda, the search for a holistic philosophy, and the possible re-configuration of the secondary education system.

The researcher appreciates Msila’s (2014) venture into fieldwork, which renders Msila’s study hermeneutical and original. Although Msila’s (2014) ideas are quite pertinent, his research methodology manifests a gap. To be more specific, Msila’s (2014) use of the convenience sampling technique, in which participants are selected on the basis of their availability, gives the researcher the impression that Msila’s findings have great potential for bias. Instead, the researcher sought to utilise purposive sampling, a technique in which he would select information-rich participants according to his judgement of their typicality (Chiromo 2006). At least, purposive sampling is justifiably imbued with an element of systematicity.

Whilst the inquirer appreciates the pertinence of Zengeya-Makuku et al.'s (2013) empirical field investigation's findings, he also perceives a methodological gap in this study in the sense that under the instrumentation section there is a questionnaire only, which the researcher considers to be more compatible with quantitative research. Furthermore, while Ndamba's (2010) work is located in Masvingo District which coincides with the researcher's geographical scope, it, however, manifests a methodological gap where it largely utilised a descriptive survey - a preponderantly quantitative genre of inquiry - to study a human phenomenon. The researcher, therefore, sought to address these gaps by adopting methodologies within the qualitative paradigm.

2.6.3. Sample Gaps

A sample gap manifests in Kaputa's (2011) sample of just three (3) high profiled educationists who are all holders of Doctoral Degrees and are all university lecturers, which, to the researcher, is too narrow a sample. Hence, Kaputa's work demonstrates lack of what Tshuma and Mafa (2013, pp. 118-119) refer to as 'democratic validity'. Msila (2014) also exhibits a sample gap when he selected participants only from Arts-Culture groups. The researcher, therefore, sought to engage a wider range of participants in the secondary education system. A sample gap also exists in Zengeya-Makuku et al.'s (2013) study as perceived in its sample being composed of secondary school teachers only. The researcher, therefore, sought to engage a sample which is wider in composition so that it is more representative of the various stakeholders and participants in Zimbabwe's secondary education system thereby ensuring 'democratic validity' as demanded in case study research. The inquirer also appreciates relevant literature from a hermeneutical inquiry by Majoni and Chinyanganya (2014). However, Majoni and Chinyanganya's findings exhibit a sample gap as they were elicited solely from the primary school teachers, which, therefore, implies that, as a case study, Majoni

and Chinyanganya's research equally lacks democratic validity. Hence, the researcher sought to engage a broader sample at secondary school level.

2.6.4. Geographical gaps

The researcher notes a geographical gap in discussions by Haar (1990), Woolman (2001), Marah (2006), Omolewa (2007), Okeke (2008), Okoro (2010), Shizha (2010), Emeagwali and Dei (2014), Funteh (2015), Mawere (2015) and Emeagwali and Shizha (2016), among others, as these are largely focused on Africanisation, indigenous education and *Unhu/Ubuntu* in the context of Sub-Saharan Africa in general. The inquirer also observes a specific geographical gap in Awuor's (2007) reflection, which is focused specifically on Kenya. This is also true of Shutte (2001), Eklund (2008), Msila (2009) and Msila (2014), whose findings are in the South African context. The researcher, thus, sought to situate his study in Zimbabwe, in particular.

The researcher appreciates salient literature from the hermeneutical inquiries by Muchenje et al. (2013) and Majoni and Chinyanganya (2014), both in Zimbabwe. However, Muchenje et al.'s (2013) work manifests a geographical gap in having been conducted in Zvimba District, yet the inquirer sought to locate his empirical investigation in Masvingo Urban District. A geographical gap also manifests in Majoni and Chinyanganya's (2014) study having been conducted in Bindura Urban (Mashonaland), whilst the researcher sought to have it conducted in Masvingo Urban District, which is a different geographical entity altogether. A geographical gap equally manifests in Zengeya-Makuku et al.'s (2013) field-based study since the investigation was undertaken particularly in the Harare Metropolitan Province, yet the researcher targeted Masvingo Urban District which is a different geographical entity as well.

2.7. SUMMARY

Indigenous African education, in its wholeness and with its holistic predisposition, is profoundly portrayed as capable of bringing value to education and society in the 21st Century Zimbabwe. Hence, the Africanisation of secondary education, which concurs with the integration of indigenous African education into contemporary instruction, is deemed long overdue. It is, therefore, argued that the African philosophy of *Unhu/Ubuntu* should duly inform the re-engineering of the secondary education system which should serve to de-root, decolonise and empower Zimbabweans as Africans. A major knowledge gap, however, manifests where available literature observably dwells much on *Unhu/Ubuntu* as a moral philosophy which targets only the education of the ‘heart’. The scholars concerned largely tended to overlook the fact that *Unhu/Ubuntu* also informs intellectual-cognitive and vocational-psychomotor development constitutive of the education of the ‘head’ and the ‘hand’, respectively. Hence, the *Unhu/Ubuntu* philosophy should ‘ideally’ be conceived as a ‘trinity’ focusing on ‘the head, the heart and the hand’ (Nziramasanga 1999, p. 75; Hapanyengwi 2011, p. 47). The implementation *modus operandi* of this philosophy in Zimbabwe’s secondary schools should concur with the ‘trinity’ of ‘the head, the heart and the hand’. This could be instrumental in addressing the ‘inadequacy’ of Zimbabwe’s secondary school system cited in the introductory chapter as the driving concern and itching point of this inquiry. Beyond the narrow and partial conceptualisation of *Unhu/Ubuntu* demonstrated in literature, the review process also established other voids in literature in the mould of conceptual, methodological, sample and geographical gaps that serve to motivate this research work further. The methodology with which to gather the relevant participants’ insights on the research problem engaged herein shall constitute the next chapter.

CHAPTER 3

RESEARCH METHODOLOGY

3.1. INTRODUCTION

This particular research endeavour was conducted in accordance with a methodology which is within the anti-positivistic paradigm. As a qualitative multiple case study, this inquiry was informed by the research philosophy of interpretivism. Therefore, a range of research instruments encompassing interviews, focus group discussions, observation and document analysis were engaged to gather participants' insights on the value of holism as an aspect of indigenous African education today, the Africanisation of secondary education, the reconstruction of the philosophy to inform secondary education, and the re-engineering of Zimbabwe's secondary education as a system in its entirety. Data analysis, thus, began with the commencement of data generation.

3.2. RESEARCH PHILOSOPHY AND PARADIGM

"A research paradigm is a worldview of a subject that includes its underlying philosophy and assumptions inherent in that view" (Nyaruwata 2013, p. 105), a definition which highlights the philosophical grounding of inquiry. Muhammad, Muhammad, Aijaz, Syeda and Kamal (2011, p. 2083) also submit that "a paradigm is essentially a worldview, a whole framework of beliefs, values and methods within which research takes place." This definition transcends the underpinning philosophy, as it subsumes the other elements of inquiry. To Waring (2013, p. 17), a research paradigm is "a set of interrelated assumptions about the social world which provides a philosophical and conceptual framework for the organised study of that world." This

concurs with Guba and Lincoln (1994, p. 105) who define a research paradigm as “the basic belief system or worldview that guides the investigator, not only in choices of method but in ontologically and epistemologically fundamental ways.” Thus, as an embodiment of the undergirding research philosophy, a research paradigm scaffolds the entire inquiry process.

Nyaruwata (2013, p. 105) defines the term ‘research philosophy’ as “a belief about the way in which data about a phenomenon should be gathered, analysed and used.” Therefore, a research philosophy is fundamentally a research paradigm. Hence, the phenomenon investigated in this particular research endeavour is the role of indigenous African education in contemporary Zimbabwe, in a search for a holistic philosophy of secondary education. A phenomenon of this nature is qualitative in outlook and is amenable to a research philosophy which reposes within Creswell’s (2012b) ‘interpretivist’ and ‘transformative’ worldviews.

Accordingly, **interpretivism** is the research philosophy meant to inform this particular research endeavour. As such, Nyaruwata (2013, p. 106) submits that qualitative research is anchored in interpretivism, a research philosophy in which the researcher’s entire person is used as the primary instrument of research. Historically, the interpretivist research philosophy can also be called anti-positivism because it was developed as a reaction to positivism (Ernest 1994; Guba & Lincoln 1994). Interpretivism can also be referred to as constructivism, social constructivism or hermeneutics. This is confirmed by Mupa (2012, p. 173) who argues that “it (interpretivism) is also sometimes referred to as constructivism because it emphasises the ability of the individual to construct meaning.”

According to Cohen et al. (2007, p. 27), interpretivism-hermeneutics-constructivism “seeks to understand situations through the eyes of the participants... and (is) premised on the view that reality is socially constructed.” Thus, interpretivism-hermeneutics-constructivism undertakes to construct meaning in a social context. Hence, Creswell (2012b) declares that certain

“philosophical assumptions (ontology, epistemology, axiology and methodology) are embedded within interpretive frameworks that qualitative researchers use when they conduct a study.” Interpretivism-hermeneutics-constructivism is, thus, grounded in certain ontological, epistemological, axiological and methodological assumptions.

The question that relates to **ontology** in this particular research endeavour is, “*What is the nature or form of the social world?*” (Waring 2013, p. 16). In other words, ontology relates to, ‘*What there is to know about the world*’ (Ritchie & Lewis 2003, p. 11). Hence, “the ontological assumptions of interpretivism are that social reality is seen by multiple people and these multiple people interpret events differently leaving multiple perspectives of an incident” (Creswell 2012b). This dovetails with Ritchie and Lewis (2003, pp. 19-20) when they aver that:

We believe that external reality is itself diverse and multifaceted. The diversity of perspectives thus adds richness to our understanding of the various ways in which that reality has been experienced, and our underlying aim is to apprehend and convey as full a picture as possible of the nature of that multifaceted reality.

Waring (2013, p. 16) also argues that “under constructivism reality is neither objective nor singular, but multiple realities are constructed by individuals.” This, therefore, stresses the point that the objectivist-positivist ontology within the quantitative paradigm, which does not believe in multiple perspectives on a phenomenon, is less successful when studying human participants who are endowed with cosmological complexities. Such a viewpoint is substantiated by Kaputa (2011, p. 71) who also argues that qualitative research informed by anti-positivism is suitable for studying human-social phenomena since it is based on a philosophical viewpoint that “reality is subjective, thus the world exists but different people construct it in very different ways.” In the context of this study, the researcher considers the participants (secondary school learners, student teachers, established teachers, HODs, Heads of Schools and lecturers) as multiple people with multiple perspectives on: the value of holism as an aspect of indigenous education today, the agenda for Africanisation of secondary

education, the reconstruction of the secondary education philosophy and re-engineering the secondary education system in Zimbabwe. Waring (2013, p. 16) avers that “it is on the basis of the answers to the ontological question that the epistemological question can be asked and assumptions are made.” Thus, constructivist ontology undergirds interpretivist epistemology.

According to Waring (2013, p. 16), “**epistemology** relates to knowledge and the researcher should ask the question: *How can what is assumed to exist be known?*” Hence, the epistemological assumption of interpretivism is that “conducting a qualitative study means that researchers try to get as close as possible to the participants being studied. Subjective evidence is, therefore, assembled based on individual views. This is how knowledge is known - through the subjective experiences of people” (Creswell 2012b), as they are interpreted by the researcher. In congruity with this standpoint, Waring (2013, p. 16) argues that “it is the accounts and observations of the world that provide indirect indications of phenomena, and thus knowledge is developed through a process of interpretation.” In this particular research endeavour, the inquirer conducted studies in the field - at the schools and universities where the participants live and work. The researcher had contact with the participants in their educational life contexts. According to Bryman, cited in Mupa (2012, p. 174), the other epistemological postulation is that “knowledge arises from particular situations and is not reducible to simplistic interpretation.” Hence, qualitative data, which this particular inquiry sought to elicit, is largely particularistic and cannot be expressed in nomothetic, reductionistic, positivistic statistical techniques. Interpretivist epistemology also stresses reflexivity, neutrality and rigour in the generation, presentation, analysis and interpretation of qualitative data (Ritchie & Lewis 2003, p. 21). This was all realised under ‘trustworthiness issues’.

In terms of the **axiology**, Creswell (2012b) argues that “all researchers bring values to a study, but qualitative researchers make their values known in a study.” Hence, the interpretivist axiological assumption holds that “in a qualitative study, the inquirers admit the value-laden

nature of the study and actively report their values and biases as well as the value-laden nature of information gathered from the field. We say that they ‘position themselves’ in a study” (Creswell 2012b). This is substantiated by Ritchie and Lewis (2003, p. 17) who polemically aver that “facts and values are not distinct and findings are inevitably influenced by the researcher’s perspectives and values, thus, making it impossible to conduct objective, value-free research.” In the context of this particular research endeavour, the inquirer professes that he inescapably ‘positioned himself’ in a search for a holistic secondary education philosophy in the 21st Century Zimbabwe.

“The procedures of qualitative research, or its *methodology*, are characterised as inductive, emerging, and shaped by the researcher’s experience in collecting and analysing the data” (Creswell 2012b). This is essentially organismic inquiry as opposed to mechanistic research. Thus, “rather than starting with a theory (as in positivism), inquirers generate or inductively develop a theory or pattern of meaning” (Creswell 2012b; Creswell 2013, p. 8). This constitutes the first methodological postulation of interpretivism. Therefore, “the logic that the qualitative researcher follows is inductive, from ground up, rather than handed down entirely from a theory or from the perspectives of the inquirer” (Creswell 2012b). This postulation was realised in this particular research endeavour where the inquirer identified from data the underlying themes related to the research problem whence he made inferences, thereby, making meaning. This is tantamount to what Mupa (2012, p. 174) refers to as “creating a theory” from the data gathered. The second postulation is that “sometimes the research questions change in the middle of the study to reflect better the research problem. In response, the data collection (generation) strategy, planned before the study, needs to be modified to accompany the new questions” (Mupa 2012, p. 174). Such flexibility also characterises the current inquiry which ‘in essence’ is premised on the search for a holistic philosophy of secondary education in Zimbabwe. According to Waring (2013, p. 16), methodology which reposes within the constructivist

ontology and interpretivist epistemology “is idiographic, dialectical and hermeneutical in nature.” Hence, it connects well with the qualitative research paradigm and its consonant case study design to be discussed subsequently.

It is argued in the context of interpretivism-hermeneutics-constructivism that “the open-ended the questioning, the better, as the researcher listens carefully to what people say or do in their life setting” (Creswell 2012b). As such, most of the questions contained in the interview guides in this particular research endeavour are open-ended and are of a higher order category.

With reference to Nyaruwata (2013, p. 107), “anti-positivists are of the view that since human beings think and reflect, scientific methods are inappropriate for the study of society.” Nyaruwata (2013, p. 107) also highlights that “this is so because unlike objects in positivism human beings can change their behaviour if they know they are being studied.” This is called ‘reactivity’ (Leedy & Ormrod 2013), which, in itself, is a potential source of bias. Moreover, in anti-positivism, data are in the form of words and not numerical as in positivism (Leedy & Ormrod 2013). In the same vein, interpretivist research is holistic and conveys a well-rounded view from the inside (Leedy & Ormrod 2013), which the phenomenologists refer to as the ‘insider-perspective’. The research sub-questions below, which appear qualitative in outlook (the very questions spearheading this inquiry as stated in Chapter 1), are, therefore, addressed within the ‘interpretivist-constructivist worldview’:

1. How is holism as an aspect of indigenous African education relevant to contemporary education and to the needs of the modern Zimbabwean society?
2. Why is there a need to Africanise Zimbabwe’s secondary education system?
3. What should be the nature of a philosophy informing the secondary education system in a globalising Zimbabwe?
4. How can Zimbabwe’s current secondary education system be reconstructed on the basis of a reconstructed philosophy?

According to Habermas (1984), cited in Cohen et al. (2007), interpretivism simply seeks to understand situations and phenomena but does not necessarily seek to transform them.

Thereupon, Creswell (2012b) and Creswell (2013, p. 9) argue that researchers might ‘alternatively’ use the social justice theories of the transformative framework, postmodernism and critical theory because the constructivist stance does not go far enough in advocating for an action agenda to help the marginalised and downtrodden individuals or groups. The transformative framework, postmodernism and critical theory are perspectives that are, as Creswell (2012b) puts it, “concerned with empowering human beings to transcend the constraints placed on them by race, class and gender.” In the three perspectives:

The issues facing these marginalized groups are of paramount importance to study, issues such as oppression, domination, suppression, alienation, and hegemony. As these issues are studied and exposed, the researchers provide a voice for these participants, raising their consciousness and improving their lives (Creswell 2012b).

Through the three ideals, that repose within what Creswell (2013, p. 9) calls the ‘transformative worldview’, inquirers advance an action agenda for change which is consistent with resisting domination in all its forms. In view of some peculiarities and thin dividing lines among these three emancipatory perspectives, this study justifiably engaged critical theory.

Critical theory was engaged not as a counterpoise but to complement interpretivism, that is, to bridge the transformation gap left open by interpretivism. By definition, critical theory is a school of thought which seeks to liberate human beings from the circumstances that enslave them (Marcuse 1989, cited in Jessop 2012).

Central themes that a critical researcher might explore include the scientific study of social institutions and their transformations through interpreting the meaning of social life; the historical problems of domination, alienation, and social struggles; and a critique of social life and the envisioning of new possibilities (Creswell 2012b, no pg).

These social institutions certainly include education subsuming the secondary schools which this particular inquiry sought to address. Thus, this inquiry sought to create a wider knowledge base upon which to transform the secondary system of education in Zimbabwe. The ‘social injustice’ that needs reform includes, for instance, the virtual non-recognition of the African meaning-making and knowledge production which symbolises the virtual denial of

epistemological access for Zimbabweans as Africans in the realm of education. Critical theory, therefore, informs the researcher in interrogating the role of indigenous African education in contemporary times in a search for a holistic philosophy of education in Zimbabwe. This is done with a view to reforming Zimbabwe's secondary education system so that it de-roots, decolonises and empowers Zimbabweans as Africans. In a nutshell, this study is informed by the philosophy of interpretivism, which reposes within the constructivist worldview, but with underpinnings from critical theory lying within the transformative worldview.

3.3. RESEARCH APPROACH

Marshall and Rossman (2006), cited in Nyaruwata (2013, p. 108), bring to the fore the concept of qualitative research as "a broad approach to the study of social phenomena." Therefore, since the research title, the problem statement and the concomitant research sub-questions that spearhead this inquiry revolve around human-social phenomena, the most appropriate approach would be to use research methodologies within the **qualitative category**. Moreover, the fact that the main research question and sub-questions are of an exploratory-interpretive nature further justifies the use of methodologies consistent with the qualitative approach.

Qualitative research is used to help us understanding how people feel and why they feel as they do. It is concerned with collecting (generating) in-depth information, asking questions such as why do you say that? Samples tend to be smaller compared with quantitative projects that include much larger samples (Muhammad et al. 2011, p. 2082).

This concurs with James and Slater (2014, p. 115) who underscore that in qualitative research the inquirer's aim would be to understand the human elements and motivations from few people (small sample) because the thrust is on depth not breadth.

Marshall and Rossman (2006), cited in Nyaruwata (2013, p. 108), state that the various genres of qualitative research are naturalistic, interpretive, ethnographic and increasingly critical. The

fact that these genres draw on multiple methods of inquiry demonstrates that qualitative research is multiparadigmatic in outlook. To Mason (2002, p. 3), qualitative research is:

Based on methods of analysis, explanation and argument building which involve understandings of complexity, detail and context. Qualitative research aims to produce rounded and contextual understandings on the basis of rich, nuanced and detailed data. There is more emphasis on ‘holistic’ forms of analysis and explanation in this sense, than on charting surface patterns, trends and correlations. Qualitative research often does use some form of quantification, but statistical forms of analysis are not seen as central.

Qualitative research is, thus, less statistical and more revelatory as it accentuates the generation of a fuller picture of human phenomena. This is affirmed by Creswell (2003), cited in Nyaruwata (2013, p. 108), when he “defines qualitative research as an inquiry process of understanding a social or human problem, based on building a complex holistic picture formed with words, reporting detailed views of informants and conducting the study in a natural setting.” This concurs with Muhammad et al. (2011, p. 2082) who argue that “the reasoning process used in qualitative research involves perpetually putting pieces together to make wholes. From this process meaning is produced.” The foregoing is in line with the ‘inductive’ logic, a methodological assumption of interpretivism (interpretivist methodology). “However, because perception varies with the individual, many different meanings are possible” (Muhammad et al. 2011, p. 2082). This connotes that there is not a single objective reality. Rather, there are multiple realities which are subjective, a proposition which concurs with the ontological assumptions of interpretivism (constructivist ontology). Hence, reality is based upon perceptions that are different for each person and which change over time. This, therefore, justifies the prerequisite that data should be elicited from numerous sources so that the triangulation of data sources and authentication of findings are permitted in the inherently multiparadigmatic qualitative research.

Nyaruwata (2003, p. 108) highlights that qualitative research is naturalistic inquiry which describes and analyses people’s beliefs, thoughts and perceptions. Hence ‘data are generated

by interacting with people'. This notion of field inquiry concurs with the interpretivist epistemology. The foregoing is affirmed by Muhammad et al. (2011, p. 2082) who assert that "qualitative research is used to gain insight into people's attitudes, behaviours, value systems, concerns, motivations, aspirations, culture or lifestyles", which is only possible through empirical field inquiry. In the same vein, Ndabezinhle (2013, p. 202) declares that:

If qualitative, the basis for data collection (generation) should be non-probability sampling, the role of the researcher as a data collection instrument is critical and the research must be flexible, as practicalities and peculiarities on the field may demand change to the original plan. The interpretation is subjective – as experienced by the subjects involved.

Thus, qualitative research is fundamentally hermeneutical. Hence, it is characterised by active reflexivity (Flick 2010, p. 16), which is the critical self-scrutiny by the researcher (Mason 2002, p. 7). This is a self-questioning activity on the part of the researcher in order to develop critical yet productive and creative ways of thinking and doing in the research process.

Qualitative study can be undertaken because "of the nature of the research question", hence "in a qualitative study, the research question often starts with a 'how' or 'what' so that initial forays into the topic describe what is going on" (Muhammad et al. 2011, p. 2085). Correspondingly, the main research question of this study starts with a 'How' as it reads: "How is holism as an aspect of indigenous African education relevant..." Qualitative research can also be undertaken because "the topic needs to be explored" (p. 2085), and this is true of the topic engaged in this particular research endeavour where the researcher believes little is understood. A qualitative study can be used "because of the need to present a detailed view of the topic" (p. 2085). Hence, there is a need to deeply reflect on the place of indigenous African education in contemporary Zimbabwe, with a view to presenting a more complete conception of the *Unhu/Ubuntu* philosophy. Qualitative research can also be chosen "in order to study individuals in their natural setting" because "if participants are removed from their setting, it leads to contrived findings that are out of context" (p. 2085). That is why the researcher visited the participants

at their sites in this study. Qualitative inquiry can also be engaged because of the researcher's "interest in writing in a literary style" (p. 2085), which is also typical of the researcher in this research endeavour. Finally, it can be employed "to emphasize the researcher's role as an active learner who can tell the story from the participants' view rather than as an 'expert' who passes judgement on participants" (p. 2085), quite in line with hermeneutical research engaged herein.

This study is befittingly qualitative in that it did not involve the scientific manipulation of any independent variables. Rather, it sought to philosophically reflect on the participants' attitudes, feelings, perceptions and perspectives on the role of indigenous African education in contemporary Zimbabwe in a search for holism. According to Muhammad et al. (2011, p. 2083), these attitudes, feelings, perceptions and perspectives are difficult if not impossible to quantify using the quantitative statistical techniques. Leedy and Ormrod (2013, p. 140) submit that qualitative research studies typically serve the purpose of evaluation. "They provide a means through which a researcher can judge the effectiveness of particular policies, practices or innovations" (Leedy & Ormrod 2013, p. 140). Thus, using data generated from the research participants, the inquirer sought to evaluate indigenous African education and education for *Unhu/Ubuntu* in terms of viability and relevance in a globalising Zimbabwe.

The researcher was the primary instrument of inquiry since the entire study took the qualitative approach. In the same vein, Bogdan and Biklen (2007) present an ontological belief that personal interest and curiosity are major sources of a qualitative topic. Likewise, the researcher sought to investigate the topic he has chosen because he was also thought-provoked by a module that he studied at Masters Level (EFPHM 508: Educational Thought and Practice in Traditional African Societies, at GZU) wherein reposes the philosophical area 'indigenous African education'. It was from this module that the researcher developed curiosity and personal interest in the current qualitative study.

Qualitative research is not without *critics*. For instance, Nyaruwata (2013, pp. 109-110) disparages qualitative research for small sample, which means that its findings cannot be generalised to the larger population. De Vos et al. (2010) similarly denigrate qualitative research for being difficult to generalise. Hence, Cohen et al. (2007, pp. 25-26) allege that qualitative research is hermetically sealed from the world outside the participants' theatre of activity. Mason (2002, p. 8) mitigates this perceived pitfall when he argues that "qualitative research should produce explanations or arguments which are generalisable in some way, or have some demonstrable wider resonance." This implies that qualitative research is not as flawed as believed. After all, "it must be noted that generalisation is not in every case the goal of qualitative study..." (Flick 2010, p. 122). Correspondingly, Mamabolo (2009, p. 70) argues that "generality and applicability is irrelevant in qualitative research because the researcher wants to describe the particular phenomenon." Although the role of indigenous education in contemporary times is being studied qualitatively in a particularistic fashion in this inquiry, findings from Masvingo Urban District in Zimbabwe will in some way be seen to generalise to the entire country, if not the Sub-Saharan region.

Muhammad et al. (2011, p. 2084) also condemn qualitative research when they argue that "its weakness is being so heavily dependent on the researcher's skill, training, intellect, discipline and creativity. The researcher is the instrument of qualitative inquiry, so the quality of the research depends heavily on the qualities of that human being." This is corroborated by Nyaruwata (2013) who argues that research quality is heavily dependent on the individual skills of the researcher. To mitigate the possible impact of the researcher's personal shortcomings, which, in themselves, could be a potential source of bias, the researcher consulted literature on research methodology, his supervisors and research experts within reach.

Nyaruwata (2013) also alleges that, in qualitative research: rigour is more difficult to maintain, assess and demonstrate; the volume of data makes analysis and interpretation time consuming;

and, it is not as well understood as quantitative research - meaning that it is often more difficult to convince readers of the importance of its contribution. Cohen et al. (2007, pp. 25-26) too denigrate qualitative research on account of the potential falsehoods of participants, being non-scientific, the inaccuracy of uncontrolled interviews, and the subjective reports which could be incomplete and misleading. However, the foregoing condemnation that qualitative research is plagued with lack of rigour, lack of clarity, lack of convincing contribution, non-scientificity and potential falsehoods, *inter-alia*, does not hold water because the researcher attested ‘trustworthiness’ or ‘research quality’ as he evaluated the credibility, transferability, dependability and confirmability of findings which he found to be on the whole favourable.

Consequently, qualitative research retains many of its *merits* which serve to justify the researcher’s choice of this paradigm. Thus, “qualitative research is of specific relevance to the study of social relations, due to ... the growing individualisation of ways of living and biographical patterns” (Flick 2010, p. 12). Hence, individuals are more bound to perceive the world differently, with the result that studying human beings under laboratory settings, as is the case with quantitative research, turns out to be inappropriate. Flick (2010, p. 12) affirms this viewpoint further when he argues:

Rapid social change and the resulting diversification of life worlds are increasingly confronting social researchers with new social contexts and perspectives. These are so new for them that their traditional deductive methodologies—deriving research questions and hypotheses from theoretical models and testing them against empirical evidence—are failing due to the differentiation of objects. Thus, research is increasingly forced to make use of inductive strategies...

The ‘inductive’ strategies being referred to in the foregoing quote certainly belong to the qualitative research approach, which, in turn, befits the inquirer’s research problem namely ‘the inadequacy of the secondary education system in Zimbabwe’. According to Flick (2010), ‘postmodernists’, whom the researcher duly equates to ‘critical theorists’, correspondingly advocate qualitative research in the study of human and social phenomena.

Qualitative research was, thus, preferred in this particular inquiry because of the following reasons as intimated by Nyaruwata (2013, p. 109) and Mason (2002, p. 7): (a) Within the qualitative approach to inquiry, issues could be examined in detail and depth. (b) The researcher was not restricted to specific questions or list, since, interviews were in-depth discussions guided by the researcher in yielding relevant information. (c) The research framework and direction could be quickly revised as new information emerged - denoting the flexibility of the qualitative approach. (d) Qualitative methods and methodologies were adaptable for use with a wider range of participants. (e) Data generation was more informal, relaxed and fun, which encouraged informants to participate. (f) Beyond pen and paper, computer skills were deemed not very necessary.

Further justification for the qualitative approach dwells in the critique of positivism - ‘a philosophy which informs quantitative research’. Thus, Flick (2010, p. 12) argues that “the limitations of quantitative approaches have always been taken as a starting point to give reasons why qualitative research should be used.” Cohen et al. (2007, p. 11) submit that positivism is not applicable when dealing with human participants, hence, they argue:

Where positivism is less successful, however, is in its application to the study of human behaviour where the immense complexity of human nature and the elusive and intangible quality of social phenomena contrast strikingly with the order and regularity of the natural world. This point is nowhere apparent than in the contexts of classroom and school where the problems of teaching, learning and human interaction present the positivistic researcher with a mammoth challenge.

Therefore, positivism is less workable in inquiries on human-social phenomena. Furthermore, positivism reduces behaviour to ‘technicism’, that is, it neglects the hermeneutic, aesthetic, critical, moral, creative and other forms of knowledge (Cohen et al. 2007, p. 18). Thus, “when all possible scientific questions have been addressed, they (positivists) have left untouched the main problems of life” (Wittgenstein 1974, in Cohen et al. 2007, p. 18). Hence, Flick (2010, p. 14) argues that findings of positivistic research often remain too far removed from everyday

questions and problems. Quantitative research, thus, lacks practical relevance and application to human-social issues, connoting that it lacks external validity especially when engaged to address human-social problems. Qualitative research, therefore, becomes a viable option.

3.4. RESEARCH DESIGN

According to Thomas (2010, p. 308), “a research design can be thought of as the logic or master plan of a research that throws light on how the study is to be conducted...research design is similar to an architectural outline”, thus, it is a research blueprint. Thomas (2010, p. 308) adds that “the research design serves to ‘plan, structure and execute’ the research to maximise the ‘validity of the findings’.” Therefore, the research design directs the entire research process from the underlying philosophical assumptions and research paradigm to the research instruments, data generation, data analysis, presentation and discussion. Thomas (2010, p. 308), thus, avers that a research design is an action plan for “getting from here to there”, where ‘here’ may be defined as the initial set of questions to be answered (the driving concerns of inquiry) and ‘there’ as some set of answers (the conclusions drawn).

The researcher undertook this particular inquiry within the ‘descriptive’ and ‘exploratory’ categories of research. According to Dawson (2002), descriptive research attempts to describe attitudes about an issue. Hence, Strydom (2013, p. 153) defines descriptive inquiry as “a process of recording and reporting phenomena; not primarily concerned with causes.” Strydom (2013, p. 153) also “sees descriptive data as being more of a qualitative nature and presented in the form of narrative interviews, focus groups and participant observation in order to gain a more dense description of phenomena and their deeper meanings by way of describing the setting.” Likewise, the current case study undertook to describe the participants’ perspectives on the role of indigenous African education in Zimbabwe’s contemporary secondary education.

“In exploratory research large amounts of unstructured information are normally collected in order to explore a new topic...to work on topics about which very little information is available and to gain a broad understanding of a situation, community or person” (Strydom 2013, pp. 151-152). It is also carried out in order “to satisfy the researcher’s curiosity and desire for more knowledge and understanding” (Charema 2013, p. 46). “The major emphasis in such studies is on the discovery of ideas and insights” (Kothari 2004, p. 36). In other words, exploratory research is undertaken to explore an area where little is known (Dawson 2002). Hence, the researcher felt that little is known pertaining to the value of holism as an aspect of indigenous African education to Zimbabwe’s contemporary secondary education and society.

In congruity with ‘descriptive’ and ‘exploratory’ research, the researcher engaged the **case study** design. With its idiographic outlook, the case study design is in sync with the qualitative approach. According to Haralambos and Holborn (2010), a case study could involve the study of a single institution, community or social group and so forth with the thrust to arrive at a comprehensive understanding of the group under study. In the same vein, Tshuma and Mafa (2013, p. 117) state that:

It is a unit of human activity embedded in the real world which can only be studied or understood in that context. This implies that a case study can be a single individual, a group such as a family or an institution such as a school or a community likely to have an idiosyncratic set of values, feelings and beliefs that can only be discovered through intensive, interactive study of that individual entity.

Ashley (2013, p. 102) also defines a case study as “a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence.” Therefore, case study is multiparadigmatic.

Correspondingly, Ashley (2013, p. 102) avers that “the purpose of case study research might be to explore a phenomenon about which not much is known, or to describe something in detail.” This confirms that the case study serves both the exploratory and descriptive purposes. This is endorsed by Leedy and Ormrod (2013, p. 141) who observe that a case study is suitable

for learning more about a little known or poorly understood situation. This inquiry duly fits under what Ashley (2013, p. 102) refers to as the “revelatory case that is important because it may not have been previously investigated”, and hence it generates new knowledge.

Yin (2014) submits that evaluation is one of the major motives of the case study design. “The use of case study research in doing evaluations emanates from the defining feature of case study research ...: to gain an in-depth (and up-close) examination of a ‘case’ within its real-world context” (Yin 2014, p. 220). Strydom (2013, p. 156) also posits that semblances of exploratory and descriptive research may be present in evaluative research. This particular case study, thus, sought to explore, describe and, above all, evaluate indigenous African education in terms of relevance to contemporary education and society in Zimbabwe. It also sought to evaluate *Unhu/Ubuntu* in terms of viability as a philosophy of education amidst the globalisation sensibilities.

According to Tirivangana (2013b, p. 37), “a case study is an in-depth analysis of a single case or a few multiple cases.” Hence “case studies may also include multiple cases, called a collective case study, in which multiple cases are described and compared to provide insight into an issue” (Creswell 2012a, p. 465). Leedy and Ormrod (2013, p. 141) also submit that “at other times researchers study two or more cases – often cases that are either similar or different in certain key ways – to make comparisons, build theory, or propose generalisations; such an approach is called a ‘multiple’ or ‘collective’ case study.” The design engaged in this particular inquiry is, thus, referred to as a **multiple case study** as it sampled participants from separate establishments and sites, that is, universities and schools within the same administrative district, Masvingo Urban to be exact. These are the participants who constitute an educational community deemed to be of an idiosyncratic set of values, attitudes, perceptions and perspectives pertaining to the phenomenon under investigation.

In terms of *modus operandi*, when one prefers this design, one visits the participants in their natural settings and documents real events, records what they say and observes their behaviour as they are immersed in their natural settings of everyday life, in which the problem under study is framed (Tshuma & Mafa 2013). The case study design is based on a naturalistic approach where the researcher develops a complex holistic picture, analyses documents, detailed views of participants, and conducts the study in its natural settings (Tshuma & Mafa 2013, p. 117). Likewise, the researcher visited the participants at their schools and universities, and studied them in their natural settings. Such a practice is in accordance with the interpretivist epistemology discussed earlier. This certainly ensures external validity, which Chikoko and Mhloyi (1995, p. 111) define as “the relationship between the research experience and everyday experience.” Thus, human beings cannot be studied effectively under laboratory conditions.

“In a case study, the researcher collects (generates) extensive data on the individual(s), program(s), or event(s) on which the investigation is focused. These data often include observations, interviews, documents (e.g., photographs, videotapes, audiotapes)” (Leedy & Ormrod 2013, p. 141). This concurs with Tirivangana (2013b, p. 37) who underscores that “case studies utilise a variety of information sources to obtain an in-depth understanding of the case under study.” This variety of information sources also characterises the current research endeavour whose instrumentation section is an assortment of research tools that include observations, semi-structured interviews, focus group discussions and document analysis. Thus, a case study is multiparadigmatic, hence it allows the triangulation of data generation tools and participants which helps guarantee trustworthiness and rigour of research findings.

In case study, “the researcher also records details about the context surrounding the case, including information about the physical environment and any historical, economic, and social factors that have bearing on the situation” (Leedy & Ormrod 2013, p. 141). By unmasking the context of the case, the researcher renders his case study ‘fallibilistic’, meaning that his study

“should not attempt to position itself beyond judgement, and should provide its audience with material upon which they can judge it” (Clive Seale 1999, cited in Mason 2002, p. 7). The researcher, thus, helps others who later read the research report to judge it and draw conclusions about the extent to which the study’s findings might be generalisable to other situations (Mason 2002). The current study, thus, captured demographic information of the participants as this has a bearing on their attitudes, feelings, ideas and perceptions concerning the role of indigenous African education in Zimbabwe’s contemporary secondary education.

Case study, in general, is not without *critics*. Thus, the case study design is alleged to lack internal reliability as another researcher might come to a differing conclusion (Tshuma & Mafa 2013, p. 118). However, the incorporation of multiple data sources such as students, teachers, HODs, Heads and lecturers helped improve the internal reliability of this study, since conclusions suggested by different data sources are far stronger than those suggested by one source. Internal reliability was also guaranteed in this particular research endeavour through methodological triangulation. This is substantiated by Ashley (2013, p. 103) when he argues that “case study research allows for a certain degree of methodological eclecticism which typically includes asking people questions, observing what happens and analysing documents.” Thus, case study allows for the triangulation of interviews, observation and document analysis.

According to Tshuma and Mafa (2013, p. 118), findings of a case study cannot be generalised. However, findings from the current case study are projected to generalise to the entire country, if not to the Sub-Saharan region. This possibility is substantiated by Mason (2002, p. 8), when he underscores that “qualitative research (wherein reposes case study) should produce explanations or arguments which are generalisable in some way, or have some demonstrable wider resonance.” After all, ‘generalisability’ is not the core business of a case study with its particularistic orientedness. This is stressed by Ashley (2013, pp. 102-103) who “emphasises that the case study is limited to ‘a particular representation given in context and understood in

that context’.” Thus, case study research has an inherently limited potential for generalisation, particularly to larger populations.

For **justification** purposes, this design has been preferred because it allows in depth study which provides detailed qualitative information and insight for further research. In this way, the case study design guarantees dialogic validity, which, according to Tshuma and Mafa (2013, p. 119), “refers to the extent to which the study stimulates on-going discourse among participants and interested stakeholders.” In other words, this design has great potential to provoke thought among intellectuals in the quest for a holistic philosophy of secondary education in Zimbabwe. The multiple case study design was favoured in this research endeavour as it guarantees democratic validity, which, according to Tshuma and Mafa (2013, pp. 118-119), refers to the extent to which all key stakeholders are consulted and engaged in the inquiry. The key stakeholders engaged in this particular research endeavour include secondary school learners, student teachers, established teachers, HODs, Heads of schools and lecturers. These are certainly enough to ensure the democratic validity which should characterise a genuine case study design. The current case study is endowed with catalytic validity, which refers to the transformative potential of the research findings (Tshuma & Mafa 2013). Hence, it is hoped that Zimbabweans, as Africans, will upon reading this thesis make a paradigm shift on how they perceive the role of indigenous African education in contemporary times. The researcher also hypothesises that with the new insights ushered by this particular case study, Zimbabweans, as Africans, will be proactive in the Africanisation movement and African renaissance – ideals that concur with Gade’s theory of ‘narratives of return’ and the concomitant Sankofa principle. Hence, *Unhu/Ubuntu* as the holistic philosophy informing secondary education is further capacitated to de-root, decolonise and empower Zimbabweans.

According to Tshuma and Mafa (2013), the case study design is advantageous as it is conducted in real-life contexts and largely deals with contemporary phenomena. In this inquiry, the case

study design reflects on the place of indigenous African education in ‘contemporary’ Zimbabwean secondary education. The main advantage of the case study is its ability to probe deeply, analyse intensively and get an in-depth and detailed understanding of the phenomena under review (Tshuma & Mafa 2013). This connotes that case study touches the inner world of man and does not leave the main problems of life untouched, as intimated by Wittgenstein (1974), cited in Cohen et al. (2007), in his condemnation of the quantitative research designs which he blame for charting surface patterns leaving untouched the main problems of life.

The current study is, therefore, a case of the Masvingo Urban education community’s views on: (a) the relevance of holism as an aspect of indigenous African education to contemporary education and to the needs of modern Zimbabweans, (b) the agenda for Africanisation of the secondary school system, (c) the reconstruction of the educational philosophy, and (d) the re-configuration of the secondary education system in Zimbabwe. `

3.5. POPULATION

A careful and clear delineation of the population for the study is imperative (Leedy 1993). The term population, thus, refers to “any group of individuals that have one or more characteristics in common that are of interest to the researcher” (Murimba & Moyo 1995, p. 52; Best & Kahn 1993, p. 74). A population is defined in research as a specific group of people to which subjects or characteristics of subjects are being referred, compared and generalised (Groenewald 2004). Tuckman (2011) defines a population as a target group from which the researcher seeks to get information about the problem or phenomenon of interest and then draw conclusions.

The population of this study included students who attend secondary school, students undertaking studies in the B.Ed Secondary Degree Programme, teachers who teach in secondary schools, HODs, Heads of secondary schools and lecturers in the University’s School

of Education, particularly those who lecture modules in the B. Ed Secondary Degree Programme, all in Masvingo Urban District. The researcher has chosen these groups as prospective participants since they are the chief participants in the secondary education system. In defining and delineating the population, the researcher was establishing boundary parameters that specify who should be included in or excluded from the study (Ganga 2013, p. 92). “The idea of defining the population may restrict the researcher on conclusions and generalisations, but facilitates selection of a suitable sample” (Ganga 2013, p. 92). On the whole, this serves to keep the entire research focused and manageable.

According to Ganga (2013, p. 93), “there exists two types of populations namely the target population and the accessible population.” The former is the wider network of prospective and non-prospective participants of the study (Ganga 2013), which, in principle, includes all of the population groups mentioned, inclusive of those in institutions which were not selected for fieldwork. Those population groups contained in institutions that were practically selected for data generation, in essence, constitute the accessible population. It is from the accessible population that the sample was drawn for the purposes of this particular inquiry. Certainly, the visible assortment of population groups in this particular multiparadigmatic inquiry made triangulation and authentication of findings possible.

3.6. SAMPLING AND SAMPLE SIZE

It sounds unimaginable and impossible to investigate the entire study population. Hence, the need for **sampling** is of paramount importance. Sampling is “taking any proportion of a population or universe as representative of that population or universe” (Kerlinger 1986, p. 110). A sampling procedure chosen for any study should seek to see the world of the study population in miniature (Leedy 1993).

In terms of **sampling technique**, “qualitative researchers are intentionally non-random in their selection of data sources. Instead, their sampling is purposeful: they select those individuals or objects that will yield the most information about the topic under investigation” (Leedy & Ormrod 2013, p. 152). “A purposive, or judgemental sample is one that is selected based on the knowledge of a population and the purpose of the study. It is used so that individuals are selected because of some defining characteristic that makes them the holders of specific data needed for the study” (Tshuma & Mafa 2013, p. 124). “In purposeful sampling, researchers intentionally select individuals and sites to learn or understand the central phenomenon” (Creswell 2012a, p. 206). Hence, “the standard used in choosing participants and sites is whether they are information-rich” (Patton 1990, p. 69, in Tshuma & Mafa 2013, p. 124). Information-rich cases are those from whom the researcher can learn a great deal about the phenomena being studied (Tshuma & Mafa 2013, p. 124). “In using this technique the researcher is enabled to draw some specific information from the respondents who are crucial to the study and be hard to locate” (Tshuma & Mafa 2013, p. 124).

Thus, the researcher sought to employ the ‘**purposive**’ or ‘**judgemental**’ sampling technique, a non-random and/or non-probability sampling technique in which he had to handpick the participants to be included in the sample. In this technique, “the subjects are selected on the basis of the researcher’s judgement of their typicality” (Hoberg 1992, p. 169; Chiromo 2006, p. 18), hence the use of the term ‘judgemental’ as a synonym for ‘purposive’ is justified.

“The main **disadvantage** with purposive sampling is that there is little or no control over who is selected within the category and there is no guarantee that those selected are representative of the specified population” (Tshuma & Mafa 2013, p. 124). Thus, at the level of selection of participants, this technique gives too much freedom to the researcher, which could be a possible source of bias. “Purposive sampling can be criticised for being *ad hoc* and vague if not employed systematically” (Mason 2002, p.137). However, Patton (1990), cited in Tshuma and

Mafa (2013, p. 124), argues that “the logic and power of purposeful sampling lies in selecting information-rich cases for in-depth study.” For further *mitigation*, the researcher points out that the logic behind this sampling strategy in the current research endeavour, in particular, is not the availability and proximity of informants as in the unsystematic convenience sampling. Rather, it is the perceivable demonstrable potential of the selected participants to furnish the researcher with the salient information necessary to address the research problem in question. This, in itself, constitutes the systematicity of purposive sampling in this particular research endeavour, which, thus, indemnifies it against the criticism that it is *ad hoc*, biased and vague. The researcher, therefore, found the purposive sampling technique justifiable for his cause because the secondary school learners, B.Ed Secondary students, secondary school teachers, HODs, Heads of secondary schools and lecturers in the University’s School of Education are all information-rich participants. From these information-rich participants, the researcher elicited valuable insights pertaining to the search for a holistic philosophy of education with a view to addressing the inadequacy of the secondary education system in Zimbabwe that has been articulated under ‘statement of the problem’ and ‘background to the study’.

A **sample** should be carefully chosen so that through it the researcher is able to see all the characteristics of the total population (Leedy 1993). A sample is, therefore, a limited but representative sub-set of the population being studied in order to make generalisations. In terms of size, qualitative samples are usually small (Ritchie & Lewis 2004), since the “type of information that qualitative studies yield is rich in detail” (Mupa 2012, p. 193). This concurs with Hoberg (1999, p. 57), who argues that in qualitative research a small sample is engaged to enable the researcher to “understand the problem in depth.” To further justify smaller samples in qualitative inquiry, Mears (2013, p. 171) argues that “because the goal is depth not breadth, you will spend considerable time with a small number of participants.” This study engaged a sample of 28 participants in total – a number which is small enough to allow the

elicitation of in-depth information since the main thrust of qualitative research is depth not breadth. When broken down, this sample consists of:

- 12 Secondary school learners (4 from each of the 3 sampled secondary schools),
- 3 B.Ed Secondary students (all sampled from 1 university),
- 3 Secondary school teachers (1 from each of the 3 sampled secondary schools),
- 3 Heads of Departments (1 from each of the 3 sampled secondary schools),
- 3 Heads of schools (1 from each of the 3 sampled secondary schools),
- 4 University lecturers (all sampled from 1 university).

All these were sampled from Masvingo Urban District so that their attitudes, feelings, perspectives, perceptions and beliefs represent those of the entire education community in this geographical entity. However, the foregoing sample could be blamed for focusing on one university, on the grounds that this might compromise the credibility of findings in terms of the generalisability benchmark. Hence, the researcher rationalises that picking on one university in this study is still within the parameters of case study wherein the inquirer could even study a single case. After all, generalisability is not the core business of the case study since the case study design is idiographic in outlook. Furthermore, the single university that was purposively sampled is deemed representative of the other two universities in Masvingo Urban District. In the same vein, the researcher initially sought to achieve the gender balance of participants in the sample but due to circumstances beyond his control, gender imbalance prevailed in a manner skewed in favour of males. These circumstances beyond the inquirer's jurisdiction include the following: some of the sampled and appointed female participants eventually absented themselves, all the Heads of the three selected secondary schools ontologically turned out to be male, and all the university lecturers in the department purposively sampled for investigation ontologically turned out to be male as well. After all, the researcher sought ideas which are observably free from the influence of gender.

3.7. INSTRUMENTATION

This section presents an analysis of data generation tools that include individual interview, focus group discussion, observation and document analysis. In the current study, these research instruments are meant to be complementary, an arrangement which manifests triangulation.

3.7.1. Individual interview

“The interview method of collecting (generating) data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses. This method can be used through personal interviews and, if possible, through telephone interviews” (Kothari 2004, p. 97). The personal interview method involves the interviewer who asks interviewee(s) questions in a face-to-face contact (Kothari 2004, p. 97). According to Schulze (2001), an interview is a two-way conversation or oral questionnaire initiated by the interviewer for the specific purposes of obtaining research-related information which encompasses the ideas, beliefs, attitudes, views, perceptions and opinions of the interviewees. This constitutes ‘qualitative’ data which renders the interview method germane to this particular qualitative inquiry. In the same vein, through interviews, the researcher is able to get access to “what is inside a person’s head” (Tshuma & Mafa 2013, p.127). Tshuma and Mafa (2013, p. 127) posit that by providing access to what is ‘inside a person’s head’, an interview makes it possible to measure what a person knows (knowledge or information), what a person likes or dislikes (values and preferences) and what a person thinks (attitudes and beliefs). Thus, through interview the researcher elicits what Ritchie and Lewis (2003, p. 36) refer to as “generated data.”

In this particular research endeavour, the inquirer conducted personal interviews using semi-structured interview guides. According to Chinyoka (2014, pp. 45-46), semi-structured interviews are better placed to elicit in-depth information while at the same time keeping the data focused. These semi-structured one-on-one interviews were specifically meant for adult

participants. In terms of *modus operandi*, Leedy and Ormrod (2013, p.157) advise that “to maintain rapport and general feelings of closeness and trust...the researcher must show compassion and interest in other ways, perhaps through body language...and such neutral encouragements as ‘Go on’ and ‘What do you mean’.” Hence, the inquirer took heed of the above advice throughout the entire interviewing processes. The researcher also avoided putting words into the participants’ mouths. As a good listener, he would let participants say what they wanted to say in the way they wanted to say it, as emphasised by Leedy and Ormrod (2013, p. 157). The researcher kept his reactions to himself, meaning that he did not show surprise, agreement, or disapproval of what the participant said. He always treated responses from participants as perceptions rather than facts, as stressed by Leedy and Ormrod (2013, p. 157). The researcher also adopted Mears’s (2013, p. 173) summative version of considerations for an ideal face-to-face mode of interviewing and such considerations include “the need for rapport, careful preparation, purposeful questioning, attentive listening, perceptive follow-up and appreciation for the participant’s contribution to your study.”

Criticism is levelled against interviews as a data gathering technique. However, the researcher was in a position to **mitigate** the impact of the raised loopholes. Firstly, interviews are alleged to be “more costly to conduct when compared to questionnaires” (Tshuma & Mafa 2013, p. 128), yet the researcher could not adopt the questionnaire because this is qualitative research.

Secondly, interviews are alleged to allow for subjectivity and possible bias emanating from the interviewee’s eagerness to please the interviewer or the tendency by the interviewer to seek out answers that support his or her preconceived notions (Tshuma & Mafa 2013, p. 128). This bias/subjectivity may also be due to the fact that “human memory is rarely as accurate as a tape recorder or video-recorder might be” (Leedy & Ormrod 2013, p. 153), and “even when people are talking about present circumstances, they aren’t always terribly insightful, - and sometimes they are intentionally dishonest – about their attitudes, feelings and motives” (Leedy & Ormrod

2013, p. 153). Nonetheless, through the purposive sampling technique, the researcher selected participants who are not that wayward to want to please the interviewer, and on his part, the researcher practised the phenomenological bracketing or *epoche* so that he would not seek out answers that support his preconceived notions. Leedy and Ormrod (2013, p. 154) assert that “the shrewd researcher will seek to substantiate participants’ introspective reports with observations of their behaviour and other relevant data.” This justifies the researcher’s decision to engage observation as a buttress research instrument, which is triangulation.

Thirdly, interviews are believed to be easily influenced by the participants’ personal attributes or may suffer from interviewer dominance (Tshuma & Mafa 2013, p. 128). However, through the ethic of integrity which accentuates professionalism, the researcher guarded against being influenced by the personal attributes of the participants. To guard against interviewer dominance, the researcher strove to be a good listener who would allow participants to say out whatever they wanted to say in the way they wanted to say it.

Fourthly, interviews are said to be often shallow as they can only accommodate a limited sample of participants (Tshuma & Mafa 2013, p. 128). In spite of the limited sample of participants, with diligence and skill, the researcher produced explanations and arguments which are deeper in some way and have some demonstrable wider resonance.

Fifthly, interviews are alleged to lack the anonymity that is provided by the questionnaire, hence they may leave the participants feeling threatened, especially if the topic or some of the questions are of a sensitive nature (Tshuma & Mafa 2013, p. 128). Nevertheless, the issue of anonymity is ‘no big deal’ since the researcher used pseudonyms instead of actual names.

Sixthly, interviewing and recording manually simultaneously are believed to spoil the flow of interaction and it becomes easy to lose focus if the interviewer gets carried away (Tshuma & Mafa 2013, p. 128). Therefore, the researcher avoided interviewing and recording manually

simultaneously, as he used his smart cell phone as a recording device - a strategy which, as suggested by Creswell (2012a, p. 218), enabled him to concentrate on listening, probing and responding to the interviewees and he did not have to write down responses to one question before moving on to the next.

Such mitigation of limitations coupled with the *merits* of the interviews provide strong justification for the researcher's choice of this data generation instrument. The merits of interviews, as identified by Tshuma and Mafa (2013, pp. 127-128), which apply to this particular research endeavour are as follows: Semi-structured interviews are flexible, adaptable and provide direct human interaction that enables the researcher to probe and clarify answers with the participants, follow up leads, elaborate on the original response and obtain more data with greater detail and clarity. The researcher gathers data systematically and is assured that no data are omitted. The face-to-face interaction promotes verbatim recording of responses that provides immediate feedback and gives room for probing and clarification of issues, hence the researcher can immediately cross-check data for authenticity (truthfulness). The researcher can immediately validate the data when sensing that the participant is giving false information through non-verbal cues, including facial expressions and tone of voice. Moreover, if the researcher makes the participants comfortable and secure, they may reveal supplementary information through some spontaneous reactions that could not be revealed under any other circumstances, which might be of future use to the researcher at the data analysis stage.

3.7.2. Focus group discussion

According to Siyakhwazi (2012, p. 27), a focus group discussion can be instrumental in eliciting “in-depth information to assist the researcher in understanding about an issue or topic.” This is confirmed by Kark and Williams (2002), cited in Tshuma and Mafa (2013, p. 128), who submit that “a focus group is defined as a small gathering of individuals who have a common interest

or characteristic, assembled by the researcher who uses the group and its carefully focused interactions as a way to gain in-depth information about a particular topic.” This is also endorsed by Krenger (1988), cited in Tshuma and Mafa (2013, p. 128), who views a focus group discussion as a prudently guided talk designed to obtain perceptions, attitudes, feelings and experiences in a defined area of interest in a permissive non-threatening atmosphere of disclosure. To maximise benefit, a focus group should be composed of people who know each other such that even the introverts are emboldened to talk. Hence:

The focus group discussion strategy is based on the assumption that group interaction will be productive in widening the range of responses, activating forgotten details of experience and releasing inhibitions that may otherwise discourage participants from disclosing information (Maree 2007, cited in Tshuma & Mafa 2013, p. 129).

Pertaining to the *modus operandi*, participants interact with each other than with just the interviewer. “Thus, views of the participants can emerge and the participants’ rather than the researcher’s agenda can predominate” (Cohen et al. 2006, in Tshuma & Mafa 2013, p. 129). It is from the interaction of the group that data emerge. In conducting a focus group discussion, it is ideal to begin with a broad and less structured set of questions to ease participants into a process where they actively debate issues (Maree 2007, in Tshuma & Mafa 2013, p. 129). As the discussion picks up, the interview questions will become more structured and cover that which is pertinent to the study in order to generate as many views and perceptions as possible from the group (Tshuma & Mafa 2013). At the end of the discussion, all the participants should be focused on the heart of the research question (Tshuma & Mafa 2013). It is advisable to form homogeneous focus groups to avoid dominance by outspoken individuals (Creswell 2012a, p. 218; Tshuma & Mafa 2013, p. 129), hence the inquirer engaged participants in Form 5 only in order to achieve the above-said homogeneity. The researcher is also encouraged to take group dynamics into account, implying that he should make sure that everyone in the group has a chance to answer each question (Leedy & Ormrod 2013, p. 157). This way, more representative and useful data would be generated.

According to Gibbs (2013, p. 188), “most texts advise groups composed of between 4 and 12 people but there have been studies outside of these guidelines.” For instance, Toner (2009), cited in Gibbs (2013, p. 188), “who used as few as two participants for focus group studies argues that small groups still follow typical group development and can be analysed in the same way as larger focus groups.” He, thus, fosters “an acceptance of the validity of very small focus groups (VSFGs as they are known)” (p. 188). Working with three focus groups would be ideal for a study with the first two groups giving considerable new information and, thereafter, new insights rapidly diminish (Tshuma & Mafa 2013, p. 129) – which, to the researcher, concurs with the concept of ‘saturation’. The current inquirer held three focus group discussions, one at each of the three sampled schools, composed of four participants each, which is reasonably within parameters. However,

When focus groups are audiotaped, the transcriptionist may have **difficulty** discriminating among the voices of individuals in the group. Another problem with conducting focus group interviews is that the researcher often has difficulty taking notes because so much is occurring (Creswell 2012a, p. 219).

To **mitigate** the impact of the former hurdle, the researcher established smaller focus groups of four participants each, as recommended by Toner (2009), cited in (Gibbs 2013, p. 188). This would enhance transcription and identification of individual voices. As for the latter, the inquirer audio-taped the focus group discussions and had noted each participant’s pseudonym at the beginning of each discussion (Leedy & Ormrod 2013, p. 157).

For **justification** purposes, it is argued in Gibbs (2013, p. 186) that “in educational research focus groups can be used for a multitude of purposes, for example constructing new knowledge, gauging opinion, evaluating services, generating theory, learning from experiences, ...interpreting cultures, reshaping people’s views...” These are qualitative issues that warrant the engagement of such research instruments as focus group discussions. To substantiate the claim that focus group discussion is largely a qualitative research technique, Vaughn et al.

(1996), cited in Gibbs (2013, p. 186), submit that this technique is “less suitable for confirming or disconfirming hypotheses” and is also less suitable in “any study where generalisations to whole populations might be required, or studies that are predictive in nature.” A focus group discussion is advantageous in this inquiry because participants “may also enjoy group debate on a topic in such a way that they feel empowered by the group dynamic” (Gibbs 2013, p. 187).

In line with what is suggested by Tshuma and Mafa (2013, p. 129), the researcher promoted a comfortable, permissive and non-threatening atmosphere that encouraged free disclosure in which participants shared their ideas, feelings, perceptions and attitudes about the problem under investigation. The researcher, thus, perceives a focus group discussion as more like a group interview, which, for the purposes of this study, was meant for such participants as the secondary school learners whom the inquirer deemed incapable of contributing confidently in individual interviews. Fundamentally, through the individual semi-structured interviews and focus group discussions, the researcher elicited the participants’ views, feelings, perceptions and attitudes on or towards: (a) the value of holism as an aspect of indigenous African education today, (b) the Africanisation agenda, (c) the reconstruction of a philosophy of secondary education, and (d) the re-engineering of secondary education in Zimbabwe.

3.7.3. Observation

Observation is a buttress research instrument, hence Angrosino (2013, p. 165) argues that “observation is rarely a stand-alone technique.” It is used to develop a holistic understanding of the phenomena under study (DeWalt & DeWalt 2002). Thus, “observation is the process of gathering open-ended, first-hand information by observing people and places at a research site” (Creswell 2012a, p. 213). Thus, “unlike observations conducted in quantitative studies, observations in qualitative study are intentionally unstructured and free-flowing: The researcher shifts focus from one thing to another as new and potentially significant objects and

events present themselves” (Leedy & Ormrod 2013, pp. 152-153). According to Angrosino (2013, p. 166), in such kind of an inquiry, “researchers do not seek to control what goes on at the research site, and so their main task is to observe what happens naturally. This type of research is known as naturalistic observation.” Siyakhwazi (2012, p. 27) also submits that “observation makes it possible to study behaviour as it occurs. The researcher simply watches people’s behaviour and actions during discussion. Data that will be gathered by observation describes the observed phenomena as they occur in their natural setting.” Hence, through observation the researcher elicits “naturally occurring data” (Ritchie & Lewis 2003, p. 34). On the whole, the researcher engaged in naturalistic observation on issues to do with the *Unhu/Ubuntu* philosophy.

“As a form of data collection (generation), observation has both advantages and disadvantages. **Advantages** include the opportunity to record information as it occurs in a setting, to study actual behaviour...” (Creswell 2012a, pp. 213-214), thus, eliciting ‘naturally occurring data’ which is perceivably original, authentic and in no way contrived. It is also argued that the primary advantage of conducting qualitative observations lies in their flexibility (Leedy & Ormrod 2013). Hence, this particular inquiry enjoyed these advantages, especially that of flexibility which is in line with interpretivist epistemology.

However, observation has been **criticised** on the grounds that people who know that they are being observed deliberately change their behaviour to suit their preferred circumstances (Leedy & Ormrod 2013). Tshuma and Mafa (2013, p. 131) also argue that “the central problem of observation is that individuals who are conscious of being observed are likely to behave differently usually in the direction of what they perceive to be more socially acceptable or try to satisfy the observer’s expectations.” According to Leedy and Ormrod (2013), this artificialisation of behaviour is known as ‘reactivity’.

In spite of this limitation, the researcher used unobtrusive naturalistic observations because it is through them that he was in a position to recognise several nuances of attitude and behaviour that might have escaped him when using other research instruments (Tshuma & Mafa 2013). In support of this viewpoint, Creswell (2013, p. 191) argues that through observation the inquirer “has a first-hand experience with participant” and “unusual aspects can be noticed during observation.” In this study, observation was not meant to be a stand-alone data generation strategy. Rather, it was a buttress investigation method which operated simultaneously with individual interviews, focus group discussions and document analysis. Hence, through observation the researcher obtained descriptive and reflective fieldnotes which complemented data from interviews, focus group discussions and document analysis.

3.7.4. Document analysis

To complement individual interview, focus group discussion and observation, the researcher also engaged document analysis, which is defined by Tshuma and Mafa (2013, p. 132) as “focusing on all types of written communication that may shed light on the phenomenon that one is investigating.” Tshuma and Mafa (2013, p. 132) add that “document analysis is unobtrusive and non-reactive and can yield a lot of data about the values and beliefs of participants in their natural settings.” Hence, in this particular inquiry, the researcher analysed the university module outlines and school mission-visions statements in the context of the *Unhu/Ubuntu* philosophy, addressing research sub-question 3 in particular.

For **justification** purposes, Tshuma and Mafa (2013, p. 132) aver that document analysis “complements interviews...in the data collection (generation) process and may help answer questions that interview, focus group discussions...may not address.” Hence, “documents may fill in the gaps that may be left open by other data collection (generation) strategies” (Tshuma & Mafa 2013, p. 132). In the same vein, Tshuma and Mafa (2013, p. 132) argue that:

The researcher may also pick up some issues from document analysis which need verification with the participants during individual interviews, observation and focus group discussions and this might assist the researcher to minimise the risk of imposing personal inferential interpretation on what is found in the documents.

This constitutes triangulation, which the researcher adopted in order to guarantee the trustworthiness and rigour of research findings.

“**Criticisms** levelled against document analysis include the possibility by the researcher to render a selective and biased understanding of a document due to its social context and identity” (Tshuma & Mafa 2013, p. 132). This is consistent with the so-called ‘dangers of a single story’ and it might constitute gross distortion of information. By their very nature, “documents are historically amenable to manipulation and selective influence” (Tshuma & Mafa 2013, p. 132). Hence, for **mitigation** purposes, Tshuma and Mafa (2013, p. 132) suggest that the researcher should be “on high alert so as to avoid accepting documents at face value.” In line with Tshuma and Mafa’s (2013, p. 132) suggestion, the researcher strove to differentiate between genuine and spurious documents so as to help establish trustworthiness of findings.

3.8. DATA GENERATION PROCESS

The researcher first obtained a Letter of Permission and a Research Ethics Approval Certificate from Great Zimbabwe University. He then sought formal permission from the relevant responsible authorities, who, according to Angrosino (2013, p. 167), act as ‘gatekeepers’, to enter the educational institutions where participants were located. In this particular research, gatekeepers included the following: the Permanent Secretary for the Ministry of Primary and Secondary Education [MoPSE], the Provincial Education Director Masvingo Province, and the District Schools Inspector Masvingo District. Thereafter, the researcher sought consent from the sampled participants and then prepared an itinerary, and made appointments for the interviews and focus group discussions.

The individual interviews were then conducted with the adult participants that included B.Ed Secondary students, teachers, HODs, Heads of secondary schools, and lecturers. Interviews were meant to gather participants' attitudes, beliefs, perceptions and perspectives on: (a) the relevance of holism as an aspect of indigenous African instruction to education and society in Zimbabwe today, (b) the Africanisation agenda, (c) the reconstruction of an education philosophy, and (d) the re-engineering of secondary education. Focus group discussions were meant to elicit such information from secondary school learners as these might not have been free enough to contribute as individuals in the individual interviews. Questioning in these research instruments was semi-structured, such that the element of being structured would keep the inquiry focused, whilst the partial openness would enhance the depth of inquiry.

The researcher audiotaped the individual interviews and focus group discussions and simultaneously took down fieldnotes in a manner which made participants feel comfortable, rather than threatened. This was responsiveness to sensitivity, whereby note-taking did not make the participants feel uneasy - an ideal which is in congruity with the ethic of non-maleficence. At the end of interview sessions with Heads of secondary schools and lecturers, the researcher requested certain institutional documents for analysis. This was not done at the beginning because early knowledge of the contents of these records could influence interpretations of what the researcher observed in the participants (Leedy & Ormrod 2013, p. 165). Observation was conducted simultaneously with interviews and focus group discussions so that through observation, the researcher might glean some nuances of attitude that could escape him when he used only the interviews, focus groups discussions and document analysis. Such observations were intentionally unstructured and free-flowing, hence they would vary considerably in duration, depending on the situation, which, in itself, manifests the flexibility that characterises qualitative research. The inquirer generated and analysed data simultaneously, in accordance with the dictates of qualitative research.

3.9. CREDIBILITY AND TRUSTWORTHINESS ISSUES

According to Shumba (2013, p. 149), terms such as validity and reliability, which are used in quantitative research, may not apply to qualitative research. Since this study takes the qualitative approach, the researcher, therefore, talks of integrity and quality of research or trustworthiness issues, which, according to Ritchie and Lewis (2003), are situated within the interpretivist epistemology. Ndabezinhle (2013, p. 206) posits that “criteria for evaluating trustworthiness comprise credibility, transferability, dependability and confirmability.” Triangulation, thus, guarantees the trustworthiness of research findings. Hence, “research demonstrates trustworthiness when the experiences of the participants are accurately represented” (Streubert-Speziale & Carpenter 2003, p. 38). This, therefore, manifests rigour in qualitative research.

“**Credibility** is demonstrated when participants recognise the reported research findings as their own experiences” (Streubert-Speziale & Carpenter 2003, p. 38). Credibility can also be equated to internal validity (Tierney 2008, p. 7), of course, not the validity expressed in quantitative terms. Credibility “is the truth of how participants know and experience the phenomenon” (Mamabolo 2009, p. 68). In this inquiry, credibility was guaranteed through active reflexivity which entails reflecting critically on the self as researcher (Mason 2002; Denzin & Lincoln 2005). This dovetails with the phenomenological *epoche* or bracketing, which, according to Husserl, cited in Burns and Grove (2003, p. 380), is the suspension of preconceived ideas, thereby approaching the phenomenon under research with an open mind. Credibility was also ensured by the researcher through exposing his inquiry work to a colleague for constructive criticism. Lincoln and Guba (1985, p. 308) refer to this strategy as ‘peer debriefing’. Furthermore, the researcher had his findings, interpretations, and recommendations examined by supervisors to attest that they are supported by the data.

“Transferability refers to the probability that the study findings have meaning to others in similar situations” (Streubert-Speziale & Carpenter 2003, p. 39). “Transferability is also called ‘fittingness’, for it determines whether findings fit in or are transferable to similar situations” (Streubert-Speziale & Carpenter 2003, p. 39). The concept of transferability can also be equated to external validity (Tierney 2008, p. 7), of course, not the validity expressed in quantitative terms. Therefore, “it is the extent to which findings from the data can be transferred to other settings” (Mamabolo 2009, p. 70), which constitutes ‘generalisability’. According to Thomas (2010, p. 322), a qualitative researcher can enhance transferability by detailing the research methods and context of the study. Research methods have, thus, been detailed in this methodology chapter, and in terms of context:

Seale (1999), cited in Thomas (2010, p. 322), advocates that transferability is achieved by providing a detailed, rich description of the settings studied to provide the reader with sufficient information to be able to judge the applicability of the findings to other settings that they know.

The researcher, therefore, embraced the advocacy above by capturing the demographic information of the participants so as to render his findings fallibilistic.

Dependability basically refers to the consistency of findings. It “is met through securing credibility of the findings” (Streubert-Speziale & Carpenter 2003, p. 38). “It is the stability of data over time and is obtained with stepwise replication” (Polit & Hungler 2004, p. 435). Mears (2013, p. 174) equates dependability to replicability whilst Tierney (2008, p. 7) parallels it to reliability. This particular research endeavour, however, does not seek to express reliability in quantitative terms. Holloway (2005, p. 143) also avers that “dependability is related to consistency of findings.” To Mamabolo (2009, p. 72), “this means that if the study were repeated in a similar context with the same participants, findings would be consistent.” So, there is no credibility without dependability and vice-versa. In this particular research

endeavour, the supervisors also examined the data, findings, interpretations and recommendations. Thus, they attested dependability.

“If a study demonstrates credibility and fittingness, the study is also said to possess **confirmability**” (Lincoln & Guba 1985, p. 331; Streubert-Speziale & Carpenter 2003, p. 38). Confirmability “refers to the neutrality or objectivity of the data by an agreement between two or more dependent persons that the data is similar” (Polit & Hungler 2004, p. 435; Tierney 2008, p. 7). It “is a strategy to ensure neutrality” (De Vos 1998, p. 331). “It means that the findings are free from bias. In qualitative research, neutrality refers to data neutrality not the researcher’s neutrality” (Mamabolo 2009, p. 72). Hence, “the purpose of confirmability is to illustrate that the evidence and thought processes give another researcher the same conclusions as in the research context” (Streubert-Speziale & Carpenter 2003, p. 38). Therefore, confirmability was attested through credibility, transferability and dependability.

In a less literal sense as used in educational research, **triangulation** involves the use of multiple methods in order to overcome problems of bias (Flick 2005; Fraenkel & Wallen 2003). “It is an approach that utilises multiple data sources, multiple informants, and multiple methods (e.g. participant observation, focus groups...and so on), in order to gather multiple perspectives on the same issue so as to gain a more complete understanding of the phenomena” (Thomas 2010, p. 323). The foregoing is affirmed by Painter and Rigsby (2005, no page) who argue that “triangulation may incorporate multiple data sources, investigators and theoretical perspectives in order to increase confidence in research findings.” Hence, “the use of results (findings) from one set of data to corroborate those from another type of data is known as triangulation” (Brannen 2004, p. 314). Therefore, “triangulation is used to compare data to decide if it corroborates” (Creswell 2003; Patton 2002), and thus, to validate research findings. According to Ritchie and Lewis (2003, p. 44), “the security that triangulation provides is through giving

a fuller picture of phenomena, not necessarily a more certain one”, connoting that triangulation is not the panacea to problems of bias.

Though not foolproof, triangulation helps improve the trustworthiness of qualitative research findings. In this study, the inquirer utilised triangulation at the level of multiple research instruments whereby he triangulated the findings from focus group discussions with those from individual one-on-one interviews. These were, in turn, correlated and corroborated with field notes from observations. All these findings were corroborated with those from document analysis. Flick (2005) calls this ‘methodological triangulation’. This is endorsed by Moyo et al. (2002, p. 29) who portray observation, interviews and document analysis as instruments that interweave with each other, thereby enhancing the trustworthiness and integrity of inquiry. Moreover, the fact that the researcher generated data from a heterogeneous sample of participants demonstrates that the research findings were also triangulated at the level of multiple informants, which constitutes ‘data triangulation’ (Moyo et al. 2002; Flick 2005).

3.10. ETHICAL CONSIDERATIONS

The researcher was bound by the Great Zimbabwe University (2013) Policy on Research Ethics which made the attainment of a Research Ethics Approval Certificate imperative. This policy also agrees with the University of Zimbabwe (2014, p. 3) notice which reads: “**plagiarism** is illegal. Always acknowledge other people’s work through proper referencing techniques. Moral ethics should always be upheld throughout the data collection procedures!” Hence, an anti-plagiarism test code-named ‘Turn-it-in’ was administered on this thesis, leading to the attainment of an anti-plagiarism report which has a favourable similarity index of 11.

To ensure **integrity**, the researcher kept his promises and agreements, acted with sincerity and strove for consistency of thought and action, as stressed by Mhute (2013). The researcher also

adhered to Creswell's (2012a, p. 221) recommendation that the inquirer should stick to the time which he promises that the interview would take to complete.

Non-maleficence, which is defined by Fraenkel and Wallen (2003) as the principle of non-evil or no harm, implies that the researcher must not have evil intentions to hurt or harm the research participants in any way during and/or after the research process. Hence, the researcher had vowed, both intrinsically and in writing - through completing the Ethics Approval Form - that he would always be guided by the Latin aphorism *primum non nocere*, meaning 'first of all not to harm' the participants, more or less similar to the sentiments expressed by a medical doctor taking a Hippocratic Oath (Cohen et al. 2007).

Beneficence was also ensured through promising the participants that this research shall be of educational value to the nation upon its publication and this ethic is related to the significance of the study (Cohen et al. 2007). This is endorsed by Creswell (2012a, p. 221) who avers that "before starting the interview, convey to the participants the purpose of the study." Through this practice, the researcher painted to the participants the impression that this particular research endeavour could be of immense benefit to them. Hence, participants were encouraged to participate.

The researcher also obtained **informed consent**, as he gave research participants the freedom to choose to take part or not after having adequately supplied them with relevant facts that had a high chance of affecting their decisions. Best and Kahn (1993) add that in informed consent, participants should also be made aware of their rights such as the freedom to prematurely withdraw from the data generation session. The researcher first conscientised the participants of such freedoms as well. The inquirer formalised this consent by having interviewees complete an informed consent form when they were first contacted – a strategy suggested by Creswell (2012a, p. 221) and Leedy and Ormrod (2013, p. 156).

Lastly, for **confidentiality**, the researcher ensured that the generated data are accessed only by him and his supervisors. To safeguard the identity of participants, their names were removed from all the data generation notepads and pseudonyms were used instead.

However, in this study an ‘ethical dilemma’ manifests between the ethic of confidentiality and that of beneficence. It sounds paradoxical to restrict access to data only to the researcher and his supervisors as prescribed by confidentiality, yet beneficence calls upon the inquirer to publish findings for the benefit of humankind. In the researcher’s opinion, what needs to be kept confidential are the real participants’ names. Otherwise, the findings of this particular inquiry need to be published, and it is stated in the letter of permission issued by the Permanent Secretary (MoPSE) that the Education Ministry requires a copy.

3.11. DATA ANALYSIS

Burns and Grove (2003, p. 470) explain that data analysis is a mechanism for reducing and organising data to produce findings that require interpretation by the researcher. It is a challenging and a creative process characterised by an intimate relationship between the researcher, the participants and the data generated (De Vos et al. 2010, p. 339). In this study, data analysis began as soon as the first data were generated, and the analysis of data was undertaken with rigour and care as is required in qualitative research.

The researcher delineated all ‘meaning units’ from documentary evidence and observation. He did the same throughout the entire interview transcription, decided which ones were relevant to the research questions, and then bound those ‘meaning units’ aligned to the research questions, as suggested by Mamabolo (2009, pp. 63-64). This is in accordance with the **thematic** approach to data analysis. Thematic analysis is defined as the approach which focuses on explaining research findings and concepts through identification and description of themes

reduced and deduced from qualitative data (Braun & Clarke 2006). It is “an interpretive process, whereby data is systematically searched to identify patterns within the data in order to provide an illuminating description of a phenomenon” (Smith & Firth 2011, p. 3). Hence, “the process results in the development of meaningful themes” (Smith & Firth 2011, p. 3). In line with this approach, a category or coding system was invented and engaged in this study, which, in the end, determined the final themes.

The researcher adopted the inductive-constructionist approach to the thematic analysis of data because it is consistent with the qualitative research paradigm. Through the inductive way, coding and theme development are directed by the content of the data, whereas the constructionist way focuses on looking at how a certain reality is created by the data (The University of Auckland 2016). “An inductive (bottom-up) approach means the themes identified are strongly linked to the data themselves” (Braun & Clarke 2006, p. 10). This concurs with Leedy and Ormrod (2013, p. 158) who argue that in qualitative research “the researcher begins with a large body of information and must, through inductive reasoning, sort and categorise it and gradually boil it down to a small set of abstract, underlying themes.” Thus, through the inductive-constructionist approach, the researcher sought to construct knowledge and meaning out of the participants’ world by reflecting on the attitudes, feelings, beliefs, perceptions and perspectives of the participants regarding the role of indigenous African education in contemporary Zimbabwe, the agenda for Africanisation of instruction, and the re-engineering of secondary education in congruity with the reconstructed philosophy. Therefore, “the case study report presentation is a reconstruction of the respondents’ reality through a rich descriptive narrative of their values, perceptions, experiences, and feelings” (Tshuma & Mafa 2013, p. 118). So is the research report presentation of this study.

The analysis of data in this particular inquiry is grounded in a conceptual framework which takes on board the following historical antecedents: colonial education as cultural imperialism

up to 1980, the national ideological transformation since 1980, the Nziramasanga Commission Report of 1999 and the Updated Curriculum 2015-2022. The same data analysis is also informed and guided by Gade's theory of 'narratives of return' which coincides with the Sankofa principle. Gade's 'narratives of return' theory and Sankofa are pedagogies that appeal for a return to the past for historical cultural wisdom deemed instrumental in shaping the present and the future of the postcolonial dispensation.

3.12. SUMMARY

This outgoing methodology chapter proffers interpretivism, with underpinnings from critical theory, as a philosophy informing the qualitative approach and its consonant case study design within which this particular research is situated. An analysis of sampling procedures, instrumentation and trustworthiness issues is also undertaken. Above all, research instruments were fashioned in accordance with the research sub-questions, occasioning fieldwork which was embarked on giving rise to Chapter 4.

CHAPTER 4

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1. INTRODUCTION

This findings chapter is also grounded in a conceptual framework which subsumes the following: colonial education as cultural imperialism up to 1980, the national ideological transformation since 1980, the Nziramasanga Commission Report of 1999 and the Updated Curriculum 2015-2022. Correspondingly, this chapter is informed and guided by Gade's theory of 'narratives of return' underpinned by the Sankofa principle – ideals that express the desire to go back to the African past to look for what could have been forgotten or left behind which might be instrumental in addressing problems in the postcolonial dispensation. This research findings section deals with what the fieldwork has yielded. It presents, analyses and interprets data that were generated through focus group discussions, interviews, observation and document analysis in the context of the research sub-questions engaged herein.

4.2. BACKGROUND INFORMATION OF RESEARCH PARTICIPANTS

4.2.1. Secondary school learners who participated in the focus groups discussions

N=12

Sampled Schools	Number of Males	Number of Females	Total	Responsible Authority
A	2	2	4	Government (Boarding)
B	1	3	4	Government (Day)
C	2	2	4	Church of Christ (Day)

Fig. 2: Demographic information about secondary school learners (Coded as SL), sampled from 3 schools located in Masvingo Urban.

4.2.2. Demographic data about the other stakeholders interviewed individually

N=3

<i>Participant's Pseudonym/Code</i>	<i>Sex</i>	<i>Location</i>	<i>Qualifications</i>	<i>Work Experience</i>
S ₁ (pre-service)	Female	Urban	A-Level	Nil
S ₂ (in-service)	Male	Urban	Diploma in Education	6 years
S ₃ (pre-service)	Female	Urban	A-Level	Nil

Fig. 3: B.Ed Secondary Degree Students (Coded as S) sampled from University

N=3

<i>Participant's Pseudonym/Code</i>	<i>Sex</i>	<i>Location</i>	<i>Qualifications</i>	<i>Work Experience</i>
T ₁	Male	School A	M.Ed; B.A; C.E.	27 Years
T ₂	Male	School B	B.A; Grad D.E.	19 Years
T ₃	Female	School C	M.Com; B.Ed; Dip.Ed.	16 Years

Fig. 4: Secondary School Teachers (Coded as T) sampled from 3 Schools in Masvingo Urban

N=3

<i>Participant's Pseudonym/Code</i>	<i>Sex</i>	<i>Location</i>	<i>Qualifications</i>	<i>Work Experience</i>
HOD ₁	Male	School A	M.Ed; B.A; Grad C.E.	19 Years
HOD ₂	Male	School B	B.A; Grad C.E.	26 Years
HOD ₃	Female	School C	MBA; B.Sc; Grad C.E.	20 Years

Fig. 5: Heads of Departments (Coded as HOD) sampled from 3 schools in Masvingo Urban

N=3

<i>Participant's Pseudonym/Code</i>	<i>Sex</i>	<i>Location</i>	<i>Qualifications</i>	<i>Work Experience</i>
H ₁	Male	School A	B.A; B.ED; Dip. Mgt, C.E.	38 Years
H ₂	Male	School B	M.Ed; B.Sc; Dip in Stats; C.E.	36 Years
H ₃	Male	School C	M.Ed; DPhil Candidate	28 Years

Fig. 6: Heads of schools (Coded as H) sampled from 3 schools in Masvingo Urban

N=4

<i>Participant's Pseudonym/Code</i>	<i>Sex</i>	<i>Location</i>	<i>Qualifications</i>	<i>Work Experience</i>
L ₁	Male	Urban	M.Ed; B.Ed; Dip.Ed.	4 Years
L ₂	Male	Urban	M.A; DPhil Candidate	13 Years
L ₃	Male	Urban	M.Ed; DPhil Candidate	11 Years
L ₄	Male	Urban	M.Ed; DPhil Candidate.	21 Years

Fig. 7: Sampled university lecturers (Coded as L)

Total number of participants=28

With the exception of secondary school learners and B.Ed Secondary degree students who are in the process of acquiring Bachelor's degrees, all the other research participants encompassing teachers, Heads of Departments and Heads of schools are holders of at least a Bachelor's degree plus a teaching qualification. As for the sampled lecturers, they are all holders of at least a Master's degree. Hence, the researcher engaged purposive sampling in the selection of these participants because these are information-rich participants (Patton 1990, cited in Tshuma & Mafa 2013, p. 124), participants with the potential to provide the researcher with some valuable insights and opinions that could help address the research problem.

4.3. PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS

As hinted in the preceding chapter, the analysis of data in this research endeavour was undertaken in accordance with the inductive-constructivist model of the thematic approach. This coheres with Mhlanga and Shumba's (2013, p. 233) notions of 'narrative' and 'discourse' analyses, which they claim to be part and parcel of the thematic approach to data analysis. Gibson and Brown (2009), quoted in Mhlanga and Shumba (2013, p. 234):

Identify the following three aims of thematic analysis which may be pursued through various qualitative data analysis techniques: Examining commonalities in the data by

pooling together all examples into specific categories that are then subjected to further analysis; Examining differences to identify the distinctive features and contrasts in the categories within a data set, and; Examining relationships among the different categories and how they may relate to core themes occurring within a dataset.

The researcher, thus, needed to define the terms ‘narrative’ and ‘discourse’ analyses. To this end, Gbrich (2007), cited in Mhlanga and Shumba (2013, p. 234), submits that “in narrative analysis the focus is on stories told by participants in the research...and this requires the insightful mind of the researcher as they listen and observe during field visits.”

Therefore the challenge is for the researcher to be able to see through other people’s voices and to make meaning out of their views. Unless this data is succinctly captured through detailed narrative descriptions (of what has been observed and of the convergent and divergent views of research subjects) it remains hidden to the reader...Narrative analysis is thus a technique and procedure relevant to data being collected via interviews and observations (Mhlanga & Shumba 2013, p. 234).

Since interviews and observations are some of the data generation instruments in this study, data analysis is amenable to narrative analysis as proffered herein. In agreement with Mupa (2012), Mhlanga and Shumba (2013) also stress the efficacy of the use of direct quotations from interviews with the research participants in the data analysis process so that the phenomenological ‘insider perspective’ and the qualitative ‘feel’ are exhibited.

It could, therefore, be argued that where narrative analysis ends is where discourse analysis begins. Hence, Mhlanga and Shumba (2013, p. 234) assert that:

The act of teasing out verbal and written information from research subjects falls under what is commonly referred to as discourse analysis – the process of interpreting the powerful meaning or discourses underpinning text...Discourse analysis is a very important skill that enables a researcher to distil valuable insights from research data.

Thus, data is on the whole analysed for themes. On this very issue of data analysis, Cohen et al. (2007, p. 462) aver that “a major feature of qualitative research is that analysis often begins early on in the data collection (generation) process so that theory generation can be undertaken.” This is adopted by Mupa (2012, p. 204) who argues that emergent themes should be highlighted and that data should be discussed at the same time. Such a viewpoint concurs with Murimba and Moyo (1995) when they argue that in qualitative research, data presentation

and data analysis occur simultaneously. Ndabezinhle (2013, p. 206) endorses the preceding where he avers that “the analysis process ought to begin before you exit the sites to ensure you leave with a clear view of the emerging themes and complete data.” Thus, in this research, data analysis commenced with the commencement of data generation, which, according to LeCompte and Preissle (1993), quoted in Cohen et al. (2007, p. 462), paves way for progression from description to explanation and theory generation.

Cohen et al. (2007) advance the argument that one of the many ways of organising and presenting data is ‘by research question’. Thus, Cohen et al. (2007, p. 468) write:

It draws together all the relevant data for the exact issue of concern to the researcher and preserves the coherence of the material. It returns the reader to the driving concerns of the research, thereby ‘closing the loop’ on the research questions that typically were raised in the early part of an inquiry. In this approach the relevant data from the various data streams (interviews, observations, questionnaires etc.) are collated to provide a collective answer to a research question. This enables patterns, relationships, comparisons and qualifications across data types to be explored conveniently and clearly.

This is endorsed by Mhlanga and Shumba (2013, p. 221) who posit that “the findings may be structured according to research questions...or objectives as they were presented in chapter 1 or the introduction section of research.” Hence, the researcher adopted the preceding by aligning the findings’ section with the research sub-questions which stem from the main research question which reads: *How is holism as an aspect of indigenous African education relevant to contemporary education and what philosophy should inform the reconstruction of secondary education in a globalising Zimbabwe?*

Responses from the focus group discussions held with the secondary school learners were presented as inferred or paraphrased whilst those from B.Ed Secondary students, teachers, HODS, Heads of schools and lecturers were presented as transcribed verbatim by the inquirer.

4.3.1. Research Sub-Question 1: How is *holism* as an aspect of indigenous African education relevant to contemporary education and to the needs of the modern Zimbabwean society?

4.3.1.1. What do you understand by the concept *holistic education*?

Numerically, 7 out of the 12 secondary school learners (Coded SL) proffered ideas, out of which, a few selected and representative ones are:

SL₁. Holistic education is the mode of instruction which is of good quality and inclusive.

SL₂. Holistic education means teaching learners about life as a whole.

This demonstrates that the majority of the learner participants have an appreciation of holistic education. However, 5 out of the 12 participants did not appreciate the term holistic education, which, therefore, implies that a few secondary learners finish school without an understanding of this concept. Some of these participants clearly indicated that they have not heard of the term holistic education. Other participants in this category even mistook holistic education for gender equality. This is substantiated by one such a participant who said: *It means according equal educational opportunities for boys and girls.*

Pertaining to responses from the B.Ed Secondary students (Coded S), two (*S₁* & *S₃*) out of the three pointed out that they *have not heard of the term*, which demonstrates that they largely do not appreciate the concept ‘holistic education’. Only one (*S₂*) out of the three demonstrated a reasonable appreciation of the concept holistic education as he was quoted verbatim saying:

S₂. Holistic education encompasses Unhu/Ubuntu, technical-vocational education, personal skills, physical education, social life skills and academic learning.

As noted by the researcher, this particular participant is a B.Ed Secondary (In-Service) student currently serving as a secondary school teacher (unlike the other two participants who are doing B.Ed Pre-Service), which could be the explanation why it is only him among the three who managed to shed light on the concept holistic education.

Hence, the researcher notes a discrepancy in that a relatively larger fraction of the secondary school learners exhibited an appreciation of the concept holistic education than that of the B.Ed Secondary students. On the part of those B.Ed Secondary students who did not appreciate holistic education, this may manifest what Makuvaza and Hapanyengwi (2014) call inauthentic and mimetic existence because lack of appreciation of the concept holistic education is tantamount to lack of appreciation of the need to have an African cultural perspective of education in Zimbabwe. This demonstrates Carnoy's (1974) notion of 'colonial education as cultural imperialism', whose seeds were sown in Zimbabwe since 1890. The preceding justifies the need for B.Ed Secondary students to study at least a module on *Unhu/Ubuntu*, a philosophy, which, according to Nziramasanga (1999), subsumes holistic education. Such a need to study *Unhu/Ubuntu*, therefore, concurs with Gade's theory of 'narratives of return' which coincides with the Sankofa principle. This is endorsed by Chitumba (2013) who recommends that each Degree programme in Zimbabwe should have at least a module on the philosophy of *Unhu/Ubuntu*. Chitumba (Personal Interview at GZU, 12 March 2018) reinforces the foregoing by further suggesting that "in what is called the immortal conversation, *Unhu/Ubuntu* should be debated and every student should have a course on *Unhu/Ubuntu* at college or university."

Responses from the 3 secondary school teachers (Coded *T*) are:

T₁. Holistic education is an all-encompassing approach that does not treat issues separately.

T₂. Holistic education is the broader approach which embraces various aspects of life.

T₃. It is that which involves everyone.

These responses confirm what emerged in the review of related literature, particularly on holism as defined from a global perspective by such authorities as Miller (2000) and Miller (2015) when they argue that holistic education aims at the physical, vocational, intellectual, emotional, social, religious and moral development of the learner. *T₃* in particular, perceives holistic education as that which is inclusive. This unanimous appreciation of the concept

‘holistic education’ on the part of the sampled teachers suggests that they envision the exigency, opportunity and possibility of having an African cultural perspective of education and that these teachers are inherently proactive in the agenda for raising complete whole beings who are not in a state of inauthenticity and uprootedness.

Views of the 3 Heads of Departments (Coded *HOD*) are:

HOD₁. It is an all-encompassing approach to education which stems from the social, cultural, sociological, spiritual and intellectual facets of life.

HOD₂. The concept holistic education refers to a total mode of instruction.

HOD₃. Holistic education is that mode of instruction which churns out a graduate with good morals, who fits in society, a graduate who is religious, practically skilled, and employable and who knows life in totality.

This also exhibits a unanimous appreciation of the concept of holistic education on the part of these participants, which, in itself, demonstrates the opportunity and possibility of having an African perspective of instruction.

The 3 Heads of schools (Coded *H*) also responded as follows:

H₁. Holistic education denotes that kind of instruction which is broad in spectrum, covering for instance the intellectual, physical, vocational, emotional, cultural, social, religious and spiritual domains of life.

H₂. It is that which covers all aspects of learning that include knowledge, beliefs and practical skills.

H₃. Holistic education is that which churns out a refined individual in terms of character, a complete individual with Unhu/Ubuntu, an individual who fits in the job market, and also with book knowledge.

These responses depict a common appreciation of the concept of holistic education among the above participants, which signals the possibility of incorporating into secondary education the local culture which is embedded in indigenous African education and knowledge. This concurs with Gade’s ‘narratives of return’ theory which constitutes the theoretical framework of this research work. Ideas expressed by the teachers, HODs and Heads of schools on their understanding of holistic education also confirm what has been raised in the review of literature

(particularly on holism as defined from a global perspective) that education should be understood as the art of cultivating the moral, emotional, physical, psychological and spiritual dimensions of the developing child (Miller 2000; Britannica 2015). This conception of holistic education is also endorsed by such philosophers as Johann Heinrich Pestalozzi, Booker T. Washington, Rudolf Steiner and Benjamin Bloom who collectively recognise holistic education as that of 'the head, the heart and the hand' (Soetard 2000; Siyakhwazi 1986; Miller 2015), which concurs with the African philosophy of *Unhu/Ubuntu* (Nziramanga 1999, p. 75). With their perceivable utmost appreciation of holistic education, teachers, HODs and Heads of schools can, therefore, be instrumental in promoting this pedagogy at the curriculum implementation stage in Zimbabwe.

However, when the researcher sought to interview the sampled Education Inspectors, out of the 3 (three) Inspectors, 1 (one) consented to participate in the interview. The other 2 categorically refused, one of whom said:

We are tired of these interviews by students from Great Zimbabwe University. After all we are not paid for all this. It is unfortunate because you will not get any consent here. You may try another Inspector (Name Supplied) or you may try Mvuma which is your respective District Office.

This Inspector even referred the researcher to Mvuma District Office in spite of her full knowledge that Mvuma District Office is outside the geographical delimitation of the study.

The other Inspector simply said:

I am a Science and Maths specialist and for this reason I may not contribute meaningfully in any engagement to do with philosophy.

This kind of response is attributable to the problems of integration of knowledge in Zimbabwe whereby knowledge is compartmentalised with the result that, for instance, the one who specialises in Mathematics will be purely Mathematics, the other who specialises in Science becomes purely Science. This implies the absence of an integrated approach to learning, which, in turn, signals the absence of what Siyakhwazi (2014a) refers to as the horizontal articulation

of knowledge, a situation which is visibly antithetical to the dictates of holism. The researcher advances this argument because holism emphasises the integrated approach to learning, in which learning areas are interrelated within an all-encompassing complete package that nurtures a complete being. The third Inspector gladly consented, but he proved to be perpetually evasive, which suggests that possibly he was later on influenced by the other Inspectors who had already declared their reluctance to co-operate. On the whole, these Inspectors are in need of staff development to sensitise them on holistic education, a pedagogy which they ignorantly sloganeer about.

The 4 university lecturers' views (Coded L) are:

L1. Holistic education is education which embraces all aspects: mental, physical, practical, emotional aspects, etcetera. It stresses a broad-based curriculum.

L2. It is education that targets all aspects of a person during the learning process.

L3. Holistic education implies a system of education which targets the all-round development of the learner. All-round has to do with the development of the intellect, development of the person thus character development, the perfection of skills. In simple terms holistic education goes beyond the academic bent.

L4. Holistic education underpins three areas. It is an education that trains the 'head', that is cognitive education which points to academic and theoretical education etcetera. But, it is the most important or vital education perhaps that is undertaken in the modern society especially in the European countries. In a holistic education we are also supposed to address the 'heart'. The heart regards moral development and regards very favourably issues to do with emotional development. This is an aspect where, if we are perhaps to look at the traditional African education which was very strong in that area, we understand that if somebody does very well they would be said to have the correct heart at the correct place. But, now in this modern set up society seems to have stopped caring and yet it is one critical aspect of the development of a complete human being. So, holism in that aspect regards the development of the affective domain of an individual... And, this is what we can borrow from our heritage, we can borrow from our own ways of knowing, ways of thinking and the ways of behaving. We need to borrow that domain because it is absent now. Lastly, we want to look at the development of the 'hand'. The hand depicts hardwork, psychomotor skills, development of those aspects that are physical viz physical development of a human being. It also goes under a lot of various names like vocational education, technical education... where skills are now being taught and learnt. So, when we consider the complete development of a human being in those three aspects we find that we have holistic education.

The above responses depict unanimity among the lecturers in their conception of holistic education as an all-encompassing pedagogy. *L3* and *L4* in particular proffered the same ideas

expounded by such philosophers as Pestalozzi, Washington, Steiner and Bloom where they stress that holistic education is that which targets the development of ‘the head, the heart and the hand’ (Soetard 2000; Miller 2015; Siyakhwazi 1986). *L₄* even made an attempt to link Washington’s ideas with those of Bloom as was done by Siyakhwazi (1986). According to the above responses, in holistic education learners are socialised to life as a whole, which connotes learner development in the physical, vocational, intellectual, moral, emotional, religious, cultural and spiritual realms, thus, confirming ideas raised by Miller (2000), Miller (2015) and Britannica (2015). This concurs with Ocitti (1973) who argues that the African perspective also views a holistic philosophy of education as an episteme which recognises and values the promotion of intellectual, emotional, social, physical, moral and spiritual development of the learner. The lecturers’ views also confirm Nziramasanga’s (1999, p. 61) African conceptualisation of holism that “holistic education then is aimed at the development of the whole person: physical, mental, spiritual and social...the aim of education is the formation of an individual who has *unhu/ubuntu*, that is to say, a human being in the fullest and noblest sense.” This is endorsed by Woolman (2001, p. 31) when he submits that, with its all-encompassing nature, “traditional education integrated character building, intellectual training, manual activities and physical education”, which also amounts to holistic education. Therefore, with such erudite insights as those tendered above, university lecturers in general could be the torch-bearers in promoting holistic education at the curriculum design stage in Zimbabwe.

4.3.1.2. What is your understanding of indigenous African education?

Arithmetically, 11 out of the 12 secondary learner participants proffered views which are in line with those selected below:

SL₁. Indigenous African education is not confined to classroom walls. It dwells on traditional ways of doing things.

SL₂. Indigenous education focuses on and is rooted in traditional African cultural values.

SL₃. It is education which is acquired locally, about Zimbabweans. It includes the norms and values from our forefathers, parcelled from generation to generation.

SL₄. Indigenous education is that kind of instruction which concentrates on cultural moral values in a locality.

Therefore, virtually all participants demonstrated an appreciation of the term ‘indigenous African education’. The over-arching theme emerging from the above responses is that indigenous African education was, and still is, anchored on African cultural values. This confirms the sentiments expressed by Hapanyengwi (2011, p. 46) and Ndofirepi and Ndofirepi (2012, p. 17) which are endorsed by Nziramasanga (Personal Interview at UZ, 20 September 2017) that indigenous African education and the *Unhu/Ubuntu* philosophy, which enshrines African cultural values, are inextricably bound up.

Correspondingly, the 3 B.Ed Secondary students proffered the following views:

S₁. Indigenous African education is instruction which involves culture.

S₂. It is that kind of instruction from the local communities, involving idioms and taboos. This education is parcelled from generation to generation, based on a people’s culture.

S₃. Indigenous African education is centred on culture.

This depicts a unanimous appreciation of indigenous African education among the above participants. Again, the overriding theme is the culture-orientedness of indigenous African education which concurs with the philosophical principle of ‘functionalism’. This principle is also affirmed by Mosweunyane (2013, p. 50) who avers that “most learning that occurred in Africa was necessitated to meet the exigencies of the whole society”, connoting that indigenous African education was of utilitarian value and relevant to all. As they argued that this education is *parcelled from generation to generation*, *SL₃* and *S₂* recognise the centrality of the principle of ‘essentialism’ or ‘perennialism’ which underpinned indigenous African education. Essentialism holds that “if essential values are maintained there would be harmony in society” (Atkinson 1991, p. 1). This, therefore, exhorts the postcolonial dispensation to go back to the

past to fetch, take and maintain the social-moral-cultural values, as intimated by Gade's theory of 'narratives of return' and the Sankofa principle.

Likewise, the 3 secondary school teachers' views are:

T₁. Indigenous education is education to do with issues that concern African life, taught using our indigenous languages, approaches as well as theories rooted in African cultures.

T₂. It is education that produces graduates who are work-oriented.

T₃. Indigenous African education involves indigenous languages, it upholds African culture and underpins Unhu/Ubuntu.

This common understanding recognises indigenous African education as a mode of instruction embedded in the African traditional culture, as stated by Barker (2003). *T₁* also stresses the principle of 'functionalism' which typifies indigenous African education, as mentioned by Mosweunyane (2013), *T₂* emphasises the practical-orientedness of this mode of instruction, as stressed by Akinbote (2008), and *T₃* highlights the primacy and centrality of the philosophy of *Unhu/Ubuntu* in indigenous African education, in agreement with Hapanyengwi (2011).

In the same vein, the 3 HODs tendered the following views:

HOD₁. Indigenous African education is that which is understood better by the African indigenous people.

HOD₂. This is education for the African local inhabitants.

HOD₃. It is education which suits the African context, and which touches on African norms, values and morals. But, graduates with this kind of education may not be employable outside Africa.

The above quotations seem to revolve around what Marah (2006, p. 20) refers to as the principle of 'functionalism', which means indigenous African education was, and still is, relevant to people in Africa. However, *HOD₃* demonstrates some scepticism about this mode of instruction, especially where she points out that *graduates with this kind of instruction may not be employable outside Africa*. Though a valuable contribution, the researcher is persuaded to believe that this participant is somehow rigid-minded to think that the integration of indigenous

African education in contemporary secondary instruction is the uncritical going back to the Ancient African past. After all, employability outside Africa is not hampered by the integration of indigenous African education into the contemporary mode of instruction.

Insights from the 3 Heads of schools are:

H₁. Indigenous African education is that which is related to us as Africans. It is education geared to assist the Africans to come back home to the African context so as to own our own culture which we largely have lost.

H₂. It is transmitted without the classroom, being conducted from experiences of the elders, it is predominantly verbal, has no timetable, largely informal and unstructured.

H₃. It is that kind of instruction which preoccupies itself with developing Unhu/Ubuntu, teaching learners to be responsible so that upon finishing a course of study graduates are able to look after their families. Indigenous African education stresses both intellectual growth and socio-cultural development as enshrined in Unhu/Ubuntu.

These participants, thus, have a virtually common appreciation of the concept of indigenous African education. *H₁* in particular emphasises the culture-orientedness and functionality of indigenous African education. *H₂* strikingly highlights its ‘informal acuity’, confirming the allegation that emerged in the review of related literature that “African traditional system is purely informal in nature since it is only community-based” (Funteh 2015, p. 143). However, as vindicated later, indigenous African education was, and still is, not purely informal. Apprenticeship and initiation schools vividly epitomise the ‘formal acuity’ of indigenous African education (Omolewa 2007; Siyakhwazi & Siyakhwazi 2015). *H₃* underlines the primacy and centrality of the philosophy of *Unhu/Ubuntu* in indigenous African education. This is affirmed by Ndofirepi and Ndofirepi (2012) who argue that all the principles informing indigenous African education are embedded in holism and that they constitute *Unhu/Ubuntu*. This is endorsed by Nziramasanga (Personal Communication at UZ, 20 September 2017) as he argues that *Unhu/Ubuntu* as a philosophy derives its being from indigenous African education and that the two are inextricably bound up.

Likewise, the 4 university lecturers’ views are:

L₁. Indigenous means local. When we talk about indigenous African education we are talking about our own education which originated from Africans, for example, the question of 'ngano' in teaching children norms and values of the society, I call that indigenous education. Maybe if we teach children about survival skills like hunting and fishing this is indigenous...

L₂. It is education that is meant to preserve African values, norms and practices.

L₃. ...When I think of the indigenous African education I am forced to reflect on education in pre-colonial Africa where we reflect on the kind of curriculum then, the mode, the thrust basically and in most cases you would find that it was about equipping individuals with survival strategies given the individual situatedness.

L₄. Indigenous should mean any education that is relevant to the inhabitants of that specific space and time. So, every education is indigenous to its people...when we want to talk of indigenous African education we are now talking about an education that obtained in Africa prior to colonialism. And, we can categorise it by saying perhaps it was largely informal and non-formal. We did not put much store on formal schooling as it were and this is an aspect that was brought in by the colonial experience. But, that's not to say it was inferior in any form because we believe that oral tradition is as good as what we now call Verbophilia, the ability to read and write. Africans had their own way of knowing, their own way of keeping records, their own way of passing on what was essential to the young generations.

The above conceptions serve to confirm what has been proffered by Adeyemi and Adeyinka (2002) and Masaka and Chingombe (2013) that indigenous African education is the form of learning in African traditional societies in which knowledge, skills and attitudes of the tribe were passed from elders to children, by means of oral instructions and practical activities. In particular, *L₁* underscores the functionality of indigenous African education to Africans. *L₂* stresses the principle of essentialism or perennialism as a philosophical foundation of indigenous African education especially when he talks about the preservation of *African values, norms and practices*. When *L₃* says; *it was about equipping individuals with survival strategies given the individual situatedness*, emphasis is on the principle of functionalism. In consensus with *H₂* above, *L₄* emphasises the 'informal acuity' of indigenous African education. However, as emerged from literature, formal instruction glaringly manifested in indigenous African education through apprenticeship and initiation schools (Omolewa 2007). This is endorsed by Siyakhwazi and Siyakhwazi (2015) as they argue that formal schools in the form of initiation schools such as that of the Lemba in Mberengwa also characterised the indigenous African

education system. Funteh (2015, p. 147) also cites, as another example, the Kwaja formal Blacksmithing School. L_3 and L_4 seem to contend that indigenous African education was the mode of instruction in pre-colonial Africa whereas the researcher is inclined to view it as still prevalent even today. For exemplification purposes, the inquirer cites Maposa (2011) and Siyakhwazi and Siyakhwazi (2015) who proclaim that the Shangani *rite de passage* in Chiredzi area and the Lemba initiation school in Mberengwa, respectively, are currently prevalent.

It has, therefore, emerged that the participants sampled for this study from Masvingo Urban largely appreciate indigenous African education. Implicit in this finding is the fact that although the Western-global influences are intensifying with age and time, the kernel of the indigenous mode of instruction continues to manifest within Zimbabweans as Africans. This affirms the pronouncement that fusing indigenous African education into contemporary education is possible. The fact that *Unhu/Ubuntu* is grounded in indigenous African education as intimated by Hapanyengwi (2011, p. 46) and Ndofirepi and Ndofirepi (2012, p. 17) means that fusing indigenous African education in Zimbabwe has the vast potential to bestow upon the current secondary education system a holistic outlook. This is because Nziramasanga (1999, p. 61) underscores that *Unhu/Ubuntu* is holistic education. Curriculum designers and policy makers, therefore, have a starting point if they choose to heed the call for the hybridisation of indigenous instruction with the contemporary Western-oriented education. This hybridisation has the vast potential to address the inadequacy that characterises Zimbabwe's current secondary education system mentioned in the introductory chapter. It also has the capacity to deliver Zimbabweans, as Africans, from inauthentic and mimetic existence. Such hybridisation, which, in itself, coincides with the theses of integration and complementarity, certainly reposes within Gade's theory of 'narratives of return' which is underpinned by the Sankofa principle.

4.3.1.3: When carrying out supervision, do you find secondary school teachers integrating indigenous African education with contemporary instruction?

It is only the HODs and Heads of schools who responded to this question. The 3 HODs tendered the following views:

HOD₁. We find teachers partly integrating the two systems because some teachers are sceptical about indigenous education since they regard it as backward.

HOD₂. It depends on the subject, for instance, History has some African perspectives as emphasized by the Updated Curriculum and hence integration is possible. Integration is also possible in Family and Religious Studies, and Heritage Studies.

HOD₃. To some extent we find teachers integrating the two, but, this is to a lesser degree because teachers generally tend to focus on making learners pass.

The last response seems to insinuate that the current secondary education system in Zimbabwe is essentially examination-oriented and Western in outlook.

In the same vein, the 3 Heads of schools proffered the following views:

H₁. It depends on specific subjects. For instance, in Shona, teachers are integrating. Even in History and other subjects.

H₂. Yes, in certain subjects like Shona, History, languages and Religious Studies. Integration is difficult in Maths and other Science subjects due to translation problems.

H₃. Integration is difficult because our education system is too Anglicised and academic. Teachers and learners concentrate on the academic component to the extent of cheating during examinations.

Largely, the above responses by both the HODs and Heads of schools portray the fact that there is selective integration of indigenous African education into the contemporary secondary instruction by teachers. On a more negative note, scepticism about indigenous African education in the belief that it is backward, as alluded to by *HOD₁*, is a direct manifestation of inauthentic and mimetic existence on the part of teachers in these schools – a situation consistent with ‘colonial education as cultural imperialism’ (Carnoy 1974). The above, thus, confirms what has been raised in literature, that some teachers are hesitant to incorporate indigenous knowledge in the classroom out of fear of infecting learners with pseudoscience

(Shizha 2010). Therefore, there is a need for educators to take a paradigm shift from the chimera that indigenous knowledge is pseudoscience. Responses by HOD_3 and H_3 , in particular, also imply that integration is stifled by the examination-orientedness of Zimbabwe's secondary education system. Hence, there is also a need to drift away from the examination-driven system of secondary education to a holistic and competence-based system, following the Mozambican example discussed earlier. Chetsanga (2014) has translated some Science terms into ChiShona, which connotes that the translation challenges explicit in H_2 's response require no further exaggeration. H_2 's belief that integration is difficult in Mathematics and Sciences also epitomises the challenge of curriculum fragmentation-compartmentalisation which results in learning areas and subjects being taught in isolation. Above all, the fact that the local education system is too Anglicised and academic to the extent of having teachers and learners cheating in examinations, as raised by H_3 , means that Zimbabwe is in the vortex of the colonial legacy manifesting itself in the 'diploma disease' articulated by Tirivangana (2013a).

4.3.1.4: Comment on the relevance of indigenous African education in contemporary instruction?

On the one hand, 8 out of the 12 secondary learner participants proffered responses which are in line with those below:

SL₁. Indigenous education is relevant as it teaches morality.

SL₂. It is relevant since it helps us to know how to behave in culturally acceptable ways.

SL₃. It is important because it is instrumental in the transmission of culture.

SL₄. It is relevant because through it we are taught ethics, genealogies and totems.

Most of the participants, thus, appreciated the relevance of indigenous African education today.

On the other hand, 4 out of the 12 participants demonstrated obliviousness to the relevance of indigenous African education in contemporary times. One of them boldly said:

SL₅. Indigenous education is irrelevant in the modern age because it is not in line with the global trends and Westernisation, and also because it has nothing to offer in the modern job market.

This connotes that some learners have been brainwashed by Western influences, hence they manifest uprootedness, Xenophilia, inauthentic and mimetic existence – cancers brought to the fore by Makuvaza (2008). This standpoint is endorsed by Makuvaza and Hapanyengwi (2014), who, in agreement with Makuvaza and Gatsi (2014), stress the fact that the youths of today are victims of ‘mimetic philopraxis’ which Ramose (1999, p. 10) defines as “the uncritical imitation of the life of non-Africans.” Such learners are out of touch with the real African existentiality, as they seem to epitomise those Africans that are literally running away from their own shadows.

The 3 B.Ed Secondary students’ views are:

S₁. Indigenous African education is relevant since it instils critical thinking in African learners and also because it is practical-oriented.

S₂. It is relevant because it enhances understanding as it draws examples from the locality. It dwells on things already known by the learners. It is locally accessible, and resources are readily available. It inculcates pride in local culture. However, it is difficult to carry out empirical research in indigenous education.

S₃. It is relevant as it educates learners about the African way of life.

These participants unanimously subscribed to the notion that indigenous African education is relevant in the 21st Century Zimbabwe, which implies that they are in touch with the African existential reality which reposes within the virtues of indigenous African education. However, when S₂ argues that it is difficult to carry out empirical research in indigenous African education, he demonstrates to the researcher that a fallacy exists among a few B.Ed Secondary students who have embraced the belief that there is nothing empirical and scientific about the African indigenous epistemologies. This, again, concurs with what was raised in literature by Shizha (2010), that some teachers regard indigenous knowledge as pseudoscience. It all begins with teacher training at college or university.

The 3 secondary school teachers' views on the relevance of indigenous education are:

T₁. Indigenous African education is relevant as it impacts positively on contemporary education. Indigenous African education is not different from current education. Current education seems to be an extension of our indigenous education, for instance, indigenous medicine in form of African herbs is largely the foundation of modern medicine. Indigenous African education plays a crucial role in the way students learn.

T₂. Indigenous African education is relevant because it prepares learners for the world of work.

T₃. It is important because it imparts Unhu/Ubuntu and culture. The practical-orientedness and the pragmatic nature of indigenous African education also makes it relevant to contemporary Zimbabwe.

These participants unanimously exhibited an appreciation of the relevance of indigenous African education today. When *T₁* argues that *indigenous medicine in form of African herbs is largely the foundation of modern medicine*, he concurs with the exemplification presented in literature, that the cure for Type 2 Diabetes was identified by the Sharman Pharmaceuticals research in the period between 1994 and 1998 in San Francisco, with the assistance of 58 traditional doctors from New Guinea (Africa) (Shizha 2010). Since *T₂* and *T₃* emphasise the practical-orientedness and the pragmatic nature of indigenous African education, they confirm a viewpoint shared by Adeyemi and Adeyinka (2002) and Akinbote (2008), that the content of indigenous African education had a recognisable place for vocational training in 'agriculture', 'trades' and 'professions' which were for practical utility.

Likewise, the 3 HODs proffered the following views:

HOD₁. Indigenous African education is relevant because we have been suffering from identity crisis. Zimbabweans as Africans have been negating African education whilst extolling European education.

HOD₂. Indigenous African education is paramount in teaching learners our values, morals, ethics, history and heritage as it inculcates Unhu/Ubuntu.

HOD₃. Traditional education is useful in view of the new curriculum, which, when well implemented, has the potential to produce skilled graduates suitable for the job market.

These participants collectively subscribed to the view that indigenous African education is of relevance to the contemporary mode of instruction and to the needs of Zimbabweans as

Africans. The response by *HOD₁*, thus, amounts to the advocacy for an educational crusade against identity crisis, inauthentic existence, general uprootedness and ‘mimetic philopraxis’ because these are cancers, which, according to Makuvaza and Gatsi (2014) and Makuvaza and Hapanyengwi (2014), seem to have attacked the youths of today. The response by *HOD₂* affirms Makuvaza and Gatsi’s (2014, p. 370) standpoint that education in Zimbabwe, “if informed by the philosophy of *Unhu/Ubuntu* and rooted in *Chivanhu* has the potential to bring about authentic graduates.” These are “graduates who are genuinely educated - *vanhu vakadzidza ivo vane hunhu*” (Makuvaza 1999a, cited in Makuvaza & Gatsi 2014, p. 374). *HOD₃* again seems to confirm Adeyemi and Adeyinka’s (2002) standpoint that indigenous African education had a recognisable place for vocational training in its content, which is endorsed by Akinbote (2008), who, in turn, avers that emphasis was on practical skills.

The following responses were also submitted by the 3 Heads of schools:

H₁. Indigenous African education is important because anything good was and is always attributed to the West. So why not appreciate our own good things as Africans?

H₂. Certain aspects of indigenous African education are valuable, for instance, the traditional belief in Mwari which concurs with the contemporary Christian conception of God. Only non-believers would conceive of indigenous religious aspects as satanic.

H₃. Indigenous African education is relevant because it gives us identity as Africans. It promotes African culture and values. It guards against commercialising everything in life. It stresses co-operation not competition. On the whole, it makes contemporary Zimbabwean education relevant.

Likewise, these participants also portrayed a unanimous appreciation of the relevance of indigenous African education today. *H₁* visibly advocates for an educational reform agenda against Xenophilia and mimetic philopraxis, in consensus with *HOD₁*. *H₂* seems to be vindicating the religious grounding of the indigenous African education system, intimating the prudence of incorporating the worthwhile aspects of African traditional religion into the contemporary mode of instruction in Zimbabwe. This participant’s standpoint seems to confirm Nziramasanga’s (1999, p. 70) recommendation that “the Religious and Moral Education

programme...should in future include in its multi-faiths approach the African traditional religion.” *H₃* perceives the relevance of indigenous African education in the sense that it readily subsumes and encapsulates the philosophy of *Unhu/Ubuntu*, confirming an argument advanced by Hapanyengwi (2011) and endorsed by Ndofirepi and Ndofirepi (2012) that the philosophical principles underpinning indigenous African education are deeply rooted in, and geared towards the inculcation of *Unhu/Ubuntu*.

The overall position that indigenous African education is relevant to the contemporary secondary instruction and the needs of modern Zimbabweans as Africans implies that the implementation of the ‘endogenous’ approach to secondary education is a possibility not based on mere romanticisation in Zimbabwe. This endogenous approach is consistent with the hybridisation of indigenous and Western pedagogies. Such an ideal is endorsed by Awuor (2007) and Omolewa (2007), who advocate the contextualisation of the school curriculum, which, in itself, concurs with Shizha’s (2010) pedagogy of place. On the whole, this hybridisation of indigenous African education with the Western-oriented contemporary instruction could be instrumental in addressing the ‘inadequacy’ characterising secondary education in Zimbabwe - the driving concern of this inquiry. Such hybridisation concurs with Gade’s theory of ‘narratives of return’ and the concomitant Sankofa principle.

4.3.1.5: Is it necessary for you to prepare secondary school teachers to integrate indigenous African education with contemporary instruction? If yes, please give reasons.

Only the 4 university lecturers responded to this question. Their responses are:

L₁. It is very necessary to prepare our secondary school teachers to teach borrowing from our indigenous African education because most of the norms and values which we want imparted to the secondary school learners are borrowed from our past. Even in the science world, for example, we have got very important traditional herbs which treat ailments, herbs like murumanyama, chikaribe kandu etcetera. These form the foundation for modern medicine.

L₂. Yes, because we are living in a world that is not immune to global trends. Knowledge and beliefs are influenced by these external forces. So, for people to remain relevant and functional, it is critical for education to make relevant adjustments that will take on board the good and progressive elements from within and without their community.

L₃. Yes. Because the thrust of indigenous African education was that of equipping the individual with survival strategies. Indigenous African education was underpinned by the philosophy of pragmatism. It had a practical orientation. When we look at education today there seems to be little connection between what goes on in the classroom and the individual's survival needs. So, a blend of the two would probably develop an individual who is equipped to survive and intellectually polished. The thrust of indigenous African education is that of fostering character development. So, if we have a blend where we emphasise the humanness, where we emphasise character development, then I think we may have some kind of a hybrid that is likely to work to our advantage.

L₄. Yes. Because we have had the thesis of complementarity where we feel that perhaps it is the teacher or the trainer of the teacher's task to take that which is good from the Western education as we currently have it and perhaps infuse within that form and content of indigenous African education as it is so-called.

On the whole, the submissions above portray unanimous advocacy for the theses of 'integration' and 'complementarity', whereby teachers under training are supposed to be prepared enough for them to be able to integrate aspects of indigenous African education with those of the Euro-oriented contemporary instruction in the classroom. This basically concurs with Msila (2014, p. 439) when he argues that "teachers need some form of re-orientation as they confront the entrenched belief systems biased towards 'Western approaches'."

In the world of science, *L₁*, in particular, corroborates Mavhunga's (2006, p. 453) standpoint that "African science formed the basis for modern science and may have relevance in addressing modern medical challenges." At a global-continental scale, this standpoint is exemplified by Shizha (2010), who makes reference to the discovery of the cure for Type 2 Diabetes in San Francisco, with the assistance of 58 traditional herbalists from New Guinea (Africa). At a local scale, the same scenario is exemplified by Mavhunga (2006), who makes mention of the discovery of *Gundamiti* as a drug with the potential to cure HIV/AIDS by a Zimbabwean scientist at the University of Zimbabwe.

*L*₃ argued that indigenous African education targets intellectual, moral and vocational development of the neophyte, comprising the education of ‘the head, the heart and the hand’. Thus, he ascribes holistic education, which, in essence, is education for *Unhu/Ubuntu*, to indigenous African education. The propinquity between indigenous African education and *Unhu/Ubuntu* is substantiated by Nziramasanga (Personal Interview at UZ, 20 September 2017) when he declares that *Unhu/Ubuntu* as a philosophy reposes within indigenous African education. The ideal of integration should, therefore, be inculcated in secondary school teachers under training so that when they enter the teaching field, they are better equipped to raise all-rounded complete beings. This goes a long way in addressing the ‘inadequacy’ observed to be characterising secondary education in Zimbabwe – the prevailing situation stated in the introductory chapter particularly under background to the study and statement of the problem. Beyond advocating the orientation of trainee teachers to the ideal of integration, *L*₄ demonstrates that the thesis of ‘integration-complementarity’ is very contentious since the notions of ‘Western’ and ‘African’ culture or education seem to be intricately entangled and hence they are difficult to disentangle. The following are his words:

Yes, there are some merits in the thesis of complementarity, but, I think that thesis has been overtaken by events. The modern African is now a hybrid, a hybrid in the sense that so many traditions have impacted on him/her. So, to resuscitate or to go back to a period where the African was pure is no longer possible. Now when we talk of Western education we are merely referring to its origin, but it is now owned by Africans. An African has suffered Western culture, has suffered Christian culture, Islamic culture, Arabic culture and he is now a sum total of all these. And, to really talk of complementing education may not be enough. In short, we need more than simply complementing, we need synergies and to find ways that perhaps work for an African. So, we can no longer pick and choose as it were, because some of these aspects are now almost inseparable. You cannot tell that this is indigenous, and this is Western.

Thus, synergies that work for the African cannot afford to neglect African epistemologies. This brings the discussion back to the exigency of the theses of integration and complementarity which repose within Gade’s theory of ‘narratives of return’ underpinned by Sankofa.

4.3.2. Research Sub-Question 2: Why is there a need to Africanise Zimbabwe's secondary education system?

4.3.2.1. What is your understanding of the concept Indigenous knowledge?

On the one hand, a majority of 9 out of the 12 secondary school learners proffered responses which are in line with the following:

SL₁. Indigenous knowledge means past methods of doing things, knowing and maintaining one's culture.

SL₂. It refers to the knowledge which elders have.

SL₃. It entails traditions, norms and values transmitted from one generation to another.

This majority, therefore, has an appreciation of the concept of indigenous knowledge, although of course some demonstrated difficulties in distinguishing indigenous education from indigenous knowledge. This connotes that Africanisation of secondary education is a glaring possibility, as envisaged by Zengeya-Makuku et al. (2013). On the other hand, a minority of 3 out of the 12 secondary learner participants displayed quite a faulty understanding of indigenous knowledge, as some of them even mistook indigenous knowledge for the land heritage that was left for the people of Zimbabwe by their forefathers.

The 3 B.Ed Secondary students' views are:

S₁. Indigenous knowledge refers to knowledge about local phenomena, culture, beliefs, values and norms in Zimbabwe as an African country.

S₂. This is knowledge researched locally, that is readily available.

S₃. This is knowledge which learners already have.

Therefore, there was unanimous appreciation of indigenous knowledge among the B.Ed Secondary students. This, again, means the Africanisation of secondary education in Zimbabwe is a glaring possibility since these B.Ed Secondary student participants represent the trainee teachers, who, in the near future, will be at the helm of instruction and implementation of policy at secondary school level.

In the same vein, the 3 secondary school teachers tendered the following views:

T₁. Indigenous knowledge entails concepts, issues, and theories that serve to expose our African worldview. It encompasses things around us, knowledge of things around us.

T₂. It is knowledge to do with the available resources within a society. It is knowledge about the cultural background of a people.

T₃. It has something to do with the individual's own perception.

Apparently, 2 (*T₁* and *T₂*) out of 3 teachers demonstrated a sound appreciation of the concept 'indigenous knowledge.' This parallels a finding in Zengeya-Makuku et al.'s (2013) study, that the majority of secondary school teachers in Harare Urban appreciate indigenous knowledge, a finding which affirms the Africanisation agenda. However, *T₃* in particular has no idea about the concept of indigenous knowledge. Hence, she is out of touch with the African existential reality embedded in indigenous knowledge. A situation of this nature is a manifestation of mimetic philopraxis (Makuvaza & Hapanyengwi 2014, p. 43; Makuvaza & Gatsi 2014, p. 375), which is consistent with uprootedness, inauthentic existence and existential vacuity (Makuvaza 2008, pp. 383-384; Makuvaza & Shizha 2017, p. 2). This mirrors Carnoy's (1974) 'colonial education as cultural imperialism'.

4.3.2.2. What is your understanding of the concept 'Africanisation' of education?

The 3 B.Ed Secondary students' views are:

S₁. Africanisation of education refers to the fusion of culture into education so that children know African traditions and history.

S₂. It refers to adapting the education system and especially the curriculum to African culture. It also means striving to achieve educational relevance in the context of Africa.

S₃. It means teaching learners the African ways of doing things.

Responses from these participants portray a unanimous understanding of the concept Africanisation of education. Hence, the overriding theme is that 'Africanisation means adapting education to the African culture or context'.

The 3 established teachers' views are:

T₁. Africanisation of education entails learning issues from the African perspective, dealing with things both from the home perspective and the foreign perspective. It is an attempt to marry Africanness to issues under study.

T₂. Africanisation of education means adapting instruction to the African context.

T₃. It refers to the adaptation of education in African nations to indigenous culture.

This also portrays a unanimous appreciation of the concept in question and the emerging theme is that of ‘adapting education to the African culture or context’. *T₁*, in particular, perceives Africanisation of education as the hybridisation of indigenous knowledge with neo-liberal positive science, which concurs with Awuor’s (2007, p. 21) “endogenous approach to education that involves the contextualisation of the school curriculum by integrating indigenous knowledge with other relevant and useful knowledges into formal education.”

In the same vein, the 3 HODs also tendered the following views:

HOD₁. Africanisation of education refers to the African approach to education. It encompasses inculcating survival techniques to candidates in order to equip them for the future.

HOD₂. European education negated and still negates anything African, hence, anything African is viewed as antiquated and archaic. Africanisation of education means desisting from Eurocentric stereotypic education so as to show value of our own education as a people.

HOD₃. Africanisation of education is a movement to ensure that education is geared towards promoting African knowledge systems.

The above responses demonstrate a bias in favour of the African knowledge systems and the African context of education in general. This concurs with Shizha (2010, p. 49) when he argues that “African students should experience a hybridity of positive science and indigenous science, with the latter occupying a larger portion of their cognitive experience.” It should, however, be emphasised that the Africanisation agenda essentially seeks to hybridise the African knowledge systems with the Western neo-liberal knowledge systems so as to grapple with the global trends.

Responses from the 3 Heads of schools are:

H₁. Africanisation of education means education ceases to be just a reflection of the West, but rather a reflection of all African cultures. The Africanisation movement affirms the hybridisation of cultures in Africa.

H₂. Africanisation of education means taking more of the issues which are traditional being incorporated into modern education.

H₃. It means going back to the roots so that education addresses our needs as Africans. Emphasis on Agriculture, for instance, takes us back to our culture based on the land.

These participants unanimously demonstrated their appreciation of the concept in question, with *H₃* rightly relating Africanisation to Sankofa. According to the foregoing submissions, Africanisation connotes infusing an African flavour into the contemporary system of education in Zimbabwe which is perceivably Western-oriented and alienating to the African. This understanding concurs with the definition proffered by Msila (2009), that the term ‘Africanisation’ is used in the sense of bringing African culture into formal schooling. In an endeavour to shed more light on the definition of ‘Africanisation,’ Mazrui (1978), cited in Woolman (2001, pp. 31-32), argues that Africanisation of education does not mean wholesale return to the past, which, in itself, sounds anachronistic. Rather, emphasis should be on the hybridisation of worthwhile traditional African values and knowledge systems with neo-liberal positive science. This concurs with the endogenous approach (Awuor 2007) and the pedagogy of place (Omolewa 2007; Shizha 2010), alluded to earlier.

4.3.2.3. Is Africanisation of Zimbabwe’s contemporary secondary education system worthy of effort? If so, please justify.

On the one hand, 10 out of the 12 secondary school learners submitted views which are in line with the few selected abridged extracts below:

SL₁. It is worthy of effort because it has the potential to guarantee morality in society.

SL₂. It is important because it enables learners to remember their past so that their culture is maintained.

SL₃. It is worthy because through it learners are enabled to maintain Unhu/Ubuntu.

SL₄. It is relevant because those Western countries that are developed have achieved that status following their own indigenous culture. So, secondary schools should be Africanised to facilitate development.

These responses phenomenally affirm the Africanisation agenda, as advocated by Mavhunga (2006), Msila (2009), Shizha (2010), and Msila (2014), among others. *SL₄*, in particular, envisions national development through the Africanisation of secondary education, in line with Zengeya-Makuku's (2014) viewpoint that Africanisation of secondary education stimulates development and improvement of the people's standard of living. On the other hand, 2 out of the 12 secondary school learner participants responded otherwise. Their views are:

SL₅. Some of the cultural practices that constitute indigenous knowledge are barbaric as they quarrel with Christianity.

SL₆. Indigenous knowledge is irrelevant because it does not promote scientific, technological and economic development, hence, we need a new culture.

Such participants epitomise Xenophile or exocentric characters who are what Mazrui (1978), cited in Mawere (2015, p. 61), refers to as "cultural captives of the West." Such learners do not appreciate the worthy of Africanising the education system, hence they represent people who are in a perpetual state of existential vacuity (Makuvaza & Shizha 2017), which was ushered into Zimbabwe by colonialists since the end of the 19th Century. *SL₅*, in particular, represents those few secondary school learners who have irretrievably been uprooted to an extent that they negate anything to do with African traditional religion. In fact, *SL₅* represents those that are at the epicentre of Afro-Christian dilemma, which manifests colonial legacy in the realm of religion. This concurs with what was raised by Makuvaza (2008), that until the present, some Africans have been shunning indigenous religion in preference for a foreign religion – Christianity to be exact. *SL₆* also represents those who believe that indigenous knowledge is superstition. This concurs with what is insinuated by de-Beer and Whitlock (2009), cited in Shizha (2010, p. 44), when they report that some teachers view indigenous knowledge as pseudoscience. Such a standpoint is real manifestation of 'colonial education as cultural imperialism', which is part of the conceptual framework which informs this particular inquiry.

Insights from the 3 B.Ed Secondary student participants are:

S₁. Africanisation of the secondary education system is worthy of effort because through it learners gain Unhu/Ubuntu, they come to know their roots and they are acquainted with respect for themselves and others.

S₂. Africanisation of the secondary education system is not worthy of effort because it is anachronistic in this ever-globalising world. Graduates from an Africanised system of education would not suit the modern job market.

S₃. It is necessary because in Zimbabwe as an African nation, learners should be taught the African ways of knowing and doing things.

Apparently, 2 out of the 3 students above, that is *S₁* and *S₃*, seem to appreciate the relevance of the Africanisation agenda, as they exalt *Unhu/Ubuntu* which they think is bestowed upon learners through such a movement. *S₁*, in particular, voiced the Sankofa sentiments when she insinuated that Africanisation makes the learners know their roots. However, 1 (one) of these students (*S₂*) seems to be oblivious of the benefits of the Africanisation agenda. In fact, *S₂* has a misconception as to what Africanisation really means. This participant seems to be having in mind the thinking that Africanisation is uncritically going back to the past and shunning whatever is modern. Such a view is dispelled by Mazrui (1978), cited in Woolman (2001), when he avers that Africanisation is not a wholesale return to the past which is anachronistic. Rather, it is the hybridisation of indigenous knowledge systems with neo-liberal science.

Likewise, insights from the 3 teachers are:

T₁. Africanisation of the secondary education system is worthy of effort because there is need to blend so as to produce a hybridized system of education which is perceivably more vibrant and progressive. However, our African perspective should be more important because, for instance, the Japanese and Chinese put primacy on themselves before foreign concepts and thus they excel in almost everything that they do. They are hardly Anglicised or Westernised.

T₂. Africanisation of secondary education is not worthy of effort because it conflicts with the global trends.

T₃. It is worthy of effort because indigenous language use promotes learner understanding. It is worth trying.

Apparently, 2 out of the 3 participants, that is *T₁* and *T₃*, subscribed to the view that Africanisation of secondary education is worthy of effort. However, just like *S₂* previously, *T₂*

seems to be having in mind the thinking that the Africanisation of secondary education would mean exclusive emphasis on indigenous knowledge and seeking to expunge Western knowledge from the secondary school curriculum. Such a parochial conception of Africanisation is also dispelled by Awuor (2007) who emphasises the endogenous approach which apotheosizes the hybridisation of indigenous knowledge with the neo-liberal positive science (knowledge from the ‘academy’).

Insights were also elicited from the 3 HODs and these are:

HOD₁. Africanisation of secondary education is worthy of effort as it instils Unhu/Ubuntu which has been grossly lacking in our education endeavour.

HOD₂. We need to blend indigenous African knowledge systems with the Western ones so as to produce a hybridized knowledge system which is perceivably vibrant.

HOD₃. Africanisation is worthwhile because through it learners are prepared to be proud to be Africans. This ensures that learners do not dream of becoming Europeans.

Thus, these participants unanimously demonstrated their appreciation of the importance of Africanising the secondary education system in Zimbabwe. The response by *HOD₁*, in particular, confirms Mavhunga’s (2006) viewpoint that indigenous knowledge systems expound *Unhu/Ubuntu*, a notion that is also shared by Zengeya-Makuku et al. (2013). *HOD₂* visibly exalts the notion of hybridising indigenous knowledge systems with positive science, an ideal which concurs with Awuor’s (2007) endogenous approach, which has the potential to accommodate the global forces as well. *HOD₃* advocates the Africanisation of education on the grounds that, it has the potential to eradicate self-contempt and Xenophilia - cancers which seem to be inflicting Zimbabweans as Africans. This is corroborated by Msila (2014, p. 438), who reports, from his study conducted in Cape, that “most of the learners were proud in using their own languages and this also had an impact upon their confidence.”

Similarly, responses given by the 3 Heads of schools are:

H₁. Africanisation of the secondary education system is worthy of effort as it has the vast potential to uphold the African culture. In fact, the African perspective will help holistically impart African culture ensuring that no other African cultures are behind.

H₂. It is worthy of effort because it brings our understanding of our environment and global trends. It encourages traditionalists to modify their activities so that they are accommodative of the forces of globalisation because traditional medicine, for instance, is the foundation of modern medicine.

H₃. It is justified as it serves to socialise the young into our culture viz inculcating the ethos and values of society so that the young one is not a misfit in the society.

These participants, thus, voiced, with unanimity, their appreciation of the worthy of Africanising the secondary education system in Zimbabwe. *H₁* and *H₃* specifically advocate the Africanisation agenda because they believe it capacitates the secondary education system in Zimbabwe to preserve the African culture. This way, they concur with Bude (1985), cited in Msila (2014, p. 438), who points out that “schools can...contribute towards the enhancement of the cultural environment.” *H₂* seems to apotheosise the notion of hybridising indigenous and neo-liberal knowledge systems, an ideal which is in sync with Awuor’s (2007) endogenous approach to instruction.

For the university lecturers the question was phrased as: ***Comment on the importance of Africanising Zimbabwe’s contemporary secondary education system?*** Their views are:

L₁. Africanisation of secondary education is worthy of effort because as Africans...we are stronger if we do our things the African way. I strongly feel that the starting point should be Africa. Then after knowing about Africa we can integrate and share our knowledge with the rest of the world...

L₂. Africa, like any other continent is a place for people with certain beliefs that are unique in a way notwithstanding some negative practices as well. Due to massive inflow of ideas directly or indirectly, there are aspects of life that have been affected positively and negatively. The need to retain those positive African values which give Africans the human sense among other people commands education to respect African values. To allow the demise of African values in favour of full blown globalisation is an admission to the inferiority of African identity which is a fallacious position in the context of what education is and should be.

L₃. I am not very sure if the thrust should be Africanisation...But, if our understanding is that we have simply embraced a system of education which reflects not our values as an African people...If we are coming from a point where we are saying this kind of education is education for alienation, then probably we would need to be motivated to want to ensure that we have a system of education which reflects our values as a people.

L₄. ...When we Africanise we are not replacing as it were. We are simply adapting it to local conditions....So in brief, I am saying we need Africanisation, Africanisation in as far as we give the current education an African dose, an African perspective and an African way of doing things. But obviously we want to also borrow, we are not re-inventing the wheel. There are certain philosophies, certain ideas that we find valuable and we want to incorporate those.

The above responses unanimously recognise the importance of Africanising secondary education in Zimbabwe. *L₁*, in particular, exalts the notion of integrating knowledge from the rest of the world, especially after establishing Africa as the starting point, an ideal which concurs with the already mentioned concept of hybridisation (Omolewa 2007; Shizha 2010). *L₂* and *L₄* are not an exception to the above analysis. Though not a staunch advocate of the Africanisation agenda, *L₃* is of the view that the Africanisation of secondary education could be worthwhile if one is arguing from a premise where one is saying education in Zimbabwe is an enshrinement of colonial legacy. Correspondingly, this is what emerged in the review of literature where authorities such as Mavhunga (2006), Tirivangana (2013a) and Shizha and Kariwo (2011) enunciate the legacies of colonialism - projecting a situation consistent with Carnoy's (1974) 'colonial education as cultural imperialism', with a view to justifying the Africanisation agenda in SSA in general and Zimbabwe in particular.

On the whole, since the Africanisation agenda is conceived as focused on adapting education to African culture, then it is consistent with the integration of indigenous African education into Zimbabwe's contemporary secondary education system. Africanisation, therefore, has a role to play in addressing the inadequacy characterising secondary education in Zimbabwe. It is this inadequacy which is the itching point and driving concern of the current enquiry, articulated under background to the study and statement of the problem. As already hinted, this predisposition to indigenise education coincides with Gade's theory of 'narratives of return' underpinned by the Sankofa principle – ideals that seek to go back to the past to fetch, find and take that which humanity has forgotten which might be of value in addressing problems and challenges of the postcolonial dispensation in SSA.

4.3.3. Research Sub-Question 3: What should be the nature of a philosophy informing the secondary education system in a globalising Zimbabwe?

4.3.3.1. What philosophies seem to have been informing the secondary system of education in Zimbabwe from independence to the inception of the Updated Curriculum 2015-2022?

Only the 4 university lecturers were made to respond to this question and their views are:

L₁. The secondary school system in Zimbabwe was informed by a hybridity of African and European philosophies. We borrowed a lot from European philosophies and by way of statistical representation let me suppose that it was 80% European philosophy and 20% African. Scientific Socialism through Education with Production and Political Economy once directed the secondary education system in Zimbabwe. Though to a lesser degree, there was also the talk of morals.

L₂. Education in Zimbabwe from independence to date can be classified as a mixed bag ideologically because it has been influenced highly by political narratives directly by the ruling party. There was no clear and firm philosophy that guided education per se, hence, a shift from socialism and communism to capitalism without any consistence.

L₃. I am not very sure if we had any clearly laid out philosophy. I am persuaded not to think of a distinct philosophy because here and there you would see a bent towards pragmatism, here and there...a bent and emphasis towards idealistic values, here and there...empiricism. I think this is where we probably had a problem because we were never very clear about the kind of product we want at the end of the day...we were picking doses...Here and there emphasis was placed on morality. It has been a blend.

L₄. To talk of a singular philosophy perhaps may be a misnomer. We had a plethora of philosophies obtaining in Zimbabwe. Initially we spoke of Scientific Socialism. After 1989 we then made a U-turn of course silently because we did not stand on a mountain to announce that we are now fully capitalist...So, what we were having in Zimbabwe since independence is almost more of a compromise between socialism and capitalism...The Western philosophies of idealism, realism, pragmatism and existentialism dominated the secondary system of education...all these competed for space in the Zimbabwean curriculum. Socialism of Mao and Gramsci...though to a lesser extent, also gave direction to education in Zimbabwe.

These lecturers are in unanimous agreement that the secondary education system in Zimbabwe was informed by a mixed bag of philosophies that include the Oriental philosophy of Scientific Socialism as raised by Hapanyengwi-Chemhuru and Makuvaza (2014), the Occidental philosophies of idealism, realism, pragmatism and existentialism as proclaimed by Kaputa (2011), and, though to a lesser extent, punctuated by some emphasis on morality (Personal Interview with Nenji at GZU, 13 March 2018). Had this been a deliberate phenomenon then it

would resemble Tanner and Tanner's (1980) notion of borrowing from various philosophical schools of thought. Yet this eclectic approach seems to have side-lined education for *Unhu/Ubuntu*. Hence, Makuvaza (2010, p. 357) argues, "Our education system has been for a long time without an articulated aim to give it direction. Thus, it could be argued that our educational practice in Zimbabwe has been for all this long mere atavism."

The foregoing confirms Hapanyengwi-Chemhuru and Makuvaza's (2014, p. 5) standpoint that a clearly defined, well-articulated, coherent, genuinely and deliberately African philosophy to inform education was absent in Zimbabwe since 1980. Nziramasanga (Personal Interview at UZ, 20 September 2017) endorses the above when he clearly states that in addressing ***Term of Reference 1.2*** (Basic Principles and Philosophy...), the Nziramasanga Commission (1998-99) discovered that there was no African philosophy of education since independence. This atavism, therefore, foreshadows the perpetuity of 'colonial education as cultural imperialism', a notion articulated by Carnoy (1974) in the Western context and retold by Siyakhwazi and Siyakhwazi (2013) within the African setting. Sentiments of 'colonial education as cultural imperialism' are also reiterated by Makuvaza (2008) and Makuvaza and Shizha (2017) under the theme 'colonial education and African uprootedness'.

4.3.3.2. In your opinion, what philosophy should inform contemporary secondary education in Zimbabwe?

Only the 3 B.Ed Secondary students were made to respond to this question, an arrangement based on the assumption that these students had already studied or were pursuing a module or two in philosophical foundations. On the one hand, 2 out of the 3 of them could not recommend any philosophy to guide the secondary school system. In fact, the two participants in question (S_1 & S_3) demonstrated lack of appreciation of the philosophies of education in general. On the other hand, the one (S_2) who attempted to prescribe a philosophy suggested *communalism*,

which to the researcher, points to the philosophy of *Unhu/Ubuntu* since communalism is a philosophical principle of indigenous education as well as a foundation of the *Unhu/Ubuntu* philosophy (Hapanyengwi 2011; Ndofirepi & Ndofirepi 2012). According to Manda (2009), through its principle of communalism, the philosophy of *Unhu/Ubuntu* apotheosizes an individual in ‘solidarity’ as opposed to the Cartesian individual in ‘solitary’.

4.3.3.3. What is your understanding of *Unhu/Ubuntu* – a philosophy which has been decreed by the Updated Curriculum Framework for period 2015-2022 (GoZ 2015) to guide education?

The few selected responses as inferred from the 12 secondary learner participants are:

SL₁. Unhu/Ubuntu entails good character, good behaviour and good moral ethics.

SL₂. It means humanity, communalism and solidarity in the society.

SL₃. Unhu/Ubuntu means cultural heritage and it is centred on culture.

SL₄. Unhu/Ubuntu refers to the code of conduct inherited from the past.

SL₅. Unhu/Ubuntu is not only the past, rather, it is important for society even today.

All the 12 participants demonstrated a phenomenal appreciation of the philosophy of *Unhu/Ubuntu*. Their responses revolve around ‘*Unhu/Ubuntu* as humanness’. This confirms what has been raised in literature by Ramose (1999, p. 50), that the term *Unhu/Ubuntu* is synonymous with ‘being’ and ‘humanness’, and by Samkange and Samkange (1980, p. 80) that *Unhu/Ubuntu* is synonymous with ‘personhood’. From the researcher’s ‘observation’, the secondary learner participants displayed a remarkably high level of moral rectitude and courtesy. This was evident in the secondary learner participants’ ability to greet the researcher, their visibly high level of cooperation and their ability to show respect to the researcher. They practically lived the philosophy of *Unhu/Ubuntu*. However, a gap is noted in the fact that the views shared by these learners on *Unhu/Ubuntu* are all hinged on the moral component of this philosophy, which constitutes the education of the ‘heart’. This is just one third of

Unhu/Ubuntu. These views, thus, overlook the fact that the *Unhu/Ubuntu* philosophy also targets the education of the ‘head’ (intellectual-cognitive development) and that of the ‘hand’ (physical-psychomotor-vocational development). The wholeness of *Unhu/Ubuntu* is articulated in Nziramasanga (1999, p. 75), where it is emphasised that “the curriculum should provide for the education of ‘the head, the heart and the hand’ in developing *Unhu/Ubuntu*.”

Similarly, the 3 secondary school teachers proffered the following views:

T₁. Unhu/Ubuntu denotes humanness, being a human being comes with certain values that should be shown and preserved, for instance the sanctity of life, hospitality, generosity, respect and so forth. When one digresses from these then one is branded amoral meaning he or she does not have Unhu/Ubuntu.

T₂. Unhu/Ubuntu is the basic etiquette a person should possess, without which the person is regarded a non-entity though academically talented.

T₃. Unhu/Ubuntu refers to being an upright, God-fearing person who adheres to the norms and values of the society.

Responses from these participants basically depict a unanimous understanding of the philosophy of *Unhu/Ubuntu*. These responses are also consistent with the standpoint that *Unhu/Ubuntu* is synonymous with ‘being’, ‘humanness’ and ‘personhood’ (Ramose 1999; Samkange & Samkange 1980). Thus, the above participants also understand *Unhu/Ubuntu* in religious-moral terms, that is, as a philosophy which informs only the education of the ‘heart’.

HODs also contributed valuable insights in this regard and these are:

HOD₁. Unhu/Ubuntu is the heart of the African philosophy which denotes the being of individuals. Unhu/Ubuntu denotes good behaviour and moral uprightness.

HOD₂. Unhu/Ubuntu encompasses uprightness, morality, respect and so forth.

HOD₃. Unhu/Ubuntu revolves around good behaviour and morals.

These participants unanimously demonstrated their understanding of *Unhu/Ubuntu* as being, humanness and personhood (Ramose 1999; Samkange & Samkange 1980). These synonyms also concur with Tirivangana (2013a) where he opts to define the term as the cornerstone of

African values and humanism. The foregoing submissions, therefore, conceive *Unhu/Ubuntu* as a moral philosophy which essentially informs the education of the ‘heart’.

The views of the 3 Heads of schools on the philosophy of *Unhu/Ubuntu* are:

H₁. Unhu/Ubuntu depicts Africanness, African identity, oneness of humanity, relating with others but with our own thing in hand. Interacting with others is an obvious phenomenon because we cannot run away from the global village... When we interact with others we must have something of our own and that something should be Unhu/Ubuntu. Unhu/Ubuntu is an in-born character in a being, an attitude in a being and does not need a language to articulate.

H₂. Unhu/Ubuntu accentuates patriotism, respect for elders, dignity of manual labour, humanness and politeness. Hence, a human person with Unhu/Ubuntu suits well in the community. Such a person has got all the attributes of a human person according to the dictates of the community in which he or she lives.

H₃. Unhu/Ubuntu subsumes a strong culture of Africanness for which we as Africans should be proud of. We have our own virtues, our own ethos and our own mental model of what defines a good person. Unhu/Ubuntu is what defines a good person. It incorporates values that differentiate us as Africans from other cultures...

Overriding themes emerging from the above responses include Africanness and humanness.

The Africanness implicit in *Unhu/Ubuntu* denotes identity whereby *Unhu/Ubuntu* is a mark of identity for people in Southern Africa. This concurs with Kimmerle (2006, para 11) who avers that “...the notion of *Ubuntu*, *Hunhu* or *Botha* is particularly in use in Southern Africa.”

Humanness, as alluded to earlier, is ‘being’ or ‘personhood’ (Samkange & Samkange 1980; Ramose 1999). Therefore, *Unhu/Ubuntu* is hereby understood largely as an epistemology informing the education of the ‘heart’. *H₂*, in particular, speaks of *Unhu/Ubuntu* as an epistemology which also recognises the *dignity of manual labour*, which is consistent with the education for ‘hard work’ and ‘vocation’. *H₂*, thus, touches on another facet of *Unhu/Ubuntu*, that is, *Unhu/Ubuntu* as a philosophy which informs the education of the ‘hand’. Thus, *Unhu/Ubuntu* as a philosophy informing the education of the ‘head’ remains unrecognised.

From ‘observation’, the researcher was also impressed by the reception that he got from an assortment of the adult participants ranging from student teachers to Heads of schools. The level of co-operation and hospitality demonstrated by these research participants during

individual interviews is indicative of their grounding in *Unhu/Ubuntu* as a philosophy which informs the education of the ‘heart’. However, as hinted earlier, the researcher discovered that the sampled Education Inspectors lack *Unhu/Ubuntu*, especially considering the discourteous reception that he got from them. Their ‘hearts’, therefore, need to be taught to feel, as emphasized by Booker T. Washington (1856-1915 A.D.), cited in Siyakwazi (1986).

Responses from the 4 university lecturers on *Unhu/Ubuntu* are:

L₁. Unhu/Ubuntu subsumes humanism...it encompasses hardwork, kindness, obedience, respect, prayerfulness, forgiveness, etcetera. With the philosophy of Unhu/Ubuntu, our ancestors were trying to distinguish animal behaviour from human behaviour. So, the argument was that animals are not rational, they cannot reason. Humans do reason.

L₂. Unhu/Ubuntu is a philosophy that seeks to target moral values or character development through the instilling of appropriate civic virtues. It, thus, targets the head, heart and hand with the ultimate goal of developing patriotic citizens.

L₃. Without a universal conceptualisation of Unhu/Ubuntu we are running into serious problems. Remember we are operating in a multicultural society. So we certainly need to engage in some kind of social engineering where we need to get to a point where we define our values which cut across the different groups of people in society. Then and only then can we talk about the relatively universal philosophy of Unhu/Ubuntu which embraces the different groups of people or maybe we envisage a scenario where we are saying which ever values any given community cherishes the education system should foster such values. We maintain diversity...we are saying for every group of people the education system advances their agenda. So we would have different contexts of Unhu/Ubuntu – humanness.

L₄. ...Unhu/Ubuntu philosophy incorporates the full development of the human being...This philosophy used to obtain prior to colonialism and even the colonial attempts to foster Western philosophies remained but mere attempts because people still remembered...practised their Unhu/Ubuntu. So it's a philosophy that informs or that comes from the African. It speaks of African ontology (who we are/our very being), it speaks to the African epistemology (how we know what we know or our ways of knowing).

L₁, in particular, views *Unhu/Ubuntu* as a philosophy which stresses ‘rationality’, an ideal strongly advocated by Socrates (circa 470-399 B.C.) who says “as a rational being, a man’s function is to behave rationally” (Stumpf 1975, p. 44). This Socratic erudition is endorsed by Aristotle (circa 384-327 B.C.) who is known to have remarked that “a fish was created to swim, a bird to fly and man to think, but to think rationally” (S. Nenji [Great Zimbabwe University] 2016, EFPHM 501 Lecture, April 2011). *L₁*, thus, views *Unhu/Ubuntu* as a philosophy, which,

beyond emphasising the education of the heart, emphasises the education of the ‘head’ as well. *L*₂ views *Unhu/Ubuntu* as a philosophy which espouses character development, a position in line with Immanuel Kant’s (1724-1804 A.D.) moral philosophy grounded in ‘categorical imperatives’ (Stumpf & Fieser 2008). Where he talks of *developing patriotic citizens*, *L*₂ also associates *Unhu/Ubuntu* with citizenship, as portrayed by Sibanda (2014, p. 29). This, again, stresses the education of the ‘heart’. To *L*₂, *Unhu/Ubuntu* also stresses holistic education – the education of ‘the head, the heart and the hand’, akin to the Grand Trinity philosophy by Booker Teliawerwa Washington (1856-1915 A.D.) and the Taxonomy of Educational Objectives by Benjamin Bloom (1913-1999 A.D.) (Siyakwazi 1986). Therefore, beyond viewing *Unhu/Ubuntu* only in socio-cultural-religious-moral terms, *L*₂ gives the most complete conceptualisation of *Unhu/Ubuntu* which incorporates knowledge, moral values and practical skills. *L*₃ argues that whether there is a universal conceptualisation of *Unhu/Ubuntu* or maintenance of diversity where there are different contexts of *Unhu/Ubuntu*, education should at least lay emphasis on ‘humanness’ which fundamentally stresses the education of the ‘heart’. When *L*₄ defines *Unhu/Ubuntu* as ‘full’ human development, he, thus, views *Unhu/Ubuntu* as holistic education, quite in agreement with Nziramasanga (1999, p. 61) when he argues that “the aim of education is the formation of an individual who has *Unhu/Ubuntu*, that is to say, a human being in the fullest and noblest sense.”

The Commission Report by Nziramasanga (1999, p. 75) rightly recommends that “the curriculum should provide for the education of ‘the head, the heart and the hand’, in developing *Unhu/Ubuntu*.” However, just like most of the participants in the foregoing, the Commission Report also manifests a gap in the sense that its Chapter 4 titled ‘*Unhu/Ubuntu*-Holistic education’ (pp. 61-79) emphasises only the education of the ‘heart’, thereby relegating the education of the ‘head’ and that of the ‘hand’ to the margins. Hence, a full and complete understanding of the *Unhu/Ubuntu* philosophy which takes on board ‘the education of the head,

the heart and the hand’, that is, *Unhu/Ubuntu* as a ‘trinity’, is ideally represented in form of a table below:

Education of the Head (Cognitive Development)	Education of the heart (Moral Development)	Education of the Hand (Skills Development- psychomotor)
➤ Related to the head ➤ Developing intelligence ➤ Cognitive development ➤ Critical thinking ➤ Every subject is found here	➤ Related to the soul of feeling. ➤ Character building ➤ Promotion of sound moral values e.g. respect, kindness, honesty, trustworthiness, fairness, justice, excellence, tolerance. ➤ Citizenship education- patriotic individual who knows their rights and respects other human beings’ rights. ➤ Respect for other human beings. ➤ Subjects such as Heritage and Social Studies; Family, Religious Education and Moral Education; History and Geography are made use of.	➤ Emphasis is on motor skills; dignity of manual labour; cultural, industrial or technical orientation. ➤ Self-reliance is fostered. ➤ Subject content include areas which foster entrepreneurship i.e. practical subjects like Clothing Technology, ICT, Woodwork, Metalwork, Food Science, Accounts, Business Management etcetera can be taught.

Fig. 8: The ‘trinity’ of *Unhu/Ubuntu*. Adopted from Siyakwazi and Machingura (2018).

It is this *Unhu/Ubuntu*, as a philosophy conceptualised in form of a trinity of wholeness, which is capable of addressing the ‘inadequacy’ characterising secondary education in Zimbabwe – the overall driving concern of this research work articulated in the introductory chapter, particularly under background to the study and statement of the problem.

4.3.3.4. Document analysis: Glimpsing the manifestation of the *Unhu/Ubuntu* philosophy in institutions of learning

The school Mission-Vision Statements analysed below were obtained from the 3 sampled Heads of schools at the end of interview sessions with them whilst the Masvingo District Office Mission Statement was obtained from this Office Establishment’s Reception.

MISSION

We are here to provide, at the lowest possible cost, a high quality and relevant all-round basic education to each student, as well as to our community, in order to enable each individual to reach full potential and develop capacities required for the overall development of patriotic Zimbabweans with *Unhu/Ubuntu*

VISION

TO BE THE BEST PROVIDER OF QUALITY AND RELEVANT EDUCATION, SPORT, ARTS AND CULTURE IN ZIMBABWE

Fig. 9: School A - Mission and Vision Statements

The mission statement of school A (Fig. 9) pronounces its emphasis on the philosophy of *Unhu/Ubuntu*. Hence, the idea of ‘*lowest possible cost*’ of education implies ‘inclusivity’ as the humanistic thrust of *Unhu/Ubuntu* to cater for the marginalised sections of the Zimbabwean society. This is an ideal, which, according to Siyakhwazi and Siyakhwazi (2013, pp. 13, 25), matches Booker T. Washington’s principle of equitable mass Afro-American education in the USA. In different but comparable contexts, the close propinquity between the *Unhu/Ubuntu* philosophy and Washington’s philosophy of the Grand Trinity is hereby demonstrated. The notion of ‘*Relevant and all-round basic education to each student, as well as to our community*’ signifies the parcelling of holistic instruction, which is the education of ‘the head, the heart and the hand’ (*Unhu/Ubuntu*), to an individual learner as well as to the society. In fact, the mission statement in question lays emphasis on the service of the school to the community, which is consistent with community involvement, an ideal which is affirmed by Makuvaza (2010, p. 359) and Majoni and Chinyanganya (2014, p. 69), who themselves are exponents of the *Unhu/Ubuntu* philosophy.

In school A’s vision statement in Fig. 9, the notion of aspiring ‘*to be the best provider of quality education*’ is consistent with the education for *Unhu/Ubuntu*, which emphasises hard work as

the gateway to excellence. According to Siyakwazi and Siyakwazi (2013, pp. 18, 26), this coheres with Booker T. Washington's 'doctrine of excellence' highlighted at Tuskegee, USA. The vision of '*relevant education*' in Zimbabwe also demonstrates the principle of functionalism which underpins the philosophy of *Unhu/Ubuntu*.

MISSION SCHOOL B - IS COMMITTED TO THE DELIVERY OF QUALITY SECONDARY EDUCATION, WHICH ACCENTUATES MORAL VALUES AND EMPOWERS PUPILS WITH ACADEMIC AND PRACTICAL SKILLS FOR USE IN LIFE. WE CHERISH EXCELLENCE AND INNOVATIVENESS IN ORDER TO PRODUCE COMPUTER LITERATE, MORALLY UPRIGHT AND RESPONSIBLE CITIZENS EQUIPPED WITH A CRITICAL AND ENQUIRING MIND. VISION TO BE ONE OF THE TOP GOVERNMENT DAY HIGH SCHOOLS IN ZIMBABWE.

Fig. 10: School B - Mission and Vision Statements

The mission statement of School B in Fig. 10 enshrines a holistic pedagogy, which is the philosophy of *Unhu/Ubuntu* emphasising the education of 'the head, the heart and the hand'. For instance, '*Academic skills*' which subsume the '*critical and enquiring mind*' concur with the intellectual-cognitive development of the learner, which is the education of the 'head'. '*Moral uprightness*' and '*responsibility*' are tantamount to character development, which is the education of the 'heart'. '*Practical skills*' comprise physical-psychomotor-vocational development which is the education of the 'hand'. This, thus, demonstrates the propinquity between the philosophy of *Unhu/Ubuntu* and Booker T. Washington's philosophy of the Grand Trinity which borrowed from the ideas of Johann Heinrich Pestalozzi (1746-1827 A.D.). The fact that school B *cherishes excellence* also demonstrates *Unhu/Ubuntu* because

Unhu/Ubuntu is a philosophy that values hardwork as a requirement for excellence which can be equated to fineness.

‘*To be one of the top schools*’, as stated in School B’s vision statement in Fig. 10, is an aspiration which is also consistent with the philosophy of *Unhu/Ubuntu*, which extols hard work (Nziramasanga 1999, p. 62), that is, hard work as a desideratum for excellence. Hence, this parallels Booker Teliawerwa Washington’s doctrine of excellence embedded in his philosophy of the Grand Trinity implemented at Tuskegee, USA (Siyakwazi & Siyakwazi 2013, pp. 18, 26).

MISSION

WE ARE COMMITTED TO THE PROVISION OF EFFECTIVE,
LOW-COST ACADEMIC AND PRACTICAL EDUCATION

VISION

TO BE AMONG THE BEST EDUCATION SERVICE
PROVIDERS IN THE COUNTRY

Fig. 11: School C - Mission and Vision Statements

With emphasis on ‘low cost’ academic and practical education, the above mission statement (Fig. 11) is in congruity with the dictates of *Unhu/Ubuntu*. For instance, being committed as a school to the provision of ‘*low-cost*’ instruction depicts the thrust of inclusivity and this is grounded in the principles of communalism and humanism which underpin indigenous African education as well as the philosophy of *Unhu/Ubuntu*. The balance between the ‘academic and practical’ components of instruction as stated above is a manifestation of holistic education (*Unhu/Ubuntu*) as it concurs with the education of the ‘head’ and that of the ‘hand’, respectively. This is in line with what is expounded by Booker Teliawerwa Washington, cited in Siyakwazi (1986), when he articulates the notion of dovetailing the academic and practical components of instruction, an ideal, which constitutes the straddling of the education of the ‘head’ with that of the ‘hand’. In Fig. 11, the vision statement ‘*to be among the best education*

service providers’ connotes that school C seeks to operate in accordance with the philosophy of *Unhu/Ubuntu*, which highly values hardwork as a *sine qua non* of excellence, quite in line with Washington’s doctrine of excellence as underlined in his philosophy of the Grand Trinity.

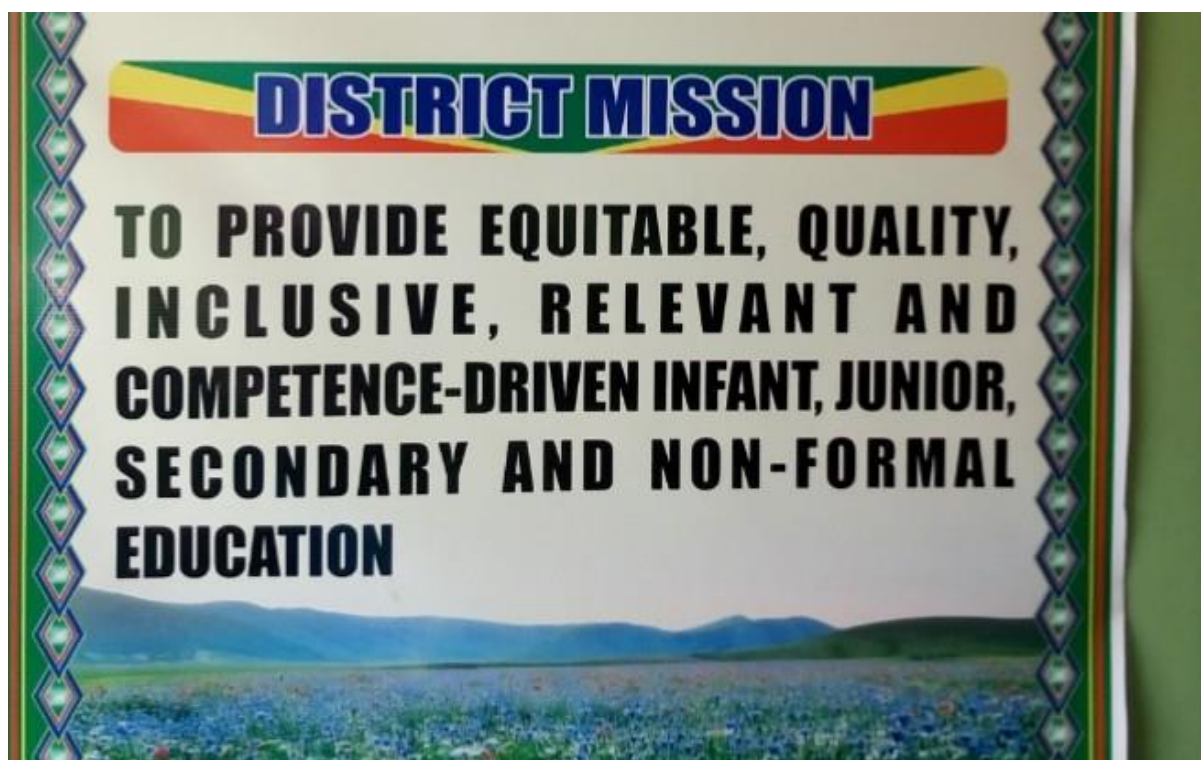


Fig. 12: Masvingo District Office (MoPSE) Mission Statement

The notions of ‘*inclusive*’ and ‘*relevant*’ education in Fig. 12 concur with the principles of ‘humanism and/or communalism’ and ‘functionalism’, respectively. Thus, these are some of the philosophical foundations of both the traditional African education and the philosophy of *Unhu/Ubuntu*. The commitment to ‘*equitable*’ education is in line with *Unhu/Ubuntu*, a philosophy which, according to Msila (2009), stresses fairness. In this context, reference is being made to the fairness of opportunities for all the learners. Furthermore, being ‘*competence-driven*’ and committed to ‘*quality*’ education epitomises the thrust of achieving fineness, which can be interpreted to refer to the raising of an intellectually, morally and vocationally polished human person, a being with *Unhu/Ubuntu*. This, again, is in congruity

with Washington's doctrine of excellence. Once more, the congruence between Booker T. Washington's Grand Trinity and the philosophy of *Unhu/Ubuntu* is demonstrated.

From the 4 university lecturers, the researcher also acquired the Philosophy of Education Module Outlines for the B.Ed Secondary Degree and Graduate Diploma in Education programmes. Course contents of these are as photographed below:

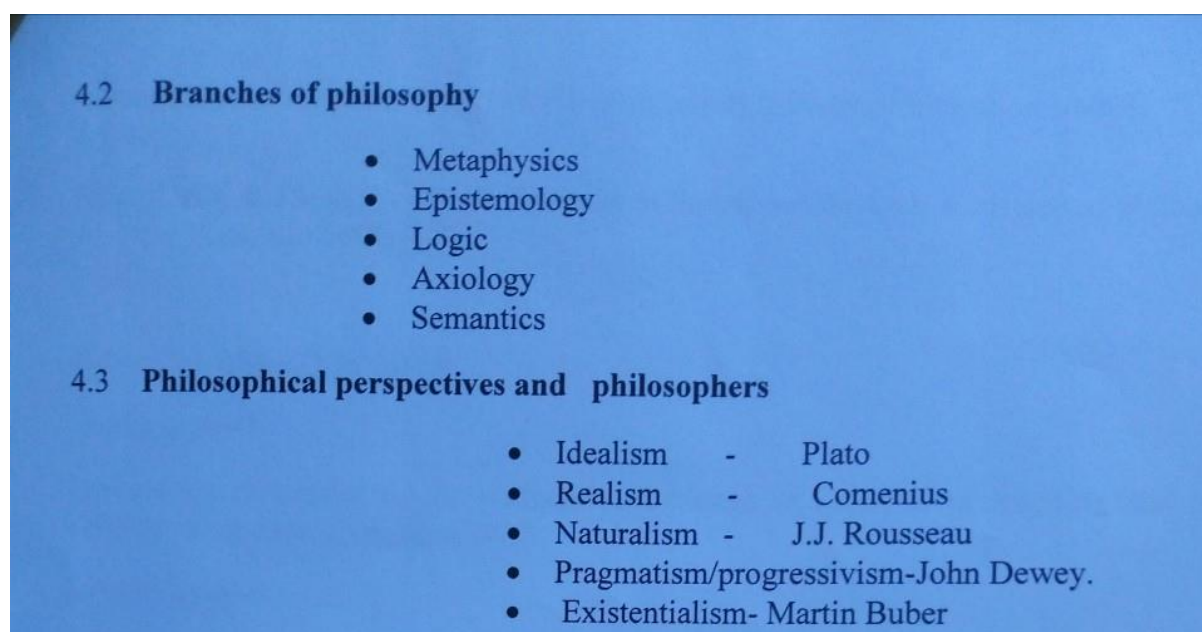
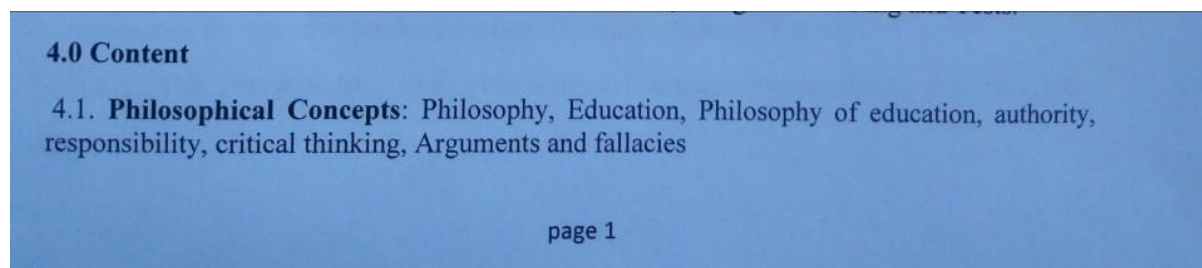


Fig. 13: Course Outline for Bachelor of Education (Block Release) Honours Degree: Module EF103 - Introduction to Philosophy

It is clear that in the philosophical concepts, the branches of philosophy and the philosophical perspectives included in the above module outline (Fig. 13), there is neither mention of the *Unhu/Ubuntu* philosophy nor that of the African philosophies in general. Therefore, the thrust of this module is fundamentally on imparting the Occidental philosophies of education which serve to undermine the legitimacy of African epistemologies, a situation quite consistent with Carnoy' (1974) 'colonial education as cultural imperialism' which is part of the conceptual

framework informing this particular inquiry. This seems to be a recipe for inauthenticity and mimetic existence vividly articulated by Makuvaza and Gatsi (2014) and Makuvaza and Hapanyengwi (2014). Such a deplorable situation is even more lamentable when it starts with teachers undergoing training.

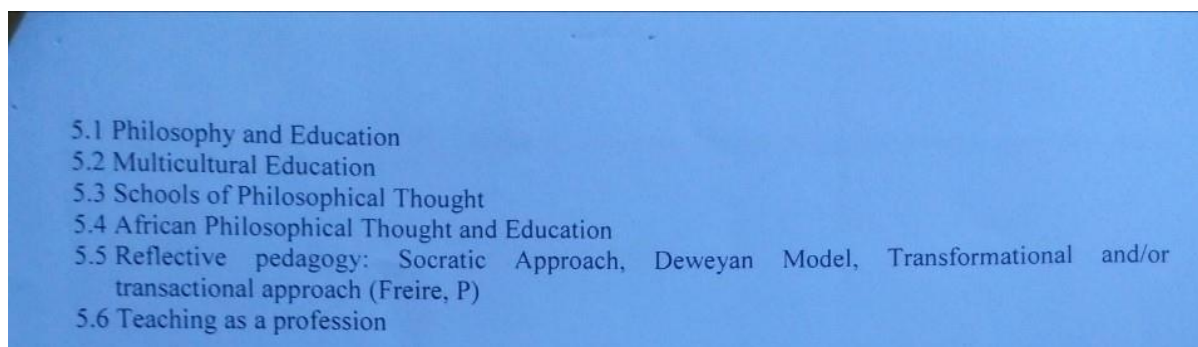


Fig. 14: Course Outline for Graduate Diploma in Education: Module GGDPF301 – Philosophical Foundations of Education and Curriculum Theory

Fig. 14 reflects a more favourable module in which the content includes, *inter-alia*, Multicultural Education, African Philosophical Thought and Education, which attempt to strike an equilibrium between the indigenous African epistemologies and the Western ways of knowing. This is in line with *Unhu/Ubuntu* and the controversial Africanisation movement which exalt the hybridisation of indigenous knowledge systems with the neo-liberal positive science (Awuor 2007; Omolewa 2007; Shizha 2010). Though with some inclination towards adopting African epistemologies, there is need for further revision of this module outline as well as the previous one (Fig. 13). This needs to be undertaken with a view to incorporating specific topics such as holistic education, indigenous African education, the philosophy of *Unhu/Ubuntu*, the ‘trinity’ of *Unhu/Ubuntu*, correlation and integration of knowledge. Correlation and integration of knowledge, in particular, is a topic which is at the epicentre of the agenda for Africanisation of secondary education and the integration of indigenous African education into the contemporary secondary school system in Zimbabwe.

4.0 MODULE CONTENT ▪ Concepts: Philosophy, Education and Philosophy of Education. ▪ Components of Philosophy: metaphysics, Epistemology, Axiology, Logic and Semantice. ▪ Rationale for studying Philosophical Foundations of Education. 4.2 TRADITIONS OF EDUCATIONAL THOUGHT ▪ Idealism ▪ Realism ▪ Pragmatism ▪ Empiricism ▪ Naturalism ▪ Existentialism 4.3 HISTORICAL DEVELOPMENT OF PHILOSOPHICAL IDEAS ▪ Classical Philosophy: Socrates, Plato, Aristotle ▪ African Traditional Education 4.4 AFRICAN PHILOSOPHY OF UNHU / UBUNTU ▪ Ubuntu / Unhu and Education 4.5 CONTEMPORARY ISSUES ▪ Democracy and education 4.6 Philosophy for Children (P4C) ▪ Community of inquiry ▪ Philosophical stories 4.7 MODERN AFRICAN PHILOSOPHY ▪ Nyerere ▪ Nkrumah	
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Fig. 15: Course Outline for Bachelor of Education Degree Honours (Secondary): Module TDEFS 103 – Philosophical Foundations of Education

It is noted that the module in Fig. 15 explicitly includes, in its content, the African philosophy of *Unhu/Ubuntu* and Modern African philosophy. This has the vast potential to bestow upon the secondary school teachers under training a worthwhile appreciation of *Unhu/Ubuntu*, as the African philosophy of life. It also has the potential to churn out a new generation of teachers who could be the vanguards of decolonisation, African emancipation and renaissance - ideals advocated for by the philosophy of *Unhu/Ubuntu*. The above is affirmed by Msila (2009) when he argues that the *Unhu/Ubuntu* philosophy has a liberatory potential. This is further

substantiated by Makuvaza (2008) who argues that *Unhu/Ubuntu* is a deconstructive, de-rooting, decolonising and emancipatory philosophy of education which works favourably well in Zimbabwe, especially against the backdrop of neo-colonialism. However, like the previous module outlines in Fig. 13 and Fig. 14, this module outline also needs further update so that it includes more specific topics grounded in the *Unhu/Ubuntu* philosophy and the theses of ‘correlation’ and ‘integration’ – ideals which repose within Gade’s ‘narratives of return’ theory underpinned by Sankofa.

4.3.3.5. What is your comment on the viability of the philosophy of *Unhu/Ubuntu* in a globalising Zimbabwe?

The 3 secondary school teachers’ views are:

T₁. This issue is quite critical. A sober and normal African country should adopt Unhu/Ubuntu as the bedrock of education. Even the Ten Commandments are related to Unhu. People with Unhu/Ubuntu will be shining stars in the global village as the philosophy itself conditions them to shun vice.

T₂. The philosophy of Unhu/Ubuntu is viable in as much as the global village requires our contributions as Africans.

T₃. The philosophy of Unhu/Ubuntu is viable in this age of globalisation since it prepares us as Africans to tolerate foreigners. Unhu/Ubuntu propagates the oneness of humanity as it shuns racial and ethnic discrimination.

These participants unanimously portray the view that the philosophy of *Unhu/Ubuntu* is viable in a perpetually globalising Zimbabwe. *T₁*’s viewpoint that the 10 Commandments are related to *Unhu/Ubuntu* is supported by Sibanda (2014) who argues that the Commandment ‘Thou shall not kill’, for instance, is consistent with the humanistic principle of indigenous African education and the philosophy of *Unhu/Ubuntu*. The same commandment concurs with what Gyekye (1996) calls ‘the sanctity of human life’. This is endorsed by Ndofirepi and Ndofirepi (2012, p. 18) to whom humanism holds that “life in the African community is based on the philosophy of live-and-let-live” and is further affirmed by Nziramasanga (Personal Interview at UZ, 20 September 2017) when he expounds the concept of ‘bioethics’, which, as entrenched

in *Unhu/Ubuntu*, says ‘Do not kill’. *Unhu/Ubuntu* is, therefore, the enshrinement of the humanness of Zimbabweans as Africans in a perpetually globalising world. Contributions from T_2 and T_3 value the social intercourse of peoples around the globe, a viewpoint which seems to be embedded in the principle of communalism which is entrenched in indigenous African education and the philosophy of *Unhu/Ubuntu*. This concurs with Okeke’s (2008) concept of ‘cosmopolitan citizenship’ which is exemplified by Socrates (circa 470-399 B.C.), a Greek idealist philosopher, when he said: ‘I am not an Athenian, or a Greek, but a citizen of the world’ (Kleingeld & Brown 2014).

Insights from the 3 HODs are:

HOD₁. The philosophy of Unhu/Ubuntu is quite relevant and viable because it gives us as Africans our real identity, with which we can tell who we are and what we are meant for.

HOD₂. The philosophy of Unhu/Ubuntu is relevant and useful because it unites individuals. There is a sense of identity as we cherish our own values and morals.

HOD₃. To some extent the philosophy of Unhu/Ubuntu is viable since through it some learners can acquire good morals. Some learners may be successfully modelled in line with the dictates of Unhu/Ubuntu. However, to some learners this philosophy may not take root because they may have been incorrigibly corrupted by the forces of globalisation.

The consensual position emerging from these responses is that the philosophy of *Unhu/Ubuntu* is viable as a guiding epistemology of education in contemporary Zimbabwe, and the overriding theme is ‘*Unhu/Ubuntu* as a mark of Zimbabwean identity’ in a globalising world. However, *HOD₃*, in particular, expressed a measure of skepticism about the relevance of *Unhu/Ubuntu* when she said that *Unhu/Ubuntu* may not help some learners who would have been corrupted by global forces. This skeptic viewpoint is disconfirmed by Makuvaza and Gatsi (2014, p. 375) when they argue that “it is hoped that *Unhu/Ubuntu* will assist in checking the advances of ‘mimetic philopraxis’, which, according to Ramose (1999, p. 10), ‘is the uncritical imitation of the life of non-Africans’ which has invaded especially the youths of today.”

The views shared by the 3 Heads of schools are:

H₁. Since the philosophy of Unhu/Ubuntu seems to be viable amidst the inescapable current forces of globalisation, we must interact with others but with our own culture in hand. Even during the inauguration of the president in Zimbabwe in November 2017, he touched on the Unhu/Ubuntu philosophy and the dignitaries who attended the inauguration ceremony took the philosophy across the globe so that the world comes to have an ideological-cultural view of Zimbabwe. Countries of the world might want to research on this philosophy. Unhu/Ubuntu, thus, cascades to other parts of the globe where it ignites further inquiry.

H₂. The philosophy of Unhu/Ubuntu is viable because it gives us our identity as an African country. It differentiates us from foreigners. We must value this philosophy because it fortifies us as Africans against identity crisis.

H₃. The viability of the philosophy of Unhu/Ubuntu is being threatened by globalisation but if we stand up to our virtues and ethos as Africans then we are bound to see it become viable. That way we are destined to be successful...Considering the way we distributed our land in Zimbabwe, we went against the global forces, and we went on to distribute our land because to us it matters. We should be fortified against being swallowed by the forces of globalisation if at all the philosophy of Unhu/Ubuntu is to be viable. There are certain elements of our culture which matter, which we should be able to defend because these are the ethos, the virtues, the values which make us a people and we should be able to defend them in the face of the global forces.

The 3 Heads of schools, thus, unanimously envisage the possibility of the survival and viability of the *Unhu/Ubuntu* philosophy. The response from *H₁* concurs with what was raised by Chitumba (Personal Interview at GZU, 12 March 2018), that for the philosophy of *Unhu/Ubuntu* to be viable, it should be subjected to an ‘immortal conversation’, whereby it is offered to other people so that they interrogate it. *H₂* envisages the viability of the philosophy of *Unhu/Ubuntu* in that this philosophy has the vast potential to salvage the African indigene from possible bastardisation. This is endorsed by Makuvaza and Gatsi (2014) when they argue that *Unhu/Ubuntu* is capable of checking the advances of ‘mimetic philopraxis’ which has invaded the youth of today. *H₃* concurs with Makuvaza (2008) who argues that *Unhu/Ubuntu* is a derooting, decolonising and liberatory philosophy full of potential to fortify Africans against being swallowed up in the global village.

The 4 university lecturers also proffered erudite comments in this regard, which are:

L1. Virtues like respect, hard work, honesty and other attributes of Unhu/Ubuntu are universal...Even in such learning areas as Information and Communication Technology [ICT] there should be ethics which are enshrined in the philosophy of Unhu/Ubuntu...We can fortify ourselves against being swallowed by this global village although we are part and parcel of it. Even the United Nations Organisation [UNO] stresses that nations should be culturally autonomous, but, being autonomous does not imply that we should be an island in a globalising world. As Zimbabweans we can borrow from a globalising world but we have the potential to guard against being swallowed by it. We can maintain our identity as Africans and still be part of the global village...The philosophy of Unhu/Ubuntu has high chances of survival amidst the forces of globalisation because we can promote and expound it and still be part of the global village. The philosophy of Unhu/Ubuntu is not an option but an exigency.

L2. While the debate of Unhu/Ubuntu philosophy is quite contentious from a Eurocentric view, in essence, this philosophy is quite relevant as a conduit to restore moral and character education. The key tenets of Ubuntu such as honesty, respect, love, trust, among others, have the potential to develop more democratic and progressive citizens who can build better societies. Thus, through Ubuntu, African identity and legacy as responsible people may be appreciated provided it is taught by knowledgeable people.

L3. ...Probably if we are looking at Unhu/Ubuntu as a philosophy reflective of the desire to uphold humanness in whichever context, whichever group of people, I find that worthwhile as a philosophy, at least the appreciation of the end product we target. Who is committed to Unhu/Ubuntu? That will determine whether it will stand the tide of globalisation...Is anybody committed to Unhu/Ubuntu or it's mere rhetoric...Do we have the commitment from different groups of people? ...If we look at it as reflective of a system desiring to come up with people who are sensitive to the ethos, the values of their given group then it survives. To think that we will have the philosophy of Unhu/Ubuntu almost universally accepted and spreading across all groups of people sharing the same vision largely sounds a bit unrealistic. But it's worth trying.

L4. Unhu/Ubuntu becomes relevant in giving us the link with our past identity, our past voice...The question could be re-phrased as: Can Unhu/Ubuntu properly represent the Zimbabwean or the African within the globalisation agenda? (Can it be the true African voice?). The answer will be resounding 'yes'...The above question can also be rephrased as: Can the African survive given that imperialistic forces under the guise of globalisation are gathering? The survival of Unhu/Ubuntu is the survival of the African...The African was silenced...dehumanised...but the African still survived and that's why we are having this conversation...trying to find our ways to our true identity. So...Unhu/Ubuntu will survive as long as Africans survive, but, obviously like any system it will get better if and when if it is truly aware of things against which it should guard itself. When it becomes relatively solipsistic, that is, when it becomes self-inclusive it suffers isolation and in isolation it may suffer defeat. When something is isolated it cannot grow (The danger of solipsism)...it tends to die. ...but if it is part of the immortal-global conversation it won't die... The Unhu/Ubuntu philosophy is not a sacred cow. Hence, it should be criticised. So the survival of Unhu/Ubuntu is within the bosoms of the African and it should be able to adapt itself to the modern concepts.

The 4 university lecturers are also in unanimous agreement that the *Unhu/Ubuntu* philosophy is sustainable in a perpetually globalising world. *L₁* and *L₂* largely concur with Makuva (2008), who advances the argument that with the philosophy of *Unhu/Ubuntu* guiding education, Zimbabweans are in a position to safeguard their African identity, their humanness and to resist being swallowed up in the global village. *L₃* concurs with Muchenje et al. (2013, p. 510) who recommend that “classroom pedagogy should draw examples from all students’ cultures.” This implies that if *Unhu/Ubuntu* is to stand the tide of global forces, then it should be harnessed to uphold humanness in whichever context, whichever group of people committed to it in multicultural education. *L₄* stresses that the philosophy of *Unhu/Ubuntu* is the true African voice within the global village, a standpoint which is in agreement with Makuva (2008) and Makuva and Gatsi (2014) who equate *Unhu/Ubuntu* to Africanness. Hence, *Unhu/Ubuntu* - a philosophy which reposes within Gade’s ‘narratives of return’ theory and Sankofa - is envisaged to survive in a globalising world as long as the African survives and especially if it is situated within the immortal conversation.

4.3.4. Research Sub-Question 4: How can Zimbabwe’s current secondary education system be re-engineered on the basis of a reconstructed philosophy?

4.3.4.1. What aspects of secondary education do you think can be refashioned to promote the philosophy of Unhu/Ubuntu?

Secondary learner participants identified specific learning areas which they envisage to be instrumental in promoting and expounding the philosophy of *Unhu/Ubuntu*. The following were pointed out: Guidance and counselling, religious and moral education, indigenous languages and literature. It was also suggested that *Unhu/Ubuntu* be fused in each learning area. This concurs with what is raised in Nziramasanga (1999), affirmed by GoZ (2015) and

Nziramasanga (Personal Interview at UZ, 20 September 2017), that *Unhu/Ubuntu* should be a cross-cutting theme.

B.Ed Secondary students also suggested that aspects such as curriculum subjects, teacher re-orientation, language-in-education and cultural studies should be revisited and refashioned in order to bestow upon them a genuine African perspective, confirming a viewpoint shared by Nziramasanga (1999) and Mavhunga (2006), that Zimbabwe should offer a genuinely African education for consumption by an African learner. Of course, GoZ (2015) claims to be geared towards addressing the above issues and concerns. Hence, on teacher re-orientation in particular, GoZ (2015, p. 59) states that “there is need for measures to orient and induct teachers, district education inspectors and provincial education inspectors to the curriculum framework.” This could help re-orientate teachers already in the field to *Unhu/Ubuntu*. However, no tangible progress in this regard has so far been noted beyond mere rhetoric. Moreover, GoZ (2015) is silent on the exigent re-alignment of teachers’ training programmes with the *Unhu/Ubuntu* philosophy. Thus, most proclamations by GoZ on *Unhu/Ubuntu* seem to be mere rhetoric, as they are not backed by a robust implementation *modus operandi*.

Ideas from the 3 secondary school teachers are:

T₂. Every learning area should portray Unhu/Ubuntu.

T₂. The content of indigenous languages should give special attention to Unhu/Ubuntu. Unhu/Ubuntu should be made a cross-cutting theme.

T₃. The curriculum also needs to be realigned with the philosophy of Unhu/Ubuntu. In line with this, Unhu/Ubuntu should be made a cross-cutting theme.

The overriding theme is that *Unhu/Ubuntu* should be a cross-cutting subject matter. Likewise, sentiments expressed by the 3 HODs are:

HOD₁. Pertaining to the subject Heritage studies, I suggest that cultural studies should be separated from heritage studies so that cultural studies becomes a learning area on its own. The curriculum should also emphasise African spirituality and African history.

HOD₂. I suggest that the relationship between teachers and learners should be improved so that it becomes mutually cordial and this can be accomplished through teacher re-orientation...Learning areas within the Humanities should be aligned to stress Unhu/Ubuntu. On the whole, Unhu/Ubuntu should be a cross-cutting theme.

HOD₃. Subjects such as Heritage Studies, Commercials, Shona, PE and Sport should be geared to expound the philosophy of Unhu/Ubuntu.

The HODs generally advocated the idea of having *Unhu/Ubuntu* as a transversal theme, again as raised in GoZ (2015) and endorsed by Nziramasanga (Personal Interview at UZ, 20 September 2017). *HOD₁*, in particular, lays emphasis on cultural studies, which, according to him, should be accorded more space in the curriculum. This concurs with Siyakhwazi and Siyakhwazi (2013) who challenge institutions of learning to do something to promote cultural studies. *HOD₂* also canvasses for teacher re-orientation, with a view to bettering the teacher-learner relationship which must be anchored on *Unhu/Ubuntu* - an ideal also strongly shared by Nziramasanga (1999).

Responses from the 3 Heads of schools are:

H₁. The status accorded to both indigenous and foreign languages-in-education needs to be reviewed. They should be hybridized because they are both part of the whole system. History and heritage studies should talk about the Zimbabwe that we desire.

H₂. I feel that our languages need to be used as media of instruction. Practicals should be related to indigenous or traditional ways of doing things.

H₃. Our secondary education system should properly define Unhu/Ubuntu. There is need to re-affirm corporal punishment as a disciplinary measure but with some clearly defined regulations.

H₁ and *H₂* advocated the use of indigenous languages as official media of instruction in secondary education, an ideal also affirmed by Chimhundu (1993), cited in Ndamba (2010, p. 253), who seems to be of the understanding that an indigenous language-in-education policy has the vast potential to expound and promote *Unhu/Ubuntu*. *H₃* challenged the secondary school system to have a clear-cut definition of *Unhu/Ubuntu*, implying that although the teachers loudly sloganeer this philosophy, they do not have a clear-cut and complete conception of this philosophy. Thus, a gap is observable in the views of the learners, teachers, HODs and

Heads of schools on *Unhu/Ubuntu* since they seem to be focused on this philosophy as targeting essentially the education of the ‘heart’. Only one Head (H_2) has so far articulated *Unhu/Ubuntu* as a philosophy which also accentuates the education of the ‘hand’. Hence, Makuvaza (2010, p. 360) argues that:

The recommendation by Nziramasanga (1999, p. 78-79) that the school should promote holistic education and expound the *Unhu/Ubuntu* philosophy... appears to be premised on rather flawed assumptions, the assumptions that teachers know what the idea of *Unhu/Ubuntu* or *Unhu/Ubuntu* philosophy entails apart from probably a layman’s view.

Makuvaza, thus, suggests workshops for the teaching fraternity, to educate teachers on the philosophy of *Unhu/Ubuntu*, which should be conceived as fundamentally a Southern African philosophy which accentuates the education of ‘the head, the heart and the hand’. Knowledge of this philosophy of life equips educators to raise complete human persons at school. Hence, caution should be exercised in ensuring that the secondary school curriculum content is re-engineered to address ‘the head, the heart and the hand’ in developing *Unhu/Ubuntu*.

4.3.4.2. How do you think secondary education could be refashioned to promote and expound the philosophy of Unhu/Ubuntu?

This pertains to the implementation *modus operandi*. Some of the secondary school learners’ responses are:

SL₁. Seminars on Guidance and Counselling be held frequently and regularly.

SL₂. There is need for us to learn morals, culture and Christianity.

SL₃. We need not to be confined to text material, but, to learn life in totality.

SL₄. We should study indigenous literature that portrays Unhu/Ubuntu.

SL₅. Family and Religion studies also assists in promoting Unhu/Ubuntu.

The overriding theme here is that *Unhu/Ubuntu* is a moral philosophy which is consistent with the education of the ‘heart’. This suggests that the above participants have a partial view of the philosophy of *Unhu/Ubuntu*, as they seem to overlook the two other components of *Unhu/Ubuntu*, namely the education of the ‘head’ and that of the ‘hand’.

Similarly, the 3 B.Ed Secondary students proffered the following ideas:

S₁. Learners should be taught culture, traditions and values. Secondary school teachers in training should be taught culture so that they become real epitomes of Unhu/Ubuntu.

S₂. On teacher deployment, teachers should be deployed to their home areas so that they propagate the culture in which they are part. On the timetable, time should be allocated for cultural lessons. Culture centres can also do the trick.

S₃. The curriculum should be reviewed. Indigenous languages should be emphasized, especially by encouraging learners to read indigenous literature where African culture is readily appreciated and expressed.

Thus, *S₁* exhorts the Government to orientate secondary school teachers under training to African values, an ideal affirmed by Nziramasanga (1999) and Zengeya-Makuku et al. (2013) when they clamour for the re-alignment of teachers' training programmes to the dictates of *Unhu/Ubuntu*. In agreement with *S₁*, *S₂* underscores the preservation of culture as affirmed by Siyakhwazi and Siyakhwazi (2013), who challenge Zimbabwe's institutions of learning to escalate cultural studies. *S₃* highlights the remodelling of the curriculum and suggests the promulgation of an indigenous language-in-education policy as underscored by Chimhundu (1993), cited in Ndamba (2010, p. 253), who is a staunch advocate of the indigenisation of language-in-education policy. This has the potential to expound African cultural values because, according to Ngugi wa Thiong'o (1986, p. 13), language carries culture. A gap is, however, noted in the above responses, as they also exhibit a partial view of *Unhu/Ubuntu*. The researcher advances this argument because the participants concerned unanimously emphasise the promotion of Afro-Zimbabwean culture in a tone which accentuates the education of the 'heart', that is, education for morality. This visibly side-lines the other two components of the *Unhu/Ubuntu* philosophy, which are the education of the 'head' and that of the 'hand'.

Responses from the 3 secondary school teachers are:

T₁. I feel that subjects such as History can be tailor-made to expound the philosophy of Unhu/Ubuntu. Fashion and Fabrics can also do the trick through the dress code. Students should be exposed to Unhu/Ubuntu in Guidance and Counselling. Secondary schools can then extend Unhu/Ubuntu from Guidance and Counselling to other curricula subjects. Unhu/Ubuntu can also be extended to Churches, theatre, and so

forth. I strongly feel that there is need to ignore the National Schools Pledge and craft something focused specifically on Unhu/Ubuntu.

T₂. I suggest that there be teacher re-orientation or re-training. There is also need to purchase learning materials on Unhu/Ubuntu for teachers. I also proffer that educators integrate issues to do with Unhu/Ubuntu with current technology.

T₃. I suggest that schools identify people who exude Unhu/Ubuntu and incentivise such individuals so that they visit secondary schools to preach Unhu/Ubuntu as the philosophy of life. There is need for teacher training and re-orientation with strong emphasis on Unhu/Ubuntu. Text material on Unhu/Ubuntu should be made available. I strongly recommend further research on the implementation modus operandi meant to uphold Unhu/Ubuntu in the secondary education system.

In the same vein, the 3 HODs' views are:

HOD₁. I recommend thorough research on Unhu/Ubuntu. Workshops should be conducted to help equip education personnel in the education system with an enhanced appreciation of the philosophy of Unhu/Ubuntu. Books enunciating the philosophy of Unhu/Ubuntu should be procured and made available.

HOD₂. I suggest that teachers must be re-oriented to the African cultural values as enshrined in the philosophy of Unhu/Ubuntu. This could be done through workshops, panels, seminars, symposia etcetera.

HOD₃. I suggest meetings among teachers, parents, learners and law enforcers so that learners are educated on Unhu/Ubuntu.

Insights from the 3 Heads of schools are:

H₁. Since some people cannot embrace change at once, change should be gradual from the old to the new curriculum. Feasibility research on curricula aspects should be conducted first from the grassroots to the top and implementation should be undertaken in phases, beginning with the trial phase...Emphasis on Practicals by the Updated Curriculum is in the right direction because not all learners are academically oriented.

H₂. I suggest that curriculum review should focus on the content and methodology of the secondary school system. I further urge secondary schools to ensure a supply of text material in line with Unhu/Ubuntu. The curriculum should be crafted in such a way that Unhu/Ubuntu is promoted.

H₃. Curriculum review should not be politically motivated but educationally, socially and culturally informed. I see no logic in having 32 subjects at secondary school level out of which 7 are cross-cutting and compulsory. Even the so called 7 cross-cutting and compulsory subjects are in themselves many enough. If we feel there is a very important aspect worth teaching then why not incorporate it in one of the main subjects? We can teach a lot in few subjects...On Agriculture its fine because we are an agrarian economy. The school should be able to choose from a menu of other practical subjects. There is no school which can efficiently teach any class three Practicals. Rather, it must be Agriculture as a compulsory subject plus any other Practical.

On the whole, the emerging themes from teachers, HODs and Heads of schools are: the need for re-engineering the curriculum and teaching methodology in line with the philosophy of *Unhu/Ubuntu* as proposed by Mavhunga (2006); the need for teacher re-orientation and the use of resource persons as recommended by Zengeya-Makuku et al. (2013); the necessity of research on *Unhu/Ubuntu*, production of text material on *Unhu/Ubuntu* and workshops being held with personnel in the secondary education system as suggested by Makuvaza (2010); and, curriculum reform to be gradual as proffered by Muchemwa (Personal Interview at GZU, 30 August 2017).

In agreement with H_1 , H_3 advocates the vocationalisation of secondary education when he emphasises Agriculture and a *menu of other practical subjects*, an ideal ratified in literature by Mavhunga (2002), Mandiudza et al. (2013) and Pedzisai et al. (2014) - the chief exponents of the vocationalisation agenda. As done earlier by H_2 , H_1 and H_3 also bring to the fore the vocational component of education for *Unhu/Ubuntu*, which is the education of the 'hand'. H_3 also perceives 32 curriculum subjects as too many, which, to him, compounds the problem of 'curriculum compartmentalisation,' a challenge articulated by Tirivangana (2015), who notes the fragmentation and regimentation within the MoPSE. Furthermore, H_3 cautions that *curriculum review should not be politically motivated*, thus, voicing concern over the pitfalls of the centralised curriculum which seems to characterise secondary education in Zimbabwe. According to Kaya (2011, p. 1), a centralised curriculum is directly controlled by the central government and is undemocratic. This conflicts sharply with the democratic principles of *Unhu/Ubuntu*. Above all, a gap is observed where the foregoing participants lay much emphasis on the 'moral' component of education for *Unhu/Ubuntu* - the education of the 'heart' - whilst relegating the other components that include the education of the 'head' and that of the 'hand' to the margins.

Under document analysis, pertaining to text materials, the 3 Heads of schools were not in possession of any other material on the philosophy of *Unhu/Ubuntu* except the Heritage Studies textbooks for Forms one (1) and three (3) by Matseketsa, Mashaah and Manyoni (2017) which just have chapters on *Unhu/Ubuntu*. These Heads were also not in possession of any policy documents to do with *Unhu/Ubuntu*. All they were in possession of is GoZ (2015). In GoZ (2015), the philosophy of *Unhu/Ubuntu* is just mentioned under ‘philosophy underpinning the curriculum’, ‘principles of the curriculum framework’ and the ‘learner exit profiles’, with no implementation *modus operandi* offered. This absence of a sound and clearly defined policy on the promotion of *Unhu/Ubuntu* does not hold the secondary school authorities responsible for non-implementation - a concern raised by Ndamba (2010).

On vocationalisation of secondary education, the 3 Heads of schools unanimously responded that a clear policy document was in place before the inception of the Updated Curriculum for period 2015-2022. Here, reference was being made to the erstwhile GoZ (2006b) - Policy Circular Number P77 of 2006. The Heads then indicated that the inception of the Updated Curriculum marked the annulment of the above-said policy document. Hence, all they now have is GoZ (2015), whose sweeping and vague aim is “ensuring learners demonstrate desirable...practical competencies necessary for life” (p. 2). This absence of a sound and clearly defined policy on vocationalisation of secondary education offers an escape avenue to school authorities in the event of them being indicted for non-implementation (Ndamba 2010).

On language-in-education, these Heads of schools are also not in possession of any policy document. They said that they refer to the Education Amendment Act of 2006 and GoZ (2015) – the two pieces of legislation which provide for the use of indigenous languages as official media of instruction only up to Grade 7. This implicitly outlaws the use of indigenous languages beyond Grade 7. Thus, the absence of a robust language-in-education policy renders the agenda for indigenising language-in-education mere rhetoric, if not romanticism.

For re-engineering the aspects of Zimbabwe's secondary education that include instructional methodology, curriculum and text material, IKSs, language-in-education policy, role of the community and teacher training-education, the 4 university lecturers proffered insights in line with *Unhu/Ubuntu* for consideration. Thus, the positions taken by these lecturers seem to concur with Gade's theory of 'narratives of return' as well as Sankofa.

4.3.4.3. How can instructional methodology be remodelled?

On refashioning instructional methodology, the lecturers' views are:

L1. Teachers need to encourage learners to work in groups so as to foster group thinking. Teachers need to be good listeners and welcoming to learners.

L2. There is need to use approaches that are in tune with traditional culture as well, especially methods that reinforce good values.

L3. Emphasis should be on collaboration and cooperation, not at competition. Instruction should target the development of problem-solving skills...because it is in the instructional methodology where we talk about how we examine. So, emphasis should be at producing an individual who is balanced, an individual who can operate within a group, an individual who is a group on his or her own...an individual of integrity. Emphasis should be...not only on grades. That's why maybe the updated curriculum had laid emphasis on continuous assessment because basically it's about seeing an individual grow intellectually, socially, morally, and this cannot be determined in a three-hour paper...it should point to the development of a functional somebody.

L4. What comes to my mind is the 'padare pedagogy'. We had our own ways of teaching our young ones. The padare approach was the best approach that perhaps brought joy to the instructors as well as the learners. So, the padare pedagogy is a methodology that we can incorporate.

There is general consensus among these lecturers on the usefulness of group instruction, which promotes the spirit of communalism. Communalism is one of the foundations of both indigenous African education and the *Unhu/Ubuntu* philosophy (Hapanyengwi 2011). *L3*, in particular, emphasises Dewey's principle of utility as embedded in the problem-solving approach which stresses that instruction should be geared towards addressing human problems, thereby benefitting mankind (Akinpelu 1981). As emphasised by the same participant, education should be geared towards the production of a functional graduate who is of service

both to self and to society, an ideal entrenched in the principle of functionalism, which informs both indigenous African education and the philosophy of *Unhu/Ubuntu* (Hapanyengwi 2011; Ndofirepi & Ndofirepi 2012). *L4*'s concept of *padare* pedagogy is, in essence, the democratic instructional methodology anchored in indigenous African education and the *Unhu/Ubuntu* philosophy. The *padare* pedagogy, thus, suggests that democratic principles should pervade the education system, an ideal also apotheosised by Paulo Freire in his 'problem-posing' approach (Freire 1993, pp. 71-86) and Martin Buber in his concept of '*I-Thou*' (Buber 1938, pp. 3-34). It is this *padare* pedagogy which subsumes folktales, riddles, proverbs and myths among others (Chitumba, Personal Interview at GZU, 12 March 2017).

4.3.4.4. How can the curriculum be re-engineered and what should be done with text material?

On re-engineering the secondary school curriculum, lecturers' views are:

L1. We may not need to introduce Unhu/Ubuntu as a subject. Rather, we can take it as a cross-cutting theme...for example in Physical Education where we can encourage the learners to compete with love and to love to participate and to socialise. In subjects like History maybe we can include Chapters like Unhu/Ubuntu when teaching, for instance, the World War 1. And, on the analysis section we may ask our pupils to try and itemise aspects of Unhu/Ubuntu which they know and be in a position to highlight how, in the World War 1, these were violated. On text material, I recommend that the Government should release more funds for research on Unhu/Ubuntu...and for publication of staff on Unhu/Ubuntu.

L2. Curriculum must be reinvigorated to embrace the needs, not only those of the central government, but of stakeholders (teachers, parents, community and students), needs that are relevant and progressive. Text books must strike a balance between past and present.

L3. If, for example, you are teaching History, you are presenting the History of Europe where you are considering for example, Germany, beyond understanding historical facts...reflect on the moral implications of the choices made by the people in question and how this would help our society today. So, if there are moral ills in decisions made by Hitler which culminated in these developments we should be reflecting on that. In terms of text material...it's important that we don't continue to bombard learners with material which is alien to them. Because at times we have our students struggling not only to grasp the facts but to find a context because without a context it becomes difficult to appreciate whatever is presented...Local history develops interest in the learner and then we have a content which is relevant.

L₄. We need text material that speaks to the African, with African examples, perhaps with the rationale or justification needed to perhaps produce the kind of Zimbabwean whom we want. I firmly believe that any content can be taught at any given level and from any given perspective but the moment we have an African perspective then I think we would have done enough to really fuse Unhu/Ubuntu into the curriculum...

The 4 lecturers seem to be emphasising the fact that the curriculum and text material should be relevant, which, again, concurs with the principle of functionalism which informs both the indigenous African education and the philosophy of *Unhu/Ubuntu* (Hapanyengwi 2011; Ndofirepi & Ndofirepi 2012). *L₂* expressed concern over the centralised curriculum, viz, the top-down curriculum which seems to currently characterise Zimbabwe's secondary education system. This is a curriculum which is directly controlled by the central government, with little or no input from the concerned stakeholders. According to Stenhouse (1975), cited in Kaya (2011, p. 1), such a curriculum is not open to critical scrutiny and is incapable of effective translation into practice. Hence, in it, teachers are disenfranchised as they are not autonomous to understand and implement curriculum in their own classrooms. Such a *status quo* is inconsistent with the dictates of *Unhu/Ubuntu*, a philosophy, which accentuates democratic principles. In other words, *L₂* is advocating for the decentralisation of curriculum development along the US model, a reform capable of promoting the integration of indigenous African education into contemporary instruction in Zimbabwe. *L₃* concurs with Omolewa (2007) and Shizha (2010) on the idea that content and text material should be contextualised through the endogenous approach and the pedagogy of place. In agreement with *L₁*, *L₃* is of the view that when studying international affairs, there is need to reflect on the moral implications of choices made by the people involved. *L₄* intimates that all content should be taught from an African perspective, an ideal affirmed by Mavhunga (2006) where he recommends all subjects to be taught with an African slant. Though dimly, Siyakhwazi (2014a, p. 194) also affirms this ideal when he stresses the need for correlation-integration of knowledge. On the whole, strong

emphasis needed to be placed on the fundamental fact that the secondary school curriculum should address ‘the head, the heart and the hand’ in developing *Unhu/Ubuntu*.

4.3.4.5. What is your comment on the place of Indigenous Knowledge Systems [IKSs] in secondary education?

University lecturers’ insights pertaining to indigenous knowledge systems are:

L₁. IKSs can be applied in Agriculture, Shona, English, Science etcetera. To indigenous people, the secondary school curriculum should be grounded in IKSs.

L₂. Indigenous knowledge systems are key to national development. Education must embrace IKS to enable learners to identify themselves with the past, people are born within a culture and they will live and die in it. Hence the need to address this critically.

L₃. ...People treat IKSs as superstition...In line with social engineering we need to help the 21st century society to appreciate what we are missing by disregarding what we consider superstition. In the medical field, political field, and religious field and even in architecture we could be dismissing what could prove to be helpful to our age. So, maybe IKSs are lacking advocacy.

L₄. ...We have our knowledge systems bequeathed by our indigenes to us; how we conserved our environment, how we conserved our food, how we did what we did. I remember very strongly that our elders had ways of teaching us certain taboos and those taboos were critical in the maintenance of our environment, in the maintenance of our culture... We would appreciate the norms and taboos we were taught, perhaps what they guarded us from. So, Indigenous Knowledge Systems need to be revived, but, obviously with always this aspect of modernity, we want to look around and say; how can this fit within the current scenario? Because technological advancement is going on and we always want to incorporate relevant elements from our past and also from our current practice.

These university lecturers unanimously appreciate the potential value brought by the IKSs and hence they advocate the agenda for Africanisation of Zimbabwe’s secondary education system.

L₂ explicitly echoes Gade’s ‘narratives of return’ theory and Sankofa. *L₃* regrets a situation whereby indigenous knowledge is regarded as superstition and this denigration of ethno-science is articulated in the review of related literature by de Beer and Whitlock (2009), cited in Shizha (2010, p. 44), who aver that “many teachers are hesitant to incorporate IK (Indigenous Knowledge) in the classroom out of fear of infecting classroom teaching with ‘pseudoscience’.” Therefore, *L₃* advocates for a change of frame of mind among Zimbabweans.

Hence, he canvasses for a paradigm shift, whereby Zimbabweans as Africans relinquish the colonial mind-set which views indigenous knowledge as superstition not worth the effort of academic engagement and embrace a proactive predisposition of appreciating the value of indigenous knowledge systems. Congruously, *L₄* challenges the Ministry of Primary and Secondary Education to formulate an implementation *modus operandi* with which to fit indigenous knowledge into the secondary education system in Zimbabwe within the current world order driven by modernity.

4.3.4.6. What do you suggest for reforming the national language-in-education policy?

University lecturers' views on language-in-education policy are:

L₁. I strongly recommend the use of indigenous languages as official media of instruction at policy level in spite of foreseen translation challenges especially in subjects like Science, thus, following the examples of the Germans, Chinese, Japanese etcetera. These peoples are progressing far better than us in terms of development because of their reliance on indigenous languages. The promulgation of an indigenous Language-in-Education Policy in Zimbabwe should, however, be a gradual and cautious undertaking.

L₂. The use of English as a medium of instruction in some schools has caused a lot of discomfort among stakeholders because of limited resources in some schools which works against achievement by potential learners. So English must be used sparingly.

L₃. Germans, for example, do their Mathematics and Science in German. It becomes an advantage to the indigenes of Germany to understand Maths, Biology, Chemistry and Physics because it is presented in their language... Our situation presents a number of challenges to the learners. The language itself is a serious problem to the learner. Let alone the content and then you find many a time the examiners are upbeat, they are so much excited with their language even to the extent of ignoring facts which are glaring in any presentation... In terms of language policy, we need to invest in developing and presenting the curriculum in the language of the majority of the people. But, it is a tall order because we don't have the ideas in our IKSs which match the science we have in place. For example, if we want to go Biology, where we are looking maybe at medicine, I don't think we have the vocabulary... It is a tall order. It can't be an overnight thing. It has to be an investment where we engage scholars, practitioners in the field, in the different fields contributing to the development of literature. For instance, we have a medical doctor whom we now engage in developing literature in the native language. At least this person is grounded, we take advantage of that and then we develop...

L₄. ... We can never develop fully as a people if we don't place our indigenous languages at the centre of any learning. There are challenges where our languages may not really

be able to articulate everything as clearly and as explicitly as English language or French language, but I feel it is a task worth taking on because language development is a necessity and it will take place whether we like it or not. We may side-line our own language, but we will still develop a language that is appropriate. So, instead of looking for ChiShona chamandiriri...we should actively promote our indigenous languages.

These lecturers unanimously advocate an indigenous language-in-education policy, in Zimbabwe in agreement with Nziramasanga (1999), Mazrui, cited in Zengeya-Makuku et al. (2013), Mavhunga (2006), Chimhundu, cited in Ndamba (2010), and Gora (2017), although L_1 and L_3 foretell some translation and vocabulary challenges. These two lecturers are overlooking the fact that individuals such as Chetsanga (2014) have already attempted to address these translation challenges in Science. L_3 specifically recommends the development and presentation of the curriculum in the language of the majority as endorsed by Nziramasanga (1999), Muchenje et al. (2013) and Gora (2017). However, when he says '*I don't think we have the vocabulary*', he manifests self-negation, which is a real challenge to the development of Africa. Vocabulary can always be borrowed or created. L_1 and L_4 boldly recommend active promotion of indigenous languages in education at policy level. This is emphasised by Chimhundu, cited in Ndamba (2010, p. 253), when he avers that there is a dire need to promulgate a forceful but progressive official language-in-education policy in Zimbabwe. Such a robust policy framework should provide for the use of indigenous languages as official media of classroom instruction beyond the primary school level, and measures should be taken to ensure that the implementation procedures are not neglected. Besides promoting scientific development, indigenous language-in-education articulates indigenous knowledge (Zengeya-Makuku et al. 2013) and expounds the philosophy of *Unhu/Ubuntu* (Mavhunga 2006), which constitutes holism.

4.3.4.7. What is your comment on the role of the community in the education system?

University lecturers' views on community involvement are:

L₁. We also need community approval in any innovation. We need community support through their involvement in the writing of books and literature. On the whole, community involvement should be upheld.

L₂. Secondary education marks the maturity stage for most students. There is need to expose students to events they will confront in the adult society since the future of the nation is dependent upon them. By engaging them in community activities students will become responsible citizens and this is in line with Mbiti's claim that; 'I am because we are, since we are therefore I am'.

L₃. Ideally it is important...The community needs to be involved in the process of curriculum development. The community should be consulted and engaged. It is from our interaction with the community that...it feels challenged to reflect on what we as educators need to do to prepare for the future at least to achieve the vision we have set before us and then the curriculum comes in... Re-thinking community involvement in education is some kind of social engineering which I deem necessary.

L₄. Obviously, schools do not exist in vacuums. A school is an institution within a particular community and it takes on the character of a community. By community we are looking at parents...leaders...the homes where learners do come from. So, obviously they play a very pivotal role in the development of this philosophy of Unhu/Ubuntu. I want to see a situation where what a child learns at home from say age zero to age five becomes incorporated within what the child now learns at school from age six to about forty-fifty, because there shouldn't be this dichotomy between what is found in the home and what is found in school. So, when we incorporate home background experiences into perhaps school experiences then we should be able to define education as one's experiences and we end up with what we call life-long skills...There is no way we can have the community not involved in the development of the philosophy that obtains, in the development of their children and in the development of our education system as it were.

These lecturers unanimously advocate community involvement in secondary education, an ideal affirmed by Nziramasanga (1999, p. 61) when he argues that "it needs a whole community to be engaged in education." This standpoint is further endorsed by Makuvaza (2010, p. 359) when he boldly avers that "the community as in the past should be involved in the nurturing and upbringing of the neophyte into active and acceptable participation in the same society." *L₂* and *L₄* concur with Makuvaza (2010, p. 360) who asserts that "if it is the case that *munhu munhu ne vanhu/umuntu ngumuntu ngabantu*, then we are in agreement with the Commission that the community (physically or metaphysically) must be involved in the upbringing of the child so that he/she will have *hunhu/ubuntu*." *L₄*'s notion of 'life-long' skills concurs with what is raised in Peresuh and Nhundu (1999, p. 7), that traditional education, which constitutes

education for *Unhu/Ubuntu*, was an education “which started early in life and was life-long, from womb to tomb.” Throughout this educational journey, the perpetual interaction between the neophyte and the community is strongly deemed exigent. However, Makuvaza (2010, p. 359) cautions that “some intentions of our adults of today, especially the male members of our communities toward particularly the girl-children need to be treated with great circumspect.”

4.3.4.8. What do you suggest for teacher training-education?

University lecturers’ views on teacher training-education are:

L1. As the chief implementers of educational policy, teachers should be equipped with an appreciation of this philosophy first. Modules/courses at teachers’ colleges need to be re-visited and to be aligned with this philosophy of Unhu/Ubuntu. Even those already in the field need to be staff developed so that they align their teaching with this Unhu/Ubuntu philosophy. Government needs to release more funds for research on Unhu/Ubuntu at tertiary institutions and for staff development of teachers.

L2. Teachers’ training institutions mandated to develop teachers must be well resourced (with both material and human resources to do with Unhu/Ubuntu) in line with contemporary needs as well. Where teachers are lacking there is need for in-service programmes to avoid redundancy among staff. In fact, teachers already in the field should be consistently in-serviced in line with the Unhu/Ubuntu philosophy.

L3. When we are talking about teacher education, here we are saying we are developing the flagship of the society. The teacher becomes a critical component in our endeavour to realise development of Unhu/Ubuntu. Emphasis should be on the values which define Unhu/Ubuntu in whatever is done. We hear of issues of cheating by teachers because of the cut-throat competition instead of collaboration...Teachers should collaborate to benefit the nation not individuals. So, this should start with the teachers’ colleges where emphasis should be on developing character. Even on how we execute things of an intellectual nature, we must emphasize integrity in teachers’ training. The teacher education programme can be regarded as dysfunctional if it is not producing a teacher with Unhu/Ubuntu. The virtues of Unhu/Ubuntu should be emphasised starting from the teachers’ colleges and for those who are already in the field, workshops can do the trick. However, I remain very sceptical whether the system can achieve that, whether the ideal is achievable in this age, but, at least an attempt should be made towards that.

L4. We need to incorporate teachers’ training colleges within the framework of Unhu/Ubuntu, within the framework of the Updated Curriculum, within these efforts to make Unhu/Ubuntu the theoretical framework guiding the Updated Curriculum. These issues need to be debated at that level so that teachers who are trained then become competent in addressing the various issues. Teachers’ training colleges give direction to the national direction because teachers are at the centre of any curriculum,...of any philosophy,...any development that we can talk of. Now, when we think of resuscitating

our own philosophy or own way of knowing and thinking, what better strategy than to re-train or in-service the teacher?

These lecturers unanimously affirm the thrust of improving teachers' training programmes and in-servicing teachers already in the field, in line with the *Unhu/Ubuntu* philosophy. This concurs with Nziramasanga (1999, p. 354) where he recommends that "all teachers (should) receive staff development on Citizenship Education as a matter of urgency." This is substantiated by Muropa et al. (2013) when they argue that citizenship education is in close propinquity with the philosophy of *Unhu/Ubuntu*. L_1 and L_3 are for the idea of fusing *Unhu/Ubuntu* into the Courses and Modules studied at teachers' colleges and universities, respectively, to cater for teachers under training. This viewpoint is also shared by Nziramasanga (1999, p. 76) who submits that "it is essential for teacher training programmes to incorporate the *Unhu/Ubuntu* philosophy and methods of promoting such ethical education throughout the curriculum." Teacher re-orientation in line with the philosophy of *Unhu/Ubuntu* is, therefore, an exigency not an option because, as raised by L_4 , teachers are at the centre of any curriculum, any educational philosophy and any development. Hence, they are the flagships of the society. However, the skepticism expressed by L_3 when he doubts the possibility of achieving *Unhu/Ubuntu* at teacher education institutions should not be overlooked. It concurs with Mosweunyane (2013, p. 57) who argues that:

The infiltration of foreign educational systems that took place and continues to take place has benefitted and continues to benefit the Africans so much that they will resist any effort geared towards taking them to the form of education that Africa had before colonialism...The technological advancement that is so far realised will remain attractive to Africans, which will further compound the problem of indigenisation.

The 'form of education that Africa had before colonialism' was grounded in *Unhu/Ubuntu*. To then say 'Africans will resist that form of education' is implicitly saying Africans will resist *Unhu/Ubuntu*. Though highly unlikely, this could be a possibility which readily mirrors Carnoy's (1974) 'colonial education as cultural imperialism'.

4.4. SUMMARY

Participants phenomenally appreciated the relevance of holism as embedded in indigenous African education to contemporary education as well as to the needs of society in a globalising Zimbabwe. In view of the colonial legacy, research participants voiced the need to indigenise secondary education in Zimbabwe. Participants managed to conceptualise *Unhu/Ubuntu*, a philosophy which they advocated to guide Zimbabwe's secondary school system. However, in line with what emerged in the review of related literature, most research participants demonstrated that they perceive *Unhu/Ubuntu* as a moral philosophy which targets only the education of the 'heart'. Hence, they share a partial view of *Unhu/Ubuntu* as they are oblivious of the fact that this philosophy also accentuates the education of the 'head' and that of the 'hand'. Ideally, the philosophy of *Unhu/Ubuntu* should be conceptualised as a 'trinity', just like Booker T. Washington's Grand Trinity, of course, in different but comparable contexts. Therefore, the projected re-engineering of Zimbabwe's secondary education system on the basis of *Unhu/Ubuntu* has the potential to address the inadequacy alluded to in the statement of the problem. This bequeaths to Zimbabwe a holistic system of secondary education in which curriculum content and instructional methodology address 'the head, the heart and the hand', embracing 'the trinity of *Unhu/Ubuntu*'. The chapter also exhorts teacher education institutions in Zimbabwe to be informed by 'the trinity of *Unhu/Ubuntu*' so that the graduating secondary school teachers are in a position to propagate *Unhu/Ubuntu*. This whole advocacy, which is fundamentally for the thesis of integration, the Africanisation agenda and *Unhu/Ubuntu* in Zimbabwe, harmonises with Gade's 'narratives of return' theory and Sankofa. It also emerged that the centralisation of the curriculum currently in place in Zimbabwe is inconsistent with the philosophy of *Unhu/Ubuntu*, which, according to Tirivangana (2013a), is endowed with a democratic predisposition. The next chapter shall centre on conclusion and recommendations drawn from these findings.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. INTRODUCTION

It has been discovered that research participants largely fathom holism as an aspect of indigenous African education, which they deem relevant to the needs of the Zimbabwean society in the 21st Century. Congruously, research participants affirmed the agenda for Africanisation of secondary education in Zimbabwe, an ideal which concurs with the thesis of correlation-integration. Participants essentially demonstrated that they appreciate *Unhu/Ubuntu*, notwithstanding the fact that their understanding of this philosophy is partial and narrow. In fact, participants revealed that they largely conceive *Unhu/Ubuntu* as a moral philosophy which informs only the education of the ‘heart’, overlooking the fact that *Unhu/Ubuntu* also stresses the education of the ‘head’ and that of the ‘hand’. Such completeness-wholeness of the *Unhu/Ubuntu* philosophy, which most participants overlooked, is affirmed by Nziramasanga’s conception of *Unhu/Ubuntu* as holistic education which is aimed at the development of a human being in the fullest and noblest sense. Furthermore, *Unhu/Ubuntu* was deemed sustainable as a philosophy of education in a globalising Zimbabwe. Above all, research participants offered sound contributions on the re-engineering of secondary education in Zimbabwe, in accordance with the reconstructed philosophy of *Unhu/Ubuntu*. The inquiry was a multiple case study which purposively sampled research participants from the three purposively sampled secondary schools and a university in Masvingo Urban. Data were generated mainly through interviews which were buttressed by focus group discussions, observation and document analysis. This chapter, therefore, seeks to summarise the research findings, draw the relevant conclusion and proclaim cogent recommendations.

5.2. CONCLUSION AND IMPLICATIONS

According to Modesto and Chakanyuka (2013, p. 244), conclusion and implications “are based on the research questions posed in Chapter 1, and are drawn from the findings”, hence they shall be presented “in the same order as the research questions.”

5.2.1. The relevance of holism, as an aspect of indigenous African education, to contemporary education and to the needs of the modern Zimbabwean society

5.2.1.1. Understanding holistic education

The finding is that the majority of research participants (learners, student teachers, established teachers, HODs, Heads and lecturers) understood the concept of holistic education. It is, therefore, concluded that there is widespread appreciation of the holistic pedagogy among secondary school learners, student teachers, established secondary school teachers, Heads of Departments [HODs], Heads of schools and university lecturers in Masvingo Urban District which could have some demonstrable wider resonance in Zimbabwe. This connotes the prevalence of a favourable *status quo* which already has the potential to manifest holistic education (*Unhu/Ubuntu*) which the secondary education system in Zimbabwe was, for too long, reluctant to fully harness because it still churns out incomplete beings who lack in moral rectitude and who are not practically-oriented (Nzirasanga 1999; Mavhunga 2006). This is related to a finding yet to be discussed - the finding that from 1980 to the inception of GoZ (2015), education in Zimbabwe was not being informed by a holistic African philosophy, a fact corroborated by Kaputa (2011), Hapanyengwi-Chemhuru and Makuvaza (2014) and Makuvaza and Hapanyengwi (2014). Nzirasanga (1999, p. 61) argues that it is *Unhu/Ubuntu* which constitutes the *holistic* African philosophy of education.

5.2.1.2. Defining indigenous African education

It was also found out that most research participants (learners, student teachers, established teachers, HODs, Heads and lecturers) possessed an appreciation of indigenous African education. This led the researcher to the conclusion that there is a correspondingly extensive appreciation of the concept of indigenous African education among secondary school learners, student teachers, established teachers, HODs, Heads and lecturers in Masvingo Urban in particular and Zimbabwe in general. By implication, this presents an enabling and favourable state of affairs, which, for all along, the secondary school system did not fully capitalise on to integrate indigenous education with contemporary instruction so as to manifest holistic education. This reluctance is probably due to the fact that the secondary education system is Western-oriented and too academic (Nziramasanga 1999, p. 367; Mavhunga 2006, pp. 446-448; Makuvaza 2008, p. 379). Closely linked to the above is another finding to be discussed subsequently - the finding that there is partial integration of indigenous African education into contemporary instruction by teachers in the sampled secondary schools, which could also be a result of the centralised curriculum which observably stifles innovation in Zimbabwe.

5.2.1.3. Integration of indigenous African education into contemporary instruction

All the HODs and Heads of schools pointed out that there was selective integration of indigenous African education into contemporary secondary instruction by teachers, depending on particular subjects. It also emerged, from these participants, that some teachers were skeptic about the efficacy of traditional education in contemporary times. This brought the researcher to the conclusion that although teachers fundamentally appreciate the concept of indigenous African education, to some of them it does not count as real instruction. Implicit in this *status quo* is the fact that some educators in Zimbabwe are still in a state of inauthenticity and mimetic existence as asserted by Makuvaza and Gatsi (2014) and Makuvaza and Hapanyengwi (2014).

Hence, the learner is the ultimate victim of this alienation. The situation could be worse with the envisaged curriculum centralisation which is evident in the implementation of the Updated Curriculum for period 2015-2022, a *status quo* which does not give the proactive ordinary teacher the room to integrate indigenous African education into contemporary instruction. Ideally, this integration could be undertaken in subjects such as Shona through, for instance, story-telling, folktales, riddles, myths, proverbs and traditional songs. It could also be executed in Family and Religious Studies, Geography, Agriculture, History and other subjects within the realm of humanities. With the well-documented and applauded attempt on writing the Science and Technology Dictionary by Chetsanga (2014), this integration could also be extended to science, technical and technological subjects.

5.2.1.4. Relevance of indigenous African education to contemporary times

Jerome Bruner, cited in Takaya (2008, p. 3), defines ‘relevance’ in and/or of education as the “culture-embeddedness of learning.” Thus, taking for instance, the teaching of History in the Zimbabwean context, the above suggests that instead of concentrating on European History, emphasis could be placed on pre-colonial African History which is observably relevant, useful and culture-embedded. Hence, most research participants (learners, student teachers, established teachers, HODs and Heads of Schools) exhibited an appreciation of the relevance of indigenous African education to contemporary-postcolonial times, in spite of it being an era when Zimbabweans are experiencing and embracing an assortment of exotic cultures amidst their own indigenous culture. This finding brought the researcher to the conclusion that the learners, student teachers, established teachers, HODs and Heads of schools phenomenally and widely conceive the usefulness of indigenous African education in Zimbabwe today, a favourable *status quo* which is lying untapped. The apparent alienating nature as well as the Western-orientedness of the secondary education system in Zimbabwe implies that it has so far not fully utilised the vastly favourable situation alluded to in the foregoing, which has the

potential to manifest the thesis of integration in line with the notion of hybridisation, which concurs with Omolewa's (2007) contextualisation of learning. Thus, secondary education in Zimbabwe still manifests what Carnoy (1974) refers to as the imperialistic cultural tendencies.

5.2.1.5. Fine-tuning teacher education for integration

University lecturers phenomenally deemed it necessary to prepare and equip the trainee secondary school teachers for the integration agenda so that when in the field, they are well-positioned to integrate indigenous African education into contemporary instruction. It was, therefore, concluded from this finding that most, if not all, university lecturers recognise the necessity of grounding secondary school teachers under training in the 'thesis of integration' so that when in the teaching field they adapt the contemporary mode of instruction to the African values and culture, with a view to fostering educational relevance. This integration could be implemented in subjects such as Shona, Family and Religious Studies, History, Geography, Agriculture, and even in the science and technological subjects considering the fact that Chetsanga (2014) has written a Science and Technology Dictionary. However, the other finding that there is selective integration by secondary school teachers which is synonymous with little or no integration in science and technological subjects, therefore, suggests that these lecturers are not putting into full practice the ideas hinged on the thesis of integration, which they purport to champion within the context of teachers' training.

5.2.2. Justifying the projected Africanisation of Zimbabwe's secondary education system

5.2.2.1. Appreciation of Indigenous knowledge

According to Msila (2009), Msila (2014) and Shizha (2010), indigenous knowledge encompasses technology, philosophy and values, as well as social, economic, educational, government and legal systems which are embedded in the culture and history of a people,

including their civilisation. The majority of research participants (learners, student teachers and established teachers) demonstrated phenomenal appreciation of the concept indigenous knowledge. Hence, the conclusion that there is widespread awareness of the Indigenous Knowledge Systems [IKSs] among the secondary learners, student teachers and the established secondary school teachers was reached. This, thus, connotes that the secondary education system is not fully tapping into the abundantly valuable and ubiquitously available instructional resource called the IKS, which, according to Mapira and Mazambara (2013, p. 91), covers “ecology, climate, agriculture, animal husbandry, botany, linguistics, medicine, clinical psychology and craft skills.” This is corroborated with a finding by Zengeya-Makuku et al. (2013, p. 450) that secondary school teachers possess a sound and common conceptual understanding of indigenous knowledge, yet they are not fully drawing on local knowledge discernible in traditional stories, riddles, proverbs and myths to illustrate concepts in all learning areas including science and technical subjects.

5.2.2.2. Understanding Africanisation of secondary education in Zimbabwe

All the participants (student teachers, established teachers, HODs and Heads of Schools) exhibited a common conceptual understanding of the concept Africanisation of education, which, to them, largely means ‘adapting education to the African culture’. This led the researcher to the conclusion that student teachers, established teachers, HODs and Heads of schools universally appreciate the concept in question. This implies that the ground is fertile for the indigenisation of instruction at secondary school level in Zimbabwe. Such a standpoint is substantiated by Zengeya-Makuku et al. (2013, p. 450) when they write: “their (teachers’) definitions of Indigenous Knowledge differed semantically; however the underlying concepts are adequate as a basis for including indigenous knowledge into the curriculum.” According to Mapira and Mazambara (2013, p. 91), IKSs could benevolently be incorporated in subjects such as Geography, Agriculture, Indigenous languages, Biology, Chemistry and vocational

subjects. This Africanisation of the curriculum manifests the “theory of education adaptation” articulated by Jones, cited in Siyakhwazi (2014b, p. 19), which, in itself, concurs with Gade’s theory of ‘narratives of return’ underpinned as well by Sankofa.

5.2.2.3. Importance of Africanisation

The majority of research participants (learners, student teachers, established teachers, HODs, Heads of Schools and lecturers) recognised the importance of Africanising contemporary secondary education in Zimbabwe. This brought the researcher to the conclusion that secondary learners, student teachers, established teachers, HODs, Heads of schools and lecturers phenomenally envision the need to indigenise the secondary education system in Zimbabwe in the 21st Century. This is in line with the ideals of critical theory which encapsulates a change agenda (Marcuse, cited in Jessop 2012), African renaissance which is the rebirth of Africanness with “Africans being agents of their own history and masters of their destiny” (Msila 2009, p. 311), and Reconstructionism which “integrates traditional culture with the demands of modernisation” (Brameld, cited in Woolman 2001, p. 27). By implication, the above finding means that the indigenisation of secondary education in Zimbabwe is a possibility, not based on mere ‘romanticism’ (Shizha 2010; Msila 2014), because if the secondary education system heeds the call for indigenisation, then it has somewhere to start from. In fact, it already has proactive stakeholders at its disposal.

Caution, however, needs to be exercised in conceptualising the notion of Africanisation. This is based on the finding that a few research participants misconstrued Africanisation as an uncritical and wholesale return to the ancient African past. Rather, Africanisation should be conceived as the hybridisation of indigenous knowledge with the positive neo-liberal knowledge from the ‘academy’. In this context, academy means educational institution. In the same vein, Mazrui (1978), cited in Woolman (2001, pp. 31-32), asks whether Africa could,

“return to traditional values without sacrificing any possibility of a scientific or technological revolution?” Hence, “he (Mazrui) suggests a dual solution of Africanising the humanities while boosting technical and vocational training” (Woolman 2001, p. 32), with a view to accommodating the incessant and inevitable forces of globalisation. However, basing on Chetsanga’s (2014) translation of Science and Technology terms into Shona, the researcher is inclined to envisioning the possibility of Africanising the entire secondary school curriculum, subsuming Science and Technology. This stance is affirmed by Zengeya-Makuku et al. (2013, p. 450) when they recommend “the inclusion of indigenous knowledge in Zimbabwe’s (entire) secondary school curriculum.” Over and above, the Africanisation agenda is consistent with the integration of indigenous African education into the contemporary secondary education system and hence it resonates with Gade’s theory of ‘narratives of return’ and the Sankofa principle expounded earlier.

5.2.3. An appropriate philosophy for secondary education in a globalising Zimbabwe

5.2.3.1. Philosophy of education in Zimbabwe from 1980 to 2015

All the lecturers communicated a consensual position that from 1980 to the implementation of the Updated Curriculum for period 2015-2022, education in Zimbabwe (secondary education included) was being informed by a plethora of philosophies that included Marxist-Leninism (which manifested in Education with Production), idealism, empiricism, pragmatism and existentialism, and occasionally punctuated by a bent and emphasis on morality. This finding brought the researcher to the conclusion that there is universal awareness among lecturers that a clearly articulated, deliberately and genuinely African philosophy to inform secondary education has been absent in Zimbabwe since independence. This implies that the university lecturers visualise what Makuvaza and Shizha (2017, p. 2) refer to as existential vacuity or

vacuum which characterised this period. In fact, lecturers are aware that under these circumstances the education system churns out incomplete beings who are at the epicentre of uprootedness, inauthenticity and mimetic existence - concerns voiced in literature by Makuvaza (2008, pp. 383-384). Such an awareness is a challenge to university lecturers, as scholars, to reflect on the possibilities of reconstructing a holistic, de-rooting and decolonising philosophy, with a view to giving worthwhile direction to secondary education in Zimbabwe. This coheres with Ngugi wa Thiongo, cited in Makuvaza (2008, p. 384), who argues that African countries, inclusive of Zimbabwe, need a de-rooting and decolonising philosophy to reclaim Africanness. This ideal concurs with Jones Jesse's theory of education adaptation, critical theory and African renaissance – all of which repose within Gade's theory of 'narratives of return' which resonates with Sankofa.

5.2.3.2. Attempting to proffer a philosophy of education

Out of the three student teachers, only one managed to tender the notion of communalism, which, to the researcher, is embedded in the philosophy of *Unhu/Ubuntu*. Therefore, two out of the three could not prescribe any philosophy to inform secondary education, a finding which led the researcher to the conclusion that the majority of B.Ed Secondary Degree students find it an uphill struggle to become grounded in philosophy of education as a module. If it is also considered that these sampled student teachers were in their final year, it then appears that the majority of them graduate without a firm grounding in philosophy of education, let alone African philosophies. This militates against the vision shared by authorities such as Chitumba (2013, p. 1268) who are convinced that fusing the philosophical aspects of *Unhu/Ubuntu* into the Zimbabwe teacher education curriculum could impart the correct values and norms in the graduates. Hence, student teachers need a thorough and comprehensive instructional package on the *Unhu/Ubuntu* philosophy as a 'trinity' (targeting the head, the heart and the hand), an instructional package designed to address the prevailing regrettable situation which Carnoy

(1974) calls ‘colonial education as cultural imperialism’, in other words, to break academic imperialism.

5.2.3.3. Articulating the *Unhu/Ubuntu* philosophy

The learners, teachers and HODs largely demonstrated a meaningful but limited-narrow conceptualisation of *Unhu/Ubuntu* as they articulated it as a philosophy which stresses only moral development, which constitutes the education of the ‘heart’. This finding compelled the researcher to conclude that the secondary school learners, teachers and HODs have a partial conceptualisation of the philosophy of *Unhu/Ubuntu*. This is because they are oblivious of the fact that this philosophy also informs the education of the ‘head’ which constitutes cognitive-intellectual development and the education of the ‘hand’ which comprises physical-vocational-psychomotor development of the learner, as highlighted by Nziramasanga (1999, p. 75) and Hapanyengwi (2011, p. 47). Beyond understanding *Unhu/Ubuntu* in moral terms, the Heads of schools also appreciate the emphasis that this philosophy places on the education of the ‘hand’. However, they still overlook the emphasis that *Unhu/Ubuntu* places on the education of the ‘head’ - intellectual development. Thus, learners, educators and their supervisors vociferously sloganeer the philosophy of *Unhu/Ubuntu* without having a complete conception of it as a three-dimensional philosophy of education. They, therefore, need to be acquainted with a comprehensive understanding of the *Unhu/Ubuntu* philosophy about which Nziramasanga (1999, p. 75) says “the choices of schools from a given curriculum are of the utmost importance to ensure the holistic education of the child. The curriculum should provide for the education of ‘the head, the heart and the hand’, in developing *Unhu/Ubuntu*.”

It is the university lecturers who tendered more complete insights on *Unhu/Ubuntu*, with one of them actually defining *Unhu/Ubuntu* as a philosophy which informs the education of ‘the head, the heart and the hand’. The conclusion drawn thereupon is that the university lecturers

have a reasonably complete appreciation of *Unhu/Ubuntu* as a three-dimensional philosophy. This connotes that these lecturers could be harnessed as researchers and resource persons to facilitate in workshops and conferences meant to awaken teachers so that they appreciate *Unhu/Ubuntu* as a ‘trinity’. This is in line with Makuvaza (2010, p. 360), who suggests “country-wide workshops for staffing officers, school heads and teachers to staff-develop them on this new philosophy so that everyone starting from the teacher upwards will be speaking the same language and this would facilitate speedy implementation.”

5.2.3.4. Glimpsing *Unhu/Ubuntu* in institutions of learning through document analysis

It emerged that the mission and vision statements of schools A, B and C, as well as that of the District Education Office (Masvingo), as analysed in chapter 4, articulate the philosophy of *Unhu/Ubuntu*. This finding compelled the researcher to conclude that: although the contributions tendered by participants from schools demonstrated an incomplete conception of *Unhu/Ubuntu*, these schools and their respective District Education Office (Masvingo) implicitly or explicitly expound ‘the trinity of *Unhu/Ubuntu*’. The above conclusion, therefore, implies that these secondary schools and their District Education Office are directly or indirectly and consciously or subconsciously informed by ‘the trinity of *Unhu/Ubuntu*’. This is in line with Nziramasanga (1999), Mavhunga (2006), Makuvaza (2010), Kaputa (2011) and GoZ (2015), who recommend that *Unhu/Ubuntu* should provide the philosophical foundations of education in Zimbabwe.

In the same vein, two of the three Philosophy of Education module outlines, again as analysed in Chapter 4, provide for instruction on the philosophy of *Unhu/Ubuntu*, whilst one of them dwells purely on the Occidental philosophies of education. This finding led to the conclusion that some of the Philosophy of Education modules in the sampled university do not provide for instruction on the *Unhu/Ubuntu* philosophy. This implies that the B.Ed Secondary Degree and

Grad DE Programmes at this university should be updated and tailor-made to universally accommodate the philosophy of *Unhu/Ubuntu*, in line with Chitumba's (2013, p. 1268) viewpoint that fusing the philosophical aspects of *Unhu/Ubuntu* into the Zimbabwean university curriculum could help impart the correct values and norms in the graduates. It also concurs with Chitumba's recommendation that every university in Zimbabwe should teach a course in African philosophy incorporating *Unhu/Ubuntu* to every student undertaking any degree programme.

5.2.3.5. The viability of the *Unhu/Ubuntu* philosophy in a globalising Zimbabwe

Teachers, HODs, Heads of schools and lecturers phenomenally emphasised the viewpoint that the *Unhu/Ubuntu* philosophy is viable in a perpetually globalising Zimbabwe. This finding obliged the researcher to conclude that the educators and lecturers universally envision the survival and sustainability of the *Unhu/Ubuntu* philosophy in an eternally globalising Zimbabwe. Prominent contributions from some of the above research participants stressed that for it to be more viable, the *Unhu/Ubuntu* philosophy should be harnessed for humanness in whatever context and that it should be subjected to what is called the immortal conversation. The above implies that educators and lecturers are the potential vanguards in the promotion of this philosophy in Zimbabwe. This is in consensus with Makuvaza (2010, p. 360) who argues that the presence of educators who are knowledgeable and visionary about the philosophy of *Unhu/Ubuntu* is a desideratum of speedy implementation.

5.2.4. Reconfiguring Zimbabwe's secondary education system on the basis of a reconstructed philosophy

Participants genuinely contributed towards establishing a *modus operandi* for re-configuring Zimbabwe's current secondary education system. They principally proffered an approach

which is in accordance with the philosophy of *Unhu/Ubuntu*, the thesis of integration, the Africanisation agenda, African renaissance, African reconstructionism, critical theory and the decolonisation principles – all of which repose within Gade’s theory of ‘narratives of return’ underpinned by Sankofa. This projected re-configuration is with a view to addressing the ‘inadequacy’ characterising the education system in question – the very inadequacy which, in essence, constitutes the main driving concern of this study as mentioned in the introductory chapter particularly under background to the study and statement of the problem.

5.2.4.1. Aspects of secondary education that require refashioning in Zimbabwe

Secondary school learners, student teachers, established teachers, HODs and Heads of schools largely pointed out two areas as requiring rethinking: the secondary school curriculum and the language-in-education policy. This finding brought the researcher to the conclusion that the above participants are aware that the philosophy of *Unhu/Ubuntu* could be successfully promoted through specific learning areas in the curriculum and the indigenous language-in-education policy framework. Two implications emerge from this. The first one is that there is a need to develop some learning areas such as Citizenship, Guidance and Counselling, Family and Religious Studies and indigenous languages (Shona/Ndebele etc.) which can be tailor-made to expound the philosophy of *Unhu/Ubuntu*, an ideal affirmed by Nziramasanga (1999). The second one is that an indigenous language-in-education policy should be promulgated (Chimhundu, cited in Ndamba 2010), a policy which has the vast potential to express the African ethos, norms and values that are enshrined in the philosophy of *Unhu/Ubuntu*.

5.2.4.2. Refashioning the secondary education system in Zimbabwe: The *modus operandi*

The participants expressed the need to revamp the secondary education system with a view to aligning it with the philosophy of *Unhu/Ubuntu*. This means that they are aware of the fact that education grounded on the *Unhu/Ubuntu* philosophy has the potential to mould complete

human beings who constitute a good society. Such a conclusion points to the need for the *Unhu/Ubuntu* philosophy to inform the instructional methodology, the curriculum and teacher education - a viewpoint which is in line with what is emphasised by Mavhunga (2006), Kaputa (2011) and Hapanyengwi-Chemhuru and Makuvaza (2014) as well as GoZ (2015).

Although vocational subjects are in principle being taught, they are practically being marginalised. Hence, the research participants pointed out the need for speedy vocationalisation of secondary education. This compelled the researcher to conclude that learners and educators envision economic and social fortunes in education for vocation. This reasoning is affirmed by Mandiudza et al. (2013), and it implies the importance of the education of the ‘hand’, which is one of the hallmarks of *Unhu/Ubuntu* as a three-dimensional philosophy. This is related to the other finding that there is an absence of a binding policy document on the vocationalisation of secondary education, which suggests that the secondary school authorities are currently not held responsible in the event of them being found not implementing the thrust of vocationalisation. This, therefore, implies that the education of the ‘hand’ will continue lagging behind – a situation which militates against the possibility of expeditious implementation of the *Unhu/Ubuntu* philosophy.

One of the Heads of schools argued that the thirty-two Ordinary Level learning areas articulated in GoZ (2015) are unreasonably too many. This finding brought the researcher to the conclusion that GoZ (2015) compounds and exacerbates curriculum compartmentalisation, a challenge professed earlier by Gwarinda (1985) and Nziramasanga (1999), and noted later by Tirivangana (2015). This, thus, suggests that although it purports to recognise the *Unhu/Ubuntu* philosophy, GoZ (2015) is in this context antithetical to the *Unhu/Ubuntu* philosophy which exalts the integrated approach to learning. The same participant also castigated the centralised curriculum, which he perceives as prevalent in Zimbabwe. Basing on this finding, the researcher concludes that although GoZ (2015) purports to have been fashioned out of

consultations, the implementation of the Updated Curriculum is a centralised top-down phenomenon. Thus, secondary school teachers are disenfranchised because they do not feel free to practically implement a curriculum imposed on them, as argued by Kaya (2011, p. 1) - a *status quo* so adversative to the democratic orientation of the *Unhu/Ubuntu* philosophy.

From the analysis of documentary evidence, the inquirer discovered that *Unhu/ubuntu* was loudly preached and emphasised, yet this emphasis was not put into full practice. The researcher also found out that there is virtual absence of text material on *Unhu/Ubuntu*. This compelled the researcher to conclude that the secondary school system could witness the perpetuity of the problem of having learners and educators basing their learning and teaching on a parochial view of the *Unhu/Ubuntu* philosophy, the view that it is a moral philosophy targeting only the education of the ‘heart’. It, therefore, implies that the implementation of the topical and highly sloganeered notion of *Unhu/Ubuntu* as enshrined in GoZ (2015) is so far mere rhetoric. Adequate and relevant text material on *Unhu/Ubuntu*, therefore, needs to be procured before any talk of expeditious implementation is engaged in.

5.2.4.3. Instructional methodology

University lecturers advocated group instruction. It is, therefore, concluded that these university lecturers appreciate the merits of group instruction, which are also accentuated in the *Unhu/Ubuntu* philosophy. The above implies that the principle of communalism, which, according to Hapanyengwi (2011), is entrenched in traditional education and the *Unhu/Ubuntu* philosophy, should be expounded and practised through group instruction.

University lecturers also advocated the problem-solving approach to instruction, which led to a conclusion that the lecturers view Dewey’s problem-solving principle as manifest in the different but comparable *Unhu/Ubuntu* philosophy. This implies that, like Dewey’s problem-solving approach which emphasises ‘utility’ (Akinpelu 1981), the *Unhu/Ubuntu* philosophy

emphasises instruction which addresses the concrete African existentiality - an education system which seeks to raise a functional member of the society. Thus, the *Unhu/Ubuntu* philosophy, with its underpinnings from traditional education, incorporates the principle of functionalism (Hapanyengwi 2011). This suggests that secondary education in Zimbabwe should be rendered more relevant by fusing into it some aspects of traditional pedagogy.

One of the lecturers suggested the *padare* pedagogy which magnifies and amplifies the democratic predisposition of *Unhu/Ubuntu*. This submission warrants the conclusion that *Unhu/Ubuntu* is a philosophy imbued with democratic principles that are compatible with education in the 21st Century. This implies that the perennialistic autocratic instructional tendencies are no longer in vogue. Rather, the progressive democratic principles should pervade the secondary education system in a contemporary Zimbabwe.

However, lecturers were silent on the notion of correlation-integration of knowledge. Ideally, the secondary education system needs to embrace Siyakhwazi's (2014a) notion of correlation-integration of knowledge as an instructional methodology which has the potential to dovetail theory with practice and to incorporate indigenous African education and knowledge. This is consistent with the manifestation of the philosophy of *Unhu/Ubuntu* as a 'trinity' in Zimbabwe.

5.2.4.4. The curriculum and text material

University lecturers voiced the need for relevance in the curriculum content and text material. This finding led to the conclusion that these lecturers envision the need to contextualise curriculum content and text material. This, therefore, implies that the secondary school curriculum should address the needs of Zimbabweans as Africans, hence it should be consistent with the concrete existentiality of Zimbabweans as Africans. This concurs with the view that the secondary school curriculum should target the education of 'the head, the heart and the hand' as articulated in Nziramasanga (1999, p. 75) and as depicted on Fig. 8 (see item 4.3.3.3.),

since these are the three 'H's that define the human being (*Munhu/Umuntu*) in the Afro-Zimbabwean context.

The implementation of the Updated Curriculum for period 2015-2022 is observably a top-down phenomenon since it is being dictated through narratives from the Central Government of Zimbabwe. The challenge of a centralised curriculum is that it stands in the way of an innovative and creative teacher. Hence, lecturers demonstrated that they appreciate the merits of a decentralised down-top curriculum which they perceive to be in the interests of the stakeholders. It, therefore, implies that there is a dire need for curriculum review which begins with thorough consultations with the relevant stakeholders, inclusive of the learners, educators, industry, the tertiary education sector and the general populace, with a view to decentralising. This notion of decentralisation is affirmed by Nziramasanga (1999), who refers to it as devolution. Kaya (2011) avers that a decentralised curriculum is open to critical scrutiny and is capable of effective translation into practice. Hence, in it, teachers are autonomous to understand and implement the curriculum in their own classrooms as is the practice in the USA. Therefore, it is the decentralised curriculum which is compatible with the *Unhu/Ubuntu* philosophy, as it allows the proactive and visionary ordinary teacher to integrate indigenous African education into contemporary classroom instruction.

5.2.4.5. The place of IKSs in the secondary school system

University lecturers argued that IKSs should be integrated into the secondary school curriculum in Zimbabwe. Therefore, the conclusion that lecturers appreciate the value of Africanising secondary education in Zimbabwe was reached. Lecturers, thus, visualise the need to counteract the legacies of colonialism that are ubiquitously and abundantly manifest in the country, a standpoint affirmed by such authorities as Mavhunga (2006), Makuvaza (2008), Shizha and Kariwo (2011), Mawere (2015), and Makuvaza and Shizha (2017), among others.

Hence, the indigenisation of secondary education in Zimbabwe is consistent with the thesis of integration and, is, in itself, a reform in line with the ideals of critical theory, African renaissance and decolonisation – paradigms which resonate with Gade’s theory of ‘narratives of return’ and Sankofa.

5.2.4.6. The national language-in-education policy

University lecturers advocated the promulgation of an official national language-in-education policy which provides for the use of indigenous languages as official media of instruction beyond the primary level of education in Zimbabwe. This finding compelled the researcher to conclude that these lecturers appreciate the fact that an indigenous language-in-education policy has the vast potential to expound *Unhu/Ubuntu*. This conclusion is in line with Ngugi wa Thiong’o’s (1986) position that ‘language carries culture’, culture which, in this case, is embedded in *Unhu/Ubuntu*. The above, therefore, implies advocacy for the promulgation of a vibrant, forceful but progressive indigenous language-in-education policy in Zimbabwe, an ideal affirmed by Chimhundu, cited in Ndamba (2010), and Chetsanga (2014). To this end, Chetsanga (2014), in particular, wrote a Science and Technology Dictionary in Shona, a development which serves to dispel the exaggerated magnitude of translation and vocabulary challenges. This advocacy for the indigenisation of language-in-education is also consistent with critical theory, African renaissance and decolonisation. Hence, it is also in tandem with Gade’s theory of ‘narratives of return’ and Sankofa.

5.2.4.7. Community involvement

University lecturers phenomenally affirmed Nziramasanga’s (1999) standpoint that the community should be physically and metaphysically involved in the upbringing of the child so that he or she has *Unhu/Ubuntu*. This is notwithstanding Makuvaza’s (2010, p. 360) word of caution that “some intentions of our adults of today, especially the male members of our

communities toward particularly the girl-children need to be treated with great circumspect.” It was, therefore, concluded that lecturers appreciate the instructional gains of involving the community in secondary education. This connotes the exigency of strengthening educational policy that provides for community and/or parental involvement since the secondary school does not operate in a vacuum. The preceding concurs with the *Unhu/Ubuntu* position that “a human being becomes a person through others meaning that one’s personhood and individuality is to a great extent if not exclusively determined by the community or society” (Shutte 1993, cited in Makuvaza 2010, p. 359).

5.2.4.8. Teacher education

University lecturers unanimously endorsed the viewpoint that *Unhu/Ubuntu* should be fused into Courses or Modules at teacher education institutions because teachers are the flagships of the society. The conclusion drawn herein is that university lecturers envision the need for teacher education institutions to impart and inculcate *Unhu/Ubuntu*. This implies that teacher education needs to be re-aligned with the dictates of the Africanisation agenda and *Unhu/Ubuntu* philosophy – a position embraced by authorities such as Msila (2014) and Chitumba (Personal Interview at GZU, 12 March 2018). Teachers already in the field also need to be re-oriented to education for *Unhu/Ubuntu* perhaps through staff development sessions, workshops, conferences and symposia, *inter-alia*.

5.3. CONTRIBUTION OF THE STUDY

The input of this study is conceived against a backdrop of the marginalisation of indigenous African education and scant conceptualisation of the *Unhu/Ubuntu* philosophy among stakeholders and participants within the current secondary education system in Zimbabwe.

At a theoretical level, the contribution of this study is fathomed where the ‘trinity’ of *Unhu/Ubuntu* which incorporates the education of ‘the head, the heart and the hand’ is confirmed to be in close propinquity with the Western pedagogies that include the ‘Grand Trinity’ philosophy by Booker T. Washington and the ‘Taxonomy of Learning Objectives’ by Benjamin Bloom, both of which emphasise the same head, heart and hand. It should be reminisced that this is within different but comparable contexts. Such resonance intimates that the *Unhu/Ubuntu* values are of universal applicability, which corroborates the argument that the *Unhu/Ubuntu* values are, in themselves, ‘virtues’ in congruity with the Kantian categorical imperatives. Beyond the popular but narrow conceptualisation of *Unhu/Ubuntu* which is limited to the notion of African values, this research thesis proffers an understanding of *Unhu/Ubuntu* specifically as a holistic philosophy of education, which is a ‘trinity’ targeting the education of ‘the head, the heart and the hand’ whose underpinnings are traceable to indigenous African education.

At a practical level, the three-dimensional philosophy of *Unhu/Ubuntu*, which is firmly grounded in indigenous African education, was verified to have the vast potential to raise complete whole beings who are intellectually-groomed, morally-upright and job-oriented if genuinely adopted to guide secondary education in Zimbabwe. In other words, the *Unhu/Ubuntu* philosophy which Nziramasanga (1999, p. 61) equates to holistic education was attested to have the potential to address the ‘inadequacy’ which seems to currently characterise the secondary school system - the inadequacy which essentially finds testimony in the graduates from Zimbabwe’s secondary education system who seem to lack moral probity and vocational-orientedness. This study also established, within the practical realm, that the centralised ‘core-periphery’ Updated Curriculum 2015-2022 stands in the way of innovation. Therefore, the ordinary secondary school teacher with brilliant ideas on integrating indigenous African education has no room to contribute effectively, since Zimbabwe’s curriculum design

is a prerogative of the CDTS which is an arm of the MoPSE directly controlled by the Central Government. Thus, the cognate ideals of integration-correlation and education for *Unhu/Ubuntu* are more feasible within a decentralised ‘periphery-core’ curriculum framework.

5.4. RECOMMENDATIONS

Recommendations are offered with a view to improving the theory and practice of secondary education in Zimbabwe under key philosophic concepts, Africanisation, holistic philosophy of education, teaching methodology, curriculum design, attachment, policy and further research.

5.4.1. Key philosophic concepts

- The MoPSE could harness the widespread appreciation of the concept holistic education evident among learners and educators to design and implement a holistic secondary education system which has the potential to churn out complete beings endowed with intellectual acuity, moral rectitude and practical orientedness - as advocated by Nziramasanga (1999, p. 75) and Hapanyengwi (2011, p. 47).
- The MoPSE could also capitalise on the extensive appreciation of indigenous African education which is evident among learners, educators and lecturers to integrate this traditional instructional system into the secondary school system with a view to manifesting holistic education - as advocated by Masaka and Chingombe (2013).
- The integration of indigenous African education into the contemporary secondary education system could be undertaken across the entire curriculum not depending on particular subjects. This is achievable through the use of traditional story-telling, proverbs, riddles, myths, traditional songs, among others.

- Zimbabwe's secondary education system could capitalise on its stakeholders' phenomenal appreciation of the usefulness of indigenous African education to manifest the thesis of integration which concurs with Awuor's (2007) endogenous approach.
- Lecturers are exhorted to put into full practice their position that it is necessary to prepare secondary school teachers under training to integrate indigenous African education and knowledge into secondary education. This is in line with what is raised by Zengeya-Makuku et al. (2013) and Msila (2014).

5.4.2. Africanisation

- In the illustration of concepts, Zimbabwe's secondary school system could fully tap into a valuable and available resource called indigenous knowledge, which is useful in virtually all walks of life - as demonstrated by Mapira and Mazambara (2013).
- Educators in Zimbabwe's secondary school system could take the initiative to hybridise indigenous knowledge with the positive neo-liberal knowledge, a move consistent with the thesis of integration - as advocated by Mawere (2015).
- The MoPSE could indigenise the entire secondary school curriculum subsuming Science and Technology, a move in accordance with critical theory and African renaissance - ideals embedded in Gade's theory of 'narratives of return' and Sankofa.
- The indigenisation of secondary education could be expedited as a matter of urgency in order to timeously counteract the legacies of colonialism which are abundantly and ubiquitously manifest - as suggested by Mavhunga (2006).

5.4.3. Holistic philosophy of education (*Unhu/Ubuntu*)

- University lecturers teaching Philosophy of Education could perpetually reflect on the possibility of fashioning a de-rooting and decolonising African philosophy with a view to giving worthwhile direction to secondary education in a globalising Zimbabwe.

- Teacher education could be re-aligned with the *Unhu/Ubuntu* philosophy so that it imparts the correct values and norms in the graduates - as intimated by Chitumba (2013).
- In teacher education institutions, the Philosophy of Education Modules or Courses could be geared towards churning out graduates who are grounded in both the Occidental and African Philosophies of Education, an ideal which is in accordance with the notion of correlation-integration of knowledge - as proffered by Siyakhwazi (2014a, pp. 188-196).
- Workshops, symposia and staff development sessions could be organised for teachers and Heads of schools so that they are oriented to the *Unhu/Ubuntu* philosophy in a bid to render to them a more complete understanding of this philosophy which they could, in turn, parcel to secondary school learners - as suggested by Makuvaza (2010).
- Philosophy of Education lecturers could be harnessed as resource persons facilitating in symposia and workshops organised to awaken educators so that they appreciate *Unhu/Ubuntu* as a 'trinity'. Speedy implementation is hereby guaranteed.
- Zimbabwe's secondary education system could be informed by the philosophy of *Unhu/Ubuntu* - as proffered by Nziramasanga (1999) and GoZ (2015).
- There could be on-going discourse on the *Unhu/Ubuntu* philosophy so that it keeps abreast with change, a discourse constitutive of the 'immortal conversation' which serves to sustain the *Unhu/Ubuntu* philosophy amidst the global forces - as suggested by Chitumba (Personal Interview at GZU, 12 March 2018).

5.4.4. Teaching methodology

- The philosophy of *Unhu/Ubuntu* might correctly guide instructional methodology where emphasis could be placed on group work, which, in miniature, epitomises the principle of communalism - a viewpoint shared by Eklund (2008) and Okoro (2010).

- Dewey's problem-solving approach, which accentuates 'utility', mirrors the pragmatic inclination of the *Unhu/Ubuntu* philosophy and indigenous African education. Hence, the pragmatic problem-solving could be made to suffuse instructional methodology.
- The ideal of correlation-integration concurs with *Unhu/Ubuntu* as a philosophy which views life in holistic terms and hence it could be the central instructional methodology which places emphasis on the integrated approach to instruction. In implementing the correlation-integration methodology, teachers need supervision so that they benefit from their supervisors' comments - a practice in line with Washington's doctrine of excellence.
- In the 21st Century Zimbabwe, the perennialistic autocratic instructional approach could be replaced with the progressive democratic approach to learning - a move consistent with the democratic orientation of *Unhu/Ubuntu*.

5.4.5. Curriculum design

- The notion of correlation-integration of knowledge which subsumes horizontal articulation could be practised through dovetailing the numerous but related learning areas with a view to addressing the challenge of curriculum fragmentation-compartmentalisation which militates against *Unhu/Ubuntu* as the holistic pedagogy - a standpoint embraced by Siyakwazi (2014a).
- In line with the correlation-integration approach, Information and Communication Technology [ICT] could be dovetailed with vocational subjects so that they grapple with the global trends. Furthermore, the frame of mind must change so that vocational subjects are given more recognition in the curriculum.
- The MoPSE could design and implement a democratic decentralised curriculum which provides for the proactive ordinary teacher's input on the integration of indigenous African education into secondary instruction in the 21st Century Zimbabwe. This is a

curriculum which concurs with the *Unhu/Ubuntu* philosophy, which, according to Msila (2009), espouses and ennobles democracy. Curriculum Development and Technical Services [CDTS] could, thus, get indigenous content material inclusive of stories, novels, proverbs, riddles, myths, songs and so forth from the teachers, not the other way round.

- Curriculum design could commence with thorough and widespread consultations with the relevant stakeholders, not the superficial consultations conducted prior to the designing of the Updated Curriculum for period 2015-2022.
- Adequate text material on *Unhu/Ubuntu* as a ‘trinity’ could be made available so that the vision of having *Unhu/Ubuntu* as a proper guiding philosophy in Zimbabwe’s secondary school curriculum ceases to be mere romanticism.
- The MoPSE could contextualise instructional content and text material at secondary school level, in line with Awuor’s (2007) endogenous approach to education.
- Curriculum designers could be guided by the *Unhu/Ubuntu* philosophy, as articulated in Nziramasanga (1999, p. 75) (see item 5.2.3.3). Hence, the Updated Curriculum as enshrined in GoZ (2015) could reflect the works of such scholars as Johann Heinrich Pestalozzi (1746-1827 A.D.), Friedrich Froebel (1782-1852 A.D.), Booker T. Washington (1856-1915 A.D.), Rudolf Steiner (1861-1925 A.D.), Benjamin Bloom (1913-1999 A.D.), Hapanyengwi (2011) and Siyakhwazi and Siyakhwazi (2013) since these are the authorities who proffer comprehensive ideas about the ‘trinity’ of *holism* which comprises the education of ‘the head, the heart and the hand’.

5.4.6. Work-related attachment

- Theory could be merged with practice so that ‘the head, the heart and the hand’ operate in harmony. This is in line with Booker T. Washington’s philosophy of the Grand Trinity, cited in Siyakhwazi and Siyakhwazi (2013), which concurs with ‘the trinity

of *Unhu/Ubuntu*'. Secondary school learners doing, for instance, Agriculture might be taken or attached to a nearby farm so that they learn by doing which is a heuristic hands-on methodology. This manifests Nziramasanga's (1999, p. 322) recommendation that "students who follow the vocational-technical route be required to undergo a designated period of attachment in order to have hands-on experience."

5.4.7. Policy

- A clearly defined policy on *Unhu/Ubuntu* could be legislated to guarantee what Makuvaza (2010) calls 'expeditious implementation' of this philosophy in secondary education.
- A national language-in-education policy which provides for the use of indigenous African languages as official media of instruction beyond primary schooling could be enacted to law with a view to making instruction capable of expressing the African ethos, norms and values – as rationalised by Chimhundu, cited in Ndamba (2010).
- Vocationalisation of secondary education which targets the education of the 'hand' could be escalated through issuing out a binding policy document meant to enforce implementation. This suggestion is based on Mandiudza et al.'s (2013) observation that although vocational subjects are being taught, they are being peripherised.
- Community-parental involvement in secondary education could be guaranteed at policy level - as suggested by Nziramasanga (1999).

5.4.8. Further research

- Research of a similar nature could be conducted in another administrative district and at another university in Zimbabwe. This might enable a comparison of findings to be made which will, in turn, allow the confirmation or disconfirmation of findings and conclusions drawn herein.

- The observably centralised Updated Curriculum seems to be standing in the way of instructional innovation in Zimbabwe and hence there is need for further research on the possibility of transition from a centralised curriculum to a decentralised one with a view to paving way for integration.
- Since standardisation, translation and vocabulary challenges were foreseen on the vision of having an indigenous language-in-education policy, the study recommends further research on strategies to address such drawbacks. Moreover, since Chetsanga's endeavour was not hindered by policy, research effort could continue building on Chetsanga's (2014) work in order to make the promulgation of a vibrant and progressive indigenous language-in-education policy possible in Zimbabwe.
- There might be committees set up for research to come up with indigenous language dictionaries to iron out differences, which constitutes the standardisation process. A summit could also be held by the MoPSE where scholars present papers to discuss the issue of standardisation which can commence with Shona and Ndebele, and then proceed to other indigenous languages. This way, the minister comes up with information not based on people's opinions but on sound ideas from scholars.
- Teachers could research and publish on concepts like holism, indigenous African education, indigenous knowledge and Africanisation which they already seem to appreciate so that what they know is preserved in the form of textbooks. Hence, there could be a publishing house for teachers.

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APPENDICES

APPENDIX 1



Robert Mugabe School of Education and Culture
Department of Educational Foundations
Philosophy of Education

***FOCUS GROUP DISCUSSION GUIDE FOR SECONDARY SCHOOL LEARNERS
(FORM 5 PARTICIPANTS): NUMBER [N] - 12***

I welcome you all to this discussion meeting. I am Mr Rodwell Kumbirai Wuta, a secondary school teacher at Hama High School in Chirumanzu District, Midlands Province. I am currently enrolled as a DPhil Candidate with Great Zimbabwe University. I request that you kindly assist in my research endeavour by participating fully in this discussion. With your permission, the discussion interview will be audio-taped and I will write brief notes as the discussion unfolds. You are free to contribute in English, Shona or blended Shona-English. We will identify one-another by coded numbers as our pseudonyms just for the purpose of this focus group. We should all use the pseudonyms when referring to each other throughout the discussion even when you know the real person's name. I will call upon each of you to speak, using your pseudonym, in order to facilitate the transcription process. Please feel free to express your opinions openly and honestly. I will treat all information collected from this discussion confidentially. The topic for discussion is: *The role of indigenous education in contemporary times: A search for a holistic philosophy in Zimbabwe.*

We shall be guided by four themes, each carrying its respective stimulus question(s).

Research Sub-question 1: How is *holism* as an aspect of indigenous African education relevant to contemporary education and to the needs of the modern Zimbabwean society?

Stimulus Questions:

1. What do you understand by the concept *holistic* education?
2. What is your understanding of indigenous African education?

3. Comment on the relevance of indigenous African education in contemporary instruction?

Research Sub-question 2: Why is there a need to Africanise Zimbabwe's secondary education system?

Stimulus Questions:

1. What is your understanding of the concept indigenous knowledge?
2. Is Africanisation of Zimbabwe's contemporary secondary education system worthy of effort? If so, please justify.

Research Sub-question 3: What should be the nature of a philosophy informing the secondary education system in a globalising Zimbabwe?

Stimulus Questions:

1. What is your understanding of *Unhu/Ubuntu* – a philosophy which has been decreed by the Updated Curriculum Framework for period 2015-2022 (GoZ 2015) to guide education?

Research Sub-question 4: How can Zimbabwe's current secondary education system be re-engineered on the basis of a reconstructed philosophy of education?

Stimulus Questions:

1. What aspects of secondary education do you think can be refashioned to promote the philosophy of *Unhu/Ubuntu*?

Thank you very much for sharing your views on this topic. Stay blessed.

APPENDIX 2



Robert Mugabe School of Education and Culture
Department of Educational Foundations
Philosophy of Education

INDIVIDUAL INTERVIEW GUIDE FOR B.Ed STUDENTS: N - 3

You are welcome to this interview. I am Mr Rodwell Kumbirai Wuta, a secondary school teacher at Hama High School in Chirumanzu District, Midlands Province. I am currently enrolled as a DPhil Candidate with Great Zimbabwe University. I request that you kindly assist in my research endeavour by participating in this interview. With your permission, the interview will be audio-taped and I will write brief notes as the discussion unfolds. You are free to contribute in English, Shona or blended Shona-English. I will identify you with a pseudonym throughout the discussion even when I know your real name. Please feel free to express your opinions openly and honestly. I will treat all information collected from this interview confidentially. The topic for discussion is: *The role of indigenous education in contemporary times: A search for a holistic philosophy in Zimbabwe.*

Biographical Information of B.Ed Student

Pseudonym/Code of the Participant and Qualifications.....

Age.....Sex.....

Designation.....

Location.....

Research Sub-question 1: How is *holism* as an aspect of indigenous African education relevant to contemporary education and to the needs of the modern Zimbabwean society?

Stimulus Questions:

1. What do you understand by the concept *holistic* education?
2. What is your understanding of indigenous African education?

3. Comment on the relevance of indigenous African education in contemporary instruction?

Research Sub-question 2: Why is there a need to Africanise Zimbabwe's secondary education system?

Stimulus Questions:

1. What is your understanding of the concept indigenous knowledge?
2. What is your understanding of the concept 'Africanisation' of education?
3. Is Africanisation of Zimbabwe's contemporary secondary education system worthy of effort? If so, please justify.

Research Sub-question 3: What should be the nature of a philosophy informing the secondary education system in a globalising Zimbabwe?

Stimulus Question:

1. In your opinion, what philosophy should inform contemporary secondary education in Zimbabwe?

Research Sub-question 4: How can Zimbabwe's current secondary education system be re-engineered on the basis of a reconstructed philosophy of education?

Stimulus Question:

1. What aspects of secondary education do you think can be refashioned to promote/expound the philosophy of *Unhu/Ubuntu*?
2. How do you think secondary education could be refashioned to promote and expound the philosophy of *Unhu/Ubuntu*?

Thank you very much for sharing your views on this research topic. Stay blessed!

APPENDIX 3



Robert Mugabe School of Education and Culture
Department of Educational Foundations
Philosophy of Education

INDIVIDUAL INTERVIEW GUIDE FOR TEACHERS: N - 3

I welcome you to this interview. I am Mr Rodwell Kumbirai Wuta, a secondary school teacher at Hama High School in Chirumanzu District, Midlands Province. I am currently enrolled as a DPhil Candidate with Great Zimbabwe University. With your permission, the interview will be audio-taped and I will write brief notes as it unfolds. You are free to contribute in English, Shona or blended Shona-English. We will identify one-another by coded numbers as our pseudonyms just for the purpose of this interview. Please feel free to express your opinions openly and honestly. I will treat all information collected from this interview confidentially. The topic for discussion is: *The role of indigenous education in contemporary times: A search for a holistic philosophy in Zimbabwe.*

Biographical Information of the Secondary School Teacher

Pseudonym/Code of the Participant and Qualifications.....

Work Experience.....Sex.....

Designation.....

Location.....

Research Sub-question 1: How is *holism* as an aspect of indigenous African education relevant to contemporary education and to the needs of the modern Zimbabwean society?

Stimulus Questions:

1. What do you understand by the concept *holistic* education?
2. What is your understanding of indigenous African education?
3. Comment on the relevance of indigenous African education in contemporary instruction?

Research Sub-question 2: Why is there a need to Africanise Zimbabwe's secondary education system?

Stimulus Questions:

1. What is your understanding of the concept indigenous knowledge?
2. What is your understanding of the concept 'Africanisation' of education?
3. Is Africanisation of Zimbabwe's contemporary secondary education system worthy of effort? If so, please justify.

Research Sub-question 3: What should be the nature of a philosophy informing the secondary education system in a globalising Zimbabwe?

Stimulus Questions:

1. What is your understanding of *Unhu/Ubuntu* – a philosophy which has been decreed by the Updated Curriculum Framework for period 2015-2022 (GoZ 2015) to guide education?
2. What is your comment on the viability of the philosophy of *Unhu/Ubuntu* in a globalising Zimbabwe?

Research Sub-question 4: How can Zimbabwe's current secondary education system be re-engineered on the basis of a reconstructed philosophy of education?

Stimulus Question:

1. What aspects of secondary education do you think can be refashioned to promote/expound the philosophy of *Unhu/Ubuntu*?
2. How do you think secondary education could be refashioned to promote and expound the philosophy of *Unhu/Ubuntu*?

Thank you very much for sharing your views on this research topic. Stay blessed!

APPENDIX 4



Robert Mugabe School of Education and Culture
Department of Educational Foundations
Philosophy of Education

INDIVIDUAL INTERVIEW GUIDE FOR:

HEADS OF DEPARTMENTS, N - 3

HEADS OF SCHOOLS, N - 3

I am Mr R. K. Wuta, a secondary school teacher at Hama High School in Chirumanzu District, Midlands Province. I am currently enrolled as a DPhil Candidate with Great Zimbabwe University. This semi-structured interview seeks to elicit information on the title: *The role of indigenous education in contemporary times: A search for a holistic philosophy in Zimbabwe*. Your answers will be kept strictly confidential. With your permission, the interview will be audio-taped and I will write brief notes as it unfolds. Feel free to check philosophical terminology and meanings with the researcher as we converse.

Biographical Information of the Stakeholder

Pseudonym/Code of the Participant and Qualifications.....

Work Experience.....Sex.....

Designation.....

Location.....

Research Sub-question 1: How is *holism* as an aspect of indigenous African education relevant to contemporary education and to the needs of the modern Zimbabwean society?

Stimulus Questions:

1. What do you understand by the concept *holistic* education?
2. What is your understanding of indigenous African education?

3. When carrying out supervision, do you find secondary school teachers integrating indigenous African education with contemporary instruction?
4. Comment on the relevance of indigenous African education in contemporary instruction?

Research Sub-question 2: Why is there a need to Africanise Zimbabwe's secondary education system?

Stimulus Questions:

1. What is your understanding of the concept 'Africanisation' of education?
2. Is Africanisation of Zimbabwe's contemporary secondary education system worthy of effort? If so, please justify?

Research Sub-question 3: What should be the nature of a philosophy informing the secondary education system in a globalising Zimbabwe?

Stimulus Questions:

1. What is your understanding of *Unhu/Ubuntu* – a philosophy which has been decreed by the Updated Curriculum Framework for period 2015-2022 (GoZ 2015) to guide education?
2. What is your comment on the viability of the philosophy of *Unhu/Ubuntu* in a globalising Zimbabwe?

Research Sub-question 4: How can Zimbabwe's current secondary education system be re-engineered on the basis of a reconstructed philosophy of education?

Stimulus Questions:

1. What aspects of secondary education do you think can be refashioned to promote/expound the philosophy of *Unhu/Ubuntu*?
2. How do you think secondary education could be refashioned to promote and expound the philosophy of *Unhu/Ubuntu*?

Thank you very much for sharing your views on this research topic. Stay blessed!

APPENDIX 5



Robert Mugabe School of Education and Culture
Department of Educational Foundations
Philosophy of Education

INDIVIDUAL INTERVIEW GUIDE FOR UNIVERSITY LECTURERS: N - 4

I am Mr R. K. Wuta, a secondary school teacher at Hama High School in Chirumanzu District, Midlands Province. I am currently enrolled as a DPhil Candidate with Great Zimbabwe University. This semi-structured interview seeks to elicit information on the title: *The role of indigenous education in contemporary times: A search for a holistic philosophy in Zimbabwe*. Your answers will be kept strictly confidential. With your permission, the interview will be audio-taped and I will write brief notes as it unfolds.

Biographical Information of University Lecturers

Pseudonym/Code of the Participant and Qualifications.....

Work Experience.....Sex.....

Organisation Affiliated To.....

Research Sub-question 1: How is *holism* as an aspect of indigenous African education relevant to contemporary education and to the needs of the modern Zimbabwean society?

Stimulus Questions:

1. What do you understand by the concept *holistic* education?
2. What is your understanding of indigenous African education?
3. Is it necessary for you to prepare secondary school teachers to integrate indigenous African education with contemporary instruction? If yes, please give reason(s).

Research Sub-question 2: Why is there a need to Africanise Zimbabwe's secondary education system?

Stimulus Question:

1. Comment on the importance of Africanising Zimbabwe's contemporary secondary education system?

Research Sub-question 3: What should be the nature of a philosophy informing the secondary education system in a globalising Zimbabwe?

Stimulus Questions:

1. What philosophies seem to have been informing the secondary system of education in Zimbabwe from independence to the inception of the Updated Curriculum 2015-2022?

2. What is your understanding of *Unhu/Ubuntu* – a philosophy which has been decreed by the Updated Curriculum Framework for period 2015-2022 (GoZ 2015) to guide education?

3. What is your comment on the viability of the philosophy of *Unhu/Ubuntu* in a globalising Zimbabwe?

Research Sub-question 4: How can Zimbabwe's current secondary education system be re-engineered on the basis of a reconstructed philosophy of education?

Stimulus Questions on: Refashioning aspects of secondary education to promote and expound the philosophy of *Unhu/Ubuntu*:

1. How can instructional methodology be remodelled?
2. How can the curriculum be re-engineered and what should be done with text material?
3. What is your comment on the place of Indigenous Knowledge Systems [IKSs] in secondary education?
4. What do you suggest for reforming the national language-in-education policy?
5. What is your comment on the role of the community in the education system?
6. What do you suggest for teacher training-education?

Recommendations

What recommendations can you proffer in the light of issues discussed? Thanks! Stay blessed.

APPENDIX 6



Robert Mugabe School of Education and Culture
Department of Educational Foundations
Philosophy of Education

INTERVIEW WITH DR C. T. NZIRAMASANGA

Dated 20 September 2017. Time: 0900 Hours to 1200 Hours.

I feel greatly honoured to have this opportunity for personal communication with you as Chairperson of the Nziramasanga Commission Report (1999) [CIET] which is a principal document on Education in Zimbabwe. May you please enlighten me on questions below?

1. What is *Unhu/Ubuntu* as defined in your Report and as reflected in contemporary times?
2. What is the rationale behind your recommendation in the CIET that *Unhu/Ubuntu* be promoted in the education system?
3. What have been your personal experiences on the implementation of your recommendations on *Unhu/Ubuntu* as stated in the CIET, particularly at secondary school level?
4. In the light of implementation challenges, what do you think should be done?

In specific terms:

What do you envision as the role of the Ministry of Primary and Secondary Education [MoPSE] in promoting *Unhu/Ubuntu* at secondary school level, as recommended in the CIET?

Is there any other commissioner within reach to whom you could refer me so that I gain further glimpse of issues raised herein?

Thank you very much for your precious time. I am intellectually empowered.

APPENDIX 7



Robert Mugabe School of Education and Culture
Department of Educational Foundations
Philosophy of Education

OBSERVATION GUIDE

This shall be used not as a stand-alone research instrument but rather as a buttress enquiry strategy complementing the interviews and focus-group discussions. As the enquirer interviews the research participants, he observes their behaviour as they are immersed in their natural settings of everyday life. The researcher particularly notes the following:

- Reception that he gets from the research participants,
- Co-operation rendered by the research participants,
- Attitude shown by the research participants towards him.

It is these nuances of observable phenomena that shall be instrumental in determining the extent to which research participants manifest the *Unhu/Ubuntu* values. In fact, the foregoing will help the researcher ascertain the degree to which the given research participants appreciate, exhibit and 'live' the philosophy of *Unhu/Ubuntu*.

APPENDIX 8



Robert Mugabe School of Education and Culture
Department of Educational Foundations
Philosophy of Education

DOCUMENT ANALYSIS GUIDE

In a bid to glimpse the manifestation of the *Unhu/Ubuntu* philosophy in institutions of learning, the following documents shall be analysed:

From Heads of Schools the researcher will ask for:

1. Text materials,
2. Vision and Mission Statements,
3. Curriculum Policy Documents to do with *Unhu/Ubuntu*, Vocationalisation, language-in-education Policy etc.

From University Lecturers the researcher will ask for;

4. Philosophy of Education Course outline(s) for B.Ed Secondary Degree and Grad D.E. Programmes.

The inquirer will be appraising the contents of these documents in terms of inclination or lack of it towards promoting, expounding, exhibiting and accentuating the *Unhu/Ubuntu* values. In this process, the inquirer determines the extent to which the sampled institutions of learning (secondary schools and university) are teaching and training learners to appreciate, comprehend and 'live' the philosophy of *Unhu/Ubuntu*.

APPENDICES:

9. UNIVERSITY LETTER OF PERMISSION

10. MoPSE PERMANENT SECRETARY’S LETTER OF PERMISSION

11. MoPSE (MASVINGO) PROVINCIAL EDUCATION DIRECTOR’S LETTER OF PERMISSION (bearing Masvingo District Office’s official stamp)

12. RESEARCH ETHICS APPROVAL

13. PROOF THAT THE THESIS HAS BEEN EDITED

14. EXAMINATION ENTRY FORM FOR DPHIL THESIS

15. ANTIPLAGIARISM REPORT (Acrobat document titled ‘FINAL SUBMISSION’)



ROBERT MUGABE SCHOOL OF EDUCATION
Department of Educational Foundations

P O Box 1235
MASVINGO
Zimbabwe
Tel: 263 (0)39-254028
Fax: 263 (0)39-252100
E mail: hr@gzu.ac.zw

Off Bulawayo Road
MASVINGO, Zimbabwe

GREAT ZIMBABWE UNIVERSITY

TO WHOM IT MAY CONCERN

KHUTA ROSELE KUMBIRAH is a bona fide student at Great Zimbabwe University currently studying for Doctor of Philosophy in Educational Philosophy. He/she is currently doing research on:

*The Role of Indigenous Education in
Contemporary Times: A Search for Holistic
Philosophy in Zimbabwe*

Kindly assist.

Yours sincerely

pp S. Nenji

CHAIRPERSON- Department of Educational Foundations



*All communications should be addressed to
"The Secretary for Primary and Secondary
Education
Telephone: 732006
Telegraphic address: "EDUCATION"
Fax: 794505*



Reference: C/426/Masvingo
Ministry of Primary and
Secondary Education
P.O Box CY 121
Causeway
HARARE

19 September 2017

Wuta Rodwell Kumbirai
Hama High School
P.O Box 20
Charandura

**Re: PERMISSION TO CARRY OUT RESEARCH IN MASVINGO PROVINCE:
MASVINGO DISTRICT: MASVINGO CHRISTIAN COLLEGE, VICTORIA,
MUCHEKE AND NDARAMA HIGH SCHOOLS.**

Reference is made to your application to carry out research at the above mentioned schools in Masvingo Province on the research title:

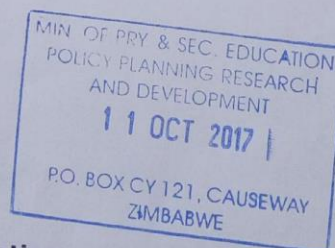
**"THE ROLE OF INDIGENOUS EDUCATION IN CONTEMPORARY TIMES: A
SEARCH FOR HOLISTIC PHILOSOPHY IN ZIMBABWE"**

Permission is hereby granted. However, you are required to liaise with the Provincial Education Director Masvingo Province, 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 school. 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.

A handwritten signature in blue ink, appearing to be 'S. J. Utete-Masango'.

Dr. S. J. Utete-Masango
Secretary for Primary and Secondary Education



ALL communications should be
addressed to
"The Provincial Education Director for
Primary and Secondary Education"
Telephone: 263585/264331
Fax: 039-263261



Ref: C/426/3

Ministry of Primary and Secondary
Education
P. O Box 89
Masvingo

12 October 2017

Wuta Rodwell Kumbirai
Hama High School
P. O. box 20
Charandura

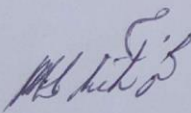
**RE: PERMISSION TO CARRY OUT RESEARCH IN MASVINGO PROVINCE:
MASVINGO DISTRICT: MASVINGO CHRISTIAN COLLEGE, VICTORIA,
MUCHEKE AND NDARAMA HIGH SCHOOLS**

Reference is made to your application to carry out a research at the above
mentioned high school in Masvingo District on the research title:

**"THE ROLE OF INDIGENOUS EDUCATION IN CONTEMPORARY TIMES: A
SEARCH FOR HOLISTIC PHILOSOPHY IN ZIMBABWE"**

Please be advised that the Secretary for Primary and Secondary Education has
granted permission to carry out your research.

You are also advised to liaise with the District Schools Inspector who is responsible
for the schools which are part of the sample for your research.


Z. M. Chitiga
Provincial Education Director
MASVINGO PROVINCE





Robert Mugabe School of Education and Culture

Dean's Office

P. O. Box 1235

MASVINGO

Tel: 019-263408

Fax: 019-252100

Email: rmugweni@gzu.ac.zw

**Off Bulawayo Road
MASVINGO**

website: www.gzu.ac.zw

GREAT ZIMBABWE UNIVERSITY

NAME OF APPLICANT: RODWELL KUMBIRAI WUTA
DEPARTMENT: EDUCATIONAL FOUNDATIONS
PROJECT TITLE: THE ROLE OF INDIGENOUS EDUCATION IN
CONTEMPORARY TIMES: A SEARCH FOR HOLISTIC
PHILOSOPHY IN ZIMBABWE

APPROVAL No: 2019/04

COMMENCEMENT DATE: JUNE 2019

APPROVAL VALID TO: MAY 2021

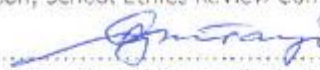
COMMENTS:

The researchers must report immediately to the School Ethics Review Committee anything that might affect ethical acceptance of the protocol. This includes adverse reactions of the participants, proposed changes in the protocol, and any other unforeseen events that might affect the continued ethical acceptability of the project.

In issuing this approval number, it is required that all data and consent forms are stored in a secure location for a minimum period of five years. These documents may be required for compliance audit processes during that time. If the location at which data and documentation are retained is changed within that five year period, the School Ethics Review Committee should be advised of the new location.

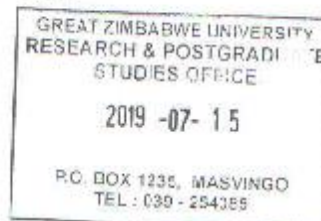
SIGNATURES:


.....
Chairperson, School Ethics Review Committee


.....
Director, Research and Postgraduate Studies

12/07/19
Date

15/07/2019
Date



Great Zimbabwe University
Department of Curriculum Studies
PO Box 1235
Masvingo
Zimbabwe

18 August 2020

Email: mareva@gzu.ac.zw marevarugare@gmail.com

Cell: +263 772 978 970

TO WHOM IT MAY CONCERN

Re: Confirmation of Editing of WUTA RODWELL's Doctoral Thesis

This is to certify that I, **Prof. Rugare Mareva** (National Identity Number 22-101 400 K 22), have edited **Wuta Rodwell Kumbirai's** Doctoral thesis titled: '**THE ROLE OF INDIGENOUS EDUCATION IN CONTEMPORARY TIMES: A SEARCH FOR A HOLISTIC PHILOSOPHY IN ZIMBABWE**', to be submitted to Great Zimbabwe University (GZU). I am a holder of a PhD (English) (University of Venda), M.Ed (English) (University of Zimbabwe), B.Ed (English) (University of Zimbabwe), and a Certificate in Education (English Major) (Gweru Teachers' College).

Thank you.



Prof. Rugare Mareva (PhD)

1917 Tembwe Street

Runyararo

Mucheke

Masvingo

Zimbabwe

+263 772 973 022

jairosgonye@gmail.com

jgonye@gzu.ac.zw

TO WHOM IT MAY CONCERN

Re: Confirmation of Editing of Rodwell Kumbirai Wuta (Registration Number: M060065)'s doctoral thesis

This is to certify that I, Jairos Gonye (National Identity Number 27-049723-X-27), have edited **Rodwell Kumbirai Wuta's** doctoral thesis with the title: **The Role of Indigenous Education in Contemporary Times: A Search for a Holistic Philosophy in Zimbabwe** to be submitted to **Great Zimbabwe University** in terms of the requirements for the attainment of doctoral degree in Philosophy My qualifications are as follows: PHDA (English) (University of Venda); MA (English) (University of Zimbabwe); BA (Hons) (English) (University of Zimbabwe) and Graduate Certificate in Education (Grad.CE) (University of Zimbabwe).

Thank you



Jairos Gonye (Associate Professor)-GZU

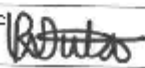
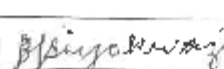
Date: 24/8/ 2018

GREAT ZIMBABWE UNIVERSITY

dph/0001

EXAMINATION ENTRY FORM FOR DPHIL THESES

The completed form should be submitted prior to thesis submission to the Deputy Registrar – Academic Affairs upon payment of \$200,00 examination fee

Full Name of Candidate	Wuta Rodwell Kumbirai		
Registration Number	M060065		
Title of Degree	Doctor of Philosophy in Philosophy of Education		
School	Robert Mugabe School of Education		
Department	Educational Foundations		
Main Supervisor's Full Name	Prof Ben John Siyakhwazi		
Main Supervisor's email address	profbsiyakhwazi@gmail.com		
Co-Supervisor's Full Name	Dr Oswell Hapanyengwi-Chemhuru		
Co-Supervisor's email address	oswellhap@gmail.com		
Thesis title	The role of indigenous education in contemporary times: A search for a holistic philosophy in Zimbabwe		
I declare that my supervisors have been consulted and: (Please tick in the appropriate spaces on a. and b. below)			
a. support submission of the above indicated thesis.	Yes	☒	No
b. do not support submission of the above indicated thesis.	Yes	☐	No
Signature: 	Date: 04-09-2019		
MAIN SUPERVISOR			
I support the submission of this thesis for examination (Please tick)	Yes	☒	No
Signature: 	Date: 06-09-2019		
CHAIRMAN OF THE SEDC			
I support the submission of this thesis for examination (Please tick)	Yes	☐	No
Signature:	Date:		

Final submission

by Rodwell Kumbirai

Submission date: 05-Jul-2019 03:23PM (UTC+0200)

Submission ID: 1149381977

File name: THE_ROLE_OF_INDIGENOUS_EDUCATION_IN_CONTEMPORARY_TIME1.docx (1.53M)

Word count: 96101

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