

*Ubuntu* lies at the heart of the African way of life and impacts on every aspect of people's well being. Broodryk observed that *Ubuntu* is present in all languages of Africa. For instance *Hunhu* a Shona description in the Zimbabwean context, is known as *Ubuntu* in Zulu; *Botho* in Sesotho; *Ajobi* in Yoruba; *Numunhu* in Shangaan; *Vhuthu* in Venda; *Bunhu* in Tsonga; *Umntu* in Xhosa; *Utu* in Swahili and *Abantu* in Ugandan. This paper seeks to explore the notion of being human by grounding discussions around the concept of what is generally referred to as *ubuntu* in South Africa and *hunhu* among the Shona in Zimbabwe. The issue of discipline in schools is selected as a way to demonstrate the concept of *hunhu/ubuntu* mostly amongst students. *Ubuntu* can be regarded as the soul force that drives almost every facet of societal life in African societies. In this paper the concept of *ubuntu* and *hunhu* have the same meaning and are used interchangeably. The paper seeks to understand how *hunhu* impacts on discipline in Zimbabwean schools. While *hunhu* in the Zimbabwean context is seen as that act of being human, Nussbaum observed that '*ubuntu* is a capacity in African culture to express compassion, reciprocity, dignity, harmony and humanity in the interests of building and maintaining a community with justice and mutual caring.' Nussbaum further notes that *ubuntu* expresses 'our interconnectedness, our common humanity and the responsibility to each other that deeply flows from our deeply felt connection.' Adjibolosoo noted that 'one of the greatest desires of every human being is to live in a society where people respect human dignity, liberty, justice, fairness, equity, and other aspects of human rights.' There is a general trend for African people to demonstrate a strong desire and a tendency to live a life governed by *ubuntu* principles. Thus for many authors particularly those of African origin like Tambulasi and Kanyuni, *ubuntu* is seen as the foundation of African people's cultural and communal life. In addition, it is seen as something that works and reinforces the nature of a person's being human. *Ubuntu*, action-oriented as it is, celebrates the people's lived experiences and their potential. This paper examines the consequences of *ubuntu* when applied to the school context especially in areas of school discipline. A high performing school is likely to be characterised by the presence of *ubuntu* in its midst. Generally the level of school discipline reflects the presence and/or absence of *ubuntu*. The underlying argument is that when schools embrace *ubuntu* we witness a disciplined student body. Consequently, the type of leadership that leads to improved school performance is related to the presence or absence of *ubuntu*. An ill-disciplined student body, on the other hand, shows the failure to embrace the principles of *ubuntu*. Hence, the absence of *ubuntu* would result in undesirable outcomes in schools. This paper is organised into four major sections excluding the introduction and conclusion. The first section defines key concepts such as *ubuntu (hunhu)* and the human factor. The second section discusses *hunhu* in its relation to school culture and school discipline. The third section examines the link between ill-discipline in the form of the absence of *hunhu* to what is termed human factor decay. The fourth section preceding the conclusion examines the relationship between *hunhu* and school leadership. Lastly the paper draws a conclusion and presents concluding remarks in the light of the discussion of *ubuntu/hunhu*.