

**COMPATIBILITY OF UBUNTU AND LEADERSHIP IN THREE
TEACHERS' COLLEGES IN MASVINGO PROVINCE: ZIMBABWE**

BY

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ABSTRACT

This study focused on the compatibility of Ubuntu and leadership in three teachers' colleges in Masvingo Province. The study was motivated by axiological dysfunctions of leadership in teachers' colleges, which is assumed to be guided by Ubuntu. The Nziramasanga Commission of 1999 provides the terms of reference on the status of Ubuntu in institutions of higher learning. The study employed the qualitative approach which implies that purposive sampling was used to select thirty participants who were drawn from lecturers and students at the colleges under study. Purposive sampling enabled the researcher to select information-rich participants. The data were collected through interviews, focus group discussions, document analysis and observations. To ensure that the findings were plausible, issues of trustworthiness such as credibility, confirmability, transferability and dependability were addressed. Furthermore, there was triangulation of participants' views and of data collecting instruments. The study revealed that Ubuntu was regarded highly in Zimbabwe. Ubuntu was shown as indispensable in leadership operations. Nonetheless, the study showed that conceptualisation of Ubuntu was blurred in teachers' colleges. It also emerged that policies that govern college leadership operations were not compatible with Ubuntu. Due to compatibility challenges of Ubuntu and leadership, students faced both social and academic problems which affected their performance. There was rampant plagiarism, which compromised the integrity of teachers colleges. The study concluded that the colleges could fully realise their mandate of developing teachers if Ubuntu in its entirety was incorporated in leadership operations. The study recommended that government takes robust measures to align leadership operations in teachers college to Ubuntu.

Key words: Ubuntu, leadership, African, values, morality

DECLARATION

Student Number: M030213

I hereby declare that this thesis entitled **COMPATIBILITY OF UBUNTU AND LEADERSHIP IN THREE TEACHERS' COLLEGES IN MASVINGO PROVINCE: ZIMBABWE**, produced at Great Zimbabwe University, is my own work .All the studies I have used or quoted in the study have been indicated and acknowledged by way of complete references.

Signature.....

Date.....

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DEDICATION

This study is dedicated to my husband, Moses and my children Vivid, Rejoice and Purity. The dedication also goes to my mother, Alice, and my late father, Bernard.

CHAPTER ONE

PROBLEM AND ITS SETTING

1.0 Introduction

This study focused on the compatibility of Ubuntu and leadership in three teachers' colleges in Masvingo Province, Zimbabwe. It is important to locate the place of Ubuntu in teachers' colleges because Ubuntu is seen as the guiding philosophy of the day to day activities of Africans. This chapter consists of the background to the study, statement of the problem, research questions, significance of the study, limitations, delimitations and definition of terms.

1.1 Background to the study

Africans have certain aspects of their lives that they cherish and consider essential. One of these aspects is Ubuntu philosophy. The researcher, as an African of the Bantu origin, considers Ubuntu as indispensable in African-Bantu societies. Ubuntu has become a topical concern in various fields of study such as philosophy, education, religion, business and politics. The challenge of employing Ubuntu in developmental approaches drew the researcher's attention to the importance of looking at Ubuntu as an approach to understanding leadership in teachers' colleges. Ubuntu is a philosophy which is considered in some texts as African philosophy. As a philosophy, it offers moral guidelines to uphold cultural virtues, values and norms of the society. To buttress this view, Nziramasanga (1999: 62) states that Ubuntu is "a concept that denotes a good human being, well behaved and morally upright person" Thus, Ubuntu axiology can be seen as criteria for prescribing behaviour. In support, Sibanda (2014) and Swanson

(2007) state that Ubuntu is correct behaviour in a given context. What it means is that in line with Ubuntu, leadership is a group phenomenon where decisions are taken after consultations. The leader represents the will or the values of the people. This study aimed at explaining the place of Ubuntu in leadership in teachers' colleges.

Ubuntu is viewed differently in Western countries as compared to African ones. This, however, does not suggest in any way that Ubuntu amongst Africans is outrightly homogenous or uniformly understood. Thus, the different conceptualisations of Ubuntu bring about variations in considering Ubuntu as a guiding philosophy in leadership. There are leadership theories that explain what leadership is all about and what is expected of a leader. One of these theories is the Expectancy Theory as given by Vroom, in Lunenburg and Ornstein (2010). This theory is based on the assumption that people have certain expectations such as rewards, motivation and remuneration. These expectations will influence how people behave in the organisation (Burnes, 2000). In Ubuntu, people have certain expectations on the relationship that should exist between them and the leader. For example, a leader in Ubuntu is consultative. Although there is some sort of hierarchy in leadership, there is also collective decision-making. This is in line with Msila (2014), who avers that in Ubuntu the leader represents the voice of the people. The expectancy theory and Ubuntu are both centred on expectations that should be fulfilled by leaders and the organisations or institutions. However, the point of departure is that Ubuntu focuses more on human relations or on the way people interact than on rewards (Brubaker, 2013). This is echoed by Masango (2006), who states that in Ubuntu, people relationships are more important than

anything else. Leadership in teachers' colleges seems to have some challenges in employing Ubuntu. There is a top-down approach where subordinates are given directions to follow. This top-down approach seems to suggest that there is an incompatibility of Ubuntu and leadership in teachers' colleges.

A survey was conducted by The Chartered Institute of Management Accountants (CIMA) in 2001 among leaders from Asia, United States of America, Middle East, United Kingdom, France and Germany, to find out the necessary skills needed in business management. The survey revealed that the ability to utilise human resources depended on good leadership in business circles. CIMA further revealed that good or effective leaders do not restrict management roles to people in management positions only; rather, management should be a collective enterprise (Mbigi & Maree, 2005). The study by CIMA was centered on business leadership. The skills highlighted seem to be relevant to educational leadership. Thus, the survey which was carried out in Western countries gave the researcher the motivation to embark on the study of the compatibility challenges of Ubuntu and leadership in teachers' colleges, to find out whether the leadership skills revealed in the survey were applicable in educational leadership, under the influence of Ubuntu. The survey also indicated delegation of duties as important. Van Deventer (2010: 139) gives a similar sentiment that leadership is "delegated power given to a position". Under the influence of Ubuntu, a leader is supposed to go an extra mile by valuing his/her subordinates through effective consultations, even under challenging situations (Mbigi & Maree, 2005). Leadership is buttressed by good human relations.

In light of the preceding, Europeans consider good leadership as that which is based on democracy and justice. Daniel et al. (2002), cited in Lunenburg and Ornstein (2010), state that leadership is about democracy, what people possess or can develop. Daniel et al. (2002) further state that leadership is about empathy, compassion and integrity. These aspects cited above are also viewed as characteristics of Ubuntu by Nussbaum (2003), and Tutu (2008). Since Ubuntu is Afrocentric, there are some aspects embedded in it that are cherished by the leaders who work in institutions that are in communities that are of the Bantu origin. However, the point of departure is the emphasis given to these aspects in African contexts. Ubuntu underscores harmonious living. It is against this background that this research sought to find out the place of these aspects in leadership in teachers' colleges.

Contemporary leadership theories focus on addressing global issues such as unethical behaviour and abuse of power. Brubaker (2013) carried out a research in Rwanda on the relationship between servant leadership and Ubuntu. Brubaker explains that the Servant Leadership Theory shares some common features with Ubuntu, such as sharing of resources, solidarity, compassion and dignity. These virtues indicated above are what Tutu (2008) and Swanson (2007) view as Ubuntu values. However, it has been found that there are some differences which are attributed to culture (Wiston and Rajan, 2008, cited in Brubaker, 2013). Although Brubaker's theory has some aspects of Ubuntu, it has, however, been castigated by scholars who suggest that it was developed in America and cannot be generalised to African societies (Hales & Fields, 2007 cited in Brubaker, 2013). Therefore, there was need to refocus researchers' minds towards

theories on leadership that are African.

It is critical to note that Ubuntu is held in high esteem in some African countries. Masango (2013) observes that African leadership is now moving towards African values of unity, innovation and democracy. In the same vein, Mbigi (2005) and Magadlela (2013) state that Ubuntu engenders a spirit of collaboration and interconnectedness. Hence, leaders who live by Ubuntu are aware that a person exists when he/she acknowledges the various roles that others play (Mbiti, 2014). So Ubuntu helps leaders not to be harsh on others or to be authoritarian. Whilst the authors cited above show the value of Ubuntu in leaders, they are silent on how Ubuntu can be applied in leadership in teachers' colleges, thereby creating a research gap.

Teaching has become the sole industry where most people get jobs. That being the case, there is a scramble for vacancies in teachers' colleges. Nziramasanga Commission (1999: 454) avers that "there is a general suspicion and discontent with the way students are recruited into teachers' colleges". The commission further revealed that recruitment of student teachers lacked transparency and was punctuated with corruption. Similarly, Maponga (2015) reported of a lecturer and a student who were being charged with fraud. The allegations were that the duo received money from forty-five prospective students in exchange for vacancies to train as teachers. Correspondingly, Nziramasanga (1999) revealed that teachers were involved in sexual relationships with students. This is against the professional code of conduct. Not only that, but also in *Chivanhu /Isintu*, a child is everyone's child. Therefore, entering into a love affair with a student is not acceptable. It is against Zimbabwean culture. In support, Maclean (1952) cited in Siyakhwazi and Siyakhwazi (2013), argues

that a lack of ethics causes a breakdown of moral and legal sanctions of the community. These allegations presuppose the absence of Ubuntu and also indicate a deviation from what the Zimbabwean society expects in the education system, inclusive of teachers' colleges. All the incidents cited above are a sign of moral decadence in the teachers' colleges, yet Vroom and Yetton (1973) postulate that good leadership entails commitment and being a role model of integrity, honesty and respect in all what is done. One may wonder why such allegations were being made, or if such allegations were indicative of the absence of Ubuntu in the leadership of the colleges, administratively, or if student teachers are not trained in the values of Ubuntu for their teaching careers. Therefore, it can be deciphered that there are compatibility challenges of Ubuntu and leadership in teachers' colleges. Hence, this necessitated the need to carry out this research in order to explore and explain the compatibility challenges of Ubuntu and leadership.

It has been observed that there is misuse of public funds in teachers' colleges. Tsuro (2015) reports that some college accountants have been arraigned before the courts of law on allegations of stealing public funds. Dishonesty has no place in Ubuntu. Nziramasanga (1999) and Swanson (2007) highlight honesty as one of Ubuntu values, hence its absence indicates a deficiency. The researcher questions what has gone wrong in our teachers' colleges. Are those involved in embezzlement of public funds guided by Ubuntu philosophy? Why do leaders who are mandated with the responsibility of being the nerve centres of our colleges not demonstrate a high degree of probity which is embedded in Ubuntu? Leaders with Ubuntu strive to serve the nation (Mbigi & Maree, 2005; Magadlela,

2013). A leader in our Zimbabwean culture is a servant working for the people. Hence, he/she is supposed to be a person of integrity. These incidents reported by the mass media are a cause for concern. This concern justified the need to assess the compatibility of Ubuntu and leadership in teachers' colleges.

Ubuntu could be an ideal philosophy in leadership in education. Msila (2014) argues that Ubuntu values can be applied in school leadership. Msila focuses on Ubuntu and leadership in South African schools and highlights that Ubuntu can also be applied in other institutions. The fact that Ubuntu is applicable in other institutions gives the inspiration to apply Ubuntu to leadership in teachers' colleges. Similarly, university education was seen as incapacitated in equipping students with personhood. Chitumba (2013) indicates that Ubuntu is an essential African heritage that should be passed to younger generations. Chitumba further elaborates the need to inculcate in students values and norms embedded in Ubuntu. In the same vein, Muropa, Kusure, Makwerere, Kasowe and Muropa (2013) shed light on how Ubuntu can be used in pursuance of democracy, justice, civics, citizenship and human rights observation. The authors give an outline of Ubuntu and show its importance in different aspects of African ways of life. Although the authors have made some inroads in showing the use of Ubuntu in different dimensions, they are silent on Ubuntu and leadership in teachers' colleges.

Emanating from the foregoing text, some Zimbabwean scholars view Ubuntu as the cornerstone of African education. Hapanyengwi and Makuvaza (2014) highlight the role of Ubuntu in education and the gaps that are created by its absence. Tirivangana (2013) opines that for

education in Zimbabwe to be relevant, it should be derived from lived and felt experiences. Tirivangana and Hapanyengwi's concern is on Ubuntu and its utility in education, which they see as a missing link in the present instructional activities in educational institutions.

Nziramasanga's (1999) findings reveal the need to embrace Ubuntu in educational institutions. In the same vein, Hapanyengwi cited in Hunda (2015) argues that the present education system in Zimbabwe is grounded in a foreign philosophy. Ngara, cited in Hunda (2015) shares the same sentiment, arguing that there is need for curriculum transformation at higher education that is geared at contextualising the education through Ubuntu philosophy. Ramose (1999) supports the views above, saying African indigenous knowledge is guided by Ubuntu epistemological principles. Thus, seen from this light, Ubuntu is the repository for African epistemology. The authors cited above see Ubuntu as the bedrock of African education without which education becomes meaningless and irrelevant to its consumers. However, nothing was said about embracing Ubuntu in leadership in teachers' colleges. Thus, the study was motivated by absence of researches on Ubuntu and leadership in teachers' colleges.

Some researches have shown that Ubuntu can be applied in different dimensions. Swanson (2007) gives some insights on how Ubuntu can be embraced in reconciliation, field work and as a platform to observe human rights. In the same vein, Oyowe (2013) sheds light on how Ubuntu can be applied in human rights. Oyowe indicates values such as fairness, democracy and justice which are embedded in Ubuntu and also constitute human rights. These values have been observed in the same light by other scholars such as Sibanda (2012), Muzvidziwa and Muzvidziwa (2012), and

Hapanyengwi and Shizha (2013). The central issue indicated by these authors is the applicability of Ubuntu in different aspects. This further inspired the researcher to embark on this study.

Leadership is seen as the ability to make others follow. According to Gerber et al. cited in Van Deventer et al. (2010:139) leadership is “one or other form of dominance where subordinates more or less have to accept the commands and control of another person.” Yuki and Tracey cited in Pierce and Newstrom (2008:43) state that “Leaders influence their subordinates into action by ingratiation, exchange, personal appeal, coalition, pressure, legitimating, rational persuasion, inspiration appeal and consultation.” Thus, from both descriptions, leadership is guiding others towards set targets. Since the teachers’ colleges have met with vices such as theft, fraud, cheating and improper association, there is an indication that there are some challenges in the leadership. The problem is that it is not clear how leaders in teachers’ colleges employ Ubuntu to influence, and control the behaviours and feelings of others. The study was aimed at finding out whether Ubuntu philosophy as the guiding philosophy has the prime influence to leadership in teachers’ colleges.

There are different leadership styles that can be employed by leaders in executing their duties. Lunenburg and Ornstein (2008) highlight leadership styles such as democratic, follower, contingency, autocratic and charismatic that are at the disposal of leaders. Crawford, Kudd and Riches (2011) indicate that these leadership styles contain different attributes that can be followed or used by leaders. The question is, do these styles have Ubuntu ethics so that they can be used in teachers’ colleges? The standpoint is that teachers’ colleges in Masvingo Province are situated in

African communities that are guided by Ubuntu philosophy. As such, the leadership therein has to be guided by the philosophy of Ubuntu. Therefore, the researcher deemed it necessary to explore the compatibility challenges of Ubuntu and leadership styles used in teachers' colleges.

Nzirasanga Commission of Inquiry (1999) found out that there was moral decadence in society. To that end, it recommended that Ubuntu be infused in various organisations in society. On the other hand, the Zimbabwe Constitution of 2013 calls for all government agencies to preserve and perpetuate Ubuntu values. Strides have been made to promote the teaching of Ubuntu in universities. For example, Great Zimbabwe University has a course on Ubuntu (EFPH 108-Ubuntuism/Unhuism). However, it is not clear whether teachers' colleges under study have challenges in employing Ubuntu in their leadership. The research, among other things, sought to find out the challenges of implementing the recommendations by the Nzirasanga Commission (1999) and the Zimbabwe Constitution of 2013.

1.2 Statement of the problem

Leadership in the three teachers' colleges seemed to meet compatibility challenges with Ubuntu. The teachers' colleges all over Zimbabwe are operating within a system which has a framework that was put in place by the government. Some aspects of the system of running the colleges were inherited from the colonial system. The colonial system never mentioned Ubuntu in its statutes. In fact, everything that was associated with the indigenes was vilified. After political independence in 1980, there was a dire need to make education more relevant to the once colonised indigenes. Thus, the Nzirasanga Commission was set up and it recommended that

Ubuntu be the guiding philosophy in education. There was also the expectation that Ubuntu would combat some social ills besetting the society. However, as mentioned in the background, the leadership in teachers' colleges has faced vices which include; corruption, cheating, fraud, nepotism and improper association (a sexual relationship a lecturer and a student) (Maponga, 2015; Tsuru, 2015; Nziramasanga, 1999). Such a situation suggests that there are compatibility challenges of Ubuntu philosophy and leadership in teachers' colleges, since Ubuntu emphasises on a number of virtues. Teachers' colleges are located within communities that are believed to be guided by Ubuntu.

1.3 Research questions

1.3.1 Major research question

To what extent is leadership in teachers' colleges in Masvingo Province guided by Ubuntu philosophy?

1.3.1.1 Sub-research questions

- ❖ How is Ubuntu conceptualised by the leadership of teachers' colleges in Masvingo Province?
- ❖ To what extent can Ubuntu values be promoted by leadership in teachers' colleges?
- ❖ How can leadership styles be made compatible with Ubuntu values?
- ❖ To what extent can leaders in teachers' colleges promote academic excellence through employing Ubuntu values?
- ❖ What strategies are used by leadership in teachers' colleges to promote character building through employing Ubuntu values?

1.4 Significance of the study

The quality of the services of the education in teacher training colleges directly influences the future of the nation and its citizens. However, this can only be realised if the citizens affirm and accept their responsibilities to practise their profession in accordance with the highest ethical considerations. This research was aimed at finding means of ensuring that leadership in teachers' colleges is equipped with adequate information for promoting the philosophy of Ubuntu. It is envisaged that the findings of this study may benefit all stakeholders in education, who include principals, heads of departments, students, community, policy makers and other scholars. The stakeholders may benefit as follows:

- ❖ The study may be used as a referral document by college principals on good and effective governance which is based on Ubuntu values, norms, and virtues. Harmony among, and success of students in institutions cannot prevail without practising Ubuntu.
- ❖ The study offers a moral guideline on how HODs are expected to behave before lecturers and students. Effective execution of duties may not be easy without exhibiting Ubuntu values through and through.
- ❖ The study may assist lecturers in fulfilling their duties of acting in loco-parentis to students and making themselves role models of Ubuntu. If lecturers are exposed to this study, acts of misconduct such as improper association may be guarded against.
- ❖ The study may be of great importance to students who need to learn living together, obedience, life skills, respect, hard work, tolerance, honest and character moulding, which are founded on

Ubuntu Philosophy.

- ❖ The study could be a springboard from which scholars interested in education and leadership research can make use of the findings on the compatibility of Ubuntu philosophy in various organisations.
- ❖ The research may influence the community to make their own assessment on leadership styles practised in organisations within them, their success and failures and the possible causes. Communities assist in moulding leaders in society, which is inseparable with Ubuntu values.
- ❖ Policy-makers may be assisted to evaluate educational policies and thrusts in moulding citizens who behave morally and contribute positively to the nation.

1.5 Limitations

The main limitation in this study was time. The researcher, as a full-time lecturer, had many duties to attend to. However, the researcher budgeted her time in such a way that both the research and her teaching duties were given the attention they deserved. As the researcher was unraveling attitudes and perspectives on leadership, biases in some of the responses given were inevitable. However, the researcher triangulated the data so as to counteract bias.

1.6 Delimitation

1.7.1 Geographical scope of the study

The study focused on the compatibility of Ubuntu and leadership in teachers' colleges in Masvingo Province, Zimbabwe. The researcher chose the colleges because they are clustered in one location. This made them easily accessible to

the researcher.

1.7.2 Methodological scope of the study

The qualitative study adopted a multiple case study design. A multiple case study design provided more information than a single study would do. The study of three teachers's colleges run by different authorities enabled the researcher to explore the differences as well as similarities, for all have a common goal of training teachers.

1.7.3 Theoretical scope of the study

The study was informed by the African philosophy which has to do with how Africans understand the world and the Critical Theory which is concerned about all systems in organisations. African philosophy is derived from the lived and felt experiences of Africans. Thus, the theory informed the researcher on how Africans make sense of the world and enabled the researcher to interrogate leadership practices in teachers' colleges, in relation to their world view.

Critical Theory is politically oriented. It tries to emancipate oppressed people. Zimbabwe was once under oppressive conditions during the colonial rule and in 1980, it inherited a colonial legacy. Thus, the theory is of significance to the researcher in exploring whether there are still some colonial practices and tendencies in colleges' leadership in the context of Ubuntu values.

1.7.4 Conceptual scope of the study

This study drew its conceptual framework from an analysis of what different authors advanced on the concept of Ubuntu. This was done in order to have a deep understanding of Ubuntu as expounded by various scholars. Such

understanding enabled sound coverage of the topic which enabled the researcher to assess the leadership operations in the colleges in relation to Ubuntu.

1.7 Definition of terms

1.7.1 Morality

Morality is defined by Schofield (1992: 238) as “Obedience to rules.” William (2005) defines morality as that which distinguishes individuals and other occupational groups from other workers. Professionalism is, thus, a conduct and standard which guides the work of professionals. This suggests that workers in an organisation have to conduct themselves in a manner which makes them distinct. In the context of this study, professionalism implies behaving in an explicit manner based on a code of conduct. Leadership in teachers’ colleges is constantly under scrutiny, hence is expected to exhibit high moral and ethical standard.

1.7.2 Values

Values are those aspects of culture to which a grown up attaches high regard or worth (Chinoda, 1986: 40). Similarly, Halsteal and Taylor (1996:05) define values as “things which are considered good in themselves or as social or personal preferences.” This means that values are beliefs or attitudes that are desirable or worthwhile to individuals or society. Thus, values, help people to determine what is good for them. They assist people to be the kind of person they want to be and also govern the way people treat themselves and others. In this study, values are those aspects that are cherished by Africans in general and Zimbabweans in

particular. These include respect, honesty, hard work, transparency, trustworthiness, cooperation, integrity, responsibility, justice, devotion to duty and other related virtues.

1.7.3 Professionalism

Farrant (1980) states that a profession is a body that provides a special service to the community based on knowledge, skills and wisdom. Hence, professionalism is being able to exhibit or possess knowledge and skills that are valuable to the community and to the execution of duties in accordance with the expectations of the society in which one is operating.

1.7.4 Ubuntu

Ubuntu is defined by Samkange and Samkange (1980: 89) as “the attention one human being gives to another: the kindness, courtesy, consideration and friendliness in the relationship between people, a code of behaviour an attitude to others and to life ...” Nziramasanga (1999), and Ndondo and Mhlanga (2014), view Ubuntu as a pack of values that are cherished in African societies. These values include benevolence, integrity, kindness, love, empathy, transparency, hard work, tolerance and caring. Similarly, Muzvidziwa and Muzvidziwa (2012) define Ubuntu as an African philosophy that is based on the values of caring for each other as well as guiding how life should be conducted. It can be, thus, concluded that Ubuntu is a repository of African values and also a way of life. Correspondingly, Ramose (1999:49) defines Ubuntu as “simultaneously the foundation and the edifice of African Philosophy.” Ubuntu is seen holistically in that it carries everything that Africans experience. As such, it is a point of reference in the African way of life. Therefore, Ubuntu in

this study is regarded as a philosophy which guides and informs human conduct and actions in leadership in teachers' colleges.

Ramose (1999:50), in partial agreement ,gives the geographical area of Ubuntu Philosophy, quoting De Tejada's delimitation as "goes from the Nubian Desert to the Cape of Good Hope and from Senegal to Zanzibar."This means the area south of the Sahara. However, the author shifts attention from this. Ramose focuses on the origin of the word Ubuntu by saying "Accordingly, ubu-ntu is the fundamental ontological and epistemological category in the African thought of Bantu-speaking people." The author suggests that Ubuntu philosophy is of Bantu origin.This research, thus, owes Ubuntu Philosophy to the Bantu -speaking people of Zimbabwe

1.7.5 Leadership

Leadership is defined by Mullins (2013: 369) as "getting others to follow or getting people to do things willingly." Similarly, Husher (2014: 1) views it as "organising a group of people to achieve a common goal." From the definitions above, it can be noted that leadership is all about influencing others to perform specific tasks to achieve a desired end. In the context of this study, leadership is making things to happen within the dictates of Ubuntu. In this study, Ubuntu leadership is seen as a communion where interactions and activities done are guided by Ubuntu values, which include love, caring, compassion, unity, integrity, courtesy and transparency.

1.7.6 Leader

According to Bhattacharyya (2013: 373), a leader is "the one who initiates

action, gives order, makes decisions, settles disputes between groups, offers encouragement, serves as a model and is in the front of group activity.” Champoux (2011) sees a leader as a person who has a vision of how an organisation can be improved and is able to inspire followers to pursue it. Deducing from the above definitions, a leader is a visionary who inspires others to pursue organisational goals. The leader does this through giving orders and encouragement and by being exemplary in what he/she wants the subordinates to do. In this study, a leader is someone who influences others to accomplish assigned tasks in a manner that is within Ubuntu that is, observing Ubuntu values such as transparency, trustworthiness, honesty, hard work, friendliness, caring, responsibility, empathy and togetherness.

*In this study leadership and leader are used interchangeably.

*In the context of this study Ubuntu and Hunhu mean the same.

1.7.7 African

There are different view- points that can define an African. One can define an African by birth, descent, migration and by registration. All these tags are acceptable. However, the question of who is an African is subject to debate. For example, is a white person born in Africa an African? Is a person who is an African by migration an African? Therefore, the question; who is an African is controversial. African, thus, is not defined based on birth, descent or geographical location but in the context of values. Wiredu (1985) cited in Oguejiofor and Ezenwa –Ohaeto (2015) posits that the question of an African identity is normative. This suggests that an African is defined in the context of the norms and values he or she subscribes to. African in this study is not a geographical matter but an axiological aspect. Therefore, in this study, an African is a person who subscribes to the

African values.

1.8 Summary

The chapter looked at the problem and its setting and the background to the study which necessitated carrying out the research. Limitations that were encountered by the researcher during the course of the study were also highlighted. The importance of the study as well as the beneficiaries of the findings was advanced. The terms which were befitting clarification were defined in the context of the study. The geographical as well as the conceptual delimitation were spelt out to ensure focus.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter reviews literature on Ubuntu and leadership in teachers' colleges. The purpose of this chapter is to review literature on what other researchers have done so that the researcher can identify the gaps that exist in the field of knowledge (Jesson, Metheson & Lacey, 2013; Mouton, 2014; Babbie, 2014). The first section presents a conceptual framework for Ubuntu, which discusses the meaning of Ubuntu and its purpose in various contexts, as well as leadership. The second section focuses on theories that guide this study.

2.1 Conceptual framework

The study draws its conceptual framework from the philosophy of Ubuntu. Definitions of Ubuntu are proffered by different authorities (Samkange & Samkange 1980, Nziramasanga 1999, Ramose 1999). Their central concern is to anchor Ubuntu on different activities. There are different leadership styles that can be used in teachers' colleges. Thus, this research seeks to infuse Ubuntu in leadership styles which though European in perspective may be adaptable to Ubuntu embedded leadership styles.

2.2 The concept of Ubuntu

There are varying definitions or explanations of Ubuntu, depending on the context in which it is applied. However, at the heart of these definitions is solidarity which should exist between and among people (Mbigi & Maree, 2005). Ubuntu is a word used by Bantu people in East, South and Central Africa to refer to a philosophy which is centred on human relations (Brubaker, 2013; Muzvidziwa & Muzvidziwa, 2012). Different scholars who are

Afrocentric, such as Masango (2013); Mbiti, (2014) and Mbigi (2005) inform the discussion on the compatibility of Ubuntu and leadership in teachers' colleges. Ubuntu is defined by Nziramasanga (1999: 62) thus:

Ubuntu/Unhu denotes a good human being, a well behaved and morally upright person, characterised by qualities such as responsibility, honesty, justice, trustworthiness, hard work, integrity, cooperative spirit, solidarity, hospitality, devotion to family and welfare of community.

From Nziramasanga's definition, it is clear that Ubuntu comprises a number of attributes which characterise a person. Similarly, Eliastam (2015) and Letseka (2014) perceive Ubuntu as a moral theory and an interactive philosophy which is centred on people's interactions. From the definitions given above, it can be seen that Ubuntu is centred on moral issues. These are aspects which have to do with good behaviour towards others. The authors shed light on the role of Ubuntu in regulating behaviour in the South African context. However, it should be noted that Ubuntu is not confined to morality. Ramose (1999) and Meylahn and Musiyambiri (2017) posit that Ubuntu is an African philosophy which promotes living together as well as an approach to dealing with African tasks in an African way. Ramose (1999:49) further highlights that Ubuntu "is the wellspring flowing with African ontology and epistemology." The author views Ubuntu as the basis of African knowledge. If Ubuntu is a source of knowledge, it is taken to be a point of reference in issues to do with what can be known and done in African way of life. The above suggests that leadership operations in teachers' colleges should be informed by Ubuntu. In concurrence, Ndondo and Mhlanga (2014: 3) state that "Ubuntu describes the very essence of Africanness. It describes human existence not only in spatio-temporary terms but also in thought and experience as lived in the community."

Ndondo and Mhlanga denote Ubuntu as revealing the African world-view as well as their belief systems. What it means is that Ubuntu cannot be separated from the peoples' culture. Therefore, leaders in teachers' colleges in Zimbabwe have to execute their duties in accordance with societal expectations. From the above views, it can be argued that Ubuntu is a concept which touches on all issues to do with an African way of life. Hence, it is a philosophy of life which is inclusive of all the things that are done and experienced by Africans. In the leadership domain, it implies that all leadership operations in the teachers' colleges are guided by this philosophy. Therefore, if leadership is centred on axiological aspects without considering other philosophical maxims surrounding Ubuntu, that leadership would be void of issues that are critical to human relations. In light of predecessors who researched and wrote on Ubuntu, the researcher acknowledges their findings, which were an eye opener to her study. Much has been said on definitions or explanations of Ubuntu in various life environments, yet no one has focused on Ubuntu and leadership in teachers' colleges, hence this study.

In light of the preceding, Nussbaum (2003) avers that Ubuntu encapsulates our African values that have moral connotations. It may be implied here that leaders in teachers' colleges have a moral obligation. The way leaders behave will affect their subordinates; hence they have an obligation to behave well so as to influence other people's behaviours positively. In support of this view, Tutu (2008: 4) describes Ubuntu thus:

It speaks of the fact that my humanity is caught up and is inextricably bound up in yours. I am because I belong. It speaks about wholeness, it speaks about compassion. A person with Ubuntu is welcoming, hospitable, warm and generous, willing to share, such people are open and available

to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are treated as if they are less than they are.

Tutu is defining Ubuntu as implying the state of being human, that is, standing in for others and willingness to support or suffer on behalf of others. In the same vein, Eliastam (2015: 2) defines Ubuntu as involving “sensitivity to the needs of others, charity, sympathy, care, respect, consideration and kindness.” Ubuntu is here defined as one’s ability to live with others well and take care of others’ welfare. Thus, Ubuntu is a social philosophy. The values shown above are very important in leadership. A teachers’ college is a community on its own. As such, people therein are a family. If all these values are embraced by leaders, colleges could be very comfortable and nice places to work in. Above all, leadership operations in an institution would run smoothly (Mbigi & Maree, 2005) because Ubuntu reduces conflicts and increases motivation.

However, there is an overemphasis on how people should behave towards others instead of how things should be done. Whilst a leader’s behaviour counts a lot at an institution, focus should not be centred on one characteristic of Ubuntu. Ubuntu as a philosophy touches on epistemological and metaphysical aspects. Hence, concentrating on aspects of kindness only would be narrowing the definition of Ubuntu. To buttress the views above, Makhudu (1993) cited in Eliastam (2015) highlights that Ubuntu is a reflection of African heritage, traditions, culture, customs, beliefs and value system. This clearly indicates that Ubuntu encompasses all issues to do with African life, such as religion, politics, law, education, norms and values. These aspects of Ubuntu that are peculiar to Africans are what this study

sought to investigate in leadership in the teachers' colleges. Tutu (2008) sheds light on generosity, forgiveness, empathy, compassion, unity among other values. These values are important in leaders in teachers' colleges. However, my study differs from Tutu in that his ideas are meant for theological and political contexts.

Related to the foregoing, Chitumba (2013) and Sibanda (2014) state that Ubuntu is a bundle of cherished/essential values. These values include gentleness, humility and tolerance. Similarly, Muropa et al. (2013: 660) point out that Ubuntu "is a complete package which spells out what is acceptable, correct and expected of a human being." Ubuntu is seen as behaving in accordance with societal expectations. Similarly, Nzimakwe (2014: 31) says Ubuntu "is a determining factor in the formation of perceptions which influence social conduct." The authors illuminate on gentleness, humility, and tolerance. Consideration of these values can help in leadership in teachers' colleges.

From the definition proffered by the authors above, Ubuntu can be understood as doing the expected in a given society. The implication is that Ubuntu prescribes what should and should not be done in a given context. This means that values that are cherished in African societies are extolled. However, with the infiltration of Western values, Africans no longer give high regard to their culture. Quan-Baffour (2014) highlights that colonialism eroded African values to an extent of being invisible in African societies. In support, Eliastam (2015) points out that other forces such as globalisation, individualism; materialism and consumerism are contributing towards the loss of African values. In the same vein, Hapanyengwi and Makuvaza (2014: 5) indicate that "corruption has become endemic and normal business" in African societies.

Hence, it must be admitted that the influence of Western culture has impacted on once cherished norms and values. Consequently, those in leadership in teachers' colleges might find it difficult to uphold Ubuntu virtues. The authors above carried out researches on the impact of external forces such as globalisation, corruption, consumerism etcetera on Ubuntu. The forces they highlighted are also a threat to practices of Ubuntu in leadership in teachers' colleges. Nonetheless, the point of departure is that their findings were too general. This study focuses on teachers' colleges in Masvingo Province.

Ubuntu is also signified by togetherness or communalism. Mbigi and Maree (2005), Fourman (2008, and Magadlela (2013) highlight that Ubuntu is the spirit of togetherness. In an African way of life, the individual's interests are tied to those of the community. Therefore, the success of one person in the community is shared by the whole community. Samkange and Samkange (1980) explain that relationships between and among people are of critical value to Africans. This is well explained by the Shona aphorism 'munhu munhu muvanhu' meaning a person is a person through other people. Similarly, Quan-Baffour (2014: 240) posits that,

As humans we lead gregarious lives where we are in one way or the other dependent on or connected to others. Human life is defined in terms of our relationship with others hence the need to cooperate, share, love, respects and have compassion for others.

In light of the above, in Ubuntu there is emphasis on solidarity and cohesion. This means that in Ubuntu, there is interdependence. Whatever is done will be done to the benefit of the society. The community takes precedence over the individual and at the same time, the community and the individual are one entity. This is well explained by Quan-Baffour (2014: 240), who states that "whatever happens to the community happens to the individual." Thus, the

individual and the community are inseparable because of the life long bond between them. There is an elaboration of community linkage with the individual. In support, Nussbaum (2003: 21) highlights that “Ubuntu calls on us to believe and feel that your pain is my pain; my wealth is your wealth and your salvation is my salvation.” Togetherness or communalism is built on sharing, respect, caring and love (Muzvidziwa & Muzvidziwa, 2012). In leadership in teachers’ colleges, these aspects contribute immensely to the attainment of educational goals since there would be unity of purpose. Solidarity also implies collective decision- making, which removes the spirit of ‘my’ and encapsulates the collective spirit which shows collective or communal ownership of whatever is done.

Ubuntu also refers to correct behaviour. However, the correctness is explained in terms of an individual’s relation with others (Sibanda, 2014; Samkange & Samkange, 1980). Gade (2012) shares the same sentiment, that Ubuntu is a metaphysical connection that is shared among people to help them to behave well towards others. From the views above, it can be noted that Ubuntu prescribes behaviour that is expected in the society. When people behave well in teachers’ colleges, a spirit of caring for each other is cultivated. This is well expressed by the Shona saying “*Tiri vamwe*”, meaning we are one. Thus, Ubuntu is a way of sustaining the welfare of the society (Muzvidziwa & Muzvidziwa, 2012). However, it should be noted that behaviour is no longer a community issue. Africans have shifted from communal living and adopted Western life of individualism (Quan-Baffour, 2014). Eliastam (2015: 5) posits that “It seems that the existence of Ubuntu as a defining social value in African communities is taken for granted.” This may be understood to mean that there is loss of Ubuntu in societies. Therefore, behaving in accordance

with societal expectations may be a challenge. It seems African people have seemingly adopted Deweyan's stance of relativity of values. Given this background, it was imperative to carry out this study to assess the compatibility of leadership with Ubuntu. The scholars above researched on Ubuntu and management, school discipline, politics and religion. My research departs from these by focusing on Ubuntu and leadership in teachers' colleges.

As observed above, Ubuntu as a philosophy reflects a number of principles and aspects and authorities have tended to emphasise different aspects. Consequently, Samkange and Samkange (1980) identified three issues or aspects that are embedded in Ubuntu:

The first aspect is that to be human is to affirm one's humanity by recognising the humanity of others and on that basis, establish respectful human relations with them. Tutu (2008) and Mbiti (2014) share the same view that Ubuntu speaks of the idea that one's humanity is caught up and inextricably bound up in others. This means that one's humanity is defined by how a person relates with others. The implication for leadership in teachers' colleges is that the way leaders relate with subordinates will define their success because Ubuntu is described in the context of others. This is in line with Samkange and Samkange's (1980: 89) submission that Ubuntu/Unhu means "the attention one human being gives to another." Thus, Ubuntu is being with others.

The second aspect is, if and when one is faced with a decisive choice between wealth and the preservation of the life of another human being, one should opt for the preservation of life. For Africans, life is sacred. A close analysis of Ubuntu shows that it (Ubuntu) is centred on protecting lives of individual. Virtues such as empathy, hospitality, compassion, caring, kindness, love and

fairness (Tutu, 2008; Nziramasanga Commission, 1999) revolve around preserving human life. Whatever is done then should be aimed at saving life. To buttress the above views, there are aphorisms that clearly show that life is holy and thus, everything possible should be done to preserve it. For example, “Mupfuuri haapedzi dura”, meaning a passerby will not empty a granary or “murombo munhu haavigwi ari mupenyu”, which means that a poor person cannot be buried alive because the life in him/her is considered very important. Leadership that has Ubuntu will try by all means to show the value of life in whatever they do. For example, those philanthropic acts by leadership may all be geared towards sustaining life. Thus, Ubuntu teaches leaders to value their subordinates (Sibanda, 2014). A leader who has Ubuntu cannot see others as inferior. He/she values his/her subordinates and takes into account that they are humans with feelings, emotions and ambitions. This is the type of leadership this study sought to investigate in teachers’ colleges.

The value for life in the current African societies is, however, eroded because of the love of money. Eliastam (2015) and Quan-Baffour (2014) support the contention that corruption and autocratic rule have weakened Ubuntu. In concurrence, Tutu (2011) cited in Eliastam (2015: 5) questions: “How can children dance around the burning corpse of someone who has been ‘neck laced’?” Tutu is concerned about lack of reverence for life. It should be admitted that most African societies have diluted the sanctity of life. In leadership in teachers’ colleges, lack of reverence for life may lead to tyrannical leadership which is a threat to human life. Therefore, in pursuance of organisational goals, preservation of life should be a priority.

The third maxim suggests that the king owes his status, including all the powers associated with it, to the will of the people under him. In support,

Masango (2013), Magadlela (2013) and Letseka (2014) indicate that leadership among Africans is a group phenomenon. Fourman (2008) cited in Magadlela (2013) points out that Ubuntu promotes what is needed in today's leadership, that is, leading with the heart and being able to link with others in a sensible way. Samkange and Samkange (1980) cited in Tirivangana (2013:2) aver that,

A leader who has 'Ubuntu' is selfless and consults widely and listens to his subjects. He or she does not adopt a lifestyle that is different from his subjects and lives among his subjects and shares what he owns. A leader who has 'unhu' does not lead but allows the people to lead themselves and cannot impose his will on his people, which is incompatible with 'unhu.'

From the views above, it can be seen that a leader is a servant who works for the people. He/she derives powers from the people, implying that everything he/she does is for the good of the people. This is aptly put by Greenleaf and Spears (1977) cited in Meylahn and Musiyambiri (2017:3) who posit that "power has to be given away not possessed." Nonetheless, due to capitalist influence which lingers in most African people, African leaders have departed from communal based leadership (Msila, 2014; Quan-Baffour, 2014). Kirk and Bolden (2006) cited in Meylahn and Musiyambiri (2017: 5) argue that "there is 'tension' between the power of Ubuntu and the power of position." This implies that leadership is more worried about protecting their positions at the expense of Ubuntu. Similar power struggle might be experienced in leadership in teachers' colleges, hence this study.

Ubuntu also refers to correct behaviour. However, the correctness is explained in terms of an individual's relation with others. Sibanda (2014), Samkange and Samkange (1980), and Gade (2012) share the same sentiment

that Ubuntu is a metaphysical connection that is shared among people, which helps them to behave well towards others. From the above argument, it can be noted that Ubuntu prescribes behaviour in the society. The authors are shedding light on Ubuntu virtues. The virtues are very important in leadership in teachers' colleges in that they promote harmony. However, the authors fall short of explaining how the virtues can be applied in leadership in teachers' colleges. Therefore, this study departs from these studies in that it focuses on how Ubuntu virtues are applied in teachers' colleges.

2.3Promotion of Ubuntu

Tirivangana (2013) sees Ubuntu as the cornerstone for African education. This study concurs with Tirivangana and elaborates that for education to be relevant and useful, it should be derived from the people's needs, world-view and lived experiences. The concern here is on Ubuntu and its usefulness in education, which Tirivangana sees as a missing link in the present teaching instructions. The argument is on the incorporation of Ubuntu in teaching and learning. Similarly, Hapanyengwi and Makuvaza (2014) and Ngara cited by Maponga (2015) argue that Zimbabwean education is located in a foreign philosophy, thus rendering it useless. It is the authors' contention that a people's philosophy dictates and regulates their activities. On this basis, Ubuntu can be described as the guiding philosophy in African societies. The overtones of this argument are that any education divorced from the lived and felt experiences is valueless. This study poses the same challenge for leadership in teachers' colleges and submits that it is at variance with the demands of Ubuntu and therefore misplaced. It is true that Ubuntu as an African worldview should be the cornerstone of our education. However, it might be difficult to anchor our education on Ubuntu without transforming

our mindset, hence Quan-Baffour's (2014) observation that Africans are too much immersed in Western values to an extent of despising their own values. Therefore, the starting point should be mental transformation.

In light of the preceding, Makuvaza and Gatsi (2014) argue that Early Childhood Development as the base for Zimbabwe's education system should be grounded on Ubuntu philosophy for it to be germane to its recipients. Makuvaza and Gatsi see Ubuntu as giving direction and vision to Zimbabwe's education system. Chitumba (2013) and Nziramasanga (1999) buttress this view by saying for any education system to be relevant; it should be located within the philosophy of the people it is intended for. The argument is that if Ubuntu is incorporated in Early Childhood Education, a functional end product will be produced. Producing educated people in an African sense may also ensure the production of educated leaders who will, in turn, lead with Ubuntu. If there is an outcry that education is grounded on alien philosophies, it prompts one to assess the philosophy behind leadership in teachers' colleges. If there is an outcry that early childhood education is not grounded on Ubuntu, it may imply that the whole education system is divorced from Ubuntu. If the above is valid, one may want to know the philosophy that guides leadership operations in teachers' colleges. If promotion of Ubuntu is to be realised in leadership in teachers' colleges, it should start from the grassroots. A defect in the base (ECD) affects the whole system. Therefore, it becomes necessary to assess the foundation for leadership in teachers' colleges. In consideration of the above views on the current education system as being Western -founded, the researcher feels motivated to find out how Ubuntu can be part of the leadership practices in teachers' colleges. However, the current primary and secondary education

curriculum framework in Zimbabwe (2015-2022) has embraced Ubuntu, leaving the teachers' colleges out, thus creating a gap.

Arguing in the same vein, Louw (2010) states that Ubuntu acknowledges that a society is composed of people with different religious beliefs and yet they can live together harmoniously. Muzvidziwa and Muzvidziwa (2012) share the same view that Ubuntu recognises some differences among and between people and always strives to achieve consensus. Thus, Ubuntu gives high priority to plurality. This is best explained by the aphorism, "Hapana ibvi hapana mupimbira." There is no difference between a knee and a calf muscle. Also, Fourman (2008), Mbigi and Maree (2005), Quan-Baffour (2014) cited in Magadlela (2013) rightly state that Ubuntu teaches people to know that they are branches of the same tree. It is being argued that Ubuntu can unite people with diverse situations. The values of cooperation and tolerance are not peculiar to Africans. These values are also traceable in Western societies. However, what makes these values embedded in Ubuntu peculiar to Africans is the emphasis they are given by the Africans. So Ubuntu is seen as an instrument used to decolonise the mentality of making values absolute in a pluralist society characterised by people with different historical peculiarities (Quan-Baffour, 2014). The author brings in a very critical issue of how Ubuntu can be used to cement societies dominated by diversity of all sorts. Ubuntu, thus, is seen as a unifier in heterogeneous societies. It should be admitted that there are scarce resources in Zimbabwe due to an ailing economy. As such, it may be difficult for leaders to think of others. However, it may be possible to teach the proverbs that focus on unity in languages and by so doing, Ubuntu may be promoted.

Ubuntu is said to be characterised by Shona proverbs. Mandova, Chingombe

and Nenji (2013) argue that traditional African values are embodied in proverbs. In the same vein, Ubuntu, through proverbs, provides a framework within which people can derive their day to day activities. It is contended that Shona proverbs display a communal nature of Zimbabweans as well as their emphasis on humanity. It is further argued that there is need for Zimbabwe to make use of the knowledge in Ubuntu to enjoy harmony and tranquility, among other virtues. It is this connectivity and interdependence that the authors want Zimbabwe to pursue to foster development. In concurrence, Mbigi and Maree (2005) and Magadlela (2013) state that among the critical values of Ubuntu are solidarity, human dignity and collective unity. Thus, Ubuntu is seen as having the potential of uplifting a people's way of life.

The being of Africans is rooted in Ubuntu. Ramose (1999: 50) states that "the being of an African in the universe is inseparably anchored upon Ubuntu." Ramose further indicates that African knowledge stems from Ubuntu. If African epistemology is derived from Ubuntu, it becomes logical to argue that knowledge to run teachers' colleges also stems or should be derived from this philosophy. Epistemology as a branch of philosophy prescribes the type of knowledge to be imparted. Hence, Ubuntu as a philosophy demarcates what values to uphold in executing leadership roles. Thus, adherence to Ubuntu implies promotion of Ubuntu. Similarly, Nziramasanga (1999), Broodryk (2002), Bekker (2007) and Letseka (2014) say that Ubuntu has normative implications in that it encapsulates values such as benevolence, generosity and compassion. It is the authors' contention that Ubuntu is more than a descriptor of being. Rather, it is a philosophy deeply rooted in African values. As a social theory, it regulates activities in communities. In the context of leadership in teachers' colleges, Ubuntu may teach people to uphold all the

aforementioned values for the betterment of the organisation and the nation at large. These values which are cardinal in African life should also be the bedrock of leadership in teachers' colleges. However, globalisation seems to erode the value which was once accorded to Ubuntu values. Therefore, it was necessary to assess whether leadership in our teachers' colleges is consistent with these values.

Emanating from the foregoing, Ubuntu affirms interconnectedness (Quambaffour, 2014). Masango (2013) highlights that Ubuntu promotes a culture of living together, mutual acknowledgement and recognition of each other. Leaders in teachers' colleges do not execute their duties in isolation. There are subordinates to support them. Magadlela (2013) rightly puts it that Ubuntu informs leaders that a person can only do his /her duties effectively when he/she acknowledges the roles that others play at an institution. The argument is that Ubuntu engenders the spirit of collaboration. In support, Letseka (2008) and Oruka (2007) underscore the fact that the community constitutes the social fabric of African life and that the individual interest is subordinated to that of the community. The emphasis is on removing self-interest. Wiredu (2007) aptly points out that an individual cannot exist alone but with others. So life in the African context is not about one person; it is about everyone. It is about (we) or society (Masango, 2013). This is best explained by the aphorism "Umuntu ngumuntu ngabantu" "Munhu munhu navanhu" meaning to say a person is a person through other people. It is important to note that it is this connectivity which binds all workers together in an organisation. However, it is not known whether this spirit of connectedness exists in teachers' colleges, hence the present study.

Manda (2009) points out that Ubuntu calls for the cultivation of cohesion and

living together, which may be better understood as communalism. Manda indicates the importance of communalism in peace building in societies characterised by different ills. It is further elaborated that Ubuntu is embedded in religion, politics and philosophy. In the same vein, Ramose (1999) and Tutu (2008) indicate that in Ubuntu there is law, philosophy, politics and religion. The authors have increased some awareness on the various dimensions in which Ubuntu can be applied. Thus this gives considerable opportunity to see a positive application of Ubuntu in the leadership of educational institutions.

Learning as a social activity is linked to Ubuntu. Quan-Baffour (2014) has it that Ubuntu can be incorporated in the teaching and learning of adults from diverse backgrounds. The author highlights that Ubuntu is characterised by sharing, respect and cooperation, among other virtues. When the above aspects are infused in the teaching and learning of students from different backgrounds, fruitful results may be realised, at the same time promoting our Ubuntu philosophy. In the same vein, Nussbaum (2003) and Louw (2015) concur that Ubuntu is the ability to reciprocate, share, care, love and respect, among other virtues. The cardinal point is that at the heart of Ubuntu there is an aspect of willingness to help one another despite differences (Quan-Baffour, 2014). The idea is that Ubuntu hinges on connectedness, which is very useful in teaching and learning. What remains unclear is the applicability of Ubuntu in leadership. Whilst Ubuntu accommodates diversity, ethnocentrism is seemingly taking the centre stage. This way, promotion of Ubuntu is shattered. The scholars above researched on Ubuntu as having democratic attributes in establishing togetherness through consulting and coming up with collective decisions. In teachers' colleges, lecturers and

students' inputs should be considered. Everyone should know what is happening in teachers' colleges so that they can give advice and commit themselves to the institutions' goals. Anything for them without them is not for them. This study focuses on establishing how leadership in selected teachers' colleges makes decisions and their impact on subordinates.

Swanson (2007) carried out a research and found out that Ubuntu can be embraced in various dimensions such as fieldwork, reconciliation, qualitative research and in creating democratic societies. Further, Hapanyengwi and Shizha (2012) note that Ubuntu and education can be instrumental in restoration of relationships. Thus, Ubuntu connotes peace and can be used to unite people. The values that are in Ubuntu that make it possible to reconcile, be democratic and do research work, as indicated above, are also key to leadership in teachers' colleges (Magadlela, 2013). In an organisation such as a teachers' college, tolerance is essential. Hence, Ubuntu can serve as a panacea (Hapanyengwi & Shizha, 2012). The utility of Ubuntu in various dimensions indicates that it is a cross cutting issue. This may indicate the indispensability of Ubuntu in different settings, hence leadership cannot be spared. Whilst the authors have indicated the utility of Ubuntu in various dimensions, none of them has shown the usefulness of Ubuntu in teachers' colleges.

Personhood is considered as one of the important values in Ubuntu. Chitumba (2013) posits that Ubuntu is an essential African heritage that should be passed on to university students. The author contends that Ubuntu is a moral obligation and if universities embrace it, favourable values and norms would be inculcated in the graduates. Aligning Ubuntu to university education would produce a fully Ubuntu- infused product without which universities

would produce dangles. However, it is not only universities that should infuse Ubuntu in their education. Ubuntu is a guiding philosophy and as such it should also be infused in teachers' colleges. Similarly, Louw (2015), Eliastam (2015) and Nzimakwe (2014) concede that embracing of Ubuntu may address moral crises such as corruption, self-enrichment, nepotism and authoritarianism. The expectation is that a person with Ubuntu will not be found wanting in whatever he/she does. On the other hand Manda (2009) argues that some people tend to over glorify Ubuntu. In other words, the worry is on whether Ubuntu can address all the issues that beset communities. The argument is that in as much as Ubuntu is valuable, it is not the only solution to problems in society or in leadership. Some inroads have been made on university education for personhood. However, there is also need to find out whether teachers' colleges consider personhood as cardinal to leadership. The above researchers on Ubuntu established that it is useful in problem solving. Leadership in teachers' colleges may be affected by malpractices, hence the need for Ubuntu in day to day execution of duties, problem solving inclusive. This study explores how Ubuntu can be a panacea.

It is critical to note that Ubuntu is held in high esteem in some African countries. Masango (2013) argues that African leadership is now moving towards African values of unity, innovation and democracy. In the same vein, Muzvidziwa and Muzvidziwa (2012) and Magadlela (2012) state that Ubuntu engenders a spirit of collaboration and interconnectedness. So leaders who live with Ubuntu are aware that other people exist when they acknowledge the various roles that those others play in an organisation. Therefore, if leaders in teachers' colleges are informed by Ubuntu, they will be helped not to be harsh on the other workers. Further, Ubuntu has proved to be ideal in

leadership in education. Msila (2014) indicates that Ubuntu values can be applied in school leadership. Msila conducted a research on Ubuntu and leadership in South African schools. It emerged that Ubuntu is very useful in school leadership as well as other institutions' leadership. The fact that Msila's research was based in South African schools leaves plenty of room for this study which focuses on the application of Ubuntu in leadership in teachers' colleges in Zimbabwe. Practices and models that are adopted in leadership seem to be imported from the West. Malunga (2006) carried out a study and found that leadership in Africa is informed by alien theories that do not tap from African heritage. It is Malunga's contention that leadership rooted in African values can bring change for the better. New ideas should come in as complements to our own indigenous cultures rather than foreign styles. For Malunga (2006: 2) there are five key principles in leadership, which are:

- ❖ Sharing and collective ownership of opportunities, responsibilities and challenges.
- ❖ Importance of people and relationships over things.
- ❖ Participatory decision making and leadership.
- ❖ Patriotism.
- ❖ Reconciliation as a goal of conflict management.

Similarly, Mbigi and Maree (2005) highlight solidarity, conformity, respect, human dignity and unity of purpose as key components of good leadership. The underlying argument is that Africans are communalistic in nature. Individual interests are subordinated to community interests (Ramose, 1999). Hence, there is little or no room for self-centredness. Decisions are taken after consultations. Above all, human dignity is given high priority, Ubuntu, thus, has values that are dear to Africans. However, there is nothing said about some challenges that are associated with communalism in the 21st century.

Therefore, for leaders to achieve desired ends there is need to consider African values. What remains unclear is the utility of the values to leadership in educational institutions. Authors have emphasised the goodness of Ubuntu in leadership as a guideline to addressing issues in communities, which is agreeable but not always so. However, there was no mention of how Ubuntu in leadership in teachers' colleges can be applied against vices such as corruption, self-enrichment, nepotism and authoritarianism, as is being done in this study.

2.4 Ubuntu and interactions in teachers' colleges

In teachers' colleges there are various interactions that take place. The interactions range from greetings, teaching and learning, delegating of duties, to assessment. Samkange and Samkange (1980) point out that Ubuntu is seen as people interact in their various roles. So Ubuntu can be noted as people talk to each other. As such, it is seen as the force that moves most activities in African communities. Adjibolosoo, cited in Muzvidziwa and Muzvidziwa (2012) observed that every society desires to observe human dignity, justice, fairness and equity, among other things. Similarly, Lephalala (2012) states that at the core of Ubuntu are values that express the need to respect and care for others. Tutu (2008) confirms that Ubuntu explains how life should be lived. People live for each other. Implied is that when interactions take place at teachers' colleges, these values that are central to Ubuntu also apply. People in an organisation are regarded as a family. In this light, colleges are viewed as miniature societies. For that reason, there is need for solidarity and cohesion. Ubuntu embodies the mutual understanding and appreciation of differences that exist among and between people (Msila, 2014). Muzvidziwa and Muzvidziwa (2012) note that Ubuntu expresses harmony and humanity in

the interest of maintaining a society with justice and mutual caring. How people communicate at the colleges can show whether they respect each other or not. The way people interact may also show interconnectedness, common interests and responsibility of each other. Nussbaum (2003) observes that in Ubuntu there is compassion, empathy, dignity and reciprocity. For example, the way people react when someone is bereaved or is celebrating speaks volumes of the level of interconnectedness of the people in the organisation. There is an emphasis on the importance of familyhood, justice, equity and harmony in society or organisations working for designated goals. Professional and social interactions exhibit people's Ubuntu. My study differs from the researcher above in that it ventures on finding out whether these Ubuntu values are practised by leaders in teachers' colleges in Zimbabwe.

Colleges are composed of people coming from diverse backgrounds. Therefore, there is need to respect, tolerate and accommodate one another. Msila (2009) is of the view that schools mirror the society in which they operate. Similarly, colleges also reflect the societies in which they are located. African people uphold good disposition towards others. For Louw (2015:6) "Ubuntu serves as a distinctly African rationale for these ways of relating to others." Thus, Ubuntu follows the practice of altruism, which is equality so that people live peacefully. Similarly, Quan-Buffour (2014) argues that when interactions are founded on Ubuntu, people may learn to talk to each other with dignity and respect despite their different backgrounds. In concurrence, Magadlela (2013) posits that Ubuntu has the capacity to unite people despite separating factors such as religion, history and politics. This suggests that even where leaders share different world views with their subordinates, these differences should not spoil their interactions. The views above reflect

Ubuntu as unifying people with different backgrounds: social, political, historical and religious as they interact. All that is needed is respect, tolerance and being accommodative at various levels. Does leadership in teachers' colleges have the unifying attributes? This is the focus of the current study. Thus, this study explores the existence of the values in colleges.

The values of equality, human dignity and tolerance (Nussbaum, 2013) aim at bringing people together in solidarity and to compel them to value consensus. Through solidarity, individual interests are subordinated to those of the society (Mbiti, 2014). During interactions, subordinates whose opinions differ from those of the majority are often taken as deviants. However, the dark side of communalism is that it tends to produce conformists. The contention is that interactions should give participants room to interrogate some practices. My contention is that in as much as Ubuntu expresses democratic characteristics, it should not be over glorified at the expense of individual freedom. Thus, it should be noted that Ubuntu should not be used as a scapegoat to ignore pressing issues in the name of unity of purpose. While Ubuntu is seen to promote communalism, there are situations when people should be allowed to differ without them being labelled deviants. The voice of the majority is not always the voice of wisdom. New ideas and changes should be accommodated. In professional and social forums, differences should be tolerated. Therefore, consideration of these values can help in leadership in teachers' colleges in Masvingo Province.

It is important to note that in Ubuntu a king owes his powers to those below him (Ramose, 1999). This is well explained by the Shona aphorism "Ishe vanhu" Translated into English, it means a king is a king because of the people surrounding him. Samkange and Samkange (1980) highlight that a king

with Ubuntu consults his subordinates on issues to do with the society. One may ask, in relation to the current study; how do leaders convey messages or instructions to subordinates? Do they impose their will? Are workers allowed to talk during meetings in a meaningful way? Do leaders just issue directives? What characteristics are shown? Is there mutuality, authority, respect or command? In as much as leaders would like to show that they are the ones in power, elements of humanness should be shown. Mbigi and Maree (2005) contend that leaders with Ubuntu acknowledge the roles played by everyone in an organisation. Leaders are leaders because there are subordinates and as such should practice humanness towards them. Leaders be they political, religious, business or educational, owe their subordinates respect. Teachers' colleges can also benefit from the highlighted ideas as they create conducive working environments. The ideas raised above can improve the performance of duties in teachers' colleges in that everyone's contribution is appreciated. Nonetheless, the previous studies focused on political leadership. The point of departure is that this study intends to explore leadership in teachers' colleges.

2.5 Ubuntu and character formation

Character building is a process, not an event. Therefore, to have people of balanced temperament in teachers' colleges needs a lot of effort and commitment. Muzvidziwa and Muzvidziwa (2012), Sibanda (2014), and Msila (2014) posit that Ubuntu is good behaviour in a given context, meaning that Ubuntu is doing what is expected in a given society. However, Samkange and Samkange (1980) indicate that a person is born without Ubuntu. Ubuntu is bestowed on an individual by the society. This means that Ubuntu is learnt during one's lifetime. There are various strategies that are at the leaders' disposal to promote Ubuntu. Makuvaza (2010) argues that Ubuntu cannot be

taught like other disciplines such as English, Mathematics and Science. Rather, it is a state of being (Ramose, 1999). Hence, the best way to promote good character is through displaying acceptable values. Nzimakwe (2014) concurs with this view and highlights that Ubuntu is action oriented. Msila (2014) points out that Ubuntu can be taught. Therefore, in teachers' colleges character can be built through teaching and modelling. Siyakwazi and Siyakwazi (2013) also support this view by alluding to Booker T. Washington, a college principal who had lectures with students which hammered on character building. Therefore, character formation is a matter of habit. The argument that Ubuntu is taught, learnt and practised in life is agreeable. Of importance to note is that repeated behaviours become habits which eventually mature to character and lifestyles. Studies which argue thus are of importance to leadership in teachers' colleges in that graduates should be professionals with Ubuntu, for they act as role models to their learners in society. Therefore, teachers' colleges can mould character through teaching Ubuntu and this study focuses on finding the extent to which this is happening.

There are certain acceptable ways of talking to each other embodied in Ubuntu (Muropa et al., 2013). Whenever people interact, they have to follow set standards as enshrined in Ubuntu. For example, respect is expected between or among people when they talk to each other. Lephalala (2012) argues that sometimes respect is abused on the grounds of gender and social status, among other factors. Ubuntu is sensitive to human rights. The researcher asks: Do leaders and other workers at teachers' colleges treat each other as equals? Do we see male dominance or females dominating? Is respect being violated due to the position one holds at the organisation? The

researcher is of the view that respect is respect, regardless of one's status and this concurs with Lephalala (2012) who avers that abusing respect may create unnecessary imbalances between and among people.

Ubuntu is seen as an interactive ethic in which humanness is formed by interacting with others. Metz (2009), Letseka (2014), Ramose (1999) and Broodryk (2006) share the same view that Ubuntu is seen in interactions that take place between and among people in their various roles. It is critical to note that as people interact, a number of characteristics embedded in Ubuntu can be noted. Samkange and Samkange (1980) and Nziramasanga (1999) observe that values such as personhood, empathy, compassion and morality can be seen as people converse. For example, how a person greets others is sufficient enough to display a person's character. Chitumba (2013) confirms this by saying the attention one gives to another during interactions can tell whether one has Ubuntu or not. In teachers' colleges, interactions take place during social conversations, meetings, delegation of duties, lectures and other situations. It is during these interactions that kindness, consideration and friendliness can be seen. However, it is critical to remember that some government policies cause leaders to be seemingly inhumane through bureaucratic tendencies. There are directives which are given from the top and whether workers like it or not they will follow the orders. In such instances, leaders show authority and power to their subordinates. However, the way the directives are conveyed will depend on the leader's humaneness. The studies on the exhibition of Ubuntu values and virtues during interactions reflect that through talk and greetings one's character is displayed. This is critical in that good character invites more interaction as it creates conducive rapport. In the teaching and learning such a rapport promotes effective

teaching and learning. In teachers' colleges leaders, lecturers and students should uphold characteristics of Ubuntu in executing their duties. The studies reflect the role of Ubuntu in interactions in society. This study is different in that it explores the role of Ubuntu in college interactions.

2.6 Theoretical Framework

2.6.1 African Philosophy

All that has been discussed above is anchored on African philosophy. Hence, it is important to examine the African philosophy which informs this study. African philosophy is defined by Wiredu (1980), Bodunrin (1985) and Orika (2002) as that which concerns itself with the ways in which the African people of the past and the present make sense of the world in which they are. Hence, African philosophy emanates from lived experiences.

Ramose (1999; 49) posits that "Ubuntu is simultaneously the foundation and the edifice of African philosophy." African philosophy has its roots in Ubuntu and at the same time is given shape by this philosophy. Ubuntu is, thus, in itself a full package containing all the necessary ingredients of African ways of life. There is no way African people can describe their way of life without referring to Ubuntu (Bodunrin, 1985). That being the case, it follows that African philosophy is a springboard upon which African activities evolve. Therefore, issues to do with education, law, politics, religion and governance, among other factors, are anchored on this philosophy.

There has been a lot of debate on whether there is an African philosophy. One may wonder why some people worry about the existence of African philosophy yet philosophers such as Socrates Plato and Aristotle state that philosophy begins with wonder. Bodunrin (1985) states that some scholars

feel that if Africans have a philosophy, the form in which it exists is not convincing. Nevertheless, philosophy is a world -view of a given people (Gykye, 1997). The way a people of a given historicity perceives the world is their philosophy (Mbiti, 2014). Africans have their own world -view hence they have their own philosophy with its own particularities.

Oruka (2002) identified four categories of African philosophy. The four categories are philosophic sagacity, nationalist-ideological philosophy, ethno-philosophy and professional philosophy. These are explained as follows: Ethno philosophy as coined by Hountondji (2002), involves the works of sociologists, missionaries and anthropologists. The standpoint of ethno-philosophers is that philosophy is not individualistic, rather it is communal, (such as proverbs and idiophones). The argument is that we can study African myths, religion and folklores and from these, we can come up with traditional African philosophy. It should be noted that this philosophy is located and fixed in space and time so, it is contextual. Therefore, if philosophy emanates from the people's way of life, it follows that whatever they do is rooted in it. If this is the case, then the African way of life should dictate the type of leadership in teachers' colleges that are located in African societies.

The other trend, according to Oruka (2002), is philosophic sagacity. The advocates of this philosophy argue that in African communities there are wise men who act as think tanks (Oruka, 2002). The philosophy attempts to identify individuals in the society who are well known for their wisdom. The philosophy is centred on the idea that among Africans, there are great thinkers whose thoughts are guided by reason rather than by communal thought. These sages are respected for their wisdom (Wiredu, 1980). These sages are consultants who are rational and independent thinkers. However, being a sage

does not make one a philosopher. Some sages are simply moralists, others are historians. In teachers' colleges we have people who are reflective thinkers. These people may not necessarily hold posts of responsibility but show some wisdom. Do we see leaders consulting them on issues to do with the running of the colleges or do the leaders rely on instruments? In African cultures, there are some consultants in issues such as morality, history, governance, culture and other aspects. These people seem to be very useful in any organisation.

Nationalist-ideological philosophy advocates argue that the philosophy is characterised by the works of politicians (Hountondji, 2002). The ideas are kept in manifestos of political parties. Oruka (2002) posits that national leaders try to link tradition and modernity. Such people argue that Africans should focus on Africa and not the West. Their central tenet is communalism as opposed to individualism. Most African statements argue that African philosophy should embrace African values (Julius Nyerere, Kaunda, Nkrumah, and Robert Mugabe, among others). The question is: How faithful would philosophers be on the work of politicians? This philosophy is an attempt to evolve a unique and political theory which is based on traditional African socialism. It is also argued that in this line of thinking, meaningful freedom must be accompanied by a true mental liberation and return to African humanism. Whilst their argument seems to be cogent, one may be tempted to think that their philosophy may be politically inclined. The philosophy is biased towards achieving political interests. This philosophy dictates what ought to be, and vice-versa. It is important to assess whether ideological philosophy is in tandem with our African values.

Professional philosophers' standpoint is that philosophy is universal

(Bodunrin, 1985). Philosophers in this category posit that philosophy is universal. According to these philosophers, philosophy has to be modern and scientific. The philosophers reject ethno-philosophy. Philosophy is seen as one characterised by reasoning and critical thinking. It is argued that interpretations for philosophy should be the same for all cultures. What should differ is the context in which the philosophy is applied. Oruka (2002) argues that professional philosophy is characterised by arguments and criticism. Mbigi and Maree (2005), on the other hand, highlight that African philosophy is hinged on consensus or communalism. However, in leadership, criticism and arguments bring innovation and development. Compliance without questioning leads to docility. All this effort to categorise African philosophy indicates that there is denial of African philosophy. It is important to note that Africa in general and Zimbabwe in particular was once under control of colonial rule. Colonialism developed a mindset in Africans to accept that they have no philosophy. However, Africans perceive the world in a way different from other non-African societies. It is this African philosophy which regulates leadership practices in teachers' college.

2.6.2 Critical Theory

Critical theory has its roots in the works of Hebarmas and his followers such as Horkheimer, Adorno and Marcuse (Cohen, Manion & Morrison, 2013). Their central concern is emancipation of people in a society which observes human rights. The theory emerged as a result of its advocates who argue that interpretivist and positivist paradigms fall short of aspects that address issues that are inherent in human conditions, such as politics and ideology (Ritchie et al., 2014). Critical theorists such as Hebarmas believe that positivism and interpretivism are concerned with the technical and hermeneutical knowledge

at the expense of political and ideological issues. It is contended that political and ideological aspects are central to human life. It is in these aspects that human conditions are prone to manipulation. The argument is that researches should be carried out to find out human conditions and improve them where necessary.

In light of the preceding, Babbie (2010) believes that ideology is punctuated by values, norms and practices that emanate from the ruling class. The issues indicated above are the means and ways by which the dominant groups perpetuate and legitimise their power at the expense of those without power. Positivism is criticised for having a scientific orientation that strives for objectivity. As a result, the domain of social life is affected. Hussen and Postlethwaite (1995) believe that science is void of values, and therefore, cannot guide people on how to conduct their lives. Therefore, critical theorists see Critical theory as the promising solution to these problems as it has a political orientation.

This study is underpinned by the Critical theory. Cohen, Manion and Morrison (2013) concede that critical theory is political and serves to emancipate people from oppressive conditions. It must be noted that leadership is also a political aspect, in that leaders in institutions run the organisations to satisfy the interests of those in power. The theory strives to challenge the means and ways which are employed to achieve the set goals. The Critical theory, as expounded above, has the intention of creating or establishing freedom to individuals and society at large, but that freedom should be based on normative set ups of the community. There is emphasis on consistency with societal values, norms and virtues which form the basis of legality and legitimacy.

Some components of Ubuntu as given in the definition are democracy, respect, human dignity and compassion (Nussbaum, 2003). These are aspects that this theory seeks. The theory is concerned with praxis, that is, it advocates for action that should be taken towards the achievement of social democracy through education. In the same vein, Arthur et al. (2013) point out that Critical theory is guided by reflection, with the aim to free people from oppressive conditions. Therefore, the theory awakens people's minds to realise the state of affairs in their communities. In doing so, the theory examines the relationship between the school and the society. In this study, the examination is on the compatibility of Ubuntu and leadership. The study analyses how leadership in teachers' colleges perpetuates or addresses issues of injustice or justice. Whatever is done in institutions of education should reflect Ubuntu through and through. Leadership trends or practices have to be strongly married to and reflective of Ubuntu.

Ritchie et al. (2014) hold that Critical theory does not just try to understand a phenomenon; rather, it tries to change the situation for the better. Colonialism in Zimbabwe brought with it a lot of changes to Africans. There was cultural uprootedness, which led to loss of identity (Wiredu, 2005). Africans as a people were hurt with this infiltration of colonialism. It is from this basis that Critical theory analyses what is good for the people. It starts by asking questions such as; are societies free? Is there democracy? What are the experiences of people with regards to the practices at hand? In line with this research, one may want to interrogate the approaches used in leadership and the extent to which they fulfill democracy, which is embedded in Ubuntu. The contention is that Critical theory, if put into practice, is the liberator of the oppressed. As Africans, we were hurt by loss of identity, so after a glean from

this theory there is need to reclaim that Africanness and centre our African leadership on Afrocentrism. Hence, the Critical theory enlightens me on what is ideal in leadership in a country with a history of colonialism.

Critical theory is concerned with empowering people to overcome social circumstances that constrain them (Ritchie et al., 2014:16). Thus, the theory is an eye- opener on issues to do with empowerment, equality and oppression, among other things. These issues cited above affect leadership practices. Therefore, this theory throws light on acceptable behaviour among leaders and it is a pointer to issues which are paramount in leadership in teachers' colleges. For example, workers at teachers' colleges expect fairness, equality and tolerance. These aspects, if embraced, glue people together, thereby uniting them for a purpose (Magadlela, 2013). People in any organisation do not condone oppressive tendencies. Therefore, the theory highlights issues to be questioned in leadership. Ubuntu as an African Philosophy has democratic characteristics (Quan-Baffour, 2014).

Emanating from the above, Critical theory does not seek to understand a phenomenon only; rather, it tries to change the status quo for the better (Cohen, Manion & Morrison, 2013; Ritchie et al., 2014). Thus, Critical theory informs this study to focus on the compatibility of Ubuntu and leadership in teachers' colleges and also to change leadership trends or styles if they are not in consistent with justice, democracy or other cherished values in Ubuntu.

The behaviour which is seen in different organisations or societies is, in most cases, the results of illegitimate, domineering and undemocratic factors (Hussen & Postlethwaite, 1995; Ritchie et al., 2014). Critical theory helps the researcher to unravel the interests of organisations, in this case teachers'

colleges, and to interrogate if the legitimacy of those interests are being fulfilled. By interacting with lecturers and students at teachers' colleges, the researcher got some insights into the operation of the systems. Light was shed on how power is produced and reproduced through those involved. The theory informs this study to illuminate on issues to do with leadership.

2.7 Gerontocracy and leadership

Gerontocracy is defined by Kert (2006) cited in Zireva (2014:72) as a “form of oligarchic rule in which an entity is ruled by leaders who are significantly older than most of the adult population.” This system of leadership dates back to Ancient Greece. Nevertheless, many societies subscribe to this line of thinking. The practice is guided by the saying, “The older you are the wiser you become.” Gerontocracy is, thus, a system which gives power to the older people in a society. The practice of gerontocracy is held in high esteem in African societies. Higg and Smith (2000) hold that African philosophy was based on oral tradition hence; elders were regarded as the custodians of history and culture because of their experiences. From this basis, they were considered as full of knowledge with regard to societal issues. Gerontocracy is also known in religious circles where leadership is given to older people. The practice is known as theocracy (Zireva, 2014). Elders serve as counsellors. It is assumed that by virtue of their age, they have experience in different aspects of life. Their wisdom is needed to solve issues emanating from marriage, workplace and politics, among others. This system of governance may occur in other arms of the society such as education and health.

In the African context, gerontocracy is linked to culture. Religion to Africans is embedded in Ubuntu (Ramose, 1999). Thus, leadership is influenced by the

culture of the people and society in which it is located. In African societies, the authority of elders should not be questioned. The contention is that their age makes them qualify to speak with voices of authority on matters that affect the whole community (Zireva, 2014). One may be tempted to ask whether leadership in teachers' colleges is influenced by gerontocracy. Anyone who holds a post of responsibility is regarded as senior to those below him/her. This may imply that those in authority should not be questioned. This research sought to establish if the instruments that govern leadership in teachers' colleges take into account this line of thinking. The need to assess the compatibility of Ubuntu and educational leadership, therefore, clearly exists.

It is important to remember that Zimbabwe was once under colonial rule. Gerontocracy before colonialism was regarded highly in African societies. However, colonialism was instrumental in destroying anything that was against its intent. It is for this reason that gerontocracy was turned into adultism (Nussbaum, 2003). However, it is argued that adultism is an extension of gerontocracy. Adultism is described by Checkoway (2010) as attributes, beliefs and behaviours that acknowledge that adults are better than the young people. From this basis, adults are allowed to dominate young people without necessarily consulting them on public matters. Therefore, issues to do with politics, religion and leadership are the preserve for the adults. Basing on the argument above, leaders who have colonial experience may be guided by this system of governance. However, Lephala (2012:6) argues that "The principle espoused in Ubuntu traditional value system, might be problematic when applied in school settings." Lephala argues that gerontocracy or adultism may be seen as violating the young people's rights.

So there is need to apply some African values with care. Practices based on age, religion or any other criteria are discriminatory. For example, respect based on age or religion is decisive.

Nussbaum (2003) and Wiredu (2005) state that the ethical values of gerontocracy were thrown into the dustbin of history by colonialists. The aim was to make Africans despise their values. Zireva (2014) concedes that denigrating of African values was geared towards destroying the spirit of togetherness and the social fibre that existed among the Africans. This was done by exposing the young to literature that depicted Africans as barbaric (Wiredu, 2005). The scenario saw a shift in the way in which people were given leadership roles. Elders in the African perspective are considered as think tanks or consultants. In concurrence, philosophers such as John Locke and Rousseau state that experience is the best teacher. It may be argued that leaders who are older than their subordinates may be seen as imposing their will in organisations. Similarly, people in organisations or teachers' colleges may see gerontocracy as an apparatus for oppression. Lephalala (2012) warns that leadership based on age may be seen by young people as out-dated and violating human rights. Thus, it is plausible to ask if leadership in teachers' colleges is influenced by gerontocracy. Researchers' explanation that gerontocracy is leadership based on age, believing that wisdom comes with age, is no more fashionable in some spheres. While in traditional leadership it is the norm, in chieftainship it faces rejection in other organisations such as business and education. This study takes a different direction in that it focuses on colleges of education.

2.8 Leadership

Leadership is seen as a process that is on-going and characterised by planning, organising and controlling (Yuki, 2000). Lunenburg and Ornstein (2010) state that leadership is a process which involves interaction in an effort to achieve set goals. This means that leadership is the ability to make others follow or to guide and direct others to achieve targets. Being involved with the people means that leaders work within a group of people. Msila (2014) confirms the above views by saying effective leadership is cemented by strong followership, implying that the leaders and the subordinates will be moving in the same direction. Hence, African leadership is hinged on how the leader interacts with subordinates.

Therefore, Ubuntu in teachers' colleges can be seen during interactions that happen between or among leaders and workers. During interactions one can easily notice whether there is respect, empathy, kindness, caring and mutuality, among others (Samkange & Samkange, 1980). These are the African values which this study sought to investigate in leadership in teachers' colleges.

However, the way leaders relate with their subordinates depends on the behaviour of the people in an organisation. It should also be noted that leadership roles such as planning, organising and evaluating operate in a given context. Therefore, leadership depends on whether regulations that inform leadership are anchored on Ubuntu.

Leadership is seen by Van Deventer et al. (2010:71) as "creating a vision of how things could be done better." Similarly, Lunenburg and Ornstein (2010), and Crawford, Kydd and Riches (2011) posit that leadership is how those in leadership positions respond to the unique organisational problems they face.

Basing on the above views, leadership involves communicating what should be done and how to do it. It also involves the reactions by leaders in response to problems that may crop up. Leadership embedded in Ubuntu focuses on how things are done (Magadlela, 2013). It is not about achieving set targets, but how to reach the goals. In as much as leaders plan, organise or control activities in the organisation, they have to consider how to delegate, organise, etc. The argument is that the way leaders interact with their subordinates in the delegation of duties is critical. The importance of people and relationships over things should be considered first and foremost (Msila, 2014; Brubaker, 2013).

Emanating from the foregoing, leadership is seen by Greenfield (1986) cited in Crawford et al. (2011:146) as “a willful act where one person attempts to construct the social world for others.” Similarly, Pierce and Newstrom (2008) opine that leadership is all about influencing subordinates into action by exchanging personal appeal in accordance with rules and regulations. What it means is that leaders put subordinates into action through directing their behaviour towards accomplishment of set targets. It is important to note that leadership is not passive but interactive. It is in these interactions that Ubuntu values can be observed. Samkange and Samkange (1980) and Eliastam (2015) highlight that Ubuntu is seen when people engage each other in different settings and relationships. Therefore, a leader within Ubuntu is easily noticed when interacting with subordinates. It is within this context that the compatibility of Ubuntu and leadership was interrogated. Nonetheless, it should be admitted that Ubuntu is not confined to interactions only (Ramose, 1999; Hapanyengwi & Makuvaza, 2014). The way leaders execute their tasks or the means by which the goals are achieved reflects Ubuntu (Nzimakwe,

2014) or lack of it. Hence, in trying to assess the alignment of Ubuntu and leadership in teachers' colleges, aspects such as justice, integrity, honesty and trustworthiness cannot be seen during interactions.

Leadership consists of two components, namely authority and power. Gerber et al. (2010) cited in Van Deventer et al. (2010:139) highlight that all theories of leadership contain two important concepts authority and power. Authority makes the leader enforce guidelines, while power refers to the ability to influence others to do work (Crawford, Kydd & Riches, 2011). These two aspects enable the leader to execute his/her duties. Van Deventer et al. (2010) highlight five types of power, namely: legitimate, reward, referent, coercive and expert. Studies on leadership have shown that leadership is about planning, organising, controlling, delegating, monitoring and evaluating processes followed by subordinates in order to achieve goals. Working with the human resource requires Ubuntu values such as togetherness, sensitivity, respect and mutuality. Effective leadership needs strong interaction between leaders and followers, without which the role might be a mammoth and insurmountable task. The findings are quite critical in teachers' colleges where the human resource works to produce quality human products; teachers. Therefore, Ubuntu is very important in leadership.

2.8.1 Legitimate power

This is delegated power given to a position. The leader has the right to delegate duties and will take disciplinary action if subordinates do not comply. Hence, authority is conferred. Principals, heads of department and student representatives by virtue of their positions have legitimate power. However, if leaders do not use this power properly organisational aims may

not be achieved. For example, if a leader delegates duties without considering ability, it may not yield desired ends. Lunenburg and Ornstein (2010) aver that a good leader is one who is able to identify talent and use it for the betterment of the organisation. Furthermore, in Ubuntu- enriched leadership, power is derived from subordinates (Samkange & Samkange, 1980). In support, Meylahn and Musiyambiri (2017) highlight that power should not be possessed; rather, it should be shared. Hence, leadership with Ubuntu would consider consulting others in decision- making, despite the possession of legitimate power.

2.8.2 Reward power

Van Deventer et al. (2010) highlight that this power is used to give rewards or withhold them. The more the reward, the greater the power. The rewards can be used to motivate staff. In the context of teachers' colleges, the principals can reward hard workers to boost their morale. If workers are motivated, efficiency increases (Crawford, Kydd & Riches, 2011; Pierce & Newstrom, 2008). Nonetheless, rewards need to be used when it is really necessary. If, for instance, the rewards are over-used, the moment they are withdrawn, workers might cease to work. Leaders leading with Ubuntu appreciate effort; failure in organisation may imply a leader who is blind to good deeds.

2.8.3 Coercive power

This power instills fear in the subordinates. This can be done through threats. The power is based on punishment as a way of making subordinates comply. The leader has at his/her disposal punishment in form of charges of misconducts, reprimands and others. Principals and heads of department may use it to make subordinates comply to orders. Although this type of power

makes subordinates work for fear of punishment, it disconnects the leader from the rest of the subordinates (Lunenburg & Ornstein, 2010). Compliance in this circumstance does not live long. Hence, too much use of this power leads to poor productivity. If leaders in teachers' colleges want to create a healthy organisational climate, coercive power should be used as a last resort. Ubuntu enriched leadership is based on mutual understanding, hence coercive power may not find a place in this type of leadership. Pierce and Newstrom (2008) highlight that leadership is the ability to influence subordinates into action towards a goal. Therefore, leadership in teachers' colleges has at its disposal ways of influencing subordinates to work, besides using force.

2.8.4 Referent power

This is also known as personal power. Subordinates simply follow the leader, simply because they respect him/her or identify with him/her. Personal attributes make him/her attractive. For example, the leader may be hospitable, compassionate, friendly, and empathic. In the context of teachers' colleges, leaders who exhibit some of the said values or attributes are likely to have many followers. In leadership there are certain attributes that subordinates expect to see. Muzvidziwa and Muzvidziwa (2012), Magadlela (2013) and Msila (2014) indicate that values in Ubuntu such as fairness, justice, solidarity, democracy and love are some of the things that subordinates are eager to see in a leader. Hence, these are some of the characteristics that leadership in teachers' colleges may display to attract compliance from subordinates. Magadlela (2013) indicates that such leaders will be leading with their hearts. It should be known that in African societies human relations take precedence over other things (Msila, 2014). However, over romanticising feelings for subordinates may cause other subordinates to slacken. Also some

characteristics that leaders seem to possess may deceive people. For example, a leader who is an orator is not necessarily a good leader. Some African leaders talk of good virtues which they do not practise (Eliastam, 2015; Magadlela, 2013). For instance, leaders may preach democracy but may not necessarily practice it. Although there is a belief that leaders are born (Lunenburg & Ornstein, 2010) it should be admitted that being charismatic does not necessarily imply good leadership. Ubuntu enriched leadership is marked by practising Ubuntu virtues such as democracy, honesty, fairness, trustworthiness and responsibility. Hence referent power in Ubuntu is punctuated by virtues that are cherished by the society.

2.8.5 Expert power

The power is based on knowledge and expertise. The leader with this power wields it over those that need the knowledge and expertise. In educational institutions such as teachers colleges, expert power is a very potent powerbase. Subordinates depend on the experience and knowledge of the leader. Subordinates view the leader as superior because of the knowledge he/she possesses and the leader will be respected for that. In Zimbabwe, leadership in teachers' colleges is largely given on merit. The assumption is that the people who are promoted are knowledgeable and are experts in some area or field of knowledge. On this basis, subordinates respect the leadership. Therefore, if the leadership proves that they lack knowledge, subordinates may not respect them. The colleges under study are located in Masvingo and hence within an African society, thus subordinates expect leaders to have knowledge of Ubuntu to guide their operations (Ramose, 1999; Meylahn & Musiyambiri, 2017). Ubuntu values such as transparency, trustworthiness and

honesty are key to leadership and leaders are expected to display them (Mbigi & Maree, 2005; Brubaker, 2013). Thus, this study sought to find out the knowledge base of leaders with regards to Ubuntu.

In light of the preceding, leaders in teachers' colleges use the power and authority given to them by the Ministry of Higher and Tertiary Education, Science, Innovation and Technology Development to run the institutions. However, Van Deventer et al. (2010) opine that in doing their duties, leaders have to bear in mind that they are working with people and as such, they have to ensure that subordinates are happy and enjoy working. In support, Magadlela (2013) posits that leadership in Africa emphasises on human relations. Msila (2014) fortifies the point that Ubuntu enriched leadership is centred on good human relations. Nzimakwe (2014:30) concurs by stating that "principles of Ubuntu as leadership philosophy emphasise collectivism and relationships over material things." Researchers on types of power indicate that the type of powers, such as reward, coercive and expert have situations and institutions where they suit most. They also have their negatives and effects towards desired goals. Given a similar situation, different leaders may employ different powers depending on Ubuntu characteristics in them. It is, however, important to note that the powers employed may be situational and that leaders may employ more than one type of power in order to achieve targets. Although these types of power are relevant in leadership in teachers' colleges, the studies were not carried out on them in Zimbabwe, necessitating this study.

2.9 Leadership theories

Ubuntu is not a Western phenomenon. However, there are values that are in Ubuntu that are also cherished globally. Letseka (2014), Brubaker (2013), Msila (2014) and Muzvidziwa and Muzvidziwa (2012) highlight that values such as justice, democracy, transparency, honesty, love, sympathy, trustworthiness etcetera are also regarded highly in Western countries. Therefore, this may imply that leaders in teachers' colleges who lead with Ubuntu might emulate some virtues in these theories that seem to appeal to Africans. A synopsis of some of the leadership theories is given below:

2.91 The Trait Theory

The Trait Theory assumes that leaders are born. Lunenburg and Ornstein (2010) highlight that the Trait Theory is based on the belief that physiological and psychological characteristics that leaders possess are inherited. This means that the theory is based on the assumption that there are people who are born with leadership qualities. It may be arguable that the theory holds that it may not be necessary to train leaders, as they already possess the required attributes. Nonetheless, Husher (2014) argues that leadership can be trained and developed. Husher's views are in line with Samkange and Samkange's (1980) submission that a person is born without Ubuntu, it is bestowed upon him/her by the society. One may be compelled to think that the selection of leadership for teachers' colleges may be based on this theory. This study, thus, assessed the theories that informed the leadership practices in teachers' colleges.

2.9.2 Contingency Theory

The theory assumes that leadership is situational. Vroom and Yetton (1973),

and Lunenburg and Ornstein (2010) aver that there is no best leadership style. In concurrence with this, Husher (2014), Mullins (2013) and Van Deventer et al. (2010) point out that leadership styles depend on the situation on the ground. It is believed that the situation dictates the leadership style to be employed (Crawford, Kydd & Riches, 2011). The leader, thus, can use more than one leadership style. Given the utility of the Contingency Theory, assessment of its relevance to Ubuntu provides some insights in leadership in teachers' colleges. Nonetheless, the above exposes subordinates to inhuman tendencies as leaders would employ leadership styles that suit their position.

2.9.3 Functional Theory

The Functional Theory is based on the idea that the main role of a leader is to care for his/her subordinates. Mullin (2013), Husher (2014) and Lunenburg and Ornstein (2010) highlight that this theory sees leaders as having a mandate of fulfilling certain behaviours that are centred on showing concern for subordinates. Similarly, Brubaker (2013) submits that leading with Ubuntu means valuing human relations over things. Thus, good working conditions are, first and foremost, priorities of such leadership. The theory seems to be in sync with Ubuntu as it focuses on treating subordinates well. Magadlela (2013), in support, submits that Ubuntu in leadership means leading with the heart or taking into consideration the needs of the subordinates. In the Functional Theory, human relations are essential. This is what Magadlela (2013), Mbigi and Maree (2005) and Masango (2013) call leading with the heart. The purpose of this study was to find out the extent to which the caring attitude imbued in Ubuntu informed the leadership operations in the teachers' colleges. Although being each other's keepers is

one of the central tenets of Ubuntu, caution should be taken not to over-romanticise Ubuntu at the expense of fulfilling organisation's aims.

2.9.4 Leadership as a Behavioural Category

Related to the Functional Theory is the Behavioural Category. Mullins (2013) describes this theory as being ethical. The theory is guided by values that are cherished in a given context, that is, knowing what is right in the performance of leadership roles. Husher (2014) and Mutizwa (2015) indicate that the Functional Theory focuses on the consideration of the group members. Husher further highlights that a good leader establishes respect, warmth, support, trust, concern and love for subordinates. The definitions submitted by Nziramasanga (1999), Nussbaum (2003), Sibanda (2014), Chitumba (2013), Ndondo and Mhlanga (2014), Tutu (2008) and Samkange and Samkange (1980) given in the preceding paragraphs indicate the above values as referring to Ubuntu. Therefore, there is coherence between this theory and Ubuntu. In support Mutizwa (2015:8) says that "leadership requires leaders to feel empathy and compassion for others inside and outside their organizations."

However, Ubuntu does not only focus on aspects of feeling for each other; as a philosophy, it embraces all aspects to do with African life. Nonetheless, most researchers focused on the usefulness of Ubuntu in different dimensions, without giving much emphasis on how leadership theories influence leadership in educational institutions. Although we are geographically separated, the theories highlighted by the authors are vital for leadership in teacher's colleges. However, the theorists fall short in shedding light on their applicability in educational institutions.

2.10 Leadership styles

There are many leadership styles at the disposal of leaders in teachers' colleges, such as democratic, charismatic, collaborative and laissez faire. However, it is important to note that some of these leadership styles are not compatible with our African philosophy of Ubuntu. If leaders in teachers' colleges want to be relevant in the communities that they serve, they have to choose their leadership with caution. Among the plethora of these leadership styles, there are some which are not in line with Ubuntu. A synopsis of leadership styles is given below. However, more emphasis is advanced on those that are in sync with Ubuntu.

2.10.1 The Leader – follower style

The underlying principle here is achieving the task (CIMA, 2001). This is done by building a team spirit and the development of the individual. The style is centred on doing the task. The subordinates are controlled by observing regulations of policies (Burnes, 2000). There is strict supervision as it is believed to be the key to success. Thus, there is no shared decision making. The subordinates follow the leader's vision. In Ubuntu leadership, there is consultation and yet this style is a top-down approach.

2.10.2 Contingency style

It is believed that leadership develops out of recognition that a leader's effectiveness is determined by the nature of the organisation in which he/she operates (Yuki, 2010). This style recognises that leadership is situational. The situation is the one which dictates the course of action to be followed. It is argued that one leadership style cannot suit different situations. Mullins (2012) has it that in Contingency or Situational leadership, the importance of

people and relations are taken into account. This style may fit well in the African philosophy of Ubuntu. In African leadership, problems are dealt with as they crop up. Therefore, there is no fixed action for problems which are yet to come (Masango, 2013). This explains why we have 'dare' a place where people gather to iron out issues. In Zimbabwe there are leadership policies which dictate actions to be taken or followed in any given situation. The directives give little or no room for negotiation. Orders are given from the top, as seculars. The problem is that little is known on their compatibility with Ubuntu.

2.10.3 Democratic style

The style consists of those in leadership sharing decision-making processes with subordinates. (Vroom & Yetton, 1973 cited in CIMA, 2001). The style encompasses discussions and sharing of ideas. The boundaries of participation are derived from the organisational needs. Everyone is respected by virtue of being human. The leadership style promotes participation and leadership, which is also imbued in Ubuntu philosophy. Democratic leadership and Ubuntu share some common features (Swanson, 2007). In relation to this, Mullins (2013) argues that leaders who are democratic cultivate innovation and understand that workers are part of the institution and are thus affected by decisions taken by the leaders. Therefore, they need to be consulted. Hence, workers are given their democratic space. In teachers' colleges, consultations are very important. Leaders consult subordinates in matters concerning the running of the colleges. Value consensus is key to leadership in teachers' colleges because there are many issues that call for togetherness.

2.10.4 Charismatic style

The Charismatic leadership style is based on the personality of the leader (Lunenburg & Orstein, 2010). Subordinates respect the leader because he/she possesses certain characteristics such as eloquence. The style is based on qualities or attributes possessed by the leader. Vroom and Yetton (1973) state that qualities possessed by the leader determine the degree of attractiveness to the leader. According to this style, leaders are born. In African leadership, leaders who attract followers are the ones who have qualities that constitute Ubuntu. Charismatic qualities in the African sense are those that are aligned to the African way of life. Samkange and Samkange (1980), Nussbaum (2003) and Muzvidziwa and Muzvidziwa (2012) argue that a leader with Ubuntu does not lead a lifestyle which is different from his followers. He/she shares everything with others. For example, sorrowful moments, and joyful moments are shared. These are the qualities in Ubuntu that attract followers.

2.10.5 Collaborative style

The Collaborative style of leadership combines institutional needs and needs of workers (Burnes, 2000). Leaders who use this style delegate duties while considering the needs and capabilities as well as the goals of the organisation. This leadership style is ideal in that it focuses on both task and human relations. Implied is that the leader is considerate, tolerant, caring and focused. In line with this view, Mbigi and Maree (2005), Letseka (2000) and Masango (2013) state that a leader with Ubuntu strives to do what is good for his/her subordinates, whether or not the situation is challenging. In concurrence, Fourman (2008) highlights that Ubuntu teaches people to live harmoniously and realise that they belong to one family. Hence, tasks are

done according to the intent of Ubuntu. Therefore, it is important to note that in as much as organisational goals should be achieved, it is also critical to recognise those who are involved to achieve the goals. The Collaborative style seems to address the demands of Ubuntu. However, it is unclear whether leadership in teachers' colleges considers all these issues when executing its duties.

2.10.6 Laissez-faire leadership style

This leadership style is characterised by the 'do as you like approach' Lunenburg and Ornstein (2010) and Pierce and Newstrom (2011) indicate that in this leadership style there are no rules to be followed. Subordinates do what they want. The leader's role is not visible. Hence, achievement of goals depends on the willingness of subordinates to work. Since subordinates have freedom to do as they please, sometimes they may lose focus as they have no one who assesses their performance. Although in the Ubuntu context subordinates are allowed to lead themselves as alluded to by Samkange and Samkange (1980), they are not left alone to do what they want because Ubuntu-enriched leadership involves stewardship. It should also be remembered that leadership involves planning, delegating, influencing and guiding, among others (Pierce & Newstrom, 2011). Yuki (2010) and Van Deventer et al., (2010) indicate that leadership is creating a social order for others. Therefore, allowing subordinates to do what they want defeats the whole purpose of leadership. Nevertheless, Crawford, Kydd and Riches (2011) state that mature subordinates may be left alone if they are aware of what they are supposed to do.

2.10.7 Authoritarian leadership style

The leadership style is also referred to as autocratic. The leader has the most authority and power in an organisation (Hearron & Hildebrand, 2011; Crawford, Kydd & Riches, 2011). Lunenburg and Ornstein (2010) state that the leader gains his/her authority through use of orders, demands, punishments, rules and regulations. Subordinates follow the leader's instructions without questioning. The leaders are characterised as being domineering. In the context of teachers' colleges, orders and/ or demands come from the principal going down to the lecturers. The lecturers just accept the orders as they are. Whilst the leadership style yields positive results in that subordinates do what they are told to do, it is leader centred. Subordinates are not given the chance to contribute to the development of the organisation. The leadership style is against Ubuntu leadership. In Ubuntu, power is shared (Eliastam, 2015). Decisions are taken after consultations and several meetings. In support Magadlela (2013), Mbigi and Maree (2005) observe that a leader with Ubuntu takes into account the existence of every person in an organisation by observing the roles that they play. Although this style is not ideal in the Ubuntu domain, it works effectively where power is decentralised. In a society such as Zimbabwe where power is centralized, the autocratic leadership seems to fit very well because subordinates are recipients of orders coming from above. However, a leader with Ubuntu may try to consult others in decision making but within given parameters. Hence, freedom is limited. Scholars have written on leadership styles that are at the disposal of leaders. Teachers' colleges may also benefit through applying the leadership styles. However, these leadership styles were developed in Western countries, hence cannot be generalised to the Zimbabwean context. Thus, the point of

divergence from these studies is that this study explores the compatibility of these leadership styles with Ubuntu values.

2.11 Summary

This chapter explored the concept of Ubuntu through African philosophy. It has been shown that Ubuntu is cardinal in various aspects of African life. As an African philosophy, Ubuntu has been described as a repository of African culture, thus making it indispensable in everyday life in African societies. Literature review has shown that Ubuntu has become a topical concern in various fields of study, such as religion, politics, research, business and education, among other things. Therefore, Ubuntu is not static but progressive. It has been revealed in this chapter that while many scholars wrote a lot on Ubuntu, none of them looked into Ubuntu and leadership in teachers' colleges leaving a gap glaringly exposed.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the research methodology. A research methodology is a logical approach to solving a research problem. Creswell (2012) and Chilisa (2012) highlight that research methodology refers to how logic, reality, values and what constitutes knowledge inform research. In other words, research methodology is not limited to research methods; rather, it goes as far as philosophical underpinnings of a research study which justify the use of particular methods and not others (Babbie, 2014). The methodology employed in this study comprised research paradigm, research design, population, sample, research methods, data collection procedures, data analysis, credibility and ethical considerations. Each component is discussed as the chapter unfolds.

3.1 Research paradigm

A research has to be informed by a philosophical base or research paradigm. A research paradigm is a theoretical framework through which the research is taking place (Barbour, 2014). Similarly, Kumar (2014) and Chisaka (2013) state that a research paradigm addresses issues to do with how the research is to be conducted, ontological and epistemological issues and how the data is to be analysed. In concurrence, Magwa and Magwa (2015:15) state that “a paradigm is a perspective based on a set of assumptions, concepts and values that are held by a community or researchers.” Cohen, Manion and Morrison (2013) and Aurini, Heath and Howells (2016) point out that a research paradigm is a set of connected assumptions about the conceptual framework

and how a research is organised in relation to data collection, purpose of study, how knowledge is generated and interpreted, up to the analysis. The assumptions are philosophical, ontological and epistemological. Ontology focuses on the nature of the phenomenon under study and epistemology deals with how knowledge is generated (Arthur et al., 2013). In this study, the focus was on the nature of leadership in teachers colleges and its compatibility with Ubuntu. Thus, the methods used reflected the ontological and epistemological assumptions.

Basically, there are two main paradigms, that is, the positivism and the interpretivism. Their point of departure is on what counts as reality. Chilisa (2012) and Arthur et al. (2013) hold that the positivist approach has a scientific orientation. In this paradigm, reality can be observed, tested empirically and is objective. On the other hand, the interpretive paradigm holds that there are multiple realities which are socially constructed (Creswell, 2014; Mouton, 2014). In this study, the researcher got varied responses on the same question because participants had different world-views.

On the other hand Cohen, Manion and Morrison (2013) and Chilisa (2012) highlight that there is yet another paradigm known as the critical or transformative paradigm. The critical or transformative paradigm strives to counter the weaknesses of both positivism and interpretive, of ignoring the political and ideological aspects in research (Cohen, Manion & Morrison, 2013). This research is informed by the interpretive paradigm.

3.2 Interpretive paradigm

The Interpretive paradigm is defined by Cohen, Manion and Morrison (2013)

and Mouton (2014) as a paradigm closely linked to hermeneutics, that is, the theory of meaning. The theory emanated from the philosophical doctrine advanced by Edmund Husser (1859-1938). It is based on the study of human experience which does not take objectivity into consideration. Researchers in the Interpretive paradigm give supremacy to subjective reality that is obtained from human experiences, beliefs attitudes and perspectives (Cohen et al., 2013). In this study, the researcher got multiple realities because in the interpretive paradigm reality is not objective.

A researcher has to be informed by a philosophical base. Kumar (2014) argues that a theoretical framework of a research is the philosophical foundation on which the research is taking place. This research was informed by the Interpretive paradigm. The Interpretive paradigm differs from other approaches on what counts as reality. Chilisa (2012) and Laws, Harper, Jones and Marcus (2013) highlight that the Interpretive paradigm is framed by four related assumptions, which are ontology, epistemology, axiology and instrumentation. In interpretive paradigm knowledge is subjective because it is constructed by people involved in social interactions. Knowledge is obtained through interacting with the people (Magwa & Magwa, 2015; Babbie, 2014). Reality is culture- bound and mind- dependent. This means that the ontological standpoint of the Interpretive paradigm is relativism. In this study, the researcher used interactive data collecting methods in order to interact with the participants and hear their stories.

In light of the preceding, Creswell (2013) and Chisaka (2013) state that interpretive research is a multi-layered approach to social interactions which aims at interpreting and describing the interactions in terms of the meanings that the people involved attach to it. In this research, stories and beliefs on the

compatibility of Ubuntu and leadership in teachers' colleges were obtained from the people experiencing the leadership. Therefore, students, lecturers and principals produced their own reality. Arthur et al. (2013), Creswell (2012) and Ritchie et al. (2014) highlight that in the interpretive paradigm reality is fluid and fragile because it is based on those who experience it. In this study, the researcher got as many realities as there were participants. Hence, reality differed from one person to another. In trying to get the truth in teachers' colleges on the compatibility of leadership with Ubuntu not one answer was expected because truth was value- laden.

Researchers in the Interpretive paradigm get the truth as people interact (Creswell & Clark, 2013; Chisaka, 2013). Only those people involved in the social interactions get the meaning. For example, one may raise a finger to say 'hello' or 'come here'. In this case only those used to the code of raising the finger will understand the meaning. Therefore, to get the meaning of the interactions taking place among the students, lecturers and principals in the teachers' colleges, the researcher interacted with them. This called for interactive methods to get information, for example, interviews and observation helped the researcher to see the dynamics of settings (Aurini, Heath & Howells, 2016). To buttress the view above, Chilisa (2012) and Arthur (2013) indicate that the major tenet of the Interpretive paradigm is that research is observed from inside, through direct experience with the people involved. Thus, this paradigm was in sync with the current study in that students, lecturers and principals responded to the researcher's questions during interactions, basing on their experiences in the colleges they work or learn. Focus group discussions or interviews enabled the participants to interact on their own. In the process, they expressed their views, experiences

and beliefs, picking them from real situations in which they were involved. Thus, reality was sought from the people who experienced it (Magwa & Magwa, 2015; Kumar, 2014; Goddard & Melville, 2014).

In the Interpretive paradigm, the researcher uses the natural setting as the source of data. It focuses on understanding people's world-views from their frame of reference (Creswell, 2012; Chisaka, 2013; Creswell, 2014). The paradigm is concerned with how people make sense out of their lived experiences, for example, what people under study are thinking and why they are thinking the way they do, their values, goals, motives and reasons. Hence, it is critical to study them in their natural setting (Mouton & Babbie, 2015). In this study, the natural setting was the teachers' colleges. Thus, the researcher was concerned about what the participants were thinking and why, in relation to the phenomenon under study.

In the Interpretive paradigm, data is obtained in form of words or pictures. Magwa and Magwa (2015) point out that the data sources include interviews and video tapes, among other sources. In the same vein Mukherji and Albon (2015) argue that researchers who adopt the interpretive paradigm focus more on words than numbers. In this study, the researcher got the information through communicating with participants. Interpretive researchers put emphasis on meaning. Cohen, Manion and Morrison (2013) indicate that researchers in the Interpretive paradigm try to understand and demystify reality through the lenses of those involved. In this study, the researcher wanted to understand the experiences and interactions that took place in teachers colleges and the meanings attached to them. In support of the above view, Creswell (2012) and Makherji and Albon (2015) share the view that ontological and epistemological aspects lie in the view that reality and the

researcher cannot be separated because truth is gained through the lived and felt experiences. Reality or knowledge lies in the eyes of the beholder. Therefore, by interacting with the students, lecturers and principals, the researcher experienced reality concerning leadership and Ubuntu in teachers' colleges.

Another feature of interpretive inquiry is its focus on both the process and the product. Researchers in this paradigm are worried about how things are done, for example, how peoples' feelings, attitudes, beliefs and aspirations are expressed (Aurini, Heath & Howells, 2016). In this study, the focus was on how students, lecturers and principals interact in their various roles. The researcher focused on how the principals, heads of departments and students interacted as they executed their duties.

In light of the preceding, Arthur et al. (2013) contend that the Interpretive paradigm provides a thick description of a phenomenon. Similarly, Magwa and Magwa, (2015) indicate that interpretivist methodologies provide rich information. In this study, the researcher attained rich information from students, lecturers and principals, through in-depth interviews and focus group discussions.

3.3 Research Design

Arthur et al., (2013) and Laws, Harper, Jones and Marcus (2013) state that a research design is the overall plan of how the research will be done. Similarly, Magwa and Magwa (2015:46) state that a research design "constitutes the blue print or structure for the collection, measurement and analysis of data." A research design, thus, explains the procedures to be followed in conducting the research. The design shows how subjects were

sorted out and the layout of the research. In this research, a qualitative multiple case study design was adopted. Cohen, Manion and Morrison (2013:253) define a case study as “a specific instance that is frequently designed to illustrate a more general principle.” Thus, a case study follows the inductive approach. A case study also provides an example of a real situation. Hamilton and Corbett - Whittier (2013) and Patton (2015) state that a case study is limited to a unit, that is, a person, a group or other entities. This study was focused on three teachers colleges. Furthermore, case studies involve interactions between researchers and the participants. Therefore, the multiple-case study was appropriate for this study because it allowed the researcher to interact with the students, lecturers and principals. It also allowed the researcher to get a deeper insight into the phenomenon under study.

Hamilton and Corbetti-Whittier (2013) and Arthur et al. (2013) contend that a case study employs a variety of data collection instruments. In the same vein, Creswell (2012) and Kumar (2015) say that a case study enables the researcher to explore a phenomenon within its setting, using varied sources of data. The multiple case study allowed the researcher to use a variety of data collecting methods which are interviews, focus group discussions, document analysis and observation. Thus, case studies provided insights into the attitudes, thoughts, beliefs and experiences of students, lecturers and principals. Using a variety of sources of data enabled the researcher to triangulate the data, thereby reinforcing legitimacy of the findings.

A case focuses on collecting rich data (Chisaka, 2013; Mouton, 2014). Furthermore, case studies allow participants to tell their stories. Thus, this allowed the current researcher to get insights into the experiences, attitudes and feelings about leadership and Ubuntu in teachers' colleges. Rich

information was obtained by using focus group discussions and unstructured interviews. Respondents were not limited in terms of giving information. This is supported by Mills and Birks (2014) and Mouton and Babbie (2015), who say that a case study provides a detailed picture of a phenomenon because it is an exploratory form of inquiry. Mills and Birks further highlight that case studies are appropriate for a study which seeks to answer ‘how’ and ‘why’ questions. In this study, the researcher was concerned with how people in the teachers colleges interacted and why they behaved that way. This is supported by Samkange and Samkange (1980) who highlight that Ubuntu is seen when people interact in their various roles. Hence, the case study was suitable for this study as it allowed the researcher to discern how leaders in the teacher’ colleges interacted with their subordinates.

A case study can be a single unit or multiple cases. A single unit represents one replication, while a multiple case study gives more than one replication (Cohen et al., 2013). David (2012) indicates that a case study explains something but multiple cases give researchers confidence in findings. Hence, targeting three teachers’ colleges enabled the researcher to have sufficient time to interact with participants in different settings. Each college under study is a community on its own and has practices that are particular to it. Therefore, studying these three colleges gave a broader spectrum on the compatibility of Ubuntu and leadership in these institutions. This gave the researcher confidence in generalising findings.

3.4 Population

A population is defined by Mill and Birks (2014) as those objects, events or units that have characteristics that are of interest to the researcher. Also, Magwa and Magwa (2015:61) see a population as “the entire group of

persons or set of objects and events the researcher wants to study.” Therefore, a population refers to a group of people who have some common traits or characteristics from which data can be obtained and analysed. In this study, the population included all principals, all lecturers and all students in the three teachers’ colleges.

3.5 Sampling

Sampling is the process of selecting the participants from a larger population for the purpose of determining parameters of the whole population (Arthur et al., 2013). Similarly, Creswell (2014) says that it is impossible to study the whole population because some populations are too big. Therefore, it is necessary to take a sample. In this study, the researcher used purposive sampling. Purposive sampling is when a researcher uses his/her own judgment to select a sample that she/he believes to have the information that she/he is looking for (Kumar, 2014). The researcher purposefully selected four heads of departments and five students from each college and all three principals from the selected colleges. To buttress this view, Cohen, Manion and Morrison (2013) state that the principle of selection in purposive sampling is the researcher’s discretion as to typicality of interest. The selected colleges represent the types of colleges that are found in Zimbabwe, that is, church and government colleges. The other reason was that the colleges are geographically clustered and were easily accessible to the researcher. The entire sample comprised thirty participants. The researcher chose a small number in order to get rich information. In qualitative research emphasis is not on the number of participants but on the richness of the information (Cohen et al., 2013). Participants had ample time to say out their thoughts. This may not be possible with a large number of participants. Also, a sample

of thirty is generally accepted as the minimum number of participants in qualitative research (Arthur, 2013; Aurine, Heath & Howells, 2016).

Five students from each college were chosen from the Student Representative Council (SRC) using the stratified sampling. Gender representation came into play because it is a criterion in selection of SRC members in colleges. The researcher identified two sub-groups, that is, males and females. From those, the researcher randomly selected a stratified sample of three males and two females. This increased the likelihood of representativeness and ensured that the characteristics of individuals in the same population were included in the same proportion (Magwa & Magwa, 2015; Barbour, 2014). The issue of gender on heads of departments and principals was set aside due to the fact that the researcher wanted participants with posts of responsibility and deemed to have rich information. However, purposive sampling tends not to represent the larger population. Some scholars argue that it is selective and biased. Nevertheless, its strength lies in that it allows the researcher to choose those participants who are known to possess the information the researcher is looking for. Though they may not be representative and their comments may not be generalised, the sample provides rich information (Cohen et al., 2013).

3.6 Research methods

The study falls in the qualitative research approach. Thus, it used interactive methods namely face to face interviews, focus groups, document analysis and observation. Below is the description of the methods that were used:

3.6. 1 Observation

Research about social phenomenon can be best carried out through the use of interactive techniques of generating data. An example of such a technique is

observation. Mouton and Babbie (2015) assert that qualitative research is based on the field. This means that the qualitative researcher could not avoid visiting the colleges under study. The researcher is a lecturer at one of the colleges under study. This means that she was a participant observer. The researcher observed the actual behaviour of the individuals under study in their natural setting. To cement the view of observer participation, Arthur et al. (2013) and Creswell (2012) note that in participant observation, the researcher will gain a deeper and richer understanding of behaviour as dynamics of setting change. In this study, the participants were not told that they were under study because they would act artificially. Covert participation is against research ethics (Chilisa, 2012; Magwa & Magwa, 2015). However, its strength lies in producing valid data. Therefore, to obtain valid data the researcher informed the participants after the research and explained why she adopted the approach. Also, covert participation is accepted as long as it does not harm participants (Cohen et al., 2013; Creswell, 2012; Wagner, Kwawulich & Garner, 2012). However, observation is not an event but a process that needs a lot of time. The researcher, as a lecturer at one of the colleges under study, had ample time to observe participants in their natural setting over a period of time. The researcher also visited other colleges to observe their behaviour in their natural setting. The researcher observed the dynamics of settings and how interactions change. The researcher noted Ubuntu values that were observable such as respect, language, dressing and hospitality.

3.6.2 In-depth interviews

An interview is defined by Punch (2011) and Creswell (2013) as a way of getting people's perceptions, feelings and how they create reality. Cohen et al.

(2013) and Mouton and Babbie (2015) point out that an interview is a flexible method for collecting data which allows multiple channels to be adopted. Mukherji and Albon (2015:149) define an interview as “a method where one person asks questions to an individual or group of people with the expectation of getting answers to a particular question or an elaboration of their views on a particular topic.” It can be noted that an interview is quite different from an ordinary conversation because its aim is to get specific information from interviewees. An interview does not happen naturally; rather, it is planned.

Punch (2011) and Ritchie et al. (2014) indicate that there are varied forms of interviews ranging from individual face to face to group face to face interviews. The interviews can be structured, semi structured or unstructured. In this research, were used to collect data. The researcher used in-depth interviews. This type of interview allowed the researcher to ask more questions and hence got more information. The researcher used unstructured interviews to get the most information. Chisaka (2013) and Mukherji and Albon (2015) contend that unstructured interviews provide in-depth information about thoughts, feelings, beliefs and attitudes of participants. This type of interview sought to establish human to human interaction, with the aim of getting meaning and not explanations. This type of interview also allowed the researcher to observe the paralinguistic features of the communication process. In this study, the researcher wanted to get meanings created by the participants in their various interactions or roles.

In-depth interviews allowed the researcher to detect misconceptions and rectify them. This method also allows multisensory channels such as verbal and or nonverbal channels. There are other things that cannot be known through observation, for example, feelings, attitudes and thoughts (John &

Rule, 2011; Aurini, Heath & Howells, 2016). This research focused on lecturers', students' and principals' feelings, beliefs, perceptions about the compatibility of Ubuntu and leadership. Therefore, interviews enabled the researcher to solicit that kind of information. In this study, the researcher interviewed the three principals of the selected colleges, four heads of departments and five students from each college. One on one interviews were conducted with principals and heads of departments. The interviews focused on their experiences as leaders. The research questions guided the researcher to derive common themes from interviews and focus group discussions. The interviews took 30 to 60 minutes. The time was reasonable enough to get information needed.

The researcher used an interview guide with themes developed for explanation and validation purposes (Creswell, 2012). The in-depth interview offered a platform for conversation, with the aim of understanding views, beliefs, and attitudes of principals, heads of departments and students on the phenomenon at hand. The interview provided feedback and the researcher used the responses of participants to change or alter the interview situation. However, the dark side of unstructured interviews is that they may make it difficult to compare responses between and among participants. Nevertheless, the most critical thing in this type of interview is that it gives rich information. In this study, the researcher was concerned with understanding information given and getting meanings.

3.6.3 Focus group discussions

The researcher used focus group discussions with students. Babbie (2014) posits that focus group discussion is a way of gathering many opinions from

individuals within a group. Punch (2011), Magwa and Magwa (2015) and Cohen, Manion and Morrison (2013) indicate that a focus group is a situation where several people are asked the same questions simultaneously. The interaction was facilitated by the researcher, who in this scenario is referred to as moderator (Barbour, 2014; Kumar, 2014). This method was adopted because the researcher wanted to obtain multiple perspectives about the topic in an emotive way. A response from one participant generated more responses, thereby allowing the researcher to get deeper into the issue at hand. Focus group discussions also enabled the researcher to validate data, since participants asked each other questions and reasons for responses given. In support of the above view, Creswell (2012) and Mouton (2014) highlight that the interaction that is found in focus group discussion provides rich data and insights that would be inaccessible if the researcher was interviewing one person. In addition, the researcher used focus group discussions because they are cost- effective and use less time.

The other benefit of using focus groups is that they are flexible and elaborative (Aurini, Heath & Howells, 2016). The researcher used themes or issues derived from research questions to solicit for data from the participants. The discussion was flexible and participants were able to support their answers as well as clarify certain issues which might not be clear to other participants. There was no strict adherence to the guide since the researcher asked additional and follow up questions. Arthur et al. (2013), Patton (2015) and Goddard and Melville (2014) buttress this view by saying focus group discussions are useful in reshaping people's feelings, attitudes and beliefs. By interacting with others, participants realised that the beliefs or perspectives they hold to be true may not be the case. Hence, as the students interrogated

each other the researcher got rich information or deeper insights into the issue at hand. The researcher further took note of non-verbal responses which could be observed. This helped the researcher to identify where the participant put more emphasis, thereby interpreting the meaning.

A focus group researcher is the one who decides the size of the group (Patton, 2015; Miles, Huberman & Saldana, 2014). In this study, the researcher used groups composed of five students. The researcher prepared information sheets and consent forms. However, the issue of confidentiality was somehow violated since all participants heard the discussion. Therefore, participants were given forms of consent so that they could participate on their own free accord. To keep the participants on track, the researcher controlled the discussion by discouraging irrelevant issues. The researcher also video recorded the interviews so that she could refer back to them if need be.

Although focus group interviews enabled the researcher to detect how the participants supported, influenced or disagreed with each other, Creswell and Clark (2011), Punch (2011), Creswell (2014) and Wagner et al. (2012) if not well handled. Similarly, Ritchie et al. (2014) argue that focus group discussions may produce communal thought or group thinking and if the topic is sensitive, it may cause antagonism. Hence, to avoid this, the researcher kept on controlling the discussion by focusing the group members on the topic.

The members of the focus group were purposively selected because they were deemed to have the information the researcher was looking for. In the current study, three focus group discussions were held with students. The members of the focus groups were invited because they had experience in leadership in

teachers colleges. They also had knowledge of Ubuntu. This ensured that valuable information was obtained. The researcher encouraged participants to interact with one another by listening, communicating and interrogating each other on the compatibility of Ubuntu and leadership in teachers colleges. Focus group discussions were conducted after the interviews with the principals and heads of departments.

3.6.4 Document analysis

Document analysis is an examination of documents. Wagner, Kwawulich and Garner (2012), Magwa and Magwa (2015) and Mouton (2014) state that document analysis is a method of collecting data without interacting with participants. Similarly, Kumar (2014), Bowen (2014) and Garfinkel (2014) highlight that in document analysis data is obtained without necessarily talking to the participants. Hence, in document analysis data is obtained in a non emotive way. The documents which can be used to collect data include minutes, policies, diaries, school registers and memos (Mouton, 2015; Kumar, 2014). The advantage of using documents is that the researcher can get rich and comprehensive information. On top of that, participants do not know that their documents are being analysed (Wagner et al., 2012).

However, Mills and Birks (2014) indicate that the disadvantage of using documents is that they are there to serve the interest of the organisation. Hence, they may be biased. Thus they need to be used with a critical eye or with caution.

In this study the documents were used to complement the responses that were obtained from the participants through interviews and focus group discussions. This is in concurrence with Wagner et al. (2012), Mukherji and Abon (2012) and Bowen (2014) who posit that documents can be used to

support other instruments. The researcher analysed the documents such as college regulations, mission statement, The Zimbabwe Public Service code of conduct, contract forms between the students and the college, minutes of hearings and minutes of academic board meetings. The researcher carefully analysed the information in the documents. The purpose of analysing the documents was to check whether there were some points of convergence or divergence with the participants' responses. Hence, it was a way of verifying whether what was said by the participants was true or not. The researcher used minutes of hearings to check whether there were acts of misconducts and how they were handled. This concurs with Bowen (2014), Arthur et al. (2013) and Cohen, Manion and Morrison (2013), who submit that document analysis may be used as a triangulation method. In light of the above, minutes of academic board meeting were used to triangulate principals and heads of subjects' views on the promotion of academic excellence. To counteract the weaknesses of bias associated with documents (Mouton, 2015; Garfinkel, 2014), the researcher chose documents that were relevant to the study and which were crafted well before this study commenced.

3.7 Trustworthiness

Any research that is undertaken has to be acceptable by those who may benefit from it. As such, for a research to be recognised, issues to do with trustworthiness have to be taken into consideration. Creswell (2014), Goddard and Melvill (2014) and Babbie (2014) point out that trustworthiness is based on dependability, credibility, transferability and confirmability. Hence, addressing trustworthiness issues makes a research plausible.

Credibility has to do with issues that make a research convincing. Wagner, Kwawulich and Garner (2012) describe credibility as those activities that

make a research authentic. In this study, the researcher used purposive sampling in which people who were deemed to have the needed information were selected to participate in the research (Cohen, Manion & Morrison, 2013). Hence, the information they gave was credible. Credibility was also addressed through triangulation. Goddard and Melville (2014) and Magwa and Magwa (2015) indicate that triangulation is a way of explaining a phenomenon under investigation by studying it from different standpoints. The researcher compared the views of the participants. For example, views of the principals were compared with those of heads of departments and student teachers (triangulation of views). This was done to check differences and similarities and then find meaning out of those responses. There was also cross -checking of information that was obtained from different sources, that is, triangulation of data collecting instruments (Kumar, 2014; Creswell, 2012; Laws, Harper, Jones & Marcus, 2013). The purpose of triangulating data collecting instruments was to check consistency of information obtained from different sources. This coheres with Patton's (2015) and Babbie and Mouton's (2015) submission that triangulation assists the researcher to complement information got from one source with that from another source. Hence, the researcher got the same information using different lenses. This concurs with Creswell (2014), who states that triangulation produces insights that go beyond the knowledge that could be obtained using one approach. The researcher engaged her colleagues who were not part of the study to assist in decision making. For example, colleagues assisted in formulation of interview questions. Babbie (2014) and Mouton (2015) call this exercise peer debriefing, where colleagues with some knowledge of the phenomenon assist the researcher in some research decisions.

Dependability is another issue which is used to ensure the trustworthiness of a research (Wagner et al., 2012; Babbie, 2014). Thus, to make this research dependable, the researcher judged the quality and quantity of the responses that were given against the research indicators or questions. This was done through checking whether the participants had knowledge of the concept and the extent of that knowledge. This assisted the researcher to assess whether or not the information given was dependable. The researcher also carried out an audit trail as a way of confirming the accuracy of information taken from where the data was stored (Creswell, 2014; Mouton, 2014). Thus, during data transcription, the researcher always referred to where the data was stored (voice recorder and field notes) to ensure that transcribed data was realistic.

To confirm that the findings were anchored on data obtained from the participants the researcher engaged in activities such member checking, that is, checking for consistency in the participants views. Creswell (2013), Kumar (2014), Mouton (2015) and Babbie (2014) indicate that member checking is whereby a researcher asks some participant in the study to check for the accuracy of verbatim quotes. In support, Braun and Clarks (2014) and Oancea and Punch (2014) state that member checking is taking back the research findings to the participants to check for accuracy of the report. In this study, the researcher also employed response validation, where the findings were taken to the participants who were asked to check whether the interpretations that were made were real or accurate.

In line with the preceding, the researcher used the negative case analysis (Cohen, Manion & Morrison, 2013; Patton, 2015) where participants were asked questions in a negative stance. For example, the participants were asked the same question thus: “How is Ubuntu aligned to your duties?” the same

question was asked again in a negative way: “Ubuntu is not aligned to your duties. Comment.” Negative case analysis assisted the researcher to check for consistency that is, checking the accuracy of the responses. The researcher also checked whether the responses that were given confirmed what other participants or authorities had said on the phenomenon under study.

Transferability, which also ensures trustworthiness of a research, was taken care of. Wagner et al. (2014:24) posit that transferability is “achieved by maintaining all versions of data in their original forms and by presentation of thick description.” This means that data obtained from the participants is supposed to be kept safe for reference purposes. The researcher used a voice recorder in order to capture the data in its original state. Further, the researcher used excerpts taken from field notes to show the exact words that were said by the participants (Cohen et al., 2013). This enabled the researcher to give a vivid description of what was said by the participants. To obtain rich information, the researcher listened carefully to the stories of the participants and asked probing questions to enable the participants to go deeper into the issue. Furthermore, the researcher also checked for coherence of what was said while asking clear and precise questions which were in sync with the study. This ensured that the participants did not digress from the focal point. Creswell (2014) and Arthur et al. (2013) argue that the background of the researcher, beliefs and attitudes may affect data interpretation. However, in this study this bias was kept under control through member checking as highlighted above. Thus, all the four aspects which constitute trustworthiness were addressed to make the findings authentic.

3.9 Data collection procedures

A good rapport between the researcher and the respondents is very important.

It enables the participants to feel free to ask questions. It also builds confidence and trust among the participants. Therefore, to create a relaxed atmosphere, the researcher clearly explained the purpose of the study to the participants. Chilisa (2012) highlights that researchers should decide on the most appropriate instruments for data collection. In the same vein, Punch (2011) and Babbie (2014) indicate that the researcher needs to know the strengths and weaknesses of instruments used. The researcher was aware of the strengths and weaknesses of the instruments chosen. The data for this research were collected using interviews, focus groups, documents and observations. The interviews and focus group discussions were done by appointment. The researcher carried out the interviews in person. The researcher observed principals, lecturers and students as they interacted in their various roles.

3.10 Data analysis

Cohen et al. (2013:537) say that “qualitative data analysis is making sense of data in terms of the participants, definitions of the situations, noting patterns, themes, categories and regulations.” This means that in qualitative research, researchers are concerned with meanings as created by those who are involved in interactions. Thus, data analysis was done thematically. The researcher came up with themes with important data in relation to research questions. The use of interviews, focus groups and observation were in sync with thematic analysis since data gathered was purely qualitative. However, the limitation of content analysis is that responses may come in voluminous amounts. Therefore, to get meaning out of many words, the researcher classified responses according to themes.

In this research, content analysis was adopted as a technique. Creswell (2012)

and Cohen et al. (2013) observe that content analysis is a study of human behaviour through an analysis of their communication. A person's attitudes, beliefs, values and ideas are usually revealed in their communication and content analysis, as a technique used by researchers who study human behavior through studying their communication, was appropriate

In relation to this, Marying (2004) in Cohen et al. (2013) and Braun and Clerke (2014) define content analysis as a research method used to make cogent inferences from written communication which would be read and in order to find meaning. In other words, content analysis is a process of summarising main contents of texts and the messages therein. In the same vein Hamilton and Corbett- Whittier (2013), Barbour (2014) and Arthur et al. (2013) state that content analysis focuses on language and other features related to it. Therefore, linguistic features such as gestures or facial expressions were noted during interviews and their meanings recorded to assist the researcher during data analysis. The researcher described and explained characteristics of the way the participants were expressing their views. Content analysis, thus, unravels experiences, attitudes and values. During data analysis, the researcher looked at the presence of key concepts in the written text and evaluated the frequency with which particular words were used. By so doing meaning was obtained. This study focused on people's perspectives, attitudes, experiences and beliefs on Ubuntu and leadership in teachers colleges. Therefore, content analysis was suitable because it unravelled experiences, attitudes and values of lecturers and students at teachers colleges.

3.10 Ethical considerations

In this research, all ethical considerations were observed. Rule and John

(2011), Creswell (2012) and Patton (2015) point out the importance of considering ethical guidelines to protect subjects. These ethical principles include confidentiality, informed consent, respect of privacy and non-maleficence (Cohen et al., 2013). The consent of all participants was sought. Explanations were given that participation was voluntary and if they felt like withdrawing from participation, they were free to do so. Instruments for collecting data were also explained to the participants so that they could decide whether they wanted to participate or not.

To gain access into the colleges under study, the researcher got a letter of approval, stamped and dated, from the Permanent Secretary for Higher and Tertiary education, Science, Innovation, Technology and Development. The researcher also sought approval from the college principals under study when she visited the colleges upon showing them the letter from the Permanent Secretary, which permitted her to carry out the research in their colleges. The researcher was not an outsider as far as research in education is concerned since she is a lecturer at one of the colleges under study.

3.11 Summary

This chapter focused on research methodology. The paradigm in which the research was rooted was discussed. The study adopted a multiple case study because the study focused on getting meaning rather than explanation. Case studies use the natural setting of the phenomenon under study. In this study, the natural setting was the teachers colleges. The population and the sample used in the study were discussed. Data collection methods which included interviews, observation, documents and focus groups were explained. The chapter also gave details on data analysis procedures, data analysis, trustworthiness issues, ethical considerations and access to colleges. The next

chapter focuses on data presentation and analysis.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND ANALYSIS

4.0 Introduction

This chapter focuses on data presentation, interpretation and analysis from the data gathered through interviews, focus group discussions, document analysis and observations. The study investigated the compatibility of Ubuntu and leadership in three teachers' colleges in Masvingo Province, Zimbabwe. The presentation of data mainly focused on the main research question: To what extent is leadership in three teachers' colleges in Masvingo Province aligned to Ubuntu? The analysis was done in relation to what was reviewed in Chapter Two. The researcher showed how participants responded in a narrative form. Analysing data obtained through interactive methods calls for analysis techniques which also study human behaviour through their communication (Cohen, Manion & Morrison, 2013). Therefore, in line with the preceding, content analysis was adopted since data to be analysed were obtained through communicating with participants. The researcher placed high regard on transcendental phenomenology, where preconceptions about participants' views were removed. Thus, responses of the participants were perceived as fresh as if they were heard for the first time (Creswell, 2012; Punch, 2011). In light of the above, the participants' views were often presented verbatim to keep the original taste.

4.1 Demographic profile of participants

The three principals who took part in the study were given pseudonyms and their names are as follows: Principal A (PA), Principal B (PB) and Principal C (PC). The colleges' names correspond to the names assigned to the principals. This means that the principal for college A is Principal A, Principal B is principal for

college B and Principal C for college C. The heads of departments and student teachers who took part in the study were given pseudonyms which are shown in Tables 1 and 2 below:

Table: 1 Heads of Departments (coded as HOD) sampled from the three teachers' colleges

Participants' Pseudonyms	College
HOD 1	A
HOD 2	
HOD 3	
HOD 4	
HOD 5	B
HOD 6	
HOD 7	
HOD 8	
HOD 9	C
HOD 10	
HOD 11	

HOD 12	
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Table 2 Students teachers (coded as S) sampled from the three teachers' colleges

Participants' Pseudonyms	College
S1	A
S2	B
S3	C

The researcher gave participants pseudonyms in observance of research ethics of confidentiality and anonymity.

4.2 Data Presentation and Analysis of Research findings

The researcher used a voice recorder to record the responses of the participants. Data obtained were transcribed manually in accordance with scholars. (Creswell, 2012). Cohen, Manion and Morrison (2013) highlight that because of the amount of data that is gathered through qualitative methods, it is necessary to reduce it to reasonable amounts so that it is manageable. As such, the researcher came up with themes that were related to the research questions. Rule and John (2011) indicate that themes help the researcher to identify commonalities so that pieces of text that have the same theme are put together and given a tag. Creswell (2012) and Chisaka (2013)

concur and view coding as translating the participants' views to categories for easy analysis.

The researcher started by presenting the participants' views, followed by an elaboration of these views. Thereafter, an analysis and interpretation of the findings was made. The first part of the chapter presents, interprets and analyses data obtained from the three principals of the teachers' colleges under study. In the second, section the researcher presents data showing the heads of departments' experiences with regard to leadership and Ubuntu in their colleges. The data were gathered through interviews that were held with four heads of departments from each college. The data will be presented college by college. The last part presents data obtained from the three focus groups of student teachers from the 3 teachers' colleges under study.

Data is presented by groups of participants in response to particular issues, that is, Principals, Heads of Departments and student teachers. Punch (2011) and Neuman (2010) explain this method by stating that presenting data by groups enables the researcher to see themes, patterns, commonalities and differences at a glance since data is automatically grouped. The data analysis is informed and grounded on two theories, namely Critical Theory and Ubuntu Philosophy. It is within this context that the research findings are presented and analysed.

4.3 Data from observation

During the researcher's site visits to the colleges, the following observations were made: The first observation was that church colleges were more hospitable than government colleges, particularly college C. Although all colleges observed code of dressing and conduct, it was more pronounced in church run colleges. All colleges showed a high degree of respect and

cooperation in both staff and students, though differently. Also observed were staff development workshops and student group discussions in progress. Both staff and students were punctual for lectures. In light of the above observations Ubuntu values such as hospitality, respect, cooperation and dressing were evidently practised. Nonetheless, students were seen crowded in search of Wi-Fi, which reflected shortage of current learning materials a scenario which compromised academic performance.

4.4 Data from Principals

4.4.1 Major goal for running the college

The findings from the interviews reveal that all the three principals have a common leadership goal. Such a situation points to the fact that their leadership is influenced by system prescriptions. There could be very minimal idiosyncratic goals. The excerpts of the responses are presented below:

Principal A

My major goal is to produce competent and qualified teachers who develop the nation. This is done through instilling values that are cherished in our society. In turn we want them to perpetuate these values to their students. This is done through the values like respect, empathy, sharing and hardworking.

There is an emphasis on producing teachers who are equipped with necessary skills for the profession as well as values that are considered worthwhile in the society. There is emphasis on working for the common good.

Principal B

The main goal in running this institution is to produce patriotic, honest and competent teachers who are morally upright.

The aim of the college principal is to produce teachers who have sufficient

knowledge of their job and of a balanced temperament.

Principal C

We have a collective role spelt out in the mission statement. We want to produce high quality teachers who are patriotic and who uplift high standard of evangelism through education. We teach our students church values which will make them to fit in the society. For example, obedience and trustworthiness

The principal aims at producing knowledgeable teachers who are guided by church values. However, not all church values are in line with Ubuntu. There is need to be cautious, lest students be indoctrinated.

From the participants' views, it is apparent that the principals aim at producing both competent and morally upright teachers. These leaders indicated that they wished their products to cascade the learnt values to their pupils. The responses of the participants are in line with the views of Nziramasanga (1999) who argues that education should aim at producing individuals who are physically, mentally and socially developed. This shows that the principals are geared towards holistic education, which aims at producing a comprehensive, fully- skilled product. Producing teachers who are mentally, socially, culturally and spiritually oriented is consistent with Ubuntu. Principals also indicated that learnt values such as respect, hard work and honesty, should be passed to the young ones. These and other values are embedded in Ubuntu. This is echoed by Chitumba (2013), who says that Ubuntu is cherished by a given society and should be passed on to the younger generation. The views of the principals reveal that they are aware of their mandate to perpetuate essential values in Ubuntu. Their awareness of Ubuntu may imply that they incorporate them in their leadership.

However, Principal C brought in the idea of uplifting high standards of evangelism through education. This means that the college fosters church ethos through education. Church values target the heart so that people are well-behaved. This is supported by philosophers such as Plato, Aristotle and John Locke, who argue that the aim of education is character building. If education targets the soul, people may be free from corrupt and mischievous activities. These are some of the characteristics of Ubuntu as given by Nussbaum (2003), Tutu (2008) and Nziramasanga (1999). The authors highlight that a person with Ubuntu is trustworthy, honest and shows probity. However, the mission statement at College C does not show commitment to uphold Ubuntu. It is anchored on Christianity. Ubuntu is, therefore, not on the agenda of the college, yet it is considered to be the building block of college leadership (Nzimakwe, 2014). The views that were given by the principals may imply that their leadership is aligned to Ubuntu. The participants echoed the same view, that they were aimed at producing competent workers. This is within the domain of Ubuntu. However, in Ubuntu anything that is done is dedicated to the whole community (Mbiti, 2014). Nzimakwe (2014: 32) supports this by saying that “Ubuntu is a call to service and participation.” The principals seem to be unaware that their mandate is to serve the nation as well as create a conducive working environment. Failure to fulfill this duty is retrogressive and may result in self-enrichment which is counterproductive. Although some church ethos complement Ubuntu, the teaching of church values needs to be done with caution, lest students be indoctrinated.

Although all the three principals’ responses implied some aspects of Ubuntu, they were silent on the concept. Ironically, the mission statements at Colleges A and B show Ubuntu as one of their core values. Their omission of

mentioning promotion of Ubuntu among their main aims may imply their limited knowledge on the role of Ubuntu in their leadership roles. Displaying mission statements showing Ubuntu as cardinal may be just a fulfillment of a requirement, not that it is taken seriously. This scenario shows lack of devotion and honesty.

4.4.2. Strategies for promoting quality education at college

The participants' views on promoting quality education were through supervision of lecturers, provision of adequate and updated material resources to staff and students and appraising staff through workshops and exchange programmes. There is an indication that the principals are goal-oriented.

The following transcribed responses show how they promote quality education at their colleges:

Principal A

Quality education is promoted through supervision of staff, that is, attendance of lecturers. Students are guided to remain focused. I also ensure that resources are available for both staff and students. I see to it that the library is furnished with relevant books, availing Wi-Fi and stationery. We also hold staff development workshops where areas of concern are discussed.

The participant is highlighting a plethora of things which are done to promote quality education. The principal seems to understand the prerequisites for quality education.

Principal B

Quality education is promoted through supervising staff and provision of adequate and relevant resources such as textbooks, laptops and Wi-Fi. We hold staff development workshops where we share knowledge. We ask more knowledgeable members to staff-develop others.

There is an indication that quality education is a collective effort and can be

promoted through engaging in a number of activities. There is also an indication that quality at the college is a result of collective effort.

Principal C

We promote quality education by providing stationery, textbooks, computers, interactive boards, etc and recruitment of qualified lecturers. We compare ourselves with other colleges through exchange programmes where we invite University of Zimbabwe and other colleges. Our staff members visit other colleges to tap knowledge in areas of concern.

There is an understanding that knowledge is gained through team work. There seems to be a commitment to provide the material needed for quality education.

The responses above indicate that supervision of staff, provision of resources such as stationery, books, laptops and holding of staff development workshops are key in promoting quality education. This concurs with Lunenburg and Ornstein's (2008) and Yuki's (2010) assertion that leadership is organising, planning, controlling making things happen in the organisation. Articulation of similar issues by the principals means that they are aware of the pre-requisites of quality education. The responses above show that quality education does not happen on its own. It needs a lot of commitment. This is consistent with Ubuntu. Commitment and devotion are Ubuntu values and are key to leadership (Nziramanga, 1999).

The researcher noted that students and lecturers were in dire need of computers, Wi-Fi, interactive boards and textbooks, among other things. This shows a mismatch between what was said and the situation on the ground. The participants also indicated that they value working together in promoting quality education. This is in line with Muzvidziwa and Muzvidziwa's (2012)

and Magadlela's (2013)'s view that Ubuntu promotes a spirit of collaboration. The aspect of unity of purpose was highlighted by Principal C, who indicated participation of the college staff in different symposia across the country. It follows, then, that Principal C appreciates that knowledge in an African perspective is a collective phenomenon (Eliastam, 2015; Nzimakwe, 2014). This is within the domain of Ubuntu where knowledge is not individually but communally owned. This may indicate that Principal C is a visionary and is open to new, ideas. This was endorsed by the college coordinator, who said "Performance at College C is extremely good. There are regular workshops where they invite us. Hence, there is good leadership." (Personal communication with the coordinator for College C on 16 July 2018). Though there were some signs of good leadership, one HOD (9) indicated that it was well in the department regarding resources and other related issues. If the above is the position, then Principal C, where the HOD is working, follows a divide- and- rule approach which is grounded in autocratic tendencies. Where one department is more resourced than others, the family- hood spirit is limited to the principal's colleagues. The researcher noted that Principal C regarded highly qualified lecturers as cardinal to promoting quality education. This confirms Daniel et al. (2002), cited in Lunenburg and Ornstein (2008) who aver that leadership is about what people can do. This principal seems to be genuine about the promotion of quality education. Quality education brings integrity in the leader and the institution.

4.4.2.1 Motivation of staff to be diligent for attaining academic excellence

The overall response on motivation of staff was noted as verbal praise at college gatherings, monetary rewards and tokens of appreciation and elevation of excelling members to higher posts of responsibility.

The three principals interviewed tendered the following views:

Principal A

Those who excel are encouraged to pursue their dreams. For example, furthering their education. We also give them verbal comments individually or in staff meetings. They are also promoted, that is, they are given posts of responsibility.

There is emphasis on rewarding hard workers so that others will emulate.

There is also emphasis on motivation. The principal seems to uphold Ubuntu values because effort is regarded highly.

Principal B

Our staff is motivated through giving them accommodation at work. We also support staff in times of need. We give them monetary rewards or medals if they excel in sports. We have functions to celebrate achievement by staff. We also give verbal praise during staff meetings and assemblies. We also promote hard working staff.

The participants' responses show that hard work is appreciated and rewarded in different forms. Praising good deeds is a sign of Ubuntu. Ubuntu gives accent to appreciation of effort and good deeds.

Principal C

Our staff is motivated through verbal praise. We announce hard workers during meetings and graduation ceremonies. We give monetary rewards if funds permit. We also give tokens of appreciation such as wallets or umbrellas.

Hard work is seen as a sign of achievement which warrants announcing at public gatherings. The hard workers feel honoured.

The views of the participants reflect that they appreciate hard work at the teachers' college. This confirms Magadlela's and (2013), Chitumba's (2013) assertion that leaders with Ubuntu appreciate the roles played by every

member at an organization. In concurrence, Nussbaum (2003) and Tutu (2008) indicate that in Ubuntu people share achievements and sorrows. Hence, the acknowledgement by the principals that they reward and or announce hard workers signifies that the leaders and the staff members have a shared vision. Nziramasanga (1999) asserts that hard work is a sign of Ubuntu. However, from the above views, it appears that the degree of appreciation given to hard work by the principals differs. Principal B offers a plethora of rewards to hard workers unlike the other counterparts. According to Nziramasanga (1999), Swanson (2007), hard work is a sign of Ubuntu. Principal B has high regard for hard work, as evidenced by tokens that are given to those who excel. Motivation increases academic excellence, which in turn adds value to the college. The above views were confirmed by the sentiments which were given by the college coordinator, that “The College has good leadership traits as it always gets positive comments from the chief external examiner.” (Personal communication with the college coordinator on 17 July 2017). From the responses given, Principals A and C seem not to be concerned much about motivating their staff. Motivation in leadership is key, as it gives the worker energy and zeal to work (Lunenburg and Ornstein, 2010; Pierce & Newstrom, 2008). HOD 3 confessed that it was difficult to lead demotivated workers. The suggestion was that lecturers needed something which could motivate them to work. This is well explained by the Shona aphorism, ‘Kusatenda huroyi’, meaning that a person who is not grateful to good deeds is evil. However, it must be noted that Zimbabwe has an ailing economy. This may make it impossible for leaders to give substantive motivation for working. In African societies and perspectives, a person who does not appreciate effort has no Ubuntu. Therefore, leadership

that does not appreciate effort is operating outside Ubuntu.

4.4.3 Leadership style deemed most efficacious in colleges and rationale thereof

In responding to the question on preferred leadership style, the three principals indicated that while other styles can be employed, the democratic style was the pinnacle to divergent thinking, collective decision making, improvement of leadership and staff co-operation. The responses showed an appreciation of a leadership style which is in line with Ubuntu, although the principals were not consistent in using it.

Among the leadership styles which include autocratic, democratic, laissez-faire, and contingency, the principals highlighted their preferred leadership styles as follows:

Principal A

There is no one leadership style that is good on its own. I take all the leadership styles. Sometimes I use leadership styles that make me achieve set goals. However, democratic leadership is favourable. It encourages participation of all concerned. It brings in divergent ideas and it makes one a better leader. The staff members support it because they are allowed to contribute.

Whilst democratic leadership style is said to be ideal, the participants highlighted that the leadership styles that are employed depend on the situation. There is emphasis that no one leadership style is good on its own. This suggested that other leadership styles such as coercive, authoritarian, laissez-faire and collaborative were employed.

Principal B

I prefer democratic leadership style. It motivates staff to cooperate. Staff members will feel that they are part of the system. Democratic leadership style allows divergent thinking because the staff will bring in suggestions. Thus,

the style allows for constructive criticism.

Preference for democratic leadership style is being shown. The participants highlighted advantages of the leadership style which makes it the most ideal. Given this position, leadership at College B is within Ubuntu.

Principal C

No one leadership style can stand on its own. A blend of leadership styles is needed. The bulk of it is democratic. It allows input from others. There is consultation from other members. Democratic leadership style allows the leader to see the other side or weak points. Therefore, it allows growth on the part of the leader. Democratic leadership style allows criticism and this helps the leader to reflect on his/her operations.

The principal shows that democratic leadership is preferable. Its justification is centred on collective decision- making and allowing the subordinates to interrogate leadership practices at an organisation. This allows the leader to evaluate his operations.

From the views of the participants, it is apparent that there is an appreciation of the democratic leadership style. The overarching themes that are put across are participation and motivation. These ideas seem to evolve around Mullins' (2013) argument that the democratic leadership style promotes participation. Vroom and Yetton (1973) cited in Cima (2001) share the same sentiment that democratic leadership style promotes discussions and sharing of information. This unanimity among the leaders may signify that the democratic leadership style is somehow employed by the principals in their leadership. The democratic leadership style fits well in the African context. For example, 'padare' or 'edaleni' meaning a meeting place where issues are discussed and ironed out and each individual is given a chance to air his views (Masango, 2013). The participants' responses reflect that they acknowledge that the

democratic leadership style is ideal although they blend it with other leadership styles. However, it is not clear how often the other leadership styles are employed. This leaves room for leadership styles that are not in tandem with Ubuntu or leadership styles that suit the leaders.

The researcher noted that Principal B's leadership seems to be democratic. The way the principal articulated the advantages of democratic leadership style is indicative that the style is most favourable. The principal's response shows that he may accept ideas from other people. Malunga (2006) and Mbigi and Maree (2005) confirm these views by saying leadership rooted in consultation brings change for the better. Basing on the views above, Principal B's leadership seems to be aligned to Ubuntu. Principals A and C's views seem to suggest that they employ different leadership styles. The above views concur with Yuki's (2010) assertion that leadership is situational, meaning that the situation at hand will determine the leadership style to be taken. This is a confirmation of Mullin's (2012) contention that one leadership style cannot suit different situations. The views above show that Principals A and C's leadership styles are not predictable which may bring challenges to subordinates. Their stance that leadership is situational may imply that subordinates may, at some point, be subjected to autocratic leadership style. In Ubuntu philosophy leadership styles do not change because of situations. What determines the course of action is the guiding philosophy (Ramose, 1999). It appears Principals A and C take actions basing on t h e i r interest which is a digression from Ubuntu. This is supported by Eliastam (2015:3) who argues that "When Ubuntu is interpreted in a narrow or ethnic fashion it becomes corrupted." Hence, Ubuntu can be manipulated to mean what suits the leader. Thus, Ubuntu becomes a system of patronage that

is used to pursue power and money (ibid).

4.4.4 Conceptualisation of Ubuntu

The general understanding of Ubuntu was creating a good image of oneself through interacting with others reflecting humility, respect, empathy, fairness, hospitality and communalism. The participants' conceptualisation of Ubuntu was centred on axiological aspects. This reflected a shallow understanding of Ubuntu. Their views were transcribed verbatim as follows:

Principal A

Ubuntu is behaving in a way that shows respect. Respect in the values of the other person. Ubuntu also means respecting self that is, not doing things that disrupt your image. For example, if one uses vulgar language that person does not respect himself or herself.

Ubuntu is viewed as showing respect to self and others. The principal seems to have knowledge of some aspects that are embedded in Ubuntu. However, Ubuntu as a philosophy is more than what was said.

Principal B

Ubuntu is good behaviour. A person with Ubuntu is cooperative, open-minded, patriotic and humble. Above all a person with Ubuntu has knowledge of the norms and values of society. The norms and values guide people to follow the dictates of one's society. For example, we value hard work, peace, respect, empathy, etc

Ubuntu is seen as being characterized by many attributes. Knowledge of norms and values is said to constitute Ubuntu. Ubuntu is seen as culture based. Hence, dictates the dos and don'ts in a given context/society.

Principal C

Ubuntu is the basis of our way of life. The way we relate to others, for example, making one to feel that he/she is welcomed. In Ubuntu there is etiquette. In Ubuntu we also talk of respect and that respect should not be selective. One cardinal point of Ubuntu is that an individual cannot be a person without others. So Ubuntu is judged by others. Ubuntu is all about integrity.

The participant seems to know a lot of virtues that entail Ubuntu. There is an understanding that Ubuntu is the basis of African life. The principal has a better understanding of Ubuntu.

The responses of the principals show some knowledge of Ubuntu. The participants indicated good behaviour and respect as the cardinal points of Ubuntu. This is in line with Sibanda (2012), Nassbaum (2003) and Nziramasanga Commission's (1999) definition of Ubuntu where respect and good behaviour are highlighted as some of the values of Ubuntu. The participants' emphasis on respect as a key aspect of Ubuntu indicates that it is very important in leadership. In leadership, respect forms the basis for a good work atmosphere. A leader who sees respect as important is likely to be respected by subordinates and vice-versa. In respect, there is tolerance and accommodation. The participants' views signify an appreciation of Ubuntu leadership. Lephhalala (2012) and Muzvidziwa and Muzvidziwa (2012) confirm the above ideas by pointing out that at the heart of Ubuntu there are values of respect and valuing others. Their knowledge may be of use in their leadership practices.

Emanating from above, the views that were highlighted by Principal C indicate that the principal has a sound understanding of Ubuntu. The response shows that the participant is aware that Ubuntu is viewed by Africans as the

foundation of African way of life (Hapanyengwi & Makuvaza, 2014). It implies that in leadership circles nothing can take off without referring to Ubuntu. Ramose (1999) supports this by pointing out that Ubuntu is the basis of African life, hence, it is the guiding philosophy. Principal C's understanding of Ubuntu may imply that the leadership at College C is within Ubuntu domain. Basing on the participants' responses, Principals A and B have a shallow understanding of Ubuntu. This may indicate some Ubuntu deficiencies in their leadership practices. Taking it from Ramose (1999) and Nzimakwe (2014), Ubuntu cannot be equated to respect and good behaviour only. Ubuntu as a philosophy informs action. Equating Ubuntu with two values is tantamount to equating a whole to one of its parts. Ubuntu is defined in terms of its use in the entire life of Africans (Louw, 2015). The shallow knowledge exposed by Principal A and B poses some challenges in their leadership. Limited knowledge seems to suggest that they are moving in the dark. Maylahn and Musiyambiri (2017) and Eliastam (2015) argue that narrow knowledge of Ubuntu leads to corruption and autocratic rules. Leadership in Ubuntu is holistic. Hence, ignorance of Ubuntu in leadership which is not value-based is incomplete.

The researcher observed that at College C there is a lot of hospitality from both staff and students. The spirit of brotherhood and sisterhood prevailed. Visitors were quickly directed to where they wanted to go. Receiving and making visitors feel at home is part of Ubuntu (Nziramasanga Commission, 1999; Nussbaum, 2003; Tutu, 2008). On the other hand, the researcher noted that although Principal A indicated respect as an aspect of Ubuntu, very little of that aspect was evident at the College. The lecturers and students at College A did not show social distance between and among them as described

by Samkange and Samkange (1980), that Ubuntu is seen when people interact in their various roles. For example, a student would say “shamwari iwe” (my friend) to a lecturer. This is the language one uses to address an equal. Thus, it is inappropriate in the context of Ubuntu. Using inappropriate registers between lecturers and students may create unpleasant relationships such as improper associations, for example, a lecturer falling in love with a student. This has adverse effects on the integrity of the colleges. This contradicts with what Sibanda (2012), Muzvidziwa and Muzvidziwa (2012) view as good behaviour in Ubuntu. From the observations above it appears that College C is better off in terms of its students’ behaviour. The reason may be that it is a church run institution. The other college (A) seems to have lost its moral compass.

4.4.4.1 Extent of compatibility of Ubuntu and leadership in teachers’ colleges

There was a consensus that college leadership should set a role model on uprightness, respect, honesty, transparency and tolerance. The views reflect an understanding that Ubuntu is aligned to leadership. The views which were transcribed verbatim from the three principals were:

Principal A

Ubuntu is aligned to leadership in many respects. A leader should be morally upright. He/she should respect his/her subordinates. If a leader is found wanting the subordinates will lack a role model, Ubuntu teaches people to cooperate and cooperation is very essential in leadership.

Ubuntu is seen as relevant to leadership. There is an indication of an appreciation of Ubuntu and how it assists leaders in executing their duties.

Principal B

Ubuntu helps me as a leader to shape our students to behave well, to be focused thereby achieving good results. There are many values in Ubuntu that we use to run the college for example, caring, respect, honesty, transparency and unity. If these values are infused in leadership institutional aims will be achieved without any hassles.

Ubuntu is seen as a tool to foster good behaviour among students. There is emphasis that Ubuntu regulates leadership styles. The main aim is to get good results when students are disciplined. The role of Ubuntu is rather one-sided. Ubuntu has a role to play among the staff members as well. Therefore, viewing Ubuntu in terms of it being a behaviour controlling mechanism only is missing the point. Thus, the participant's knowledge of the role of Ubuntu in leadership is limited.

Principal C

A leader is a role model. One cannot talk about good behaviour, respect, tolerance when you don't have those qualities. One can only give what he/she has. So in leadership, Ubuntu is very relevant because we operate in the context of Ubuntu. Our behaviour is shaped by Ubuntu. All what we do is guided by Ubuntu.

The participant takes Ubuntu as a point of reference in leadership. There is emphasis that no effective style of leadership can operate outside Ubuntu. There is a sound understanding of Ubuntu from the excerpt above.

The participants have a common understanding that Ubuntu is all about good behaviour. These views show that Ubuntu has the role of controlling the behaviour of leaders, staff members and students. This echoes Letseka's (2014), Sibanda's (2012) and Magadlela's (2013) view that Ubuntu is expected behaviour in a given context. Ubuntu is equated to ethical values. Ubuntu is more than moral issues. Although moral aspects are

overemphasised in Ubuntu, it is not enough for the college principals to centre their focus on that aspect only. All their duties are based on Ubuntu. This is endorsed by Ramose (1999) and Nzimakwe (2014) who argue that Ubuntu contains African epistemology. Therefore, Ubuntu is more of an ideology than a mere description of moral values. The shallow understanding of Ubuntu in leadership may have a negative impact on operations in the three teachers' colleges. Though the three principals viewed Ubuntu as primarily a tool for fostering good behaviour among students and staff members, Principal B showed deeper understanding of Ubuntu. The principal cited values such as transparency, honesty and unity. The appreciation of these values may be attributed to the fact that it is a church run college. In most church-run institutions there is emphasis on transparency, honesty and respect, among other values that point to community involvement. These values resonate with Ubuntu. This may imply that church-run colleges are more aligned to Ubuntu than government colleges.

4.4.4.1 Promotion of Ubuntu values in teachers' colleges

The informants unanimously agreed that Ubuntu was taught in variegated ways. This showed an appreciation of Ubuntu in teachers' colleges. Values such as unity, hospitality, caring, respect were hammered during the activities that were done to promote Ubuntu. However, there was an over emphasis on axiological aspects.

The principals' responses pertaining to the above questions are as follows:

Principal B

We promote Ubuntu through lectures for example, in Philosophy. Ubuntu is also promoted during assemblies. During assembly we read bible verses which hammer on different aspects such as obedience, tolerance, love,

sympathy, kindness and so on. There are learning activities that promote Ubuntu. We have peer educators and church services. The focus is on character building.

There seems to be a variety of activities that are carried out to promote Ubuntu. Ubuntu is not an event. It requires a lot of time for it to be realised. Teaching/learning is not the only way to promote Ubuntu; leaders should display the values that they want people to portray.

Principal A

We promote Ubuntu through assemblies where students take part. Students teach each other good behaviour through bible verses. For example, the story of the Good Samaritan teaches kindness. Students encourage each other to forge ahead despite challenges. We hold staff meetings and staff development workshops where we hammer on issues like honesty, trustworthiness and so on. We understand that academic excellence should be guided by our co-values enshrined in our college mission statement.

The indications are that the values enshrined in the mission statement are guiding principles in whatever is done. It seems the values are derived from Ubuntu. The leader recognises the need to continuously remind staff and students of issues that are important in executing duties and of the virtues of Ubuntu.

Principal C

As a church institution we have church services everyday in the morning for students. In these services students are taught to love each other, care for each other, sharing, unity, peace etc. We, as a church-run college discourage hate speeches among students and staff members. We encourage professional dressing, hospitality, love, caring among other good virtues. In short, church sermons focus on living together as one big family. Church ethos is the same with Ubuntu because they both focus on character building. There are other subjects that have a bias towards Ubuntu. Ubuntu is fostered during sports that is, sharing, team spirit etc.

Church ethos is equated with Ubuntu. The participant is contended that Ubuntu values and church values are the same. However, there is a point of departure in that Ubuntu touches on all aspects of life, some of which may be against church ethos. For example, talking to the living dead is within Ubuntu but might not be taken that way in a church context.

The responses given above show some point of convergence. The participants showed that Ubuntu can be promoted in various ways. This is a confirmation of Samkange and Samkange (1980) and Makuvaza and Gatsi (2014) who note, that Ubuntu is not innate but it is acquired in the society during one's life time. There is a common understanding that Ubuntu is learnt through interactions. The responses seem to suggest that the leaders in teachers' colleges are aware of the importance of Ubuntu. For example, the College Academic Board meeting held on 27/2/18 at College A was centred on hardworking, transparency and objectivity during marking of students' examinations. The coordinator for College A highlighted that "some time back the college had some cases of examination leakages but with the current leadership it has since been curbed" (Personal communication with coordinator for College A on 17 July 2018). This reflects commitment to uphold the image of the college by doing the expected. There is an indication that leadership at the college is sound. The responses of the participants revealed that Ubuntu was promoted through teachings of Ubuntu values such as kindness, honesty and sharing during assemblies. Siyakhwazi and Siyakhwazi (2013) support the above views by highlighting the effort that was put by Booker T. Washington (a Principal at Tuskegee Institute) in teaching young people lessons on character-building. These teachings by Washington may be equated to the assemblies that are conducted at teachers' colleges in trying to

mould good behaviour among students and or staff members. Thus, lessons on character formation were regarded as one way of promoting Ubuntu. This indicates that it takes a lot of effort to build good character among students. The views of the participants confirm Ramose's (1999) submission that Ubuntu is a state of becoming. This agrees with Makuvaza and Gatsi (2014) observation that Ubuntu is a process of enculturation. However, despite all this effort, cases of misbehaviour are still persisting in the teachers' colleges (see principals' interview question 5).

4.4.5. Acts of misconduct that are sometimes committed by both staff members and students which thwart academic excellence

The principals were reluctant to answer this question, citing that it was a violation of the official Secrecy Act. However, the researcher pleaded with them and assured their anonymity. The general response on acts of misconduct committed by both staff and students was that of improper association which is a serious offence against Ubuntu and in the teaching profession. The participants responded as follows:

Principal A

Staff members are sometimes dishonest. For example, they absent themselves from work for no apparent reason then cook stories to justify their absenteeism. Both staff members and student teachers are sometimes involved in improper association, that is, a lecturer/teacher falling in love with his/her student. Students cheat in examinations.

The participant shows admittance on acts of misconduct that both staff members and students commit. There is an implication that Ubuntu is violated.

Principal B

As a church institution we don't allow beer in the college premises. Some students go out of bounce that is, going to female hostels or vice-versa. Students also sometimes dress unprofessionally or submit their assignments late. Staff members at one time were involved in an industrial action which was engineered by one of the sister colleges. The government took appropriate action. However, our staff members behave well because they know that any breach of the college rules will land them out of the system.

It seems clear that acts of misconduct are committed by both lecturers and students. However, church regulations help to keep the offences committed very minimal.

Principal C

On the part of the staff members there are some claims that some of them are involved in improper association. However, there is no evidence to that effect. It's just hear-say. On the part of students we have issues of coming late for lectures or absconding and improper association where students fall in love with their pupils.

There are some claims that both staff members and student teachers are found wanting in adhering to college or public service regulations. Although there is lack of evidence, indications are that there are some allegations being levelled against staff members and students which came to the participant's attention.

The responses of the participants reflect that problems of misbehaviour are rampant in the teachers' colleges. The participants unanimously agreed that there were some acts of misconduct in the colleges. Improper associations between staff and students, lecturers falling in love with students, seemed to be a grave concern in the three teachers' colleges. This seems to confirm Nziramasanga Commission's (1999) findings that there is dearth of role models in institutions of higher learning. To confirm unbecoming behaviour

among the staff members in teachers' colleges, the documents analysed showed that on 01/03/14 there was a hearing of a staff member at College A for sexually abusing a student teacher. On 28/11/17 the college documents indicated that there was another hearing of the same nature at the same college. At College B, although evidence was not availed to the researcher for fear of breaching confidentiality, the college principal admitted that at one time there was a hearing on improper association involving staff members at the college. Samkange and Samkange (1980) highlight that in African way of life every elderly has a role in the upbringing of children. This suggests that every elderly person in society is a parent who has a role of safeguarding children. Therefore, raping a student under one's custody shows irresponsibility and gross lack of Ubuntu. If the people who should be the custodians of our norms and values are in this state of affairs, then there is a problem in teachers' colleges. Samkange and Samkange (1980) indicate that in the African way of life, every elderly person has a role in the upbringing of the young. Good behaviour is taught, but the most pedagogical tool for it is imitation (Makuvaza, 2010; Ramose, 1999). The question which remains unanswered is; who will teach the students societal expectations if the lecturers are found wanting in this respect? Although the leadership at the college tries by all means to mete out justice to offenders acts of misconduct still persist.

In light of the above, participants highlighted cases of misbehaviour among students. Cases of cheating and truancy were said to be rampant. Nussbaum (2003), Nziramasanga (1999) and Tutu (2008) highlight honesty and trustworthiness as virtues of Ubuntu. As such, failure by students to uphold these values points to a flaw in the college leadership. Yuki (2010) avers that

leadership is the ability to coordinate activities in an organisation. Cheating among students is a pointer of false results, which put colleges' reputations at stake.

4.4.5.1 Strategies of handling cases of misconduct at colleges for sustenance of academic excellence

The principals highlighted that when staff members commit misconduct acts, they handled them as prescribed by the statutory instruments. In the case of students, agreements signed on abiding by college rules were used. This shows that principals religiously follow the statutory instruments. There is no room for deviation.

The principals' responses, transcribed verbatim, were:

Principal A

We follow the guidelines in the statutory instrument that regulates behaviour of staff. Some are warned. Student teachers are made to sign contract or agreement forms in which they agree that they will observe the college rules.

There is emphasis on the use of statutory instruments in handling acts of misconduct cases. These statutory instruments are seen as promoting good behaviour. This, in turn, will enhance teaching and learning.

Principal B

We remind each other of instruments that govern our behaviour at work. If there are cases that want action we use statutory instruments to handle the cases. Students are referred to the Chaplin. We also make students sign an agreement form in which they will make an oath that they will abide by the college rules. If they misbehave we refer them to the contract form.

Cases of misbehaviour are guided by prescribed instruments. The leader follows the given regulations to handle cases of misbehaviour.

Principal C

We reprimand them but if the behaviour warrants harsh penalties we refer to statutory instruments. We have circular Number 1 of 2000 which sheds light on what counts as acts of misconduct. We refer to it when subordinates misbehave.

There is emphasis on the use of public service regulations on acts of misconduct. The participant's response reflects a strict adherence to rules and regulations. This reflects on the leadership as being too bureaucratic.

The views of the participants indicate that acts of misconduct at the three colleges are dealt with professionally. All the three principals were in unison on the use of statutory instruments that govern the running of the colleges. The views of the participants resonate with Yuki (2010), Lunenburg and Ornstein (2010) and Mullins (2011) who posit that in leadership subordinates are controlled by observing regulations and policies. Evidence to show the principals' use of Statutory Instrument 1 of 2000 was shown on 30/06/14 when a staff member was dismissed from work at College A for theft and on 12/09/09 when a student was withdrawn from the course at College A also for theft. These cases show some firm leadership at College A. In enforcing discipline and promoting Ubuntu values, cases of hearings and dismissals were cited in colleges' disciplinary committee minutes, Data from documents cohered with was proffered by the principals. This implied that there was enforcement of Ubuntu values in college A. However, despite strong and firm leadership at College A, minutes of disciplinary meetings at the three colleges show that acts of misconduct that are against Ubuntu ethos are still persisting.

4.4.5.2 Strategies employed for character building

The participants gave a plethora of strategies for character formation. Character building was taught through role modeling, disclosing judgements of disciplinary hearings, peer education, among others. There was an emphasis on morality. Participants' views which were transcribed verbatim are:

Principal A

I promote good character through modelling that is, leading by example. I try by all means to be fair, democratic. I expose to the staff things that are morally up right. For example, coming for work early being honest, tolerant, etc. When students misbehave we disclose judgment of disciplinary hearings to deter would be offenders.

Character building is done through leading by example. Punishment that is meted out on offenders is disclosed to others. This is done to deter would-be offenders. This is in line with Ubuntu, where offenders are made to answer for their faults at a local court (padare).

Principal B

We engage students in various activities that promote character with the Chaplin for example, during assembly, we have clubs like peer education where students teach each other good behaviour. There is Health and Life Skills where students are equipped with life skills i.e. challenges that they may meet in life.

Students engage in various activities that promote character formation but it is not clear whether these activities really promote Ubuntu.

Principal C

We have church services everyday in the morning. These focus on character building. My understanding is that Ubuntu values and our church ethos are the same. For example, church ethos focus on good behaviour, this is part of Ubuntu.

The participant shows that church services have a pivotal role in character building. The only tool used to promote character is church ethos. It seems the participant is aware that Ubuntu has moral connotations and is used to shape good behaviour. However, Ubuntu is not confined to morality. It is a generic term which focuses on all aspects of African life.

The views shown above indicate that the way character building is promoted varies in the different colleges. This may be attributed to the contexts in which the colleges operate. At College A leadership fosters Ubuntu through modelling. This affirms Makuvaza's (2010) and Samkange and Samkange's (1980) submission that teachers of Ubuntu should display the values that they want to teach. Makuvaza further highlights that Ubuntu cannot be theorised. The best way is to be exemplary. However, the background to the study indicated allegations of theft, corruption, improper association among other vices in the teachers' colleges. Hence against that background, one would doubt the sincerity of the teaching of good behaviour by practising Ubuntu.

In light of the preceding, Principal B and Principal C show some points of convergence on how they promote Ubuntu. They seem to suggest that church ethos and Ubuntu share some similar values. Ubuntu values that are espoused by Nussbaum (2003), Chitumba (2013) and Makuvaza and Gatsi (2014) seem to revolve around morality. Values such as caring, sympathy and respect that are embedded in Ubuntu are the core values of church ethos in these colleges. This may imply that church-run colleges may be better off in terms of character building, as Ubuntu values are buttressed by church values.

The researcher noted that students were made to sign a declaration form which compels them to follow college regulations. Data from documents

revealed that regulations for College A part 6.0, 7.0, 8.0 through to 13.0 focus on issues such as dressing, courtesy and punctuality. These aspects are imbued in Ubuntu (Nussbaum, 2003). Similarly, College B's regulations read in part: "I promise to obey authority and carry out duties delegated to me". The other one reads; "I accept that disciplinary action can be taken against me by the college authority when my behaviour is unbecoming of the teaching profession ...". In the same vein, College C's regulations read in part: "... I agree that my behaviour will not put the college and the teaching profession into disrepute." These college regulations control students' behaviour, and thereby compelling students to grow morally. What the principals highlighted on character moulding was strongly supported by documentary evidence, thereby ascertaining the teaching and promotion of Ubuntu. These issues contained in the college regulations are in sync with Tutu's (2008), Sibanda's (2014), Nziramasanga's (1999) and Muzvidziwa and Muzvidziwa's (2012) definition of Ubuntu. From the participants' responses, it appears that leadership in the three teachers' colleges does not focus on academic issues only but takes education holistically. This is in accordance with Booker T. Washington's Grand Trinity quoted in Siyakhwazi and Siyakhwazi (2013) which focuses on developing the child morally, cognitively, emotionally and physically. This also concurs with Nziramasanga's (1999) contention that good education should focus on developing a person holistically, that is, education which is geared towards the development of all the human domains. From the views of the participants, it is apparent that leadership in the three teachers' colleges seemed to be in line with Ubuntu in that the leadership focussed on the total development of a person.

4.5.6 Promotion of harmonious relationship between the college and the community

The participants' responses indicated that the colleges made effort towards promoting good tone with the community through working hand in hand during at both community and college functions. This reflected communalism, a spirit of working together, one of the core values of Ubuntu. In answering this question the principals had this to say:

Principal A

We allow the community to use college facilities at a cheaper price. We invite the community at our functions. For example, graduations. We also attend their functions for example, Independence Day, heroes' day, career's day. We also attend functions at other sister colleges.

There is a spirit of co-existence and working together that is being emphasised. Communalism has the values shown above. There is unity and cohesion.

Principal B

We invite chiefs on various occasions in the community. We also assist the needy in cash or kind. We have projects which benefit the community for example, we sell chickens or vegetables at a cheaper price. Community hires facilities at a cheaper price.

There is emphasis on a sound relationship between the college and the community.

Principal C

We involve the community in our activities. We invite the community on our graduations, church functions et cetera. We work closely with traditional leaders. We work with other organizations that assist our students to pay fees for example 'SAY WHAT'. We also attend functions in the community, for example, burial, political,

social among others. We rope in resource persons from the community. As a principal I am a public relations officer who facilitates good relationship.

There appears to be a good and sound relationship between the college and the community. Attending functions in the community shows that the college is part of the community.

The views of the participants reflect a sound relationship between the college and the community. These views are in harmony with Magadlela (2013), who contends that good leadership is hinged on collectivism. In concurrence, Tutu (2008) posits, “Umuntu ngumuntu ngavantu” (*Ndebele saying*) or “Munhu munhu nevanhu” (*Shona saying*) meaning a person is a person through other people. Samkange and Samkange (1980) support by saying “Ishe vanhu” meaning that a king is recognised in a context where there are subordinates (*Shona saying*,) implying that it is the people around you who make you to be called a King. Mbiti (1990:108) sums it up by his famous saying: “I am because we are since we are therefore I am” implying that a leader cannot be a leader without putting other people into consideration. The responses of the participants show that there is unity between the college leadership in the three teachers’ colleges and their communities.

The researcher noted that the college leadership invites local chiefs, the mayor, political leaders, principals of sister colleges and other stakeholders during gatherings such as graduations and other related functions. In Ubuntu, there is the communal (we) and not the individual (I). This confirms Nussbaum’s (2003) and Tutu’s (2008) view that in Ubuntu we share joys and sorrows. Nzimakwe (2014) shares a similar view that Ubuntu is based on interdependence and collectivism. Quan-Baffour (2014:240) supports by

saying that”As humans we lead gregarious lives where we are in one way or the other either depend on or connected to others.” Therefore invitation of community members to attend functions at the college is a sign of Ubuntu. The roping in of the community by the college signifies the spirit of communalism. Maylahn and Musiyambiri (2017:1) support this by saying Ubuntu “requires strong community linkages and interdependence...” It is apparent, from the participants, that there is sharing and caring for each other. All these aspects shown by the college principals are part of Ubuntu. This seems to affirm Mnyaka and Mothabi’s (2005) assertion that in Ubuntu there is a family- hood spirit that brings oneness. Such practices create a good tone between the college and the community. It also shows leadership within Ubuntu in the teachers’ colleges.

4.5 Data from Heads of Departments

These are the transcribed responses from the HODs who participated. Twelve Heads of Department who were coded as HOD were interviewed individually. Their responses will be presented college by college. The researcher will start with College A, followed by College B and then CollegeC.

4.5.1 Responsibilities for HODs and ways of ensuring execution of duties.

Findings from heads of departments reflected that in all the three colleges, duties or roles in running the institutions were shared, thus leadership practised power sharing.This may indicate some democratic practices and unity of purpose.

HOD1

I coordinate teaching practice activities. Drawing up termly and yearly calendars. I distribute teaching

programmes to school heads, lecturers and students. I liaise with the Department of Teacher Education issues to do with Teaching Practice. I make TP itinerary which shows who should go out on TP supervision.

There is an indication that the Head of Department is in the Teaching Practice Department. The participant is fully aware of her duties. The duties are done with other stakeholders. There is collectivism, which is part of Ubuntu

HOD2

My responsibilities are to ensure that students learn in a friendly environment. I ensure that students are well accommodated and get good food so that they achieve good results. I liaise with the college administration to ensure that students' needs are fulfilled.

The participant's responses reflect that commitment is there to ensure that students are well -cared for. There is an understanding that if students' physiological needs are not satisfied their performance will be affected.

HOD3

My duties are to ensure that lectures are conducted. I compile schemes of work with the assistance of other lecturers. I also ensure that examinations are set. I make sure that roles/duties in the department are allocated fairly.

The participant is aware of the duties attached to the post. There is emphasis on working together and sharing of duties equitably. There is also some aspect of fairness.

HOD4

I am the overseer in the department. I coordinate all the activities in the department. This is done through assessing both lecturers and students.

The participant is conscious of the duties that are supposed to be done by a head of the department. The HOD seems to be aware of measures that are

taken to ensure that work is done as expected.

The views above indicate that the participants know their responsibilities as heads of departments. The responses reflect that there is division of labour, thereby endorsing Mullins's (2011), Van Deventer's (2010) and Magadlela's (2013) notion that leadership is about acknowledging the roles played by every individual in an organisation. The responses also reflect that HODs are aware of their administrative roles as influencers of behaviour. This confirms Yuki's (2010) assertion that leadership is about influencing the behaviour of others. Mullins (2011) concurs by pointing out that leadership involves working with others. From the responses above, there are issues to do with fairness, team work, caring and supervision. It is important to note that while HODs have administrative duties, they are cautious of how to do their duties, considering that team work and fairness are part of Ubuntu (Swanson, 2007). However, the HODs seem to focus more on assessment of subordinates than delegating duties. This is in contradiction with Daniel et al.'s (2002), cited in Lunenburg and Ornstein (2010) argument that leadership is knowing what people can do. This will help on placement of the subordinates. This type of leadership is at variance with Ubuntu, which sees leadership as a group phenomenon (Masango, 2013).

Heads of departments at College B had this to say about their administrative roles and how they ensure that work is done:

HOD5

I am responsible for the welfare of the students. I am the link person between the students and the college administration. I am always in touch with students so that I don't lose grip with their concerns.

The duties indicated are meant to create a good relationship between the students and the college administration. It appears the HOD's department

caters for the welfare of students.

HOD6

My duties are to supervise lecturers. I present marks to the academic board. I am also a member of the disciplinary committee. To ensure that duties are carried out I make some follow ups.

The responses show both supervisory and disciplinary roles. All the duties highlighted are administrative.

HOD7

I see to it that effective lecturing is taking place. I check on attendance of both lecturers and students. We have a clock in and out register for the department. I always remind lecturers who will be next on the itinerary to ensure a smooth flow of lectures.

The participant is emphasising strict supervision of both staff members and student teachers. Good attendance enhances the smooth running of the college.

HOD8

My duties are to ensure that learning and teaching are taking place in the department. We draft our work outline and timetables. I supervise lecturers to ensure effective learning. I sit in the College Academic Board. We discuss issues that ensure quality work that is in line with the Department of Teacher Education. We have log in and out register to ensure attendance.

Effective teaching and learning are ensured through an attendance register. There is strict supervision on attendance for lecturers in a bid to ensure quality education. However, strict supervision may cause sour relations between leaders and subordinates.

The responses of the participants reflect that effective teaching and learning are taking place. Although the HODs perform different duties, their main goal

is to ensure effective teaching and learning. This is done through strict supervision of both staff and students. This confirms Vroom's (1973) notion that leadership is about ensuring the smooth-running of an organisation. These leaders seem to follow the leader-follower leadership style where rules and regulations are followed diligently (Burnes, 2000; Yuki, 2010). This may be the reason why the college produces good results (confirmed by the college coordinator on 16 July 2018 through personal communication with the researcher). However, strict use of regulations without considering human needs may demotivate workers. Ubuntu is centred on good relationships, which are geared towards creating a conducive working environment.

The researcher noted that the organisational climate at the college was not relaxed. It may imply that the leadership is somehow autocratic. Where Ubuntu is embraced, people talk freely, even in meetings where they iron out issues. Ubuntu's focus is on how things are done and not the end product only. Therefore, achieving objectives in an unhealthy situation is outside Ubuntu, because in Ubuntu there is importance of people over things (Msila, 2014).

Heads of Departments at College C had this to say:

HOD9

My responsibilities include teaching, supervision, writing reports, attending board meetings. I check on attendance to ensure that everything is moving as scheduled.

An outline of administration duties was given. The response reflects a true job profile of a head of department. Duties indicated are important to effective leadership. However, the HOD did not reflect that he/she works with others in the department. It seems he/she forgets that a king is a king through other

people.

HOD10

I see to it that the operations of the departments are functional. Talking to members about how things are to be done. I ensure a good rapport between lecturers and students. Creating good working relations with each other. We have an attendance register to ensure that lecturers come for work.

There is an indication that the participant is in charge of the department. An effort to create good relations among the members of the department was hinted at. A harmonious working spirit is within Ubuntu.

HOD11

I convene meetings for the department. I delegate duties to lecturers below me. I monitor the curriculum activities within the department. We emphasise team work. I supervise lecturers and check on their attendance. I also check on students' attendance.

The focus of the participant is ensuring that curriculum activities in the department are done as scheduled. There is emphasis on working as a team. Unity of purpose is one of the core values of Ubuntu. The leader seems to understand that leadership is not an individual enterprise.

HOD12

My duties are to supervise lecturers. Mentoring new lecturers, setting and marking examinations and counseling students. I ensure that students attend lectures by making roll calls. We have an attendance register for lecturers.

Similar views were expressed by the other HODs. There is an indication that the participant has teaching duties other than administration roles.

The ideas that were raised by the participants reflect that the Heads of Departments supervise subordinates, create good working relations as well as

facilitate team work. There is a common understanding that leadership is all about working as a team. Unanimity among the participants on the use of attendance registers shows that leadership is not just delegating duties to subordinates; rather, it is making sure things happen (Pierce & Newstrom, 2008). Lunenburg and Ornstein (2010), in concurrence, submit that leadership is about making things happen with people. Mullins (2011), in support, points out that leadership is directing others to achieve desired ends. Working together is within Ubuntu (Nziramasanga, 1999). The participants' responses seem to indicate that supervision and team work are crucial in leadership. The participants' articulation of those similar issues signifies their importance in leadership. Their emphasis on the values may suggest that they use them in their leadership.

4.5.2. Challenges faced in executing duties and mitigation strategies

Findings on this question showed that the colleges were understaffed making lecturers fail to do their expected duties timeously. This may indicate that academic excellence was compromised.

The responses which were obtained from the HODs and transcribed verbatim from College A are:

HOD1

I have challenges with members of staff. Some of them have no time to listen to students' concerns. It's a bit challenging to help students to learn to accept and understand that people are different. I always engage both the lecturers and students to iron out differences that may crop up.

Issues raised are that lecturers display indifferent personalities towards students. This affects students academically and emotionally. It seems the participant has challenges in making student understand different personalities

that are shown by lecturers. It also seems the participant lacks some leadership skills in dealing with these challenges since engagement of both students and lecturers is done when problems crop up.

HOD2

We have problems of absenteeism of lecturers without any due cause. There is lack of resources in the department such as laptops, interactive boards, textbooks among other things. To minimise absenteeism I reprimand offenders, sometimes I refer the cases to the higher office. Shortage of resources is dealt with at college level.

Truancy among staff members and inadequate resources are cited as the major challenges. However, there are statutory instruments which should assist the HOD to curb absenteeism. It is not clear why the instruments are not utilised.

HOD3

We face quite a number of challenges. I am overwhelmed with duties that is, administrative and lecturing duties. There is a challenge of negative attitudes among staff members due to poor remuneration. It's very difficult to lead people who are demotivated. There is a mismatch of duties and salaries. I try by all means to give encouraging words to my subordinates. Sometimes I host some mini parties just to motivate them especially after academic presentations.

There is lecturer burn out due to poor remuneration. This has an impact on performance of duties. It also affects the leaders' operations as it is difficult to lead or supervise hungry subordinates. However, the HOD motivates the subordinates so as to keep them working.

HOD4

The bureaucratic system delays the execution of duties. Activities may not be done as per plan. It's difficult to embrace all the needs of the staff. However, all staff members' ideas in the department are taken on board as they help me to strategise. I make my subordinates

understand the leadership regulations that govern us as civil servants so that they understand that some of the issues they raise are delayed due to the system that we are operating in.

Some challenges of working with people with varied needs are noted. Bureaucracy seems to affect the smooth- running of the department, especially if urgency is needed.

The responses of the participants indicate that the HODs at College A have different areas they are operating in. The views above seem to indicate that the HODs lack administration skills, pointing to the fact that they were not fully groomed to take the posts. Van Deventer et al. (2010) highlight that the role of leaders is to give subordinates direction and find solutions to problems that crop up. The participants' responses indicate problems of an administrative nature and yet there are principals who should assist them. Leaders are there to set examples for their subordinates to follow (Pierce & Newstrom, 2008). This is an indication of poor leadership on the part of the principal.

Emanating from the above, HOD 2 pointed out challenges of absenteeism, yet there are rules and regulations that govern workers at the teachers' colleges. For example, Statutory Instrument 1 of 2000, Section 2.1 stipulates that "Absence from duty without good cause ..." is an act of misconduct. HOD3 hinted at negative attitudes towards work due to poor salaries. This may indicate lack of motivation among the staff by the leaders right at the top. This concurs with the college principal's response on the issue of motivation. Very little is done to motivate staff (principals' question 2.1). Masango (2013), and Mbigi and Maree (2005) point out that a good leader who lives by Ubuntu ethos does what is ideal for his subordinates even in hard

conditions. The views of the participants signify leadership which seems not to care about the needs of the subordinates. Swanson (2007) avers that a person with Ubuntu is sensitive to the needs of other people. Demotivated workers cause a lot of challenges in an organisation. The issues raised above indicate a negative situation which seems to be affecting all higher and tertiary education staff. The situation seems to be emanating from the economic situation Zimbabwe is currently facing.

The finding also revealed challenges to do with bureaucracy. This is a confirmation of Mullins's (2012) submission that bureaucratic instruments in leadership practices may delay responses. The problems are associated with policy issues in line with Hapanyengwi cited in Hunda (2015) who argues that Zimbabwe's education system is not aligned to the needs and interests of Zimbabweans. Enforcing Ubuntu on an education system which is characterised by alien policies poses a lot of challenges. The challenges highlighted by the participants are pointers of problems associated with centralisation of the Zimbabwean education system. It is apparent that neither the principals nor the head of departments can address these problems related to bureaucracy, yet they are the people on the ground witnessing problems that are threatening the integrity of the teachers' colleges.

These were the views that were given by Heads of Departments at College B:

HOD5

There is shortage of human resources. Some lecturers fail to meet deadlines when marks are wanted. I keep on engaging them and making some follow up till it is done.

Some of the challenges highlighted cannot be handled at college level. They have something to do with the employer, that is, the Public Service

Commission. However, this affects the execution of duties in the department.

HOD6

The freeze on recruiting lecturers remains a major challenge. In line with the above we have not complied with teaching other indigenous languages. Most lecturers are found wanting in information and technology. The other challenge is absenteeism among students due to financial problems. This leads to poor performance. We keep on pressing the public service to allow us to recruit more staff although it's like trying to milk a stone. We also encourage staff members to venture into projects/cooperatives to make an extra cent.

There is an indication of shortage of manpower. The staff members are incapacitated in information technology. Issues to do with the Ministry cannot be solved at college level. The challenges seem to affect the operations in the department.

HOD7

We have challenges in deploying students on teaching practice. Our students are too many to be accommodated in the schools within our operational area. It's not easy to accommodate the interests of all staff on teaching practice itinerary. However, we engage each other when there are pressing issues. We are engaging The Department of Teacher Education to revert to the 3-3-3 programme which does not flood schools with student teachers.

There are some issues of unfairness where the interests of all staff members are not taken care of. Issues of unfairness are the vices which divide staff members at an organisation. Above all they are against Ubuntu.

HOD8

Students are not forthcoming when they are abused. Some issues that we deal with are very sensitive. For example, issues of abuse either verbally or sexually of students by lecturers. This creates sour relations with other lecturers. We face conflict of roles. We want students to obey college rules and at the same time protect them when they break the rules. As a mediator I

try by all means to consider issues coming from both sides so that there is harmony.

Issues raised above show that the HOD is manning the student affairs department. There is emphasis on promoting good relationship between lecturers and students and at the same time taking care of students' welfare. However, that is when the leadership skills of the HOD can be seen, when he/she resolves challenging issues. There seems to be challenges when there are issues about lecturers/staff and students.

The views given above reflect challenges to do with Ministry issues. Manpower shortage is a common problem at the teachers' college. Articulation of similar challenges like shortage of human resources signifies that it is evident and critical and it is an area of concern. Swanson (2007) and Nziramasanga (1999) highlight devotion and hard work as characteristics of Ubuntu. The situation which is shown by the participants seems to discourage hard work and commitment. The shortage of manpower may compromise the kind of teachers produced at the college. The scenario shown by the participants confirms Vroom and Yetton's (1973) and Pierce and Newstrom's (2008) submission that if workers' expectations are not met, their performance of duties will be affected. The scenario shown above may end up creating an 'I don't care' attitude among the college leadership, resulting in chaos at the colleges.

Similar responses were expressed by Heads of Departments at College C:

HOD9

Students are too many hence, it affects efficiency. There is a mismatch between the number of students and the lecturers. We are understaffed. We have students who do not want to attend church services. We encourage each

other to work with what is available to us. We refer the students who abscond church services to the contract they entered with us.

The views above highlight the issue of over enrolment. This situation may result in half -baked products. In a church institution, absconding church services is a serious breach of the college regulations. The scenario conflicts with Ubuntu because in Ubuntu people behave according to the dictates of the society.

HOD10

We don't have challenges because subordinates know their duties. I just remind them.

All is well in the department as shown by the response from the participant.

The HOD seems not to have challenges which were highlighted by other HODs.

HOD11

I am working with different people. Some people are difficult to work with. When we want marks or setting of examination they don't comply. The lecturers complain about shortage of manpower. I keep on talking to the subordinates with polite language so that they comply.

The challenges shown indicate a working environment which is characterised by problems which seem to be caused by problems to do with working conditions as well as different personalities found at the college.

HOD12

There is a problem of failing to meet deadlines due to over enrolment. There is also incompetence in information technology. Students misuse technology for example, copying and pasting of assignments. Lack of knowledge of the new curriculum. We mount workshops where we rope in people who appraise us on new curriculum issues. We have checks and balances to

minimise plagiarism. We make students to bring their rough drafts together with the final drafts.

Issues raised show a plethora of challenges, ranging from over enrolment, information technology, incompetence to plagiarism due to misuse of technology. There are also curriculum issues.

The responses of the participants show that the college is understaffed. There is unanimity among the HODs on the problem of over enrolment of students. It appears those who are in power seem to ignore that problem. This contradicts with Van Deventer et al.'s (2010) assertion that leadership involves supporting all the concerned workers. Workers need support from the leader for effective execution of duties. The participants' views are endorsed by Pierce and Newstrom (2010) and Lunenburg and Ornstein (2010), who point out that leadership is all about removing barriers among the workers. From the participants' views, there are administrative issues which seem to affect the smooth running of the college. A mismatch between student enrolment and the staff complement shows that the lecturers are overwhelmed. This may result in the college failing to produce quality products. Van Deventer et al. (2010: 68) point out that leadership "relates to mission direction and inspiration." However, with limited resource, quality is compromised. Leaders and subordinates who embrace Ubuntu share the same vision (Samkange & Samkange, 1980). However, in the colleges under study, it appears those in authority do not share the same vision with the colleges. This affects academic excellence which is hinged on integrity one of the core value of Ubuntu.

The views of the participants reflect lack of leadership skills and incompetence as well as misuse of technology among students. HOD12's

response shows lack of power and authority over the subordinates which is referred to as “the ability to influence the behaviour of others.”(Gerber et al., 2010, cited in Van Deventer et al., 2010:140). If the HOD has no influence or control over subordinates it may imply that the HOD is incompetent. This has a bearing on the performance of duties in the department. This scenario may imply an administrative flaw on the appointment of heads of departments at the college. One may be tempted to think that the HOD was appointed based on other attributes which are outside leadership prowess, contrary to Plato’s suggestion that leadership should be given to people who have leadership qualities (Curren, 2007). It is apparent that there are leadership gaps in the department.

The findings above also reflect issues of cheating among students, emanating from misuse of technology. Copying and pasting is plagiarism and it is an academic offence. Tutu (2008) and Nziramasanga (1999) highlight honesty and trustworthiness as virtues within Ubuntu. Therefore, if these pointers are violated, it means a serious academic challenge at this college. The responses given by the HOD do not curb cheating. Making students bring in both the rough draft and the final draft is not enough, considering staff shortages that have already been highlighted.

4.5.2.1 Colleges’ responses to challenges

The twelve heads of departments indicated that their colleges responded positively to challenges they encountered. Of particular concern was the aspect of tolerance and empathy on the needy students getting assistance. However, there were issues which college administration could only recommend but not solve, such as the recruitment of new staff. This may

indicate macro problems in colleges which affect performance of duties. In answering the question, the HODs proffered the following responses which were transcribed verbatim:

HOD1

The challenges I have indicated earlier are considered by the college administration. For example, the college provides gadgets that are needed by the department, for example, laptops. However, the college takes time to avail the gadgets.

The response above indicates support given by the college. However, there is an indication that the requirements are not provided in time.

The same sentiments were echoed by the other HOD, that the college provides needed resources.

HOD2

The challenges that we are facing are addressed by the college in a positive manner. For example, the college took stern measures on students who absent themselves from lectures. The college acts swiftly to some of the challenges. However, issues to do with resources take time especially if money is needed for the requests made. Physical resources such as laptops, textbooks are not readily available.

The response given seems to reflect a healthy relationship between the department and the college administration. However, resources remain a major challenge.

HOD3

There is reduction of work load on all lecturers who have posts of responsibility. HODs are motivated in cash or kind. We get responsibility allowance and air time every month.

The view seems to imply a good working situation where the college tries to motivate the HODs so that they have the zeal to work. There is concern for subordinates' needs.

HOD4

The college responds very positively by providing both financial and logistical support that is, the college assists us to transform the challenges as opportunities for improvement. However, the principal's vision sometimes clashes with ours. For example, we may request for exchange programmes with other colleges and the principal may see it as a waste of money. The college responds promptly, however, the response may be negative.

Although the principal seems to be supportive, it appears there are some clashes of interest in some cases.

From the views of the participants, it can be seen that, although the HODs face some challenges, the college administration attends to their problems in a positive way. The views of the participants are in line with Van Deventer et al.'s. (2010: 720) submission that "Leadership is creating a climate of problem solving and learning around the agendas ... persisting until the agendas are accomplished". Lunenburg and Ornstein (2010) and Van Deventer et al. (2010) concur by saying that leadership is anchored on how leaders are able to respond to problems that are unique to their organisations. Unanimity of participants that the college addresses the challenges that they meet signifies that the leadership is sound. It may also imply that the leadership and the subordinates share a common vision. Magadlela (2013) and Mullins (2011) support this view by saying good leadership is anchored on allowing the subordinates to know the organisation's goals and ways of achieving them. Taking heed of problems/challenges that are brought by subordinates is a sign of Ubuntu. In Ubuntu leadership, the leader and the subordinates are guided by the saying "together as one" or "muonera pamwe" in Shona. However, it was

revealed that in some cases the college responded negatively. This is evident when the subordinates' challenges are seen in a different perspective from the college's. Seeing college activities with different lenses creates a discord in the college operations. It may imply lack of transparency on the part of the leadership.

Similar sentiments were expressed by HODs at college B. The HODs submitted the following responses:

HOD5

If money is available the scarce resources will be made available. However, on the issue of human resources the college's hands are tied. Effort has been made to recruit more staff but nothing has materialised. So sometimes our challenges are not addressed with the urgency that we want.

There is a reflection that the college administration makes effort to address some of the challenges that are met in the department. However, the problem of shortage of human resources cannot be solved by the principals. These are ministerial issues which need higher authorities than the college leadership.

HOD6

The college gives priority to needy students to work in the college projects so that they raise their fees. Workshops are held to help lecturers who are incompetent in information technology. However, the challenges on the freeze on lectureship posts remain a big challenge. Hence the problems that we encounter are not given the attention that they deserve.

There is willingness to attend to departmental problems by the principal. However, the issue of insufficient human resources remains unresolved. There is no urgency to attend to shortage of human resources, making it mammoth task for few lecturers to produce quality work.

HOD7

Our principal is supportive. If teaching practice activities are disturbed by other college activities the college compensates for the lost time by giving us all cars on campus to cover up for the gap. I can say the college responds promptly.

The views show a serious concern for the smooth running of the department by the college leadership, which seems to be vigilant on the college's needs.

HOD8

The administration supports us. That is why we are members of key committees here. The problems that are brought to the college administration are attended to urgently.

HOD8 seems to be in agreement with HOD7. Indications are that any problem that comes to the college administration is attended to. The participant, as a member of key committees at the college witnesses some of the deliberations on ways of resolving problems that are faced by the various departments. The response shows that the participant is contented with how the administration addresses their problems.

The responses of the participants reflect that the college administration attends to their challenges. The participants unanimously agreed that they have full support from the principal. This coheres with Megan et al.'s cited in Van Deventer et al.'s (2010), Yuki (2010)'s and Vroom and Yetton's (1973) submission that leadership is responding to shared direction. Similarly, Pierce and Newstrom (2008) and Lunenburg and Ornstein (2010) highlight that a good leader provides vision and removes barriers against accomplishing desired ends. The views above reflect a shared vision between the principal and the heads of departments. These views confirm Magadlela's (2013) contention that leadership in Ubuntu focuses followers to a common cause.

Attending to challenges met in the department shows that there is coordination between the principal and the HODs. The views of the participants (HODs) are in harmony with the responses given by the principal on ways of promoting quality education (section 4.4.2). This may imply that Principal B is a visionary. In support, the college coordinator had this to say: “The college principal is indeed a visionary as evidenced by the infrastructure at the college. (Personal communication with the coordinator on 16 July 2018)

However, all the participants show a convergence on the issue of understaffing in the college. Articulation of this issue by all the heads of departments may indicate a high level of inefficiency due to this challenge. The obstinate behaviour of the employer, that is, The Public Service Commission, which was indicated by the participants, leaves a lot to be desired. This situation compromises quality since the few employees on board will be overwhelmed. It appears there is a clash of interests between the employer (Public Service) and the colleges, yet Samkange and Samkange (1980), Ramose (1999) and Magadlela (2013) argue that a leader with Ubuntu does not distance himself/herself from the subordinates, meaning that problems encountered by the subordinates should also be felt by the leader, that is, the Public Service. This disharmony has an adverse effect on the college operations. An employer who does not take heed of the plight of his/her workers is irresponsible. Failing to be accountable is a digression from Ubuntu. How can leadership in teachers’ colleges be aligned to Ubuntu when the employer is not supportive? From the participants’ views, it appears lecturers are overwhelmed. This situation may lead to half-baked products in the teachers’ colleges.

Heads of departments at college C gave the following views:

HOD10

The problems that we encounter from students are dealt with the church leaders. The principal talks to the students during the principal's hour. Whenever we present challenges to the college it tries to solve them in the shortest time possible. For example, in music if we have problems say in certain dances, the college allows us to rope in a resource person.

From the participant's response, it appears that the college is a church run institution where problems are a collective thing between college leadership and church leaders. It appears the college acts swiftly in addressing problems that may crop up.

HOD12

If ever we have problems the college administration intervenes for example, the principal calls for a meeting, then the issue at hand is discussed. For example, if we have students with financial problems the college always intervenes to assist them.

Similar views were opined by HOD11

We hold regular meetings where we share the problems and find solutions. The college administration is always at our disposal whenever we have challenges. For example, most staff members have limited knowledge in information technology. The principal allows us to invite resource persons who will be paid by the college to teach us.

There is an indication that the college administration works hand in hand with the heads of departments. There is also cooperation in dealing with the challenges that crop up.

HOD9

All is well in the department. Therefore, I don't have challenges that need the administration's attention.

The views of the participant seem not to be genuine, given that other HODs at the college indicated a number of challenges. This kind of response may

indicate the unwillingness of the participant to disclose the truth. The HOD had full support of the administration at the expense of other departments. Divided attention is against Ubuntu. This may imply a weakness in the college administration. There is no fairness hence, lack of embracing of Ubuntu. Muzvidziwa and Muzvidziwa (2012) and Msila (2014) and Nzimakwe (2014) highlight fairness and transparency as core values of Ubuntu. Their absence brings chaos at the teachers' colleges.

It appears that the other three HODs are in agreement that the principal is readily available to assist the heads of departments to achieve set goals. This is in sync with Pierce and Newstrom's (2008) and Crawford, Kydd and Riches' (2011) argument that leadership is all about working with followers to achieve set goals. Samkange and Samkange (1980) and Tutu (2008) concur that sharing problems with subordinates is a sign of Ubuntu because a leader with Ubuntu shares leadership issues with subordinates. In support, Van Deventer et al. (2010:141) posit that "an educational leader has to ensure the effective execution of tasks at a school." Thus, by assisting HODs to solve their departmental problems, the principal is fulfilling this mandate. From the responses given above, the principal for College C is a results oriented and visionary leader. This is also substantiated by Samkange and Samkange's (1980) view that a leader with Ubuntu does not live a lifestyle which is different from his subordinates. This means that the leaders with Ubuntu are always aware of the needs and interests of their subordinates.

4.5.3. Strategies for promoting academic excellence

Findings on this question showed that academic excellence was achieved through the provision of a conducive learning environment, standardising

assessment, staff exchange programmes and appraisals. This reflected a high regard for academic excellence. The sampled heads of departments expressed the following views:

HOD1

I ensure academic excellence by providing students with a student friendly environment, that is, socially, emotionally and physically. Issues to do with safety of students and quality of life are addressed. I always talk with students so that I know what affects their academic performance.

Being in the student affairs department, the head of department ensures that the welfare of students is catered for so that academic excellence will be realised.

HOD2

We ensure that students are assisted during revision sessions. Students are allowed to seek advice from lecturers whenever there is need. However, academic excellence is not fully realized because the principal is worried about quantity and not quality. The principal does not want students to fail even if they have performed badly. Lecturers are compelled to make the students pass. Policies are not adhered to. The policies have lost their value. Quality is not a priority so there is clash of interests between lecturers and the principal.

While effort is being put to achieve academic excellence by members of the department the principal of the college seems not to be worried about quality but about quantity. That is focus is placed more on the number of passes than on the worthiness of the pass. The scenario comprises educational standards.

HOD3

We ensure academic excellence by engaging the department members in exchange programmes, that is, visiting sister colleges. The department is open for new ideas. We engage in research programmes such as Research and Intellectual Expo, Teacher Education Research Conference. Plagiarism that is attributed by

misuse of technology that is, copying and pasting in assignments is a punishable offence. The student is made to write again. I always check on the students' performance so that I know whether excellence is being achieved or not.

A number of activities and programmes are done to improve the quality of work in the department. Measures are in place to curb cheating among students.

HOD4

We work hand in hand with the Department of Teacher Education for quality assurance. We ensure adequate supervision of students on Teaching Practice. We also ensure that a student is not supervised by one lecturer more than thrice. We hold professional development workshops where we update each other on what is required of us when assessing students. We ask students to highlight challenges they encounter in their schools so that they can be addressed.

The department works in collaboration with the Department of Teacher Education at the University of Zimbabwe, which is responsible for quality assurance in the teachers college. This means that there are checks and balances which ensure that quality education is achieved. The college seems to engage its lecturers in a lot of activities which promote quality education.

The views of the participants show that a lot of effort is being put to ensure academic excellence. There is an indication that lecturers are engaged in research and exchange programmes where they tap knowledge from others. This engagement concurs with the Shona aphorism which says 'Ruzivo runopananwa', meaning knowledge is shared or acquired through sharing. Mbigi and Maree (2005) concur by highlighting that in the African context, knowledge is not an individual aspect, rather, it is a group phenomenon. Views given above seem to indicate collaboration, commitment and hard

work in a bid to achieve quality work. These views are in line with Pierce and Newstrom (2008) and Van Deventer et al. (2010) who describe leadership as the ability to create a vision of doing things in a better way. They concur with Malunga (2006), that leadership is a collective aspect. Working together promotes unity as well as quality. The results revealed that lecturers are engaged in symposiums in a bid to increase efficiency as well as keep them abreast of new ideas. The leadership at the college seems to be in line with Ubuntu, since Magadlela (2013) highlights that Ubuntu promotes collaboration and recognition of others. HOD2 revealed that the principal for their College A is not for quality but for quantity education. It came out from the participant that students are made to pass even if their performance is showing otherwise. This is in contradiction with Ubuntu values such as honesty, trustworthiness and integrity. (Nziramasa, 1999; Swanson, 2007). This inconsistency indicates lack of probity on the part of the principal. If the person who is supposed to promote professionalism is doing the opposite, one would wonder how lecturers would learn to be honest when they give students qualifications they do not deserve. This reflects leadership void of Ubuntu. This confirms Nziramasa's (1999) finding that educational institutions lack role models.

Heads of Departments at College B echoed similar sentiments. Their responses which were transcribed verbatim are as follows:

HOD5

We promote quality by working as a team. We discuss with students after marking their assignments. To counteract cheating we ask students to bring both the handwritten assignment and the typed one. This is done to verify whether the typed assignment is the students' original work.

There is emphasis on team work as well as measures to curb cheating on assignments by students. However, the success of this would require committed lecturers.

HOD6

We hold departmental workshops where we explore ways and means of improving the way we teach. We identify strong and weak students and assist them accordingly. We also send lecturers to workshops for syllabus review in collaboration with the Department of Teacher Education and for research conferences so that they keep in touch with current issues in education. We make a follow up on students' performance.

There is appraisal of members in the department. Students' talents are identified so that they are groomed to become better performers. Staff members are kept abreast of current educational issues. The views reflect concerted effort which may yield quality work.

HOD7

We promote academic excellence by holding workshops where we identify areas of concern, with both students and lecturers. We have lecturers who assist students in schools during pay sheet signing days. Students are assisted on issues to do with curriculum depth studies and distance assignments.

There is an indication that the department is alert and ready to address problems that may affect academic excellence. There are platforms that are available for areas of concern to be discussed.

HOD8

We promote academic excellence through providing the students with the necessary support they may need. For example, if a student is well fed, has accommodation and is supported psychologically he/she will perform well academically. We check on the quality of food eaten by students, health facilities in the hostels among other things.

The responses indicate that the head of department is in the Student Affairs

Department. There is emphasis on satisfying students' physiological needs, as these have a bearing on their academic performance.

The responses above reflect congruency among the heads of departments on that staff development workshops improve academic excellence. Articulation of the same views signifies the importance of the issues raised, in this case staff development workshops, review of syllabuses and external examining from DTE. The views of the participants confirm Lunenburg and Ornstein (2010) and Crawford, Kydd and Riches' (2011) idea that leadership involves assisting and supporting all the members in an organisation towards a shared vision. Minutes dated 15/03/18 show that a workshop on information technology was held at College B, where specialist lecturers took members through basic skills. The above views confirm Magadlela's (2013) submission that a leader with Ubuntu recognises talents in subordinates and uses them for the benefit of the whole organisation. This may imply that leadership at College B is in line with Ubuntu. However, whilst there is effort to produce quality work, there are issues which are pending such as shortage of human resources, which adversely affects performance. Assistance of students may be just rhetoric, given the fact that colleges over enrol students.

Heads of departments who were interviewed individually at College C gave the following responses:

HOD9

This is done to assess the students' progress. We promote academic excellence through putting our students into small groups which are assigned to a lecturer. In those groups, they discuss issues that need attention. After that students are given presentation topics that they do either individually or in groups.

The participant's response shows that there are some tutorials where students

raise issues that need clarification. Students are also taught to present ideas both orally and in written form.

HOD10

We have sessions during the Dean's time where we identify problems and discuss them. Students are asked to identify their problems and bring them during the dean's time. There is a forum where students are given time to discuss their problems. The Dean will in turn take the issues to the college administration for consideration.

There is emphasis on identifying students' challenges that might hinder their academic studies. There is an element of concern for students.

In a same vein, another HOD had this to say:

HOD11

We ensure academic excellence through holding regular staff development workshops. Excellence is also realized through standardization of assignment questions and marking guides. The department sits down to discuss questions to be given to students. Marking guides are also subjected to scrutiny.

The participants emphasised staff development workshops as key to achieving academic excellence. Assignment questions and marking guides are subject to analysis before they are put into use.

Another HOD had this to say:

HOD12

We encourage one another to advance ourselves academically. We go out on exchange programmes to tap new ideas. To avoid plagiarism due to technology we ask our students to produce both the manuscript and the typed assignment. We check whether the typed script resembles the rough draft.

There is emphasis on helping each other with ideas. Assignments given to students are subject to scrutiny. The view above indicates that knowledge is tapped through visiting other teachers' colleges. There are also measures in

place to minimise plagiarism, which may compromise standards.

The views of the participants show that leadership in the department appreciates that we learn from each other. These views are in line with Van Deventer et al.'s (2010) that the leaders' roles are to build the spirit of oneness and encouraging collaborative effort. However, there is a point of departure on how academic excellence is promoted at College C. The participants' views show that they were given leeway to do what they deemed necessary to promote academic excellence. This is consistent with Pierce and Newstrom's (2008) idea that leadership is about guiding, mentoring and directing the subordinates to do what is ideal. In support, Samkange and Samkange (1980) and Meylahn and Musiyambiri (2017) argue that in Ubuntu a leader allows subordinates to take a leading role in the affairs of an organisation. Thus, the principal at College C appreciates contributions that are made by subordinates (Mbigi & Maree, 2005). The researcher also noted that the participants at College C were free to discuss issues during interviews, an indication that the climate at the college was free and open for new ideas. This flexibility reflects Ubuntu, where participation is seen as cardinal in leadership. From the findings, it appears there is a working atmosphere at College C which is relaxed and friendly. However, checking on scripts brought by students for originality is not realistic, given the plethora of activities that are done by lecturers. There is need for robust measures to curb plagiarism.

4.5.4. Conceptualisation of Ubuntu

Ubuntu is a Bantu word which describes what it means to be a person. In the African perspective, a person is not described in terms of physical or biological characteristics (Wiredu, 2005). For example, if a white person and

two Africans die in an accident, Africans would say in Shona “Kwafa vanhu vaviri nemurungu one”, meaning two people died together with a white person. This juxtaposition may imply that a white person, to Africans, is not a person in the sense that he/she does not possess characteristics considered to reflect humanness (Ubuntu). Ubuntu means certain attributes a person should display. Nziramasanga Commission (1999), Tutu (2008), Nussbaum (2003) and Nzimakwe (2014) concur that Ubuntu is a term that denotes a person who possesses characteristics such as kindness, trustworthiness, empathy, compassion, benevolence, care, respect, honesty, transparency and fairness, among other values that are centre on living together. In the same vein, Eliastam (2015) defines Ubuntu as having values of dignity and African humanness. Ubuntu, therefore, is both a description and a state of being. It should be noted that Ubuntu is doing the expected in a given society. In short, Ubuntu means conforming to the dictates of the society. In the context of this study, Ubuntu means leadership which is Afrocentric or leadership which is guided by African values.

On this question, all the heads of departments were in agreement that Ubuntu is doing what is expected in a given context. Their responses showed that they equated Ubuntu with morality. This reflected a shallow understanding of the concept. This could affect the promotion of Ubuntu.

The heads of departments who were interviewed at College A gave the following views which were transcribed verbatim:

HOD1

Ubuntu revolves around the saying “Munhu munhu nevanhu” which means that a person is a person through other people. If a person fits in the society in which he/she lives then he/she has Ubuntu.

A person cannot be a person where there are no people. Ubuntu is given in the context of others. Ubuntu is given as knowing what one is expected to do in a given society.

HOD2

Ubuntu refers to morally accepted behaviour for example, greeting each other, the way we address each other will show whether we have Ubuntu or not.

Ubuntu is seen as behaviour approved by people in a given society. Ubuntu is explained as being seen in different social aspects.

HOD3

Ubuntu is acceptable behaviour, the way we relate with each other or the way we dress. Ubuntu is being considerate, being human and not denigrating others.

Ubuntu is seen as doing the expected. Dressing and being cautious when interacting is part of Ubuntu. Ubuntu is defined as decorum and respect towards others.

HOD4

Ubuntu is respect for one another or doing what is expected of you. Ubuntu also means being able to relate with others. Ubuntu refers to good behaviour.

The participant sees Ubuntu as a concept which focuses on living harmoniously with others. It is also seen as being centred on respect, which is one of the key virtues of Ubuntu.

The responses above reflect unanimity among the participants that Ubuntu is behaving according to the dictates of the society. The findings concur with Muzvidziwa and Muzvidziwa's (2012) and Sibanda's (2014) view that Ubuntu is behaviour that is considered appropriate in a given society. In

concurrence, Letseka (2014) indicates that Ubuntu is doing what is accepted in one's society. The participants further revealed that Ubuntu refers to respect that one renders to seniors as well as to equals. This confirms what Nziramasanga (1999) and Nussbaum (2003) gave as the definition of Ubuntu, that is, respecting one another. However, Nziramasanga and Nussbaum gave a plethora of Ubuntu characteristics. Although Ubuntu is hinged on good behaviour, it is not confined to issues of morality only. Ramose (1999) says that Ubuntu touches on all aspects of life. Therefore, the views above show limited knowledge of the concept of Ubuntu. Ubuntu is a philosophy which guides and informs how leaders should operate (Hapanyengwi, 2015, cited by Maponga 2015). Therefore, the limited knowledge of Ubuntu may suggest that HODs' leadership at College A is not wholly aligned to Ubuntu, as there seems to be a shallow understanding of the concept.

Heads of Departments at College B expressed the following views:

HOD5

Ubuntu refers to humanness. In Ubuntu there is collectivism and sharing. In Ubuntu we say "Munhu munhu nevanhu" meaning to say a person is a person through other people. Being able to live with others means you are 'munhu' a person.

There is emphasis on oneness which is punctuated by sharing. There is importance of people over things. One cannot be a person with Ubuntu without recognizing the presence of other people around.

HOD6

I am ignorant of that concept .I have heard about it but I don't really know its meaning

There is admission of a lack of knowledge of Ubuntu. This may indicate a challenge on HOD6's leadership.

HOD7

Ubuntu means being upright. It also refers to the values that are cherished in a given society. The values include respect, sharing, obedience, kindness among others.

Ubuntu is viewed as important values cherished by the people in a given society.

HOD8

Ubuntu is an African concept that carries values that are highly valued in a society. For example, when we judge someone's morality -we will be guided by Ubuntu. A person who can look after his/her family, a hard worker, someone who is trustworthy, who respect other has Ubuntu.

There is a deeper understanding of Ubuntu in HOD8. An appreciation that Ubuntu acts as a value system is shown by the participant.

The responses of the participants show a convergence on the fact that Ubuntu embodies the values that are cherished in the society. The values include sharing, unity and responsibility, among others. These views are in harmony with Muzvidziwa and Muzvidziwa (2012) and Chitumba (2013), who posit that Ubuntu is a collection of essential values. For example, African people value hard work, respect, honesty, kindness and hospitality, among other values. Thus, if a leader possesses these values, he/she is considered to have Ubuntu. Findings also indicated that being humane is Ubuntu that is, recognising the presence of others. In support, Magadlela (2013) highlights that a leader with Ubuntu appreciates the roles and duties that other people in an organisation perform. Similarly, Tutu (2008) and Makuvaza and Gatsi (2014) submit that the ability to show empathy and compassion towards other fellow humans is what constitutes Ubuntu. The views of the participant signify that the HODs at College B are aware of the values that are highly

regarded in society. It is apparent that they understand that these values constitute Ubuntu. This may mean that the HODs' leadership is informed by Ubuntu.

On the other hand, HOD6 acknowledges ignorance of the concept of Ubuntu. This confirms Makuvaza's (2010) argument that Ubuntu philosophy is not as common as some scholars believe it to be. This scenario may indicate that Ubuntu is not something that is emphasised in the department. Surprisingly, there is a mission statement at college B which shows that Ubuntu is at the centre of their daily operations. The ignorance shown on the concept of Ubuntu by HOD6 is buttressed by the mission statement of the college. It does not show a commitment to uphold Ubuntu. Rather, it is anchored on Christianity. Although some church values are similar to some of Ubuntu virtues, it should be noted that Christianity is not a replica of Ubuntu. This may imply that students were being indoctrinated, yet Zimbabwe is guided by a multi-faith approach. This may be a confirmation of Nziramasanga's (1999) finding that Ubuntu is not incorporated in the teachers' colleges. This situation may also prove Ngara's argument that Zimbabwe's education system is guided by a foreign philosophy (Hunda, 2015). How can an HOD be ignorant of a philosophy which should be guiding the operations of his duties? It may imply that HOD6 does not see it worthy to know about Ubuntu, making one conclude that the mission statement is just there for the sake of it. The views of the participants suggest that the principal does not emphasise Ubuntu although it is shown on the mission statement.

Heads of Departments at College C had this to say:

HOD9

Ubuntu refers to respect for humanity regardless of status. It also means good behaviour towards others.

Emphasis is placed on respecting humans.

HOD10

Ubuntu refers to moral aspects. It also refers to how one interacts with others that, is how a person behaves or lives with others. The behaviour should be accepted by the society.

Ubuntu is said to be visible when people interact. The implication is that the way people interact shows whether they have Ubuntu or not. However, the way people interact should be within the dictates of the given society.

HOD11

Ubuntu is an African philosophy propounded by African people. It has values like respect, tolerance, integrity among others. If a person displays these values we say that person has Ubuntu. As a philosophy it explains how Africans live or do their things.

Ubuntu is viewed as an African phenomenon which carries values that are dear to the Africans. There is a better understanding of Ubuntu in the excerpt.

HOD12

Ubuntu refers to how an individual relates to other human beings. In Ubuntu whatever is done is done for the community. Ubuntu means being sensitive to the needs of others. Thus Ubuntu is behaving well towards others.

Ubuntu is highlighted as reflecting the world view of the 'We'. Everything that is done in Ubuntu is done for the community. Ubuntu is said to manifest itself in human interactions.

The responses of the participants show a convergence on how Ubuntu manifests or can be seen. The participants unanimously agreed that Ubuntu is seen when people interact. The views of the participants resonate with

Samkange and Samkange's (1980) view that Ubuntu is seen when people interact in their various roles. In support, Nussbaum (2003) and Tutu (2008) state that a person with Ubuntu displays virtues such as respect, kindness and love. These values can be seen when people interact. Similarly, the way a leader talks to his/her subordinates can show Ubuntu. There is an understanding of how Ubuntu can be seen between and among people. The views of the participants may imply that the HODs are cautious during their interaction with others as they are aware that during interactions one's Ubuntu may be judged.

However, basing on the facts given above, Ubuntu is not shown through interactions; only how a person carries himself or herself counts. For example, a leader who respects himself or herself is said to have Ubuntu. Hence, the participants' views indicated that their knowledge of Ubuntu was centred on how people interact in given a context. Although some of Ubuntu virtues are centred on how people interact in a given context as highlighted by Ramose (1999), epistemological and metaphysical aspects in Ubuntu seemed to be unknown. For example, in Ubuntu knowledge is a group phenomenon (Letseka, 2014). There is collective decision-making. Communal thought is regarded highly. In leadership, it implies that in the Ubuntu context there is collectivism. These aspects which are not known are essential in leadership in teachers' colleges. Ignorance of these key issues creates a leadership deficiency in the African context. Ramose (1999) states that Ubuntu prescribes what should be done. Msila (2014: 109) supports this by saying, "Ubuntu is the innate policy used to run the village". Therefore, leaders with a shallow understanding of Ubuntu may be ineffective.

4.5.4.1 Alignment of Ubuntu to leadership

The informants showed an appreciation of the role of Ubuntu in leadership as Ubuntu informed them on how to behave. However, Ubuntu is holistic hence it should guide leaders to be exemplary in all human domains that make up a complete human being. The sampled twelve Heads of Department (coded as HOD) who were interviewed individually gave the following responses:

HOD1

Ubuntu is pivotal to my duties. Ubuntu regulates my behaviour. If my character is found wanting I will not be able to counsel the staff members and students. Therefore, if I want to command respect Ubuntu should be part of my life. I should lead by example.

There is an appreciation that Ubuntu is the guiding policy in leadership in the teachers' colleges. There is also an indication that Ubuntu is a point of reference for leadership operations.

HOD2

Ubuntu is aligned to leadership. A leader should have Ubuntu in order for subordinates to copy. A leader should lead by example. Aspects like punctuality, dressing well are part of Ubuntu. Therefore, Ubuntu makes the leader to do what is expected of him or her. The subordinates will copy and this enhances the smooth running of the teachers' colleges.

There is an understanding that Ubuntu informs leaders on issues that are relevant to leadership. Ubuntu is seen as regulating leadership activities.

HOD3

The way we relate with colleagues at work is guided by Ubuntu for example, respecting others, being sensitive to the subordinates' needs, considering subordinates in decision making. All these aspects I have raised are part of Ubuntu.

There is an explanation that, issues that make leadership at teachers' colleges tick are embedded in Ubuntu.

HOD4

To ensure the smooth running of the department we need a clearly laid out programme of activities. These activities can only be achieved if we are guided by Ubuntu. Ubuntu avoids unnecessary conflicts because it is centred on harmony and interdependence. Statutory Instrument 1 of 2000 is centred on Ubuntu. All acts of misconduct outlined in the said instrument are violation of Ubuntu.

The participant holds Ubuntu in high esteem. Ubuntu is taken to be at the centre of all activities at the teachers' colleges, without which leadership will be groping in the dark. The participant shows better understanding of Ubuntu.

From the responses of the participant, it is apparent that Ubuntu is critical in leadership in teachers' colleges. The views above show that Ubuntu is a point of reference in leadership in teachers' colleges. The ideas raised by the HODs at College A are in sync with Nzimakwe's (2014) and Ramose's (1999) view that Ubuntu as a philosophy directs and informs operations in African societies. Muzvidziwa and Muzvidziwa (2012:30) concur by saying that "Ubuntu provides a guide on how to see and organise the world around us as well as how individuals should behave." Msila (2014); Eliastam (2015); Hapanyengwi and Makuvaza (2014) buttress the views above by saying Ubuntu is a value system which informs the leaders on how to run their institutions, that is, teachers' colleges. The appreciation by the HODs that Ubuntu is important in leadership may imply that they may align their leadership practices with Ubuntu. The responses also indicate that Ubuntu is indispensable in leadership. From this basis, Ubuntu is compatible with leadership in teachers' colleges. From the participants' views it appears that there is an implication that the leaders should lead by example meaning they should be role models. However, one of Nziramasanga Commission of 1999's

findings was that there were no role models in teachers' colleges. Therefore, it becomes doubtful whether the participants' views were coherent.

The findings revealed that Ubuntu is best promoted through modelling. This confirms Makuvaza (2010: 361) who argues that "Hunhu/Ubuntu cannot be theorised without being practised for theorisation should be merged with willing and unpretentious practice."

Teaching or talking about Ubuntu without living by it will not achieve anything. Hence, promotion of Ubuntu is through doing. Similarly, Ramose (1999) and Makuvaza and Gatsi (2014) posit that Ubuntu is both a descriptor and a state of being, which means that Ubuntu prescribes what should be done and practising descriptors of Ubuntu, that is, walking the talk or exhibiting those attributes embedded in Ubuntu. Their unanimity on this issue said above may imply that they were aware that Ubuntu's pedagogical tool is imitation. The responses of heads of departments at College A are in congruence with their principal who revealed that they promote Ubuntu through displaying Ubuntu values (section 4.4.2). The views indicate that Ubuntu is practised.

Heads of departments at College B gave the following responses:

HOD5

A person with Ubuntu is committed to duty, is responsible, respectful and is person of integrity (munhu ane chimiro) implying a person of a balanced temperament. If a leader exhibits the said values subordinates will follow suit.

It is being said that subordinates copy their leaders' behaviour. Therefore, if leaders want their subordinates to do well they should set an example. The views of the participants are in line with Ubuntu. Ubuntu virtues are manifest.

HOD6

As a leader I have to mould the students with Ubuntu. A leader with Ubuntu is not biased. A leader with Ubuntu is not boastful. So Ubuntu helps us to execute our duties as expected. It guides us on what to do.

Ubuntu is seen as a central mechanism. It regulates behaviour and how duties are to be performed

HOD7

In Ubuntu there is respect for each other's views. For example, interrogating issues without necessarily attacking the person. In Ubuntu there is respect for protocol and this is very relevant in leadership. Observing protocol promotes confidence in leaders.

There is an indication that HOD7 has some deeper understanding of Ubuntu. Respect and protocol are virtues embedded in Ubuntu and that promote sound leadership.

HOD8

I should lead by example so that what I say is binding or obeyed. If I don't have Ubuntu I cannot guide both the lecturers and students to have it (Ubuntu). Ubuntu informs me not to be selective that is, giving divided attention to subordinates.

The participants highlighted aspects that are in Ubuntu which assist leaders to execute their duties in a manner which is acceptable. There is an issue of fairness, which is key to leadership as it guards against favouritism.

The views of the participants above show a point of convergence on that Ubuntu is aligned to leadership in teachers' colleges. The participants unanimously agreed that there are values that are very relevant to leadership in teachers' colleges which are, inter alia, integrity, honesty, respect, openness and oneness. The views said by the participants were observed by Brubaker (2013) as critical to leadership. In concurrence, Msila (2014) and Letseka

(2014) argue that Ubuntu is built on patriotism, respect and oneness. Similarly, Magadlela (2013) submits that Ubuntu enriched leadership focuses on unity of purpose where leaders appreciate roles played by subordinates. From the findings, it appears that Ubuntu is aligned to leadership practices in the teachers' colleges. The acknowledgement by participants that Ubuntu is important may imply that they may incorporate the philosophy in their leadership. The researcher also noted that the staff at College B are hospitable and show a lot of respect to visitors. Apart from that, the contract form which the students were made to sign in agreement to follow college rules enforced the upholding of Ubuntu values. This may indicate that Ubuntu is held in high esteem at College B.

Heads of departments at College C who were interviewed individually, expressed the views that follow:

HOD9

Ubuntu guides our operations as leaders. For example, Ubuntu prescribes how one should behave. It fosters the spirit of togetherness which is important in leadership. In Ubuntu there is respect, cooperation, sharing, etc.

Ubuntu is regarded as a value system which controls people's behaviour as well as uniting people. There is an indication that there are values that are in Ubuntu that enhance leadership practices.

HOD10

As a dean I instill Ubuntu values in students so that they live harmoniously because Ubuntu teaches us to live as a family. Students need to care for each other, to unite, to share. All these values make students live as a family.

Ubuntu is viewed as a unifying force and as a referral manual for leadership operations. There is an understanding that a teachers' college is composed of people coming from varied backgrounds. Hence, there is need for something

which unites them and Ubuntu is seen as the solution.

HOD11

Ubuntu is aligned to my duties because it helps me to respect subordinates. Ubuntu values are in harmony with the code of behaviour enshrined in Statutory Instrument 1 of 2000 which stipulates the kind of behaviour civil servants should display for example, the dress code stipulated in the statutory instrument is in harmony with societal expectations. Hence my duties are directed by Ubuntu.

There is an indication that the Statutory Instrument 1 of 2000 is in congruency with some values that are in Ubuntu. The implication shown is that the statutory instrument in question is a derivative of Ubuntu. Hence, it is seen as an enforcement tool of Ubuntu.

HOD12

As a leader I have to be fair. We should perform our duties as expected and this is part of Ubuntu. For example, observing time for lectures, punctuality, etcetera. As a leader I have to be trustworthy, to be honest and responsible.

All that is expected of a leader is said to be contained in Ubuntu. Ubuntu is taken to be a repository of leadership practices.

The responses of the participants reflect an appreciation of the role of Ubuntu in leadership. The participants concurred that Ubuntu directs and prescribes what ought to be done by leaders in teachers' colleges. The findings resonate with Ramose's (1999) assertion that Ubuntu contains African epistemology which determines what should be known and how things should be done. In the same vein, Mbigi and Maree (2005) posit that at the centre of Ubuntu is collectivism, dignity and respect, among other things. These values are the driving force behind leadership operations. The unanimity among the HODs on that Ubuntu is important in leadership may imply that it is held in high

esteem at the college departments.

Findings also revealed that Ubuntu is seen as being in harmony with statutory instruments. For example, the participants cited Statutory Instrument 1 of 2000. However, a closer look at the instruments shows a contradiction of the views above. For example, Statutory Instrument 1 of 2000 subsection 41(g) says that “special leave is granted to an employee on the death of a spouse, parent, child or legal dependant.” This means that any other person outside this description is not catered for. Ubuntu does not cater for our nuclear family only, there is the extended family and community too. To argue that Statutory Instrument 1 of 2000 is within Ubuntu in its entirety is missing the point. It only confirms that Zimbabwean education system is not aligned to Ubuntu (Hapanyengwi & Makuvaza, 2014). This creates leadership problems in teachers’ colleges.

4.5.5. Promotion of Ubuntu in leadership

Findings reflected reasonable effort towards promoting Ubuntu. Ubuntu values were promoted through professional and social interactions. In their duties HODs were guided by the statutory instruments. The understanding was that Ubuntu was embedded in the statutory instruments, which may not be the case. The heads of departments proffered a number of ways in which Ubuntu is promoted. The following responses were transcribed verbatim from HOD’s are as follows:

HOD1

We work as a team. I don’t impose myself to subordinates. Ubuntu teaches leaders to consult others, to respect subordinates and to be transparent. As such I try by all means to practise these values.

The response of the participant shows an awareness of the inclusion of

collectivism in Ubuntu.

HOD2

We promote Ubuntu by being exemplary. Action speaks louder than my voice. For example, if a leader is not a hard worker he/she cannot tell subordinates to work hard. Issues like absenteeism, punctuality, trustworthiness, fairness that are part of Ubuntu cannot be theorized. A leader has to display these values so that subordinates will follow.

There is emphasis on modelling as the best way of promoting Ubuntu.

Leaders have to display what they want their subordinates to be.

HOD3

The way we relate with colleagues as leaders promotes Ubuntu. We consider subordinates in decision making. We show respect to our subordinates. We talk to them in a polite way.

The participants highlighted that showing Ubuntu to the subordinates, for example, involving subordinates in decision- making, is within Ubuntu. However, it is necessary to talk about the things that one does so that subordinates may realise that they are ideal to do the things that the leader may try to display. In other words, a leader should walk the talk. Similar views were expressed by the other heads of department.

HOD4

We promote Ubuntu by being honest, fair, and sensitive to the plight of subordinates. We accommodate divergent views. We encourage team work and address each other with appropriate titles. We show the values of Ubuntu like courtesy, sympathy and kindness.

The participant seems to indicate that Ubuntu is something which is practical. Hence, the best way to promote it is to demonstrate it. This will make subordinates do the same acts, as the leader will be walking the talk. A better understanding of the role of Ubuntu is evident.

From the views of the participants, it appears that HODs at College A have an understanding that Ubuntu is taught or promoted through demonstration or modelling. The unanimity among the participants that the best way to promote Ubuntu is through modelling signifies that Ubuntu cannot be theorised without practising it. The views of the participants confirm Makuvaza's (2010) and Msila's (2014) argument that Ubuntu can only be promoted by practising it. However, what is worrisome is the number of staff members at College A who were caught on the wrong side of the law, as evidenced by disciplinary hearing minutes held at the college. For example, there were three disciplinary hearings held at College (A) on issues ranging from theft, fraud to improper association, among others in one term (theft 05/07/10; sexual abuse 30/11/10 and fraud 14/07/10). One may be tempted to conclude that although they (HODs) know how Ubuntu can be promoted, they digress from the expected. This shows that the promotion of Ubuntu is at stake at this teachers' college. This scenario coheres with Makuvaza's (2010) argument that the promotion of Ubuntu requires the will and devotion of the people. There is a mismatch between what the HODs said and the situation on the ground. Evidence shown above indicates that Ubuntu is not practised. The HODs are just giving claims.

Heads of departments at College B responded as follows:

HOD5

We promote Ubuntu through leading by example. If a leader displays values like respect, honesty, etc subordinates will eventually copy that behaviour. We also talk about Ubuntu issues during lectures and during guidance and counselling sessions.

In agreement the other HOD expressed the following:

HOD6

We urge both staff and students to be punctual, to attend lectures, to meet deadlines because Ubuntu is doing the expected. We talk about Ubuntu values during lectures and assembly time.

The participants seem to show that Ubuntu is promoted through practising and teaching it. There are sessions where Ubuntu is emphasised.

HOD7

We promote Ubuntu by holding guidance and counselling sessions. We take motherly roles, helping them to go through their challenges. When students have challenges for example, financial problems, we discuss with them proper ways of getting money.

The HOD is in the Student Affairs Department. The emphasis being shown is enculturation and this is within the Ubuntu context. The students are said to be skilled to handle real life issues so that they get prepared for life outside college.

HOD8

I show a caring attitude towards students and other lecturers. For example, when students have problems we help them go through their problems. I also promote Ubuntu through modelling. I display values like respect to students and staff.

Leading by example is viewed as a way of promoting Ubuntu. However, modelling alone without verbal emphasis may not be that binding. Ubuntu is both theoretical and practical.

From the views above, it appears that effort was being put to promote Ubuntu. Conducting sessions of guidance and counselling as well as displaying Ubuntu values may indicate a positive move towards Ubuntu. The strategies that were revealed by the participants signify some commitment. The participants' views are in line with Louw's (2015), Magadlela's (2013) and

Makuvaza's (2010) contention that the promotion of Ubuntu needs devotion because Ubuntu cannot be acquired by a single lesson but repeatedly.

The researcher noted that at College B there were some social clubs such as Scripture Union and Peer Education Club, whose main focus was to promote good behaviour. This indicates an effort in character formation. However, not much was said on other virtues that make up Ubuntu, such as transparency, justice and integrity, as Swanson (2007) highlights that they are part of Ubuntu. There was an overemphasis on moral issues at the expense of other values embedded in Ubuntu that make leadership tick. This was an indication of a partial understanding of Ubuntu. Issues to do with transparency, justice and fairness, if unattended, create a lot of instability in an organisation (Muzvidziwa & Mudzvidziwa, 2012; Brubaker, 2013). Although the HODs claimed to promote Ubuntu through modeling, it appears it was not enough. The responses of the HODs on Question 5 indicated that students engaged in bad things to get money. This clearly showed that there was a lot to be done in that regard.

Heads of departments at College C proffered the following responses:

HOD9

We promote Ubuntu through modelling that is, displaying the kind of a person that you want your subordinates to be. For example, I want to be respected by my subordinates I should respect them also. I come for lectures early so that I can talk about punctuality.

From this response, if a leader exudes Ubuntu, subordinates will follow suit.

There is emphasis that leaders should set the pace.

HOD10

We have workshops for students where we apprise them of the expectations of the college. Most of the issues that are discussed are centred on Ubuntu e.g. good behaviour. The agreement form that they sign is anchored on adhering to college rules and regulations. Workshops are viewed as platforms for discussing Ubuntu values.

There is an indication that the college regulations that students are introduced to are meant to make students behave well. The contract that they enter with the college makes them abide by the college rules .By so doing, Ubuntu is promoted.

HOD11

We use guidelines which do not contrast with Ubuntu. In the Statutory Instrument 1 of 2000 there are some issues that are in line with Ubuntu. These assist us to make both the staff and the students to do the expected.

Guidelines that govern leadership are viewed as instruments to promote Ubuntu. However, it is also implied that not all the contents of the statutory instruments are within Ubuntu. So it may imply that some of the contents of the instruments that govern leadership are not relevant to the users.

HOD12

We promote Ubuntu by valuing the values of Ubuntu such as appreciation of ideas coming from others, appreciating higher qualifications obtained by subordinates as they increase efficiency. We also talk about professionalism. Most aspects that we are required to do as professionals are similar to Ubuntu.

It is being suggested here that Ubuntu promotion is done through giving high regards to values that point to it. Producing good results is a sign of Ubuntu, therefore, subordinates who obtain higher qualifications are recognized as they add value to the department. The department is said to be open for new ideas. This is within Ubuntu, where every individual is allowed to air out their views.

The responses of the participants show a point of convergence that Ubuntu is promoted through modelling at College C. The participants revealed that they display the values that are within, Ubuntu such as respect and celebrating subordinates' achievements, among others. The views of the participants are in line with Samkange and Samkange (1980), who submit that Ubuntu is visible when people interact. For example, respect and empathy can be seen by how people talk to each other. Articulation of similar ideas (modelling) may indicate that modelling is important. This may imply that the leadership at College C is cautious on the way they interact with subordinates. Ramose (1999) posits that Ubuntu is what one should be, implying that Ubuntu should be within a person. Similarly, Makuva (2010) highlights that Ubuntu is based on practice, meaning that Ubuntu is seen when people practise it. However, it is important to note that Zimbabweans are too engrossed in Eurocentric values (Wiredu, 2005). In support, Quan-Baffour (2004) concedes that the effects of colonialism are still lingering in most African minds. Therefore, one may be tempted to doubt the sincerity of leading by example.

The results reflected that the HODs are aware that regulations that guide leadership are not in tandem with Ubuntu. HOD11 revealed that leaders select guidelines from the instruments that are in line with Ubuntu, implying that some of the regulations are at variance with Ubuntu. This further confirms Hapanyengwi's (2011) submission that Zimbabweans are guided by alien policies that are not relevant to the needs of the people. This scenario signifies a serious challenge in leadership operations. Whilst the participants unanimously agreed that Ubuntu is promoted through practising, the college still faces challenges of misbehaviour among students (see their responses to

question 5). This indicates that despite their effort problems of misbehaviour continue. It is important to note that with the advent of human rights advocacy, people's behaviours have since changed. It appears that some of the freedoms that people want to enjoy are in digression of Ubuntu. The society seems to have adopted a permissive attitude. As a result, parents are no longer in control of their children's behaviour. The situation seems to be carried over to the colleges.

5.5.6 Students' social and academic problems

The findings revealed that students had both social and academic problems, creating challenges in payment of fees and purchasing of required stationary. Inadequate learning resources negatively affected their academic performance. The problems experienced had a negative impact on adherence to Ubuntu values.

The heads of departments at College A, who were interviewed individually, gave the following responses:

HOD1

Students have academic problems and some have social problems. For example, marital problems are common among our students. We had a student who stole someone's cell phone because he wanted to get money to buy stationery. So, he wanted to sell the phone to get money.

Another HOD expressed similar views by stating that:

HOD2

Students have both academic and social problems. For example, 30 students were deferred for failing to pay tuition fees at this college. Students copy each other's work due to shortage of resources like textbooks and Wi-Fi. So, we have so many cases of plagiarism.

Financial, academic and social problems were seen as the main problems that

are faced by students. Most academic problems were caused by the college administration's failure to provide enough resources. By extension, failing to fulfil one's duty is a digression of Ubuntu.

HOD3

Students have many problems. Some of the problems are lack of resources like library books and internet. Others have social problems like financial and marital problems that is, the spouse may not be cooperative in the other partner's effort to do college tasks.

In agreement another participant proffered the following:

HOD4

Students have both social and academic problems. Some of the students have no money to buy stationery, some have marital problems. Their spouses do not support them financially or lack trust.

Social, economic and academic problems were cited as affecting students at the college. Most of the students were said to have financial problems which made them fail to pay tuition fees as well as other requirements for their course.

From the views of the participant, it is apparent that students have both academic and social problems. The HODs unanimously agreed that students were mostly affected by both marital and financial issues. The views of the participants are in contrast with Van Deventer et al. (2010) and Lunenburg and Ornstein (2010), who aver that leadership is about creating an environment which allows for problem- solving. This situation signifies leadership challenges in teachers' colleges. Articulation of similar problems indicates that the problems are of high a magnitude, which may compromise quality. This problem could be prevailing in other teachers' colleges. It

appears that female married students are the most affected

Responses of the heads of departments at College A contradict with what their principal said in terms of the provision of resources (Question 2 for principals). The responses of the HODs indicated that the students have no resources such as textbooks and Wi-Fi. It is apparent that Principal A is not sincere in his administration, that is, on the needs of the students, which is in contrast to Nziramasanga (1999), who indicates honesty as one of the core values of Ubuntu. The principal was just claiming to be supportive. In the same vein, Tutu (2008) highlights responsibility as a sign of Ubuntu. Failing to provide for the academic needs of students indicates a weakness in leadership at the college. The challenges identified affects academic excellence at the college. This has a bearing on the integrity of the teacher's college.

Heads of Departments at College B had this to say:

HOD5

Students have both academic and social problems. These problems affect their academic performance. The students end up indulging in things that are against Ubuntu like prostitution or stealing. We have incompetent students, that is, their academic results do not match their performance.

Similar problems were highlighted by participants at College A. On a different note, the participant shows a great concern over the mismatch between academic results and performance among the student teachers. There is suspicion on the students' academic qualifications.

HOD6

Students have financial problems. They do not have money to pay their tuition fees. They end up doing unscrupulous things to make ends meet. For example,

prostitution, selling drugs, etc.

Students are said to face economic problems which affects them to the extent of doing things that are unacceptable in search of materials that are needed at the college.

HOD7

This is a church institution. As such we have challenges with students who do not want to attend church services. Some students do things that are against church ethos, for example, selling of condoms. Allowing that is like we are promoting prostitution. At this institution we preach abstinence.

There are some problems that have to do with church values. There is an indication of disobedience among some students. Failing to obey orders shows lack of Ubuntu

HOD8

Students have real problems. Mostly, female students have marital problems. We have students collapsing due to stress. Students have financial problems, that is, they fail to pay their tuition fees or to buy stationery. Some female students have no support from their spouses. There are issues of mistrust.

Indications are that female students are the most affected by social problems. The financial problems end up causing health problems among the students. This may affect the academic performance of the affected students. This has an impact on both the leadership operations and the image of the college.

From the views of the participants it appears that student teachers have serious problems that need intervention. Participants revealed that students were indulging in acts such as prostitution, which are at variance with Ubuntu. Similar views were raised by participants at College A. The solutions to the problems cited above are against Ubuntu. Ubuntu is doing acceptable

behaviour (Msila, 2014; Ramose, 1999; Letseka, 2014). These deviants' activities are putting the teachers' colleges and the entire education fraternity into disrepute.

Problems which were indicated by the heads of departments are of a level which may compromise quality education. Lunenburg and Ornstein (2010: 115) highlight that "managerial leadership is about how leaders respond to the unique organizational circumstance or problems they face." The convergence of the participants on the same issue indicates that leadership in teachers' colleges is doing little or nothing to curb these problems and yet at the heart of Ubuntu is communalism, which is centred on assisting each other (Masango, 2013). Nussbaum (2003) suggests that African societies share sorrows, joys or and problems. Although College B's motto indicates Ubuntu as their core value, students are indulging in prostitution which, in turn, tarnishes the name of the college. The scenario at College B confirms Nziramasanga's (1999) findings that there is no Ubuntu in educational institutions. Similar problems were also raised by HODs at College A. The problems could be prevailing in all teachers' colleges. On the other hand, HOD7 indicated that they promote Ubuntu through teaching students to abstain from sex. Whilst it may be laudable to do that, it is important to note that our students are exposed to social media which may force them to practise what they see, including casual sex and drug abuse. It is high time people faced reality. Talking about abstinence may not yield desired ends. The HODs should be sincere with students so that they live positive lives.

The sampled HODs at College C expressed the following views:

HOD9

We have problems of absenteeism due to ill health. Some students fail to pay fees due to financial problems.

In agreement was **HOD10**

Students have financial problems hence they fail to pay their tuition fees. Some students came from child-headed families so they have many responsibilities that need money.

HOD11

Students have both academic and social problems. These problems affect their academic performance. Most of our students are mediocre hence they need more time to study. However, their study time is affected by social problems. They try to do other activities to get fees, hence study time is compromised.

HOD12

Students fail to pay tuition fees and to buy stationery. Most of our students come from poor backgrounds hence they always face financial problems. Social problems affect academic performance.

There is an indication that students at College C face both academic and social problems. The problems that the students are facing are adversely affecting their academic performance.

The responses of the participants signify serious challenges that affect students. The HODs agreed that students face both social and academic challenges. The problems that are faced by the students seem to be of high magnitude, and yet Samkange and Samkange (1980) and Tutu (2008) contend that in Ubuntu one's problem is the whole community's problem. One may be tempted to ask whether leadership at the college is concerned with these problems. Nussbaum (2003) highlights that a person with Ubuntu is

compassionate and empathetic. Does the college administration have a caring attitude towards these students? Van Deventer et al. (2010) and Lunenburg and Ornstein (2010) indicate that good leadership focuses on engagement in activities that promote the growth of people in an organisation. Challenges cited above, are however, not taking a centre stage at the college. In Ubuntu there is an aspect of caring for one another (Tutu, 2008). This means that Africans care for each other's needs. The question is why our students are facing a plethora of challenges when our philosophy of Ubuntu teaches us to be there for each other. It appears that students face many problems that impact on their performance.

The researcher noted that due to the challenges cited above students sometimes fail to submit assignments on time. As a result, some lecturers shout at them such that the students' dignity is stripped off. For example, one lecturer was heard saying 'Stupid' to a student at College A and 'Asidzakashota?' meaning 'are you insane?' at College B these are derogative words which remove someone's dignity. This is against Ubuntu which emphasises respect (Muzvidziwa & Muzvidziwa, 2012). From the participants' views, it can be noted that problems that are faced by students in teachers' colleges affect effective execution of duties.

From the findings shown above, it can be noted that all the three teachers' colleges face a number of challenges. The financial problems that students face lead them to digress from the dictates of doing what is socially acceptable and in line with Ubuntu (Chitumba, 2013; Sibanda, 2014). It is important to note that the reputation of the colleges is at stake, considering some of the activities students were said to engage in, in trying to meet the college requirements. These problems could be common in all the teachers'

colleges. These challenges are a threat to leadership as well as to the social fabric. From a different perspective, one may argue that whilst colleges may be doing all that is possible to promote good behaviour among students, the Zimbabwean economic situation is not ideal for that to happen. Most of the ills that are manifest in students are precipitated by economic hardships that many Zimbabweans are currently facing

5.5.6.1 Strategies to mitigate students' problems

On this question, the findings from interviews reflected that students were assisted to overcome their challenges through counselling and engaging them in piece jobs for financial assistance. By doing so, students were taught life skills and appreciation of work. This may reflect leadership with Ubuntu values of caring, compassion, hard work and kindness. Here are the views of the twelve heads of departments which were transcribed verbatim:

HOD1

Students with financial problems are made to work at the college so that they get money to pay their fees. They are made to do tasks like cutting grass around the college premises or to assist in the college garden among other tasks.

HOD2

Students with financial problems are given some piece jobs so that they get money to pay their tuition fees. Students are made to water flowers, clean the college premises for an agreed amount of money.

HOD3

We have Health and Life Skills lectures that are meant to assist students to learn to endure some of the problems they face. Students who have financial problems are made to work for their fees at the college. However, it's not possible to absorb all of them. We have health facilities for ill students.

Attempts are made to assist students with problems. Social, financial and health problems seem to be attended to. However, not all needy students are catered for.

HOD4

Students are counselled to make them accept their situations. Students' concerns that is, academically are topics for discussion in continuous professional development workshops.

Addressing of students' problems seems to be seen as a priority. Workshops were held to address grey areas that were brought up by students.

From the views of the participants, it appears that students are given some assistance, in cash or kind. The responses of the participants show a convergence on how students are assisted financially. These views are in line with Tutu's (2008) and Msila's (2014) assertion that in Ubuntu people live for each other. In support, Mbigi and Maree (2005) and Magadlela (2013) state that in Ubuntu there exists the spirit of togetherness. In this light, an individual's problem is shared by the community. Helping students to sail through their course is part of Ubuntu. This may imply that leadership at College A is hinged on Ubuntu. The participants also revealed that students are assisted with advice. It is within Ubuntu that more knowledgeable people guide and counsel others. Similarly, Quan-Baffour (2014: 240) posits that "As humans we lead gregarious lives where we in one way or the other depend on or are connected to others." To add on, Van Deventer et al. (2010:71) supports by saying that Ubuntu serves "as a value system through which all the unique and genuine African values that Africans want to impart to their children and learners are communicated." Thus, through guidance and counseling, students are probably made to understand different means of getting through their challenges in acceptable ways. Although some students are assisted

financially, it emerged that it is impossible to assist all. Hence, some students still face challenges. Whilst the college may want to render assistance to needy students, it is important to remember that Zimbabwe has an ailing economy which may make it impossible to assist all the needy students. Therefore, the problem persists. The problem seems to be a mammoth one for the teachers' colleges leadership. This confirms Karl Marx's assertion that any problem that besets a country's economy will affect its service institution. This problem seems to be worrisome.

The following are the responses from the sampled heads of departments at College B:

HOD5

We discuss with students. This is done through health and life sessions where students are equipped with survival skills. We discuss proper ways of getting money, their rights, marital issues, etc.

There is emphasis on assisting students to solve the problems they face. Students are initiated into the real life situations.

HOD6

We have guidance and counselling sessions where students are given direction on life issues. Those who fail to raise fees are made to work at the college to raise money for their tuition fees. However, students with financial problems are too many to be absorbed by the college. Therefore, we select the neediest ones using our own criteria e.g. the students' background, health, etc.

HOD7

We have a caring attitude on weak students. We make a follow up to ensure that they implement what they are taught. Weak students are assigned to a lecturer who would then assist them to attack questions.

There is an indication that students are assisted both socially and

academically. A motherly attitude is displayed. There is emphasis on hardwork and academic excellence.

HOD8

If the student opens up we talk and counsel them or refer them to college counsellors. We give students piece jobs so that they get money to cover up for their needs. We also encourage them to venture into small money making projects e.g. selling sweets.

Students get advice on issues relating to their social problems. Students are also made to work for money so that they cover up their financial needs.

The views of the participants show that there is effort being put to assist students. The heads of departments unanimously agreed that they hold guidance and counselling sessions to assist students to cope with the problems they encounter. The responses above reflect unanimity among the HODs on the way they assist students with problems. There seems to be a caring attitude in the departments at College B. These views are in line with Nussbaum's (2003) and Tutu's (2008) submission that in Ubuntu there is empathy, caring and compassion. The values are very critical in leadership as they enhance good human relations and achievement of set goals (Magadlela, 2013). Therefore, articulating the same views may indicate an appreciation of assisting the needy. Generosity and willingness to share is part of Ubuntu (Muzvidziwa & Muzvidziwa, 2012). The responses above show that some Ubuntu values are being incorporated in leadership at College B. However, it emerged that the college cannot assist all needy students. Therefore, the problem is still persisting. The same problem is prevailing at College A. It may imply that all the colleges are facing similar challenges. If the case shown above is a replica of what is happening in all the teachers' colleges in Zimbabwe, then leadership in these institutions has real problems.

Heads of departments who were sampled at College C proffered the following views:

HOD9

There is a facility in place to help needy students. However, it's impossible to assist all. We realised that most of our students are coming from poor background hence needed our assistance. We make students to work at the college doing menial jobs to cover up for their fees.

Students who face problems are assisted. However, it seems that the college is overwhelmed.

HOD10

We have four counsellors at the college who guide the students to cope with college hardships. Those financial problems are referred to church elders who are responsible for helping needy students. There is a fund for that.

There is an indication that the college is aware that some of the students they enrol have financial challenges. Setting aside funds to assist students is a big gesture towards Ubuntu. It shows sensitivity to the students' needs.

HOD11

We refer the students with problems to the dean. The dean then assesses the problems and looks for possible solutions. The dean is always in touch with the college administration in regards to students' problems.

It appears that the dean is there to attend to students' problems. It seems the dean has a prerogative to assess the students' needs and then assist accordingly.

HOD12

We counsel students and encourage them to focus on their course. We show them motherly love because some of the students lack affection. Some of the students'

problems are associated with their home background. For example, some would have been abused hence they may just need counselling so that they get motivated. We refer them to our college counselors.

The emphasis is on lecturers acting in loco parentis so that students can vent out their worries. In Ubuntu, every elderly person is a parent who should be readily available to assist the students. There are some aspects of Ubuntu implied in the response. However, assessing students' needs single handedly, may somehow be biased, such that students who really need help may be left out.

The responses of the participants signify that students' social and academic problems are attended to. Views above show that the college has a facility which caters for students who have problems. HOD10 and HOD9 concurred that at the college there are people who attend to students' problems. These views affirm Brubaker's (2013:102) submission that "... Survival in African cultures is achieved through brotherly care and concern in light of and in spite of difficulties." This implies that by assisting students, they make them realise their dreams thereby making their life possible. Creating a facility for needy students shows empathy, kindness, caring and love. All these virtues make life easier for the students and they are at the heart of Ubuntu and key to leadership. Mbigi and Maree (2005) concur with this point and highlight that leading with the heart is what an organisation should strive for as it enhances accomplishment of organisational goals. The above views endorse Nussbaum's (2003) definition of Ubuntu which outlines the said values as characteristics of Ubuntu. Correspondingly, Muzvidziwa and Muzvidziwa (2012: 29) posit that "Ubuntu is the principle of caring for each other's well being ... and a spirit of mutual support." This implies that College C

inculcates the spirit of living together by showing what living together is all about.

Pre-planning to assist students is a sign of leadership imbued with Ubuntu (Magadlela, 2013). Whilst the college was said to be making concerted efforts to assist students with challenges, it emerged that it could not assist all students. This shows that the problem is causing discomfort among students. The results showed that all the three colleges faced the same problem. This has a bearing on the college leadership as well as on students' performance in their studies. Although all the three teachers' colleges seem to attend to the students' challenges, College C is more accommodative to students' problems than the other two colleges. The fact that there is a facility which is planned before the students are enrolled indicates a student-friendly environment which is grounded on Ubuntu's communalism. However, despite all this effort the colleges are still facing challenges, indicating a macro-problem which cannot be solved by college leadership.

4.6 Data from Students

4.6.1 Responsibilities of student representatives

The findings from focus group discussions revealed that students' representatives knew their role as a link body between students and college administration on social and academic issues. The findings implied that there was Ubuntu practice as students shared their grievances with leadership. These are the translated views of the sampled students who took part in the focus group discussions:

S1

We connect the student body with the college administration. We assist student teachers to air their concerns to the college. For example, if students have grievances they inform the college through us.

The participant's response indicates that they are the voice of other students.

S2

We are administrators. We take students' issues to the college administration and vice-versa. We discuss our challenges as students then we as student representatives convey the message or the grievances to the college administration. The issues may focus on our welfare as well as academic challenges.

The participant's views show that they plan, organise and coordinate activities at the college, with the assistance of the college administrators. There is an indication that as student representatives, they act as link persons between students and the college administration.

S3

We represent students' issues, that is, socially, academically and other related matters. We carry students' concerns to the responsible offices. After deliberation on the issues forwarded to the administration we inform the students about the outcomes. Issues that we normally deliberate on have to do with food, health, entertainment, transport, etc.

As a student representative, the participant represents students in issues to do with their welfare.

The responses of the participants reflect that the college administrators from the three colleges allow students to air their concerns. The students' views show that they are aware of their duties in their capacities as leaders. What has been said seems to confirm Tutu's (2008) assertion that 'Umuntu ngumuntu nagavantu' 'Munhu munhu muvanhu', meaning that a person is a

person through other people. The participants showed that their presence was recognised by their principals. Masango (2013) and Magadlela (2013) aver that Ubuntu promotes the spirit of acknowledging the presence of others in an organisation. Allowing the students' space regarding their conditions of learning indicates that the college administrators have a concern for the students. Opening doors for the students seems to suggest that the leaders appreciate that the colleges cannot operate without students. Allowing student body to air out their concerns creates a harmonious living. Mbigi and Maree (2005) highlight that Ubuntu is about good relationships. Therefore, the unanimity among the participants that they are allowed to voice their wishes seems to suggest sound and democratic leadership in the three teachers' colleges.

4.6.2 Students' strategies in assisting each other to achieve academic excellence

The three focus groups reflected that it was a norm to have discussions or study groups which actually enabled the sharing of ideas in academic issues. Sharing is an Ubuntu value which was practised in the three colleges. These are the views of the participants which were transcribed verbatim:

S1

We help each other through group discussions. We encourage each other to meet deadlines. Those in financial problems are assisted by others. For example, we raise money for those who don't have it to print their assignments or buy ball point pens. However, there are bigger problems which we cannot handle alone for example, tuition fees.

Similar views were expressed by another participant.

S2

We form study groups where we discuss academic work given to us. We also share resources such as books, pens, etcetera. We also encourage each other to consult

lecturers for assistance. For example, we may not agree on certain issues that is when we need assistance from the lecturers.

There is emphasis on working together. It seems there is unity of purpose. Students also seek further clarification from their lecturers. There appears to be a good relationship between the students and their lecturers.

S3

We work in groups to achieve academic excellence. Those with serious challenges are directed to the dean. The dean will channel the challenges to the relevant authorities

The participant's response shows a brotherhood and sisterhood spirit. There is emphasis on a cooperative spirit in whatever is done. This is the spirit that is at the heart of Ubuntu.

The views above show that there is team work among students at the three teachers' colleges. The views seem to confirm Manda's (2009) observation that Ubuntu promotes the spirit of living together. In support, Mbiti (2014) rightly says "I am because we are; since we are therefore I am". In the same vein Msila (2014:1109) points out that "Ubuntu describes the significance of group solidarity and the interdependence in African culture." Similarly, Mbigi and Maree (2005) and Quan-Baffour (2014) posit that Ubuntu is centred on group solidarity especially on survival issues. Articulation of the same issue that cooperation brings good results may indicate appreciation of these virtues. Participants' convergence on cooperation as a means to achieve academic excellence may imply that working together among students is cultivated at the teachers' colleges. To dovetail these views, Van Deventer et al. (2010:71) say that "the principle of Ubuntu is embedded in the concept of communalism which comprises supportiveness, cooperation and solidarity." However, the students indicated that they assist each other to achieve

academic excellence to a certain extent. There was an indication that some challenges which affected students' performance could not be solved at student level.

4.6.3 Challenges faced by students at colleges

Findings portrayed that colleges had shortages of relevant and modern resources which made research tasks quite difficult. Such a scenario affected academic performance. College leadership needs to be more sensitive and responsive if they are to reflect Ubuntu in their leadership. The responses which were transcribed verbatim are as follows:

S1

We don't have power to change things or operations at the college. We don't choose the type of entertainment or food. Everything is decided for us by the college. No amount of our pressure or demand will make the college administration to change its position. There is a problem of mistrust. If the administration refuses to accept our requests the other students do not accept the answers that we give them. They feel as if we have betrayed them.

There is an issue of mistrust among other students who are represented by the Student Representative Council. There is an indication that the students feel that they are not well represented especially if their demands are not met. However, this seems to be culminating from the college administration's adamant attitude.

The participant is highlighting that there is no room for negotiation with the administration. Even if they engage in talks, the college administration does not listen to their demands. It appears students have grievances which are not attended to. The principal pretends to be democratic yet in reality it is not the case. It appears the principal is autocratic. The principal's pretentious behaviour is not consistent with Ubuntu.

S2

We have shortage of resources. Lecture rooms are not enough. There is inadequate Wi-Fi. As a result, we resort to textbooks only and in most cases we don't get current sources. The textbooks in the library are not enough for everyone. There is scramble for the sources.

Indicators are that there are serious shortages of resources. This may imply negative effects on students' performance.

S3

We face challenges of shortage of resources. In the library there are no sources required relevant to our course or subject. Most of the time there is no Wi-Fi to google information. As such we end up using old textbooks.

The participant's response shows some critical shortages of resources required for the course. Quality education may be at stake.

The views of the participant reflect a critical shortage of essential resources at the three teachers' colleges, which make life of students at the colleges difficult. The students highlighted shortage of textbooks, lecture rooms and Wi-Fi among other things. The resources indicated are key to quality education. The views given contradict with Pierce and Newstrom's (2008) assertion that leadership is the ability to facilitate growth in an organisation by removing obstacles that impede progress. From the views of the participants, it seems there are planning and management problems, yet these processes are key to leadership (Lunenburg & Ornstein, 2010). In support, Crawford, Kydd and Riches (2011) point out that leadership is being able to plan, coordinate and implement activities to move towards planned goals. Highlighting similar problems by the participants may indicate that the problems encountered by students really affecting them. One would wonder how the principals expect students to produce quality work when the pre-requisites

for quality education are not met.

In light of the above views, the participants of the three teachers' colleges indicated that they ensure academic excellence by providing necessary resources (See the principals' responses on question 2). This seems to imply that the principals know the prerequisites for quality education but it appears those resources are not a priority. Hence, the principals' views were not coherent with this view. This scenario signifies challenges faced by students in undertaking the teaching course. This situation also suggests that the principals of the three colleges are not sincere in what they say. This implies lack of honesty and trustworthiness, yet these are very cardinal in leadership. S1 indicated that the issue of lack of trust from fellow students is due to the administration's attitude towards requests that are made by students. The response by S1 reflected that student representatives at College A are just place holders. From the views given, it appears the college principal is not genuine to the students. The principal pretends to be willing to address the students' concerns, yet in actual fact there are signs of authoritarianism. Mullin (2011) points out that autocratic leaders mistrust their subordinates. This leads to frustration among subordinates. Principal A seems to be democratic from outside, yet reality shows that preferences are not discussed but they are imposed. This kind of leadership is against what Magadlela (2013) views as African leadership where decisions are done collectively. In support, Fourman (2008) highlights that Ubuntu is being generous and tolerant. Therefore, based on the views given, leadership at College A is not accommodative.

4.6.4 Conceptualisation of Ubuntu by students

The students' responses reflected limited knowledge on the concept Ubuntu. Ubuntu

was equated to morality yet it touches on ontological and epistemological issues. This blurred understanding of Ubuntu may affect their application of Ubuntu in their teaching profession or during their studies. These are the views of the participants which were transcribed verbatim:

S1

Ubuntu refers to good behaviour that is, doing what is expected in a given society. For example, we dress in the manner that is acceptable by the society. We talk to each other in a polite manner.

Ubuntu is viewed as having moral connotations. However, morality alone does not constitute Ubuntu. It is just one of those virtues embedded in Ubuntu.

S2

Ubuntu means how one behaves. It means good behaviour towards others. It also means being able to live with others harmoniously. If one talks to others well, greeting others, helping those in need, you will be considered as having Ubuntu.

Ubuntu is viewed as correct behaviour towards others in a given society. The participant also viewed Ubuntu as centred on living together.

S3

Ubuntu is centred on culture. It is contextual because societies have different norms and values which are seen differently.

There is an indication that Ubuntu is anchored on culture. The implications are that culture is derived from Ubuntu. Although Ubuntu may be viewed the same, the values and norms that are cherished vary society by society. Ubuntu is viewed as contextual.

From the views above, Ubuntu is seen as having moral connotations. The participants unanimously agreed that Ubuntu entails behaving in accordance

with the societal expectations. The responses given are in harmony with Sibanda (2014); Chitumba (2013) and Magadlela (2013) who view Ubuntu as exhibiting good behaviour in a given context. Whilst the participants show an appreciation of morality as a value of Ubuntu, it should be noted that Ubuntu is more than moral issues. The views of the participants show that they have limited knowledge of the concept of Ubuntu. Ubuntu is a broad concept which touches on all aspects of African life. Nziramasanga (1999), Nussbaum (2003), Ramose (1999) and Tirivangana (2015) view Ubuntu as having virtues that transcend morality, inter alia, cooperative spirit, hard work, patriotism. Thus, Ubuntu is all-encompassing. It is apparent that the students have a shallow understanding of Ubuntu. However, there are other values that are in line with Ubuntu that are critical in leadership that seem to be unknown by the participants, for example, honesty and trustworthiness (Brubaker, 2013; Mbigi & Maree, 2005). Their ignorance may result in corruption and embezzlement of funds by leadership.

4.6.4.1 Aligning Ubuntu to student representative's duties

The findings from the focus groups revealed that Ubuntu values such as respect, tolerance, empathy and kindness, among others, were pivotal in leadership. This may indicate that the students may apply the values in their leadership.

S1

The findings from the focus groups revealed that Ubuntu values such as respect, tolerance, empathy, kindness among others were pivotal in leadership. This may indicate that the students may apply the values in their leadership. We should be role models. Our behaviour counts a lot to our fellow students. The students that we lead will respect us if we exhibit good behaviour, for example, being tolerant, empathetic, and compassionate. The way we present our issues should show Ubuntu.

The student's response seems to indicate that Ubuntu facilitates good rapport

between and among people. The student seems to have a better understanding of Ubuntu.

S2

In Ubuntu there is respect and empathy. These values help us to treat other students well. As leaders we need to be sympathetic and kind. Thus Ubuntu helps us to be sensitive to the needs of others.

There is emphasis that Ubuntu regulates the behaviour of leaders therefore, Ubuntu is relevant in leadership roles.

S3

Ubuntu helps us to deal with different characters because in Ubuntu there is tolerance. So Ubuntu teaches us to live together despite our differences. A leader with Ubuntu is accommodative. All these values assist us to work with other students harmoniously.

The participant's response show that in Ubuntu there is an accommodative spirit which enables peoples of diverse background and personalities to live together. This is buttressed by Quan-Baffour (2014:240) who states that "Ubuntu is a universal bond of sharing that connects all humanity." There is an understanding of communalism, a major virtue of Ubuntu.

Basing on the responses of the participants Ubuntu is very critical in the execution of leadership roles. Values such as respect, empathy, compassion and tolerance were cited as cardinal to leadership in teachers' colleges. The participants unanimously agreed that Ubuntu is a unifying force in leadership circles. The participants' views confirm Quan-Baffour's (2013), Louw (2010) and Mbigi and Maree's (2005) assertion that Ubuntu assists leaders to work with people with varied backgrounds. The views of the participants reflect an appreciation of the role of Ubuntu in leadership. This may imply that they are guided by Ubuntu in executing their duties. Ubuntu is seen as a guiding

philosophy. This corresponds with Ramose's (1999) assertion that Ubuntu is the basis for African knowledge. There is an appreciation that Ubuntu is very relevant to leadership. However, the responses given above may be just rhetoric considering that acts of misconduct that were committed by staffmembers in the college (see principal's question 5). Whilst the participants have an appreciation of Ubuntu, they seem to lack role models. Ubuntu as indicated earlier cannot be theorised (Makuvaza, 2010; Ramose, 1999).

4.6.5. Promotion of character building

The students' responses indicated that character building was promoted through different activities. This may suggest that there was an appreciation of the role of Ubuntu in teachers' colleges. These are the views which were transcribed verbatim:

S1

Character building is promoted through the teaching of subjects that are centred on Ubuntu. Subjects like languages, humanities and National and Strategic Studies among others carry our culture hence, they promote Ubuntu. Character building is also fostered during assemblies and the Principal's hour. We are encouraged by our principal to exhibit good behaviour so that our fellow students may copy from us.

There are various subjects at the college in which Ubuntu values are taught. However, it is debatable whether Ubuntu can be taught like any other subject taught in schools. Students are encouraged to live by Ubuntu. However, Ubuntu is not based on theory.

S2

Most of our studies teach Ubuntu. Each discipline has got its rules and regulations to be followed. Adherence to those regulations is a sign of Ubuntu. There is no subject called Ubuntu. It is taught in between other subjects. In theory it is taught as a topic.

Ubuntu is doing what is expected. Therefore, the rules and regulations that are set is a way of teaching students to follow the rubric of the society. Doing/or acting in accordance with set rules given in context is within Ubuntu philosophy.

S3

Character building is promoted through the teaching of Ubuntu in subjects like Shona, Philosophy and Social Studies. Character formation is also taught during devotion. Bible verses are read which foster obedience, kindness, love, etc. We are taught to follow college rules and this is part of Ubuntu.

There is an indication that character building is on the agenda of college activities. Church ethos is also used to promote good character. It appears some church values complement Ubuntu. There is also emphasis on following college rules which makes students to do the expected.

From the views of the participants it appears that Ubuntu is promoted through teaching its values in various subjects that are taught at the college. These views contradict with Makuvaza (2010: 361) who argues that “Hunhu/Ubuntu cannot be taught like one is teaching Shona, Mathematics or Economics for hunhu/Ubuntu demands total commitment from the teacher.” The contention is that teachers of Ubuntu have to teach what they do. Correspondingly, Ramose (1999), Nziramasanga (1999) Tutu (2008) and Nussbaum (2003) state that Ubuntu is showing or displaying the characteristics not describing its values. Therefore, Ubuntu is something which is found within a person. From this basis, teaching of Ubuntu may be through modelling. Basing on the argument above, it may be doubtful whether Ubuntu is really promoted in the three teachers’ colleges through teaching. In the same vein Makuvaza and Gatsi (2014) posit that Ubuntu is a process and not an event. Muzvidziwa and

Muzvidziwa (2012:29) concur by saying Ubuntu “is a way of living”, implying that to acquire Ubuntu one has to practise it during the course of one’s life.

In light of the preceding, S1 indicated that at their college (A) Ubuntu is taught through modelling. Effective teaching of Ubuntu requires teachers who demonstrate a sound temperament. However, Nziramasanga’s (1999) findings showed that there was a dearth of role models in institutions of higher learning. Minutes of hearings of acts of misconduct at the colleges confirmed Nziramasanga’s findings. If the above is cogent, who then can teach Ubuntu? One is tempted to argue that if ever Ubuntu is being taught in the teachers’ colleges, it is just theory and yet Ubuntu pedagogy is practical oriented. This scenario creates a deficiency in leadership in teachers’ colleges vis-à-vis Ubuntu.

4.7. Summary

This chapter presented and analysed the data that were collected from the participants. Data were presented and analysed in accordance with the themes that were developed from the responses based on research questions. The findings revealed that leadership in the three teachers’ colleges had varied knowledge on the philosophy of Ubuntu. As a result the significance it was accorded in leadership differed. The findings indicated a shallow understanding of Ubuntu ethos, which has a negative bearing on participants living by it.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter ties up the study by presenting, a summary of the background to the study ,a summary of related literature which was reviewed in order to see what others had done, as well as identifying the gap that existed, the methodology that was employed in collecting data. The chapter also presents the summary of the major findings, conclusions and recommendations.

5.1 Summary of the research

The study focused on the compatibility of Ubuntu and leadership in the three teachers' colleges in Masvingo Province in Zimbabwe. The study aimed at answering the main research question: **To what extent is leadership in teachers' colleges in Masvingo Province guided by Ubuntu values?** The main research question was broken into sub-questions:

- How is Ubuntu conceptualised by the leadership of teachers' colleges in Masvingo Province?
- To what extent can Ubuntu values be promoted by leadership in teachers' colleges?
- How can leadership styles be made compatible with Ubuntu values?
- To what extent can leadership in teachers' colleges promote academic excellence through employing Ubuntu values?
- What strategies are used by leadership in teachers' colleges to promote character building?

Chapter One presented the background to the study and showed the problem

and its setting. It also showed the shortcomings of leadership in teachers' colleges in relation to the philosophy of Ubuntu. The gap that existed in the field of knowledge was also exposed through literature generated globally, regionally, nationally and in the teachers' colleges in Masvingo Province. The background elucidated the indispensability of Ubuntu in the African way of life as well as in leadership.

Chapter Two reviewed literature in order to highlight what other researchers have found out on the utility of Ubuntu and its place in an African way of life in the southern part of Africa in general and in Zimbabwe in particular. Different definitions of Ubuntu were given by Samkange and Samkange (1980), Nziramasanga Commission Report (1999), Nussbaum (2003), Ramose (1999) and other authors. The study concurred with Samkange and Samkange's (1980) position where Ubuntu is seen when people interact in their various social roles. It was revealed that Ubuntu was seen when people spoke and that, for example, authority, respect could be seen when people interacted. In the same vein, Nziramasanga Commission (1999) defined Ubuntu as the possession of virtues such as respect, hospitality, empathy, trustworthiness, compassion, love, honesty and transparency. A close analysis of both Samkange and Samkange and Nziramasanga Commission's definition of Ubuntu showed that the authors concurred that Ubuntu was seen in action. The authors agreed that Ubuntu was action oriented. However, the point of departure was that Nziramasanga Commission further elaborated that Ubuntu was a state of being, thereby confirming Ramose (1999)'s definition of Ubuntu as being both a descriptor and a state of becoming. Values such as honesty, trustworthiness were shown to be innate to an individual and could not be seen in interactions. These definitions of Ubuntu formed the referral

point of this study in assessing the compatibility of Ubuntu and leadership in teachers' colleges. The chapter also illuminated how Ubuntu has been seen to be the missing link in leadership in teachers' colleges.

The present study was guided by the African philosophy of Ubuntu and the Critical Theory. As a result, a critique of Ubuntu as a guiding philosophy was given basing on the other emerging forces that threaten it (Ubuntu). However, Ubuntu was considered as the fulcrum of the study by the researcher, as it was considered as the basis of operations and activities in African societies (Ramose, 1999; Sibanda, 2014) and in leadership.

Chapter Three presented the research methodology. It explained that the study was informed by the interpretive paradigm (Creswell, 2012; Chilisa, 2012). The paradigm is centred on understanding, people's world view from their frame of reference (Creswell, 2014) and how they made sense out of their lived experiences. In this study, principals, heads of departments and student teachers were made to tell their stories, attitudes, feelings and others from their natural setting, that is, their colleges. This was done through interviews and focus group discussions. The study was confined to three teachers' colleges. Hence, it was a multiple case study. The researcher used interviews, focus group discussions and document analysis to collect data. Ethical considerations were also presented. Ethical consideration was defined as taking into account the effects of the study on the participants (Cohen, Manion & Morrison, 2013). This was done to avoid harming participants or stripping off their dignity. In this study, consent of all participants was sought.

The participants were made to sign a consent form which explained that participation in the study was voluntary. The participants were free to

withdraw from participating if they wanted to do so. The population included all lecturers and all students in the three teachers' colleges that were under study. The researcher used purposive sampling which she considered useful because it targeted the principals, heads of departments and student representatives who had the information that was deemed useful by the researcher. Thirty people participated in the study. Face to face interviews were conducted with the three principals and four heads of departments from each college which were under study. Focus group discussions were held with five students from each college.

Chapter Four presented and discussed the findings of the research. The findings showed that leadership in the teachers' colleges were aware of the concept of Ubuntu. However, their knowledge of Ubuntu was limited. The study revealed that Ubuntu was very important in leadership in teachers' colleges. It was shown that Ubuntu values such as respect, empathy, togetherness, hospitality, compassion, benevolence, caring and hardworking were evident in the teachers' colleges as they shared happy and sad moments. The participants indicated that although there were some elements of Ubuntu in leadership a lot was to be done to make leadership in teachers' colleges compatible with Ubuntu. The next section is a summary of findings.

5.2 Findings from principals

5.2.1 Major goals for running colleges

The principals largely concurred that their mandate was to produce teachers who were hardworking, morally upright, efficient and patriotic. Although two of the principals did not mention the word Ubuntu, the values that they highlighted as important in their products were pointers of Ubuntu. Values of

Ubuntu such as respect, competency, hardworking and honesty were cited as their thrust in training teachers (Tutu, 2008; Nussbaum, 2003; Eliastam, 2015). However, their desire to produce well behaved teachers could be enhanced if they could have a subject on Ubuntu. For example, Great Zimbabwe University has a course on Ubuntu, a move meant to produce graduates with Ubuntu (Chitumba, 2013). Teachers' colleges could also introduce a course on Ubuntu to promote holistic education.

5.2.2 Strategies for promoting quality education

The principals were in unison that quality education was their priority in their leadership. Provision of resources, exchange programmes, workshops and team work were cited as the pre-requisites for academic excellence. The views of the principals confirmed Nziramasanga (1999) who views devotion to work, commitment, responsibility, solidarity, cooperation and hardworking as Ubuntu values. However, it came out that although the principals knew the pre-requisites for quality education they did not provide the needed resources to boost efficiency. For example, the colleges had a shortage of resources such as textbooks, Wi-Fi and computer. Results showed that the principals were not sincere with requests that were made by their subordinates, yet honesty is a virtue of Ubuntu.

5.2.2.1 Motivation of staff to be diligent for attaining academic excellence

The findings revealed that in their bid to achieve academic excellence, the principals motivated their subordinates through verbal praises, monetary rewards and promotions. This gesture was in line with Magadlela (2013), Msila (2014), Muzvidziwa and Muzvidizwa (2012) who opined that a good leader creates a good relationship with subordinates by recognising the

importance of people over things. The research findings showed that Principal B showed a higher regard for hard work than the other two principals. For example, the principal held parties in recognition of hard work. Thus, there was a marked difference on the way the subordinates were motivated by their leaders. The other two colleges could also emulate what is done by College B's principal.

5.2.3 Leadership styles deemed efficacious at college and rationale thereof

The participants indicated that the democratic leadership style was the most ideal in the teachers' colleges. Findings showed that democratic leadership promotes collective decision-making. The decisions made are taken seriously, as each and every participant feels that they are part and parcel of whatever will be done. However, findings showed that leadership in the three teachers' colleges was bureaucratic in nature. Orders were revealed to be given from above. This showed that power was centralised. This gave the subordinates in the teachers colleges little room to make their own decisions. This indicated that the policies that govern leadership in teachers colleges were not aligned to Ubuntu (Hapanyengwi, cited in Hunda, 2015). In Ubuntu a leader derives power from the people he /she leads (Samkange & Samkange, 1980). The views above showed a departure from Ubuntu leadership. This confirmed Mullin's (2012) argument that leadership styles depend on the situation on the ground. Findings further indicated that although the democratic leadership style is ideal, the principals did not always employ it due to the top down approach in the education system. Thus, there is need to decentralise power to give leaders in the teachers' colleges a leeway to involve others in decision-making.

5.2.4 Conceptualisation of Ubuntu by Principals

The findings revealed varied knowledge of Ubuntu. As a result a number of values embedded in Ubuntu relevant to leadership were highlighted, and these are, inter alia: respect, good behaviour, etiquette and recognising the presence of others. The views given concurred with those of authorities such as Chitumba (2013), Lephhalala (2012) and Sibanda (2012) on Ubuntu. The results showed that while Ubuntu was regarded as central to moral values, limited knowledge of Ubuntu was exhibited by the participants. The basis for this observation was that Ubuntu was not confined to morality but touches on all aspects of life. Therefore, their narrow understanding of the concept of Ubuntu implied a gap in their leadership. Literature on Ubuntu and leadership in teachers' colleges could narrow the gap.

5.2.4.1 Extent of compatibility of Ubuntu and leadership

The findings showed that Ubuntu values are very relevant in college leadership. It was revealed that Ubuntu promotes good behaviour and discipline among students and staff members. However, the results indicated an omission of other important values that are pertinent in leadership. Values such as integrity, justice, fairness, transparency and democracy appeared to be unknown. Displaying ignorance on these important virtues implied that there could be injustice and autocratic practices in the leadership in the teachers' colleges.

5.2.4.2 Promotion of Ubuntu values at the college

The results showed a convergence that Ubuntu is learnt. Further, the findings revealed varied programmes and activities that were done at the colleges to promote Ubuntu. A confirmation was given by one of the college

coordinators that effort was being made to curb corrupt activities that once characterised College B. The results showed a positive move towards promotion of Ubuntu. However, it emerged that Ubuntu was based on practice. Findings showed that practising of Ubuntu was a mammoth task for the college members. This implied lack of role models in the lecturers whom students could emulate. According to the findings, both staff members and students were involved in acts of misconduct. It came out that cases of fraud, theft and improper association (falling in love with students) were evident in the teachers' colleges. The results confirmed Nziramasanga Commission's (1999) finding that teachers' colleges were characterised by corruption and unclear methods of recruiting student teachers. The results further confirmed allegations that were highlighted in the background of this study. These allegations were buttressed by the hearings conducted at the colleges (see principals' interview question 5). The findings revealed that problems of misbehaviour were evident in the teachers' colleges. The acts of misconduct highlighted in Chapter Four indicated a violation of Ubuntu. Although offenders were reprimanded and/ or discharged from duty, acts of misconducts persisted. Hence, leadership in the three teachers' colleges was not in tandem with Ubuntu.

5.2.5 Acts of misconduct that are sometimes committed by both staff members and students which thwart academic excellence

The findings revealed that acts of misconduct were evident in three teachers' colleges. The participants were in agreement that there were acts of misconduct such as theft, fraud and improper association. Improper association seemed to be a grave concern in the teachers' colleges. This seemed to confirm Nziramasanga's (1999) finding that there was dearth of

role models in institutions of higher learning. To confirm the views of the participants, documents that were analysed revealed that there were hearings of improper association on 01/03/14 and 28/11/17 at College A and B, respectively. Students also committed acts of misconduct. Cases of cheating and truancy were rampant among students. Although the leadership tried hard to mete justice on offenders, acts of misconducts still persisted.

5.2.5.1 Strategies for handling cases of acts of misconduct committed in teachers' colleges

Findings revealed that acts of misconduct were dealt with following Public Service Commission regulations. The participants were in unison that they used statutory instruments to deal with cases of misconduct. The findings are buttressed by Lunenburg and Ornstein (2010) who posit that policies and regulations help leaders to control their subordinates. Despite the use of regulations and policies, there were violations of professional ethics in the teachers' colleges, an indication of inadequacy of leadership in the teachers' colleges. The cases of acts of misconduct were handled by disciplinary committees of the colleges. However, the problem's persistence was an indication that there was need to involve higher authorities.

5.2.5.2 Strategies for character building

The findings indicated that there was a point of departure on how character building was promoted, probably due to different contexts in which the colleges were operating. It was revealed that character building was promoted through the teaching of Ubuntu values. However, results revealed that there were acts of misconduct in the teachers' colleges. This implied that the methods that were used were not yielding positive results (Principals' interview question 5). On the other hand, findings showed that church run

colleges promoted character building through teaching good behaviour as well as displaying the behaviour. It appeared that church ethos promoted character formation. Hence, Ubuntu was promoted through reinforcement of church values. However, it should be noted that Ubuntu and church ideology are not the same although they share some aspects. Workshops on Ubuntu could assist to appreciate the distinction between Ubuntu and church ethos.

5.2.6 Promotion of harmonious relations between the college and the community

According to the findings, the principals created a good tone with the community through engaging and involving them in college activities and also the community invited the colleges at their functions. It was shown that in gatherings such as graduation ceremonies and funerals, in which the community was involved showed togetherness. The results showed that there was cohesion between the colleges and the community. The findings portrayed sound leadership which showed an appreciation of the existence of the community which was centred on Mbiti's (2014) famous saying "I am because we are and since we are therefore, I am."

5.3 Findings from the Heads of Departments

5.3.1 Responsibilities for Heads of Departments (HODs) and strategies of ensuring execution of duties

HODs reflected an understanding of their job description. HODs had both administrative and lecturing duties. The research study showed that they worked collaboratively with the principals and lecturers. The results further highlighted that the HODs ensured effective execution of duties through strict supervision (Lunenburg & Ornstein, 2010). However, it also emerged that

some of the HODs focused more on assessment at the expense of delegating duties to subordinates. Leadership was revealed to go beyond assessment. It also focuses on identifying talents in subordinates so as to use them for the benefit of the organisation. Whilst strict supervision might yield desired ends, it may lead to the production of docile subordinates who do not think and act on their own so that they grow professionally.

5.3.2 Challenges faced in execution of duties and mitigation strategies

Participants highlighted a number of challenges, among them being over enrolment, shortage of human resources, bureaucratic leadership and misuse of technology by students. The results showed that the three teachers' colleges were understaffed. This compromised the quality of work produced. The above situation seemed to digress from what Mbigi and Maree (2005) posited as good leadership. The participants indicated that good leadership was about doing what is ideal for subordinates.

Plagiarism, which was mostly associated with misuse of technology, was rampant in the teachers' colleges. The results showed that there was a lot of cheating among students, for example, copying and pasting or failing to acknowledge sources of information. Dishonesty was against Ubuntu. This was worrisome, as the college products that might have passed through copying and pasting would carry over the vice to the schools where they are going to teach.

The research findings revealed delays in feedback due to bureaucratic leadership. Participants highlighted delays in response, due to protocol associated with the bureaucracy. These are challenges associated with the centralisation of the Zimbabwean education system. The challenges seem to impact heavily on college operations.

5.3.2.1 Colleges' response to challenges

The participants unanimously agreed that their colleges were very supportive. However, it was observed that there were instances where the leadership and the subordinates clashed. For example, lecturers wanted to go for exchange programmes while the college leadership regarded it as a waste of resources. The leadership failed to communicate their vision to subordinates. Failure by leaders to share the same vision with subordinates was counterproductive.

5.3.3 Promotion of academic excellence

Findings showed that academic excellence was promoted through various ways such as team teaching, supervision of both staff members and students, engagement in exchange programmes with sister colleges, creation of student friendly environments, identification of special needs students and motivation of hardworking workers. Furthermore, the three teachers' colleges worked in collaboration with the Department of Teacher Education in the Faculty of Education at the University of Zimbabwe which controls quality. The research findings indicated that there was hard work and commitment which pointed to Ubuntu (Meylahn & Musiyambiri, 2017). However, results revealed that quality was threatened by plagiarism, lack of both human and physical resources (see question 2 for HODs). This scenario called for colleges to be harsh on those who cheated and to adhere to policies of plagiarism.

5.3.4 Conceptualisation of Ubuntu by Heads of department

The participants demonstrated a shallow understanding of Ubuntu. Findings showed that Ubuntu was equated to a social theory. Displaying limited knowledge of Ubuntu implied a near-absence of the use of the philosophy in

the leadership practices in the three teachers' colleges. This could mean leadership anchored on an unknown foundation, rendering it irrelevant, yet Ubuntu was considered the edifice of all activities done in an African way. This probably shows that there was need to have workshops on Ubuntu where leaders could get deeper insights on the concept of Ubuntu.

5.3.4.1 Alignment of Ubuntu to leadership

The findings showed that Ubuntu was seen as something indispensable in leadership in teachers' colleges. Participants highlighted that values embedded in Ubuntu, such as respect, tolerance, harmony, honesty and interdependence were pivotal in leadership, as they regulated how things were supposed to be done. The implications were that Ubuntu is the cornerstone of leadership. The findings cohere with Tirivangana's (2015) and Eliastam's (2015) submission that Ubuntu is central to African life. It was revealed that nothing positive could be done outside the context of Ubuntu.

5.3.5 Promotion of Ubuntu values in leadership

The findings showed a point of convergence that the best way to promote Ubuntu was through practising Ubuntu values. The implications were that Ubuntu was promoted through modelling or being exemplary behaviour. However, the results showed a gap in promoting Ubuntu through practising it. The findings further indicated that there were numerous cases of misconduct in the teachers' colleges. This showed disharmony between what was said by the participants and the situation on the ground on how Ubuntu was promoted. Participants knew what was supposed to be done but did not actually practise it. Findings further indicated many activities that were done to promote Ubuntu, such as teaching during assemblies, church services and

lectures. In these teachings, focus was on Ubuntu values such as respect, obedience, love, hard working, compassion and good behaviour. Nevertheless, there were claims of teaching Ubuntu, yet Makuvaza (2010) indicated that Ubuntu cannot be taught like other disciplines because Ubuntu cannot be taught by a person without Ubuntu. Ubuntu prescribes what we ought to be and do. Therefore, lecturers have to live by Ubuntu first and foremost, before teaching it. Hence, Ubuntu could not be treated like other subjects. There were also strategies that had been used to promote character. For example, Booker T Washington's strategy of character building. Siyakhwazi and Siyakhwazi (2015) highlighted that Booker T Washington's strategy was to hold lectures with his students where they discussed character formation. Our colleges could also try to hold lectures on character building.

5.3.6 Students' social and academic problems

Findings indicated that students faced both social and academic problems. Students faced financial problems such that some of them ended up engaging in unscrupulous activities such as prostitution, in search for money. Findings also portrayed a serious shortage of resources such as textbooks and Wi-Fi. Findings further revealed a serious problem of plagiarism or cheating among students. It emerged that there was a serious misuse of technology, which resulted in students producing identical work. Cheating was shown to be a digression from Ubuntu. These challenges compromised academic excellence.

5.3.6.1 Strategies to mitigate students' social and academic problems

The findings indicated that although students had some challenges, they were assisted both in cash and in kind. The participants showed a convergence that the colleges had a health and life skills programme where students were

assisted with survival skills. Participants highlighted that the colleges gave needy students piece jobs to enable them to raise money for their fees. College C had a facility which was in place to assist the needy students. This showed that College C had students at heart. Notwithstanding this effort, the colleges could not assist all the students. The situation signified a macro problem which could not be handled at college level. It might be prudent to have similar researches in other teachers' colleges to assess the extent of the challenges faced by students

5.4 Findings from students (SRC)

The findings showed the following results:

5.4.1 Responsibilities for students (SRC)

The participants highlighted that they acted as middle people between the college administration and other students. The findings showed that the SRC had a mandate to carry students' grievances to the college administration, be they social or academic. There was an indication that there was unity of purpose. The findings affirmed the Shona aphorism which says "Ishe vanhu" or "Umntu ngumuntu ngabantu" meaning that a person is a person through other people. The findings revealed that the students knew their responsibilities. This could imply a smooth- running of the teachers' colleges, as there would be no role conflict. It also implied that if students knew college expectations and their responsibilities cases of misbehaviour would be minimal.

5.4.2 Strategies of promoting academic excellence among students

The participants highlighted that the students in the three teachers' colleges assisted each other in varied ways. Socially, they assisted each other when one of them had a problem. For example, in cases of bereavements they

contributed money for the bereaved and or attended funerals. Academically, participants highlighted that students formed study groups where they shared knowledge. The results confirmed Quan-Baffour's (2014:240) submission that "As humans we lead gregarious lives where we are in one way or the other dependent on or connected to others." Nonetheless, results showed that there were other challenges which they could not overcome on their own. For example, some of the social and/ or financial problems students faced were of higher magnitude, hence needed higher authorities .A case in point is where students failed to pay their tuition fees. May be if students were engaged in small businesses they could assist each other in a bigger way.

5.4.3 Challenges faced by students at the college

It emerged that students faced a number of challenges in the three teachers' colleges. It came out that students had scarce resources. The limited resources were, inter alia, textbooks, lecture rooms and Wi-Fi. These challenges seemed to affect students' academic performance, thereby compromising quality. The research findings further showed that Principal A conducted insincere engagement with SRC. This showed that there was no meaningful dialogue between the student representative council and the principal. This showed lack of stewardship from the principal and unfaithfulness to Ubuntu principles.

5.4.4 Conceptualisation of Ubuntu by students (SRC)

The results showed that Ubuntu was viewed as good behaviour or doing the expected in a given context. Participants equated Ubuntu to an ethical theory which guides how people should behave. In so doing, the participants showed a restricted understanding of Ubuntu. Ubuntu touches on all aspects of

African life that is, socially, politically, spiritually, et cetera. There was need to have mass lectures on Ubuntu, where students could gain more knowledge on Ubuntu.

5.4.4.1 Alignment of Ubuntu values to students' duties

The participants revealed that the virtues that are imbued in Ubuntu, such as respect, tolerance, honesty and compassion were relevant to their leadership roles. Findings revealed that the behaviour of leadership counts a lot. As such, those in leadership were expected to portray good behaviour so that subordinates could have someone to emulate. The participants highlighted that the behaviour that is expected of a leader was derived from Ubuntu. Therefore, Ubuntu shaped their behaviour in accordance with societal expectations. The researcher observed that participants at church-run institutions displayed some of the values they described as relevant to their duties. For example, participants at College C were very welcoming. This signified leadership that resonated with the philosophy of Ubuntu. This hospitality could be passed on to other colleges if the teachers' colleges hold exchange programmes on Ubuntu.

5.4.5 Promotion of character building

According to the findings, a number of activities were done to promote Ubuntu. It came out that the college curriculum was inclusive of Ubuntu aspects. Although Ubuntu was not taught as a stand-alone subject, it was revealed that it was taught across subjects, for example, in subjects such as Religious and Moral Education, Social Studies, Philosophy and National and Strategic Studies. It was highlighted that the bulk of the activities done at the colleges were geared towards promotion of Ubuntu, as highlighted by Letseka

(2014), that Ubuntu can be taught. Even so, Samkange and Samkange (1980), Makuvaza (2010) and Eliastam (2015) argue that Ubuntu is seen in action. Therefore, teaching Ubuntu without practising it is not enough. Findings showed that although there was emphasis on teaching Ubuntu values, it was not practised. Yet advocates of Ubuntu like Ramose (1999) showed that Ubuntu is a state of showing Ubuntu values. This may be the reason why misbehaviour and indiscipline were evident in teachers' colleges, as shown in the background. There is need to come up with strategies to build character because if this is not done indiscipline will continue in our teachers' colleges and in the society at large.

5.5 Conclusions

The conclusions are drawn from the data that were analysed. These are answers to the research questions outlined in Chapter One.

5.5.1 Conceptualisation of Ubuntu by leadership in teachers' colleges

The participants showed that they were aware of the concept of Ubuntu. However, the findings revealed that leadership in the three teachers' colleges had limited knowledge of Ubuntu, with the majority equating it with a social theory. This is evidence by the following excerpt:

Ubuntu is behaving in a way that shows respect, that is, respecting the values of the other people. Ubuntu also means respecting self that is, not doing things that disrupt your image. For example, if one uses vulgar language that person does not respect himself or herself.

Similarly, during her visits to the colleges, the researcher observed that issues to do with hospitality, respect, dressing and language were emphasised in the teachers' colleges. Most of the staff members and students were hospitable and respectful, implying that these virtues were emphasised. To support the above

observations, the college regulations documents that were analysed showed an emphasis on good behaviour. Nothing was said in physical and mental development of students. A bias towards morality was glaringly exposed.

Although Ubuntu is heavily hinged on axiological aspects, equating it with a social theory is missing the point. Ubuntu is holistic; it touches on all aspects that make up a full human being (*munhu anonzi munhu*). This is corroborated by Nziramasanga (1999:61) who submits 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 sense and noblest sense.” In support, Ramose (1999:49) indicates that Ubuntu should be seen as “one continuous wholeness rather than independent fragments of reality.” Therefore, Ubuntu is an entity not a broken part. Siyakwazi and Machingura (2018), in concurrence, describe Ubuntu in education as a Grand Trinity that is, education which focuses on the development of the heart, hand and head. The authors see Ubuntu as geared towards total development of the child. The blurred understanding of Ubuntu by leadership could suggest that their practices were biased towards one aspect at the expense of other domains that make a person a complete human being. The narrow understanding of Ubuntu by leadership has negative effects in curriculum issues. It may suggest that the colleges are producing half-baked products.

5.5.2 Promotion of Ubuntu values by leadership in teachers’ colleges

The informants showed a convergence that Ubuntu was promoted through a variety of activities that were run in the colleges. The findings indicated that Ubuntu was promoted through teachings during assemblies, in between lectures and clubs, among others. One participant had this to say:

We promote Ubuntu through assemblies where students take part. Students teach other good behaviour

through bible verses. For example, the story of the Good Samaritan teaches kindness. We hold staff meetings and staff development workshops where we hammer on issues like honest, trustworthiness and so on. We understand that academic excellence should be guided by our co-values enshrined in our college mission statement.

The excerpt above shows emphasis on axiological values. The researcher also noted that assemblies that were conducted were centred on teaching good behaviour. Nothing was said on the use of the hand and intellect. Their emphasis on moral issues was attributed to their narrow knowledge of Ubuntu, which they equated with moral or a social theory. Although Sibanda (2012), Chitumba (2013) and Elistam (2015) see Ubuntu as being able to live with others harmoniously, other authorities such as Ramose (1999), Samkange and Samkange (1980) view it as a philosophy or a world view. If Ubuntu is a philosophy, it means that it touches on ontological and epistemological issues. The omission of these aspects in any education endeavour renders it useless because these are the building blocks of education. Also, reading bible verses as a way of promoting Ubuntu as shown in the excerpt indicates lack of knowledge of what Ubuntu is all about. Although church ethos buttresses some values of Ubuntu, there is a distinction between the two.

Informants were also in concurrence that Ubuntu was promoted through modelling. However, this was contrary to what was happening in the teachers' colleges. Numerous causes of misconduct that were revealed by the findings proved otherwise. The documents analysed showed cases of theft, fraud, improper association among staff members and students (hearings on 01/03/14, 28/11/17, 22/05/2015). The evidence above shows that leadership was just claiming that they promoted Ubuntu through modeling. Principal B admitted that there were numerous cases of fraud and improper association involving

staff members, although evidence was not availed for fear of breaching the Official Secreracy Act which prohibits communication of certain information. Failure to promote Ubuntu through modelling confirms Nziramasanga's (1999) finding that there was dearth of role models in educational institutions. Hence promotion of Ubuntu in the teachers' colleges is doubtful, given the little knowledge on the concept as well as lack of commitment among staff members.

5.5.3 Leadership styles deemed most efficacious in teachers' colleges and the rationale thereof

The democratic leadership style was deemed as the most favourable to run the teachers' colleges, as it allows communication among staff members. The participants revealed that democratic leadership was in line with communalistic leadership which characterised Ubuntu.

One participant stated the following:

I prefer democratic leadership style. It motivates staff to cooperate. Staff members will feel that they are part of the system. Democratic leadership allows divergent thinking because the staff brings in suggestions. Thus it allows for constructive criticism.

Contrary to what was said by the participants, the researcher observed that the bulk of the leadership styles used by the leaders in teachers' colleges were autocratic. The researcher heard the following sentiments on several occasions during her site visits. At college A, staff members were heard saying "They just impose things on us". The implication was that the staff members were not consulted. At college B, one of the staff members said "The principal thinks that he is the think tank of this college" and at college C a staff member opined that "The problem with our leaders is that they think they know it all. The sentiments above indicated that the subordinates were not consulted in matters to do with the college affairs. This is in contrast with Mbigi and Maree's

(2005) and Masango's (2013) position that African leadership is communalistic meaning that leadership is a group phenomenon. Correspondingly, Samkange and Samkanke (1980) aver that the king owes his powers to the will of the people under him. Although the participants unanimously agreed that the democratic leadership style is ideal, it can be concluded from those sentiments, that they did not use it. This may be attributed to the statutory instruments that govern leadership practices. A case in point is statutory instrument of 2000 (section 2) and the Zimbabwe Public Employment code of conduct. These instruments outline how the civil servants should conduct their duties. Therefore, it can be argued that in as much as the leaders may want to be democratic, the powers- that- be give them little room to do what they want. This confirms Hapanyengwi and Makuvaza's (2014) argument that Zimbabwean education system is rooted in an alien philosophy which is not germane to the aspiration of the Zimbabweans. However, in leadership there are situations which do not need approval from subordinates, for example, urgent issues. Consultations are time consuming if there are pressing issues to be attended to. Nonetheless, any decision taken by leaders has to be communicated to other staff members. Whilst democratic leadership is favourable, it was found out that because of the bureaucratic system in the Zimbabwean education system it cannot be fully implemented.

5.5.4 Promotion of academic excellence through employing Ubuntu values

The principals were in agreement that academic excellence was achieved through provision of resources. However, HODs and students in the three colleges lamented shortage of resources. Findings revealed shortage of both human and physical resources. This is evidenced by the excerpt below:

We face challenges of shortage of resources. In the library there are no relevant sources to our course or

subject. Most of the time there is no WI-FI to google information. As such we end up using old textbooks.

To support the views of the participants, during her site visits to the colleges the researcher observed that students and lectures crowded at certain points to access WI-FI. The views of the HODs and the students were contradictory to what was said by the principals on the issues of resources. Basing on the HODs' and students' views and the observations made by the researcher, the principals were not sincere on the promotion of academic excellence. This contradicts with the values of Ubuntu, such as honesty and trustworthiness (Nziramasa, 1999; Samkange & Samkange, 1980). However, it is a fact that Zimbabwe is in an economic crisis. This could be a contributing factor to the shortages of resources faced in teachers' colleges. Because of the shortages of resources effort which was put in form of exchange programmes and workshops was wasted.

Findings also indicated that there was rampant plagiarism in the three teachers' colleges. One participant said that:

Students have both academic and social problems; students copy each others' work due to shortage of resources like textbooks and WI-FI. So we have so many cases of plagiarism.

The views above suggest that there was a lot of cheating among students. Cheating is a digression from Ubuntu as alluded to by Nziramasa (1999) and Chitumba (2013) that Zimbabwe values virtues such as trustworthiness and honesty. However, the cheating seemed to be created by the leadership that failed to provide for the needed resources. Van Deventer et.al (2010) and Lunenburg and Ornstein (2010) posit that leadership is the ability to create an environment which allows for problem solving. Therefore, if leadership does not address these pertinent issues, it reflects leadership challenges in the

teachers' college. It can be concluded that although there are some efforts to promote academic excellence, the issues of plagiarism is a drawback which needs urgent attention.

5.5.5 Strategies employed for character building

The findings showed some variations on how character was promoted. Probably it was due to different contexts in which the colleges were operating. The informants revealed that in church run colleges there were church services that were mainly done to foster good behaviour. This is evidenced by the excerpt below:

We have church services in the morning. These focus on character building. My understanding is that Ubuntu values and our church ethos are the same. For example, church ethos focus on good behaviour, this is part of Ubuntu.

Although Ubuntu and church ethos are not the same, they share same common aspects especially on morality. In view of the above, the researcher observed that all the three colleges had morning assemblies which emphasised good behaviour. The only difference was the frequency of the services. Church-run colleges had those services every day. This coheres with what Siyakhwazi and Siyakhwazi (2013) say about Booker T Washington's strategy of character building, that is, his teachings of morality to students every morning. Because of the frequency of church services that taught good behaviour, it was noted that students from church run colleges behaved better as compared to government colleges.

The documents analysed indicated that students were made to sign a form in which they agreed to abide by the college regulations. For example, College C's regulation form reads: "I agree that my behaviour will not put the college into disrepute". Findings showed that all the three colleges made students sign

the forms. This was a way of promoting good character. Whilst teaching morality promotes good character, Makuvaza (2010) argues that Ubuntu cannot be taught like other subjects; rather, teachers of Ubuntu should be exemplary. This was also echoed by principal A, that leading by example was the best approach to promote good character. However, the acts of misconduct that were revealed by the findings (questions for principals) reflected that character building through modelling could not be realised since there were no role models. From the minutes of hearings analysed students behaved well. Most hearings concerned staff members (hearings on 30/06/14, 12/09/19). This may suggest that the strategies that were employed to promote good character were yielding positive results. However, the issue of the dearth of role models in the teachers' colleges remains a challenge.

5.6 Recommendations

Based on the findings and conclusions of this study, the researcher recommends the following:

- Mounting of workshops on Ubuntu to capacitate leaders in teachers' colleges.
- Holding of public lectures on Ubuntu so that leaders are made to appreciate the role of Ubuntu in the execution of their duties.
- Promotion of academic excellence in assignments by introducing an anti plagiarism software.
- Enhancement of academic excellence through provision of learning resources.
- Promotion of Ubuntu through assisting students with education grants to avoid unbecoming behaviour among students which is a result of poverty.
- Possession of a course on Ubuntu as a pre-requisite for leadership posts in teachers' colleges.
- The introduction of a curriculum with a bias towards Ubuntu in the Ministry

of Higher and Tertiary Education, Innovation, Science and Technology Development.

- The infusion of Western leadership styles with Ubuntu values to make them germane to Zimbabweans.
- The teaching of Ubuntu as a subject in teachers' colleges to enhance its conceptualisation.

5.7 Areas for further research

The deficiencies that were revealed by the findings in the three teachers' colleges may be happening in other teachers' colleges. Hence, there is need to carry out a similar research on a larger scale.

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APPENDICES

Appendix A

Ethical clearance certificate

	Robert Mugabe School of Education and Culture Dean's Office P. O. Box 1235 MASVINGO Tel: 039-263408 Fax: 039-252100 Email: rmugwen@gzu.ac.zw	Off Bulawayo Road MASVINGO website: www.gzu.ac.zw
---	--	---

GREAT ZIMBABWE UNIVERSITY

NAME OF APPLICANT:	SONILE GWEDE
DEPARTMENT:	EDUCATIONAL FOUNDATIONS
PROJECT TITLE:	COMPATIBILITY OF UBUNTU AND LEADERSHIP IN THREE TEACHERS' COLLEGES IN MASVINGO PROVINCE: ZIMBABWE

APPROVAL No: 2019/03

COMMENCEMENT DATE: JUNE 2019

APPROVAL VALID TO: MAY 2021

COMMENTS:
The researcher 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	12/07/2019 Date
..... Director, Research and Postgraduate Studies	15/07/2019 Date

GREAT ZIMBABWE UNIVERSITY
RESEARCH & POSTGRADUATE
STUDIES OFFICE
2019-07-15
P.O. BOX 1235, MASVINGO
TEL: 039-263408

Appendix B

Permission letter from the Ministry of Higher and Tertiary Education, Science and Technology Development



Appendix C

Letter to the College Principals.



Great Zimbabwe University

PO Box 1235

Masvingo

04 July 2017

The Principal

.....

.....

.....

REQUEST FOR PERMISSION TO CONDUCT A RESEARCH

My name is Gwede Sonile .I am a DPhil candidate studying at Great Zimbabwe University.

I would like to request for your permission to conduct my research in your college entitled **“Compatibility of Ubuntu and Leadership in three teachers colleges in Masvingo Province.”**

The aim of the study is to explore the compatibility of Ubuntu and leadership in teachers’ colleges. To gather information, I will first conduct a face to face interview with the Principal and Heads of Departments. I will then have focus group discussions with five students who are in the student representative council. The group session will last for an hour.

Please note that

- Participants’ confidentiality is guaranteed as their contributions will not be attributed to them as individuals but reported as opinions of participants.
- Pseudonyms will be used instead of a real name.
- The information given by participants will not be used against them and the collected data will be used for research only.
- Participants have a choice to participate or stop participating in the research .They will not be penalised for doing so.
- The participants’ involvement is purely for academic purposes only and there are no financial benefits involved. Data will be stored in secure storage and destroyed after four years,

My Supervisors are:

1. Prof .B.Siyakwazi

Great Zimbabwe University

P O Box 1235

Masvingo

Profbjsiyakwazi@gmail.com

2. Dr. O. Hapanyengwi

University of Zimbabwe

Department of Educational Foundations

P O Box MP167

Harare

Tel: 04-303211 ext 16041

Cell: 0772237601

oswelltap@gmail.com

You may also contact the research office through

Prof P. Gwirayi

RPGSO Office

Email: research@gzu.ac.zw

Thank you in anticipation.

Yours Sincerely

.....

Gwede S.

Appendix D

Letter to participants and declaration of consent.



Great Zimbabwe University

PO Box 1235

Masvingo

04 July 2017

Dear Participant

INFORMED CONSENT LETTER

My name is Gwede Sonile .I am a DPhil candidate studying at Great Zimbabwe University.

I would like to request for your permission to conduct my research in your college entitled
“Compatibility of Ubuntu and Leadership in three teachers colleges in Masvingo Province.”

The aim of the study is to explore the compatibility of Ubuntu and leadership in teachers' colleges. To gather information I will first conduct a face to face interview with the Principal and Heads of Departments. I will then have focus group discussions with five students who are in the student representative council. The group session will last for an hour.

Please note that

- Participants' confidentiality is guaranteed as their contributions will not be attributed to them as individuals but reported as opinions of participants.
- Pseudonyms will be used instead of real names.
- The information given by participants will not be used against them and the collected data will be used for research only.
- Participants have a choice to participate or stop participating in the research .They will not be penalised for doing so.
- The participants' involvement is purely for academic purposes only and there are no financial benefits involved. Data will be stored in secure storage and destroyed after four years.

I can be contacted at: sonilegwede@gmail.com

	Willing	Not Willing
Voice Recorder		
Video Recorder		

My supervisors are:

1. Prof .B. Siyakwazi

Great Zimbabwe University

P O Box 1235

Masvingo

Profbjsiyakwazi@gmail.com

2. Dr.O. Hapanyengwi

University of Zimbabwe

Department of Educational Foundations

PO Box MP167

Harare

Tel: 04-303211 ext 16041

Cell: 0772237601

oswelltap@gmail.com

You may also contact the research office through:

Prof P. Gwirayi

RPGSO Office

Email: research@gzu.ac.zw

Thank you in anticipation.

Yours Sincerely

.....

Gwede S.

DECLARATION

I.....Full names of participant
confirm that I understand the contents of this document and the nature of the research project
and I agree to participate in this research project.

I understand that I am at liberty to withdraw the project at any time, should I desire to do so.

Signature of participant.....Date.....

Appendix E

Interview Guides



ROBERT MUGABE SCHOOL OF EDUCATION AND CULTURE DEPARTMENT OF EDUCATIONAL FOUNDATIONS

I, Gwede Sonile a DPhil student at Great Zimbabwe University kindly ask for your assistance to conduct my research .I am conducting a study entitled **“Compatibility of Ubuntu and Leadership in three teachers colleges in Masvingo Province.”** You are kindly requested to participate in this research .All information provided will be kept confidential and only used for academic purposes. Thank you for your cooperation.

Interview Guide for Principals

1. What is your major goal in running this institution?
2. How do you promote quality education at you college?
 - 2.1 How do you motivate your staff to be hard working?
3. Which leadership style would you prefer at your college and why?
4. What is your understanding of the concept Ubuntu?
 - 4.1 How is Ubuntu aligned to leadership in teachers’ colleges?
 - 4.2 How do you promote Ubuntu values at your college?
5. What are some of the acts of misconduct that are sometimes committed by both staff members and students?
 - 5.1 How do you handle cases of misconducts at the college?

5.2 What are your strategies in character building?

6. What do you do to promote a good tone of the college with the community?



ROBERT MUGABE SCHOOL OF EDUCATION AND CULTURE
DEPARTMENT OF EDUCATIONAL FOUNDATIONS

I, Gwede Sonile a DPhil student at Great Zimbabwe University kindly ask for your assistance to conduct my research .I am conducting a study entitled **“Compatibility of Ubuntu and Leadership in three teachers colleges in Masvingo Province.”** You are kindly requested to participate in this research .All information provided will be kept confidential and only used for academic purposes. Thank you for your cooperation.

Interview Guide for Heads of Departments

1. What are your responsibilities as Heads of Departments?
2. What challenges do you face in executing your duties and how do you overcome them?
 - 2.1 How does the college respond to your challenges?
3. How do you promote academic excellence in your department and how do you ensure that it is achieved?
4. What is your understanding of the concept Ubuntu?
 - 4.1 How is Ubuntu aligned to your leadership roles?
5. How do you promote Ubuntu in your leadership?
6. What are your experiences in regards to students’ social and academic problems?
 - 6.1 How do you help students to sail through their challenges?



ROBERT MUGABE SCHOOL OF EDUCATION AND CULTURE

DEPARTMENT OF EDUCATIONAL FOUNDATIONS

I, Gwede Sonile a DPhil student at Great Zimbabwe University kindly ask for your assistance to conduct my research .I am conducting a study entitled **“Compatibility of Ubuntu and Leadership in three teachers colleges in Masvingo Province.”** You are kindly requested to participate in this research .All information provided will be kept confidential and only used for academic purposes. Thank you for your cooperation.

Interview Guide for Students

1. What are your responsibilities as student representatives?
2. How do you assist each other to achieve academic excellence?
3. What challenges do you face at your college?
4. What is your understanding of the concept Ubuntu?
 - 4.1 How is Ubuntu related to your duties?
5. How does the leadership at your college promote character building?



ROBERT MUGABE SCHOOL OF EDUCATION AND CULTURE

DEPARTMENT OF EDUCATIONAL FOUNDATIONS

I, Gwede Sonile a DPhil student at Great Zimbabwe University kindly ask for your assistance to conduct my research .I am conducting a study entitled **“Compatibility of Ubuntu and Leadership in three teachers colleges in Masvingo Province.”** You are kindly requested to participate in this research .All information provided will be kept confidential and only used for academic purposes. Thank you for your cooperation.

Observation Checklist

The researcher observed how leaders interacted with their subordinates. The researcher focused on Ubuntu values that are observable. These include: respect, dressing, hospitality, empathy, commitment to duty and language.

Ubuntu Values	Descriptors/indicators
Respect	- Maintenance of social distance during interactions; salutations - Addressing each other with titles e.g Mrs, Sir etc
Dressing	- Professional dressing by both staff and students - Protective clothes i.e worksuits or tracksuits
Hospitality	- Interactions with visitors, reception of visitors - Guiding visitors
Empathy	- Concern for subordinates and or students – on issues to do with late coming, late submission of work - Responsiveness to students and or lectures’ issues - Bereavement issues - Lectures remarks on problem students

Cooperation	- Group presentations and/or discussion among students - Staff meetings - Workshops, academic board Meetings
Language	- Observation of registers - Use of professional language
Commitment to duty	- punctuality - Attendance of lectures - Marking

Appendix F

Certificate of language editing

Great Zimbabwe University

Department of Curriculum Studies

PO Box 1235

Masvingo

Zimbabwe

6 August 2020

Email: rmareva@gzu.ac.zw/ marevarugare@gmail.com

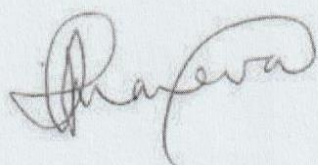
Cell: +263 772 978 970

TO WHOM IT MAY CONCERN

Re: Confirmation of Editing of Sonile Gwede's Doctoral Thesis

This is to certify that I, **Prof. Rugare Mareva** (National Identity Number 22-101 400 K 22), have edited **Sonile Gwede's** Doctoral thesis titled: '**Compatibility of Ubuntu and leadership in three teachers' colleges in Masvingo Province, Zimbabwe**', to be submitted to the Great Zimbabwe University. 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)

Appendix G

Certificate of anti-plagiarism

Final Thesis

ORIGINALITY REPORT

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SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

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Appendix H

Examination entry form.

GREAT ZIMBABWE UNIVERSITY

EXAMINATION ENTRY FORM FOR DPHIL THESIS

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	GWEDE SONLE
Registration Number	SR00211
Title of Degree	DOCTOR OF PHILOSOPHY (PHILOSOPHY OF EDUCATION)
School	ROBERT MUGABE SCHOOL OF EDUCATION AND CULTURE
Department	EDUCATIONAL FOUNDATIONS
Mr/s Supervisor's Full Name	PROF. EMMER BEN. JOHN SIVAKWAZI
Mr/s Supervisor's email address	profjsivakwazi@gmail.com
Dr/s Supervisor's Full Name	DOCTOR GWELL HAPANYENWU
Dr/s Supervisor's email address	www.hapanyenwu@gmail.com
Thesis title	COMPATIBILITY OF UBUNTU AND LEADERSHIP IN THREE TEACHER COLLEGES IN MASVINGO, ZIMBABWE

I declare that my supervisors have been consulted and
(Please tick in the appropriate space on a and b below)
a. support submission of the above indicated thesis.

Yes	☒	☐	☐
-----	-------------------------------------	--------------------------	--------------------------

b. do not support submission of the above indicated thesis.

Yes	☐	☒	☐
-----	--------------------------	-------------------------------------	--------------------------

Signature: *Gwe de* Date: *02/08/19*

MAIN SUPERVISOR

I support the submission of this thesis for examination (Please tick)

Yes	☒	☐
-----	-------------------------------------	--------------------------

Signature	<i>E. Hapanyenwu</i>	Date	<i>02-08-2019</i>
CHAIRMAN OF THE SHDC			
I support the submission of this thesis for examination (Please tick)	Yes	☒	☐
Signature	<i>M. J. J.</i>	Date	<i>02/08/19</i>