ZIMBABWEAN TEACHER EDUCATION: STUDENT TEACHERS' PERCEPTIONS OF A TEACHER EDUCATION CURRICULUM INFUSED WITH AFRICAN TRADITIONAL EDUCATION

by

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DECLARATION

I, the undersigned, sincerely declare that this thesis submitted in fulfilment of the degree

Philosophiae Doctor

is original and entirely my own work, except where other sources have been acknowledged. I also certify that this thesis has not previously been submitted at this or any other faculty or institution.

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Finally, to my family, my parents, Mr and Mrs Mazire and all my siblings: Christine, Anne, Clapos, Joseph, Tatenda and Tafadzwa, I say, thank you for making me believe in myself and encouraging me as the eldest child to always aim higher in life. Then to my beloved wife, Molly Shingairayi and my lovely four girls, Tadiwanashe Christine, Kudzaishe Nneka, Makatendekashe Rachel and |Mazvitaishe Princess, I say, thank you for all the unwavering support, encouragement and understanding. You also endured the pain of missing me at times. Dad has done it, emulate him and surpass him!

To you all, I say, may our dear almighty God shower you with abundant blessings.

SUMMARY

The winds of European imperialism and colonisation spread across Africa in the19[th]Century leading to the establishment of a Eurocentric or Western perception of education. It is paramount to note that African Traditional Education (ATE), as informal educational practices, had existed before the introduction of colonial education in Zimbabwe. Because of colonialism, ATE was subjugated, marginalised, and displaced. As a result of coloniality, and inspite of political independence, the legacy of a Western perception of education has remained pronounced at the epicentre of postcolonial education. As such, calls emerged from former colonised countries for the deconstruction of Euro-centric educational practices and the reconstruction of Afro-centric educational practices, albeit in a modified manner.

In this qualitative study, I worked with a single case design. The aim of this study was to explore the perceptions of final year student teachers at a teacher education college regarding the significance of a curriculum infused with ATE. Based on a conceptual understanding of ATE, its aims and underlying principles, I foregrounded in this study the importance of the promotion of moral development, the development of well-rounded and respectable persons who adhere to the norms and values of their community, the advancement of cultural heritage, a Zimbabwean identity, and good citizenship. This conceptual understanding led to the development of a framework for analysis, which was used to analyse the core courses in the teacher education curriculum and the data generated through semi-structured interviews and a focus group discussion.

The findings from the document analysis revealed that ATE is only offered as a topic hosted in Philosophy of Education. In addition, I indicated that some aspects of the core courses might be linked, and artificially so, to aspects of ATE. For example, in Sociology of Education, the topic, Culture, can potentially be associated with the maintenance and preservation of cultural heritage and the development of good citizenship. In Psychology of Education, topics regarding moral development, cognitive development and personality development could be reconsidered by drawing examples from the Zimbabwean context. However, it was found that the core courses are organised around theories from Europe and America. From the semi-structured interviews, it became clear that the participants' understanding of ATE is uncritical and seems to be aligned with a traditional conceptualisation of ATE, which constituted the course content. For example, the participants

were uncritical about traditional ideas regarding roles assigned in the community along gender, they did not critically consider the role of the individual within the community, and neither did they challenge ideas regarding a single Zimbabwean identity. Despite their uncritical understanding, they did perceive ATE as important for education, and they contemplated the significance thereof for their future classrooms. The participants considered the role of *Unhu/Ubuntu* as significant for the moral development of a well-rounded and respectable person who adheres to the society's morals and values. They also perceived the preservation of cultural heritage and the transmission of the latter from generation to generation as important. In terms of the principle of communalism, they regarded the promotion of working together towards the wellbeing of the community as an important aspect of the curriculum. In addition, they considered the acquisition of skills for a smooth integration into society as important. The participants were able to draw linkages between their understanding of the principles of communalism, perennialism, functionalism, preparationism, and wholisticism, and other subjects included in their teacher education curriculum. These linkages were fairly shallow and did not depict a teacher education curriculum infused with elements of ATE. The findings from the focus group discussion, however, foregrounded the potential for the creation of a space for critical discussion by student teachers. While they recited information regarding ATE in an uncritical manner during the interviews, the focus group discussion became a space where students agreed and disagreed on the relevance of ATE for present-day education.

Based on the findings from the document analysis, the semi-structured interviews, and the focus group discussion, I propose two suggestions regarding ATE and its significance for the curriculum. On the one hand, I propose the reconceptualisation of ATE as a critical space where student teachers and lecturers can negotiate and deliberate the relevance of a traditional conception of ATE for present-day Zimbabwe, and in particular, for education in the Zimbabwean context. In addition, I suggest that the reconceptualised understanding of ATE be recentralised as the vantage point for the consideration of Western and American theories in terms of their relevance to Zimbabwean education. By implication, I advocate for ATE to become the theoretical lens through which student teachers and lecturers (re)consider the content of the teacher education course material. The argument is that in this manner, ATE is made relevant for contemporary Zimbabwe; it becomes the central focus of teacher education and contributes towards the counteracting of the persistent dominance of Western

and American theories in the teacher education curriculum, and by implication, the application thereof in school-based education.

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1.1   INTRODUCTION

African countries experienced the impact of imperialism and colonisation by the Europeans during the 19th Century in all spheres of life. The colonisers imposed their ways of life socially, economically, politically, religiously and in the education sector, particularly, a Western perception of education marginalised and displaced African Traditional Education (ATE) (Kanu 2008; Ndofirepi 2011; Sifuna 2008). After independence from colonial rule, the legacy of Western education remained paramount in most African countries at the expense of ATE. Whilst ATE has continued to be marginalised, a call has been made for the infusion of ATE into contemporary education (Adeyemi & Adenyinka 2002; Funteh 2015; Letseka 2014; Sibanda 2014 & Sifuna 2008; Tedla 1995).

For the sake of a more encompassing picture, it should be noted that ATE, as informal educational practices, is argued to have existed before the introduction of a Western perception of education into Africa during the 19th Century (Adeyemi & Adeyinka 2002; Fafunwa & Asiku 1982; Majoni & Chinyanganya 2014; Marah 2006; Ndofirepi & Ndofirepi 2012). Arguably, before the inception of colonialism and a subsequent Western perception of education, Africa had its own educational practices. As noted by Fafunwa and Asiku (1982), the history of education in Africa would indeed be incomplete without the knowledge of the pre-colonial traditional and informal educational system that prepared Africans for their responsibilities as adults in their respective communities. This is because traditional and informal education in Africa was founded on indigenous knowledge gathered by Africans in response to their different physical, political, and social cultural challenges (Sifuna 2008; Zulu 2006) it was indeed an education that was responsive to the needs and challenges of society. As such, there is need for reconstruction, a call for an appropriate epistemology for Africa as well as a renaissance in African education today (Kaputa 2011; Hapanyengwi-Chenhuru & Makuvaza 2014; Mungwini 2014). There is need to draw on the informal education philosophies and practices that existed in pre-colonial Africa to address the coloniality of knowledge.

Boateng (1983) and Mosweunyane (2013) note that ATE is indigenous in nature. Although there is no *single* form of indigenous education in Africa, the latter is closely integrated in the social, cultural, artistic, religious, and recreational life of a particular ethnic group (Marah

2006; Zulu 2006). Indigenous knowledge is therefore peculiar to a particular ethnic group in which knowledge and skills, as well as values were passed from elders to their children, from generation to generation. This transmission process is a life-long process from birth to death with befitting standards required for survival in an African society. It can be argued that indigenous education is about the ways of teaching and learning in Africa based on the knowledge accumulated over long periods by indigenous Africans in response to different physical environments (Funteh 2015; Majoni & Chinyanganya 2014; Sifuna 2008). Whilst indigenous education, thus ATE is appropriate for society, it also aims to produce whole individuals through a set of skills to survive, to be responsive to the needs of the family and community, to have a good character, to have health and adequate knowledge of history, beliefs, and culture (Fafunwa 1974; 1995; Omordu & Amaele 2014; Woolman 2001). The need for survival and putting the community first is paramount. The content of ATE develops the physical, intellectual, and social systems through the use of strategic approaches to transmit knowledge, skills, ideas, and attitudes. In addition, ceremonies, rituals, imitations, demonstrations, sports, epics, songs, storytelling, proverbs, folktales, word games, puzzles, and dance are also prominent within the context of ATE (Adeyemi & Adeyinka 2002; Majoni & Chinyanganya 2014; Marah 2006; Sifuna 2008). Because ATE relates to the life of particular ethic groups, it could be assumed that the range of teaching and learning methods is also drawn from the environment of the children in various communities.

The advent of a Western perception of education in African territories during the period of colonialism, however, undermined many aspects of African societies and led to the perpetuation of cultural and intellectual servitude, as well as the devaluation of traditional African cultures (Adeyemi & Adenyinka 2003; Kanu 2007; Sifuna 2008). Most of the early Western scholars at the time of colonisation concluded that the Africans knew no reading or writing, and no system of education (Ociti 1973; Sifuna 2008). Whilst the newly imposed perception of education mainly focused on literacy and purely academic work, African cultures and African holistic education were not only ignored, but a deliberate effort was made to eradicate ATE and its significance for African societies. Colonial education was seen as a vehicle through which Western cultures were fostered or promoted on the African continent by the colonisers. As noted by Mosweunyane (2013) Africans were viewed as having no knowledge and culture and were to learn the cultures of the colonisers. Several Africans who experienced colonial education report that the latter had the effect of

undermining traditional societies by introducing an individualistic Eurocentric value system that was alien to Africans (Woolman 2001).

After independence, African countries continued to be affected by coloniality of power and knowledge which are practices and legacies of colonialism in contemporary Africa (Maldonado 2007; Ndlovu-Gatsheni 2014), which then led to the displacement and marginalisation of ATE. Thus, the Eurocentric system of education continues to dominate in contemporary Africa at the expense of ATE. Most contemporary educational systems in Africa continue to be rooted in Western philosophies and little effort has been devoted to scrutinising the prevailing school educational system to establish its relevance to African children (Hapanyengwi-Chemhuru & Makuvaza 2014; Kaputa 2011; Majoni & Chinyanganya 2014; Shizha 2013; Sifuna 2008). According to Adeyemi & Adenyinka (2003), as a consequence of coloniality, African parents accepted such Western education and sent their children to schools, colleges and universities infused with a European-centred curriculum. Cultural imperialism and the use of foreign languages not only continued in most African countries, but the values of Western education continued to dominate the curricula, while at the same time, the values of ATE continued to be marginalised in post-colonial Africa (Majoni & Chiyanganya 2014; Shizha 2013; Sifuna 2008; Woolman 2001). Although curriculum reform challenging the relevance of the inherited Western education was hardly advocated in most independent African countries, some scholars noted the utilitarian nature of ATE. These scholars started to strongly advocate for an infusion of modern day education with it, an indirect call for a return to ATE, albeit in a modified form (Nziramasanga 1999; cf. also Adeyemi & Adenyinka 2003; Kanu 2007; Majoni & Chinyanganya 2014 and Sifuna 2008). It is this call by African countries to work towards unmasking and resisting coloniality of knowledge and advocate the infusion of their curricula with elements of ATE that evoked my research interest.

1.2   RATIONALE FOR THE STUDY

The rationale for this study was primarily informed by my own work as a lecturer in Philosophy of Education at a Teachers' College in Zimbabwe. Since 2007, I have been working as a lecturer at Morgenster Teachers' College in Masvingo Province and developed, not only an interest in African philosophy, but in the significance of ATE for contemporary education in Zimbabwe. ATE is one of the topics in the Philosophy of Education course taught to student teachers and I realised that the students rather seem to prefer classical and

modern philosophies to African Philosophy. While students tend to excel in assignments and discussions on classical and modern philosophies, assignments and discussions on ATE and African philosophy seem to be regarded more as just a way to fulfil course requirements. However, the call for the reintegration of ATE in modern-day education, particularly in Zimbabwe through *The Presidential Commission of Inquiry into Education and Training* (Government of Zimbabwe 1996; Ministry of Primary and Secondary Education, Zimbabwe 2015; Nziramasanga 1999), highlights to me as a lecturer, the importance of student teachers' perceptions of the significance of a curriculum infused with ATE. My students were all pursuing pre-service Diploma in Education who were not only exposed to ATE in the teacher education curriculum, but would also encounter ATE once they got into the teaching profession as qualified teachers. Their perceptions of and appreciation for ATE will subsequently indeed feed into the implementation of the school curriculum in their classes. I subsequently worked with the assumption that student teachers' perceptions of ATE will ultimately inform the way in which they will appreciate their teacher education curriculum infused with ATE.

Framed within the call by *The Presidential Commission of Inquiry into Education and Training* (1999) for the infusion of ATE in primary, secondary and teacher education, the exploration of student teachers' perceptions of a teacher education curriculum infused with ATE held many possibilities. Student teachers are prepared for their professional role as educators, including their future role as the primary implementers of curricula, at tertiary institutions. The envisaged infusion of education with elements of ATE includes a holistic educational approach aimed at the development of the whole person physically, mentally, spiritually and socially (Nziramasanga 1999). Also, it has been said that Africa should look at herself for the development of curricula rooted in ATE (Sifuna 2008). Thus, while a curriculum that promotes the development of African values, holistic education, and philosophy of *Unhu*/*Ubuntu*[1] was recommended, it became imperative that student teachers become familiar with and appreciative of ATE. A study regarding the perceptions of student teachers can subsequently shed light on the way in which teacher education prepares future teachers to understand and work with a school curriculum infused with ATE. As such, my

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[1]*Unhu/Ubuntu* is an African philosophical foundation of indigenous education that focuses on morality, person hood and humanness (Bondai & Kaputa 2016; Letseka 2000; Hapanyengwi-Chemhuru 2014; Sibanda 2014; Nziramasanga 1999).
[2]Decoloniality is the dismantling of relations of power and conceptions of knowledge that are a result of colonisation and have continued to exist in former colonies after decolonisation. It is a strategy for breaking away colonial legacies in formerly colonised territories (Ndlovu-Gatsheni 2013:14; Mungwini 2013:4).

study has a direct bearing on the extent to which teacher education, particularly at the institution where I work, is relevant in terms of preparing student teachers to understand ATE and the significance of a curriculum infused with ATE elements. As such, the way student teachers perceive the significance of ATE within the curriculum context, will not only have an influence on the way in which they will one day engage in curriculum implementation, but also in the way in which they respond as teachers to the call for the decoloniality of education.

1.3   RESEARCH INTEREST AND RESEARCH QUESTION

Whilst colonialism and the introduction of a Western perception of education changed the face of ATE, the quest for the resurrection of the latter, albeit in a modified form, continues to gather momentum. ATE could potentially function as a counter-discourse to Eurocentric perception of education. Thus, the academic tradition of putting the West as a pinnacle of education has been refuted by Afrocentric scholars (Adeyemi & Adeyinka 2002; Agbemabiese 2003) and the call for the return to indigenous education so as to rediscover African roots and make it relevant to Africa has increased (Hapanyengwi-Chemhuru & Makuvaza 2014; Kanu 2007; Kaputa 2011 and Sifuna 2008). Education in Africa has continued to be rooted in Western philosophies. There is, however, a great need for decoloniality so that education in Africa is rooted in indigenous African philosophies and practices. In other words, there should be a deconstruction of a Western perception of knowledge and re-construction of Afro-centric education. As previously indicated, the launching of *The Presidential Commission of Inquiry into Education and Training* (1999) in Zimbabwe coincided with a strong recommendation for the incorporation of the rich diversity of traditional, spiritual, cultural and moral values into primary, secondary and teacher education curricula (Ministry of Primary and Secondary Education, Zimbabwe 2015). Whilst the Commission established that Zimbabwean education does not promote African cultural values, it stressed the need for incorporating the *Unhu/Ubuntu* philosophy in primary, secondary and teacher education programmes (Bondai & Kaputa 2016; Majoni & Chinyanganya 2014; Ministry of Primary and Secondary Education, Zimbabwe 2015; Nziramasanga 1999). Since 1999, there has been a clear call in Zimbabwe for the infusion of its contemporary educational system with elements of ATE. In addition, Nziramasanga (1999) also points out that teacher education programmes should incorporate the *Unhu/Ubuntu* philosophy so that student teachers will ultimately be able to promote ethical education, character formation and model *Unhu/Ubuntu* in their future classes. It was this

recent call for the infusion of curricula with ATE that informed the main research question of this study, namely; *What are student teachers' perceptions of the significance of a teacher education curriculum infused with African Traditional Education?*

In an attempt to answer this question, the study was directed by the following subsidiary questions:

1.3.1   What is African Traditional Education?

1.3.2   Why is there a quest in African countries for education reform and how was ATE constructed as a discourse in Botswana, Zambia and Zimbabwe?

1.3.3   To what extent are the foundational courses of the teacher education curriculum at Morgenster Teachers' College, infused with elements of African Traditional Education?

1.3.4   How do student teachers understand and perceive the significance of a teacher education curriculum infused with elements of African Traditional Education?

1.3.5   What comments and suggestions can be made regarding a teacher education curriculum infused with African Traditional Education?

1.4   RESEARCH AIM AND OBJECTIVES

In alignment with the research question, the aim of this study was to determine the perceptions of student teachers on the significance of a curriculum infused with African Traditional Education. In order to realise the research aim, the objectives of the study were to:

1.4.1   gain a conceptual understanding of African Traditional Education;

1.4.2   establish why there is the quest for educational reforms in African countries and how African Traditional Education has been constructed as a discourse in Botswana, Zambia and Zimbabwe;

1.4.3   determine the extent to which the foundational courses in the teacher education curriculum at Morgenster Teachers' College are infused with elements of African Traditional Education;

1.4.4   explore how student teachers understand and perceive the significance of a teacher education curriculum infused with elements of African Traditional Education; and

1.4.5   make comments and suggestions regarding a teacher education curriculum infused with African Traditional Education.

1.5   THEORETICAL FRAMEWORK

A theoretical framework is a blueprint that serves as a guide on which to build and support a research study (Mertens 1998; Muchengweta, Chakuchichi & Badza 2010; Grant & Osanloo 2014). As a theoretical framework informs and guides a study, it is indeed the foundation from which all knowledge is constructed during the research. In this regard, Mertens (1998) and Grant and Osanloo (2014) claim that any study informed by a theoretical framework will consist of concepts that are interrelated and relevant to the research topic, thus resulting in a strong and well-structured study.

My study was informed by and couched in postcolonial and coloniality theories. As a theoretical approach, postcolonial theory is rooted in the history of Western imperialism and colonialismduring the 19ᵗʰ Century when there was a scramble for and an establishment of colonies in Africa (Hamadi 2014; Khamal 2012; Mosweunyane 2013). This theory focuses on scrutinising the effects of imperialism and colonialism in post-colonial contexts. Well-known postcolonial theorists such as Edward Said (1978) and Homu Bhabha (1994) challenged literary work for not investigating and seriously scrutinising the effects of imperialism and colonialism in postcolonial contexts. These effects that continue to prevail in postcolonial contexts are what constitute coloniality. Whilst postcolonial theory scrutinises and exposes these effects of imperialism and colonialism, coloniality critically advances decoloniality, that is, the dismantling of colonial legacies in postcolonial contexts.

Coloniality is different from colonialism. Colonialism refers to invasion, conquest, and direct administration in Africa by Europeans for the purposes of exploitation of resources. Coloniality refers to the long-standing patterns of power concerning culture, labour, intersubjectivity relations and knowledge production that emerged because of colonisation. (Dastile & Ndlovu-Gatsheni 2013; see also Maldonado-Torres 2007; Mungwini 2014; Ndlovu-Gatsheni 2014; Ndlovu-Gatsheni 2015). Coloniality is maintained alive in books, academic circles, cultural patterns, self-image of peoples and aspirations of the self. While colonialism ended through the process of political decolonisation, coloniality has continued to exist to the present day.

A distinction can be made between coloniality of power, coloniality of knowledge and coloniality of being. Coloniality of power identifies the racial, political, and social hierarchical orders as well as the domination, exploitation and violence imposed through

European colonisation. Coloniality of knowledge focuses on how the Eurocentric system of knowledge resulted in the denial of knowledge production of the colonised peoples and the repression of their traditional modes of knowledge, that is, epistemological colonisation (Castro-Gomez 2002; Dastile & Ndlovu-Gatsheni 2013). Lastly, coloniality of being directly addresses the physical and psychological predicament of the colonised being and investigates how peoples, such as Africans, were colonised and the processes that contributed towards their objectification (Dastile & Ndlovu-Gatsheni 2013; Ndlovu-Gatsheni 2013; Quijano 2000). It is argued that coloniality perpetuates the ideals of colonialism such as inequalities and cultural and intellectual servitude in post-colonial Africa.

In *Orientalism*, one of the postcolonial theorists, Said (1978) indicates how Europeans tried to justify their territorial conquests by propagating a manufactured belief that the colonised (the Orientals) were indolent, thoughtless, sexually immoral and demented. Through the use of non-European stereotypes, a label was created to not only view Africans as inferior, but for Europeans to perceive themselves as superior with the calling to impose their own culture on Africans. As such, the colonialists provided a basis for an organised subjugation of cultural, religious, scientific, and educational practices in Africa (Adeyemi & Adeyinka 2003; Wiredu 2004). It is against this background that another postcolonial theorist, Bhabha (1994), poses a simple question: *"To what culture do the colonised belong?"* Gandhi (1998: 297; also, Munoz-Lorrando 2008) referring to how the colonised find themselves with a feeling of homelessness; of being caught between two clashing cultures. As the colonised were regarded as people without a culture, an education system and history, the European colonisers not only imposed their own culture and perception of education on the colonised, but consequently, a foreign culture, that is the culture of the colonial masters, became dominant while the African culture and education was seen as insignificant. This has continued in former colonies after the attainment of independence. Thus, coloniality continues to affect the former colonised people socially, economically, politically, religiously, culturally and educationally through everyday practices in post-colonial contexts.

Informed by a sense of inferiority, African Traditional Education subsequently became marginalised and was rendered as of little significance because of the coloniality of knowledge. The alternative knowledge found outside Euro-American zone includes ATE. Thus, education in the zones alluded to as outside Euro-American continue to mirror systems of education under whose dominion a particular African country was historically colonised.

It is against the foregoing that postcolonial theory was developed to critically investigate the effects of imperialism and colonialism in postcolonial contexts and give voice to the previously colonised. The theory focuses on the thoughts and practices of colonialism and the subsequent displacement and marginalisation of African societies' political, economic, cultural, and educational institutions. This theory also explores issues to do with the colonised people's frustrations, their direct and personal conflicts with the conquering cultures, and their hopes and dreams about their future and own identities (Rizvi 2007; Munoz-Lorrando 2008; Khamal 2012). However, the theory does not only focus on how the colonialists dominated the colonised, but also on how the colonised reacted to the effects of colonialism and neo-colonialism as the aftermath of the attainment of independence by African countries. Postcolonial theory subsequently serves as a critique of colonial domination and legacies of imperialism and colonialism (Loomba 1998; Subedi & Daza 2008 and Munoz-Lorrando 2008). By implication, postcolonial theory is closely related to coloniality that subsequently works with the assumptions that colonial practices not only affected all spheres of life, but that the former colonised people should reflect on the effects of coloniality and implement changes to recover their Africanism. In other words, and within the context of education, the assumption is that the once colonised people in light of coloniality must aim to re-establish and reconstruct the African concept of education.

The significance of postcolonial and coloniality theories for this particular study is fore-grounded in the call for the deconstruction of established Eurocentric institutions and the reconstruction of Afro-centric institutions (Hapanyengwi-Chemhuru & Makuvaza 2014; Kaputa 2011; Mutekwe 2015; Sifuna 2008). The fundamental reaction to the effect of coloniality is the call for the infusion of modern education with elements of ATE (Adeyemi & Adeyinka 2003; also, Hapanyengwi-Chemhuru & Makuvaza 2014; Kanu 2008, and Sifuna 2007). Zimbabwe, in particular, recommended the infusion of ATE into all levels of education, that is, the primary school, secondary school and tertiary levels (Nziramasanga 1999). Thus, informed by postcolonial theory and coloniality, the main inclination was to not only look at how ATE was undermined, but to raise critical questions regarding issues of curricula in former colonised Zimbabwe. The latter is of importance as it has been indicated that little was done to reform prevailing education and the subsequent displacement of ATE (Kanu 2007; Majoni & Chinyanganya 2014; Sifuna 2008). As a result, coloniality of knowledge has continued to dominate former colonies in Africa.

Furthermore, of particular significance for this study, is to take note of how colonisation resulted in the introduction of Eurocentric philosophies of education and how coloniality of knowledge has continued to perpetuate these philosophies in postcolonial contexts (Adeyemi & Adenyinka 2003; Hapanyengwi-Chemhuru & Makuvaza 2014; Mungwini 2011). Informed by a widespread notion that Africa had no philosophy, classical and modern philosophies such as, *inter alia*, metaphysics, pragmatism, and progressivism were introduced. Oruka (cited in Ochieng-Adhiambo2002) and Hapanyengwi-Chemhru (2013) outline how, despite European perception, various philosophies were available in Africa to African communities. In this regard, there seems to be a general consensus amongst Afro-centric authorities that African philosophies most relevant for African societies, include ethno-philosophy, philosophy sagacity, nationalist-ideological philosophy and critical philosophy (Gyekye 1996; Hapanyengwi 2013; Ochieng-Odhiambo 2002; 2006 and Wiredu 2004). With regard to these philosophies, ethno-philosophy looks at African religions, taboos, customs, values and dances; philosophic sagacity, focuses on foundations of indigenous thinkers; nationalist-ideological philosophy is interested in traditional African socialism and familyhood, while critical philosophy is for philosophers influenced by Western philosophy (Ochieng-Adhiambo 2002; also Hapanyengwi 2013; Higgs & Smith 2006 and Mungwini 2011). It is within the context of postcolonial theory and coloniality that the significance of African philosophies is not only critically reconsidered against the effects of Eurocentric philosophies, but also for its relevance to African societies. Whilst African philosophies provide the basis for ATE, the latter is grounded in the philosophy of *Unhu/Ubuntu* (Adeyemi & Adenyinka 2003 also Mungwini 2011, and Nziramasanga 1999).

The aim of this study was to determine student teachers' perceptions of the significance of a curriculum infused with ATE. Thus, by implication, this study ultimately focused on the deconstruction of a Eurocentric perception of education and reconstruction of an Afrocentric perception by critically looking at coloniality of knowledge, with specific reference to teacher education. The appropriateness of postcolonial theory and coloniality for this study is highlighted by the emphasis on the advancement of the importance of not only African philosophy, but also by a curriculum infused with elements of ATE. Postcolonial theory is, therefore, aptly suitable as a theoretical framework as it focuses on investigating and scrutinising the effects of imperialism and colonialism whilst coloniality is equally apt as it focuses on the need for the deconstruction of Eurocentric institutions and the reconstruction of African institutions. For education in particular, it alludes strongly to the call for curricula

reformation in order to become relevant to African societies. In other words, it essentially calls for the infusion of ATE into modern-day curricula.

1.6   RESEARCH PROCEDURES

In this section, I outline the research procedures, that is the research methodology and research methods used in this study. As a research methodology is often confused with research methods, it is important to draw a general distinction between these concepts. According to Cohen, Manion & Morrison (2007; cf. also Creswell 2014; Yin 2011), a research methodology can be defined as a systematic, theoretical analysis of the methods applied to a field of study. Research methods involve a "range of approaches used in educational research to generate data which are to be used as a basis for inference, interpretation, explanation, and prediction" (Cohen, Manion & Morrison 2007). Thus, whilst a research methodology refers to a particular approach towards the methods used to collect or generate data, research methods are the actual techniques and procedures used in the process of data gathering or generation.   There is subsequently a close relationship between methodology and methods as the one determines the other. A qualitative research methodology, for example, involves the use and collection of a variety of empirical materials generated in the form of words. Methods for data generation will, therefore, include, *inter alia*, personal experiences, life histories, artefacts, interviews, and focus group discussions (Creswell & Clark 2011; Denzin & Lincoln 2011; Mertens 2015; Yin 2011). A quantitative research methodology is strongly associated with numerical data, correlation statistics, descriptive statistics and inferential statistics (Cohen, Manion & Morrison 2007; Creswell 2014; Mertens 2015; Punch & Oancea 2014) and research methods used for data collection could include surveys, questionnaires, focus group discussions and interviews (Creswell & Clark 2011; Lewis & Nicholls 2014; Mertens 2015; Punch & Oancea 2014). In this study, I used the case study design informed by the qualitative approach, document analysis, semi-structured interviews, and focus group discussion to generate data. In the subsequent sections, I unpack the research methodology and research methods.

1.6.1   RESEARCH METHODOLOGY

A research methodology forms a critical and indispensable part of a research study, as it constitutes the central nerve of the study (Muranda 2004; Muchengweta, Chakuchichi & Badza 2010; Mertens 2015). As such, a methodology or research approach describes the design, methods, sources of data and instruments to be used in a study. In addition, a

methodology also shows how data generation and analysis thereof will take place. A research methodology is, thus, fundamental in a research study. My particular study is a case study informed by the qualitative methodology couched in the transformative paradigm, namely, postcolonial theory. In the next section, I unpack the approach to my research.

1.6.1.1 *A qualitative approach*

Framed within the postcolonial theory which questions the effects of colonialism and aims to decolonise society, including education (cf. 1.5), this study was informed by the qualitative research methodology. According to Cohen, Manion and Morrison (2011; cf. also Gay, Mills & Airasian 2011; Creswell 2012; Flick 2014, and Yin 2011), a qualitative approach is the best for investigating human behaviour and learning. The latter concurs strongly with Mertens's (2015) perception that a qualitative methodology is based on a naturalistic phenomenological philosophy that perceives reality as a multi-layered, interactive, and shared experience. As such, a qualitative approach to a study will, by implication, focus on the study of cases or instances in their natural settings. Chisaka, Mamvuto, Matiure, Mukabeta, Shumba & Zireva (2013) argue that qualitative research uses a natural setting as the direct source of data. In a natural setting, there is no room for the creation of an artificial setting; rather participants' views, beliefs, values, and meaning are obtained from their everyday situations. Couched in a natural setting, qualitative research leads to the acquisition of in-depth description of a specific phenomenon (Creswell 2014; Cohen, Manion & Morrison 2011, and Mertens 2015). Thick descriptions in qualitative research are required to not only develop an in-depth understanding of a particular phenomenon, but also to gain an in-depth understanding of individuals' interpretations of real life situations, including the world around them (Flick 2009; Creswell 2014; Cohen, Manion & Morrison 2011 and Yin 2011).

A qualitative research approach is descriptive in nature and involves data that is in the form of words (Bogdan & Biklen 1999; Chisaka *et al.* 2013; Mertens 2015). Aimed at an in-depth understanding of a particular phenomenon and/or an understanding of individuals' interpretations of real life situations and the world around them, thick descriptions are imperative in qualitative research (Flick 2009; Creswell 2014; Cohen, Manion & Morrison 2011). Chisaka *et al.* (2013) note that qualitative research is humanistic in the sense that participants' perceptions are obtained in their own words and presented in the form of thick descriptions. However, the researcher plays a critical role as he or she is a key instrument in the generation of data (Chisaka *et al.* 2013; Hoberg 2011). It can be noted that the quality of

data generated depends on what the researcher sees and hears and how the researcher interprets.

My decision to opt for the qualitative approach was primarily informed by the possibility to gather thick descriptions and gain an in-depth understanding of student teachers' perceptions of the significance of ATE in modern day curriculum. Within the context of my study, I subsequently used the qualitative approach to generate data from my student teachers in the natural setting of their teacher education. It also assisted me in obtaining deep and intricate details through a focus on the descriptions, interpretations and reconstruction of meanings by the participants (cf. Schulze 2002; cf. also Bogdan & Biklen 2007; Cohen, Manion & Morrison 2011). By means of a qualitative approach, I was able not only generate thick descriptions about the student teachers' perceptions on the significance of ATE, but to gain insight into how they make sense of their own experiences and perceptions. Qualitative research types can include, *inter alia*, case studies, ethnographic studies, and phenomenological studies. This study was a case study and I unpack a case study design in the next section.

1.6.1.2   A case study design

As noted, a case study is a form of qualitative research. A case study focuses on a particular single instance of a bounded system such as a class, a school, a college, a community (Cohen, Manion & Morrison 2011). Therefore, a case study can be regarded as an empirical inquiry aimed at an in-depth understanding of a contemporary phenomenon or in its life context or natural settings, and how people interact with the components of the phenomenon (Muchengweta, Chakuchichi & Badza 2010; Cohen, Manion & Morrison 2011; Creswell 2014; Mertens 2015). One of the strengths of a case study is its ability to enable an in-depth study through the generation of detailed thick descriptions of the phenomenon and the participants' lived experiences within the context of the particular case. There are, however, also disadvantages associated with a case study. In this regard, it has been noted that the results of case study may not be generalised and such a study is also prone to problems of observer bias (Cohen, Manion & Morrison 2011; Thomas 2011; Mertens 2015). There is, therefore, always the danger that the results will at the end be selective, biased, personal, and subjective.

In this study, the focus is on real people in their everyday situations, that is, student teachers at Morgenster Teachers' College in Masvingo Province of Zimbabwe, doing a course in Philosophy of Education as part of the Diploma in Education course. The contemporary phenomenon in this study is ATE. As a case study focuses on the understanding of a case within its natural settings, the focus in this study is on how the student teachers perceive ATE within the context of their teacher education and beyond. As the researcher can generate rich statements about the phenomenon under study, a case study also leads to the development of possible explanations for the phenomenon (Muchengweta, Chakuchichi & Badza 2010; Yin 2011). Thus, within the context of this case study, I was able to interact with the students in their natural setting of teacher education and they were subsequently able to shed light on the phenomenon under discussion, in terms of their understanding and perceptions of the significance of ATE. However, in alignment with the fact that the results of a case study may not be generalised, it should be stated that the perceptions of the student teachers as Morgenster Teachers' College are not representative of all student teachers in teacher education colleges in Zimbabwe.

As a case study emphasises the study of a phenomenon in its empirical state, it is imperative to design proper field procedures to ensure that data is generated in real world situations (Stake 2005; Mertens 2015). The procedures should, therefore, enable the researcher to get real information from real people in a single instance; in this case, information regarding the perceptions of student teachers who do a course in Philosophy of Education. As noted by Stake (cited in Mertens 2015) when generating data in a case study, one should focus on the nature of the case, its historical background, physical setting and other contexts. As such, it was important in this study to look at the Philosophy of Education course within the bigger context of the teacher education curriculum, and more specifically, at how ATE is positioned in the teacher education curriculum. In addition, one has to be clear on how to gain access to participants, sufficient resources, and clear procedure of data generation (Muchengweta, Chakuchichi & Badza 2010; Yin 2011). For my case study to yield an in-depth understanding of student teachers' perceptions of the significance of ATE, I had to carefully think and design my case study in terms of clear procedures for data generation. In addition, I had to understand that data analysis in a case study already starts during the data generation process (Cohen, Manion & Morrison 2011; Muchengweta, Chakuchichi & Badza 2010). From the onset of the data generation process, I had to be clear in terms of the procedure for data analysis. Stake (cited in Leedy and Ormrod 2005) outlines the procedure for analysis as the

organisation of detail about the specific ideas focusing on the case in a logical order; categorisation of data; interpretation of instances; identification of patterns and synthesis; and generalisation within the case. I subsequently had to arrange ideas, placed them into meaningful categories, identified specific meanings, scrutinised the data and made conclusions.

1.6.2   RESEARCH METHODS

A case study, being qualitative research, utilises various methods for data generation. In this particular study, I used a document analysis, semi-structured interviews, and a focus group discussion to establish the perceptions of student teachers of the significance of a curriculum infused with ATE.   These methods were considered most appropriate for this study. A literature review also formed an integral part of this research and it made valuable contributions towards this study. In the following sub-sections, I discuss the literature review, document analysis, semi-structured interviews and focus group discussion as the methods utilised in this particular study.

1.6.2.1   Literature review

Various scholars agree that a literature review focuses on a specific topic of intent by a researcher and includes the critical analysis of the relationship among different works related to the topic of study (Cohen, Manion & Morrison 2011; Creswell 2012). As a result, I was in a position to acquaint myself with the available body of knowledge in the area of interest. By definition, a literature review involves the overviews of articles, summaries, journal articles and textbooks, as well as other documents that describe the past and current state of information related to the topic under study (Creswell 2012; Kumar 2005). In the undertaking of a review of literature, sources are usually grouped as primary and secondary. Chisaka *et al.* (2013) and Muchengweta, Chakuchichi & Badza (2010) note that primary documents are those documents written by individuals who actually conducted the research or developed the theories or views. Examples of primary documents are theses, reports, and scholarly articles, while secondary documents are those written by people who did not actually do the research or who did not develop the theories. Secondary documents are documents in which people express their opinions, for example, in journals, books and newspapers in terms of, *inter alia*, the selection of quotes and noting the emphasis, weaknesses, and strengths of theories.

The literature review brought clarity and focus to my research problem and research questions (Hart 2000; Kumar 2011; Mertens 2015; Muchengweta, Chakuchichi & Badza 2010). The consultation of various literatures assisted me in gaining a more encompassing understanding of my subject area, namely, ATE. I was, therefore, not only able to gain a conceptual understanding of the nature of ATE, but also a broader understanding of the reasons why African countries are advocating for a curriculum infused with ATE. In other words, a literature review contributed not only the broadening of my knowledge of ATE but enabled me to clearly conceptualise my research problem and to make it more relevant and pertinent to my filed of enquiry. In addition, the literature review also made it possible for me to identify gaps and newlines of inquiry (Hart 2000; Hoberg 2011; Kumar 2011; Mertens 2015 and Muchengweta, Chakuchichi & Badza 2010). In this regard, I was able to draw on the aspects of my subject area that had been examined by other researchers, what they established, the gaps they identified and suggestions they made for further research. In the case of this particular study, I was able to establish that the student teachers' perceptions on the significance of ATE were not fully researched on, hence my research interest to fill this gap in the existing body of knowledge.

The literature review also made me to establish methodological insights (Hart 2000; Kumar 2011; Muchengweta, Chakuchichi & Badza 2010; Yin 2011). Reading extensively assisted in acquainting me with methodologies that have been used by others to find answers to research questions similar to the ones I explored. I was subsequently able to establish that a study of this nature would best be done thorough a qualitative research methodology and research methods such as document analysis, interviews and focus group discussion. However, within the context of this particular study, it should be stated that whilst there was a need to identity a breadth of good quality and relevant references, some sources were outdated and it was imperative to establish major trends and patterns, and to evaluate sources in terms of currency and coverage (cf. Hoberg 2001).

1.6.2.2   *Document analysis*

In document analysis, one would typically work with public and private records that are relevant to the study, and such documents might include, *inter alia*, newspapers, minutes, periodicals, journals, letters, diaries, syllabuses, assignments and reports (Creswell 2012; cf. also Cohen, Manion & Morrison 2011; Flick 2009; Mertens 2015). Documents are, therefore, written materials that a researcher can use to gather information. As noted by Creswell (2012;

also, Muchengweta, Chakuchichi & Badza 2010), documents are either primary or secondary in nature. According to Chisaka *et al.* (2013; cf. also De Vos *et al.* 2003; Saunders, Lewis & Thornhill 2003), a document analysis is basically a content analysis where content refers to written words, picture, symbols, ideas, themes or any message that can be communicated. In this study, I focused on primary documents such as college syllabuses and reports. It should also be noted that interview transcripts are also considered as documents suitable for document analysis (Chisaka *et al.*2013; Mertens 2015). Document analysis in this regard, is considered as secondary as it is about analysing transcripts compiled from other methods directly aimed at generating data about the study, for example, semi-structured interviews. As such, the analysis of interview transcripts is document analysis and the interview excerpts are the content.

Aspects of reliability and validity should also be considered. According to Cohen, Manion and Morrison (2011) aspects to do with data consistency constitute reliability and aspects to do with accuracy related to factual information pertain to validity. It is imperative to ensure that reliability and validity are considered when carrying out document analysis so that data generated is not biased.

In this particular study, document analysis enabled me to determine the extent to which African Philosophy of Education syllabus and teacher education curriculum in general are infused with ATE. Also, the findings generated from the document analysis, enabled the drawing up of the interview schedule. As such, the document analysis was necessary to complement the conducting of interviews. My understanding of what the curriculum entails, not only provided me with the necessary understanding of the curriculum content to which student teachers are exposed to, but constituted the base of appropriate questions and prompts for the semi-structered interviews and the focus group discussion.

1.6.2.3   *Semi-structured interviews*

Interviews are a two-way conversation in which the interviewer questions participants to learn about their beliefs, ideas, views, opinions and behaviours (Creswell 2012; Cohen, Manion & Morrison 2011; Hoberg 2001). An interview is initiated by the interviewer for the purposes of eliciting information and can be regarded as quite advantageous in that they generate useful information unlikely to be obtained from direct observation. Although the interviewer asks questions while the respondent gives answers as best as s/he can, depending

on the type of interview, there can also be room for follow-up questions for clarity. In this regard, a general distinction is made between structured and semi-structured interviews (Chisaka *et al.* 2013; Mertens 2015; Shumba 2006). In the case of structured interviews, the focus is on the predetermined scheduled wording of questions, a particular sequence of questions and the timing of the interview. As noted by Chisaka *et al.* (2013) the content and procedures of a structured interview are organised prior to the interview. A semi-structured interview, on the other hand, is also guided by the research purpose, but the content sequence and wording of the questions are determined by the specific interview situation. As such, a semi-structured interview is flexible and allows for open-ended questions in order to encourage participants to voice their experiences unconstrained by any perceptions of the researcher or past research findings (Chisaka *et al.* 2013; Creswell 2012; Mertens 2015).

In this particular study, I made use of semi-structured interviews because open-ended questions enabled me to get a full range and depth of information about student teachers' perceptions of the significance of ATE. As semi-structured interviews allowed me to ask specific questions, to rephrase questions and to probe for clarity, I was able to generate reliable data.

1.6.2.4   *Focus group discussion*

A focus group comprises a small group of individuals, usually six to twelve individuals brought together for a discussion in which attitudes, opinions, or perceptions towards an issue or programme are explored through a free and open discussion (Chisaka *et al.* 2013; Creswell 2012; Flick 2009; Kumar 2011; Mertens 2015). Under the guidance of the researcher, the participants discuss a topic of special relevance to the particular study. A focus group discussion is subsequently an innovative way of exploring a topic in-depth through conducting an in-depth interview with a number of people at the same time (Creswell & Clark 2014; Makore-Rukuni, Chigwedere & Mupunga 2001; Muchengweta, Chakuchichi & Badza 2010; Mertens 2015). After the face-to-face interviews with the participants, I opted for a focus group discussion so that the participants could get the opportunity to share their perceptions and experiences with one another.

As participants feel more comfortable in the company of other students and are usually willing to share similar opinions and views, focus group discussions were most suitable to address the problem of the power relationship between lecturer and student. During the

discussions, the participants could comment on the responses of other participants, ask other participants some questions, and respond to comments by others, including the interviewer. The questions posed were largely unstructured and open-ended in order to encourage the participants to disclose behaviour and attitudes they might not have disclosed during the individual interviews (Chisaka *et al.* 2013; Hoberg 2001; Mertens 2015). These discussions mainly focused on student teachers' understanding of ATE as well as their perceptions of the significance of a curriculum infused with ATE. I took heed of Kumar's (2011; cf. also Makore-Rukuni, Chigwedere & Mupunga 2001; Muchengweta, Chakuchichi & Badza 2010) warning that some members might dominate the discussion and push their own ideas. I, therefore, diplomatically controlled the discussion. Where there were differences, I encouraged a mutual understanding of divergence of opinion and we ended the discussion with a consensus position. As the focus group discussion elicited participation from all the individuals focusing on their understanding of ATE and their perceptions on the significance of a curriculum infused with ATE, detailed and rich information was generated.

1.7   PARTICIPANT SELECTION

The selection of participants in this study was based on a corollary, purposive technique through which I identified and selected information rich individuals that were knowledgable and experienced with the phenomenon of interest this study (cf. Bernard cited in Ilker, Sulainman & Rukayya 2016; Creswell & Plano Clark 2011; Patton 2002). The intention was to work with participants who would yield the most relevant, plentiful and broad range of information (cf. Cohen, Manion & Morrison 2011; Mertens 2015; Yin 2011). In alignment with the aim of this study, I regarded student teachers who were exposed to ATE in a Philosophy of Education course and, by inference, to potential elements of ATE in other courses in the teacher education curriculum, as best positioned to provide relevant information. Ten participants, who were willing to participate, were purposefully selected to be individually interviewed and to participat in a focus group discussion.

1.8   DATA ANALYSIS

As qualitative data are always generated in the form of words or pictures, a qualitative researcher would typically work with and analyse, *inter alia*, interviews and focused group discussions transcripts, field notes, documents, videos and artefacts (De Vos *et al.* 2003; Hoberg 2001; Yin 2011; Zireva 2013). Data analysis is a reasoning strategy aimed at splitting a complex whole into the constitutive parts in order to understand the relationships between

them (Hoberg 2001; Schulze 1999; Zireva 2013). The analysis of data subsequently involves the breaking up of the generated data into manageable themes, patterns, trends and relationships followed by coding, clustering, and categorising of themes relevant to the study (Hoberg 2001; also, Cohen, Manion & Morrison 2011). In addition, and as further espoused by Babbie & Mouton (2001; cf. Hoberg 2001 and Creswell 2012), the process of data analysis entails the integration of the operations of organising, explaining, analysing and interpreting of data. The analysis of data generated qualitatively will then subsequently follow a specific approach to analysis.

In this particular study, data was generated by means of semi-structured face-to-face interviews and a focus group discussion. The interviews and the focus group discussion were video-recorded with the permission of the participants and transcribed by me (Kumar 2011; Mertens 2015; Zireva 2013). For the analysis of the transcribed data, I used the Johnson Christenson method that includes segmenting, coding, and the categorising of data (Creswell 2012; Zireva 2013). In addition to my initial descriptive responses to each question in order to understand its meaning (Kumar 2011; Zireva 2013), I divided the data into meaningful units according to themes or segments. According to Kumar (2011; also, Zireva 2013), a segment can be a word, phrase or sentence that is relevant to the study and demarcated with the help of brackets or text highlighting. I subsequently demarcated segments that had to do with student teachers' understanding of ATE and their perceptions of the significance thereof. The next step was to code these segments by means of categories to assign units of meaning to the descriptive data (Kumar 2011; also, Muchengweta, Chakuchichi & Badza 2010; Schulze 2002).

1.9   QUALITY OF THE STUDY

This study is grounded in postcolonial theory that serves as a critique of colonial domination and former colonisers' legacies in African communities (Loomba 1998; Munoz-Lorrando 2008; Subedi & Daza 2008). As indicated (cf. 1.5), postcolonial theory questions the thoughts and practices of colonialism, as well as the subsequent displacement and marginalisation of African societies' political, economic, cultural, and educational institutions. Although this study works with the perceptions of student teachers regarding ATE, it is in essence a call for the infusion of the curriculum with ATE. By implication, this study is not only transformative in nature, but is directed by a transformative theoretical orientation, that is an orientation that is change-oriented and aimed at social justice (Cohen, Manion & Morrison 2011; also,

Creswell & Clark 2014 and Mertens 2015). Transformative research subsequently identifies power imbalances and advocates an emancipator worldview that leads to the empowering of individuals and promotes change and action towards transformation. The transformative orientation of this study is fore-grounded by its implicit advocacy for the infusion of a curriculum that carries elements of a colonial legacy, with elements of African traditional education.

Given the transformative nature of this study, it should be noted that transformative qualitative research has its own criteria for ensuring that the quality of the study is situated in concerns for social justice and human rights. Quality concerns in qualitative research, however, are part of a much larger and contested debate and it is often indicated that there is no clearly defined set of quality criteria available for judging the quality of qualitative research (Bergman & Coxon 2005; Hammersely 2007). As issues of quality are critical throughout all the steps of the research process, criteria for judging the quality of qualitative research usually include *credibility*, *transferability*, *dependability,* and *conformability* (Cohen, Manion & Morrison 2011; Magwa & Magwa 2015; Mertens 2015). In the case of transformative research, criteria for judging the quality of the research include *community*, *reciprocity*, *fairness*, *ontological authenticity*, *attention*, *critical reflexivity,* and *catalytic authenticity* (Mertens 2015; Creswell & Clark 2014 and Mertens & Wilson 2012). In this section, I indicated the steps I took in order to enhance the quality of this study.

The first criterion I considered was that of the *community*. As noted by Lincoln (2009) and also Creswell and Clark (2011), since research always takes place within a community and should be credible to the community. Thus, in order for research findings to be credible to the community, sensitivity is required with regards to cultural contexts of such a community. As any transformative study should avail avenues for participation in social change, the community should be in a position to feel that their views were correctly captured and recorded (cf. Creswell & Clark 2014; Mertens 2015). Within the context of this study, the community refers to the student teachers who were enrolled for a Diploma in Education at the Morgenster Teachers' College and were selected to participate in this study. In accordance with Mertens's (2015: 258) statement that, "if the interviewer and interviewee were friends prior to the interview, the interviewee may feel greater rapport and be more willing to disclose information", I strived to fully understand the student teachers by joining them in their tutorials and other discussions. By emerging myself into the student community, I

became part of the research group and subsequently managed to establish mutual trust, placing them in a position to air out their views freely. It was important for the participants to understand that their contribution to the research was valuable.

The second criterion refers to the establishment of a relationship characterised by *reciprocity* between the researcher and the community. In this regard, Creswell and Clark (2014; also, Mertens 2015) note that reciprocity between the researcher and the community could be established through the dissemination and sharing of the research findings. In order to strengthen reciprocity, I first shared the transcribed interviews and focus group discussions with the participants so that they could authenticate the transcripts. The responses the participants felt were incorrectly captured were discarded. This sharing of the transcripts enhanced the quality of the findings since the participants had to concur whether or not their responses were correctly captured. The relationship of reciprocity was informed by the assurance given to the participants that their responses will be treated with the necessary respect and confidentiality. In this specific study, the student teachers freely participated and benefited during and after the study as their knowledge of ATE was enhanced.

Fairness served as another criterion for enhancing the quality of my study. In this regard, Mertens (2015) argues that in order to be fair, a researcher must identify how the respondents' constructions display conflicts and value differences. Within the context of this study, the participants had different constructions about their understanding and significance of ATE. In addition, the participants had different appreciation for a curriculum infused with ATE. I subsequently had to be fair in the sense that I allowed for a variety of viewpoints while simultaneously ensuring that my own standpoint or perceptions do not affect the findings of the study. Hence, I included a variety of viewpoints in my research findings.

I also considered *ontological authenticity* as a criterion for enhancing the quality of my study. *Ontological authenticity* refers to the degree to which the individuals' conscious experiences of the world become more informed (Mertens2015; Mertens & Wilson 2012). In this regard, it was quite a challenge to interact with well-informed and sophisticated participants who have encountered ATE as part of their Philosophy of Education course. As I had to ensure that they become more informed as I proceeded with my study, I found the dissemination and sharing of transcripts and ultimately the research findings with the participants useful. In

addition, the focus group discussion also provided a useful platform for the participants to share, to differ, and to learn from one another.

The need to give *attention to voice* is of particular importance in transformative research as the researcher should seek out those who are silent and marginalised (Creswell & Clark 2014; Mertens 2015). Within the context of my study, I proceeded from the assumption that since ATE was regarded as inferior by the colonisers, present-day curricula in Zimbabwe are still informed by a strong Eurocentric orientation (cf. 1.1). Thus, while the call for the infusion of elements of ATE in the curriculum is, in essence, a call to be heard, this study afforded the participants the unique opportunity to disseminate their views on ATE and to consider the significance of a curriculum infused with elements of ATE. Also, and in an attempt to give attention to voice, I involved the participants during the focus group discussions by making sure that one or several participants did not dominate the discussion leaving others silenced and marginalised. It was, thus, pertinent to take on board the ideas and views of all participants and not only those who were most vocal.

Critical reflexivity was also considered as a criterion for ensuring the quality of this study. According to Creswell and Clark (2014; cf. also Lincoln 2009, and Mertens 2015), critical reflexivity refers to the researcher's position or standpoint in a research. In any research, the researchers would have their own standpoints in as far as the phenomenon under study is concerned. In this regard, I continuously reflected critically on my own standpoint with regards to the significance of ATE. I had to be reflexive in order to ensure that my own opinion did not influence or overshadow the participants' responses. I subsequently made sure that my views did not dominate and override the contributions from the participants and I included all participants' contributions in this final report of my study.

The last criterion I considered was that of *catalytic authenticity,* in other words, the extent to which action is stimulated by an inquiry process (Creswell & Clark 2014; Mertens 2015). This particular research was indeed an inquiry process as it was aimed at establishing student teachers' perception of the significance of a curriculum infused with ATE. The significance of *catalytic authenticity* for my research is fore-grounded in the possibility of enabling the participants to make informed discussion regarding the inclusion of elements of ATE in their future classrooms. As the inquiry process included the engaging of the student teachers through interviews and focus group discussions, they were indeed placed in a position to

think about the significance of ATE, and also about possible action to the significance of ATE. In addition, this research also has the potential to evoke dialogue amongst policy makers interested in the reformation of curricula to include elements of ATE.

In this section, I focused on the steps I took in this study to ensure the quality of this study. In the next section, I look at ethical considerations.

1.10   ETHICAL CONSIDERATIONS

Ethical considerations are important in any research study. They focus the attention on aspects such as ensuring that no harm is done to participants; seeking informed consent; adhering to confidentiality and anonymity. They also focus on informing participants of the purpose of study; refraining from deceptive practices, sharing information with the participants and collaborating with participants (Cohen, Manion & Morrison 2011; also, Creswell 2012; Kumar 2011; Magwa & Magwa 2015 and Muchengweta, Chakuchichi & Badza 2010). As such, any research undertaking should be structured with ethical principles in mind.

Qualitative research often deals with the most sensitive, intimate and innermost matters in people's lives and the primary consideration should, therefore, be that no harm is done to the research participants, both physically and/or psychologically (Leedy & Ormrod 2005; Muchengweta, Chakuchichi & Badza 2010; UFS 2014). Physical harm that should be prevented includes physical damage or pain, mental damage or pain, loss of privacy and loss of competitive opportunities. There is also a need to avoid social or psychological consequences such as the loss of self-esteem, stress, embarrassment, the loss of respect from others, being deceived, and developing prejudices or other false views about themselves or others (Cohen, Manion & Morrison 2011; UFS 2014; Yin 2011). The nature of the study, however, did not hold any physical threat to the participants as it simply focused on determining the perceptions of student teachers on the significance of a curriculum infused with ATE. In addition, the interviews and focus group discussion did not at all expose the participants to any harm, as the questions were strictly academic. Both the face-to-face interviews and the focus group discussion were carried outside the time of lectures to ensure that students did not miss academic contact time.

Mertens (2015; also, Muchengweta, Chakuchichi & Badza 2010 and Rukuni-Makore, Chigwedere & Mupunga 2001) refer to the importance of informed consent by the participants in a study, as it would allow them the choice of participation after having received the necessary information about the research. As such, before requiring informed and written consent from the participants (cf. Appendix D), I first explained the purpose of the study, the nature of the data generation methods, as well as the participants' role if they choose to partake in the study. Foreseeable potential risks and discomforts such as missing lectures, study times and working extra hours whilst being involved in the study were also discussed with the participants. Additionally, I also explained that they were entitled to withdraw from the study at any given time for any reason. In alignment with Mertens (2015); also, Muchengweta, Chakuchichi & Badza's (2010) observation for the need to protect the privacy of the participants, I guaranteed their privacy and anonymity by the use of pseudonyms. This guarantee ensured that any research report based on the data provided by them would not enable anybody to make a positive connection with them in any way. In order to ensure meaningful and informed consent, all of the foregoing was listed in the consent form to avoid any deception in the form of withholding or misinformation (Leedy & Ormord 2005; Magwa & Magwa 2015 and Mertens 2015).

As part of ethical considerations, I also applied for and obtained ethical clearance from the University of the Free State's Faculty of Education (cf. Appendix A). In addition to the ethical clearance granted by the UFS, I sought and obtained permission to carry out the study at Morgenster Teachers' College from the parent ministry of all teachers' colleges in Zimbabwe, namely the Ministry of Higher and Tertiary Education, Science and Technology Development in Zimbabwe (cf. Appendix B).

1.11   DEMARCATION OF THE STUDY

1.11.1   SCIENTIFIC DEMARCATION

The primary focus of my study is the perceptions of student teachers of the significance of a curriculum infused with African Traditional Education (cf. 1.4). Adeyemi and Adenyinka (2003; Nsamenang 2011) note that every society engages its educational ideas and efforts to equip its children with skills, values, knowledge and norms that are needed to mature individuals and improve personal and collective well-being and conserve cultural heritage. In this regard and within the African context, African philosophy has become imperative in informing ATE in the educational task of equipping African societies and children with

knowledge, skills, norms and values that are truly African. Whilst ATE is embedded in African Philosophy, the latter is centred on the concept of *Unhu/Ubuntu* (Ndofirepi & Ndofirepi 2012; Ndondo & Mhlanga 2014). Thus, as one of the key topics in Philosophy of Education, ATE is informed by the Philosophy of *Unhu/Ubuntu* and guided by the philosophical principles of functionalism, preparationism, perennialism, wholisticism and communalism (Adeyemi & Adenyinka 2002; 2003; also, Hapanyengwi 2014; Majoni & Chinyanganya 2014; Mungwini 2009 and Sifuna 2008). As this study is centred on the notion of African Traditional Education, the focus was, by implication, placed on Philosophy of Education, and more specifically on African Philosophy.

As institutions of higher education, all teachers' colleges in Zimbabwe follow a generic curriculum under a scheme of association with the University of Zimbabwe, and educational foundations (such as Philosophy of Education) are core and compulsory courses in the Diploma in Education programme. Although demarcated to Philosophy of Education, this study is further demarcated to Higher Education Studies. With regards to the latter, Bitzer and Wilkinson (2008; also, Brennan & Teichler 2008; and Tight 2003; 2004; 2012) have established themes for research studies in higher education which include, *inter alia*, course design, knowledge and research, curricula and quality.

Higher education has highlighted itself as a research area within educational studies and it has become so important throughout the world and many governments are investing much materially and financially (Brennan & Teichler 2008; Tight 2004; 2012). Zimbabwe, in particular, has not only maintained the colleges and universities that it inherited at independence but has increased the number of colleges and universities. It has also added infrastructure, equipment, and reading materials. To date there are twelve teachers' colleges and ten universities in Zimbabwe. Philosophy of Education falls under the curricula and quality theme. As such, this study looks at the reformation of teacher education curricula through the infusion of ATE focusing on course designing, knowledge development and curricula. This aptly demarcates the study to Philosophy of Education since ATE is an African philosophical perspective of education and philosophy of education is a course in teacher education, that is, in Higher Education studies.

1.11.2   GEOGRAPHICAL DEMARCATION

This study was geographically demarcated in Zimbabwe, a country in Southern Africa consisting of ten provinces with Harare as its capital city. More specifically, the study was undertaken at Morgenster Teachers' College which is situated in Masvingo Province, 30 kilometres from Masvingo City, 5 kilometres from the Great Zimbabwe Monuments and 15 kilometres from Lake Mutirikwi (see Figure 1). Established in 1902 by the Dutch Reformed Church, the college was put under the government aided institutions scheme with the new Reformed Church in Zimbabwe as the responsible authority at independence in 1980. The college is responsible for the teacher education of primary school teachers and has a current enrolment of 1 948 students of which 400 are first years, 959 are on teaching practice and 589 are in their final year of study. Morgenster Teachers' College, like all the other teachers'colleges in Zimbabwe, follows a 2-5-2 programme in its three-year Diploma in Education Primary course (Chakanyuka 2006; Ngara & Ngwarai 2012). The 2-5-2 programme entails a first phase consisting of an initial two terms at the college, followed by a second phase of five terms of teaching practice, and the final phase which involves another two years spent at the college.

Figure 1.1: Map of Zimbabwe and the location of the Morgenster Teachers' College (www.google.co.zw/search?q=map+of+Zimbabwe+showing+province&+bm=15ch&ei=ep)

Ten student teachers in their final phase enrolled at the Morgenster Teachers' College were purposively selected to participate in this study. As I was mainly interested in their perception of ATE and a curriculum infused with elements of ATE, all participants were expected to have done a course in Philosophy of Education and a 5-term stint of practical teaching (cf. 1.6.2.3). These participants were individually interviewed and also took part in the focus group discussion. The interviews and focus group discussion continued until saturation was reached. I subsequently interviewed up to the point where I was sure I had reached a point that no new information was emerging (cf. Creswell 2012; Kumar 2011; Mertens 2015).

1.12   DEFINITION OF TERMS

As this study focused on education during both the pre-colonial and post-colonial era in Zimbabwe, it is indeed imperative to define key terms related to these periods. The terms defined in this section are not only an integral part of the study, but the meanings attached to them are critical for a clear contextualisation of the study. These concepts and other terms of significance for this study will be highlighted and conceptualised in the exposition of the research.

African Traditional Education can be defined, in general terms, as the form of learning in Africa traditional societies in which knowledge, skills, and attitudes of the tribe were passed from elders to children, by means of oral instructions and practical activities (Adeyemi & Adenyinka 2002; 2003; Hapanyengwi-Chenhuru 2014; Mosweunyane 2013). This is the type of education that existed in Zimbabwe and other African countries prior to the colonisation by the European powers such as Britain, Netherlands, Germany and France.

Colonialism refers to the period when the so-called great powers of the world; Britain, France, Germany, Netherlands, Portugal and Belgium ruled the weaker nations, particularly Zimbabwe, South Africa, Mozambique, Namibia, Botswana and Egypt and gained control of their resources and manpower using it to strengthen their own states and people (Rizvi 2007; cf. also Subedi & Daza 2008). Colonialism was, therefore, a policy or practice of acquiring full or partial political control of a country over other countries, occupying and exploiting them with and by settlers. The weaker nations occupied by the powerful nations became colonies and the powerful nations were the colonisers. Zimbabwe, in particular, became a colony of Britain as from 1890.

Coloniality refers to the long-standing patterns of power that emerged as a result of colonialism but that define culture, labour, intersubjectivity relations and knowledge production well beyond the strict limits of colonialism (Ndlovu-Gatsheni 2014). As such, coloniality must not be confused with colonialism. It survives colonialism and continues to affect the lives of people in former colonies. These are, therefore, legacies and practices of colonialism that exist in post-colonial contexts.

Coloniality of being directly addresses the physical and psychological predicament of the colonised being (Dastile-Ndlovu-Gatsheni 2013; Maldonado-Torres 2007). It enables the appreciation of the impact of colonialism on the life, body, and mind of the formerly colonised.

Coloniality of power is a concept interrelating the practices and legacies of European colonialism. It identifies social, racial, and political orders imposed by European colonialism that prescribed value to certain peoples and societies while disenfranchising others (Dastile & Ndlovu-Gatsheni 2013; Grosfoguel 2007; Ndlovu-Gatsheni 2013). It helps to investigate how the current global political was constructed and constituted into modern power structure and as such enables the formerly colonised to understand the continuity of colonial forms of domination after the end of colonisation

Coloniality of knowledge refers to the legacies of Eurocentric knowledge and the use of European ways of knowledge production resulting in a denial of knowledge production of the conquered peoples and repression of traditional modes of knowledge (Maldonado-Torres 2007, Ndlovu-Gatsheni 2014; Quijano 2000). This is referred to as epistemological colonisation. Thus, Western perception of education is perceived as superior and continues to dominate educational practices in postcolonial contexts.

Contemporary Education refers to the education system prevailing in modern day (Adeyemi & Adenyinka 2003; Mungwini 2009), the current form of education found in different countries. Reference to contemporary education in this study is thus a reference to what is regarded as present-day education in Zimbabwe. This is the education system that was inherited from colonial Zimbabwe and was reformed to a certain extent by the Zimbabwean government after independence in 1980.

Imperialism refers to a policy and practice of extending a country's territory, power, dominion, and influence through direct territorial acquisition either by military force or by influence (Fieldhouse 1981; Rizvi 2007). There is direct territorial acquisition and gaining of political, economic, social control of other areas. However, it does not, include as is with colonialism, the establishment of fully-fledged governments and European settlements.

Postcolonial theory is analysis and explanation of the effects that colonisation and imperialism or the extension of power over other nations had on people and nations (Rizvi 2007; Subedi & Daza 2008). These effects are socially, politically, culturally, religiously, and educationally oriented. Post-colonial theory critically looks at the domination by the colonisers basically in Africa and how those who were dominated reacted during and after colonisation. In this particular case, focus is on how the coloniser marginalised ATE in preference of the European perception of education and the reactions of Zimbabweans to the latter after independence in 1980.

Western Education is the European or coloniser's perception of education introduced in the colonies during colonisation (Adeyemi & Adenyinka 2003; Mungwini 2011). This was the education that was brought by the colonisers firstly through Christian missions and then colonial governments. In Zimbabwe, mission schools were established by missionaries of, among others; the Roman Catholic Church, the Dutch Reformed Church, the Methodist Church, the Church of Christ and the Anglican Church.

1.13   THESIS OUTLINE

In Chapter 2, a conceptual understanding of African Tradition Education is presented with the assistance of a literature review. Firstly, I unpacked coloniality and coloniality of knowledge as well as colonial education in Africa. I then critically discussed how ATE and IKS relate to the re-emergence of ATE. I then give a conceptual understanding of ATE that includes *inter alia*, its definition, aims, content and methods of teaching and philosophical foundations. A conceptual understanding of ATE as a counter discourse to coloniality of knowledge was regarded as imperative for this particular study because a thorough understanding thereof was foundational for the subsequent chapters.

In Chapter 3 the focus was placed on exploring the reasons why African countries and, in particular Zimbabwe, are advocating for a curriculum infused with ATE. Having gained a

conceptual understanding of ATE from Chapter 1, it became imperative to explore the various reasons for a call for a curriculum infused with ATE. This chapter was informed by a literature review and an analysis of documents such as policies, syllabi and curricula circulars.

In Chapter 4, I analysed teacher education syllabuses to determine the extent to which the teacher education curriculum, specifically the foundational courses, in Zimbabwe are infused with elements of ATE. Informed by my conceptual understanding of ATE and the advocacy for a curriculum infused with ATE, I framed my analysis within post-colonial theory. Thus, working from the premise that ATE has been displaced and marginalised, and given the call for the reviving of ATE, I explored with the help of a document analysis, the extent to which student teachers are exposed to a teacher education curriculum infused with ATE.

The focus of Chapter 5 is on the research methodology and the related issues such as participant selection, data generation strategies, data analysis, and interpretation, steps taken to ensure the integrity of the study and ethical considerations. This chapter placed the focus on the practical steps undertaken in the study and served as the backdrop for the presentation and discussion of the findings in the next chapter.

In Chapter 6, I reported on the findings of the analysis of the data, which I generated through semi-structured interviews and a focus group discussion. The aim of this chapter was to explore student teachers' understanding of ATE and their perceptions regarding the value and significance of a curriculum infused with elements of ATE.

In Chapter 7, I drew on all the preceeding chapters in order to derive conclusions and make suggestions regarding a curriculum infused with elements of ATE. This chapter was specifically couched in the displacement of ATE and the subsequent call for the reconstruction of an Afrocentric perception of education in which ATE is of paramount importance.

1.14   SUMMARY

In this chapter, an orientation of the study was given. Based on a background of a call for the infusion of present-day education with aspects of African Traditional Education, I stated my research question: *What are the student teachers' perceptions of the significance of a*

curriculum infused with African Traditional Education? Following this question, various subsidiary questions and objectives were listed as the road map for the unfolding of the study. Given the transformative nature of this study, postcolonial theory was introduced as the theoretical framework and it guided this case study couched in a qualitative methodology. Framed in the qualitative approach, a literature review, document analysis, semi-structured interviews and focus group discussions were highlighted as the research methods used in this study.

In the next chapter, I unpack coloniality, coloniality of knowledge and colonial education. I also critically discuss African Traditional Education to gain a conceptual understanding of its meaning, aims, content, methodology, and philosophical foundations.

CHAPTER 2: AFRICAN TRADITIONAL EDUCATION

2.1 INTRODUCTION

In this chapter, African Traditional Education (ATE) is critically and contextually discussed. As indicated in Chapter 1, ATE is a response to the conditions of education under colonial rule as well as what has become known as coloniality in postcolonial Africa. Scholars proffer ATE as the ways of teaching and learning that are based on knowledge accumulated over long periods by indigenous people in response to different physical, social, economic, religious, and political environments. In order to critically engage with this understanding of ATE, I endeavoured to provide a historically situated account of when and where this concept emerged in academic discourse, what this concept has come to mean, and how it will be employed in this study. Thus, in this chapter I provided the conceptual framework of my study. Firstly, I unpacked the notion of coloniality and the coloniality of knowledge in particular. This was done to establish the extent to which colonialism and its legacy have impacted education in Africa. Secondly, an overview of colonial education in sub-Saharan Africa, and particularly Zimbabwe, was provided before I critically discussed how ATE and Indigenous Knowledge Systems (IKS) relate to the re-emergence of an African philosophy of education. Lastly, I turned my attention to ATE in terms of its meaning, aims, and philosophical foundations such as *Unhu/Ubuntu*, preparationism, wholisticism, perennialism, functionalism and communalism.

2.2 COLONIALITY AND THE COLONIALITY OF KNOWLEDGE

The long-standing patterns of power that emerged because of colonisation, but that survived the colonial project, constitute what has come to be known as coloniality. These patterns of power still "define culture, labour, intersubjectivity relations and knowledge production" (Dastile & Ndlovu-Gatsheni 2013; see also Maldonado-Torres 2007; Mungwini 2014; Ndlovu-Gatsheni 2013) and are maintained alive in books, academic circles, cultural patterns, common sense beliefs, self-image of peoples and aspirations of self. Coloniality operates by bolstering historic and structural inequalities reproduced at different levels, degrees, and spaces in post-colonial contexts. As such, coloniality affects former colonised people socially, economically, politically and educationally and is reproduced through every day practices in (African) post-colonial contexts.

Just like coloniality, postcolonial theory becomes imperative in underpinning this study as this theory investigated, explained, and analysed the effects of colonialism on the formerly colonised people. Thus, postcolonial theory, on one hand, critically investigates and scrutinises the effects of imperialism and colonialism and coloniality, on the other hand, looks at the long-standing patterns of power that emerged because of colonialism and have continued to prevail in postcolonial contexts after decolonisation. Postcolonial theory focuses at investigating and exposing the effects of colonialism whilst coloniality goes a stride further by demanding decoloniality.

Coloniality has continued to exist in the pretence of modernity. It can be argued that coloniality is a hidden and necessary side of modernity. Quijano (2000) argues that modernity is unable to wipe out coloniality because it cannot exist without it. Thus, modernity has to do with the promotion of Western civilisation in postcolonial contexts. As a result, coloniality is complementary to modernity as it perpetuates ideals of colonialism in post-colonial Africa. Yet, coloniality is the darker side of modernity, which consists of such historical practices as the slave trade, colonialism, apartheid, and the contemporary practices of neo-colonialism and underdevelopment (Mignolo 1995; Ndlovu-Gatsheni 2013; 2015). Arguably, these make up the backbone of the inequalities that exist in the contemporary globalised world. In essence, most of the things considered part of modernity in Africa and other former colonies are imbued with qualities of coloniality. These include attaching great importance to Western civilisation at the expense of indigenous people's ways of living and knowing.

Given the extent to which coloniality and modernity inform the postcolonial context, it arguably becomes imperative to interrogate how they specifically inform educational discourse. It furthermore becomes important for the purposes of this study to investigate how coloniality especially coloniality of knowledge marginalises ATE. Accordingly, it is against this background that decoloniality thinking aims to deal with the problems created by coloniality and modernity. Decoloniality thinking, in the case of this study, calls for critical intellectuals in former colonies, such as Zimbabwe, to critically re-examine colonial practices and their impacts on African people (Ndlovu-Gatsheni 2013; 2015; Vega 2014) and advocate for the re-establishment of the indigenous people's practices. In this study, I sought to critically look at the effects of colonialism on epistemology and to re-establish alternative indigenous epistemologies, specifically what has emerged as ATE in education discourse.

This I do specifically as it relates to the Zimbabwean context by focusing specifically on the coloniality of knowledge.

As alluded to in Chapter 1 under the discussion of the theoretical framework employed, coloniality of knowledge focuses on epistemological colonisation and the processes whereby Euro-American knowledge displaced, disciplined and destroyed alternative knowledge found outside the Euro-American zones (Castro-Gomez 2002; Dastile & Ndlovu-Gatsheni 2013). To the colonisers, the Western educational thoughts and practices, as carriers of the Euro-American epistemic tradition, were positioned as superior to indigenous educational practices and epistemic traditions and had to be established in the territories that formed part of the colonial project. This was also the case for the colonies in Africa where ATE was pushed to the margins leading to Africa being saddled with irrelevant knowledge that dis-empowers rather than empowers individuals and communities. Specific beliefs, ideas, images, symbols, and knowledge that were considered not useful to the global imperial designs and the colonial process were repressed in these colonies (Dastile & Ndlovu-Gatsheni 2013; Quijano 2007). Furthermore, those aspects of indigenous knowledge that were deemed valuable to the colonial project were incorporated into the Euro-American epistemic tradition whilst the origins thereof were simultaneously denied. Consequently, the Africans' forms of knowledge were marginalised, appropriated, and displaced as the coloniser's own patterns of expressions, beliefs, images, and knowledge were imposed. This Euro-American perception of knowledge was considered a universal standard on which education had to be based. As a result, the Western perception of education took centre stage in the colonies that led to the establishment of Euro-American epistemology as a universal epistemology and displacement of knowledge existing in Africa. According to Santos (2007), in the name of introducing modern science, alternative knowledge and science found in Africa, and elsewhere in the world, were destroyed as the colonisers lacked an appreciation of such knowledge, traditions and the practices involved in knowledge production and transmission.

Epistemicide manifested because of coloniality and the associated process of coloniality of knowledge. Epistemicide refers to systematic destructions of indigenous knowledge bases and do not believe in fusion or exchange of knowledge but complete disregard of the others knowledge bases (Bennett 2014; de Sousa 2016). Epistemicide included academic mimetism/intellectual mimicry dominant in African scholarship, destruction of indigenous African knowledge, and a plethora of crises plaguing universities in Africa (Lebakeng,

Phalane & Dalindebo 2006). Lebakeng *et al.* (2006) further argue that these crises include crises of identity, legitimacy, relevancy, authority, epistemology, student politics, and historical mission. Moreover, epistemicide enabled epistemological colonisation. As an outcome of the coloniality of knowledge, ATE was displaced to the periphery and Eurocentric knowledge traditions were portrayed as universal. As such, colonial education occupied the epicentre in the colonies and it was taken to be part of the developmental project associated with modernity. This perceived superiority of a Western understanding of what constitutes knowledge, and how this knowledge informs what forms of education is considered as legitimate and valuable, continues to undermine many aspects of African societies and lead to the perpetuation of cultural and intellectual servitude, as well as the devaluation of ATE (Adeyemi & Adenyinka 2003; Kanu 2007; Sifuna 2008). Thus, the values of a Western perception of education continue to dominate and influence education in many African contexts whilst simultaneously marginalising ATE.

2.3   COLONIAL EDUCATION

In light of coloniality of knowledge, there was (and still is) epistemological colonisation, marginalisation and displacement in Africa which perpetuated the establishment and maintenance of colonial education. The colonising governments realised that they would gain strength not necessarily only through physical control, but mental control as well (Masaka 2016; Nwanosike & Onyile 2011). It is in line with this that the colonial powers instituted and established colonial education regardless of the fact that the communities in the African colonies already practised culturally relevant forms of education. As noted by Mosweunyane (2013) and Zulu (2006), education in Africa did not start only after the (in) famous Berlin conference of 1884-85 (Ndlovu- Gatsheni 2015) and the subsequent scramble and partition of the African continent into colonies among European powers. It is unfortunate that the colonisers did not consider the fact that education pre-dated their arrival among the indigenous people of Africa, as is attested to by examples such as the scholarly traditions of Timbuktu. The colonisers willingly turned a blind eye to the fact that Africans had their own form of education, namely ATE, as it has become in academic discourse.

Colonial education refers to the education, institutions and practices that the colonisers imposed on the indigenous people of Africa (Masaka 2016; Nhundu & Makoni 1999; Nwanosike & Onyile 2011). This education was firstly introduced by the missionaries before effective colonisation of Africa consolidated the Western perception of education in Africa.

White (1996) writes that the formal attempts at establishment of a Western perception of education were made by the Portuguese missionaries as early as the Sixteenth Century in some parts of the continent but that great expansion was made after the arrival of European powers and establishment of colonial rule. This is particularly true in the Southern African context. The foundations of colonial education in Southern Africa were laid, principally, by the Nineteenth Century missionaries from countries such as Great Britain, Netherlands, Portugal, Germany and, later the United States of America. Missionary activities preceded colonial rule. It was in light of this that missionaries then pressured their home governments to offer more support of mission efforts in education. As noted by White (1996), Great Britain heard the pleas and more substantial financial support began flowing to the educational endeavours of the missionaries after World War I. It is from this time on that education began to be recognised as an important aspect of colonial policy. Thus, colonial education was firmly establishment under colonial rule in Southern Africa.

The British government was actively involved in the establishment of colonial rule in many Southern African countries such as Zimbabwe, South Africa, Botswana, Zambia and Malawi. (Adeyemi & Adeyinka 2002; Masaka 2016; Mungwini 2014; Nhundu & Makoni 1999). The British government principally encouraged missionaries to promote a Western perception of education by granting them full administrative freedom and grants in-aid to run mission schools. At the same time, the colonial government directly established its own educational institutions (Masaka 2016; Mosweunyane 2014; White 1996). This then led to a dual system of education in the British colonies that was comprised of mission and state schools. There were also separate schools for whites and blacks and the two systems were designed to serve blacks and whites separately. As a result, racial segregation was institutionalised to give meaning to the doctrine of white supremacy (Nhundu & Makoni 1999) and at the same time, creating a loyal, submissive, and subservient native not capable of challenging the colonial master.

Colonial education arguably changed the organisation of the African society and the indigenous people's view of their own culture and education (Masaka 2016; Nhundu & Makoni 1999). It intensified the epistemological colonisation as well as the marginalisation and displacement of ATE. Thus, there was a deliberate attempt to purge ATE. Nwanosike & Onyile (2011) explain that the process was an attempt to strip the colonised people away from their indigenous learning structures and establish the structures of colonial rule that then

led to the colonisers dominating Africans socially, culturally, politically and educationally. Indigenous people of Zimbabwe consequently lost control of the organisation of their societies, lives, and culture and became subservient to colonial rule (Bonella 2010; Chung & Ngara 1985; Kanyongo 2005; Nhundu & Makoni 1999; West 2002). This was effective because colonial rule and colonial education displaced beliefs, ideas, images and knowledge that were considered not useful to the global imperial designs and colonial demands of the colonisers.

In light of the above, Nhundu and Makoni (1999) observe that Africans in Zimbabwe were taught that they had no religion and that their religious practices were incompatible with Christian civilisation. Thus, the indigenous people became not only physically and mentally subservient to the colonisers but also religiously because of the military and epistemological conquest inflicted on them (Nwanasoke & Onyile 2011; Shizha & Kariwo 2011). It is in this light that Africans were made to be loyal, submissive, and not capable of challenging the colonisers. This was important to the colonisers as it made the task of political control and policy easier in the colonies. The system was designed to impose upon Zimbabweans the British people's mythical, racial superiority and African inferiority as well as underdevelopment (Kelly & Altbach 1984; Masaka 2016; Nwanosike & Onyile 2011).

Taking into consideration how the processes of physical (colonialism, coloniality of the being) and mental dominance (coloniality of knowledge) were entangled and supportive of one another, it is understandable why colonial education practices displaced and marginalised ATE. Coloniality of the being directly addresses the physical and psychological predicament of colonised beings through the impact of colonial technologies of subjectivities on the life, body and mind of the colonised (Maldonado-Torres 2007; Ndlovu-Gatsheni 2013). The colonists perceived Africans as having no history, culture, humanity, and souls. Nwanosike & Onyile (2011) write that colonial education and evangelisation alienated the Africans from their traditions and culture and left the colonised with lack of identity and a limited sense of the past. As a result, the indigenous history, customs, and traditions once practised and observed were gradually forgotten. By denying that the Africans had a culture prior to the arrival of the colonisers, the colonisers by the same reason denied Africans of practising their education as education is understood as one aspect of culture (Bamidele 2006; Masaka 2016). Thus, the colonisers forced the Africans to look down on their own cultural traditions and practices.

The imposition of the colonisers' education paradigm translated to the imposition of the coloniser's epistemological paradigm and destruction of the epistemological paradigm of the indigenous people of Africa (Masaka 2016; wa Thiongo 1986; Ramose 2004; Wiredu 2004). The indigenous people of Africa were mandated to adopt the supposed superior colonial education paradigm. The colonisers considered this to be part of their 'civilising mission'. The colonisers considered it their 'burden' to 'civilise' the indigenous people of Zimbabwe by imposing their own epistemological tradition (Gelfand 1981; Masaka 2016). Africans were perceived by the colonisers as inferior, uncivilised and that they had no culture and history (Nhundu & Makoni 1999; Nwanosike & Onyile 2011). It is in such light that the colonisers considered their own history and culture as imperative whilst marginalising and displacing ATE. However, there is a clear call for the re-establishment of ATE in Africa today.

2.4 RE-EMERGENCE OF ATE IN ZIMBABWEAN EDUCATION DISCOURSE

ATE was displaced to the periphery because of the effects of coloniality that emphasised the continuity of colonial forms of domination after the end of colonialism. Even upon attainment of independence by African countries colonial education continued to prevail in most countries on the continent. There were reforms in Zimbabwe but these did not achieve much in as far as to what the establishment of ATE was concerned. After the attainment of independence, many African scholars started to advocate for reforms in education. These include Kenyatta (1961), Majasan (1967;1976), Fafunwa (1974), Mwanakatwe (1968), Ocitti (1973), Snelson (1974), Tirondwa (1978), Coetzee & Roux (eds) (1991), Adeyinka (1993), Adeyinka & Kalusa (1996), Gyekye (1996), Appiah (1998), Tedla (1998), Kalusa (2000), Adeyemi & Adeyinka (2000;2003). Scholars also called for a restoration of ATE (Higgs & Van Niekerk (2003), Higgs (2007), Kanu (2007), Ikuenobe (2008), Okoro (2010), Higgs (2011), Darison (2012), Letseka (2014) and Funteh (2015).

Similar to the processes in other newly independent countries, Zimbabwe embarked on the reformation of the education system after independence in 1980 to address the colonial education legacy. However, the reforms mainly centred on redressing the inequalities that had existed in the education system prior to independence which resulted in phenomenal expansion of provision and access to basic education (Nhundu & Makoni 1999;

Nziramasanga 1999; Zvobgo 1999). It can, however, be argued that this reformed education did not take into consideration ATE as is evident from the failure to consider indigenous knowledge systems and indigenous philosophies such as *Unhu/Ubuntu*.

IKS are fundamentally part of ATE as they make up an important part of ATE aims and content. As noted by Mwaura (cited in Chirimuuta, Gudhlanga & Bhukuvani 2012), IKS are a sum total of facts that are known or learned from experiences or acquired through observation and study and handed down from generation to generation. It is against this background that IKS are considered part and parcel of ATE since they promote teaching and learning practices based on the knowledge accumulated over long periods of time by the indigenous people of Africa (Funteh 2015; Majoni & Chinyanganya 2014; Sifuna 2008). Just like ATE, IKS are characterised by heterogeneity and should not be understood as universal. Thus, IKS refer to the local knowledge that is unique to given cultural set up or community (Chirimuuta, Gudhlanga & Bhukuvani 2012; Shizha 2013; Warren 1991). Thus, ATE and IKS are culture specific and unique to a particular society. It can be argued that they are particularistic and are based on high levels of cultural diversity. Zimbabwe, like all the other African countries, has a very rich body of IKS that finds expression in technologies, the local education system, and field of medicine, expertise in animal husbandry, crop production, climatic change, control, and management (Chirimuuta 2012; Shizha 2013). The dominant western education that was associated with colonialism overpowered, displaced and marginalised IKS. As the result of coloniality of knowledge, this scenario has continued to prevail in Africa, Zimbabwe included.

The importance of ATE and IKS gathered momentum in Zimbabwe in the 1990s from various stakeholders. As a result, in 1998 the president of the Republic of Zimbabwe, upon realising that the inherited educational system was not capable of facilitating the aspirations of independent Zimbabwe, established a commission to review the entire education system; from the primary to the tertiary levels (Majoni & Chinyanganya 2014; Nziramasanga 1999). This commission named *The Presidential Commission of Inquiry into Education and Training* (was chaired by Dr Cephas Nziramasanga) made strong and radical recommendations as to how to indigenise education within the Zimbabwean context. Among the pertinent recommendations was that *Unhu/Ubuntu*, which means African humanness, (Letseka 2013; Sibanda 2014) should stand central to a new Zimbabwean education philosophy and should be the energising spirit in education, nation building and international relations (Ministry of Primary and Secondary Education 2015; Hapanyengwi-Chemhuru

2014; Mutekwe 2015; Majoni & Chinyanganya 2014; also, Nziramasanga 1999). The commission further recommended that all sectors of education should embrace *Unhu/Ubuntu* that is the fundamental philosophical foundation of ATE. All the other philosophical foundations of ATE emanate from *Unhu/Ubuntu*. This clearly shows that ATE, which is based on indigenous knowledge, should be part of the reconstruction of education in Zimbabwe. According to Nziramasanga (1999), in order for the incorporation of Ubuntu throughout the education system to be realised, it isessential for teacher training programmes to incorporate this philosophy so as to equip student teachers with the values of *Ubuntu*. The argument being that student teachers, once qualified, would then implement a curriculum infused with ATE. More so, the new curriculum framework implemented as from 2017 in primary and secondary schools in Zimbabwe placed emphasis on the philosophy of *Unhu/Ubuntu* (Ministry of Primary and Secondary Education 2015). This curriculum is being implemented in line with the recommendations of *The Presidential Commission of Inquiry into Education and Training. Unhu/Ubuntu* has, therefore, become one of the critical core values of the ministries, departments, and institutions of education in Zimbabwe

In line with the above, discussions about the role of ATE in the educational systems in Zimbabwe have included many Zimbabwean scholars. These include Peresuh (1998), Ndofirepi (2011), Ndofirepi and Ndofirepi (2012), Mungwini (2013), Majoni & Chinyanganya (2014), Ndondo & Mhlanga (2014), Sibanda (2014), Bondai and Kaputa (2016). This, in essence, signals a call for the infusion of ATE into Zimbabwean education based on the recommendations of *The Presidential Commission of Inquiry into Education and Training (1999)*. Teachers' colleges are considered critical as they then have a responsibility of preparing teachers who should be exposed to ATE. As such, it is envisaged that teachers, together with the society at large, will shape the future generation and uphold the values ATE in academic discourse.

2.5   AFRICAN TRADITIONAL EDUCATION

2.5.1   *WHAT IS AFRICAN TRADITIONAL EDUCATION?*

Proponents of ATE (Adeyemi & Adeyinka 2003; Boateng 1983; Mosweunyane 2013; Okoro 2010) argue that communities in Africa had their own practices of education before the commencement of the slave trade, missionary activities, and colonisation by Europeans. These practices were not formalised but were rather based on experiential knowledge accumulated over long periods by indigenous people in response to different physical, social,

religious and political environments. The various African communities, such as the Shona and Ndebele in Zimbabwe, had their own norms, values, and knowledge that they deemed important enough to pass down to the next generations. This process of the transmission from generation to generation is argued to have formed the foundation of an indigenous education system that is referred to as ATE in this study. This education discourse was developed to counter epistemological colonisation and the displacement of indigenous forms of education.

A Western perception of education relegated ATE to the epistemic periphery and contributed to the blanket denial of indigenous African education practices and institutions. Ndofirei and Ndofirei (2015), and Sifuna (2008) categorically state that the colonisers argued that since Africans knew neither reading nor writing, they, therefore, had no system of education. Thus, Africans were regarded as people with no educational goals, aims, content, and methodology that could be passed from generation to generation. Yet, reading and writing are not the yardsticks of authenticating forms of education. It can be argued that such a premise is fallible as there is no society without its distinguished culture that forms the bedrock of a people's education. European standards of an education system can, for that reason, not be used to judge ATE and it becomes imperative to authentically judge ATE from cultural-dependent rationality instead of falling back on a Eurocentric rationality. Using reading and writing as criteria to establish the relevance and authenticity of an education prior colonisation is, therefore, characterised by a range of flaws.

ATE has come to refer to the ways of teaching and learning in Africa based on indigenous knowledge accumulated by the Africans over long periods of time in response to their different physical, agricultural, ecological, political and socio-cultural challenges (Amino 2009; Adeyemi & Adenyinka 2003). As noted by Mushi (2009), ATE is understood as a process of passing from generation to generation, inherited knowledge, skills, cultural traditions, norms, and values, among the members of the community by means of oral institutions and practical activities. The proponents of ATE further that although the transmission of accumulated knowledge was done informally, it does not provide the grounds for arguing that ATE does not constitute an education system and as such should contribute to the contemporary education project.

2.5.2   AIMS AND PHILOSOPHICAL FOUNDATIONS OF AFRICAN TRADITIONAL EDUCATION

The aims of ATE are viewed as encompassing issues to do with the continued existence of the (African) community, the associated practices and institutions, and ensuring harmonious relations. In addition to this, it can be argued that ATE seeks to enable the preservation of the culture of a community. Thus, one can argue that the ultimate aim of ATE is to ensure the survival of the community (Adeyemi & Adeyinka 2003; Amino 2009). As a result, all skills, knowledge, and attitudes learnt contribute not only to survival, but to meaningful life in the communities. ATE focuses on enabling members of a specific generation within the community to adapt to their environment. This is accomplished through inducting on them how to survive in that particular community through relying on intergenerational knowledge.

As already mentioned, ATE is understood as striving to create unity and consensus among the members of the community (Adeyemi 2000; Adeyemi & Adeyinka 2003; Amino 2003). It is argued (Nhundu & Makoni 1999; Omordu & Amaele 2014; Woolman 2001; Zulu 2006) that education practices which prevailed in Africa prior to colonisation, strongly encouraged togetherness, oneness, and harmony amongst the people. This aim is closely related to family hood and good citizenship, which are proposed as aims of ATE. As noted by Fafunwa (1971); Adeyemi and Adeyinka (2003) and Funteh (2015), ATE is understood as seeking to develop a sense of belonging and a commitment to participate in family and community affairs. Thus, it follows that ATE sets out to accomplish the development of good citizenship amongst the people of a community. Furthermore, the creation of harmonious relations is in line with the philosophical foundations of *Unhu/Ubuntu* and communalism, which will be discussed later in this section.

ATE is argued to develop young Africans' intellectual and physical capacities as well as preparing them for adult roles and status in their particular societies (Amino 2009; Funteh 2015). According to Marah (cited in Funteh 2015), ATE also incalcates good habits and develops a positive attitude to life, honest work the acquisition of specific vocational training. (Adeyemi & Adeyinka2002; 2003; Fafunwa 1974; Omordu & Amaele 2014). Children's potentialities are to be developed fully so that they can acquire knowledge and training in different professions and earn a good living.

ATE is argued to be founded on the central philosophical foundation of *Ubuntu/Unhu*. Furthermore, philosophical principles such as preparationism, functionalism, communalism, perennialism, and wholisticism also inform ATE (Adeyemi & Adeyinka2002; 2003; also, Hapanyengwi 2015; Majoni & Chinyanganya 2014; Ndofirei & Ndofirei 2012). In what follows, I considered *Unhu/Ubuntu* and the other philosophical foundations of ATE.

2.5.2.1   *Unhu/Ubuntu*

The philosophical foundation of *Unhu/Ubuntu* represents a central traditional African ideology and the concepts of moral, social, and political community (Mugwini 2009; Ndofirei & Ndofirei 2012; Nziramasanga 1999; Ramose 2002). Hapanyengwi-Chemhuru (2014) and Sibanda (2014) have argued it that *Unhu/Ubuntu* forms the basis of African philosophy and that the community should live in accordance with the dictates of this philosophy. *Unhu/Ubuntu* means humanness (Letseka 2013; Higgs 2011; Sibanda 2014) and it defines what is expected of a member of a community. It particularly encourages members of communities to live humanely and harmoniously with others in a given space and time. As noted by Letseka (2000; Ndofirei and Ndofirei 2012; Mugwini 2009 and Sibanda 2014) the philosophy of *Unhu/Ubuntu* is embedded, derived and best summarised in the aphorism *umuntungumuntungabantu* which literally translates as 'a person is a person through other persons'. This captures the underlying principles of interdependence and humanism. This clearly elaborates the fact that a person depends on others just as much as others depend on him/her. As such, if the Africans are to live according to the principles of *Unhu/Ubuntu* there is not going to be individualism in such communities and individuals would have the meaning of life through others. Thus, ideally there will be communal embeddedness and connectedness of a person to other persons.

Mutekwe (2015); Hapanyegwi-Chemhuru (2014) and Nziramasanga (1999) outline the attributes of *Unhu/Ubuntu* as loyalty, responsibility, honesty, justice, trustworthiness, hard work, integrity, co-cooperativeness, solidarity, hospitality and devotion to family and community. These qualities are fundamental and relevant in African communities. Thus, a person with *Unhu/Ubuntu* is a well-rounded and respectable human being who upholds the cultural standards, expectations, values, and norms of his/her community and keeps their identity (Mugwini 2009; Nziramasanga 1999; and Sibanda 2014). Arguably, this philosophical foundation was displaced and marginalised because of coloniality and colonial education. In light of this, it is important to advance the notion of *Unhu/Ubuntu* and advocate its infusion in present day curricula. Consequently, the school or college should, therefore, be

devoted to the development of pupils and students with *Unhu/Ubuntu* qualities. Discipline, morality, self-consciousness, responsibility, and commitment to duty (Bondai & Kaputa 2016; Ndondo & Mhlanga 2014; Makuvaza 1996; Mutekwe 2015 see also Sibanda 2014) are definitive of *Unhu/Ubuntu*.

2.5.2.2   *Preparationism*

The role of learning and teaching should be to equip people with the skills appropriate to their gender identities in preparation for their distinctive roles in their particular society (Adeyemi & Adeyinka 2002; 2003). The emphasis is on the need for education to prepare the learners for their future roles in the community. This should be executed both informally when a son observes his father doing a particular task and a daughter doing the same to her mother and formally when elders hold various organised lessons to boys and girls, respectively. As such, education in the African society should be gender-based with boys and girls receiving the kind of education that enable them for full responsibilities in line with their genders. According to Kenyatta (cited in Marah 2006: 17) education for girls should be differentiated from that of the boys in accordance with the roles each gender is expected and socialised to play for the remainder of their adult lives. Subsequently, male education should produce farmers, blacksmiths, fighters and rulers and female education produce future weavers, agriculturalists, wives, and baby carers. Scanlon (cited in Marah 2006: 17) acknowledges that ATE prepares young Africans for their responsibilities as adults in their villages and communities. It can be said that ATE prepares males and females to fulfil a specific and useful role in the community.

2.5.2.3   *Functionalism*

Functionalism, also called instrumentalism, is also one of the philosophical principles of *Unhu/Ubuntu* foundations to this study. ATE seeks to develop learners who smoothly integrate and function in the society (Adeyemi & Adenyika 2002; 2003; Ocitti 1971; Okoro 2010). The underlined principle is the acquisition of skills and knowledge that will enable the individual to fit into the community and to play his or her role as a member of the community. Thus, the individual would function aptly in a particular community. In other words, education in different communities is a means to an end where the product is to be functional in the society. The responsibilities to be functional in society should be learned through initiation ceremonies, work, play, and oral literature (Adeyemi & Adeyinka2002; 2003; Majoni & Chinyanganya 2014; Mushi 2009). As such, these should be relevant to the

socio-economic activities of the society. As a result, African learners should be taught to be productive within their society. This is mainly because the people of the communities will be equipped to perform different tasks in their respective communities.

2.5.2.4   Communalism

It is argued that communalism is communality that unites the African experience (Appiah 1998; Diop 1996; Gyekye 1997; Letseka 2000). Communalism places emphasis on the importance of the welfare of the group as opposed to focusing mainly on the welfare of the individual. This principle is of paramount importance as it promotes togetherness among the people in various postcolonial communities. In some African societies, such as the Shona and Ndebele of Zimbabwe, members owned things in common and applied the communal spirit to life and work (Adeyemi & Adeyinka 2002; 2003; Majoni & Chinyanganya 2014; Mungwini 2013; Sibanda 2014).   The community and belonging to the community constituted a critical fabric of traditional African life. Hence, individualism would not be widespread in some African communities as people would work and live together communally. As noted by Mbiti (cited in Higgs 2011: 7), whatever happens to the individuals happened to the whole group and whatever happen to the whole group happens to the individual, that particular individual would say then 'I am because we are and since we are, therefore I am'. Thus, education in some African communities ensures that learners learn to work and live together as one. Consequently, there is emphasis of human relationships and working together. Most important is the upbringing of the children. As noted by Adeyemi and Adeyinka (2003), children should belong to the community and every member of the community should have a stake in the upbringing of the children. For example, if a child misbehaves while the parents are not around, any other adult member of the community can discipline the child. Thus, the upbringing of children should be the responsibility of the whole community.

2.5.2.5   Perennialism

Some traditional African societies perceive education as a vehicle for maintaining and preserving their cultural heritage and status quo (Adeyemi & Adeyinka 2002; 2003:433; Majoni & Chinyanganya 2014; Mushi 2009; Okoro 2010) as it enables their cultural heritage to be transmitted from generation to generation, that is, perennialism. It advocates the teaching of those values that are considered everlasting in the society. As such, ATE is conservative in nature. It, therefore, plays a critical role in the preservation of culture in

African societies. Children develop a sense of obligation towards the community and grow to appreciate it as well as conforming to its norms, values, history, and language. It does not allow the progressive influence of the mind of young people (Adeyemi & Kalusa 1996; Ocitti 1973; Snelson 1974). It is in line of this that it can be argued that there will be no acceptance and tolerance of critical thinking and learners will be discouraged from experimenting with the unknown. There will be, for that reason, strict adherence to the culture of the society and all individuals will be inducted to the culture of their particular society as a way of preserving it and ensuring that it is not eroded.

2.5.2.6   *Wholisticism*

Wholisticism is another key philosophical foundation of ATE that focuses on the human being as a composite being who must be developed in terms of intellect, emotions, and skills. In African societies learners were required to acquire and master multiple skills (Adeyemi & Adenyinka 2002; 2003; Hapanyengwi-Chemhuru 2014). This is a case of multiple learning. As such, very little room for specialisation will exist in African societies, as education will equip boys and girls to undertake a multitude of occupations that require related skills. Ocitti (1971) also see Adeyemi and Adenyinka (2002) note that in Uganda, for example, among the Acholi, the boys were taught lessons, for example, geography of the building site with regards to the sources of water, geology and location of neighbouring villages as well as the right types of trees and grass for the construction of walls and thatching. In addition, those destined to catch fish not only learnt how to catch fish, but to preserve and market them as well as to make and mend nets, manufacture canoes and erect temporary fishing huts. A woman worked as a gardener, housewife, cook, caretaker and a nurse. Thus, ATE discourages specialisation in contrast to Western education that advocates specialisation. In view of this, it can be argued that this is in line with communalism that was against individualism. As such, multiple learning means that in some communities there will be no dependence on certain individuals because members are expected to have multiple skills. The nature of wholisticism enables learners in some African societies to acquire a variety of skills that make them productive in many ways and embark on a variety of occupations without difficulty.

2.6   SUMMARY

This chapter unpacked ATE. As coloniality and coloniality of knowledge continue to relegate ATE to the periphery, many aspects of African societies are undermined and there is

perpetuation of cultural and intellectual servitude. More so, coloniality has continued to influence even modern-day education. However, modernity is a clear continuation of coloniality in Africa. As such, there is a call in many African countries, Zimbabwe included, for the inclusion of some elements of ATE in contemporary education as a countenance to decoloniality of knowledge. ATE's distinguished aims and philosophical foundation of *Unhu/Ubuntu*, and its principles *inter alia* preparationism, communalism, functionalism, wholisticism, and perennialism are fundamental in this endeavour. In addition, ATE is principally based on IKS.

In Chapter 3, I explore the trajectory of Botswana, Zambia and, in particular, Zimbabwe on the quest for a curriculum infused with ATE.

CHAPTER 3: THE QUEST FOR AFRICAN TRADITIONAL EDUCATION

3.1 INTRODUCTION

In the previous chapter, I unpacked ATE as a response to the coloniality of knowledge and colonial education and elucidated the aims and philosophical foundation thereof. As has been established, after independence, African countries continued to be affected by coloniality. The practices and legacies of colonialism remained influential in all spheres of postcolonial life, including in education. In this chapter, postcolonial and coloniality theories form the theoretical basis for my consideration of the quest in Botswana and Zambia to reclaim ATE, and to highlight the trajectory of Zimbabwe's advocacy for the inclusion of ATE in postcolonial education. Postcolonial theory critiques colonial domination and legacies of colonialism (cf. 2.2), and coloniality is about the long-standing patterns of power that emerged as a result of colonisation but have survived and continued to exist in the postcolonial era (cf. 2.2). I explore, in this chapter, how colonialism laid its dominance on education, subsequently leading to the displacement and marginalisation of ATE. Such domination and displacement propelled the quest of ATE in postcolonial territories after the attainment of independence. In line with the quest for ATE, there were discourses in Botswana, Zambia, and Zimbabwe on the reconstruction of education with the infusion of elements of ATE after independence. I have chosen to look at Botswana and Zambia mainly because like Zimbabwe, they were colonised by Britain. Thus, their colonial education was mostly similar as it was British oriented. Although these countries were demarcated by colonial boundaries, their understanding of ATE were particular, albeit with communalities in terms of general aims, methodology and philosophical foundations.

Coloniality exposes the frustrations, hopes, and dreams of the colonised peoples (Datile & Ndlovu-Gatsheni 2013; Maldonado-Torres 2007; Ndlovu-Gatsheni 2014) frustrations that emanated from the displacement of ATE and hope for the reconstruction of African education. It is the dream for the response to coloniality that constitutes the reasons for the quest for the infusion of education with elements of ATE. Coloniality is equally critical in guiding this chapter as it focuses on the long patterns of power that emerged because of colonisation that is still maintained in books, academic circles and cultural patterns (Dastile & Ndlovu-Gatsheni 2013; Maldonado-Torres 2007; Mungwini 2014). Thus, coloniality continues to exist in modern day education as Eurocentric epistemological colonisation and

the subsequent coloniality of knowledge. In this chapter, I subsequently viewed the quest for ATE through the lens of postcolonial theory and coloniality. It is my intention in this chapter to explore, by means of a literature review, the trajectory of the quest for education reform in Botswana, Zambia, and Zimbabwe. In particular, I will focus on the way each country constructed its own discourse on ATE and the subsequent envisaged infusion of education with elements of ATE (cf. 1.3.2).

3.2   THE QUEST FOR ATE IN BOTSWANA

Botswana is a landlocked country located in Southern Africa and shares boundaries with Zimbabwe in the north-east, South Africa in the south and south-east, Zambia in the north and Namibia in the west. The country became a British protectorate in 1885 as Bechuanaland and gained independence in 1966 as Botswana. Although it has been said by some scholars that Batswana chiefs, Bathoen, Sebele and Khama requested British protection (Boddy-Evans 2011; Manungo 1999; Moalosi 2007; also Molutsi 2005; and Tlou & Campell 1997), others indicate that the British established the Bechuanaland protectorate mainly because of the threats from the Boers in South Africa and the Germans in South West Africa. There was fear that the Germans in South West Africa endeavoured to join with the independent Boer Republic of the Transvaal (Chilisa 2005; Manungo 1999; Parsons 1999; Zvobgo 1999). However, Botswana being located between Mashonaland and South Africa was of paramount importance to British imperialism and Cecil John Rhodes's dream for a railway from Cape to Cairo (Manungo 1999; Parsons 1999). While Botswana was duly made a protectorate by the British on the pretence of protecting the Batswana against the Boers in South Africa and the Germans in South West Africa, strategic reasons played a critical role (Manungo 1999; Molutsi 2005; Tlou & Campell 1997).

The winds of independence from the bond of colonialism also spread across Botswana like in all the other African countries after World War II. In 1966, Botswana was peacefully granted independence, mainly because of its poverty which became a financial burden to the British (Holm 2015; Manungo 1999; Molomo 2005; Moalosi 2005; also, Molutsi 2005 and Parsons 1999). In this chapter, I focused on Botswana as one of the African countries whose education was not only heavily influenced by the British system of education, but also as a country that engaged in a quest to reclaim its own education identity. I subsequently focused on education that prevailed before colonisation, colonial education, and Botswana's discourse on ATE since independence.

3.2.1   Pre-colonial education

Botswana had their own traditional education long before they were exposed to the European formal education influence (Mensah 2011; Mosweunyane 2013 also see, Ntsabane & Ntau 2000). Before Botswana became a British protectorate, the baSotho, baTswana, baKalanga, baSarwa, Yei and Ju'Hoansi had initiation schools. In particular, the baSotho and baTswana had initiation schools called *bogwera* and *bojale* where boys and girls were taught various responsibilities for adulthood in society (Coles 1985; Monyatsi & Nleya 2004; Mosothwane 2000). *Bogwera* marked the transition from boyhood to manhood with all the associated responsibilities. Boys were not only circumcised, but also taught secret formulae and songs. In addition, they were admonished to honour, obey and support the chief and elders, in order to be ready to endure hardships and even death for the sake of the tribe (Mosweunyane 2013 and Ntsabane & Ntau 2000). In addition, boys were also taught tribal traditions, religious beliefs, tribal songs of war, self-glorification and were subjected to potential difficulties of life such as starvation. (Mosweunyane 2013; also, Ntsabane & Ntau 2000). Girls went through *bojera,* a scope for physiological, social and moral education, as well as healthy sex habits, knowledge and precaution processes, including weaving, crafts decorations beads making and beauty tactics (Mensah 2011; Monyatsi & Nleya 2004; Mosweunyane 2013). Awareness of the rights and obligations of women in relation to the whole community, moral training which involved the art of self-discipline, control, and courage was carried out through *boyera*. The processes of *bogwera* and *bojera* led boys and girls towards manhood and womanhood, respectively, and these highlighted initiation ceremonies as an imperative part of schooling in pre-colonial Botswana.

In pre-colonial Botswana, education was therefore aimed at preserving the cultural heritage, adapting members of the new generation to their physical environment, and making the youths understand and perpetuate the institutions, laws, languages and values inherited from the past (Adeyemi& Adenyinka 2003; Mensah 2011; Monyatsi & Nleya 2004; also, Omordu & Amaele 2014; and Woolman 2001). As noted by Mensah (2011; Ntsabane & Ntau 2000; Coles 1985), the pre-colonial "curriculum" consisted of traditions, legends and tales, and the procedures associated with rituals which were handed down from generation to generation, and to youth from parents, guardians and relatives. Adults in the community not only played a pivotal role in educating the youths, but such teaching and learning was based on knowledge accumulated over long periods (Adeyemi & Adenyinka 2003; Funteh 2015). It was this accumulated knowledge that responded to the physical, agricultural, ecological,

political, and socio-economic challenges by the Batswana that was affected when the country became a British protectorate.

3.2.2 Colonial education in Bechuanaland

The establishment of the Bechuanaland protectorate brought the introduction of a Western perception of education. The infiltration of the British influence facilitated the obtrusion of Western knowledge systems into Botswana that, in turn, undermined the essentiality of ATE (Chilisa 2005; Manungo 1999; Nkosana 2014; also, Mhlauri 2012; and Mosweunyane 2013). As such, the imposition of Western education was targeted at reinforcing the colonial conditions by inculcating the values of the British. In this particular instance, the British viewed their own education better than African education and to them, it was noble to spread it to other parts of the world, including to the Batswana.

The establishment of mission stations by the Dutch Reformed, German Lutheran, London Missionary Society, Wesleyans, Moffat institution, and the seminary formed the basis for protectorate education in Botswana (Chilisa 2005; Coles 1985; Fearon and Laitin 2005; Mafela 2010; Mensah 2011; also see Mwansa, Lucas & Osei 1998). It was at these mission stations that education became alienated from what was known to the baTswana. As seen in the courses of reading, writing, arithmetic and the study of scripture in Setswana at these missionary stations (Geraint 2007; Mafela 2010; also see, Mwansa, Lucas and Osei-Hwedle 1998; Nkosana 2014), traditional baTswana education was side-lined. Although a local language was included in the missionary education, it should be noted that such inclusion was rather for the convenience of missionaries and not the betterment of Africans as this enabled the missionaries to easily spread their religion. While English as the protectorate colonial language was promoted and became the language of administration, Setswana was merely used for the learning of scriptures and oral communication in traditional settings (Bagwasi 2003; Geraint 2007; Mwansa, Lucas and Osei 1998; Nkosana 2014). Language subsequently played an important role in suppressing the Batswana's identity, culture and traditions, as well as self-esteem and respect.

Until the early 1900s, education was in the hands of the missionaries. The colonial government deliberately left Africans (referred to as natives) education in the Bechuanaland protectorate in the hands of the missionaries and did not sponsor it from general revenue as was the case with European education (Coles 1985; Mafela 2010; Manungo 1999; Mwansa,

Lucas & Osei 1998 and Ntsabane & Ntau 2000). However, in an attempt to improve (native[2]) education, the colonial government established the *Sargant Commission* in 1905, the *Native Advisory Council* in 1920, and the *Board of African Education* in 1928 (Coles 1985; Manungo 1999; Mensah 2011). These initiatives and boards assisted in the establishment of schools and syllabi for primary schools, improved teachers' salaries, as well as advising the colonial government on education matters. However, despite the attempts to improve education, not much was done to benefit the Batswana. Rather, Western cultural, economic, and social systems were inscribed in education and industrial education was stressed with the aim to train skilled and semi-skilled artisans to rid the whites of dirty jobs (Chilisa 2005; Coles 1985; Mafela 2010 and Mensah 2011). In the case of native secondary education, the latter was left in the hands of individuals and private organisations such as Tati Training, the Forest Hill Agriculture College, Seepspition, Kgari Sechele (Manungo 1999; Mensah 2005). The majority of the people were deprived of secondary education as these organisations provided secondary education at a very small scale only.

Colonial education also affected pre-colonial Botswana citizenship education that focused on norms, values, mores, and culture of the Batswana in general. On the contrary, citizenship education took an entire different turn during the colonial period as it was now tailored along the Western perception of education values (Adeyemi 2000; Chilisa 2005; Mhlauli 2012). As a result, citizenship education was no longer aligned with the Batswana environment, traditions, norms, and values. Rather, it fostered the concern for an obligation towards individual achievement and values promoted by Western civilisation (Asimeng-Boahene 2000; Ali 2008; Ali, Ellis and Sizha 2005; also, Mhlauli 2012). As such, colonial citizenship education encouraged a belief in European interpretations of the Western world and did not focus on Batswana ways of living. When Botswana attained independence in 1966, it also inherited the colonial notion of education.

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[2] During the period of British colonisation, the local people were referred to as natives in order to make a distinction between education for the colonised and education for the children of the colonisers (for Europeans). I use for the sake of distinction, context-bound terms like *native*, *native* education and Europeans in the sections in this chapter that deals with colonial education (cf. 3.2.2; 3.3.2 and 3.3.3).

3.2.3 The construction of ATE as a discourse in post-colonial Botswana

As noted in the previous section, education in Botswana during the colonial era (1895 to 1966) was anchored on a Western perception of education. While the latter continued to influence Botswana education since its independence, there have been various calls for the re-construction of ATE as a discourse in post-colonial education. In this section, I use postcolonial and coloniality as my theoretical lenses to discuss how ATE has been constructed as a particular discourse in Botswana's quest for the infusion thereof in postcolonial education. While postcolonial theory is helpful in exposing the effects of imperialism and colonialism (cf. 1.5), coloniality assists in the identification of the effects of imperialism and colonialism which continued to prevail in Botswana's post-colonial education (cf.1.5; 2.2). By means of these theoretical lenses, I unpack in this section Botswana's initiatives and endeavours in the construction of knowledge that would decolonise her education.

After the attainment of independence in 1966, education in Botswana was affected by coloniality in the sense that it remained grounded on a foundation that was heavily influenced by Western values inherited from the colonial era (Chilisa 2012; Moalosi 2007 and Mhlauli 2012). The emphasis continued to be on the British curriculum and English occupied the epicentre, while Setswana was found on the periphery. Just to expose coloniality, Mafela (2010; also, Mhlauli 2012; Moalosi 2007) refers to examples in the history and social studies syllabi that retained strong traces of the colonial origins such as names of kings, queens, rivers, lakes, cities, hills and valleys of British Isles. In addition, the examination boards in Botswana also continued to be Westernised in the sense that they continued to be that of the University of London, the Australia Council for Education, the Education Testing Services USA and Cambridge University (Botswana Examination Council undated). These examination boards provided both the syllabi to be adhered to and the examinations at the end of secondary school. Consequently, ties with these institutions meant that the colonial inheritance of Western educational practices and values continued to be instrumental through the coloniality of knowledge as evidenced by the production and reproduction of colonial modes of thinking in post-colonial Botswana. Post-colonial education thus continued to suffer from colonial hangovers and not much of Botswana's indigenous education principles and content were present in education.

Various efforts have been made to re-define educational goals and values in Botswana. The postcolonial government and the Batswana society, reiterated that contemporary education in Botswana had to recognise the vital role of traditional education in influencing society's values, beliefs, attitudes and behaviour (Mafela 2010; Moalosi 2007; Monyatsi & Nleya 2004). The need for such recognition was strengthened by an outcry from the Botswana public about the moral decay among the youths and the subsequent failure of post-colonial education to satisfy the hopes and aspirations of the people (Zvobgo 1999). It seemed that the prevailing education had values and principles at variance with the expectations of Botswana's traditional societies. There was subsequently a call for the infusion of contemporary education with the values and principles of the traditional societies in Botswana; thus, a transference of the informally taught traditional Setswana ways of living at home to the formal context of contemporary education. The assumption was that such education would satisfy the aspirations of the people in independent Botswana. Botswana, therefore, had to engage in a number of initiatives to reform the education system.

Despite a review of curricula and syllabi in 1968 and 1969, Botswana education continued to be affected by coloniality, as it remained modelled along British lines and retained strong traces of their British origins (Zvobgo 1999). In 1976, the first *National Commission on Education* was appointed to review Botswana's education system with the aim of make education available to a much wider section of the population, and to deconstruct the legacy of Botswana's colonial history and education (Maolosi 2007; also, Mhlauli 2012; Mwansa and Osei-Hwedle 1998; also see Zvobgo 1999). The aim of the commission was subsequently informed by "the need to formulate the country's philosophy of education and break away from the legacy of colonial education" (Ministry of Education, Botswana 2004). The break away from the legacy of colonial education points to the fact that the Government of Botswana acted on the call for decoloniality which entailed the re-examination of colonial practices and the re-establishment of practices that has a stronger bearing on education regarded as relevant to the Batswana (cf. 2.2). It was against this background that the *National Policy on Education* was enacted in 1977 and reference was now made to *Education for Social Harmony* or *Education for Kagisano.* The government and people of Botswana anticipated that *Education for Kagisano* would instil in school children "national identity, cultural values and social life relevant to Botswana" (Ministry of Education, Botswana 2004: 3); by implication, an education that would not be divorced from the Batswana's way of life. Coloniality had, to an extent, divorced education from the Batswana ways of life.

After the adoption of *Education for Kagisano* in 1977, the Botswana government felt that there was need to review the entire education system and appointed another *National Commission on Education* in 1992. This commission was mandated to "review the entire education system and advise on how best the system was responsive to the needs and aspirations of the people of Botswana in view of the country's ever changing social and economic situation" (Ministry of Education, Botswana 2004:2). The needs and aspirations of the Batswana remained a central point of discussion and the commission recommended "the development of moral and social values, cultural identity, self-esteem, good citizenship and desirable work ethics" (Ministry of Education, Botswana 2004:3). However, given the extent to which colonial education was reoriented towards individual achievement and values accompanied by Western civilisation (cf. 3.2.2), it can be assumed that the aforementioned development was aimed at the restoration of those Batswana principles and values that were distorted by colonialism. It therefore seems that the Botswana government recognised the need not only to revitalise Batswana moral and social values, but also to infuse education with such values.

In 1994, the *Revised National Policy on Education (RNPE)* was enacted with the specific aim to, "emphasise on an understanding of Botswana culture and traditions" (Government of Botswana 1994: 269). One could assume that this aim is an extension of the recommendation of the 1992 *National Commission on Education* – the development of, *inter alia*, moral and social values and cultural identity would indeed require an understanding of Botswana culture and traditions. The need to emphasise such an understanding seems to be an attempt at counteracting the continuous superseding of local culture and traditions by Western cultures and traditions. Within the context of education, it became imperative to address coloniality as the long-standing patterns of power and knowledge production resulting from colonialism (cf. 1.5) by refocusing education on local traditions and values. The *RNPE* also advocated for the "localisation of the senior secondary examinations through the introduction of the Botswana General Certificate of Secondary Education" (Government of Botswana 1994: 269). This localisation led to the establishment of the Botswana Examination Council (BEC) in 2002, which was responsible for the management, and co-ordination of the localised examinations.

In 1997, a presidential task group was established with the aim to come up with a long-term vision for the country and the adoption of *Vision 2016: Towards Prosperity for All*. With regards to education, the main goal included in the *Vision 2016* was, *inter alia*, to build an

educated and informed nation based on principles of *democracy, development, self-reliance, unity and Botho* (Ministry of Education, Botswana 2004). Education build on principles of democracy, development, self-reliance and unity strongly alludes to Botswana's seeking for the development a sense of belonging, the creation of harmonious, oneness amongst her people, and an education system infused with skills, knowledge, attitudes, and values necessary for a meaningful life (cf. 2.5.2). *Botho*, which was also advocated in the *RNPE* (Government of Botswana 1994), not only aligns with the call for "an understanding of Botswana culture and traditions" (Government of Botswana 1994), but finds support in the philosophical foundations of ATE. *Botho*, regarded as "one of the tenets of Setswana culture, the concept of a person who has a well-rounded character, who is well mannered, courteous and disciplined" (Government of Botswana 1997: 7), synchronises with *Unhu/Ubuntu* which forms the basis of African philosophy (cf. 2.5.2.1). Informed by the Setswana understanding of *Unhu/Ubuntu* as being humane and having discipline, morality, responsibility and commitment to duty (cf. 2.5.2), *Vision 2016* subsequently aspired to build an education system based on the philosophy of *Botho*. As one of the important philosophical foundations of ATE (cf. 2.5.2), the call for *Botho* in *Vision 2016* was in essence, a reaction to an education system that has been affected by colonialism and which was still carrying the burden of coloniality.

In 2003, the *National Development Plan 9:2003/4 to 2008/9* was adopted to provide

> the framework for the government's socio-economic development perspective for the five-year term 2003/04 to 2008/09 guided by the four national principles of Democracy, Development, Self-reliance and Unity (Ministry of Education, Botswana 2004: 1).

This plan stressed the importance of the continuation of the recommendations of *RNPE,* namely, "understanding Batswana culture, morals and values as well as lifelong learning, provision of skills, values and attitudes" (Ministry of Education, Botswana 2004: 1). Throughout these various attempts to rid Botswana's education of the legacy of colonialism, the appreciation of the Batswana culture, morals, and values remained critical, albeit with a recognition of the country's ever-changing social and economic situation.

In addition to the commissions discussed above, there was the introduction of citizenship education. Prior to independence, citizenship education was directed at Western values and beliefs as dictated by the colonial organisation and missionaries (Mhlauli 2012; Zvobgo

1999). On a larger scale there were educational reforms aimed at developing relevant citizenship education to the Batswana which included, *inter alia*, democracy, unity, self-reliance and Botho (Ajiboye 2009; Mhlauli 2012; Ntheetsang & Jotia 2012; Oats 2015; 2016). It was envisaged that citizenship education would lead to the development of good citizenship amongst the baTswana. However, it should be noted that citizenship education could no longer be the same as that which was responsible for producing what was perceived good "citizens" in pre-colonial Botswana. Rather, it was now critical for Botswana to reform in line with the expectations of current Batswana communities, which implied an embracement of both Westernised values and Tswana values. Because of the effects of colonialism, Tswana values became entwined with Western values and, consequently, it was prudent for the Botswana government to rather infuse ATE with Westernised education. As such, the vision for citizenship education could no longer be modelled around the values of traditional villages and cultures of Botswana; rather post-colonial citizenship education had to be aimed at inculcating skills, values, attitudes and cultural identity influenced by both ATE and Westernised values.

In Botswana, the construction of ATE as a discourse was mainly centred on the recognition and revitalisation of the values and principles of the Batswana. The contention was that an infusion of education with national and cultural identity, and with moral and social values, would lead to an education that is relevant for the needs and the aspirations of the people of Botswana. The emphasis on the understanding of Botswana culture and traditions fore-grounded, on the one hand, the acknowledgement of how the production and reproduction of colonial modes of thinking took centre stage in Botswana's education. On the other hand, it signified a reclaimation of those values and principles considered as important for the education to satisfy the needs of the people in independent Botswana. As a way of decolonising the curriculum, there was the redefining of educational goals and values to be in line with the dictates of Batswana cultural heritage, values and identity. It was envisaged that these goals and values should be complimented with the localisation of the syllabuses and examinations (Government of Botswana 1994). A critical part of the discourse on ATE subsequently included an advocacy for the infusion of Batswana education with cultural heritage, norms, and values. Also important in this discourse, was the conceptualisation of education based on *Botho* that emphasised how the discourse on ATE centred on the advocacy for an understanding of the Batswana cultural heritage and good citizenship.

In the next section, I focus on the quest for ATE in Zambia and unpack how this country constructed its discourse for the decolonisation of education.

3.3 THE QUEST FOR ATE IN ZAMBIA

Zambia is a landlocked country located in Southern Africa and is bordered by Angola (in the west), the Democratic Republic of the Congo (north west), Tanzania (north east), Malawi (east), Namibia (south west), Mozambique (southeast), Zimbabwe (south) and Botswana (south) (Mwanza 2013; Nkamba & Kanyika 1998; Sandlane 1989: 9). Zambia, formerly known as Northern Rhodesia, was colonised in 1891 and became politically independent on 24 October 1964 after the collapse of the Federation of Rhodesia and Nyasaland (Achola 1990; Mwanza 2013; Sandlane 1989; Unicef 2016). Colonial rule in Northern Rhodesia not only led to the establishment of colonial education (Achola 1990; Mwanza 2013), but also continued to prevail in independent Zambia through the effects of coloniality. The marginalisation and displacement of ATE in Zambia led to a quest for the infusion of Zambian education with tenets of education known prior to colonialisation. I subsequently focus in this section on education during the pre-colonial and colonial periods and provide an exposition of how Zambia constructed ATE as a discourse during the country's call for the decolonisation of its education.

3.3.1   Pre-colonial education

Before the arrival of the missionaries at the end of the 18th Century and the Western colonialists in the 1890s, the Zambians had their own system of education on which cultural transmission and social reproduction of their societies depended (Kelly 1999; Sandlane 1989). The content of traditional pre-colonial education in Zambia differed from ethnic group to ethnic group and varied from place to place. Although traditional education was not homogenous and took on varying characteristics, it was meant to socialise and prepare Zambian ethnic groups for what was perceived as a useful adult life. A common trait across the education of the various ethnic groups was a "curriculum" which was the sum total of the experiences of the community, family, oral transmission of the heroic deeds of the ancestors and societal norms and values (Kelly 1999; Snelson 1970; Noyoo 2011).

Boys and girls were trained differently. Through imitation boys were trained in the skills which would enable them and their families to earn a living (Kelly 1999; Mwanza 2013; Sandlane 1989). The training included hunting, the use of herbs, flowers, fruits, shrubs,

leading cattle, fishing, making huts, and mats, all knowledge perceived as relevant to the community and imparted by adults. The training of girls rested with mothers, aunts and grandmothers and involved imitation aimed at preparing them as future wives and mothers. They were taught to sweep, wash, cook, child minding and physical growth (Kelly 1999; Mwanza 2013; Sandlane 1989).

A significant event in the traditional education of boys and girls among the ethnic groups of the Luvale, Lunda, Kaonde, and Bembawere the initiation ceremonies that were called *mukanda* and *chisungu* (Mwanakatwee 1968; Mwanza 2013; Richards 1982). During the initiation period, boys were taken away from their normal lives in the society and subjected to severe tests of courage and physical endurance through observation and teaching by elders. Initiation was regarded as imperative to enter the rank of adulthood. Girls, on the other hand, were secluded for a period of time to be given responsibilities which had direct relevance to their marital life in the future and instructed about their obligations to their future husbands and his relatives. Traditional education was in the hands of the elders and was subsequently entirely under the initiative and supervision of the community. In this regard, Kelly (1999) and Mwanza (2013) note that community education was meaningful, unifying, effective, practical and relevant to the local environment.

3.3.2   *Colonial education in Northern Rhodesia*

The establishment of Northern Rhodesia as a British colony in 1891 opened the door for the introduction of a Western perception of education. The colonial government left the so-called native education in the hands of missionaries and education became associated with the activities of different Christian missionaries (Achola 1990; Mwanza 2013; Mukomboto 1978; andSnelson 1990). Although missionary education catered for the writing of the native language and the teaching of people to read and write, the primary purpose was to convert the students to Christianity – reading was therefore aimed at enabling students to read the scriptures in order to become more ardent Christians (Mwanza 2013; Sandlane 1989). The introduction of missionary education in Northern Rhodesia subsequently marked the beginning of a colonised form of what was referred to as native education.

Although native education remained in the hands of the missionaries, various developments focused on education of native Northern Rhodesians. The first missionary conference on education was held from 29 June to 1 July 1914 in Livingstone and the focus was placed on

the establishment of a uniform curriculum for all schools and uniform wages for teachers (Mwanza 2013; Sandlane 1989). The quest for uniformity stemmed from the fact that missionary schools were established by different missionaries, each providing its own curriculum and wage structures. In 1918, the *Native Schools' Proclamation* was accepted with the aim to curb subversive teaching by unauthorised persons (Kelly 1987). In 1922, another missionary conference was held at Kafue. Although the specific focus was on the appointment of an agriculture expert to improve agricultural production, is was also decided to invite the Phelps-Stokes Fund to undertake an education survey of native education in all British colonies, thus including Northern Rhodesia (Kelly 1987; Mwanza 2013; also, Snelson 1970). In 1924 the Phelps-Stoke commission was formed by the British government to specifically look at native education in British colonies. The recommendation of the commission was that native education should be intellectually adapted to what the British commissioners perceived as the developmental and environmental needs of the natives (Mwanza 2013; Kelly 1991). By implication, such adaption was determined by white colonial commissioners and not by the indigenous people themselves, hence the continuation of a strong Western approach to education.

Following the recommendations of the Phelps- Stokes commission, Geoffrey Chitty Latham was appointed in 1925 as the first director of native education (Mwanakatwe 1974; Mwanza 2013; Sandlane 1989). Except for the Barotse National School that was established in 1907 by the government for Native Northern Rhodesians, native education remained in the hands of the missionaries. As the director of native education, Latham's mandate was to advise, encourage and help the missionary societies in raising the standards of education and the training of teachers (Kelly 1987; Sandlane 1989).

In 1953, the Federation of Rhodesia and Nyasaland was established and three British colonies namely; Northern Rhodesia, Southern Rhodesia, and Nyasaland were grouped together into one federal state (Kelly 1999; Mwanza 2013; Shillington 2012). The newly formed federal government also offered racially segregated education; the missionaries remained responsible for the provision of native education, while the federal government provided education for Europeans (Kelly 1987; Mwanza 2013; Sandlane 1989). Resultantly, education for the natives continued to be inferior during the federation period from 1953 to 1963.

It is clear from the foregoing exposition that native education was largely left in the hands of the missionaries with the colonial government responsible for the monitoring and inspecting thereof. The British federal government, however, oversaw education for Europeans. During the time of colonialism, education in Northern Rhodesia was not only divided along racial lines but was characterised by grave inequalities concerning quality – inferior native education as opposed to superior education for Europeans' children. While the nature of native education was determined by, what the white British Commissioners perceived as the developmental and environmental needs of the local people, education itself became displaced and marginalised from the people's actual needs and aspirations.

3.3.3   The construction of ATE as a discourse in post-colonial Zambia

In 1964 Northern Rhodesia led by Kenneth Kaunda and United National Party (UNIP) became independent as Zambia and embarked on educational reforms. The country not only inherited a racially segregated educational system, but also meagre educational facilities, poor enrolments for Zambians, and a heavy liberal arts-based curriculum (Achola 1990; Mwanakatwe 1968). The focus immediately after independence was to do away with unfavourable policies and embark on reforms involving the reconstruction of the curriculum to benefit the needs and aspirations of the Zambians (Sandlane 1989; Zvobgo 1998).

One of the key objectives stated in the UNIP manifesto was the abolishment of racially segregated schools and the increase of education facilities and enrolments (Achola 1990; Mwaanakatwe 1968; Mwanza 2013). It subsequently seems that the UNIP envisaged from the onset of independence, an education system characterised by equality and equity. By implication, the UNIP acknowledged on the one hand, the remnants of colonially inherited education, and on the other hand, the government wanted to address the historic and structural inequalities that were still being reproduced in the education landscape in post-colonial Zambia (cf. 2.2).

In alignment with the UNIP manifesto, the government engaged on various reform initiatives from 1966 to not only bring racial segregation in the education system to a halt, but to increase access to education. While the *First National Development Plan 1966-1970* (1966) focused on universal enrolment by increasing the provision of new places at lower primary level (UNESCO 1972), the *Second National Development 1972-1976 (1972)* placed the emphasis on the increase of access to new upper primary streams and by "opening an annual

average of 35 new form 1 classes" (UNESCO 1972: 21-22). It subsequently seems that the two early national development plans were mainly focused on the provision of access to education as a way of resolving the colonial inequalities in terms of educational access created in the former Northern Rhodesia under the guidance of Britain. At this stage, however, there was no focus on the reconstruction of the curriculum to fulfil the needs and aspirations of the Zambians.

In 1977, however, there was serious advocacy for the decolonising of Zambian education by "creating a system of education which is properly attuned to and more fully meets the needs and aspirations of Zambians and humanity" (Ministry of Education, Zambia 1977: 5). The call for decoloniality, thus, the aligning of education with the needs and aspirations of Zambians, was strengthened by the second national education document, namely *Focus on learning,* which prioritised the attainment of education on "equity, social, economic and educational grounds" (Ministry of Education, Zambia 1977: 15). The restructuring and reconstruction of the curriculum was envisaged and, in particular, such restructuring was aimed at suiting "the Zambian needs and aspirations [by] concentrating on social studies, environmental science and homecraft and the reshaping of the education system in conformity with humanism" (Ministry of Education, Zambia 1977: 15). The urge to foreground Zambian needs and aspirations within the context of education, underscores how the inherited education system became heavily reliant on foreign cultures. One could assume that the quest for relevant education would have been an education reform and reconstruction in alignment with the country's cultural heritage and values. In support of such reform, Achola (1990; Zvobgo 1999) announced that the redressing of the post-colonial education system required taking Zambian cultures on board. In addition to placing the emphasis on the attainment of education in alignment with Zambian needs and aspirations, the government placed a high premium on humanity, a notion that is strongly associated with *Unhu/Ubuntu*. Regarded as the central philosophy of ATE, *Unhu/Ubuntu* is perceived as a humanness that compels members of communities to live humanely and harmoniously with others (cf. 2.4). Advocacy for "the reshaping of the education system in conformity with humanism", subsequently implied the reclaiming of attributes such as co-cooperativeness, solidarity, hospitality and devotion to family and community (cf. 2.5.2.1) that were displaced and marginalised as a result of colonial education and subsequent coloniality. The quest for decoloniality foregrounded by implication, communality as the unifying element of Zambian

experiences (cf. 2.5.2.4) through placing the emphasis on, *inter alia,* local languages, the localisation of examinations and the introduction of citizenship education.

In the 1990s, the use of Zambian languages for initial literacy was piloted in Northern Province (Ministry of Education, Zambia 2000). Language being a vehicle of a people's culture was critical in consolidating cultural heritage, norms and values. By implication, the use of local languages was a way of ensuring that the curriculum was divorced from foreign cultures, principles, and values -a people's language carries the needs and aspirations of a society. The localisation of school certificates examinations followed and during the early 1990's "the government decided to localise grades 10 to 12 curriculum and the Examinations Council of Zambia" (Ministry of Education, Zambia 2000: 17). While the localisation fed into the quest for decoloniality, the latter was further strengthened by the introduction of citizenship education in 1991. The principal aim of citizenship education was to build a common identity, a shared history, and to encourage patriotism and loyalty to the nation (Mwanza 2013; Zvobgo 1999). While citizenship education would go a long way in promoting identity, history and patriotism, it also plays an important role in the preparation of young people for their roles and responsibilities as citizens in a Zambian society (Kelly 1999; Zvobgo 1999). Citizenship education would therefore focus on revitalising Zambia's cultural heritage, norms and values. In sum, the Ministry of Education, Zambia (2000: 23) summarised the country's quest for decoloniality as follows:

> Education must reflect the past, present and the future: Education and upbringing involve the passing of a cultural heritage, values, traditions, beliefs, customs, language, art, knowledge and skills from one generation to the next.

From the foregoing discussion, it seems that Zambia's construction of ATE as a discourse centred on constituting an education system buttressed in Zambian traditions, beliefs, values, customs and attributes. The quest for education reform was subsequently not only a quest for the recognition and revitalisation of Zambian cultural heritage, values, customs, beliefs and moral values, but for the infusion thereof in contemporary education. The conformity of education with humanity fore-grounded two things; the displacement of Zambian indigenous knowledge and cultural heritage, and the urge to revitalise communality through the promotion of common identity and history (citizenship education). The localisation of the syllabuses and examinations became inevitable as the refining of aims, goals, methodology

and curriculum content were required to be informed by Zambian needs and aspirations. The way in which Zambia constructed ATE as a discourse was clearly in line with the country's attempt to break away from the legacy of colonialism and the continuation of coloniality.

3.4   THE QUEST FOR ATE IN ZIMBABWE

Zimbabwe is landlocked and shares its borders with Mozambique (on the east), South Africa (on the south), Botswana (on the southwest) and Zambia (on the north). The country was colonised by the British in 1890, named Southern Rhodesia in 1898, and gained independence on 18 April 1980 (Mlambo 2014; Nhongo 2013). The trajectory of Zimbabwean education followed a similar route as that of Botswana and Zambia – pre-colonial education aligned with local needs, the displacement, and marginalisation of traditional education, and the quest for education reform after independence.

3.4.1   *Pre-colonial education*

Before the advent of colonial rule, culture was part of education and different cultural groups such as the Shona and the Ndebele people prepared their children for life in their respective communities (Masaka 2016; Hapanyengwi-Chenhuru 2014 and Ndofirei & Ndofirei 2012). Teaching and learning were based on knowledge accumulated over a long period in response to different physical, social, cultural and economic challenges that communities experienced at a given historical time (cf. 2.5.1).

One of the common characteristics of pre-colonial education was the expectation that a person must be loyal, responsible, honest, just, trustworthy, warm, and generous, co-operate, and be hospitable (Hapanyengwi-Chenhuru 2014; Mutekwe 2015; Nziramasanga 1999; Swanson 2007). Framed within the understanding of *Unhu/Ubuntu* as harmonious and humane living in the community (cf. 2.5.2.1), these attributes played an important role in the building and maintaining of the community. Viewed within the overall social, cultural, and historical context of community life, the individual was first and foremost a member of the community, born into the community, raised by the community and expected to work for the good of the community (Ndofirepi 1999; Samkange & Samkange 1980). There was no focus on self-interest at the expense of the community, people worked and lived together as one community, and as children belonged to the community, every member had a stake in their upbringing. A communal spirit was subsequently applied to life and work.

Children were educated in terms of physical and intellectual skills, moral development, emotional and spiritual development (Hapanyengwi-Chemhuru 2014) and initiated into responsibilities according to their genders. Boys were prepared to be rulers, blacksmiths, farmers, builders, herbalists, hunters, and fathers, while girls were prepared to be mothers, housewives, farmers and craftswomen. Traditional education was, thus, driven by skills and knowledge required by individuals to fit and function in their societies (Majoni & Chinyanganya 2014; Hapanyengwi-Chemhuru 2014). As education focused on the transmission of histories and heritages from generation to generation, it became a vehicle for maintaining and preserving cultural heritage and history (Majoni & Chinyanganya 2014; Mutekwe 2015).

3.4.2   Colonial education in Southern Rhodesia

After colonisation in 1890, education was primarily under the supervision of missionaries. Although the London Missionary Society was already active prior to colonialisation, colonised Southern Rhodesia opened the door for the establishment of missionaries from, *inter alia*, the Dutch Reformed Church, the Roman Catholic Church and the Anglican, Methodist and Lutheran denominations (Hapanyengwi-Chenhuru 2014; Maravanyika 1999; Mlambo 2014). As noted by Kanyongo (2005; also, Maravanyika 1999 and Shizha 2013), the education of the local majority was left in the hands of missionaries, while the colonial government focused on the provision of education to the white minority. The colonial government, however, was "happy to leave African education in the hands of missionaries as long as missionaries provided rudimentary education to Africans" (Hapanyengwi-Chemhuru 2014: 190).

The colonial government provided small grants to mission schools and the missionaries committed themselves in providing education to the so-called natives, specifically with the emphasis on the development of reading and writing skills. While the missionaries aimed at creating literate people, the colonial government reduced the capacity of missionary education by introducing a dual education system that promoted gross inequalities and racial segregation (Kanyongo 2008). Two separate education systems were established based on the then socio-political philosophy of racism and racial discrimination. The discrimination encompassed the curriculum, scope, provision of infrastructure and financial resources (Gatawa 1990; Kapfunde 1999; Nhundu & Makoni 1999). Education for white children was compulsory and the balanced curriculum prepared learners for key posts in the economic,

social, and political spheres. The natives, on the other hand, were trained for manual jobs in farms, mines, and towns (Masaka 2016; Maravanyika 1990; Peresuh 1998; Zvobgo 1998). Values inculcated through education, thus, promoted white supremacy and black inferiority. By means of education, the colonial government ensured economic, social, and political incapacitation of the peoples of Southern Rhodesia.

Before independence in 1980, various commissions followed with recommendations regarding education. In 1951, the Kerr Commission recommended a five-year plan aimed at creating closer co-operation between the colonial government and mission authorities. It was recommended that in order to lessen the restricted pipeline from primary to higher-level education, and to make occupations and professions available to all, education should be made compulsory for all citizens (Maravanyika 1999; Nziramasanga 1999). However, racial segregation in the provision of education remained a prominent feature in Southern Rhodesia. In 1953, the newly created Federation of Rhodesia and Nyasaland (comprising Southern Rhodesia, Northern Rhodesia, Nyasaland) adopted a deliberate policy that left the education of the natives in the hands of territorial governments with missionaries playing a pivotal role and the education of the whites in the hands of the Federal government (Hapanyengwi-Chemhuru 2014). In 1962, the Judges Commission examined the two systems of education, namely native colonial education and Europeans education, including primary schools, farm schools, secondary education, vocational education, and church schools (Chitate 2015; Ministry of Education, Zimbabwe 2015; Monda 2016; Nziramasanga 1999). The commission took note of the marginalisation of children on farms and in rural areas and the compulsory use of the English language as a medium of communication, and by implication, the subsequent marginalisation of local languages, and the displacement of language as a carrier of a people's culture. Recognising the deliberate bottleneck policy affecting the native children, the commission recommended, among other issues, full primary education for all irrespective of race and a junior secondary course (Maravanyika 1999; Ministry of Primary and Secondary Education, Zimbabwe 2015; Nziramasanga 1999).

The year 1963 witnessed the collapse of the Federation of Rhodesia and Nyasaland and was followed by the Rhodesia Front Party's Unilateral Declaration of Independence (UDI) in 1965. Following the UDI's declaration in 1965, the Rhodesia Front government adopted the 1966 plan for education that, in essence, represented the government's interpretation of the

recommendations made by the Judges Commission. However, this plan diluted the Judges Commission's envisaged full primary education for all in that it

> limited the number of African pupils who could proceed to Form 1 to 12%, that is F1 secondary school which was a poor imitation of the European academic school, and 37% were to go to F2 schools which were junior vocational schools. F2 were a poor version of the industrial school designed to give the Africans vocational skills but not sufficient enough to make them compete with European artisans on the job market (Chitate 2015: 45).

Following the 1966 plan, the Lewis Taylor Commission examined in 1974 the scope, content and sequence of the primary school curriculum, teacher education, teaching and learning materials and examinations focusing exclusively on African education (Chitate 2015; Monda 2016). While the 1966 plan did not fully address the challenges of racism in education and the natives continued to receive inferior education, the Lewis Taylor Commission made the milestone recommendation of the removal of racial segregation and the Africanisation of curricula (Chitate 2015; Majoni 2015). However, as was with the colonial governments, native education continued to be heavily Westernised and was divorced from ATE.

In summary, the British colonisers denied the existence of African Traditional Education among the peoples of Southern Rhodesia. Rather, the imposition of colonial education translated into the enforcement of a foreign epistemological paradigm and led to the subsequent destruction of the epistemological paradigm of the indigenous people (Jeater 2005; Masaka 2016). The perception of the indigenous people as backward, primitive, barbaric, and uncivilised, and without culture and history (Hoskins 1992; Nhundu & Makoni 1999) led to the devaluation of the indigenous peoples' system of education. By implication, the supposedly superior colonial education, which was in essence inferior native education, was adopted at the expense of ATE. However, in the early days of the introduction of colonial native education, it faced resistance from the local people as it alienated them from their communities, culture, and education.

3.4.3   *The construction of ATE as a discourse in post-colonial Zimbabwe*

In 1980, Zimbabwe attained independence; the new Zimbabwean government had the mammoth task of ensuring that the education system was changed to be responsive to the new socio-economic and political realities. The government not only inherited a colonial

education system that was grounded in a philosophy that was alien and detached from the Zimbabwean ways of living but had curricula that perpetuated tenets of coloniality (Hapanyengwi-Chenhuru & Makuvaza 2014; Shizha 2013). In addition, the government also had the task of addressing education imbalances and inequalities that were created based on race (cf. 3.4.2). It is against this background that the national and educational leaders of the new government embarked upon a revolutionary path to search for a relevant philosophy that emanated from the cultural, social, and historical circumstances of the people to bring about innovations in education (Maravanyika 1999; also, Kanyongo 2005; Hapanyengwi-Chemhuru & Makuvaza 2014; Nziramasanga 1999). These innovations included aggressive and positive steps to decolonise and redress the challenges of the inherited curriculum.

Because of colonialism, the English language continued to enjoy a superior position in Zimbabwe at the expense of local languages. In order to advance decoloniality, that is the dismantling of a Western perception of knowledge and re-construction of Afro-centric education, a language policy enshrined in *Education Act 1987* was introduced (Mavhunga 2009; Mutekwe 2015). As the English language and Western cultural traits had become dominant at the expense of local languages and cultures, the promulgation of this Act on languages was fundamentally aimed at the revival of neglected local languages. It stated that "the three main languages of Zimbabwe, namely Shona, Ndebele and English are to be taught in schools" (Government of Zimbabwe 1987: Section 62(1)). This was a step towards the recognition of indigenous languages and affording them a place in the school curriculum. Furthermore, in 2005 Section 62 was substituted and proposed "the teaching of all the three main languages of Zimbabwe namely English, Shona and Ndebele and other such local language in all schools were placed on an equal-time basis" (Government of Zimbabwe 2005: Clause 11). Therefore, indigenous languages such as Kalanga, Shangani, Nambya, and Tonga were also given recognition, which implied greater visibility of cultural heritages and knowledges. However, prior to 2005, the *1999 Presidential Commission of Inquiry into Education and Training* (*1999 Presidential Commission*) was established to review the then education and training system with the aim "to recommend specific initiatives on indigenous languages with a view of increasing their wider use generally and more specifically in the education and training systems in Zimbabwe" (Nziramasanga 1999: XXI). Various recommendations were made that were evident of the government's attempt to revive the neglected local languages and cultural values in Zimbabwe:

Chishona and Isindebele should be accorded national and official status and taught in all schools at all levels throughout the country. Chishona and IsiNdebele as well as English should be the medium of instruction throughout the education and training system (Nziramasanga 1999: 170).

In addition, it was recommended that

[t]wo of the national languages should be entry requirements into tertiary education and training and be developed at that level. Indigenous languages should be developed so that they should also cover sciences and technology (Nziramasanga 1999: 170).

It can be noted that these recommendations were reinforced in 2005 by the substitution of Section 62 of the *Education Act* (1987). As indigenous languages spearhead the transmission of a people's culture from one generation to the other and subsequently encompasses a people's heritage, traditions norms, and values, the construction of a discourse of ATE in Zimbabwe included the recognition of local languages as a critical component (cf. 2.5.2.5).

After independence, the reification of Eurocentric education, which prioritised the superiority of Western knowledge, was still perpetuated, as the school curriculum remained dominated by content derived from the colonisers' epistemological paradigm (Ramose 2004; Masaka 2016). Zimbabwe subsequently remained affected by the coloniality of power and practice as textbooks, syllabuses and examinations proffered the dominance of Western knowledge paradigm. As an effect of post-colonialism, the inherited curriculum entailed content that extolled the values of the colonisers, while indigenous educational content, proverbs, riddles, taboos, folktales, and apprenticeship systems were stripped from their educative nature (Masaka 2016). In 1996, the *Zimbabwe School Examination Council* was established to localise examinations that were formerly set and marked by the *University of Cambridge Local Examinations Syndicate* in the United Kingdom (Kanyongo 2005; Sigauke 2014). The localisation of examinations meant that the quest for a curriculum that would also extol indigenous people's knowledge systems, cultural heritage, norms, and values became more prominent (cf. 2.5.2). Furthermore, in an attempt to reconstruct education, *Vision 2020* envisaged the reform of "the educational system so that the rich spiritual, cultural and moral values are incorporated into the curriculum" (Government of Zimbabwe 1999: 20). *Vision 2020* significantly underlined the need to not only acknowledge the Zimbabwean people's spiritual, cultural, and moral values that were marginalised and displaced, but their inclusion in the post-colonial curriculum. By implication, it was envisaged that some of the spiritual,

cultural, and moral richness of pre-colonial education would be infused in contemporary education with the aim to assist with the development of a truly Zimbabwean character.

Of importance however, was to negotiate the "the basic principles and philosophy of Zimbabwe's educational and training needs and aspirations on the eve of the twenty-first century" (Nziramasanga 1999: XX). *1999 Presidential Commission* raised pertinent concerns about the effect of colonialism on the prevailing education system and the lack of *Unhu/Ubuntu* was fore grounded as one of the products of the inherited colonial educational system. In particular, distress was expressed concerning moral decadence and subsequent consequences such vandalism, violence, loss of discipline and sound human, cultural and religious values, and also a lack of role models in teachers, leaders, family and society (Nziramasanga 1999; Sigauke 2016). Given these concerns, the recommendation was made that the education system must develop "a person who is honest and accountable to society, a person who has morality and ability to learn from the philosophy of Unhu/Ubuntu" (cf. 2.5.2.1; Nziramasanga 1999: 32). The quest for an education system that could induct into Zimbabweans norms and values required to guide relationships and behaviours, were highlighted by several recommendations made by *1999 Presidential Commission*:

> Teachers should promote ethical education character formation and model Unhu/Ubuntu … The school should promote holistic education and expound Unhu/Ubuntu philosophy … The multi faiths religious and moral education programme should be taught in relation to life and new challenges to morality (Nziramasanga 1999: 78-79).

In addition, the *1999 Presidential Commission* advocated for a curriculum that "should develop the ideals of patriotism, diligence, responsibility, and Unhu/Ubuntu" (Nziramasanga 1999: 246). A scrutiny of these recommendations points to the emphasis of the infusion of education with ATE and in particular, with the underlying philosophy of Unhu/Ubuntu and its principles (cf. 2.5.2). This advocacy for an education system aligned with Unhu/Ubuntu implied the reclaiming of attributes such as loyalty, responsibility, honesty, justice, trustworthiness, and hard work, devotion to family and community that were marginalised and displaced by coloniality (cf. 2.5.2.1). The contention was that *Unhu/Ubuntu* would lead to character formation in tandem with the wishes of an independent Zimbabwean society that envied, to some extent, the education, norms, and values of the pre-colonial era. In essence, the discourse on ATE in Zimbabwe was informed by the assumption that *Unhu/Ubuntu*

should be the energising spirit in education, the family, in nation building and in international affairs (cf. 2.5.2; Bondai & Kaputa 2015; Masaka 2016). Although *1999 Presidential Commission* made recommendations, changes to the education system in Zimbabwe happened gradually.

On 28 November 2014, a nationwide consultative curriculum review process was initiated and various stakeholders such as learners, parents, teachers, leaders in industry and commerce, farmers, church organisations, civic society, institutions of higher learning and government ministries and departments were involved. Following the review process, the *Curriculum Framework 2015 – 2022* was introduced in 2015. The aim of this curriculum was to

> promote and cherish the Zimbabwean identity in particular the following: patriotism, awareness of heritage, history, culture and traditions, intercultural understanding and tolerance, self-respect and respect for others Unhu/Ubuntu (Ministry of Primary and Secondary Education (MoPSE), Zimbabwe 2015: Section 1.6.1).

The *2015 Curriculum Framework* added voice to the reconstruction of Zimbabwe's discourse on ATE as it tied in with the philosophical foundation of *Unhu/Ubuntu* and its principles of communalism, wholisticism, preparationism, functionalism and perennialism. In alignment with *1999 Presidential Commission's* recommendation for *Unhu/Ubuntu* as the underlying and coherent philosophical foundation for a sound education system, the *Curriculum Framework* noted that "the country's values and principles are largely traceable to *Unhu/Ubuntu* philosophy" (MoPSE 2015: Section 2.1).

While the connection with *Unhu/Ubuntu* is clearly foregrounded in the construction of ATE in Zimbabwe, the connection with the other principles needs further elucidation.

It has been indicated that *Unhu/Ubuntu*, thus humanness, espouses attributes such as honest, integrity, co-cooperativeness, solidarity, hospitality, courtesy, diligence, tolerance, responsibility, devotion to family and the welfare of the community (cf. 2.5.2.1). The philosophy of Unhu/Ubuntu is connected to *communalism* in that the latter emphasises the importance of the welfare of the group and encourages a communal way of life (collectivism) (cf. 2.5.2.3). In this regard, *2015 Curriculum Framework* places high premium on a curriculum that "epitomises universal human inter-dependence, solidarity, humanness, and

sense of community common in African societies." (MoPSE, Zimbabwe 2015: Section 2.2). The connection of the curriculum with Unhu/Ubuntu and communalism is demonstrated in that education must be supportive of the welfare of the Zimbabwean people and the promotion of harmonious communal life. By implication, the emphasis is placed on sharing. In addition to envisaging a curriculum that validates humanness and a strong sense of community, a high premium is also placed on the "comprehensive development of all aspects of personality; intellectual; emotional; social; psychomotor" (MoPSE, 2015: Section 2.4). The call for comprehensive development strongly reminds of the principle of *wholisticism*. *Wholisticism* places the emphasis on the (w)holistic development of the human being; thus,on development in terms of the intellect, emotions and skills (cf. 2.5.2.6). Within the context of ATE, *wholisticism* is also associated with the principles of *preparationism* and *functionalism*. While preparationism refers to the role of teaching and learning to equip people with the necessary skills to take up their different roles in society (cf. 2.5.2.2), functionalism is associated with the individual's aptly functioning in the community (cf. 2.5.2.3). By envisioning a curriculum that "helps learners prepare for life and work by ensuring that they are equipped with requisite knowledge, skills and attitudes (MoPSE (2015: Section 1.6.2), Zimbabwean education subsequently aims, by means of (w)holistic education, to *prepare* her children with multiple skills in order to enable a smooth integration with and *functioning* in society. However, and by implication, *2015 Curriculum Framework* perceives the aptly functioning Zimbabwean as a person with a strong national consciousness. In this regard and informed by the principle of *perennialism* which perceives education as a vehicle for maintaining and preserving cultural heritage (cf. 2.5.2.5), the curriculum is premised on an "appreciation of history, national heritage, and cultural arts" (MoPSE 2015: Section 1.6.1). Consequently, the *2015 Curriculum Framework* emphasises the development of a national consciousness which then "requires that every learner understands and shares Zimbabwe's history and heritage." (MoPSE 2015: Section 2.5.4). It can be concluded that Zimbabwe's construction of ATE and the infusion of its curriculum was informed by the philosophical foundation of *Unhu/Ubuntu* and its principles of communalism, wholisticism, preparationism, functionalism, and perennialism.

In concluding this section, it can be said that in its quest for education reform, Zimbabwe's construction of its discourse on ATE was centred on the development of truly Zimbabwean people who are embedded in their indigenous knowledge. The discourse signified the deconstruction of a colonial epistemology and the reconstruction of an apt Zimbabwean

epistemology through the infusion of an inherited curriculum with cultural heritages, identities, values, norms and traditions, aimed at fulfilling the aspirations and needs of the people. While the *1999 Presidential Commission* was instrumental in examining "issues related to cultural education and make recommendations on the role of cultural education in the ethical and moral formation of Zimbabwe's youth" (Nziramasanga 1999: XXI), it was *2015 Curriculum Framework* that gave fruition to the recommendations for the infusion of ATE into curricula. In an attempt to decolonise the curriculum, the emphasis was placed on the underlying philosophical foundation of *Unhu/Ubuntu* and its associated principles of communalism, wholisticism, preparationism, functionalism and perennialism, albeit with the hope of character formation in tandem with the wishes of independent Zimbabwe. The contention was that the reclaiming and revitalisation of those values and principles considered imperative to the needs and aspirations of post-colonial Zimbabwe and their infusion of education with ATE, would lead to relevant education that is relevant to the needs and aspirations of the Zimbabweans.

3.5   SUMMARY

In Chapter 3, I highlighted the trajectory of Botswana, Zambia and Zimbabwe's advocacies for the inclusion of elements of ATE in post-colonial education. The dominance of colonialism on education, and how it led to the marginalisation and displacement of ATE was explored. I pointed out that colonialism brought with itself an introduction of native education that was Westernised and a direct countenance of ATE. Eventually ATE was marginalised, displaced, and superseded by colonial native education. However, after the attainment of independence, the three countries embarked on constructing a discourse on various ways to dismantle coloniality in their respective education systems by taking on board elements of ATE. In Botswana, the construction was mainly centred on the recognition and revitalisation of the Batswana cultural heritage, values and identity. As such, there was the conceptualisation of *Botho* and redefining of educational goals, aims, content, and examinations to take on board local cultural heritage. In Zambia, coloniality continued to prevail in education after independence. In reaction to this, the country embarked on reforms and the reconstruction of education to constitute an education system buttressed in Zambian cultural heritage, customs, norms and values. Resultantly, the aims, goals, methodologies, and content to be learned were now expected to fulfil the needs and aspirations of the Zambians. Lastly, in Zimbabwe, the reconstruction of education also centred on the development of a truly Zimbabwean people embedded in their cultural heritage, values,

norms and traditions. Consequently, reforms were focused on infusing the curriculum with elements of ATE. In all the three countries the discourse on ATE centred on the reconstruction of education through the infusion of education with each country's particular understanding of elements of ATE, albeit with a strong connection to the philosophical foundation of Unhu/Ubuntu.

Drawing on Zimbabwe's construction of a discourse on ATE, I analyse in the next chapter various documents regarding the teacher education curriculum in Zimbabwe, specifically at Morgenster Teachers College, to determine the extent to which this curriculum has been infused with elements of ATE.

CHAPTER 4: TEACHER EDUCATION AND AFRICAN TRADITIONAL EDUCATION

4.1 INTRODUCTION

In Chapter 3, I explored the historical trajectory of Botswana, Zambia and Zimbabwe's quest for ATE. In response to the epistemological colonisation of their respective curricula and in search for a relevant curriculum, each country constructed its own discourse on ATE. In the case of each country, it was indicated how their understanding of a relevant curriculum hinged strongly on their cultural, social and historical circumstances with the aim to fulfil the desires, needs and aspirations of their respective peoples.

Of importance for this chapter, is Zimbabwe's construction of a discourse on ATE (cf. 3.4.3) and a subsequent vision for infusing the curriculum with elements of ATE. As the objective of this chapter is to determine the extent to which three educational foundational courses (Philosophy of education, Sociology of education and Psychology of education) in the teacher education curriculum at the Morgenster Teachers' College are infused with ATE (cf. 1.4.3), the country's discourse on ATE served as the framework for analysis. It was my contention that an analysis of the foundational courses will not only foreground the extent to which the curriculum itself is infused with elements of ATE, but will also assist in elucidating the level to which the teacher education curriculum introduces student teachers to elements of ATE. The analysis of these syllabi was also imperative for my exploration of student teachers' perceptions of ATE. The document analysis undertaken in this chapter subsequently served as a basis for drawing up the schedules for the semi-structured interviews and focus group discussions in the empirical part of this study.

4.2 CONTEXTUALISATION OF THIS CHAPTER

4.2.1 Reframing the case study

Before embarking on the document analysis, it is important to position again this study as a case study. In drawing on the understanding of a case study as a focus on a particular single instance of a bounded system such as a class, a school, a college, a community (cf. 1.6.2), this study was focused on a single case, namely Morgenster Teachers College. My contention was that by focusing on a single case, it would be likely to generate in-depth data about the inclusion of ATE in the curriculum and thick descriptions regarding student teachers'

perceptions of a curriculum infused with elements of ATE (cf. Chapter 5). The advantage of a single case study was that Morgenster Teachers' College not only sets the parameters for this study, but also constitutes the natural setting for working with the research participants (cf. Cohen, Manion & Morrison 2011). As the content of the syllabi of the various teachers' colleges are not the same (cf. 4.2.2), the findings of this study will be unique to Morgenster Teachers' Colleges and can therefore not be generalised to other teachers' colleges.

4.2.2   *Conceptualising teacher education*

Although this study is focused on Morgenster Teachers' College, the training of teachers at this institution, with specific reference to the curriculum, needs to be elucidated within the bigger Zimbabwean context. In Zimbabwe, all teachers' colleges fall under the umbrella of the University of Zimbabwe, albeit operating within what is referred to as a unique *Scheme of Association*. Pivotal to this *Scheme of Association* is the Board of Studies which consists of: the chairperson of the Department of Teacher Education (DTE); the dean of the Faculty of Education; principals from the fifteen associate teachers' colleges; four members from the University of Zimbabwe Senate; two representatives from the Ministry of Higher and Tertiary Education, Science and Technology Development; and two representatives from the Ministry of Primary and Secondary Education (Ministry of Higher and Tertiary Education, Science and Technology Development (MoHTE, STD) 2015; DTE 2015). Amongst the duties and functions of the Board of Studies is the approval of "courses of study, syllabuses, diplomas and examinations for certification and other programs approved by the senate" (DTE 2015: 8). While the DTE is responsible for quality assurance processes, the standard qualification, namely, the Diploma in Education, is offered by the various colleges under the guidance of the *Scheme of Association*. In this regard, it is important to mention that the colleges are independent of each other and are autonomous in the sense that the DTE arranges for syllabi to be processed at individual colleges. The syllabi in various subject areas are developed by the respective colleges and approved by the academic boards of the respective colleges. As the DTE is responsible for quality assurance processes, the DTE programme coordinators visit the colleges with teams of subject experts to review the syllabi together with the college academic staff. After the review, the colleges finalise the draft syllabi and send them to the programme coordinator at the DTE for approval (DTE 2015). Although the content of the syllabi for the teacher education curricula in Zimbabwe are not uniform, the courses for the Diploma in Education are uniform. The Diploma in Education is composed of *Theory of Education,* which focuses mainly on educational foundations;

Professional Studies Syllabus A with the core focus on the development of professionalism; *Professional Studies Syllabus B* which involves various subject areas to be taught in the schools; *Professional Studies Syllabus C* which covers research; *Professional Studies Syllabus D* with an emphasis on contemporary issues; and *Main Study* that focuses on the enrichment of student teachers in a particular subject of their choice (MoHTE, STD 2015; DTE 2015).

In the case of Morgenster Teachers' College, the standard qualification offered is the Diploma in Education (Primary). Other programmes related to education, such as Early Childhood Development, Special Needs, Inclusive Education, and Secondary Education are offered by other accredited institutions (DTE 2015). On a technical point, the Diploma in Education follows a 2-5-2 model. The first phase comprises of two school terms in college, the second phase consists of five terms of teaching practice, and last phase constitutes two terms in college for final examinations. Whereas Theory of Education (Educational foundations), Professional Studies Syllabus A and Main Study are done in the first and last residential phases, Professional Studies Syllabus B, Professional Studies Syllabus C and Professional Studies Syllabus D are done in the first phase and during one school term of the last phase. Table 4.1 below gives a detailed exposition of the courses in the teacher education curriculum for teachers' colleges in Zimbabwe.

Table 4.1: The Teacher Education Curriculum for the Diploma of Education (MoHTE,STD 2015)

Theory of Education	Professional Studies syllabusA	Professional Studies syllabus B	Professional Studies syllabus C	Professional studies syllabus D	Main Study
- Philosophy of education - Psychology of education - Sociology of education - Inclusive education - Curriculum issues	- Educational management and administration - Methodology and instructional media - Technology - Measurement and evaluation	- Art and design - Home economics - Music - Physical education - Mathematics - Environmental science - Agriculture - Religious and moral education - Social studies - English - Shona - Ndebele - Venda - Shangaan - Sotho - Nambya - Tonga - Kalanga	- Research methods - Curriculum depth study	- Information and communication - Technology - National and strategic studies - Health and life skills	- Art and design - Home economics - Music - Mathematics - Environmental science - Agriculture - Religious and moral education - Social Studies - English - Shona

4.3   DOCUMENT ANALYSIS

Given my overarching interest in students' perceptions of a teacher education curriculum infused with elements of ATE, I decided to do a document analysis of three of the foundational courses of the curriculum (cf. Table 4.1), namely, Philosophy of Education, Sociology of Education and Psychology of Education. My decision to analyse the syllabi of these courses and the course material was based on the extent to which they constitute a firm foundation upon which the entire teacher education curriculum rests. As these courses fundamentally underpin and inform the teacher education curriculum, it was my contention that if they were infused with elements of ATE, such elements would feed into the other syllabi included in the teacher education curriculum. In addition, the three are core courses offered throughout the three-year programme. While the three core courses are compulsory for all students enrolled for the Diploma in Education, Educational Management and Curriculum Issues are electives.

A closer elucidation of the three courses also substantiates my choice for analysis. Philosophy of education explores in a critical manner, various philosophical theories including ATE, schools of thought about education, the nature of knowledge, and other educational issues (Alvior 2015; Kerr, Mandzuk & Raptis 2011). In line with this, Philosophy of Education is considered as core in that it cuts across the teacher education curriculum in defining the purpose, aims, important subjects, teaching and learning strategies, knowledge and its acquisition, as well as commenting on the current educational practices. Sociology of Education expounds the mutual and encompassing relationship that exists between the society and education. Thus, Sociology of Education helps student teachers to understand the school and school systems as social structures, including racial, ethical, and socio-economic disparities that exist in society and schools (Kerr, Mandzuk & Raptis 2011). Sociology of Education is, therefore also considered core in teacher education, as student teachers would be enabled to gain an understanding of various facets of the society, such as family, peers and culture that influence their learning of different subjects. In addition, this core course also positions students to use appropriate content, methodology, and media related to learners' different demographic levels. The course also affords student teachers the opportunity to comment on current educational practices. Equally important as a core course is Psychology of Education, which provides information about teaching and learning process by focusing on levels of childhood development, cognitive development, and behaviourism and personality development (Alvior 2015). As such, Psychology of education seeks ways to organise

effectively curriculum for learners at their optimum level so that media, methodology, and content are appropriate to learners' respective developmental levels. These foundational courses are subsequently pivotal in the teacher education curriculum.

My decision to do document analysis was informed by my understanding that the analysis of the afore-mentioned documents would enable me to get access to information that would not be available in the literature (cf. Mertens 2015). Thus, to consider the extent to which these syllabi are infused with elements of ATE, I had to work with the documents at my own pace and time. Although it has been noted that issues of subjectivity and bias associated with document analysis might be a threat to the data generation process, I counteracted this possibility by considering the reliability of the documents by authenticating their authorship and their availability to people other than the authors (cf. Cohen, Manion & Morrison 2011; Punch & Oancea 2014). Morgenster Teachers' College lecturers were involved in the construction of these syllabi long before I became a lecturer at the institution – I subsequently inherited the syllabi from former colleagues. As these syllabi were reviewed and approved by the DTE, they are regarded as official college documents. Regarded as appropriate for a document analysis, my analysis of the syllabi was also done at a low cost as I simply worked with the documents to which I had access, as opposed to involving individual participants.

4.3.1   Framework of analysis

As indicated, I analysed the syllabi and course material of Philosophy of Education, Sociology of Education and Psychology of Education. These documents are perceived as primary documents constructed by the University of Zimbabwe's DTE in conjunction with Morgenster Teachers' College. The analysis of the documents was done against the background of the *Report on Teacher Education Curriculum Review 2015*. The significance of this report lies with the responsible committee's mandate to look at, "[t]he philosophical basis for Teacher Education Curriculum within the context of socio-political and socio-economic thrust" (MoHTE, STD 2015: Section 1.2). I subsequently considered this document as key for thinking about the core courses in the teacher education curriculum.

4.3.2   Framework for analysis

I constructed a framework for analysis (cf. Table 4.2) which I considered as a helpful guiding tool in establishing the extent to which the foundational courses are infused with elements of ATE. I constructed this framework, which should not be considered as conclusive, by

meticulously working through Chapters 2, 3 and 4 in order to foreground key points based on key ideas, supportive ideas and associated ideas. To elucidate the framework, I specifically scrutinised the construction of ATE as a discourse in post-colonial Zimbabwe to draw up key ideas (cf. 3.4.3). I then established supporting ideas from the re-emergence of ATE in Zimbabwean education (cf. 2.4) and ended by drawing associated ideas from ATE's definition, aims, methodology, and philosophical foundations (cf. 2.5). It is from the key ideas, supportive ideas, and associated ideas that I established my key points for the analysis. These key points include, *inter alia,* maintenance and preservation of cultural heritage, development of good citizenship, multiple learning and skills, knowledge and skills to function in society, unity, and consensus and to promote and cherish Zimbabwean identity.

In the analysis of the syllabi, I focused on three syllabuses and their respective course material that make up Theory of Education namely, Philosophy of Education, Sociology of Education and Psychology of Education independently. The framework of analysis guided my analyses of these documents.

Table 4.2: Framework for Analysis

Key points for analysis	Key ideas drawn from Section 3.4.3	Supportive ideas drawn from Section 2.4	Associated ideas drawn from Section 2.5
Maintenance and preservation of cultural heritage	• "…'the teaching of all the three main languages of Zimbabwe namely English, Shona and Ndebele and other such local languages in all schools were placed on an equal -time basis' (Government of Zimbabwe 2005: Clause 11)". • "...'Vision 2020 envisaged the reform of 'the educational system so that the rich spiritual, cultural and moral values are incorporated into the curriculum' (Government of Zimbabwe 1999: 20)".		• "Some traditional African societies perceive education as a vehicle for maintaining and preserving their cultural heritage and status quo … it enables their cultural heritage to be transmitted from generation to generation, i.e. perennialism. Children develop a sense of obligation towards the community and grow to appreciate it as well as conforming to its norms, values and language".
Development of good citizenship	• "… 'the country's values and principles are largely traceable to Unhu/Ubuntu philosophy' (Ministry of Primary and Secondary Education, Zimbabwe (2015: Section 2.1)".	• "Among the pertinent recommendations was that Ubuntu, which means African humanness (Letseka 2013; Sibanda 2014) should stand central to a new Zimbabwean education philosophy and should be the energising spirit in education, nation building and international relations (Ministry of Primary and Secondary Education 2015)".	• "It has been indicated that Unhu/Ubuntu, thus humanness, espouses attributes such as honest, integrity, co-cooperativeness, solidarity, hospitality, courtesy, diligence, tolerance, responsibility, devotion to family and the welfare of the community (cf. 2.5.2.1)".

Promote and cherish a Zimbabwean identity	• "The aim of this curriculum is to promote and cherish the Zimbabwean identity in particular the following: patriotism, awareness of heritage, history, culture and traditions, intercultural understanding and tolerance, self-respect and respect for others Unhu/Ubuntu (Ministry of Primary and Secondary Education, Zimbabwe 2015: Section 1.6.1)".		• "Communalism places emphasis on the importance of the welfare of the group focusing mainly on the welfare of the individual … it promotes togetherness among the people".
Multiple learning and skills	• high premium is also placed on the "comprehensive development of all aspects of personality; intellectual; emotional; social; psychomotor" (Ministry of Primary and Secondary Education, Zimbabwe 2015: Section 2.4).		• "Wholisticism … focuses on the human as a composite being who must be developed in terms of the intellect, emotions and skills. In African societies learners were required to acquire and master multiple skills (Adeyemi & Adeyinka 2002; 2003; Hapanyengwi-Chemhuru 2014)".
Skills and knowledge to function meaningfully in society	• "… a curriculum that 'helps learners prepare for life and work by ensuring that they are equipped with requisite knowledge, skills and attitudes' (Ministry of Primary and Secondary (2015: Section 1.6.2)".	• "Zimbabwe, like all the other African countries, has a very rich body of IKS which finds expression in technologies, the local education system, and field of medicine, expertise in animal husbandry, crop production, climatic change, control and management (Chirimuuta 2012; Shizha 2013)".	• "Functionalism … seeks to develop learners who smoothly integrate and function in the society (Adeyemi & Adenyika 2002; 2003; Ocitti 1971; Okoro 2010). … the acquisition of skills and knowledge that will enable the individual to fit into the community and to play his or her role as a member of the community".

Unity and consensus	• "… the curriculum should 'epitomises universal human inter-dependence, solidarity, humanness and sense of community common in African societies' (Ministry of Primary and Secondary Education, Zimbabwe 2015: Section 2.2)".		

4.4 REPORT ON *TEACHER EDUCATION CURRICULUM REVIEW 2015*

In this section, I briefly discuss the *Report on Teacher Education Curriculum Review 2015* (hereafter referred to as the *Report)* as it outlines the teacher education curriculum in Zimbabwe. The report outlines various terms of reference for the committee on Teacher Education Curriculum Review and drew in particular on the recommendations from the *1986 Teacher Education Curriculum Review* (hereafter *Curriculum Review 1986*). *Curriculum Review 1986* followed the only review that had been carried out on teacher education since Zimbabwe attained independence (MoHTE, STD 2015: Section 2.4). In this regard, it should be noted that the *Report* is a follow-up to the 1986 review, which was primarily focused on the eradication of the colonial 'hangovers' in teacher education and the recognition of an independent Zimbabwe national ethos, cultural heritage, and philosophy (Ministry of Primary and Secondary Education 1986). In a similar vein, the *1999 Presidential Commission* in its reflection on the development of the teacher education curriculum, made recommendations to ensure that the curriculum becomes relevant to Zimbabwe (cf. Nziramasanga 1999). The *2015 Curriculum Framework* also contributed to the *Report* as it emphasised the implementation of the *1999 Presidential Commission* recommendations as well as new ideas for the school curriculum report. The recommendations of the *Curriculum Review 1986*, the *1999 Presidential Commission* and the *2015 Curriculum Framework* were largely centred on the issue of decoloniality, and informed the *Report*. As such, the *Report* was mainly focused on displacing colonial traits in the curriculum by infusing it with Zimbabwe's (independent) ethos, heritage, and philosophy to make it relevant to post colonial Zimbabwe. In the next section, I briefly explain aspects of the *Report,* which I regard as relevant for this study.

4.4.1 Context of the 2015 Report on Teacher Education Curriculum Review

In 2015, the Ministry of Higher and Tertiary Education, Science and Technology Development appointed a committee under the chairmanship of Professor Chivore from the DTE and eight other prominent educationists. The committee was mandated to "[s]pearhead the curriculum review process; supervise and coordinate the curriculum review processes; supervise the collection, collation and analysis of data" (MoHTE, STD: Section 1.2). The review, however, was not undertaken in isolation from other important documents, and should be read against the *Constitution of Zimbabwe's Amendment (No. 20) Act* of 2013, which emphasises inclusivity, fairness, equity, relevance, equality of the 16 officially recognised

languages (Article 6), the upholding of a Zimbabwean cultural heritage (Article 16), the preservation of traditional knowledge (Article 16), and the right to education (Article 75). By implication and in alignment with the constitution's advocacy for the recognition of indigenous languages, cultural heritage and indigenous knowledge, the *Report* was informed by these key points.

The *Report* was also informed by the *Zimbabwe Education Act 1987* as amended in 2006. Subject to this act,

> the three main languages of Zimbabwe, namely, Shona, Ndebele and English shall be taught in all primary schools. Shona and English in all areas where the mother tongue of the majority is Shona. Ndebele and English where the mother tongue of the majority of the residents is Ndebele. In areas where minority (indigenous) languages exist, the Minister may authorise the teaching of such languages…" (Education Act, Zimbabwe 2006: Section 6).

While this act promoted the teaching of indigenous languages, *Curriculum Review 1986* recommended a teacher education curriculum that

> [e]ncourage[s] acquisition of the knowledge, skills, attitudes, values and priorities required for an effective teacher education programmes; educate teachers who are able to design curriculum that reflect the new social oder and promote the philosophy of education with production; ensure that teachers are oriented towards socialism-socially economically, educationally, and politically committed to be effective stewards of change in transforming the society and promote appreciation of our national and cultural values (Ministry of Education, Sports and Culture 1986: 26).

After the attainment of independence, Zimbabwe adopted a socialist ideology aimed at promoting an appreciation of national and cultural values, all of which are expected to be infused in the teacher education curriculum.

As noted earlier, the *Report* was also informed by the *1999 Presidential Commission*

> which was mandated in 1998 to report on various aspects of education, including the relevance, quality and orientation of education, the basic principles and philosophy of the country's educational and training needs and aspirations, including issues related to cultural education and institutions thereof and make appropriate recommendations; study and

recommend specific policy initiatives on indigenous languages with the view to their wider use generally and more specifically in the education and training systems (Nziramasanga 1999: XX1).

Another document of importance was the *2015 Curriculum Framework.* This curriculum framework served as a follow-up to the *1999 Presidential Commission* and embraced the recommendations of the commission, while underscoring the need for transforming "the structure and curriculum of the country's education system in order to adequately meet the evolving development aspirations" (MoPSE 2015: 11). This framework also aimed at promoting an appreciation of a unique Zimbabwean identity while at the same time, establishing a strong scientific and technological bias within the curriculum as part of government's skills development strategy (MoPSE 2015: Section IV). The framework also promoted unity in the diversity of cultures as it emphasised the development of the country's 16 official languages (cf. Constitution of Zimbabwe 2013). The importance of this framework for this study is that it outlines the expectations for the school curriculum and implications for teacher education.

It is against the background of the afore-mentioned documents that the *Report* should be considered and understood.

4.4.2   *Content and significance of the 2015 Report on Teacher Education Curriculum Review*

The committee to spearhead, supervise and coordinate the review of the teacher education curriculum was given several terms of reference as guidance to their review undertaking. These terms, in summary, centred mainly on the establishment and recommendation of the philosophical basis for the teacher education curriculum, albeit within the context of the government's socio-political and socio-economic thrust; issues related to the operational, organisational and administrative framework of the teacher education curriculum (including the co-ordination between the teacher education curriculum and schools curriculum developments in teacher education since the last review in *1986* and the *1999 Presidential Commission*); aspects related to subjects, as well as the proposed curriculum for different levels; and the spearheading of the curriculum review process (MoHTE, STD 2015).

Of significance for my study, are the two terms of reference that relate to the mandate of the committee to give attention to "[t]he philosophical basis for Teacher Education Curriculum within the context of Government socio-political and socio-economic thrust", and "Teacher Education Curriculum Development since the *1986 Teacher Education Review* and *the 1999 Presidential Commission on Education and Training*" (MoHTE, STD 2015: Section 1.2). My interest in the philosophical basis centres on the assumption that the hall mark of a sound education system is to orient learners or students towards the aspirations of a country, national development, improvement of the communities and the country at large (cf. 3.4.3). My interest regarding the second mandate was informed by the focus of the *1986 Teacher Education Curriculum Review* on the eradication of coloniality in teacher education and the reorientation of the curriculum to meet the needs and aspirations of independent Zimbabwe (cf. 3.4.3). In addition, the *Report* embraces the recommendations of the *1999 Presidential Commission,* which advocate for a curriculum that should develop the ideals of patriotism, diligence, responsibility, and *Unhu/Ubuntu* and the eradication of coloniality tenets (cf. 3.4.3).

4.4.2.1 *Philosophical basis for teacher education*

The *Report* calls for a philosophical basis for teacher education as collected data indicated that the teacher education curriculum is apparently not guided by a clear philosophy. In fact, it is stated in the Report that "[i]f it [a philosophy of education] is there, those responsible for implementing teacher education are not conversant with that philosophy. Values such as Uhnu/Ubuntu are not evident in the teacher education curriculum" (MoHTE, STD 2015: Section 6.9.1). While the *Report* implies that there is no clear philosophy guiding the teacher education curriculum, it simultaneously highlights the need for *Unhu/Ubuntu* as the underlying philosophy of teacher education. In essence, the *Report* calls for an education system that is infused by African traditional values and principles such as honesty, integrity, responsibility, caring, as well as moral uprightness, patriotism and pride in a Zimbabwean identity and heritage, all of which are largely traceable to the philosophy of *Unhu/Ubuntu* (cf. 3.4.3). While the *Unhu/Ubuntu* philosophy was displaced because of the effects of coloniality, this term of reference calls for the reconstruction of a relevant philosophy, which embraces a Zimbabwean culture.

4.4.2.2 *Teacher Education after the 1986 Teacher Education Review*

As mentioned, the committee was also mandated to look at the developments in teacher education since the *1986 Teacher Education Review,* as well as the recommendations made by

the *1999 Presidential Commission*. In line with this, the committee not only analysed previous reviews as part of the terms of reference, but was guided by the 1986 recommendations regarding the appreciation of a Zimbabwean identity, including national and cultural values (MoHTE, STD 2015: Section 1.2). The *1986* recommendations influenced the *Report* to focus on the eradication of coloniality in the curriculum and to, by implication, bring in aspects of ATE aimed at the preservation and promotion of cultural heritage and the teaching of indigenous languages. In the same vein, the *Report* was informed by the *1999 Presidential Commission's* exhortation of the significance of ATE by indicating the need for the philosophy of *Unhu/Ubuntu* as underpinning of the curricula from primary school to secondary and tertiary education, thus including teacher education (Nziramasanga 1999). The *Report* embraces the recommendations of the 1986 review and foregrounds the promotion of an ethical education character formation and the modelling of Unhu/Ubuntu. In addition to embracing the philosophy of *Unhu/Ubuntu* in the teacher education curriculum, the *Report* also promotes the teaching of indigenous languages, the promotion, and preservation of cultural heritage and the cherishing of Zimbabwean identity, all of which are indicative of ATE in the curriculum (Nziramasanga 1999; MoPSE 2015). It is this emphasis on ATE as the foundational philosophy of *Unhu/Ubuntu* in the teacher education curriculum, which makes the *Report* relevant for this study (cf. 2.5.2.1).

In the next section, I focus on an analysis of the core courses in Theory of Education, namely Philosophy of Education, Sociology of Education, and Psychology of Education. These core courses constitute the foundation upon which the entire teacher education curriculum is grounded. The courses are, therefore fundamental in that they underpin and inform the teacher education programme.

4.5   ANALYSIS OF THE CORE COURSES

In this section, I focus on the analysis of the syllabi and course material of the three foundational courses of the teacher education curriculum. As indicated, these core courses form part of Theory of Education (cf. 4.2.2) and offered to all students pursuing a three-year Diploma in Education (Primary). The Theory of Education programme aims at developing teachers who are "sensitive, flexible and capable of promoting the goals and national aspirations of Zimbabwe, … can critically apply theories of education in teaching/learning situations" and to "establishsound working relations with colleagues, parents and community" (Theory of Education (TOE) syllabus 2014: 1). Given my overarching interest in students'

perceptions of a teacher education curriculum infused with elements of ATE, it became imperative to analyse the syllabi and course materials of the three course that constitute the foundation upon which the entire teacher education curriculum is based. It was my intention to determine the extent to which these foundational courses at Morgenster Teachers' College are infused with the elements of ATE.

In carrying out this analysis, I was guided by my framework for analysis (cf. Table 4.2). Although I analysed the core courses separately, each analysis was done in accordance with the key points, which are all grounded in ATE. These key points refer to the maintenance and preservation of cultural heritage, the development of good citizenship, promotion, and cherishing of a Zimbabwean identity, the cultivation of multiple learning and skills, including those skills and knowledge required to function meaningfully in society, and the promotion of unity and consensus. As all three analyses were centred on these key points, I deemed it necessary, for the sake of unnecessary repetition, to first give a brief definition of each:

- *Maintenance and preservation of cultural heritage* focuses on the existence and continuance of cultural heritage, thus on the reconstruction of African cultural heritage which was marginalised and displaced by coloniality (cf. 2.5.2.1; 2.5.2.5; 3.4.3). This key point looks at the promotion and perpetuation of Zimbabwean cultural heritage through teacher education. It is anticipated that if the importance of a Zimbabwean cultural heritage is promoted through teacher education, future teachers will also assist in empowering their learners to work towards the maintenance and preservation of such heritage.

- *The development of good citizenship* is about the preparation of learners to properly participate and fulfil their roles in the community (cf. 2.5.2.1; 2.5.2.4; 3.4.3). It is envisaged that the products of the education system will be responsible for and work towards the development of the whole community. Teacher education should, thus enable future teachers to inculcate skills that will ultimatley enable their learners to be prepared to serve and work for their communities.

- *The promotion and cherishing of Zimbabwean identity* is about making people to be proud of their culture and identity; thus to be proudly Zimbabwean (cf. 2.5.2.1; 2.5.2.5; 3.4.3). As this key point centres on promoting patriotism, it is assumed that teacher education should promote a Zimbabwean identity through teacher education in order to enable future teachers to assist their learners to become proudly Zimbabwean.

- *Multiple learning and skills* are about the acquisition of more than one skill for survival in the community. This key point advocates the acquisition of a number of skills and knowledge to enable one to fit into and function meaningfully in the society (cf. 2.5.2.6; 3.4.3). It is envisaged that teacher education would assist student teachers to acquire multiple skills and knowledge, which in turn, would enable them to inculcate such skills and knowledge in their learners. The aim would be to assist learners to aptly fit and function meaningfully in society.

- *Unity and consensus* has to do with working and living together as a family, humanely and harmoniously (cf. 2.5.2.1; 2.5.2.4; 3.4.3). Thus, oneness, togetherness, and harmony would be promoted and perpetuated in student teachers through teacher education. By implication, the students will be expected to transmit the values of unity and consensus to the learners in their future classrooms. It is anticipated that such transmission will assist in the development of learners who value peace, tolerance, and togetherness.

In the subsequent sections, I analyse the syllabi and course material of Philosophy of Education, Sociology of Education, and Psychology of Education.

4.5.1 *Philosophy of Education*

Philosophy of Education is compulsory for all students enrolled for the Diploma in Education programme and is offered during the first and last phases of the three year-programme. Guided by the key points, it was my focus to determine the extent to which this foundational course is infused with elements of ATE.

As indicated, Philosophy of Education falls under the main syllabus of Theory of Education and is coined in Section 4.4 of this main syllabus as *Philosophy of Education and Curriculum Issues*. This section consists of ten topics, namely;

4.4.0   introduction to philosophy;

4.4.1   philosophy and its relevance to education;

4.4.2   philosophy and its branches; and

4.4.3   forms of knowledge.

4.4.4   selected major educational philosophies and related philosophers:

      4.4.4.1 idealism-Plato;

      4.4.4.2 rationalism-Locke;

      4.4.4.3 naturalism –Jean- Jacques Rousseau;

       4.4.4.4 pragmatism-John Dewey;

       4.4.4.5 African socialism-Julius Nyerere; and

       4.4.4.6 critical theory-Paulo Freire.

4.4.5   the concept education.

4.4.6   comparative education.

4.4.7   pre-independence education in Zimbabwe.

4.4.8   curriculum issues: curriculum development, designing, implementation and evaluation;.

4.4.9   concepts: discipline, authority, freedom, punishment, equality of education and

4.4.10 African Traditional Education (TOE Syllabus 2014).

It is from this syllabus that the work outline for a particular phase is drawn. This work outline constitutes the schemes of work to be followed by the lecturer and the students and are elaborated on in the Theory of Education module[3] (here after referred to as *Module* 2014). *Module* 2014, thus, comprises of the course material that the student teachers have to engage with. A scrutiny of the Philosophy of education syllabus shows that the topics in the course focus on philosophical theories that are traditionally deemed relevant, in Western circles, for an understanding of philosophy. Philosophers included in the course material are Plato, Locke, Rousseau, and Dewey. The inclusion of Paulo Freire, a Brazillian philosopher's critical theory, refers to the view that, "education always serves the interest of those in power and often ignores the interest of the poor" (*Module* 2014: 139). This conception of education is significant in light of the agenda of decoloniality because it is stated "if education is to be relevant it must deal with the concerns of the people" (*Module* 2014: 139). Julius Nyerere and his African socialism is the only African philosopher included in the course material (TOE Syllabus 2014: Section 4.4.4.5; *Module* 2014). Curriculum issues and concepts such as discipline, authority, freedom, punishment, and equality in the course material are apparently drawn from well-established theories known in Western circles (*Module* 2014). For instance, the curriculum models that guide curriculum development include the models of Ralph Tyler (an American educator), Hilda Taba (orginally from Estonia but worked in America), and Lawrence Stenhouse (a British eduational thinker). All these models are well known within western education circles. As noted by Jansen (2017: 158), even after independence in African

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[3] Similar to the process of syllabi development (cf. 4.2.2), modules in teacher education are developed by the associate college together with the University of Zimbabwe.

countries, "educational institutions organise curriculum content around the knowledge, values and ideas of Europe, the site of both colonial and post colonial authority". I agree with Jansen (2017) that European content-values, ideals, and orientations do not have to be deleted from the curriculum; rather, Africa should be placed at the centre of the curriculum. Thus, in order to address the the colonial project-coloniality (cf. 1.5; 2.2), the dominance of European content and values should be made secondary.

In my analysis of the course work, I specifically concentrated on the section on ATE (TOE Syllabus 2014: Section 4.4.10). Given the dominance of European values and content in the syllabus, I highlighted the potential of ATE towards reframing our thinking about a curriculum centred on African values and philosophy. In is my contention that in highlighting such potential, the role of ATE in recentering the curriculum on the philosophy of *Unhu/Ubuntu*, as envisioned for the teacher education curriculum (cf. 4.2.2.1), can be foregrounded.

4.5.1.1   *Maintenance and preservation of cultural heritage*

In the course material, various statements can be related to the maintenance and preservation of cultural heritage. In Section 8.8.3.6 (*Module* 2014: 271), it is indicated that "ATE focused mainly on the transmission of a heritage from one generation to another". When framing this focus within the present-day context of Africa, the assumption is that an emphasis needs to be placed on the maintenance and preservation of the cultural heritage of African communities and their subsequent survival (cf. 2.5.2). For Zimbabwe, this element of ATE refers to the maintenance and preservation of a Zimbabwean heritage. This notion is further strengthen by the inclusion of a reference to the role of perennialism as "a principle of Unhu/Ubuntu in so far as it contributed to the preservation and maintenance of the cultural heritage" (*Module* 2014: 271). The module further highlights that "[t]he chief function of each generation was not to change or modify the indigenous education whose goodness withstood the test of time but to maintain the status quo and pass it to future generations" (*Module* 2014: 271-272). The aspect of ATE, known as perennialism, subsequently directs the focus of education to *inter alia*, the transmission of histories and heritages from generation to generation as a vehicle for the maintaining and preserving of cultural heritage and history (cf 3.4.1; 2.5.2.1). As perennialism is consolidated by *Unhu/Ubuntu*, the former can only be understood in terms of a well-rounded person who upholds the cultural standards, expectations, values, and norms of the society (cf. 2.5.2.1). Although this section focuses on ATE as espoused in the TOE

Syllabus (2014: Section 4.4.4.3), it should be noted that Julius Nyerere's African Socialism has reference to the maintenance and preservation of culture. Nyerere strongly criticised the colonial education system and the inculcation of colonial values into learners. In his advocacy for reforming education, "he seeks to harness African tradition and culture" (*Module* 2014: 143). Nyerere was not only a perennialist, but a strong advocate of the restoration of African culture and heritage that remained subjugated in post-colonial contexts (cf. 1.5; 2.2)

The importance of the transmission of cultural heritage is supported in Zimbabwe by *Vision 2020's* (Government of Zimbabwe 1999: 20) emphasis on the transformation of education into a system that incorporates the rich spiritual, cultural, and moral values of the Zimbabwean people. Due to a legacy of cultural marginalisation and the perpetuating tenets of coloniality (cf. 3.4.2), the *Report* requires teacher education to include aspects of ATE aimed at the preservation and promotion of cultural heritage and the teaching of indigenous languages (cf. 4.4.2.2). While *Module* 2014 includes an exposition of various aspects of ATE, it is critical to note that the preservation and maintenance of a single cultural orientation is no longer realistic. It can no longer be assumed that there is a common culture; not in Africa, nor in Zimbabwe. As noted by Nassen-Smith & Tivaringe (2016: 42), it is empirically incorrect to assert that Africans have shared a singular identity because "[c]ulture is not static and immutable, but rather moving, dynamic, flexible". Finding ourselves in a global world, ways of living are continuously changed and transformed. In Zimbabwe, there is no single culture amongst the Zimbabwean people as different cultural groups such as the Shona and the Ndebele uniquely prepare their children for life in their respective communities (cf. 3.4.1). In addition, cultural practices have been influenced by modernisation and acculturation, and distinctions have to be continuously made between cultural practices that need to be upheld, and those cultural practices that stifle development and human rights. As cultural evolutions have always been guided by exchange and transfer, the principle of absolute conservatism is no longer realistic - "[i]deas, traditions and religious practices hop across borders, whether intra-or transcontinental" (Nassen-Smith & Tavaringe 2016: 43). However, it is essential to maintain and preserve that which is critical in cultures so that people do not lose their heritage completely. While colonisation has led to the denial of critical issues in African cultural heritage, critical attention should also be given to those aspects of modernity that are in essence imbued with qualities of coloniality (cf. 2.2). One could, thus, assume that reference to the development of a communitarian orientation according to which "learners are taught the history of their community, the correct use of their language and devices, customs and values,

skills to enable them to survive and serve the community and respect for elders" (*Module* 2014: 264) would include the plurality of cultures and languages in Zimbabwe. Future teachers should, therefore, be capacitated to be in a position to teach the history of communities confidently in order to enable the learners to maintain and preserve that, which is important in their respective cultural heritages. Student teachers are exposed to perennialism and *Unhu/Ubuntu* in Philosophy of education, but it remains imperative that the importance of the maintainance and preservation of cultural heritage is within the plurality of present-day Zimbabwe.

4.5.1.2   *Development of good citizenship*

The development of good citizenship is highlighted in the course material with reference to ATE's emphasis on "the activity and success of the wider society rather than an individual" (*Module* 2014: 260). The foregrounding of the needs of the community relates strongly to the philosophical principles of Unhu/Ubuntu and communalism. In this regard, "Unhu/Ubuntu stresses that the community becomes the ultimate focus that for which individuals are expected to sacrifice even their lives" (*Module* 2014: 259). The course material further elaborates by indicating that "[a]n individual is born into a community, raised by the community, and expected to work for the good of the community" (*Module* 2014: 260). This notion of working and living for the community is also strengthened by reference to Nyerere's belief that, "African communalism is well placed to inculcate values of familyhood" (*Module* 2014: 144). The community was regarded as fundamental in pre-colonial African societies and viewed within the overall social, cultural, and historical context of community life, the individual was first perceived as a member of the community, born into the community, raised by the community, and expected to work for the good of the community (cf. 3.4.1; 2.5.2.1). However, informed by a sense of inferiority, the notion that the community and *Unhu/Ubuntu* were regarded as fundamental was displaced, marginalised, and rendered of little significance because of coloniality. As the *Report* also stresses the need for *Unhu/Ubuntu* as the underlying philosophy of the teacher education curriculum (cf. 4.4.4.2), it can be expected that student teachers should be exposed to *Unhu/Ubuntu* attributes such as "respectfulness, dignity, kindliness, loyalty, responsibility, honesty, justice, trustworthiness, hard work, integrity, co-cooperativeness, solidarity, hospitality, and devotion to family and community"(*Module* 2014: 268). In this regard, Letseka (2013: 338) underscores that

> [e]ducating for unhu/botho should entail equipping the young people with
> the kind of attributes and dispositions that enable them to live lives that are
> anchored in communal understanding of personhood and humaneness.

While the community and belonging to the community (communalism) constitute a fundamental aspect of ATE, all the mentioned attributes are perceived as essential in the development of good citizenship.

Of importance for teacher education is the exposure of future teachers to the attributes of *Unhu/Ubuntu* and communalism, namely "working together, co-cooperativeness, contributing to the well being of the community, consciousness of oneness, commonness of purpose and direction" (*Module* 2014: 260). By implication, it is envisioned that qualified teachers would be able to inculcate in their learners the spirit of working together, co-operating, and contributing towards the development of the whole community. Central to these attributes is the development of personhood, which in turn, can be linked to good citizenship. In drawing on Letseka (2013: 340), personhood can be coupled with good moral conduct; thus humane conduct which implies "treating others at all times with fairness, dignity and justice". For student teachers to instill good citizenship in their future classrooms, they need to understand the importance of communality through an understanding that the individual is defined by reference to the community. This notion is aligned with ATE's conception of *Unhu/Ubuntu* as devotion to family and the community (cf. 2.5.2.1). Although individualism was discouraged in African traditional thought, is today accepted that "individuality is not necessarily trivialised within communalism" (Letseka 2013: 341). The preparation of student teachers regarding an understanding of communalism would thus rather be about the generation of personhood through the development of a sense of belonging and commitment to participate in community affairs (cf. 2.5.2). By implication, student teachers must be able to develop the spirit of communalism in their future learners by upholding the attributes of *Unhu/Ubuntu* in their classrooms. Good citizenship implies citizens whose participation in community affairs is characterised by treating others with fairness, dignity, and justice. Student teachers must subsequently, be equipped to provide education that is supportive of the welfare of the Zimbabwean people and the promotion of harmonious communal life (cf. 3.4.3).

4.5.1.3   *Promoting and cherishing a Zimbabwean identity*

The course material also advances the promotion and cherishing of a Zimbabwean identity (*Module* 2014: Section 8.6.3.1). However, such advancement involves a strong philosophical

foundation informed by the philosophical foundation of *Unhu/Ubuntu*, and principles of communalism and perennialism. Communalism places the emphasis on teaching learners "the history of their community, the correct use of their language and its devices, customs and values of the community, skills to enable them to survive and serve the community and respect for elders" (*Module* 2014: 264). Whilst perennialism focuses on "the transmission of a heritage in the communities", and subsequently advocates the transmission of cultural heritage from generation to generation (*Module* 2014: 271; cf. 2.5.2.5). The cherishing of a Zimbabwe identity it therefore closely associated with communalism and perennialism. However, the principles of communalism and perennialism were devalued during colonialism when an inferior view of the African which led to the imposing of the coloniser's culture on Africans were created (cf. 2.2). The subsequent struggle towards the promotion and cherishing of a Zimbabwean identity is by implication acknowledged and addressed in the Report's substantiation of a curriculum that advocates for the development ofthe ideals of patriotism and responsibilities, and *Unhu/Ubuntu* as an underlying philosophy (cf. 4.4.2). While Unhu/Ubuntu calls for values such as patriotism and pride in Zimbabwean identity and heritage (cf. 4.4.2.1), it can be assumed that given the plurality of cultures and languages in Zimbabwe (cf. 4.5.1.1), a well-rounded and respectable Zimbabwean will embrace the diversity of cultural standards, norms and values within the Zimbabwean context (cf. 2.5.2.1). In this regard, it can be accepted that a Zimbabwean identity cannot be regarded as a fixed and absolute entity; rather it is about being proudly Zimbabwean within the dynamic and flexible context of a plurality of cultures and languages. In this regard, Chigonda-Banda (2015: 8) notes that in "preserving unhu/ubunthu according to the new social order of post-independent Zimbabwe, then transformation should mean coming together and re-defining who we have become".

In alignment with the ideas associated with communialism and perennialism, couched in the philosophy of *Unhu/Ubuntu*, teacher education must enable student teachers to frame the development of a Zimbabwean identity within the bigger context of a plurality of histories and cultural heritages. Student teachers should be capacitated to assist their learners in the upholding of their respective cultural heritages, albeit towards a proudly Zimbabwean identity. In drawing on the foregoing exposition of some basic tenets of ATE, student teachers must be able to assist their future learners to become well-rounded and respectable human beings who serve their communities, the broader Zimbabwean communities and the plurality of cultural heritages with, *inter alia*, "respectfulness, dignity, kindliness, loyalty,

responsibility, honesty, justice, trustworthiness, hard work, integrity, co-cooperativeness, solidarity, [and] hospitality" (*Module* 2016: 268). The promotion of such a Zimbabwean identity aligns with the principles of *Unhu/Ubuntu* as the underlying philosophy of teacher education as advocated by the *Report* (cf. 4.4.2.1). In essence, teacher education has to prepare student teachers to be able to align their future teaching with the aim of the *2015 Curriculum Framework* to promote and cherish the Zimbabwean identity through the instilling of patriotism, but also through intercultural understanding, tolerance and respect for others *Unhu/Ubuntu* (cf. 3.4.3).

4.5.1.4   *Multiple learning and skills*

The course material indicates that, "[t]his philosophical principle [wholisticism] emanates from the African view of reality as wholeness as opposed to fragments and emphasises the priority of the whole over its components or parts whether it is society or individual" (*Module* 2014: 264). In line with this principle, the emphasis is placed on the development of the person as a whole in all aspects of life - "[t]he person is to be schooled in terms of physical skills, intellectual training, moral development, emotional development and spiritual realms if education is to be meaningful to society" (*Module* 2014: 264). Children were schooled in terms of the physical, intellectual, moral development, emotional and spiritual development (cf. 3.4.1). The expectation is subsequently that all aspects of a human being must be developed, namely the physical, intellectual, moral, emotional, and spiritual (cf. 2.5.2). The notion of multiple learning and skills relates to the philosophy of *Unhu/Ubuntu* that advocates a complete wholeperson who appreciates his or her connectedness with other people, the environment, and the world (cf. 2.5). In order to address the way in which coloniality continues to deny the role of traditional modes of knowledge to advance multiple learning and skills (cf. 1.5) the *2015 Curriculum Framework* places high premium on the "comprehensive development of all aspects of personality; intellectual; emotional; social; psychomotor" (MoPSE, 2015: Section 2.4). While this framework relates to primary and secondary school curricula, it has significance for teacher education. By implication, student teachers themselves must become graduates who are well-developed in terms of their intellectual, emotional and physical abilities. In addition, as future teachers they have to master multiple skills in order to be able to promote teaching and learning informed by wholisticism. However, wholisticism during the pre-colonial era meant that "man was expected to be a farmer, have cattle, own hectares of land, be a builder, be a craftsman, be a herbalist, be a brave warrior whilst a woman would be expected be a mother, a wife, herbalist, farmer,

craftswoman and counsellor" (*Module* 2014: 265-266). Some of the pre-colonial skills are no longer relevant for modern, present-day Zimbabwe, and wholisticism would rather entail the exposure of learners to a variety of subjects, both academic and practical in nature.

4.5.1.5   Skills and knowledge to function

Multiple learning and skills as discussed in the previous section find close connection with the key point relating to skills and knowledge to function. Within the context of ATE, wholisticism is associated with the principles of preparationism and functionalism. While preparationism refers to the role of teaching and learning to equip people with the necessary skills (cf. 2.5.2.2), functionalism is associated with the individuals aptly functioning in the community (cf. 2.5.2.3). In this regard, it is stated in the course material that, "ATE prepares children to become useful members of the household, village, clan and chiefdom as well as initiating them into the duties, responsibilities and practices that are regarded as appropriate for them by the community" (*Module* 2014: 270). The underlying philosophical principle of preparationism emphasises the need to equip both males and females with skills appropriate for their genders in preparation for their different future roles in the society. In light of ATE,"[b]oys are prepared to fulfil masculine roles such as being farmers, warriors, blacksmith, rulers, hunters and girls for faminine roles such as good weavers, good mothers, excellent weavers of basket makers, wise traders and farmers" (*Module* 2014: 270-271). In Philosophy of Education, student teachers are introduced to preparationism in terms of this traditional advocacyof the preparation of learners for their future gender roles. As noted by Letseka (2013: 341), "[i]t might be argued that African indigenous education promoted gendered roles in society". As such, the traditional orientation of ATE was to prepare children for their roles to function meaningfully in the society, albeit gender-based. However, the preparation of learners in line with gender-based occupations is no longer relevant in modern day society. The advent of independence in Zimbabwe 1980 ushered a new era that denounced segregation on the basis of gender, accompanied by the mandate of the new Zimbabwean government to transform the education system in terms of the abolishment of gender-based education (Mavhunga & Bondai 2015). Some traditional practices have been influenced by modernisation and acculturation and as already indicated the distinction needs to be made between those cultural practices that are no longer relevant in modern day Zimbabwe and those practices that still have significance (cf. 4.5.1.1). According to Mawere (2013), sensitisation campaigns in Zimbabwe have placed importance on the education of girls and boys, including the change of cultural beliefs and practices hindering equal

opportunities of males and females. The issue of equal opportunities has been realised through giving all students equal opportunities to tackle whatever subjects or courses they preferred regardless of gender, which in turn, has led to the learners taking up occupations regardless of gender. Although Chinyani (2010; Mawere 2013) state that teachers in Zimbabwe are now fully conversant with the proposed methodology of gender mainstreaming, Chigonda-Banda (2015) notes that patriachical oppression still has a strong hold on 'grassroot women'. Chigonda-Banda (2015: 7) argues that, "tradition or custom has 'transmorphed' as it is now a syncretization of pre-colonial, colonial and post or neo-colonial times. We cannot advance as long as we are holding on to something that no longer works". By implication, the traditional association of skills and knowledge with gender-based roles should no longer be perceived as applicable in present-day Zimbabwe; rather preparationism and functionalism are reconceptualised to be aimed at acquiring skills and knowledge necessary for individuals to function in and contribute in a meaningful manner towards the needs of society (cf. 3.4.1; 2.5.2). Future teachers should, therefore, be capacited to not only prepare their future learners for their functioning in modern-day society, but to challenge and work against traditions of gender hierarcy. In this sense, this important element of ATE is acknowledged in the curriculum, but requires an adapted version in order to find alignment with the requirement of *2015 Curriculum Framework* which also aims at "developing in learners with requisite knowledge, skills and attitudes to function meaningfully in society" (MoPSE 2015: Section 1.6.2); thus not preparing learners for distinctive gender-based roles as envisioned in traditional ATE, but rather a modified version of preparationism and functionalism.

4.5.1.6 Unity and consensus

The course material indirectly refers to unity and consensus by highlighting communalism as "working as a community, working with others, consciousness of oneness commonness of purpose and direction" (*Module* 2014: 260). As also indicated in 4.5.1.2, traditionally, the community was regarded as of paramount importance and community members were expected to be committed and show alligence to the community. By implication, commitment and aligence to the community meant that unity and consensus prevailed in that people were expected to live as one people and for a communial purpose - not to focus on self-interest at the expense of the community, but to work and live for the community (cf. 3.4.1). Yet living humanely and harmounious is a fundamental attribute of the philosophical foundation of

Unhu/Ubuntu (cf. 2.5.2.1). By implication, living humanely and harmoniously entails unity and consensus.

The *2015 Curriculum Framework*, though meant for primary and secondary schools, is premised on the appreciation of history, national heritage and culture (cf. 3.4.3). In this regard, it is envisioned that the curriculum "epitomises universal human inter-dependence, solidarity, humanness, and sense of community common in African societies" (MoPSE 2015: Section 2.2). By implication, decoloniality is advocated through the reconstruction of a unity and consensus towards a Zimbewean identity. It is, thus, anticipated that humans will depend on each other and be appreciative of their cultural heritage in alignment with the philosophical principle of perennialism that advocates the transmission of cultural heritage from generation to generation (cf. 4.5.1.3). African traditional cultural heritage calls for unity and consensus in society and through an exposition of ATE in Philosophy of Education, student teachers are inducted in the importance of cultivating african traditional cultural heritage in towards living humanely, harmoniously, communally and be appreciative of their cultural heritage. By implication, the development of unity and consensus should be valued by student teachers with the aim to cultivating it in their future classes.

Although the analysis of the Philosophy of Education course material focused on one topic (ATE), the challenge of infusing the rest of the course material with elements of ATE requires lecturers to centre ATE. By implication, the centring of ATE could serve as the lens to read the course content through the values and philosophy, of *Unhu/Ubuntu*. As noted by Jansen (2017: 169), the curriculum is dead "until it comes alive in the teching and learning process". In alignment with the *Report's* call for a philosophical basis for teacher education (cf. 4.4.2.1), lecturers need to not only become conversant with the philosophy of *Unhu/Ubuntu*, but to place it in the center of the course material. By recentering this philosophy, lectures can enable student teachers to work through the effects of coloniality by foregrounding African traditional values such as honesty, integrity, responsibility, caring, as well as moral uprightness, patriotism, and pride in a Zimbabwean identity and heritage, all of which are largely traceable to the philosophy of *Unhu/Ubuntu* (cf. 3.4.3).

4.5.2 *Sociology of Education*

Sociology of Education, a core course in Theory of Education, is taken by all students during the first and last residential phases of the Diploma in Education programme; thus during the

same period they do Philosophy of Education. Sociology of Education expounds the mutual and encompassing relationship that exists between the society and education and is aimed at assisting student teachers to understand the school and school systems as social structures, including racial, ethical, and socio-economic disparities that exist in society and schools (cf. 4.3). In addition, this core course also positions students to use appropriate content, methodology, and media related to learners' different demographic levels, and to comment on current educational practices.

The topics in the *Sociology of Education* syllabus are as follows:

4.5.1 introduction to sociology and sociology of education,

4.5.2 the family and education,

4.5.3 social stratification,

4.5.4 deviance,

4.5.5 sociological perspectives on deviance,

4.5.6 culture,

4.5.7 classroom dynamics, and

4.5.8 contemporary social issues in education (TOE Syllabus 2014).

A concise overview of the Sociology of Education course material reveals that the topics in the syllabus draw on Western theories and understandings. For instance, the topics *family and education* and *social stratification* are heavily influenced by Western theories of functionalism, Marxism and Weberian theories, and the types of social stratification alluded to Western concpetions of closed stratification, open stratification, open caste, estasty stratification and class stratification (*Module 2014*). Topics such as *devience and sociological perspectives* have a Western orientation in that the theories of devience include that of Howard Becker, Merton's anomie, and perceptions drawn from Marxism and an Interactionist approach (*Module 2014*). S*ociological perspectives include the work of* Auguste Comte's functionalism, Karl Marx, Pierre Bourdieu, Samuel Bowles and Herbert Gintis's Marxism, Max Weber, Herbert Blumer and Mead's interactionist theory (*Module 2014*). While these persepctives are well-known in Western circles, they are also used in the course material to study *contemporary issues in education*.

It is only the topic *culture*, which can potentially be associated with two key points of ATE, namely the maintenance and preservation of culture and the development of good citizenship

(cf. 4.2). These key points or elements of ATE are closely related and I will address them in this section as an entertwinement. Culture is defined in the course material as the "beliefs, behaviours, and characteristics common with the members of a particular group-centred on societal customs, values, norms, and mores" (*Module* 2014: 282). A further distinction is made between the material aspect of culture and the non-material aspect thereof: "Material culture refers to the physical objects and resources that people use to define their culture such as dressing, food, clothes and home whilst non material cuture consists of abstract creations such as language, beliefs, values, norms and mores" (*Module* 2014: 283). A closer look at non-material culture elucidates language as an important part of culture and by implication, a carrier of a people's culture. In Zimbabwe, for example, several indigenous languages exist alongside the three main languages, Shona, Ndebele, and English. The existence of a variety of languages foregrounds Zimbabwe as a multi-culture country. In the absence of a mono-culture, Zimbabweans can value ideas about what is good, right, fair and just for the country, while agreeing within their cultural contexts on the norms (expectations and rules) by which to guide the behaviour of its members (*Module* 2014: 284).

Culture has to do with people's ways of living and within the context of a plurality of cultures; it can be assumed that ways of living in Zimbabwe are not based on some common culture cherished by all Zimbabweans (cf. 4.5.1.1). Sociology of Education seems to complement Philosophy of Education and vice versa. Principles such as perennialism, communalism, preparationism, and functionalism, as espoused through ATE in Philosopy of Education, filter through to Sociology of Education. The foregrounding of the topic 'culture' in the course material finds support through the philosophical principle of perennialism as a vehicle for the maintainance and preservation of cultural heritages (cf. 4.5.1.1). The importance of perennialism for student teachers cannot be overemphasised, as the transmission of culture from one generation to the other is paramount. However, as noted, culture is dynamic and fluid and there is no common culture. In order to account for cultural plurality, the teaching of Sociology of Education should include cultural practical examples drawn from the various cultural orientations of the student teachers. By implication, cultural heritage is not only foregrounded, but is also aligned with *Vision 2020* which envisages the incorporation of rich spiritual, cultural, and moral values into the curriculum (cf. 3.4.1) and the *2015 Curriculum Framework* which reiterates the importance of cultural heritage (cf. 3.4.3). As student teachers are exposed to issues associated with culture, it is anticipated that they will be enabled to develop good citizenship, maintain and preserve cultural heritage

through an emphasis on cultural norms, values, and customs. This is expected to be enhanced through the appreciation of the attributes of *Unhu/Ubuntu*; namely respectfulness, dignity, kindliness, loyalty, responsibility, honesty, justice, trustworthiness, hard work, integrity, co-operativeness, solidarity, hospitality, and devotion to family and community (cf. 4.5.1.2). In line with the development of good citizenship, it can be noted that the ATE element of good citizenship aligns with Philosophy of Education's foregrounding of *Unhu/Ubuntu* as the philosophical foundation (cf. 2.5.2.1). Student teachers' ability to inculcate such attributes is also strengthend through communialism that places the emphasis on the teaching learners the history of their communities, as well as the customs and values of their respective communities (cf. 4.5.1.3). The maintenance and preservation of cultural hertige, therefore finds connection with the development of good citizenship and the subsequent cherishing of a Zimbabwean identity. As explained earlier, culture refers to the ways of living of a people. In light of this conception, the effect of teaching the topic culture to students with examples grounded in communalism, perennialism entails the promotion, and cherishing of Zimbabwean identity in a rather national sense through the instilling of patriotism informed by intercultural understanding, tolerance and respect (cf. 3.4.3). In essence, teacher education has to prepare student teachers to be able to align their future teaching with one of the aims of the *2015 Curriculum Framework,* which is to promote and cherish a Zimbabwean identity through the instilling of patriotism, intercultural understanding, tolerance, and respect (cf. 3.4.3).

From the foregoing analysis, I argue in favour of the reading of the course material through the values of ATE, which are already implicitly included in the course material. As with Philosophy of Education, the recentring of ATE values can enable student teachers to frame their understanding of Sociology of Education, thus the mutual and encompassing relationship between society and education, within an African traditional approach to education. Student teachers should be enabled to critique current educational practices through ATE values and in this manner; they will be capacitated to instill ATE values in their future students as a framework for considering contemporary Zimbabwean issues.

4.5.3   *Psychology of Education*

Another core course taken by all the student teachers is Psychology of Education. The students do this course during the first and last residential phases in the three-year diploma, along with Philosophy of Education and Sociology of Education. Psychology of Education

provides information about the teaching and learning processes by focusing on levels of childhood development, cognitive development, behaviourism, moral and personality development (cf. 4.3). As such, Psychology of Education seeks ways to effectively organise the curriculum so that media, methodology, and content are appropriate to the learners' respective developmental levels (cf. 4.3).

As these courses run along with one another, it is important to indicate how they can complement one another by means of the philosophy of *Unhu/Ubuntu* as cutting across the syllabi. The analysis to this point reveals that Philosophy of Education seems to complement Sociology of education though the implicit inclusion of principles associated with *Uhnu/Ubuntu*, namely perennialism, communalism, preparationism, and functionalism. However, a critical reading of these courses indicates a strong dominance of coloniality, and my analysis became more oriented towards the possibilities of the philosophy of *Unhu/Ubuntu* as the underlying philosophy of teacher education.

The topics covered in *Psychology of Education* syllabus are;

4.1.1 introduction to educational psychology,

4.1.2 definitions of psychology,

4.1.3 relevance of educational psychology to teaching and learning,

    4.1.3.1 child development,

        4.1.3.1.1 physical development,

        4.1.3.1.2 cognitive development

        4.1.3.1.3 social and emotional development,

        4.1.3.1.5 language development,

        4.1.3.1.6 moral development

4.1.4 theories of learning

    4.1.4.1 behaviourist theories

    4.1.4.2 cognitive theories

    4.1.4.3 human motivation

    4.1.5.4 theories of motivation

    4.1.4.5 social learning theories

4.1.5 theories of moral development

4.1.6 personality development (TOE Syllabus 2014).

The course seems to be strongly influenced by and oriented towards Western and American theories. As noted in the *Module* (2014), the *cognitive development* theory was advanced by Jean Piaget a Swiss psychologist. For *language development,* the course material draws on the theory of Noam Chomsky, an American professor of linguistics, whilst behaviourist theories include that of BF Skinner, an American psychologist and the Russian psychologist, Ivan Pavlov. Furthermore, *human motivation and social learning theories* are those propounded by Maslow and Albert Bandura, both Americans (*Module* 2014). Also included in the course material is Kohlberg's Theory on *moral development* (TOE Syllabus 2014: Section 4.1.5.0) and Erikson's Theory on *personality development* (TOE Syllabus 2014: Section 4.1.6.0). Both of these theories stem from the work of well-known American psychologists.

Given the strong orientation of the course content away from what is perceived as ATE, the question comes to the fore about how the place of ATE can be restored at the centre of the curriculum. In this regard, I do not advocate from the deleting of European and American content from the curriculum, but rather a re-reading of the course material through the elements of ATE. In particular, and by means of illustration, theories regarding moral development could, for example, be reconsidered by drawing on examples from the Zimbabwean context, and albeit framed within an understanding of moral development associated with *Unhu/Ubuntu*. Within the context of ATE, moral development is associated with the central belief that a person depends on others just as much as others depend on him or her (cf. 2.5.2.1). In drawing on the attributes associated with *Unhu/Ubuntu*, and by emphasing the linkage between personhood with humane conduct, student teachers can be enabled to read different theories of moral development through the lens of integrity, responsibility respectfulness, dignity, kindliness, loyalty, devotion to family, honesty, co-operativeness justice, trustworthiness, hard work, solidarity, hospitality, and commitment to the community (cf. 4.5.1.2).

From an African perspective, it is accepted that moral development should lead to the development of people who are said to have good morals and respect agreed upon expectations and rules that guide behaviour (cf. 4.5.2). The development of *Unhu/Ubuntu* entails a well-rounded and respectable person (cf.4.5.1.2) and is therefore largely associated with moral development. It is in this way that dealing with a topic such as moral development in Psychology of education could assist in the cultivation of *Unhu/Ubuntu* attributes. While the *Report* advocates for *Unhu/Ubuntu* as the underlying philosophy for the entire teacher

education curriculum (cf. 4.4.4.2), it is the responsibility of lecturers to make the curriculum intelligible to students through reframing topics within the context of ATE. In this manner, the possibility arises that elements of ATE can be re-centred in the way different levels of childhood development, cognitive development, behaviourism, moral, and personality development are considered in the course material.

4.5.4   Concluding comments on the findings

The objective of the document analysis was to indicate the extent to which the core foundational courses of Theory of Education are infused with aspects of ATE. However, from the layout of the syllabi, it became clear that they are, by and large, oriented towards Western perceptions of knowledge. As Jansen (2017: 159) aptly indicates, "the ideas and inventions of European and American philosophers, psychologists, sociologists ... still sit at the centre of the curriculum". In Philosophy of Education, ATE is explicitly included as a topic, although in an uncritically manner in that is is not reframed within the realities of present-day Zimbabwe. Through the analysis that firmly focused on ATE and its philosophical foundation of *Unhu/Ubuntu*, possibilities were considered for re-orientating our understanding of principles such as communalism, perennialism, wholicticism, functionalism, and preparationism towards a more contemporary perspective. In addition, I argued in favour of recentering of these principles as embedded in *Unhu/Ubuntu* as the philosophy through which Western theories and conception should be read. Sociology of education consists of course material with a strong Western orientation. However, through my analysis, I indicate that the inclusion of the topic culture holds potential for the recentring of ATE values in the course. Psychology of education is another core course that draws heavily on Western and American theories. In this regard, I argued by means of illustration; how an African traditional conception of moral development, which is embedded in the *Unhu/Ubuntu*, can be recentered to enable student teachers to critically consider alternative theories through an understanding of ATE values. While the analysis indicated limited and in some cases no infusion of the syllabi with elements of ATE, the potential of such infusion is foregrounded. In drawing on Jansen's (2017) conception of the decolonisation of the curriculum by decentring Europe in the curriculum, I contend that in order to place a Zimbawean understanding of ATE at the centre, *Unhu/Ubuntu* should form the philosophical foundation of the core courses discussed in this chapter. While this contention is supported by the *Report*'s advocacy for *Unhu/Ubuntu* as an underlying philosophy of teacher education, it is in particular proposed as a reaction to

the subjugation, marginalisation, and displacement of *Unhu/Ubuntu* and as a decolonising means for the infusion of modern day education with elements of ATE.

The analysis in this chapter was anchored in the philosophical foundation of *Unhu/Ubuntu* and its associated principles. It is anticipated that through the establishment of *Unhu/Ubuntu* as the philosophical foundation, the principles of communalism and perennialism could feed into future teachers appreciating the need for the maintenance and continuance of cultural heritage(s), the development of good citizenship, the cherishing of a Zimbabwean identity, as well as the value of unity and consensus. It is envisioned that future teachers could be capacitated to understand and implement the *2015 Curriculum Review Framework* that aims to promote patriotism, awareness of cultural heritage, history and traditions (cf. 3.4.3) and epitomise inter-dependence, solidarity, hummaness, and a sense of community (cf. 3.4.3). In addition, the *2015 Curriculm Framework* expects the placing of value on a comprehensive development of personality, intellectual, emotional and psychomotor (cf. 3.4.3) which foregrounds the principle of wholisticism. The principles of preparationism and functionalism are also fundamental in the philosophy and through the recentering of *Unhu/Ubuntu*, the curricula can enable student teachers to prepare their future learners for life and work by ensuring that they are equipped with requsite skills and attitudes (cf. 3.4.3).

4.6   SUMMARY

In this chapter, I focused on determining the extent to which the foundational courses, namely Philosophy of Education, Sociology of Education and Psychology of Education in the teacher education curriculum at Morgenster Teachers' College are infused with elements of ATE. I reframed this study as a case study by focusing on Morgenster Teachers' College as a single case. In order to provide a background for the anlaysis, I conceptualised teacher education by elucidating the training of teachers at Morgenster Teachers' College within the bigger Zimbabwean context. In addition, I framed my analysis against the *Report on Teacher Education Curriculum Review.* The analysis of the syllabi and course material (content) of Philosophy of Education, Sociology of Education and Psychology of Education was guided by a framework for analysis which I constructed based on certain key points associated with ATE (cf. 4.2). Although I used the key points as a lens to analyse the courses, it became evident that Philosophy of Education advances all the key points through one topic only. Only one topic in Sociology of Education alludes somewhat to the maintenance and preservation of culture and the development of good citizenship. Psychology of Education focuses on moral

development, albeit from a strong American orientation. However, throughout the analysis, the potential for recentering *Unhu/Ubuntu* as the philosophical foundation of the core course was indicated.

In the next chapter, I draw on the more extensive exposition given in chapter 1 to give a short overview of the methodology that guided this study.

CHAPTER 5:   RESEARCH METHODOLOGY

5.1   INTRODUCTION

In the previous chapter, I focused on document analysis. This document analysis elucidated and determined the extent to which the foundational courses, namely Philosophy of Education, Sociology of Education, and Psychology of Education in the teacher education curriculum at Morgenster Teachers' College are infused with elements of ATE. It was established that although the Philosophy of Education course includes various key points relating to ATE, the latter are introduced in an uncritical manner in that it is not reframed within the realities of present-day Zimbabwe (cf. 4.5.1). Concerning the Psychology of Education course, I indicated how the course is stongly infused with theories of Western and American orientation. Although the traditional African conception of moral development, which is embedded in *Unhu/Ubuntu*, is included in the course material, it is not centered in a manner to enable student teachers to critically consider alternative theories through an understanding of ATE values (cf. 4.5.3). In the Sociology of Education course, it was found that the inclusion of the topic culture alludes strongly to two key points of ATE, namely the maintenance and preservation of culture and the development of good citizenship (cf. 4.5.2).

The aim of this chapter is to give a short overview of the methodology that guided this study, to provide a brief reminder of the research design, present an exposition of the participants that participated in this study, and give information on how the data was generated, analysed and interpreted. This chapter draws on the more extensive exposition given in Chapter 1 and serves at the backdrop of the presentation and discussion of the findings from the generated data in the next chapter.

5.2   RESEARCH METHODOLOGY

A research methodology constitutes the central nerve of a study and in drawing on the comprehensive exposition in Chapter 1 (cf. 1.6), I briefly refer to the manner in which this study was undertaken as a qualitative research design.

5.2.1   A QUALITATIVE APPROACH

In this study, I engaged in a qualitative approach (cf. 1.6.1) and followed a case study research design (1.6.1.2). The particular case was a class of final year student teachers at Morgenster Teachers College, in the Masvingo Province of Zimbabwe. My research aim was to explore

student teachers' perceptions of the significance of a curriculum infused with elements of ATE (cf. 1.3). For such an exploration, a qualitative approach was most appropriate as it enabled the generation of data in the natural setting where the students find themselves, namely the college campus. In particular, a case study design couched in a qualitative approached enabled me to obtain intricate detail through the stucent teachers' descriptions, interpretations and reconstruction of meanings during the individual interviews and the focus group discussion. These qualitative research methods were most appropriate in producing an in-depth description of ATE and the participants' lived experiences regarding their exposure to and understanding of ATE (cf. 1.6.1.2). As a way of exploring and gaining an understanding of their perceptions, I focused on their understanding of *Unhu/Ubuntu*, the associated principles ATE and their perceptions of the extent to which ATE might be indirectly infused in various subjects in their teacher education programme (cf. Appendix F).

5.2.2   PARTICIPANT SELECTION

My study was specifically focused on determining student teachers perceptions of a teacher education curriculum infused with elements of ATE (cf. 1.4). To fulfil this aim, I purposively selected ten student teachers who were enrolled for the three-year Diploma in Education programme. All the participants, five male and five female students, were in their final year of study. At the time of the interviews and the focus group discussion, all the participants had completed *Theory of Education* and other courses that were offered in the first phase of the 2-5-2 model (cf. 4.2.2). The participants had also completed their teaching practice for five terms. As the participants were in the final phase of the programme, they were doing the same courses as in the first phase, but as a consolidation of theory and practice. The participants were best positioned to participate in this study, as they were able to draw on the courses in their teacher education programme in order to reflecton their teaching practice experiences by linking them with educational theories. I purposively selected participants from a class I taught the course, Philosophy of Education. When I spoke to the students about the study, and their potential participation, the response was overwhelming and oversubscribed. Any ten students could have been selected, as they were all knowledgable about ATE. In Table 5.1, I give an exposition of particulars regarding the ten participants, namely the codes I used for each of them, their gender and age. The ages of the participants ranged from 21 to 25 years as some of them did not immediately enroll for the Diploma in Education after their secondary

education. The reason being that some had to supplement their Ordinary Levels [4] to meet the requirements for enrolling for the Diploma in Education.

Table 5.1: Exposition of Selected Participants

Participant	Gender	Age
P1	Male	22
P2	Female	24
P3	Male	21
P4	Female	23
P5	Male	24
P6	Female	21
P7	Female	25
P8	Male	25
P9	Female	22
P10	Male	25

5.2.3   DATA GENERATION STRATEGIES

As mentioned prior, data for this study was generated by means of individual semi-structured interviews that lasted an average of 25 minutes, and a focus group discussion of an hour and 50 minutes.

In line with the subsidiary research question to explore how student teachers understand and value a teacher education curriculum infused with elements of ATE (cf. 1.4.4), I crafted a set of questions to guide the semi-structured interview process (cf. Appendix E). I first wanted to gain an understanding of the participants' general understanding of ATE and its philosophical foundations and principles (cf. question 1). Following this general understanding, I was interested in exploring their experience with the infusion of elements of ATE in the core of Theory of Education courses (cf. questions 2, 3, 4 and 5), in other courses in teacher education curriculum (cf. question 6) and in the curriculum in general (cf. question 7 and 9). In addition, it was important to gain an understanding of how the participants perceived the importance of

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[4] Ordinary level follows from the four years of secondary education and at this level, the learners write the national examinations of the Zimbabwe Secondary Schools Examination Council.

ATE for their role as future teachers (cf. question 8). Although I prepared the interview scheduled beforehand to guide the interviews, the questions were treated as open-ended during the interviews. In line with this notion, I asked specific questions, rephrased them, and probed for clarity from the participants.

As I interviewed students who were previously in my Philosophy of Education class, one of the challenges during the interviews was the lecturer-student relationship that constituted a particular power relation. In order to mitigate the risks surrounding such a power relationship, and in order to create a comfortable space for the conducting of the interviews, I had to de-role and became one of the participants' peers by actively participating in their tutorials. As a result, I created a reciprocal relationship between the students and myself, which in turn, enabled the participants and me to become equal partners during the interview process (cf. Yeo, Legard, Keegan, Ward, Nicholls & Lewis 2014; Mertens 2015). I subsequently focused on creating relationships based on mutual respect and trust. My assumption was that reciprocal interaction would minimise the risk of a hierarchical power relationship, and would make the student teachers feel more comfortable to voice their perceptions of the significance of ATE.

For the focus group discussion, I compiled a schedule to serve merely as a guide to enable the participants to share and co-construct their perceptions regarding the significance of ATE for education (cf. Appendix F). The guiding questions centred on the participants' perceptions of the significance of ATE infused curriculum. In this endeavour, I sought to establish their general understanding of *Unhu/Ubuntu* in relation to teacher education (cf. question 1). I also wanted to establish their thinking about the relevance of *Unhu/Ubuntu* and its principles for present day Zimbabwe (cf. question 2) and if *Unhu/Ubuntu* and its principles have significance for teacher education in general (cf. question 3). Furthermore, I wanted the students to suggest how ATE could be infused in various subjects in the teacher education curriculum (cf. question 4) and whether they have been sufficiently prepared in ATE (cf. question 5). Before we started with the focus group discussion, I purposefully made small talk with the particpants to create an atmosphere of trust, friendliness and openness (cf. Chisaka *et al.* 2013; Muchengweta, Chakuchichi & Badza 2010; Makore-Rukuni, Chigwedere & Mupunga 2001 and Mertens 2015). I reminded the participants by means of a talk prior to the discussion, of the purpose of the discussion. During the focus group discussion, I served as a moderator who posed unstructured and open-ended questions to the participants. I also

diplomatically managed the discussion by reminding the participants of the purpose of the discussion and ensured that a few participants did not dominate the discussion. The participants seemingly felt more comfortable in the company of their fellow students, and were willing to comment on and respond to one another's comments.

5.2.4   DATA ANALYSIS AND INTERPRETATION

As noted, data was generated through semi-structured interviews and a focus group discussion. I video recorded the ten interviews and the focus group discussion, and started to transcribe the data while I was still busy with the data generation process. I wanted to transcribe while I still had vivid memories of what transpired from the interviews and the focus group discussion. In drawing on Johnson Christenson's method for data analysis (cf. 1.8), I segmented, coded and categorised the data. In addition to my initial descriptive responses to each question in order to understand its meaning, I divided the data into meaningful units according to words or segments that I regarded relevant to the study. The demarcated segments were highlighted and coded to help me to see the themes that emerged from the data analysis. It is, however, important to note that I started with data analysis whilst I was busy generating data (cf. Cohen, Manion & Morrison 2011; Mertens 2015 and Zireva 2013). This simultaneous process was mainly done through constant probing, the making of notes in pursuit of recurring issues, and drawing on the literature, the document analysis and the analysis of the responses.

Having established the themes guided by the responses from the participants, I engaged in the interpretations and discussions of the findings. I did not discuss the findings per question and participant response, but rather integrated the information related to the themes based on different questions altogether. In addition, while interpreting and discussing my findings from the individual interviews, I constantly sought reference to the literature review (cf. Chapters 2 and 3) and document analysis (cf. Chapter 4). The interpretation of the findings from the focus group discussions was done in a similar manner; except that I also cross-referenced the findings with the data generated from the individual interviews.

5.3   INTEGRITY OF THE STUDY

In the undertaking of this study, I took certain steps to ensure that my study adhered to ethical principles and is trustworthy.

5.3.1   ETHICAL CONSIDERATIONS

All the participants completed an informed consent form in writing (cf. Appendix D) after I informed them of the aim of the study, the importance of their information to the study and potential risks for them if they partake in the research. I explicitly stated that I will never deceive them in any way, nor will I develop prejudices or false views about them. I stressed the importance of confidentiality and assured them that their names would not be disclosed, as a code will be used for each one of them (cf. Table 5.1). They were also made aware of the fact that their participation was voluntary and that they were free to withdraw from the study at any given time. In order to ensure meaningful and informed consent, and to avoid any deception in the form of withholding information or misinformation, all of the foregoing were itemised in the consent form and the participants were given a copy and made to sign the form.

5.3.2   TRUSTWORTHINESS OF THE STUDY

In order to ensure the trustworthiness of this study I took steps regarding the community, reciprocity, fairness, ontological authenticity, attention to voice, critical reflexity, and catalytic authenticity (cf. 1.8). I now move on to look specifically at each step that I took to ensure trustworthiness.

5.3.2.1   Community

The final year student teachers at Morgenster Teachers' College constituted the *community* in which this study took place. In order to create an atmosphere of mutual trust, the interviews and focus group discussion was conducted during my leave. In other words, I was not lecturing any of the participants at the time of data generation. In order to make the participants feel comfortable during the individual interviews, I first had a general conversation about their social and academic life and I did not use my office for the interviews. During the focus group discussion, I reiterated that my role was no longer that of their lecturer, but that of a researcher who was interested in their opinions and views. I subsequently took various steps to create a platform where the participants could feel part of a community in which they freely express their views, perceptions, and opinions.

5.3.2.2   Reciprocity

Reciprocity was achieved through the distribution and sharing of research findings with the participants (cf. 1.9). I established *reciprocity* with the participants as I shared with them the

transcribed data from the semi-structured interviews and focus group discussion. The participants got the opportunity to authenticate the transcripts and, by implication, could develop a sense of ownership for their responses.

5.3.2.3 Fairness

I transcribed the responses directly from the recording and used the exact wording of the participants. By doing this, I showed respect for the participants' constructions, conflicts, and value differences. In order to enhance fairness and to ensure the authenticity of the participants' responses, I shared the transcripts with the participants. In other words, by doing so, I not only created reciprocity, but I was also fair in my treatment of the data.

5.3.2.4 Ontological authenticity

During the focus group discussion, I was careful not to allow a few dominant voices to overbear the discussion. I created an opportunity for all participants to contribute towards the discussion, even if it meant at times that I had to address individual participants. In order to establish ontological authenticity, I remained conscious of the variations in viewpoints, opinions, and perceptions of the individual participants, and in order to ensure that reliable data that depict such variations was generated, I took note thereof and managed the focus group discussion as a space for all particpants to contribute and to co-construct meaning.

5.3.2.5 Attention to voice

In recognition of the importance of ontological authenticity, I sought out those participants who were silent or marginalised during the focus group discussion. I did not pinpoint individuals to embarass them, or to make them feel uncomfortable. Rather, within an atmosphere of trust, I encouraged the participants to share their opinions with one another, and at times, I had to probe to get more information. I subsequently ensured that all the participants got fair time to contribute to the discussion.

5.3.2.6 Critical reflexivity

As I am involved in the teaching of ATE as a topic in Philosophy of Education and subsequently have inside knowledge on the content, I remained conscious of the possibility that my own perceptions might hinder the generation of real data. As such, I remained *reflexive* of my own standpoint and continuously kept my views from the participants. In addition, I remained aware of the power relationship of lecturer versus student. To a certain

extent, I do believe that I was able to create a reciprocial relationship with the participants, as I did not serve the role of a lecturer during the focus group discussion.

5.3.2.7   *Catalytic authenticity*

In order to enable catalytic authenticity, the participants were encouraged to interact with the questions and to voice freely their opinions and thoughts about ATE and its significance for teacher education. As the moderator of the focus group discussion, I encouraged them to engage in dialogue and to interact amongst themselves. I acted more as an observer who dropped in questions and statements into the conversation and who continuously ensured that one or a few participants did not dominate the discussion. I also enhanced action and participation from the participants by probing and rephrasing the questions when necessary, both during the interviews and focus group discussion. Resultantly, the participants engaged in informed discussions about ATE and the infusion of elements of ATE into the teacher education curriculum.

5.4   SUMMARY

In this chapter, I provided a short exposition of the research methodology that guided this study. While in Chapter One I gave a more general exposition and rationale for the choices I made regarding the design of this study, this chapter focused on practicalities pertaining to participant selection, data generation strategies, data analysis and interpretation, as well as steps taken to ensure the integrity of the study.

In the next chapter, I discuss the fingings of data generated through semi-structured interviews and the focus group discussion with the selected participants.

CHAPTER 6: STUDENT TEACHERS' PERCEPTIONS OF A CURRICULUM INFUSED WITH ELEMENTS OF ATE

6.1 INTRODUCTION

In the previous chapter, I focused on the research methodology and related aspects pertaining to the undertaking of this study. Chapter 5 served as the backdrop for the presentation and discussion of the research findings in this chapter. In order to realise the aim of the study, namely, to explore student teachers' perceptions of the significance of a teacher education curriculum infused with elements of ATE, I conducted individual interviews with ten student teachers, and all the participants then participated in a focus group discussion. While the individual interviews provided a space to gain an understanding of the participants' subjective understandings of ATE, the focus group discussion was more focused on the way in which the participants co-constructed their perceptions regarding the significance of a teacher education curriculum infused with elements of ATE. It is in this chapter that I discuss my findings from individual interviews and the focus group discussion.

6.2 FINDINGS AND DISCUSSION

In this section, I present the findings from the analyses of the data generated through individual semi-structured interviews and focus group discussion with the ten participants, respectively. The objective of the semi-structured interviews and focus group discussion was to explore how student teachers understand and perceive the significance of a teacher education curriculum infused with elements of African Traditional Educationn (ATE) (cf. 1.4.4). Five themes emerged from the thematic analysis of the data, namely, the participants' understanding and perception of

- *Unhu/Ubuntu* as the philosophical basis for moral development, and their experiences of the extent to which *Unhu/Ubuntu* is infused in the teacher education curriculum;
- cultural heritage as an aspect of ATE;
- communialism and the sense of belonging;
- skills and knowledge to function; and
- the development of the whole person.

In the subsequent sections, I infused the presentation of the findings with a discussion thereof. In order to highlight and differentiate the findings from the two data sets, I print quotations from the focus group discussion in *italics*.

6.2.1   UNHU/UBUNTU AND MORAL DEVELOPMENT

Within the context of ATE, moral development is underpinned by the philosophical foundation of *Unhu/Ubuntu* that defines what is perceived to be morally upright within the African context (cf. 2.5.2.1). Attributes associated with morality are, *inter alia*, honesty, justice, trustworthiness, integrity, responsibility, hospitality, and hardwork. Education for *Unhu/Ubuntu*, thus education for moral development, would involve equipping young people with these attributes. It is assumed that moral development informed by *Unhu/Ubuntu* would lead to the development of a well-rounded and respectable person who adheres to the norms and values of his/her community (cf. 2.5.2.1).

The findings from the individual interviews reveal that the participants understand *Unhu/Ubuntu* as the philosophical basis of ATE ("ATE has its philosophical foundation on Unhu/Ubuntu philosophy" – P1; "Okay, ATE is education which is passed from generation to generation of which it has a philosophical foundation of Unhu/Ubuntu*" – P2)*. In their elaboration on *Unhu/Ubuntu* as the underpinning philosophy of ATE, P1 mentioned, "Unhu/Ubuntu I can say, it is important in ATE as it has its basis, has attributes namely loyalty, respect, and honesty"*. In a similar vein, P2 regards *Unhu/Ubuntu* as the, "foundation that looks at human being morality uprightness, honest, responsibility and hardworking". Although the praticipants did not explicity refer to moral development, they aligned their understanding of *Unhu/Ubuntu* with particular virtues ("There is an attribute of the goodness in a person so that a person can live in the society and can have dignity in the society" – P4). P8, finds a closer connection between *Unhu/Ubuntu* and moral development when he refered to, "the teaching of inherited skills, morals and values of African ethnic groups … based on the philosophical foundation primarily Unhu/Ubuntu". In a similar manner, the findings from the *focus group discussion* corroborate that the participants link *Unhu/Ubuntu* with, *"an education that aims at developing a child who has acceptable norms and values and lives according to what the society accepts or expects"* (P1) and *"for one to be called a person with values, that person should have Ubuntu"* (P8). The participants' association of *Unhu/Ubuntu* with specific attributes aligns with the conception that members of a community are encouraged to live humanely and harmoniously within the communal space (cf. 2.5.2.1). This relates to communalism.

6.2.1.1 Perceptions regarding the infusion of elements of ATE in the course modules

All the participants were enrolled for the Philosophy of Education course during the first and last phases of the Diploma in Education programme. In other words, they completed their first phase of the programme, namely, two terms in college, five terms of practical teaching and were now back at college for the last two terms in the 2-5-2 model of teacher education. At this stage, they had completed all the core courses, namely, Philosophy of Education, Sociology of Education and Pyschology of Education. It can subsequently be assumed that their perceptions of *Unhu/Ubuntu* as the underpinning philosophy of ATE stems from their exposure to ATE as a topic included in the Philosophy of Education syllabus (cf. 4.5.1.2). As noted by P8, "Yes I believe ATE is infused in Philosophy of Education and is primarily infused on *Unhu/Ubuntu* ideology". The participants' understanding of *Unhu/Ubuntu* as the underpinning philosophy of ATE might be attributed to what they learned in the course material, and what they reproduced in assignemnts and examinations with the aim to pass the course. Even if the participants' understanding stemmed from rote learning, it is interesting to note that they were able to establish links between ATE and its principles, and the content of the Sociology of Education module. In response to the question if ATE is infused in the Sociology of Education course, the participants established some connections between culture and socialisation:

> P5 - a society is like an organism, which has different parts to function. Culture and socialisation, there is the development of moral values, which has something to do with the society.

> P7 - So in culture and socialisation we are saying that ATE is present because we are learning how to live in the society, about the norms and values of the society and this can also be linked to *Unhu/Ubuntu* in which we are taught to respect one another.

> P9 - If you look at sociology, there is the topic of socialisation. This topic calls for the interaction of people, I think there is ATE, as people interact. Then we come back to ATE, there is *Unhu/Ubuntu.*

The literature on *Unhu/Ubuntu* indicates the philosophy's centrality to the notion of communal embeddedness and connectedness of a person to other persons (cf. 2.5.1.2). In this regard, the findings reveal that the participants were able to link the notions of culture and socialisation with the development of values and norms that enable people to live and function

in a particular way, within society. Although the linkages are shallow and somewhat vague, some of the participants were able to use their basic understanding of *Unhu/Ubuntu* to (re)consider culture and socialisation in light of the well-being of society.

In a comparable manner, the participants were able to establish some linkages between topics hosted in the Psychology of Education syllabus and *Unhu/Ubuntu*. As noted, the course material covers topics related to child development and theories of learning (cf. 4.5.3). Although the course is strongly orientated towards Western and American theories, some of the participants were able to establish a connection between Kohlberg's theory on moral development and *Unhu/Ubuntu*. In drawing on her understanding of *Unhu/Ubuntu*, P2 indicated that, "*Unhu* under the topic moral development, is related to respect, kindness, hospitality, these are some of the ethical values", whilst P7 was of the opinion that, "moral development can be linked to the principle of *Unhu/Ubuntu* were someone is developing morally, were someone is learning to have self respect and respect for others". P8, indirectly established a connection with *Unhu/Ubuntu*:

> In moral development, in fact, morals are set by the community, which
> denotes what is good, and what is wrong. In fact, in ATE we are primarily
> concerned with the learning of values and morals of different ethnic groups.

The findings reveal that some participants were able to draw on their understanding of ATE as espoused in the Philosophy of Education course, to make sense of certain content material they encountered in the courses, Sociology of Education and Psychology of Education. Although these courses are not infused with elements of ATE (cf. 4.5.4), the participants' familiarity with *Unhu/Ubuntu* assited them to (re)consider notions such as socialisation, culture and moral development in relation to values and norms associated with *Unhu/Ubuntu*. By implication, the participants were to some extent, able to 'read' the aspects of the course material through their understading of ATE, and more specifically, through their understanding of *Unhu/Ubuntu* as the underpinning philosophy of ATE.

6.2.1.2   *The teacher education curriculum and Unhu/Ubuntu*

In addition to their 'reading' of the core courses through their understanding of ATE, some participants were also able to consider how other subjects in their teacher education curriculum might relate to elements of ATE. Some of the subjects the participants felt were somewhat linked to *Unhu/Ubuntu*, are Social Studies (SS) and Religious and Moral Education

(RME). P7, for example, indicated that the inclusion of aspects of religion and moral education in RME could be linked to wholisticism, "we are developing children who are spiritually developed … children are taught how to live in peace, how to value each other, and how to respect each other". According to the reviewed literature, wholisticism refers to the conception of the human being as a composite being that needs to be developed in terms of intellect; emotions and skills (cf. 2.5.2.6). Although the participant explicitly linked the foregrounding of the spirtitual development and teaching of individuals to live peacefully and to value and respect one another to wholitisicism, such linkage can arguably also be an indirect reference to *Unhu/Ubuntu* (cf. 2.5.2.1). P1 was more explicit in linking *Unhu/Ubuntu* with topics addressed in the Social Studies course and in RME:

> Yah, the link is there with ATE in SS, since we deal with *Unhu/Ubuntu* they [student teachers] can learn how to behave in the society and also can learn about norms and values. They [student teachers] get *Unhu/Ubuntu*, yah, RME is there to develop *Unhu/Ubuntu*.

In a similar vein, P1 also established a link between the two subjects and *Unhu/Ubuntu* by indicating that society will be chaotic without the social skills associated with Unhu/Ubuntu: "there will be chaos in society … in SS and RME [they] try to nuture good citizens through *Unhu/Ubuntu*". Although the Philosophy of Education course contributed towards introducing the participants to elements of ATE, the findings reveal that their understanding of *Unhu/Ubuntu*, which is associated with values and norms required for harmonious living in society, enables them to think beyond the articicial boundaries of the Philosophy of Education course. Upon prompting, the particpants were able to establish possible linkages between aspects of other courses in the teacher education curriculum and *Unhu/Ubuntu*. As stated by P10, "Yes in RME we have the aspects of religion and moral development when children are taught how to be morally upright".

The connections the participants made between *Unhu/Ubuntu* and other subjects in their programme were corroborated by the *focus group discussion.* In a similar vein, they referred to Social Studies and Religious and Moral education:

> P8 - *Social Studies promotes Unhu/Ubuntu philosophy for one to be called a person with values that person should have Ubuntu.*
>
> P8 - *Just to engage with the previous speaker SS has much to offer to model a person with real values that can be upheld in the society.*

> P7 - *I think I want to add something pertaining RME, there are a lot of religions Islamic, ATR and Christianity being taught, but they are aiming at good morals to be built among the people, the principle of Unhu/Ubuntu.*

In addition, to some general perceptions of possible links between course material and elements of ATE, the participants also considered during the individual interviews the potential presence of moral development, as seen through their conception of ATE, in subjects such as indigenous languages.

> P7 - in indigenous languages, we have ChiShona where we are taught about morals and values according to which we should live as Africans; how we should be respecting each other.
>
> P8 - ChiShona learners are taught about values and norms of the society.
>
> P9 - in indigenous languages we are being taught about morals and values of which we should be living as Africans.

The participants elaborated on the role of indigenous languages in moral development, and by implication, established the connection to the notion that indigenous languages encompass a society's heritage, norms and values (cf. 2.5.2.5; 3.4.3). While the participants recognised local languages as a critical component in moral development, they indirectly linked by inference, the teaching of values and morals to *Unhu/Ubuntu*. Although the findings indicated that the participants were able to consider aspects of the course content in their teacher education curriculum in light of their understanding of moral development associated with the attributes of *Unhu/Ubuntu*, there is no conclusive indication that the programme itself is infused with elements of ATE.

Given the emphasis the participants placed on moral development, I was curious to determine if they considered the knowledge of ATE, or ATE itself, as imperative for their future career as teachers. In response to my question regarding the value of ATE for them as future teachers, the participants expressed different opinions. P6 felt that, "future teachers should be role models to everyone. As a teacher, I should have that principle of Unhu/Ubuntu as a role model". The participants' foregrounding of the importance of a role model informed by the *Unhu/Ubuntu*, and by implication by its associated attributes, reminds of the *1999 Presidential Commission's* concern that the inherited colonial education system led to moral decay and lack of role models (cf. 3.4.3). Through her understanding of the role of *Unhu/Ubuntu* as a critical developer of role models, the participant seemed to favour the

modelling of *Unhu/Ubuntu*. In a similar vein, P7 stated that, "[t]he principles of ATE are important. In the classroom you will be able to impart good morals and values inherited from the past". While the participants considered the cultivation of the morals, norms and values associated with ATE as important in their future classrooms, it was interesting to note how the *focus group discussion* brought to the fore the notion that academic excellence is not significant if not accompanied by good morals. P3 opened a line of thought when he stated that "*Unhu is not significant, what is significant are good academic results. Someone may have bad morals or personality but get excellent academic results*". In response, other participants voiced different opinions:

> *P2 - A person who has good academic results and bad morals is not wanted in the society. The teachers should mould good behaviour.*
>
> *P1 - let me say, moral values are portrayed through behaviour. If you have good academic results, but bad morals and you are employed you would not last long. People are fired for corruption, theft, dishonest and all forms of bad morals.*

The findings reveal that on average the participants have some basic understanding of *Unhu/Ubuntu*, which they seem to link with attributes suchs as respect, loyalty, honesty, and interaction (cf. 4.5.1.1). The students gained information on and accumulated knowledge of ATE, and specifically on *Unhu/Ubuntu*, in the Philosophy of Education course (cf. 4.5.1). In drawing on their understanding, the participants were able to establish some connection or possible link between *Unhu/Ubuntu* and some topics hosted in other courses in their teacher education curriculum. While these courses are not explicitly infused with elements of ATE, the participants highlighted how the notion of moral development, as espoused within an ATE perception (cf. 2.5.2.1; 4.5.1.2), can be relevant for topics such as culture and socialisation, and in subjects like Social Studies, Religious and Moral Education, and Indigenous languages. From the findings, it can be inferred that the notion of moral development stands relatively central to the participants' understanding of *Unhu/Ubuntu*. The centrality of moral development seems to also inform the perception that, as future teachers, they have to model *Unhu/Ubuntu* in their future classrooms. By implication, the findings reveal how the participants consider the attributes of *Unhu/Ubuntu* as central in their understanding of aspects of their teacher education curriculum, but also as valuable in their role as future teachers. As noted, they perceived academic excellence as important, only if accompanied by good behaviour. The *Report on Teacher Education Curriculum Review* expressed the concern

that "values such as Unhu/Ubuntu are not evident in the teacher education curriculum" (MoHTE, STD 2015: Section 6.9.1). The connections the participants made between *Unhu/Ubuntu* and some aspects with their education programme seem to be superficial and somewhat shallow. They were not able to highlight specific examples that are evident of an infusion of topics with apects of ATE. Rather, by drawing on their own understanding, they were able to (re)consider curriculum aspects in terms *Unhu/Ubuntu*.

The findings presented in this theme related to a more general understanding of ATE, and specifically *Unhu/Ubuntu*. In particular, I indicated how the participants were able to use their basic understanding to (re)consider different aspects of other courses in the curriculum. The participants, however, where also exposed through the Philosophy of Education course, to other philosophical principles of ATE, namely; perennialism, communalism perparationism, functionalism, and wholisticism (cf. 2.5.2). Consequently, I was also interested to understand the extent to which the participants' understanding of these principles, influence their thinking and deepen the value and importance they attributed to ATE. In the subsequent sections, I presented the findings in relation the the various principles of ATE.

6.2.2   CULTURAL HERITAGE

The maintenance and preservation of cultural heritage is one of the key elements of ATE, albeit with the aim to transmit it from generation to generation (cf. 2.5.2; 2.5.2.5; 4.5.1.1). This aim collaborates and defines the principle of perennialism in that the latter focuses on the transmission of histories and cultural heritage (cf. 4.5.1.1). However, perennialism does not only emphasise histories and heritage, but foregrounds the broad norms and values of society. Within the context of ATE, perennialism is linked to communalism as people are expected to develop a sense of commitment and conformation to the norms and values of the community (cf. 2.5.2.5), albeit towards the welfare of the community (cf. 3.4.3).

Regarding the participants' understanding of ATE, various opinions were offered:

> P4 – Okay, ATE means a type of education taught by the elders about values and norms to the young generation.
>
> P5 - My understanding, let me highlight my understanding, I can say ATE is an African education that focuses on indigenous norms and values in the society, guided by certain principles in order to cultivate Unhu/Ubuntu.

>P6 - About ATE, our elders had seen that in order to impart knowledge which talks about norms and values of a given society or group, it would be wise to educate the young ones through folktales, story tales, music, games and plays.

By connecting ATE to indigenous knowledge, values, and norms transmitted to the youths, the participants are implicitly connecting ATE with the notion of cultural heritage. Cultural heritage in this sense, is for P7 about, "norms and values that are acceptable in our African society", which boils down to, "the acquired values passed to the coming generation focusing on the continuity of ATE" (P8). The transmission of norms and values from one generation to another relates to the principle of perenialism and the understanding of a well-rounded person who upholds the cultural standards and expectations, values and norms of society (cf. 2.5.2.1; 4.5.1.1). Some of the participants gave a more explicit explanation of perennialism by indicating that it

>has to do with transfer of heritage from generation to generation. It involves the transfer of indigenous knowledge from the elderly to the younger so that they also survive in the environment in which the elderly have gained knowledge much better (P1).

The findings reveal that in general, the participants understand the importance of the cultural heritage being passed from, "one generation to the other through story telling" (P2). P3 also brings in a strong notion of identity when he said; "[a]s Africans we have our heritage from one genearation to the other and transmission of values, norms and customs from generation to generation". The conception of the participants of cultural heritage that is passed from generation to generation aligns with ATE's focus on the transmission of histories and heritage from generation to generation as a vehicle for maintaining and preserving cultural heritage (cf. 2.5.2.1; 3.4.1; 4.5.1.1). Within the Zimbabwean context, *Vision 2020* emphasises the transformation of education into a system that incorporates the rich spiritual, cultural, and moral values of the Zimbabwean people (cf. 3.4.3). For the participants who are all future teachers, the infusion of a curriculum with the rich spiritual, cultural, and moral values of the Zimbabwean people is critically important. Although the participants referred to the role of the elders in the transmission of cultural heritage, it is anticipated within the context of school-based education that teachers will take over the role that was traditionally reserved for the elders in the society. By implication, it will be the teachers who have to ensure that cultural heritage is passed to the learners. In light of this, I was interested in gaining an

understanding of how the participants considered their teacher education curriculum in terms of perennialism, and if they considered the transmission of cultural heritage important in their role as future teachers.

As the Philosophy of Education course dealt with ATE as a separate topic, the participants were all able to draw from the course material to establish some connection with other courses in their education programme. In Section 6.2.1.1, the findings on how the participants brought to the fore the connection between ATE and the topic culture, which is incorporated in the Sociology of Education course were presented. When probed during the individual interviews, some participants made a more pertinent link between their understanding of the principle of perennialism and culture. In this regard, P4 stated that

> [c]ulture, we now aaah look at the principle of perennialism were we are saying heritage is passed from generation to generation to the other; obviously, we have the custodians of our values, norms, and beliefs.

The findings reveal that some participants make the connection between culture and socialisation in that [c]ulture is all about ATE, because, "people and even children learn culture through their elders" (P6) and "heritage is being shared from one generation to the other … we are learning on how we can live in the society" (P7). The participants were quite eloquent in making the connection between the topic culture and socialisation in Sociology of Education and the passing of cultural heritage.

In terms of their understanding of cultural heritage and the transmission thereof, the participants also considered the possibility of other subjects in their programme as means to transmit culture. For the participants, the inclusion of indigenous languages in the teacher education curriculum seemed to be a strong conveyor of cultural heritiage (cf. 6.2.1.2). In this regard, the participants made the implicit connection with the principle of perennialism as they highlighted the potential of other courses to transmit cultural heritage, and by implication, to be carriers of elements of ATE;

> P1 - Shona Ndebele and Tonga … carry a people's culture.
>
> P3 - … language itself must be transmitted from one generation to the other and I think on the principle of heritage, from one generation to the other.
>
> P4 - Indigenous languages ares all about cultural heritage in the languages.

The participants' views seemed to align with the literature that regards indigenous languages as the transmission of a people's cultural heritage, traditions, norms, and values from one generation to the other (cf. 2.5.2.5). In recognition of various indigenous languages, the participants acknowledged a variety of cultural heritages and knowledges within the Zimbawean context.

In addition to the recognition of the potential of indigenous languages to assist in the transmission of cultural heritage, the participants also alluded to the potential of the Music course, as a conveyor of culture: "In music we talk of folktales stories such as Chimurenga (liberation) war, we are passing heritage from one generation to the other through songs" (P2) and, "[i]n music, the principle of perennialism, [where] traditional songs [are] shared from one generation to the other. Culture is being shared" (P7). While the participants were able to consider the potential of Music as a course to transmit culture, they also alluded to how a Zimbawean identity can be constructed: "[in] music there are songs that can be used countrywide, the Zimbabwean, yaaaah, the country, can get identity through music" (P4). The findings also reveal that once the participants started to use their understanding of ATE as introduced to them in Philosophy of Education, they were able to establish the potential of other subjects to be indirect transmitters of culture. For P2, Religious and Moral Education involve the "passing of religion from one generation to the other. This is perennialism, since it's the passing of heritage from one generation to the other". In a related vein, P10 commented that, "[i]n humanities we have RME and it teaches about different cultures and different traditions". P5 connected the transmission of culture with the subjects National and Strategic studies (NASS) and English;

> in NASS you can talk about cultural heritage and we have perennialism
> whereby the values and norms of the society can be passed from generation
> to generation. In NASS we learn about the pre-colonial states, for, example,
> how Great Zimbabwe was formed and built. That is perennialism, that is
> heritage being passed from generation to generation. In English there is also
> an aspect of perennialism; we study western literature yes, but we also study
> African literature, for for example, *Bones* by Chenjerai Hove - it is talking
> about how Zimbabwe got independence. Ngugi wa Thiongo's *Devil on the*
> *Cross* is talking about the history of Kenya".

In light of their understanding of perennialism, the participants perceived the inclusion of topics such as pre-colonial states and Great Zimbabwe as a positive element in the teaching of

the history of Zimbabwe. As noted by P9, "[w]e study these [topics, for example, pre-colonial states], we are trying to build Zimbabweans who have respect for their country, who are patriotic, who have love for their country and respect". The participants were able to figure out how topics on the history of Zimbabwe can instil an appreciation of history and advance cultural heritage, and by implication, how the curriculum can serve as a vehicle for maintaining and preserving cultural heritage (cf. 3.4.3; 4.5.1.1).

The *focus group discussion* opened up a different conversation regarding the extent to which courses in the teacher education curriculum are infused with aspects of ATE. Some of the findings corroborate the view that there is some infusion of cultural heritage (*"I think in NASS there is ATE being practised already since the history of Zimbabwe is being passed from generation to generation."* (P4)) and *"Yes in NASS perennialism is being practised but I suggest the need for knowledgeable resource persons"* (P8)). P1 also contributed to the conversation by stating that he is of the opinion that student teachers have been, *"sufficiently prepared to pass cultural heritage ... which is disseminated through subjects such as SS and NASS where the history and heritage of Zimbabwe are discussed and Zimbabwean identity promoted"*. However, P4 highlighted cultural dominance in Zimbabawe when he indicated that, *"I feel we are not fully equipped to deal with all cultural heritages (as) we are right now only exposed to the dominant culture of the Shona. How about other cultures"*. This view aligned with P3's statement that, *"some cultures are oppressed especially those of the minorities"*. In reference to their teacher education curriculum, P3 noted that in,

> *trying to address cultural heritage, I think we are not at saturation level, because looking at all the subjects in our teacher education, most of the theories are foreign. So in a way we will be enhancing foreign cultures.*

P1, who was quite vocal during the focus group discussion, did not agree with this statement:

> *On theories I would want to differ and say they don't promote foreign cultures as such rather we get ideas on the theory but examples and other ideas are drawn from our own cultural heritage.*

Based on the participants' understanding of how various subjects in their teacher education curriculum have the potential to transmit cultural heritage, I was curious to determine the extent to which they perceived the relevance of cultural heritage beyond their teacher education. In this regard, P1 considered the importance of cultural heritage against the perpetuation of coloniality. For him, as a future teacher, it is important to promote ATE as, "it

gives us an identity as an African people and it also helps us to learn to live in our environment and appreciate our indigenous knowledge more than the Western values". By implication, the participant acknowledged the need for the dismantling the dominance of Western values and knowledges (cf. 1.5). They also indirectly foregrounded the perpetuation of coloniality, as they highlighted the need for the development of a unique identity, presumably a Zimbabwean identity. While P5 highlighted the potential of ATE to, "develop a sense of identity", P10 is concerned about the danger of globalisation and people forgetting "the traditional education of the past … this [ATE] will help people to know the ethics of the past and practice good moral values in the society". P6 was adamant that since, "perennialism is [about the] passing of heritage, information and values from generation to generation, it should be in the curriculum". While P9 was of the opinion that, "the teacher will impart knowledge about norms and values", P7 commented on a more practical note: "We can also maybe introduce games that portray cultural heritage". The participants not only linked norms and values to those stemming from cultural heritage, but they were in favour of the promotion of such norms and values through education, namely, through the teacher education programme and school-based teaching. By implication, the participants were indirectly speaking out against the legacy of cultural marginalisation (cf. 3.4.2) and were in favour of the development of an identity based on the plurality of histories and cultural heritage (cf. 4.5.1.3).

During the *focus group discussion*, the participants considered the importance of the Zimbabwe's history and the recognition of a plurality of cultural views. In particular, the participants discussed the influence of colonialism and foregrounded how they perceived the sharing of history and cultural heritage as important:

> P1 - *I think we really need to trace the history of Zimbabwe. As a nation we can actually see that during the pre-colonial era it was easy to identify the principles of ATE and not these days because we were colonised by the West and they did not want to relate to this philosophy. They looked down upon it and they said the African education system was primitive and brought with them Westernised education. But I feel we still need these ATE principles to sustain ourselves as true Zimbabweans.*

> P7 - *You cannot identify yourself as Zimbabwean when you don't know your history. As such subjects such as NASS and SS are imperative as they give us the history of the country and our cultural heritage.*

P5, however, was less convinced that the transmission of cultural heritage is important:

> *I think they [cultural traditions] are not that relevant. Long ago people lived in rural areas and they practised traditional dances and ceremonies, but because of colonisation, urbanisation and modernity people live in towns and no longer practice them."*

In response to P5, P4 noted that, "[w]*e now being driven away from Unhu/Ubuntu philosophy because of the internet were people are now exposed to many other cultures and are adopting foreign cultures".* Although P6 agreed that, *"there is rampant cultural dilution due to social media",* she was adamant that, *"it is high time we go back to our culture so that we preserve and maintain it by upholding Unhu and its principles".*

The conversation shifted when P3 noted that, *"I also believe that culture is dynamic, as long as there is mutual understanding there is no problem".* According to the participants, pluralism is implicit in moral development as all cultures involve norms and values. P1 indicated that, "*even if we have different cultures, views, and religions, norms and values should be respected*". P7 concurred with P1:

> *Though we have different ethnic groups all the groups will be building human beings with Unhu/Ubuntu so that they have norms and values and are morally upright in the society. Yes in different cultures, people are being taught morality.*

For the participants, morality is universal and cuts across all cultures. What is bad in one culture, is equally bad in the other culture*: "Let's look at religions-Christianity, ATR and Islamic. You can find out that each of the religions has its own norms and values; the same applies to the cultures. What is wrong in one religion or culture is also wrong in the other*" (P7).

The findings reveal that the participants were able to use their understanding of perennialism to comment on the importance of cultural heritage, and the transmission of values and norms that stem from such a heritage. While the participants were able to consider other subjects in their teacher education programme in terms of possibilities for the transmission of cultural heritage, they seemed to be in favour of school-based education as a vehicle for the

transmission of values and norms. In addition, they were also sensitive towards a plurality of norms and values. Although the participants did not directly indicate the notion of the development of a unique Zimbabwean identity, it can be deduced that their consideration of the importance of norms and values associated with cultural heritage might allude to the development of an identity informed by cultural heritage. This seems to align with the *2015 Curriculum Framework* advocacy for appreciation of history, national heritage and cultural arts (cf. 3.4.3).

6.2.3   COMMUNALISM AND THE SENSE OF BELONGING

Communalism is associated with the promotion of a togetherness of people, thus, a sense of belonging to the community in which a person finds him or herself. Literature indicates that the community and belonging to the community constitute a critical component of traditional African life (cf. 2.5.2.4). Within this conception of communalism, individualism is not foregrounded; rather whatever happens to the individual happens to the whole group and whatever happens to the whole group happens to the individual.

P1 explained communialism as "where individual gives supremacy to the community … the community takes precedence". In a related vein, P5 indicated that, "[c]ommunalism is all about being a full member within the community by participating in different roles". P3 had a more encompassing view of communalism:

> Communalism now talks about developing someone who is useful to the
> community who is helpful to the community, because when he is born, he is
> now a member of the society … so in each and everything he has to do,
> have to benefit the community. They [community members] have to work
> for the betterment of the community.

The participants' understanding of communialism seemed to be attuned to the aphorism of, "a person is a person through other persons". This conception of communalism is associated with *Unhu/Ubuntu* as the philosophical basis according to which members of a community are encouraged to live humanely and harmoniously with one another (cf. 2.5.2.1). Within the context of communalism, a sense of belonging is created through the notion that since children belong to the community, the community should be involved in the upbringing of the children. In relation to this perception, P9 said:

> Okay communalism is a principle that looks at the child as a member of the
> society. It asserts that a child is born in the society. It goes on to say that the

child is raised in that society by the society. So this principle looks at the
child as a member of the community or society.

When prompted about the importance of the inclusion of the principle of communalism in the teacher education curriculum, P8 mentioned that

ATE should stand as a subject on its own. Give more time on the timetable so that we can mould acceptable members of the society who will grow up knowing how to work with the community for the betterment of the community.

P3 recalled that, *"*[i]n Social Studies there are topics like social services and voluntary organisatons whereby we are now saying people have to work for the betterment of the society and not individuals". The notion of working together towards the development of the whole community was on average foregrounded by the participants. While P7 indicated, "in SS it's all about living and working together. I can link it with communalism where people are living and working together", P4 made a more practical association with communalism:

Practical subjects need cooperativeness. Agriculture, they have all to like digging, planting together, thus communalism. Like cooperativeness in music, there is need to work together, playing instruments, and singing songs. In humaties aaah, RME and SS … we are looking at SS we come back to the principle of communalism, because it deals mostly with the society how people are living in the society and have to work together.

The participants were able to draw on their understanding of communalism and used it to make conclusions about the extent to which subjects in their teacher education programme alluded to communalism. P3 made an interesting observation regarding the teacher education curriculum; according to him, the curriculum is to some extent infused with elements of ATE, "in the sense that most of the subjects being taught are not for self-actualisation, but [students are] being taught and prepared to be someone useful for the whole community". As noted, the philosophy of *Unhu/Ubuntu* is connected to communalism in that the latter emphasises the importance of the welfare of the group and encourages a communal way of life (cf. 3.4.3). The participants seem to have an understanding of how communalism foregrounds the notion of living and working together. While they were introduced to this principle in Philosophy of Education, it can also be assumed that their understanding was further strengthened by their exposure to Julius Nyerere's perspective on African socialism and the inculcation of values of familyhood (cf. 4.5.1.2). In drawing on their understanding of communalism's emphasis on

the importance of the welfare of the group, the participants also concurred that it is imperative for future teachers to be acquainted with ATE and in particular with communalism:

> P1 - ATE is important it assists us in our living together, because we must always at one point, consider each other and love as a single nation, because the national goals should affect everyone as we work together in the society.

> P4 - I think it is very important because when in the classroom situation they [teachers] are the ones who would teach the children to work together.

> P8 - … it is important for future teachers to learn because when we look say at the principle of communalism, there are certain values that the teacher can teach for, for example, togetherness in the community.

> P10 - … communalism is very important for students to learn about … because for future teachers when children come to school, they teach children to interact and have respect for their community.

During the *focus group discussion*, the participants considered the relevance of communalism for present-day Zimbabwe. P6 felt that, "*if we just take a snap shoot on communalism as we go around the community there are still co-operativeness, hence the principle of communalism emphasising togetherness*". P2 brought in the notion of inclusivity as she highlighted that people live and work together: "*Unhu/Ubuntu takes centre stage because if we look at inclusivity we are trying to accommodate everyone in education including everyone regardless of ability or disability to work together*". However, some participants had a different view on the relevance of communalism. P1 referred to coloniality as a consequence of colonialism:

> *It is colonisation that hampered the idea of Ubuntu, it divided us a people, that is why we feel we have lost the idea of communalism. But I feel that it is still relevant and the reason why today in Zimbabwe we are failing to progress, is that we are divided. But under communalism families would be closer together.*

While P1 felt that the recognition of communalism and its attributes can bridge the divide that was created by colonialism, some participants were more attentive to present-day's emphasis on the individual:

> P7 - *I think to add something on communalism long ago it took a village to raise a child. A child was taking everyone as his her parents but nowadays each man for himself.*

> P7 - *Agreeing with the last speaker, we are no longer living in an egalitarian society; no longer living in an equal state. People are thriving to fulfil their own dreams without looking at their neighbours. So talking about communalism it is not relevant to present day Zimbabwe any more. People are no longer living and working together but are now working individually.*

Arguably, the focus on the individual alludes to coloniality and the extent to which *Unhu/Ubuntu*, in particular the importance of the welfare of the group has been sidelined to foreground individual flourishing at the expense of the well-being of the community (cf. 2.2).

The ideas generated during the *focus group discussion* about the significance of communalism for teacher education corroborated the individual opinions voiced during the interviews. In general the discussion foregrounded the potential of communalism to enable people to live and work together in a humanely and harmounious manner (cf. 4.5). For P7, the potential of communalism is to enable one to fit into different communities ("*we are being taught to interact with different people after our training. We are being taught to suit in the other communities*"). In support, P2 indicated that she is, "*sure it [Unhu/Ubuntu and the principale of communalism] is preparing us as teachers ... as a facilitator, a guider to interact with them [people form diffenent communities]*". Adding to the discussion, P6 said:

> *This philosophy is of paramount importance. It has dual importance in the sense that as a teacher, I will be developed so that I will suit [sic] in the society, wherever I go. On the side of the learners, I will help them to well suit into the society.*

In a similar vein, P7 contributed to the discussion by indicating that, "[w]*e are going to be deployed in to different communities as teachers. Communalism has to equipp us with skills to be able to work and live together*". This notion of working together was further discussed by the participants highlighting the connection between communalism and other subjects in their teacher education programme. Although the discussion corroborated the opinions voiced during the interviews, the participants co-considered the potential of communalism for the development of unity and citizenship.

P5- *Communalism leads to good citizenship and we have been exposed to it and will make sure our learners work together peacefully. So from knowledge on communalism, we would ensure learners are working peacefully.*

P1 - *I think we have been prepared that unity emanates from the ability to mutually understand and tolerate each other. We learn about a multi-faith approach and multi-culturalism; with these approaches, we can direct the learners and make them respect individual differences, thereby promoting unity.*

The findings reveal that the participants not only understood communalism as one of the philosophical principles of ATE, but that they valued the notion of working together towards the well-being and togetherness of the community within society. The participants were able to indicate the potential of subjects in their teacher education programme to strengthen communalism and the sense of belonging to a community. Based on their understanding of the importance to work together, the participants, as future teachers, extended the importance of this principle towards their future classes by highlighting the role of teachers to teach learners to work together and to interact with respect. As indicated in the previous section, there is a link between perennialism's emphasis on histories and cultural heritage and the development of a sense of commitment and conformation to the norms and values of the commuity (communalism) (cf. 5.3.3). Although discussed separately, the participants' understanding of the importance of togetherness, of being able to work together towards the well-being of the community cannot be read in isolation from their conception of education as a vechile to transmit values and norms. By implication, their understanding of the transmission of values and norms that stem from cultural heritage, involves values such a co-operation, togetherness, interaction and working together towards the wellfare of the community. This conception seems to align with *2015 Curriculum Framework,* which places a high premium on a curriculum that promotes human inter-dependence, solidarity, humanness and a sense of community common (cf. 3.4.3).

6.2.4   ROLES AND SKILLS FOR SURVIVAL

The principles of preparationism and functionalism are also associated with ATE. While preparationism refers to equipping of people to play a role in society, functionalism pertains to enabling people to smoothly integrate and function in society (cf. 2.5.2.2 and 2.5.2.3). During

the pre-colonial Africa, the equipping of people with skills was gender-based, and functioning within society implied differentiated roles for boys and girls. In light of the participants' exposure to ATE in Philosophy of Education course, I was curious to see how they articulated their general understanding of the principles and to what extent they perceived their teacher education programme as contributive towards the obtaining of roles and skills for survival.

During the interviews, the participants expressed a very traditional understanding of perparationism:

> P1 - … we have females and males in African society; they have to perform different gender roles, so an education system must equip each of these with knowledge so that they best perform in society.

> P2 - Preparationism is about a person being prepared into manhood if a boy and womanhood if a girl.

> P3 - When we are talking about the principle of preparationism, we are talking about developing a citizen who will be prepared to be useful in the future. For e.g., a boy child, we want to impart them with masculine duties to prepare him to be a father in the future and a girl we want to develop them [sic] to reach or have female duties being a mother. So we are talking about preparationism we are imparting children with survival skills to help them in the future.

> P4 - Preparationism is all about preparing an individual to be for example a boy to be a father and a girl to be a mother.

While all the participants gave a gendered explanation for their understanding of preparationism, only P9 alluded to a more general description, which she did not reduce to a gendered understanding: "Preparationism is preparing the child in practical skills that will enable the child to survive in the future". During the interviews, the participants did not question the gendered notion of preperationism; rather, it seems that they were simply articulating, in an uncritical manner, what they were taught in Philosophy of Education. P8, for example, was very clear in this regard: "The point of learning ATE is to develop learners into adulthood, boys into fatherhood and girls into motherhood". It seems from the findings from the individual interviews, that neither the Philosophy of education course, nor the participants questioned ATE's promotion of gendered roles in society. It seems that the participants were mainly repeating the course material on ATE. However, during the *focus*

group discussion, the participants started to be more critical of the gendered notion of preparationism, especially in relation to present-day Zimbabwe.

> P3 - *I think some of the principles are not relevant for present-day Zimbabwe, like preparationism according to gender roles. Nowadays, some ladies are now doing some duties that were meant for men. That is men and women are now equal.*

> P7 - *I want to support you. I think the root cause is on gender issues. Of course, women feel that they were oppressed before, but the roles they claim nowadays tarnish Ubuntu because at times you find women assuming duties meant for men, saying we have equal rights.*

> P8 - *Can I add, we are looking at modern day Zimbabwe. There are these gender roles that boys were prepared for and girls prepared for. Looking at present day Zimbabwe, it is no longer practical, we have gender equality were girls are now doing roles that were previously meant for boys and vice versa.*

Some participants were however, concerned about the impact of colonialism on traditional customs. Although P3 indicated that men and women are equal, he is concerned about the ignoring of gender in the allocation of roles and the development of skills: "*we are undermining our customs as Zimbabweans*". In a similar manner, P5 argued that "[t]*oday is just that the roles are being mixed ... Boys are now taking over the roles of girls and vice versa. These are ideas from the West and colonial education*".

Regarding their understanding of functionalism, the participants were able to highlight during the individual interviews, the importance of acquiring skills for everyday survival. ("Functionalism is all about equipping members of the society with relevant skills to function in a particular society" – P6; "Functionalism in this case we are training learners to acquire skills that will be useful in their daily lives" – P8). The philosophical principles associated with ATE are closely intertwined and this intertwinement in ensuring harmonious relations and practices towards the continued extitence and well-being of the community (cf. 2.5.2). In this regard, P1 established the connection between the attainment of skills and the development of society (community): "Functionalism … supports that an individual develops the skills that will help them [sic] to develop themselves [sic] and develop the society in which these are survival skills". Similarly, P3 considered the word functionalism to be self-explanatory in that it refers "to be citizens in the community. You have to be functional for

the better, for the survival of the community. We are talking about someone who has got some duties in the society". For P5 said it is about, "members of the society being taught and kept as instruments so they must be functional by participating in different activities for the benefit of the society". From the findings, it seems as if some participants use society and community interchangeably. By implication, the participants regard the acquisition of skills as imperative for integration into and functioning within the community.

In drawing on their understanding of the principles of preparationism and functionalism, the participants individually highlighted aspects and subjects from their teacher education programme that might contribute towards the inculcation of these principles. In particular, the participants were able to link the principles with Julius Nyerere's ideas regarding African socialism:

> P3 - Topics like African Socialism, this was the idea advocated by Julius Nyerere … he said its not good to impart learners with theoretical knowledge, they have to develop some survival skills, they have to do things practically. I think that when we can talk about functionalism someone has to be functional in the society.
>
> P4 - I think the aspect of African socialism, itis were people as Africans learn together, get skills, and live together.
>
> P7 - African socialism by Julius Nyerere … teaching children skills instead of book education … teaching, equipping, and preparing children with skills that will make them functional in the society.

Julius Nyerere's conception of African socialism is included as a topic for discussion in the Philosophy of Education course (cf. 4.5.1). One of the important charateristics of Nyerere's work is the notion of self-reliance through the attainment of practical skills that have relevance for survival in the community and it seems from the findings, that the participants associated this emphasis with the notion of being functional in the community. P7 made the connection with Dewey's Pragmatism, which is also included as a topic in the Philosophy of education course: "this topic [pragmaticism] allows learners to be practical. Learners will be learning, developing, and being prepared with skills for the betterment of their future – that is functionalism". P1 also highlighted the importance of practical subjects:

> in equipping an individual with practical skills that are also important to the society as a whole. Under these practical subjects, we are developing the physical while equipping them with skills that will help them to survive in

the future. That is the idea of functionalism. HE [Home economics] and

Agric [Agriculture] we are developing in learners survival skills which will

be used in the future or which will benefit the whole community.

While the participants foregrounded the development of skills in relation to other subjects in their education programme, some continued to include the gendered notion of preparationism: "HE … when girls are being taught how to sew, I link it to preparationism being prepared for the their future gender roles" (P7). Whilst P7 linked sewing to an activity associated with women, P5 simply mentioned "… practical subjects, HE, there are skills which are developed, which we can be extended to the society for the benefit of the community, like sewing".

As future teachers, the participants would extend their understanding of these principles to their future role in preparing learners to acquire skills to integrate into and function in society. In elucidating his understanding of the relevance of these principles, P6 indicated; "Yes as a future teacher, I should be able to prepare my learners … with skills that will help them wherever they go". In a related vein, P8 explained preparationism as, "when we are preparing learners to fit in the mainstream, so I think that way teachers have a role to play" and functionalism as, "teaching learners relevant skills to fit in the society". During the *focus group discussion*, the participants not only co-constructed their understanding of the significance of functionalism for their teacher education programme, but also the extent to which they feel they have been prepared by their curriculum for their role as future teachers.

> P3 - *Looking at teacher education I can fully enhance multiple skills because I have learnt practical subjects and can impart skills to the learners.*
>
> P8 - *I would want to add ICT skills that we have acquired and we can develop these in our learners.*
>
> P 3 - *yaa the essence of education is to equip learners with skills to function in the future. I can enhance team work.*
>
> P9 - *In rural areas, mostly learners' survive on farming. Therefore, if I am to impart skills involved in agriculture these learners will have skills and be able to function, growing and selling vegetables for survival.*

To emphasise the idea of how well the participants feel they have been prepared, P7 reiterated: *"I think we are fully prepared, we managed to interact with different people here at college and the community during teaching practice. We were thus empowered to be functional".*

The findings reveal that the participants' understanding of preparationism and functionalism is aligned to a traditional conception of ATE (cf. 2.5.2.2; 2.5.2.3; 4.5.1.5). During the interviews, the participants did not consider the relevance of genderised roles for present-day Zimbabwe, but when they discussed the relevance thereof for present-day society during the focus group discussion, they were more critical. On the one hand, the lack of a critical consideration during the interviews might be reflective of an uncritical presentation of ATE in the Philosophy of Education course. On the other hand, the focus group discussion foregrounded the possibility of how the course material can be used to evoke critical conversations in teacher education lectures. The particpants linked the importance of the acquisition of skills to the notion of fitting into the society or the community. The interwinement of the philosophical principles of ATE is by implication, foregrounded by the participants' thinking around the potential of subjects in their education programme and in their future classrooms. By highlighting the necessity of the acquisition of skills for survivial in the community, the participants alluded to the communal sense of belonging in that it should be beneficial to the community. The notion of communalism is subsequently, linked to the preparation of learners to function in the community, albeit for the well-being of the community (cf. 4.5.1.5). Arguably, the participants were in favour of school-based education that would prepare learners for life and work by ensuring that they are equipped with the requisite knowledge and skills for a smooth integration and functioning in society (cf. 2.5.2.2; 2.5.2.3). In addition, it seems as if the participants were of the opinion that their teacher education programme has prepared them to enhance certain skills in their future classes. It is known that due to colonisation, ATE and its associated philosophical principles have been marginalised and in many instances, been displaced (cf. 2.2; 2.3). On the one hand, the value the participants attach to skills for enabling functioning within the community, speaks by implication, against a curriculum that marginalises and displaces indigenous values, norms and knowledge. On the other hand, it aligns with *2015 Curriculum Framework* advocacy for a curriculum that prepares learners by ensuring that they are equipped with requisite knowledge, skills and attitudes (cf. 3.4.3; 4.5.1.5).

6.2.5   DEVELOPMENT OF THE WHOLE PERSON

In pre-colonial African communities, the development of the whole person was critical and in line with the principle of wholisticism, which aimed at developing an individual's intellectual, physical, and emotional capacities (cf. 2.5.2.6; 3.4.1). This principle is premised on the assumption that the whole development of the human being will lead to the acquisition of

multiple skills. The intertwinement of the philosophical principles of ATE is in particular visible in the assumption that the whole development of the human being (wholisticism) will lead to the acquisition of a variety of skills (preparationism), which would in turn, enable the individual to function within the community (functionalism) for the well-being of the community (communalism). This intertwinement is specifically violated in light of the colonial legacy of an emphasis on specialisation instead as wholistic development (cf. 2.5.2.6).

In drawing on their understanding of wholisiticim as espoused in Philosophy of Education, the participants foregrounded the idea of "a system of education which is based on developing a human being as a whole" (P3). During the interviews, the participants indicated different forms of development to indicate their understanding of wholisticism:

P2 - the development of the person as a whole, that is when a person develops physically, intellectually, emotionally, spiritually and socially.

P5 - … based on the total development of the child within the society such as the physical, moral and emotional development

P7 - Wholisticism is coming from the word whole. Whole as in developing someone wholly that is physically, emotionally and spiritually.

While the participants placed the emphasis on the wholistic development of the human being (cf. 3.4), P3 established the link between the different philosophical principles of ATE by indicating that, "[w]hen we are talking about ATE, it is something about developing a complete human being someone that is useful to the community". Similarly, P4 linked wholisticism with the development of skills: "Wholisticism is another principle whereby a person is being modelled and equipped with skills to develop wholly and prepared for the future".

The participants' understanding of wholisticism seems to be aligned with the traditional conception thereof as a philosophical principle of ATE (cf. 2.5.2.6), and is arguably informed by what they were taught in Philosophy of Education. The connection between the philosophical principles, namely the association of wholisticism with preparationism and functionalism, possible alludes to a more comprehensive understanding of ATE. However, the connection the participants made with other subjects in their teacher education programme seems fairly superficial and shallow. When they tried to establish a link with other subjects,

they seemed to remain focused on the different forms of development and did not allude to the development of multiple skills *per se*. The idea of schooling aligns with the perception in ATE, that meaningful education schools a person in terms of physical skills, intellectual training, moral development, emotional development, and spiritual realms (cf. 4.5.1.4). In a similar manner, they alluded to different subjects addressing various forms of development:

> P5 - wholisticism as a principle in ATE, is a major topic in Philosophy of Education."
>
> P1 - Well the aspect of ATE has much to offer in Psychology of Education. According to the principle of ATE, the education system is meant to develop a person wholistically that is to include the physical, emotional and cognitive."
>
> P7 - Yes to a greater extend I can say there are aspects of ATE in Psychology of Education. Looking at the topic child development, focusing on the physical, intellectual and emotional. I can link this to wholisticism.

In addition, the participants established links with other subjects. P2 linked language development as part of the development of the whole person (*"Indigenous languages, for under wholisticism since that's were a person is developed in his or her first language"*), while RME is perceived as a subject, "where the whole person has to be moulded wholly spiritually through bible verses" (P4) and "religion and moral education ... can be linked to the principle of wholisticism, looking at developing learners who are spiritually developed". While the participants noted some aspects in their teacher education programme as being attuned to wholisticism, they do consider wholisticism as important so, "we can be educated on how to develop learners intellectually, physically, emotionally and other skills." (P4). In a similar manner, P9 noted that, "ATE and developing individuals, physically, emotionally, morally, intellectually is okay for teachers".

As noted in section 6.2.4, the focus group discussion evoked more practical examples in terms of multiple skills:

> P3 - *Looking at teacher education, I can fully enhance multiple skills because I have learnt practical subjects and can impart skills to the learners.*

P8 - *I would want to add ICT skills that we have acquired and we can develop these in our learners.*

P9 - *In rural areas, mostly learners' survive on farming. So, if I am to impart skills involved in agriculture these learners will have skills and be able to function growing and selling vegetables for survival.*

P2 - *I agree we can see that nowadays if I take a closer look at the current situation agriculture is one of the ways people are making a living. I think practical subjects like agriculture and HE are relevant and are influenced by preparationism and functionalism principles.*

P5 made a connection between wholisticism and a good citizen, when stating: *"Wholistically the teacher will prepare learners their physical, emotional, and spiritual thus preparing them to be good citizens"*.

The findings reveal that the participants not only understood wholisticism as part of the principles of *Unhu/Ubuntu*, but that they link the principle with the development of the human being physically, intellectually, morally and emotionally. This notion is premised on the idea that the development of the whole person would advance the acquisition of multiple skills (preparationism), thus preparation of individuals with skills to integrate and function (functionalism) towards the well-being of the community (communalism). Thus, the participants were able to understand and comment on the role of wholisticism in the society in the development of the human being leading to acquisition of multiple skills. The participants also highlighted how the notion of wholisticism as espoused within ATE, can be relevant in topics such as child development in Psychology of Education and other subjects, for example, RME where there is moral development, and indigenous languages, which entails language development. Whilst the participants were able to consider the core courses and other subjects in the teacher education curriculum in terms of developing the human being wholly, they envisaged a school-based education that would ensure the development of the human being wholly. This conception seems to be in alignment with the *2015 Curriculm Framework* that reiterates high premium on comprehensive development of all aspects of personality, intellectual, emotional, social, and psychomotor (cf. 3.4.3; 4.5.1.4)

6.4   SUMMARY OF THE FINDINGS

The objective of this chapter was to explore how student teachers understand ATE and perceive the significance of a teacher education curriculum infused with elements of ATE. I

generated data through semi-structured interviews and a focus group discussion (cf. 1.3.4; 1.4.3). From the findings of the generated data, it can be derived that the participants understood *Unhu/Ubuntu*, perennialism, communalism, preparationism, functionalism and wholisticism as principles associated with ATE. They perceived *Unhu/Ubuntu* as a central philosophical foundation of ATE, which is linked to instilling attributes that lead to what is regarded to be morally upright in the African communities (cf. 6.2.1.2). The participants perceived the significance of a curriculum that has an underlying philosophy of *Unhu/Ubuntu* as that of moral development informed by *Unhu/Ubuntu*. Futhermore, the participants were also able to draw on their understanding of *Unhu/Ubuntu* and extend such understanding to consider how some course materials in the core courses and other subjects in their teacher education curriculum relate to ATE (cf. 6.2.1.2). However, while the document analysis revealed that the core courses are not explicitly infused with elements of ATE (cf. 4.5.4), the findings from the interviews corroborated this insight. Rather, the participants were able to use their understanding of *Unhu/Ubuntu* and ATE in general, to consider how other courses could allude to elements of ATE.

The participants were also in a position to express their comprehension of the ATE principle of perennialism as one that focuses on the transmission of histories and cultural heritages (cf. 6.2.2). In line with this, they perceived the significance of a teacher education curriculum as that of maintaining and preserving cultural heritage. During the focus group discussions, the participants also alluded to the importance of acknowledging different cultures and religions. Various opinions were raised and concerns centered on "cultural dilution due to social media" and the irrelevance of cultural traditions for contemporary Zimbabwe. Despite differing opinions, the participants considered in general, school-based education as an important vechile for the transmission of cultural heritage, which in turn, could lead to the cultivation of a unique Zimbabwean identity.

Concerning communalism, the participants showed their appreciation of this principle as a philosophical basis that encourages the community to live humanely and harmoniously (cf. 6.2.3). Accordingly, a curriculum infused with ATE is perceived to be significant as it has the potential of promoting the notion of not only working together towards the wellbeing of the community, but towards togetherness. In general, the participants were able to draw on their understanding of communalism to consider the potential of other subjects in their curriculum to promote co-operation, interaction, and working together. In addition, they also perceived

the attributes associated with communalism as important for teaching in their future classrooms.

In drawing on their understanding of the principles of preparationism and functionalism, the participants highlighted a very traditional understanding of how girls and boys ought to be prepared to function according to pre-deteremined genderised roles (cf. 6.2.4). This was particularly the case during the individual interviews. During the focus group discussion, some students started to challenge a genderised perception of preparationism, especially in light of contemporary Zimbabwe. Although this conversation did not lead to an in-depth discussion of the traditional notion, the participants were convinced that the acquisition of skills is imperative for sufficient functioning in the society. They were able to comment on the extent to which colonialism has eroded and marginalised ATE-related principles and in general, they felt that their teacher education programme has prepared them sufficiently to prepare their future learners for a smooth integration into and functioning in society. Although having a fairly uncritical take on these principles, they did consider a teacher education curriculum infused with element of ATE as significant in potentially instilling skills that would make individuals functional in the society.

Concerning the principle of wholisticism, the participants appreciated the notion of the development of the human beings as a whole (cf. 6.2.5). In particular, they extended their understanding of this principle to other subjects in their curriculum they perceive as significant in contributing towards the acquisition of multiple skills. Based on their understanding of wholisticism, the participants perceived the development of the whole person as an important function of school-based education.

From the findings, it became clear the the participants had a good understanding of what ATE entails, especially in light of the principles associated with ATE. Although their understanding seems to be uncritical in terms of certain tranditional conceptions of ATE, they did perceive ATE as important for their teacher education curriculum and for preparing them as future teachers. Their perceptions seems to align with the *2015 Curriculm Framework's* vision for an education system that is infused by African traditional values and principles such as honesty, integrity, responsibility, caring, as well as moral uprightness, patriotism and pride in a Zimbabwean identity and heritage, all of which are largely traceable to the philosophy of *Unhu/Ubuntu* (cf. 4.4.2.1).

6.5   SUMMARY

In this chapter, I focused on how student teachers understood ATE and perceived a teacher education curriculum infused with elements of ATE. I reframed this study as a case study by focusing on Morgenster Teachers' College as a single case, which in turn, constituted the context for the interviews and focus group discussion. The presentation of the findings are centred on five themes, namely moral development, cultural heritage, belonging to the community, roles and skills for survival and the development of the whole person. The discussion of the findings, in relation to these themes, enabled me to foreground the participants' understanding of ATE and their perception of the significance of a teacher education curriculum infused with elements of ATE.

In the next chapter, I draw on all the preceding chapters to comment on the study and to make suggestions regarding the infusion of a teacher education curriculum with ATE.

CHAPTER 7: COMMENTS, SUGGESTIONS AND REFLECTION

7.1 INTRODUCTION

The aim of my study was to explore student teachers' perceptions of the significance of a curriculum infused with ATE. In order to realise this aim, my study unfolded through the realisation of various objectives. In Chapter 2, I focused on gaining a conceptual understanding of ATE, with specific reference to the re-emergence of ATE in Zimbabwe, as framed within the context of colonial education and the current coloniality of education. My understanding of the quest for reclaiming the values and norms that were displaced by colonialism, and continued to be marginalised by coloniality, was deepened in Chapter 3 where I considered the way in which countries such as Botswana, Zambia and Zimbabwe embarked on educational reforms. In particular, Zimbabwe's construction of a discourse on ATE in a post-colonial context assisted me, along with insights gained from Chapter 2, to develop a framework for the analysis of documents in Chapter 4. In alignment with my research aim, I undertook documentary analysis of the core courses in the teacher education curriculum to determine the extent to which the curriculum alludes to elements of ATE. This analysis was informed by key concepts derived from the basic tenets of ATE as espoused in Chapter 2. The analysis of the educational foundational courses (Philosophy of Education, Sociology of Education and Psychology of Education) assisted me in drawing up the schedules for the interviews and focus group discussion. In Chapter 6, I reported on the findings that emerged from the data analysis. The analysis of the data was informed by my conceptual understanding of ATE, Zimbabwe's quest for educational reform and the document analysis of the core modules. By implication, the chapters in this thesis were fundamental in enabling me to gain an understanding of student teachers' perceptions of the significance of a teacher education curriculum infused with elements of ATE.

In this final chapter, I drew on the various chapters to comment on my research findings with the aim to making suggestions regarding the infusion of the teacher education curriculum with elements of ATE. I concluded the chapter with a reflection on the undertaking of this study. In particular, I commented on the strengths of the study and reflected on the challenges I experienced during the research endeavour. I also highlighted the limitations of the study and indicated how these limitations open new possibilities for further research. As I have been

involved in this study for a number of years, I thought it important to also reflect on my scholarly and personal growth.

7.2   COMMENTS AND SUGGESTIONS

In drawing on my understanding of ATE (cf. Chapter 2), Zimbabwe's quest for the deconstruction of a colonial epistemology (cf. Chapter 3), the analysis of the core modules in the teacher education curriculum (cf. Chapter 4) and student teachers' perceptions regarding the significance of ATE (cf. Chapter 6), I propose two suggestions. In particular, my suggestions are drawn from the document analysis (cf. 4.5.4) and further informed by the findings that emerged from the semi-structured interviews and focus group discussion. Firstly, I suggest the reconceptualisation of the ATE course that is offered at the college. Secondly, and following from the first suggestion, I propose that the reconceptualised understanding of ATE be recentered as a lens to enable a Zimbabwean (African) interpretation of Western and American theories included in the teacher education curriculum.

7.2.1   THE RECONCEPTUALISATION OF THE ATE COURSE

As indicated in the Chapter 4 (cf. 4.5.1), ATE is offered as a topic in the Philosophy of Education course, which is one of the courses included in Theory of Education, which in turn, constitutes a core section of the teacher education curriculum. In ATE, as a topic, student teachers are introduced to the aims of ATE and the philosophical foundation of *Unhu/Ubuntu* and its principles *inter alia* preparationism, functionalism, communalism, perennialism and wholisticism (cf. 2.5.2; 4.5.1). The document analysis revealed that through the introduction of foundation and these principles, the course material related to ATE are attuned to aspects such as the maintenance and preservation of cultural heritage (cf. 4.5.1.1), the development of good citizenship (cf. 4.5.1.2), the promotion and cherishing of a Zimbabwean identity (cf. 4.5.1.3), the acquisition of multiple learning and skills (cf. 4.5.1.4), the acquisition of skills and knowledge to function (cf. 4.5.1.5), and the establishment of unity and consensus (cf. 4.5.1.6).

The findings of the document analysis, however, revealed that the content of ATE is reliant on a traditional conception of the philosophical principles, which might not necessarily be relevant, in its traditional conception, for contemporary education in Zimbabwe. For example, I indicated in Section 4.5.1.1 that the maintenance and preservation of a Zimbabwean cultural heritage, which is associated with perennialism, should be changed to include a plurality of

cultures. A Zimbabwean identity is not constituted by a singular culture. Culture in Zimbabwe has been guided by exchange and transfer, which in turn, led to a plurality of cultural ways of doing things. In Section 4.5.1.5, I indicated how a traditional perception of preparationism and functionalism advocates for gender-based occupations, and subsequently, a gendered society.

The findings from the semi-structured interviews revealed that the students' understanding of ATE was strongly attuned with a traditional conception of ATE and the various principles. The students were able to articulate their understanding of *Unhu/Ubuntu* as a philosophy based on moral development, which in turn, requires the acquisition of attributes such as self-respect, respect for others, loyalty, honesty and interaction (cf. 6.2.1). In addition, they were also able to give definitions for the various philosophical principles by drawing on the course material they were introduced to. In this regard, they were able to link perennialism with the transmission of cultural heritage (cf. 6.2.2) and communialism with the development of a sense of commitment to the community (cf. 6.2.3). While the participants seemed to be attuned to the basic tenets of ATE as presented in their course material, they were rather uncritical in their consideration of these principles during the interviews. It seemingly appeared that the students were simply reciting information they were required to prepare towards the passing of the course. For example, regarding preparationism and functionalism, the participants simply recited how females and males have different roles in society, which requires the preparation of a person into "manhood if a boy and womanhood if a girl" (cf. 6.2.4). During the interviews, there was no critical consideration of this gendered notion of pre-determined roles; rather, the participants seemed to uncritically recall what they learned in the course work on ATE. Regarding wholisticism, the participants had a basic understanding of the importance of the physical, intellectual, emotional and spiritual development of the child (cf. 6.2.5). In general, the participants did not question or challenge any of the definitions of the philosophical principles during the interviews. They seemed to recall simply in an uncritical manner, the course content.

However, the focused group discussion provided the students with the opportunity to interact with one another and it was, in this space, where they started to express alternative conceptions and understanding of aspects of ATE. The dominance of the Shona culture at the expense of other minority groups in Zimbabwe was mentioned and there was concern about the inclusion of foreign (Western) theories in their teacher education curriculum, which might advance other cultures (cf. 6.2.3). The participants also exhibited a sensitivity towards a

plurality of norms and values, especially regarding languages and religions (cf. 6.2.2). While communalism places emphasis on the notion of the individual within the community and to the advantage of the community, some participants used the dialogical space of the focus group discussion to indicate how colonialism had rendered the community less important by the idea that "nowadays each man for himself" (cf. 6.2.4). In addition, the participants also used this space to challenge the relevance of gendered roles to present-day Zimbabwe (cf. 6.2.5). While some participants made reference to equal rights, others felt that the influence of Western education eroded the Zimbabwean custom of assigned gendered roles.

Based on the foregoing exposition and informed by the document analysis, I suggest that the course on ATE be reconceptualised as a space where student teachers are not simply introduced to the traditional understanding of ATE, its aim and associated principles. Although I consider the introduction of a traditional conception of ATE as important, I suggest that a space is provided for student teachers to debate and deliberate the relevance of ATE for contemporary education. Although the findings revealed that the participants perceive aspects of ATE as significant for their teacher education curriculum, the course on ATE should become a critical space in which students can critically engage with the traditional understanding of ATE, albeit in reference to the realities of present-day Zimbabwe. On the one hand, it is my contention that such a space will lead students away from an uncritical repetition of course material. On the other hand, such a space would enable student teachers to not only critically engage with the content, but to reconceptualise their own understanding towards a more contemporary and relevant perspective of *Unhu/Ubuntu* and its associated principles. In such a space, students can start to practice the skill of seeking consensus as they work together in deliberating, for example, the contemporary role of the individual in relation to what it means to work and live for the community (cf. communalism), the plurality of the Zimbabwean society and the implications thereof for the development of a unique Zimbabwean identity (cf. perennialism and communialism), the relevance of gendered roles and the consequences thereof for a gendered society (cf. preparationism and functionalism), and the development of multiple skills towards survival in contemporary Zimbabwe and in the world at large (cf. wholisticism). Within their co-construction of the relevance of ATE, student teachers should consider the relevance and implications of *Unhu/Ubuntu* for the development of a Zimbabwean society constituted by humane and harmonious living. Given the nature of teacher education, namely the preparation of student teachers for their future role in school-based education, this dialogical space should further be

used to consider the implications of students' deliberations for their future role as school-based teachers. Thus, in order to assist student teachers in their deliberations, course material on ATE should be complimented with material on the current discourses in Zimbabwe, and other African countries, on the quest to address the persistence of coloniality in education. In particular, I argue in favour of the inclusion of the work of renowned African scholars such as N'Dri Assié-Lumumba, Kwame Gyekye, Paulin Hontoundji, Achille Mbebe, Yusef Waghid and Kwasi Wiredu. It is imperative that student teachers' deliberations are informed by the work of scholarly works that emanate from the Zimbabwean context in particular, and in general, from the African continent. By implication, I advocate for the reconceptualisation of the ATE course as a space where student teachers can question and challenge the importance, significance, applicability and relevance of ATE, not only for their teacher education curriculum, but for their role as future teachers. This suggestion aligns, on the one hand, with the *2015 Report on Teacher Education Curriculum Review's* vision for a curriculum infused with Zimbabwe's (independent) ethos, heritage, and philosophy to make it *relevant* to postcolonial Zimbabwe (cf. 4.4.1 and 4.4.2). On the other hand, the proposed reconceptualisation of the ATE course logically leads towards the next suggestion, namely the recentering of ATE as the core focus in the teacher education curriculum.

7.2.2 THE RECENTERING OF ATE IN THE TEACHER EDUCATION CURRICULUM

Zimbabwe's discourse on ATE seems to be informed by a trajectory of acts (*Education Act 1987*), visions (*Vision 2020*), commissions (*1999 Presidential Commission of Inquiry into Education and Training*) and frameworks (*Curriculum Framework 2015-2022*) (cf. 3.4.3). Central to this discourse, stands the reclamation and revitalisation of the needs and aspirations of post-colonial Zimbabwe that were displaced by colonialism and which is currently under threat from coloniality. Of particular importance for teacher education, is the *2015 Report of Teacher Education Curriculum Review.* As noted in Chapter 4, the significance of this document lies in its call for *Unhu/Ubuntu* as the underlying philosophy of teacher education. By implication, there is a call for the infusion of teacher education with values and principles that are characteristics of *Unhu/Ubuntu*, namely, honesty, integrity, responsibility, caring, moral uprightness, patriotism and pride in a Zimbabwean identity and heritage (cf. 4.4.2.1). *Unhu/Ubuntu* is, however, embedded in ATE and the consideration of *Unhu/Ubuntu* as the underlying philosophy implies ATE as the guiding directive in Zimbabwean teacher education.

As noted in the findings, the participants have a general understanding of *Unhu/Ubuntu* and its link with moral development. In addition, the participants were able to use their understanding to (re)consider their teacher education curriculum in terms of *Unhu/Ubuntu* (cf. 6.2.1). In addition, they were also able to draw on their understanding of the other principles of ATE to establish links with some subjects in their teacher education curriculum. For example, the inclusion of indigenous languages and the introduction to the history of Zimbabwe were perceived as positive in light of the transmission of a cultural heritage (cf. 6.2.2). The participants were also able to draw on their understanding of communalism to foreground how some subjects in their curriculum promoted the value of working together towards the well-being of the community and a togetherness within society (cf. 6.2.3 and 6.2.4). While the participants were able to consider their teacher education curriculum 'through' their understanding of ATE, the connections they made between ATE and the subjects/courses were, on the one hand, fairly superficial and shallow. On the other hand, the connections made did not reflect a pertinent infusion of the teacher education curriculum with elements of ATE. In general, however, the participants were positive about ATE and perceived a curriculum infused with elements of ATE as important.

In light of the foregoing and following from my suggestion about the reconceptualisation of the ATE course, I suggest the recentering of ATE as a theoretical lens to empower both student teachers and lecturers to give a Zimbabwean interpretation of the teacher education curriculum. At the moment, ATE is a topic embedded in the Philosophy of Education course. Although Philosophy of Education is perceived as one of the core courses in the teacher education curriculum, ATE is rather treated as an add-on in the course. ATE as a topic, enjoys limited time and space for an in-depth development of a critical and relevant understanding thereof (cf. 7.31). In addition, ATE is not positioned in alignment with the vision of the *Report - Unhu/Ubuntu* cannot be established as the underlying philosophy of teacher education within the limitations of a topic hosted in a bigger course. In this regard, I suggest that ATE, specifically as reconceptualised in 7.3.1, be considered as a stand-alone course where student teachers can, on the one hand, develop a critical and relevant understanding of ATE. On the other hand, the inclusion of ATE as a stand-alone course in the teacher education curriculum, especially when couched in a critical space for negotiation and deliberation of relevance, can be supportive to the development of ATE as a theoretical lens for the critical consideration of alternative theories (including Western theories). By implication, it is

suggested that by recentering ATE in the curriculum, student teachers can be empowered to study and consider alternative theories included in the curriculum 'through' an understanding of the relevance of ATE for contemporary Zimbabwe. In the discussion of the findings of document analysis, I strongly alluded to the decolonisation of the teacher education curriculum by decentering Europe (coloniality) in the curriculum (cf. 4.5.4). As one of the participants so aptly commented: "On theories [presumably western theories] … they don't promote foreign cultures as such, rather we get ideas on the theory but examples and other ideas are drawn from our own cultural heritage". Out of a concern for a cosmetic infusion of the teacher education curriculum with elements of ATE - thus infusion for the sake thereof - I subsequently do not argue in favour of the mere infusion of the teacher education curriculum with elements of ATE. Rather, I promote the recentralisation of ATE as the point of departure for the teacher education curriculum. As noted by Jansen (2017), after independence in African countries, by implication also in Zimbabwe, education institutions continued to centre curricula content on Western epistemologies. In the document analysis, I indicated the extent to which the core modules in the teacher education curriculum are interspersed with well-established theories from Europe and America (cf. 4.5.1 – 4.5.3). It is my contention that by recentering ATE as the theoretical lens for the approach to the teacher education curriculum, European and American content and theories can be considered secondary, albeit 'through' the lens of ATE. In other words, I do not advocate for a total removal of European and American content, values, ideals and orientations from the teacher education curriculum. Rather, by recentering ATE within its relevance for contemporary Zimbabwe, the dominance of Western and American theories can be decentered.

My suggestions regarding the reconceptualisation and recentering of ATE in the teacher education curriculum hold certain implications for lecturers and student teachers. Lecturers responsible for the course on ATE must be well equipped to facilitate a critical space in which students can negotiate and deliberate the relevance of ATE for contemporary education in present-day Zimbabwe. In particular, such lecturers need to be comfortable to use such a critical space for the practice of *Unhu/Ubuntu* – it should be a space where lecturers and student teachers can converse and deliberate in the spirit of mutual respect and honesty, working together towards the welfare of the Zimbabwean child whom they will teach work in their future classrooms. Lecturers need to be conversant with Zimbabwe's discourse on educational transformation, and the role of ATE within such discourse. In addition, the reconceptualisation of ATE in terms of its relevance and the guidance of student teachers in

their deliberations, would require lecturers to be up-to-date with scholarly work on aspects related to ATE. The construction of ATE in terms of relevance will require knowledge of the philosophy of education as a discipline and the ability to guide student teachers in the construction of ATE as a theoretical lens. It is my contention that when student teachers are involved in the reconceptualisation of ATE as a theoretical lens, they will not only develop an in-depth understanding of the significance of *Unhu/Ubuntu* and other related principles for education, but will develop the ability to complete their teacher education curriculum with Zimbabwe (and Africa) in the centre. Western theories included in the teacher education curriculum, could then be (re)considered in terms of their relevance for, and applicability to the Zimbabwean context. As a consequence, all lecturers teaching on the teacher education curriculum, will have to be conversant with a reconceptualised understanding of ATE, and must have a sound understanding of how their own course content could be (re)considered in light its potential to, *inter alia*, promote moral development, the development of well-rounded and respectable persons who adhere to the norms and values of their community, and the advancement of cultural heritage, a Zimbabwean identity and good citizenship.

It is my contention that the reconceptualisation and recentering of ATE in the teacher education curriculum have the potential to cement *Unhu/Ubuntu* and the related principles of ATE as a solid philosophical foundation of the teacher education curriculum. It is in this manner that the academic tradition of putting the West as a pinnacle of education can be decentralised in the context of teacher education. Through the reconceptualisation of ATE as the central point of departure in the teacher education curriculum, student teachers and lecturers can become instrumental in the decentering of Eurocentric education and the recentering of Afro-centric education (cf. 4.5.4). The subjugation, marginalisation and displacement of ATE not only resulted from colonialism, but the displacement continues as curricula remained structured in accordance with Western and American values and theories. By implication, my suggestions might contribute towards the reorganisation of the teacher education curriculum to not only address the coloniality project, but to empower future teachers to approach school-based education from the vantage point of ATE. By implication, the reconceptualisation and recentering of ATE can function as a counter discourse to a Eurocentric perception of education, and such a counter discourse can inform the reconceptualisation of school-based education. The placing of *Unhu/Ubuntu*, and by implication ATE, at the centre of teacher education as its underlying philosophy, has the potential to filter through to school-based education – student teachers who contribute towards

the centering of ATE in teacher education, should be able to uphold such centrality in their future classrooms. The establishment of *Unhu/Ubuntu* as the underlying philosophy of teacher education, has the potential to become the underlying philosophy of school-based education in contemporary Zimbabwe.

7.3   IN REFLECTION

In this section, I reflect on my overall experience with the undertaking of the study. In retrospect, I first present what I consider the strengths of the study. As with any research undertaking, I also experienced challenges during this research endeavour. I subsequently reflect on the challenges and indicate what steps I took to overcome them. This study was undertaken within the scope of a PHD study and given the research focus, the study has certain limitations. However, I do not consider limitations as a negative, but rather as an opportunity for new research topics. My involvement with this study was both personal and scholarly. I spent several years on this research undertaking and during the research process, I have acquired new skills and have grown, both at a scholarly and at a personal level. In the subsequent sections, I reflect on various aspects related to my study.

7.3.1   STRENGTHS OF THE STUDY

There are two aspects of this study that I consider significant in terms of their value for this research output. One aspect comprises two related issues, namely, the construction of a framework for analysis (cf. 4.3.2), and the application thereof in the study (cf. Chapters 4 and 6). The other aspect pertains to the suggestions that emerged from the study.

The unpacking of Zimbabwe's construction of ATE as a discourse in post-colonial Zimbabwe (cf. 3.4) was significant in the construction of the framework for analysis. By drawing on an exposition of ATE (cf. Chapter 2), the historical context of Zimbabwe's quest for ATE, albeit considered against the background of other African counties' similar quests (cf. Chapter 3), I was able to construct a framework to work with the data generated from the document analysis, the semi-structured interviews and the focus group discussions. While the framework served as a guide for analysis, it enabled me to foreground the extent to which the Teacher education curriculum includes aspects, implicitly and explicitly, of ATE, and to explore student teachers' perceptions of the significance of a curriculum infused with such aspects. On the one hand, the framework enabled an analysis, while on the other hand, it enabled me to read the data through the framework. As such, I perceive the construction and the application

of the framework for analysis as a strength in this study as it played a major role in answering the main research question.

I also consider the suggestions that followed from this study, as a strength. The proposed suggestions, namely, the reconceptualisation and recentering of ATE could be considered as a strength as they followed from insights gained from the study. The aim of the study was to explore student teachers' perceptions of the significance of a curriculum infused with elements of ATE. The value of the study does not simply lie with such exploration, but in particular, with what could be gained from such an exploration. In this regard, I consider the suggestions that emanated from the study as a strength. My rationale for the latter is based on the potential of the suggestions to adhere to Zimbabwe's quest for the deconstruction of a colonial epistemology and the reconstruction of an apt Zimbabwean epistemology through placing a reconceptualised understanding of ATE in the centre of the curriculum.

7.3.2 *CHALLENGES OF THE STUDY*

During the study, I encountered a number of challenges and I had to be innovative in devising steps to address and overcome the challenges.

First and foremost, my ICT skills were not advanced yet, and my lack of skills slowed down my progress in the initial stages of my study. In order to overcome this problem, I attended some workshops and became more comfortable with ICT-related challenges. Towards the end of my study, I became more advanced and was able to effectively use my computer. Related to this initial challenge, was severe electricity load shedding. As we would go for days without electricity, I could not undertake any research on the internet, nor could I communicate with my supervisors. In order to address this problem, I had to procure a generator. A related challenge then was that fuel was not only very expensive, but scarce. In addition, I had to engage the internet providers so that my home would become connected; thus another expense.

Time management was another challenge. I undertook the study on a part-time basis as I was fully employed as a lecturer in Philosophy of Education at the Morgenster Teachers' College. It was a challenge to balance the demands at work, such as lecturing, research supervision, marking and teaching practice, with my studies. I needed to research extensively, yet time was a constraint. I tried to divide my time between work and studies, and I was able to take leave

during the final phase of my study. This was helpful in giving me time to concentrate solely on my research.

My thesis comprises of seven chapters and my initial understanding was that, traditionally, the study should comprise of five chapters. Normally when studying, one would go through other research studies that were previously carried out. In my case, however, there were no examples of this structure and I had to conceptualise my study in alignment with my research questions and not based on my traditional conception of a thesis. So I entered a terrain that was new and I enjoyed constructing this study in what I perceived to be original and interesting.

Carrying out the semi-structured interviews and the focus group was a challenge. Firstly, there was the challenge of selecting the participants. The participants could be selected form a group of 250 students who all qualified according to the criteria I set out for my purposive selection. First, I spoke to the potential participants, explained the purpose of the study and asked for volunteers. I was interested in information rich participants, but these then were my own students. I only wanted to work with ten students, but so many were keen to participate, that I ended up having to select the ten students. As the participants were also my students, I was confronted with the challenge to critically think about the extent to which the power relation between lecturer and student could influence data generation. In order to address this issue, I tried what is referred to as de-rolling by creating a more equal relationship characterised by reciprocal interaction. I engaged in informal discussions and chats with the participants as an attempt to establish rapport. Another challenge was to remain conscious of my status as an insider researcher. As I was researching in an area I really knew and was interested in, I had to remain careful not to discard contributions and ideas that could beat variance with my expectations and knowledge. I subsequently tried to be objective by continuously reminding myself that the study was about the students' voices and not about my own perceptions and understanding.

The funding from the University of the Free State was of paramount importance. However, during the last year of my study, I did not receive any funding from the university and it was a challenge to fund myself. This created a financial burden on my savings that were already stretched to the limit.

Obtaining permission for the Ministry of Higher and Tertiary Education, Science and Technology was also a challenge. Ethical clearance by the University of the Free Sate was not a problem, but permission from Morgenster Teachers' College remained dependent on the Ministry's permission. This was a lengthy process and challenge due to bureaucracy. Once I obtained the letter, it was not a problem getting permission from Morgenster Teachers' College.

7.3.3   *LIMITATIONS AND OPPORTUNITIES*

As this was a case study, the research is limited to one teachers' college in Zimbabwe. Although all teacher education colleges use the same curriculum, the findings of this study cannot be generalised to other colleges. This study was also qualitative in nature and did not include any quantitative research methods. Due to time constraints, I only interviewed ten students from a class of 250 students, and I conducted a lengthy focus group discussion with the same group of students. In qualitative research, it is accepted that the number of participants be low, as in-depth data can be generated if time is spend with a few participants. Although I am convinced that I did generate rich data from the time I spent with the participants, it could have been interesting to complement the data with data generated by means of a questionnaire. Since the students were so keen and willing to participate, I could have distributed the questionnaire to all students. In this manner, I could have gained a more in-depth picture of the extent to which the participants' perceptions are similar to those of their classmates. In this regard, I would suggest that a mixed method approach be considered if a researcher wants to undertake a similar study.

This study also focused on one teacher education college and only on the perceptions of students. A similar study can be undertaken, but extended to different teacher education colleges in Zimbabwe. Such a study can include a mixed method approach so at to gather a bigger data set using questionnaires. In this manner, a broader picture can be obtained of how different teacher education colleges deal with ATE and the potential infusion of aspects thereof, in their respective teacher education curricula. As noted, I only worked with the perception of students. However, lecturers are foremost involved in the teaching of various courses in the teacher education curriculum. A study can, thus, be undertaken to include both students' and lecturers' perceptions of the significance of a curriculum infused with elements of ATE. Another study can include the exploration of school teachers' perceptions of the extent to which the school-based curriculum is infused with elements of ATE, and the

potential suggestion of how the reconstruction of such a curriculum could assist in the eradication of coloniality.

Following the suggestions made in this thesis, I want to foreground the need for research on the relevance of ATE and its associated principles for present-day Zimbabwe. Although I suggested the reconceptualisation of the ATE course in terms of a more critical approach, research studies undertaken in this regard can be helpful to provide scientific support for such a reconceptualisation. As such, I particularly suggest that further research is undertaken that pertain to the two suggestions proposed in this study. A study can be undertaken involving the critical reconsideration of ATE for its relevance to the current discourse of Zimbabwe on ATE. Research can also involve the potential of recentering a reconceptualised and relevant understanding of ATE as a critical lens to enable student teachers to given an African interpretation to the Western and American theories they encounter in their teacher education curriculum.

7.3.4   *SCHOLARY AND PERSONAL GROWTH*

This study went a long way in enhancing my scholarly growth. It helped me to enhance and sharpen my research skills. Having to establish a rationale for the study, conceptualising the design and arriving at an appropriate theoretical framework required a lot of reading, all of which contributed to me gaining a better understanding of how the research process works and what it requires. For me, it was not a stroll in the park. I couched my study in post-colonial theory and the coloniality of education. In drawing on this theoretical framework, I gradually started to gain an understanding of how my study could be informed by this. I learnt how to choose appropriate research methods in pursuit of the main research question. As I started with the document analysis, I soon realised that I was actually busy with a process of content analysis. Once I had constructed the framework for analysis, I was excited to see how my reading of the data analysis took shape through the framework.

Conducting interviews and a focus group discussion also required new skills. I discovered that I had to be accommodative, as some participants would not come as per agreed time and others would rush through the questions without giving much detail in their responses. I soon became more confident to seek more clarity from the participants by rephrasing questions, and to probe the participants for more information. The focus group discussion also required from me to be patient and to manage those participants who wanted to dominate the discussion, and

to encourage those who were less willing to participate. Transcribing the data was one thing, but the analysis of the data posed a new challenge. In this regard, I became more conversant in using the framework of analysis to make sense of the generated data, both in terms of the documents and the interviews. Gradually, my research skills on how to analyse data, as well as discussing the findings became more enhanced and consolidated.

On a more personal level, this study enabled me to consolidate and extent my knowledge of ATE. I realised that my own perception and conceptualisation of ATE was uncritical and that I was transferring the course material to the students in an unequally uncritical way. As I worked on this study, I realised the need for the reconceptualisation of ATE for it to be relevant for present-day Zimbabwe. By implication, I started to challenge my own comprehension of *Unhu/Ubuntu* and other principles such as perennialism, functionalism, communalism, preparationism and wholisticism. One of the more profound gains from this study is that I now think differently about how I can present ATE to student teachers. In addition, I am excited about the confidence I have acquired to move beyond the notion of students having to rote learn what I teach, but to rather create a platform where student teachers can critically engage with ATE.

This study also assisted me in gaining an appreciation for the history of education and Zimbabwe's quest for ATE as a means to counter-act coloniality in present-day education. Through my understanding of colonial education, the subjugation, marginalisation and displacement of ATE, I realised the imperative role of teacher education in equipping student teachers to counteract coloniality in school-based education. As I engaged with documents such as the *Teacher Education Curriculum Review 1986* and the *Report on Teacher Education Curriculum Review 2015*, I developed a more comprehensive understanding of the education discourse that should inform the nature of the teacher education curriculum. In particular, I gained an understanding of the potential of how a curriculum infused with ATE could lead to the maintenance and preservation of cultural heritage, the development of good citizenship, the promotion and cherishing of Zimbabwean identity, the acquisition of multiple learning skills, as well as the enabling of unity and consensus.

7.4   SUMMARY

This chapter serves as a culmination of several years of research. My initial interest in this study stemmed from my curiosity about student teachers' perceptions of the significance of a

curriculum infused with elements of ATE. Based on the findings that emanated from my document analysis and the data generated through semi-structures interviews and a focus group discussion, I make two suggestions in this chapter that hold certain implications for the persistence of coloniality in teacher education, and indirectly, for school-based education. One the one hand, I argue that ATE should be reconceptualised to be made relevant for present-day Zimbabwe and for its significance for teacher education, and by implication, for school-based education. While this reconceptualised understanding of ATE should emanate from in-depth conversations and deliberations by lecturers and student teachers, it should become the theoretical lens through which student teachers consider their curriculum in terms of its relevance for contemporary education. On the other hand, I, thus, argue in favour of a reconceptualised understanding of ATE as the core vantage point for the teacher education curriculum. It is my contention that, while student teachers already perceive ATE as significant in education, a revised conception of the role of ATE in the teacher education curriculum can contribute towards counteracting the persistent dominance of Western theories and values in education, be it at the teacher education college level, or on the level of school-based education.

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APPENDIX A: ETHICAL CLEARANCE:
UNIVERSITY OF THE FREE STATE

Faculty of Education

16-Oct-2018

Dear **Mr Davies Mazire**

Ethics Clearance: **ZIMBABWEAN TEACHER EDUCATION:STUDENT TEACHERS' PERCEPTIONS OF A TEACHER EDUCATION CURRICULUM INFUSED WITH AFRICAN TRADITIONAL EDUCATION**

Principal Investigator: **Mr Davies Mazire**

Department: **Philosophy and Policy Studies in Education Department (Bloemfontein Campus)**

APPLICATION APPROVED

With reference to you application for ethical clearance with the Faculty of Education, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research.

Your ethical clearance number, to be used in all correspondence is: **UFS-HSD2018/1301**

This ethical clearance number is valid for research conducted for one year from issuance. Should you require more time to complete this research, please apply for an extension.

We request that any changes that may take place during the course of your research project be submitted to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours faithfully

Prof. MM Mokhele Makgalwa
Chairperson: Ethics Committee

Education Ethics Committee
Office of the Dean: Education
T: +27 (0)51 401 3777| F: +27 (0)86 546 1113 | E: MokheleML@ufs.ac.za
Winkie Direko Building | P.O. Box/Posbus 339 | Bloemfontein 9300 | South Africa
www.ufs.ac.za

APPENDIX B: PERMISSION LETTER: MINISTRY OF HIGHER AND TERTIARY EDUCATION, SCIENCE AND TECHNOLOGY DEVELOPMENT

All official communications should be addressed to:
"The Secretary"

Telephones: 795891-5, 796441-9, 730055-9
Fax Number: 733070
Telegraphic address: "EDUCATION"

ZIMBABWE

Reference:

MINISTRY OF HIGHER AND TERTIARY EDUCATION, SCIENCE AND TECHNOLOGY DEVELOPMENT
P. BAG CY 7732
CAUSEWAY

30 August 2018

Mr D. Mazire
Morgenster Teachers College
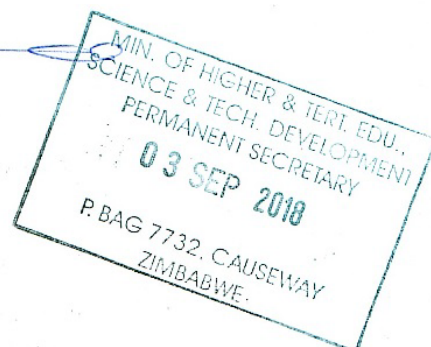**Masvingo**

Dear Mr Mazire,

REQUEST FOR AUTHORITY TO CARRY OUT RESEARCH ON "ZIMBABWE TEACHER EDUCATION: STUDENT TEACHERS' PERCEPTIONS OF A TEACHER EDUCATION CURRICULUM INFUSED WITH AFRICAN TRADITIONAL EDUCATION": MINISTRY OF HIGHER AND TERTIARY EDUCATION, SCIENCE AND TECHNOLOGY DEVELOPMENT

Reference is made to your, letter in which you requested for permission to carry out research on **"Zimbabwe Teacher Education: Student Teachers' Perceptions of a Teacher Education Curriculum Infused with African Traditional Education": Ministry of Higher and Tertiary Education, Science and Technology Development**

Accordingly, please be advised that the Head of Ministry has granted permission for you to carry out the research.

It is hoped that your research will benefit the Ministry and it would be appreciated if you could supply the office of the Permanent Secretary with a final copy of your study, as the findings would be relevant to the Ministry's strategic planning process.

M. Dube (Mr)
Director – Human Resources
For: PERMANENT SECRETARY

MIN. OF HIGHER & TERT. EDU.,
SCIENCE & TECH. DEVELOPMENT
PERMANENT SECRETARY
03 SEP 2018
P. BAG 7732, CAUSEWAY
ZIMBABWE.

APPENDIX C: PERMISSION LETTER MORGENSTER TEACHERS' COLLEGE

MORGENSTER TEACHERS' COLLEGE
A Reformed Church in Zimbabwe Institution
Postal Address: P.O. Morgenster, Masvingo
Tel.: (039) 263332/3 Cell: 0772287081 / 0778208081 Fax: (039) 263768
Email:morgenster.teachers@gmail.com

PRINCIPAL'S OFFICE

24 August 2018

Davies Mazire
Morgenster Teachers College
P.O. Morgenster
Masvingo

RE: PERMISSION TO CARRY OUT RESEARCH AT MORGENSTER TEACHERS COLLEGE: MASVINGO DISTRICT: MASVINGO PROVINCE.

Reference is made to your application to carry out a research at the above mentioned teachers' college in Masvingo District on the research title:

ZIMBABWEAN TEACHER EDUCATION: STUDENT TEACHERS' PERCEPTIONS OF A TEACHER EDUCATION CURRICULUM INFUSED WITH AFRICA TRADITIONAL EDUCATION.

Please be advised that the Principal of Morgenster Teachers College has granted permission to carry out the research.

THE PRINCIPAL
MORGENSTER TEACHERS
COLLEGE
R. Chipato
2 4 AUG 2018
P.O. MORGENSTER
MASVINGO
TEL NO 65811 FAX NO 65811

R. Chipato (Dr)
Principal

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APPENDIX D: INFORMED CONSENT

University of the Free-State
Informed Consent form

Title of the research: ZIMBABWEAN TEACHER EDUCATION: STUDENT TEACHERS' PERCEPTIONS OF A TEACHER EDUCATION CURRICULUM INFUSED WITH AFRICAN TRADITIONAL EDUCATION

Promoter: Dr A. Le Roux
Student: Davies Mazire
Contacts particulars: +263785356333 or email-maziredavies74@gmail.com

Declaration by the participant

I, the participant and undersigned…………………………………………………….…,

ID No…………………………………………………

Residential address……………………………………………………………………..,

Postal address……………………………………………………………………………

hereby confirm that I got invited by Davies Mazire, a PhD student at the University of Free-State, to participate in a research study on **"ZIMBABWEAN TEACHER EDUCATION: STUDENT TEACHERS' PERCEPTIONS OF A TEACHER EDUCATION CURRICULUM INFUSED WITH AFRICAN TRADITIONAL EDUCATION".**

I understand that my participation is voluntary and I am free to withdraw at any stage without disclosing any reasons. My participation or withdrawal will not have any present or future effects on my studies as a Diploma in Education student and there are no financial costs or benefits to be accrued to me due to my participation in or withdrawal from this research.

My identity will remain confidential in the proceedings of the interview and focus group discussion. I am free to raise questions and views without any intimidation during the interview and the focus group discussion. My humanity will be respected throughout my participation. I understand that recordings and transcripts will be made during interview and focus group discussion and my identity will not be revealed at any point. The researcher explained to me all the information concerning the study in the language best understood to me and no pressure was exerted to me by the researcher to participate.

I hereby voluntarily consent to participate in the interview and focus group discussion of this research.

Signed at ……………………………on the…………………………..2019

Signature of participant………………………………

Declaration by the researcher

I, Davies Mazire declare that I explained the information above to the participant in the language best understood to him or her. He or she was given enough time to ask questions and freely decided whether or not to participate.

Signature………………………..Date…………………………….

APPENDIX E: SCHEDULE - SEMI-STRUCTURED INTERVIEWS

Interview questions

1. You were introduced to ATE in Philosophy of education. What is your general understanding of ATE and its philosophical foundation?

2. Philosophy of education is a core course in the teacher education curriculum. To what extent do you think the course centres on ideas concerning ATE? How do you perceive the position of ATE within the context of the course?

3. Can you think of any examples in the Philosophy of Education course material, thus outside the topic ATE, that relate to aspects associated with ATE?

4. Sociology of Education is another core course in your teacher education curriculum. Do you think the aspects of ATE have any bearing on the content of this course and can you give examples in the course material that relate to aspects associated with ATE.

5. Psychology of Education is also a core course in the curriculum. Do you think aspects of ATE have any bearing on the content of this course and can you think of any examples in the course material that relate to aspects associated with ATE.

6. In addition to the three core courses, can you think of any specific examples from other courses in your teacher education curriculum that link with aspects of ATE?

7. In drawing on your understanding of ATE would you say that the teacher education curriculum is in general infused with aspects of ATE? Explain.

8. Do you think it is important for future teachers to learn about ATE and aspects thereof? Explain your thinking.

9. If you think ATE and its philosophical principles are important for future teachers, how do you think the teacher education curriculum should be reconsidered in terms of centralising ATE in teacher education?

APPENDIX F: SCHEDULE - FOCUS GROUP DISCUSSION

Focus group discussion

1. What is your understanding of Unhu/Ubuntu and would you say this philosophy takes centre stage in the teacher education curriculum?

2(a) Do you think that the philosophical principles like communalism, perennialism, wholisticism, preparationism and functionalism still have relevance for present-day Zimbabwe, and specifically for present-day education?

(b) How does the pluralism of contemporary Zimbabwe society reflect in ATE and how does ATE promote unity given this plurality?

3. Would you say Unhu/Ubuntu and the principles associated with ATE have particular significance for teacher education in general, and specifically for Zimbabwean school education?

4. Suggest ways in which ATE could be infused in the various subjects in your teacher education curriculum. Give concrete examples.

5. When considering your teacher edcaution up to this point, do you think you have been sufficiently prepared tp be able to enhance a Zimbabwean identity, good citizenship, cultural heritage unity, multiple skills and skills to function in your future classes.

APPENDIX G: LANGUAGE EDITING CONFIRMATION

MIDLANDS STATE UNIVERSITY
LANGUAGE INSTITUTE

P. BAG 9055

Gweru

Zimbabwe

Telephone:	**(263) 54 260404/260337/260667/260450**
Fax:	(263) 54 260233/260311
Email:	**info@languageinstitute.msu.ac.zw**
Mobile:	**+263 772883047 / 783392348**
Website:	**www.msu.ac.zw/language-institute**

LANGUAGE EDITING CONFIRMATION STATEMENT

This statement confirms that the Doctoral thesis titled, **"ZIMBABWEAN TEACHER EDUCATION: STUDENT TEACHERS' PERCEPTIONS OF A TEACHER EDUCATION CURRICULUM INFUSED WITH AFRICAN TRADITIONAL EDUCATION"**, by Davies Mazire, was edited by a Professional English Language editor, Dr. V. Jenjekwa (D. Litt et Phil (Linguistics) (UNISA); M.ED (English) (GZU); PGDE (English and Shona) (U.Z); BA (English and Linguistics) (UZ)), for grammar, punctuation, readability, coherence and cohesion.

The Institute certifies that the Doctoral thesis document, subjects to corrections recommended, meets expected international standards of academic communication in English. Kindly refer to edited Doctoral thesis manuscript for details.

Thank you.

Date: 15 January 2020

Vincent Jenjekwa (PhD)
Editor/Language Research Fellow

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