

MIDLANDS STATE UNIVERSITY



FACULTY OF EDUCATION

**DEPARTMENT OF EDUCATION FOUNDATIONS, MANAGEMENT AND
CURRICULUM STUDIES**

**MORALITY THROUGH THE PHILOSOPHY FOR CHILDREN (P4C) BLENDED
WITH THE UNHU/UBUNTU PHILOSOPHY IN CONTEMPORARY
ZIMBABWEAN EDUCATION: A CASE OF ZIMBABWE'S MBERENGWA
DISTRICT.**

BY

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R13023C

**A RESEARCH PROJECT SUBMITTED TO THE MIDLANDS STATE UNIVERSITY
IN PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE DEGREE
PROGRAMME: MASTER OF EDUCATION IN EDUCATION MANAGEMENT.**

GWERU: ZIMBABWE

OCTOBER 2017

MIDLANDS STATE UNIVERSITY

APPROVAL FORM

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Programme for which Project was presented: Master of Education in Education Management Degree.

Year: 2017

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DEDICATION

This work is dedicated to my parents Mr. M. Matshakaile and Ms. J. Musingafumi, my two brothers and two sisters. It is also a special dedication to my husband Mr. Kenneth Muzanhamo and to my five children Clarence, Hildah, Hilton, Hilbert and Kenneth Junior.

ACKNOWLEDGEMENTS

This dissertation would not have been a success had it not been for the support rendered by many people.

Sincere gratitude goes to Dr.G.Bhebhe my supervisor for his advise, guidance and encouragement. His comments were trenchant, reflective and detailed. Furthermore his recommendations relating to the postcolonial theory were enlightening and helped me to expand my academic horizons.

The researcher is grateful to the pupils and staff at Vanguard primary school for their support in carrying out the case study.

Special thanks go to my husband Kenneth Muzanhamo for tolerating my unsociableness during the course of this dissertation.

Finally I would like to express my gratitude to my family and friends for their diverse expressions of encouragement and unconditional love.

ABSTRACT

*The study was conducted in Mberengwa district as a qualitative case study at Vanguard primary school. The purpose of the study was to examine how “**Morality through the philosophy for children (p4c) blended with the Unhu / Ubuntu philosophy can be enhanced in contemporary Zimbabwean education: A case of Zimbabwe’s Mberengwa District**”. In this study the central argument is that Unhu/Ubuntu should be made the guiding philosophy in the Zimbabwean education curriculum so as to restore the African moral values. The study adopted ... design. In an attempt to validate findings, the researcher triangulated data collection techniques. Thus questionnaires, observation and interview were the chief tools for gathering data. Data was presented and thereafter analysed and discussed. In general participants concurred that the contemporary education system is too academic and hence retrogrades the ability in pupils of making better moral decisions. It was also noted that most of the values extolled by the mainstream, educational curriculum are not respectful and inclusive of the indigenous Zimbabweans. The researcher made recommendations that there is need for an in-service training of teachers in philosophy for children and unhu/ubuntu so as to help to bring them up to date with new ideas and methods of teaching. Also the study recommends the teaching of p4c in schools. It is envisaged that p4c through the community of enquiry pedagogy will assist learners to acquire critical thinking skills at an early stage of learning. The study also adopted the Socratic principle that if children are taught what is right, they can choose what is right. Thus the study*

recommends the teaching of education for personhood starting at primary level to help nurture morally mature citizens.

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CHAPTER 1

1.1 INTRODUCTION

Reflections on the way things are unfolding in the Zimbabwean education system, notably the low pass rate at both primary and secondary level coupled with the anti-social behavior such as prostitution and crime as has been portrayed by some university students reveal that the education system requires a thorough and vigorous review. The education being dispensed in Zimbabwean institutions is still foreign to indigenous Zimbabwean people (Chitumba 2013). The problem is that the obtaining school curriculum confines the learners' mind in the "inside-the-box" territorial thinking making the education system too academic a situation which stifles the development in learners of critical thinking dispositions necessary for moral development. Due to the above mentioned arguments the curriculum reformation should help in heritage reclamation and restoration of African values and norms (Hapanyengwi and Shizha, 2012). Furthermore the reformation should foster the development of higher order thinking skills in the learners which are essential in ensuring moral growth and high pass rate. To achieve this, the nation needs to adapt and adopt a philosophy which is at harmony with the culture and needs of its citizenry. Recently there have been loud calls for the curriculum Development Unit to incorporate P4C in the national curriculum but caution has to be made that P4C is adapted without the blessing of a guiding African philosophy, P4C would like other foreign philosophies fail to achieve the expected goals and aims of an African centred education system.

On the one hand, Ubuntu as an African moral philosophy would help nurture the correct African moral values and norms in the learner so as to produce a graduate of moral worthy to the society. On the other hand, Ubuntu as an African relational philosophy would help with a

relational understanding of the trans- historical conflict between written linear colonial policies on education and practical indigenous policies in the reconstruction of an African-centred education system. Unhu/ Ubuntu is the much needed philosophical framework which respects the cultural diversity and lived experiences of the indigenous Zimbabweans (Hapanyengwi and Shizha, 2012). It is envisaged that the blending of Unhu/Ubuntu with p4c a thinking skills developing philosophy would help produce a hybrid African learner with critical thinking dispositions that would help him/her make better moral judgements in life. Moreover by situating p4c within an African philosophy in Zimbabwe the nation will be moving miles away from the redecoration of what is essentially west-centred education. This study therefore explores and examines the extent to which p4c blended with Ubuntu philosophy can enhance morality in contemporary Zimbabwean education.

1.2 BACKGROUND OF THE STUDY

According to Becker (2013) it was Aristotle who first presented a case in favour of moral education arguing “Now, what makes men (sic) good is held by some to be nature, by others habit (or training) by others instruction.” Hence, as a result the teaching and learning “morality” has been contentious. In this regard Arendt (2006) argues that one of the centred questions of all times is the (in) ability of humans to continually choose right from wrong. This show human’s weakness in making moral decisions. Though Becker (2013) warns us that the choice between right and wrong cannot be taught or learned, we are reminded by Emmanuel Kant (1724- 1804) that there is an absolute, universal and categorical moral law which is the law of our own reason. Hence it takes a critical, reflective and caring thinker to be able to put the ideal of morality to work.

The pupils at Vanguard primary school have exhibited that they fall short of the ability to make functional moral decisions. This claim is validated by the number of pupils who have dropped out of school and peddling drugs and also getting involved in prostitution. Statistics from the school attendance registers (from 2009- 2015) review that a lot of girls have dropped out of school opting to get married and the boys who have dropped out have done nothing better , for some have been involved in rape cases. Even at school the use of obscene language during child play, for essence during break time and lunch hour is rampant. Confirmation from the fees register proves that some of the pupils’ accounts were paid up and hence their dropping out of school cannot be due to financial constraints.

Children at Vanguard primary school are in a unique situation. They are not children in the urban area nor are in the rural area. They are children at the periphery. Chingombe and Chitumba (2013) noted that the education in Zimbabwe is not even, in terms of distribution of resources and teachers. Most children come from families whose parents are ex-mine workers. By so doing they live long under the direct contact of a foreign culture and hence

imbedded much of the foreign values and mannerisms than their own African values. Moreover to the children and their parents the mine owner was the man in power who looked at his own egoistic inclinations as noble and good. Hence such a situation stifles the pupils' critical thinking skills and thus affects the way they make their decisions in life. Therefore, there is need for an education system that can help restore African values, emancipate the Zimbabwean child and help him or her claim his or her place and identity within the global village is informed by the need not to moralize learners but the need to mould and produce an individual endowed with humanness. One who is capable of making reflective critical and caring thinking. Considering the fact that, the African child suffers from the effects of colonialism, globalization and also lives in a world bedeviled and burdened with various issues like genocide, ethnic cleansing, coups d' etats, HIV / AIDS and poverty. It sounds justifiable to blend P4C with Ubuntu so as to teach the children to think in a critical reflective, vigorous, consistent, disciplined and logical way on fundamental issues and problems facing humanity (Chitumba 2006). Accordingly P4C blended with Ubuntu becomes an attempt to understand our living experience and to resignify it in order to live better.

Lipman (1995) alludes that critical thought involves a combination of reason and altruistic attitudes in decision making. P4C blended with Ubuntu or African philosophy becomes the transformative educational programme through which Africa may be able to pull herself out of the motives that face her.

Moreover in an information society people are expected to be able to reflect rationally on human life , which includes a view of reality of the place of the individual in society, of values and norms, of meaning of life and so on..... we expect them to be able to communicate these views to others, because we live in a common reality and this common reality must be the subject of common discourse and even be regarded as a common construct (Vander low, 2009). Thus the blending of P4C with an African philosophy makes the above citation

possible, as P4C in Africa can “..... creatively forged from the furnace of the African cultural experience, an experience that is man sided, having sprung from the encounters of Western alien cultures and religions and from problems internal to the practice of the indigenous ideas and values themselves” (Gyekye 1997- 280).

It is the assumption of this study that blending P4C with Ubuntu would help the educators to concentrate on teaching the children HOW to think rather than teaching them WHAT to think. P4C would develop reasoning skills and also it is a means of developing self- esteem and moral values (Fisher 1998). Fisher (2000) also weighs in with the argument that philosophy encourages independent thinking and cooperative learning. These values also form the basis of Ubuntu as an African philosophy. The community of inquiry (COI) in P4C is a caring, creative and critical methodology that is in line with the concept of community in the African tradition for example Tutu (1999 : 15) notes that “..... human friendliness are great goods... African grows up in the community in groups of village children, reach maturity within the coherent of peers, share the stages of initiation”. It is thus easier for the African child to harness COI in doing P4C, since it comes natural to live in harmony and in cooperation with others.

Role taking in Ubuntu just like the COI facilitate the development of autonomous independent pupils who also recognize their interdependence and interconnectedness with others. Chitumba (2006) points out that in COI we try to promote facilitate the formation of a moral character which allow us to act reasonably and critically when need arise. According to Lipman (1980) the learners are directly and actively involved in a community of inquiry as they question ideas around them and take each other as serious as they wish to be taken, help each other to build common understanding.

By so doing pupils develop a caring attitude towards each other and hence result in growth in moral responsibility. Situating P4C within the African milieu, engaging in African ways of doing philosophy with its youth as a traditional African past needs to be expropriated in the 21 century school curriculum. This in turn will help children to deal with issues or problems which they may encounter in life in a holistic manner. In blending P4C with Ubuntu the study wants to use philosophy in a particular sense to address social issues particularly that of morality.

It is envisaged that P4C through Ubuntu would as Crayling (2010) points out make children aware of assumptions get them to think laterally to ask follow up questions to see consequences, to make connections, not to jump to conclusions, to look for evidence and weigh it, to think through and around a question, in short to reason, reflect, consider and to be careful and sharp. Focusing on those skills will potentiate their use elsewhere in life. Chitumba (2013) adumbrates that P4C through Ubuntu would help the pupils to understand that life is not a destination but rather a journey and it trains them to attend to the quality of each journey and exploration, instead of this or that destination. This helps children to make better moral decisions as they will be aware of the quality of life they are to follow. Wule (2008) points out that moral wisdom consists in knowing how to put the ideal to work and realize it in practice.

Downey and Kelly (1979) argue that the child to develop and function as a person, he or she needs to be treated as one. To treat children as persons in their own rights involves regarding them as responsible for their own actions, P4C through Ubuntu with its emphasis on the need to develop rational thinking gives children the opportunity to be creative and divergent thinkers responsible of their actions, hence this builds moral responsibility in children. The above could further be reinforced by Peters (1963) who says, if learners are treated progressively as persons by being encouraged to plan their lives and so discover what is

worthwhile in spheres that are within their experience and competence, they will surely learn to be persons under a stable system of rules.

The fusion of P4C with Ubuntu will help cross-pollinate ideas and produce hybrid learners capable of thinking for themselves and to value their personal perspective. According to Accorinti (2000) P4C makes it possible for kids to develop complex thinking, caring thinking, creative thinking. The writer believe in the possibility of fusing P4C with Ubuntu because Ubuntu as Chitumba (2013) elucidates is not frozen in time but is rather dynamic and continually adapting. He further points out that Ubuntu translates humanness, personhood and morality. Arguably the two philosophies develop and stimulate higher order thinking necessary for moral development.

1.3 RESEARCH PURPOSE

The general aim in this research is to examine the extent to which philosophy for children blended with Ubuntu can enhance morality in contemporary Zimbabwean education. The central argument is that Ubuntu should be made the guiding philosophy in Zimbabwean education so as to restore the African moral values.

1.4 SPECIFIC AIMS

1. To argue a case for the teaching of P4C in schools as a pillar for philosophical and critical thinking skills development which lead to moral reasoning in the learner.
2. To make recommendations for positioning Ubuntu philosophy as a key factor in the Africanisation of the Zimbabwean curriculum.
3. To generate data that will facilitate the assessment of challenges that retrograde the teaching of P4C in schools and the incorporation of Ubuntu in the Zimbabwean education curriculum.

1.5 STATEMENT OF THE PROBLEM AND MOTIVATION FOR THE RESEARCH

The researcher has worked as a primary school teacher for fourteen years. In my experience and also through newspaper reports the researcher noticed that when students respond to issues that require them to draw on critical thinking skills to solve practical moral problems, they tend to exhibit a flawed knowledge of the later. The study therefore seeks to establish the link between the students' lack of critical thinking skills and their flawed knowledge in making better moral judgements. Also the study arose from the recognition that the contemporary education system falls short in equipping the learners with skills that will help them make better moral decisions in life. Furthermore the study is motivated by the fact that though the Presidential commission of Inquiry into education and Training of 1999 has made

recommendations to have the Zimbabwean education refocused from a completely Eurocentric to an education that is consistent with the call for Afrocentricism using Ubuntu philosophy, the changes have been slow mainly because both curriculum planners and implementers have not fully committed themselves to driving this agenda to its logical conclusion (Chitumba 2013).

1.6 RESEARCH QUESTIONS

Against the backdrop of the above problem statement, the following research questions become pertinent.

1.6.1 Main Research Questions

1. What is the place of Ubuntu in Zimbabwean current educational theory and practice?

1.6.2 Sub Research Questions

1. To what extent can the adaption and adoption of Ubuntu in the educational curriculum help to restore African moral values in the learner?
2. What role can P4C through Ubuntu play in enabling children to make better moral judgements?
3. What role can schools play in equipping with critical thinking skills and readiness for moral development?
4. In what ways can the efficiency of the educational system in Zimbabwe be improved in the light of the idea of morality and morality and moral development through philosophy for children and Ubuntu philosophies?

1.7 SIGNIFICANCE OF THE STUDY

The study will be of significance to:

1.7.1 School Children

This study will go a long way in helping the primary school children since they are the people who are needed to be able to make functional moral decisions. The study will also help them to emancipate themselves from colonial hegemony and reclaim self belief, pride and confidence.

1.7.2 Teachers

The school as an information centre for the society needs to be manned by critical thinkers. The study will help them to be able to resist any system that may make them become alienated from themselves.

1.7.3 Curriculum Development Unit (CDU)

The study will give an insight into the need to adopt Ubuntu as the guiding philosophy in the Zimbabwean curriculum so as to restore African moral values. Curriculum planners are well equipped with knowledge of various philosophies and possess the skills for proper knowledge base and help them counteract the adverse problem of immorality in schools and the society at large.

1.7.4 The Community

The study will benefit the community to be able to deal with their problems in a positive manner. Also the community will not be prone to the anti-social behaviours such as prostitution and drug peddling. The insight gained from the study will help the community to realize that education can be used as a weapon for resistance against foreign cultural domination.

1.7.5 Other Researchers

Other researchers may benefit from this study by comparing the methods used and others, thereby making meaningful evaluations. They may also be motivated to carry out similar researches using other methods. This would be essential for comparisons and for critique purposes. The study also encourage them to generate more valid information that goes beyond the scope of the proposed study. This would provide a depth treasure of knowledge of the extent to which p4c blended with Ubuntu philosophy can enhance morality in contemporary Zimbabwean education.

1.8 ASSUMPTIONS OF THE STUDY

The working hypothesis of this study is based on the following assumptions:

1. The Zimbabwean education system is west centred; hence by situating p4c within an African philosophy (Ubuntu) in Zimbabwe the nation will be moving miles away from the redecoration of what is essentially Eurocentric education.
2. The Zimbabwean educational curriculum' s modern instantiations lack our own African values thereby making the learners alien to the standard African moral values.
3. The incessant employment of monologic teaching techniques contributes to the children's inability to make sound moral decisions.
4. The Zimbabwean education curriculum confines the learner's mind in the 'inside the box' territorial thinking making the education system too academic a situation which stifles the development in learners of critical thinking dispositions necessary for moral development.

1.9 DELIMITATION OF THE STUDY

The study focuses on Vanguard Mine Primary School in Mberengwa in the Midlands Province of Zimbabwe.

1.10 LIMITATIONS

The restrictive conditions that the researcher envisaged are as follows; firstly, resources such as time and funding, secondly, since the measurement scales will be the researcher's own crafting, they could reduce validity. Lastly, the triangulation of methods of collecting data considered separately.

1.11 DEFINITION OF KEY TERMS

lead to some repetition of some research concepts when the two research approaches will be

Unhu /Ubuntu- is an African philosophy which is primarily a mode of associated living of conjoint communicated and shared experiences. Some scholars have defined it within the concept of a perforated calabash. Hence to them society is like a perforated calabash and each individual has a finger on it. Gleaning through the definitions and elucidations on Hunhu / Ubuntu and what philosophers have written, three principles emerge, the principle of communalism , holism and humanism. Hence, contrary to some philosophers' claim that the principles can adequately capture the essence of the philosophy of Ubuntu, the principles are as Hapanyengwi (2013) states, "mutually founded in Unhu /Ubuntu. Thus the principle simultaneously emanate from and contribute to the edifice that is the philosophy of Unhu / Ubuntu.

Philosophy for Children – is an educative process which fosters reflective and critical enquiry and also help children to be higher order thinkers. It enables them to understand that the truth is relative and not negargitated formulas as they engage in constructive argument for

problem solving. Stone (2011) posits that P4C is an educative process which deals with questions of reality and significance. He further elucidates that P4C is an activity that strives to cultivate virtue and judgement in children.

Community of Inquiry – is a holistic information society concerned with the ‘how’ part of questions and it also help children to transform opinions into more concerned world views or general theories. For Lipman (2003) inquiry is the investigative response to problematic aspects of human experience. Philosophical inquiry to that end, through discussions and deliberations will transform the problematic into the controversial, the participatory and ultimately the reasonable. Generally, COI is the use of dialogue to search out problems, limitations and possibilities of ideas; it facilitates the development of autonomous, independent pupils who also recognize their interdependence and interconnectedness with others. From another division COI is a caring, creative and critical methodology that is in line with the concept of community in the African tradition. Tutu (1999:15) notes that “..... human friendliness are great goods..... Africans grow up in the community, of village children, reach maturity within the coherent of peers and share the stages of initiation...”

Culture – is a fabric of ideas, beliefs skills and aesthetic objectives, methods of thinking, customs and institutions which govern a society. It evolves and changes with time. According to Ngugi waThiongo (1986) culture embraces a people’s way of life and this has a reciprocal connection with the political and socio- economic realities.

Postcolonial Theory- deals with the effects of colonialism not only on the colonized ‘other’ but also to the colonizing countries. It is the pathway through which the formerly colonized could move from the periphery to the centre and announce the presence and identity thereby reclaiming their cultural (and also indigenous knowledge systems) heritage that was lost or distorted because of being ‘othered’ by colonialism.

1.12. ABBREVIATIONS

P4C Philosophy for Children

COI Community of inquiry

IKS Indigenous knowledge systems

1.13 SUMMARY

Chapter 1 mainly represents the orientation to the study. It exposed the background to the study and the knowledge gaps that the study seeks to fill. The chapter also details the statement of the research problem, the research questions, delimitations of the study, limitations of the study and definitions of key terms.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

A call for education for personhood is necessary because as Ramose (1999) points out, “ the globalization process, in which the modern world is increasingly drawn, amounts to the ascendance of a market-oriented economic logic of maximisation, in which the value , dignity, personal safety, even survival of the human person no longer constitute central concerns” This reinforcement of a foreign political and cultural hegemony has lead some philosophers and academics to call for education for personhood through unhu/ubuntu as a means for the restoration of African morals.

According to Ndondo and Mhlanga (2004) pre-modern Africa was characterised by an enduring moral fibre which sustained traditional societies. Ndondo and Mhlanga further elucidate that unhu/ubuntu philosophy was the bedrock of this cultural moral presentation. The argument here is, until the invasion and conquest of Africa, Africa in her splendid isolation, forged a civilization whose serene values and timeless forms deeply mirrored the norms and moral values of the indigenous people. That the pillars of the social moral structures are crumbling down needs no special justification.

African countries are plagued with problems such as dictatorships, homophobia, sexism, autocratic rule, environmental degradation plus a plethora of other scandalous activities that reveals that Africa as a whole have taken the former colonial framework of governance and education and applied it inappropriately. Most African states have adopted philosophies which are not rooted in their philosophies of life. They tend to follow philosophies of education which are borrowed from the west and they have no direct relevance to the needs of the people. The products of these uprooted systems of education have identity crisis. The

crisis emanates from been the products of two philosophies dialectically opposed to each other. Thus, they have failed to dismantle the vestiges of colonial rule(Zvobgo, 1994)

The Nziramasanga commission report (1999) points out that there is high incidence of moral degeneration in Zimbabwe today. The recent salary gate scandal shows the gravity with which the nation has lost the moral fabric of hunhu. Chitumba (2010) adumbrates that the concept or dimension of “hunhu” was what has been lacking within ourselves, that which had been taken away from us, which however was and still is central to our very being, that is our identity. It is envisaged that our hunhu has been lost due to the fact that most, if not all of our Zimbabwean institutions do not speak to our people. What is worrisome is not our institutions are guided by a colonial ideology and philosophy, but that our education system devalues our culture by sticking to some foreign “-isms”. Enslim and Horstemke (2004) comments that institutions like schools, and the values they reflect, should cohere with the cultures of those they serve.

Chitumba (2010) posits that the various foreign ‘-isms’ could not and would never be able to address and redress the indigenous people’s existential needs. In effect Zimbabwe is a nation that is trying to run itself on a framework that is completely alien, hence quality education in Zimbabwe is esoteric. Zimbabweans have suffered and still are suffering greatly in the process, but their lasting value orientation in terms of unhu/ubuntu holds up an alternative in the sense that it advocates a renewed concern for the human person (Ramose, 1999). Ramose further argues that, this alternative is already available and is constantly applied in the peripheral contexts of villages and kin groups.

What is worrisome is that most of our Zimbabwean professionals are continually involved in activities which our elders would have termed ‘ zvinhu zvisina hunhu;, notably the salary gate scandal. The consequence of this is that the gap of poverty has increased between and

within societies (Wa Thiongo , 1995). And the results of this do not only show a nation that has lost hunhu but also bear negative impacts on the child's development of critical thinking dispositions and subsequently moral development.

This research is mainly hinged on examining the extent to which P4C blended with unhu/ubuntu philosophy could enhance morality in contemporary Zimbabwean education. The researcher shall explore the adequacy and inadequacy of the two philosophies with regards to moral development. The challenge here may be in that we are blending philosophies of different origin. It's like having an Ox and a donkey to pull the same cart, while both can pull the cart the challenge will be on deciding whether to use a York or a harness.

The literature is awash with depictions of how P4C (a foreign paradigm) could be dovetailed with unhu a philosophy that has almost become a conundrum in Zimbabwe so as to produce a hybrid learner endowed with humanness. This aim emanates from the realisation that unhu/ubuntu has crystal overlaps with the Deweyan philosophy of pragmatism which is a fore runner of P4C. Ndondo and Mhlanga (2014) are of the idea that P4C has distinct overlaps with unhu/ubuntu and hence it is expected to foster the values extolled by unhu/ubuntu philosophy. The quest here to produce 'munhu ane hunhu' (ChiShona) 'umuntu wabwino' (ChiChewa) a person with high moral standards.

2.2 The History and Nature of Unhu/ Ubuntu

The historical foundations of the modern African world view as well as that of the Greeks and Romans come from the Ancient Africans. According to Hapanyengwi (2012) Ancient Greeks credited Africa with being the source or foundation of philosophical knowledge. James (1954) elucidates that, Socrates admitted to his pupils that he plagiarized the work of the African philosopher, Aesop, the Ethiopian, ' I availed myself of some of Aesop's fables

which were ready to hand and familiar to me and I versified the first of them that suggested themselves'. Also Plato is credited with coming up with the cardinal virtues of justice, wisdom, temperance and courage. According to James (1954) these were taught by Egyptian African masters. That these virtues are espoused by the unhu/ubuntu philosophy needs no special emphasis.

The argument in the above paragraph is, if philosophers such as Socrates could have had plagiarised some works by African philosophers, then Africans have always lived with a guiding philosophy. And the philosophy in reference here is unhu/ubuntu. This is so because as it is portrayed by Ramose (1999) unhu/ubuntu is the root of African existence and epistemology. In support of this Becker (2013) points out that written discourse on the philosophy and meaning of unhu/ubuntu goes back to 1846, hence this could only have had been written by African philosophers.

Samkange and Samkange (1980) argue that unhu/ubuntu is a philosophy that is the experience of thirty five thousand years of living in Africa. It is a philosophy that sets a premium on human relations. Hence in Zimbabwe the earliest publication on unhu is that of Samkange and Samkange 1980. In their work Samkange and Samkange (1980) dares to contend and labour to prove among others that; 'Africa is the original home of humans and that the mythical Garden of Eden.. was in Africa. For over millions and millions of years, humans evolved in Africa, and in response to their needs and the dictates of their environment, immigrated and spread to various parts of the earth. All the same, humans come from one source and have one original home-Africa'. This is in line with Nabudere (nd) who posits that Africans have had the longest experience since the Homo sapiens had his first home on this continent.

Almost in connection with the above, Ramos (1999) weighs in with the idea that unhu/ubuntu is the root of African philosophy. It is a way of life. Or a world view which sustains the wellbeing of a 'people' community or society, (Letseka , 2012). Thus if unhu is the root of African philosophy, then it has to be anchored in the being that we call African. And the being of an African in the universe is inseparably anchored upon unhu/ ubuntu. According to Samkange and Samkange (1980) is rooted in the people's daily lived experiences. Similarly, the African tree of knowledge stems from unhu/ubuntu with which it is connected indivisibly (Ramose, 1999, Mbiti, 1975).

Samkange and Samkange (1980) went on to assert that, even given the isolation caused by desertification, Africans at the onset of colonialism had evolved high mental and moral attributes as well as planned socio-economic and political organisation suited their own way of life. This is contrary to claims by some philosophers such as Kant and Hegel who sought Asian or European origins of any cultural traits of merit in Africa (Hapanyengwi, 2012). Hegel contends that, the history of the world travels from east to west, for Europe is absolutely the end of history, Asia the beginning. In this regard Hegel (1954) dares to contend and labour to prove among others that there is no such a thing as African philosophy. This was initially contested by Chitumba (2010) who points out that there must have been a philosophy which inspired, permeated and radiated these high mental and moral attributes, which in this case is hunhu/ubuntu.

This issue is strongly supported by Letseka (2000:179) who contends that, ' all people have a philosophy that guides the way they live, their perceptions of otherness, and the decisions and choices they make about every aspect of their lives'. Letseka further elucidates that such a philosophy often stands out among other philosophies as a distinct set of beliefs and values with which such people identify. Hapanyengwi (2012) points out that hunhu/ubuntu are an African philosophy that gives meaning to African experience and realities. It describes

human existence not only in spatio-temporary terms but also in thought and experience as lived in the community (Ndondo and Mhlanga, 2014).

Taking from the above it could be noted that unhu/ubuntu could not have had originated on the day of colonisation, for the Africans could not have lived without a guiding philosophy. This is so because post-colonial philosophers argue that were every there are people, one will find a philosophy. Unhu/ubuntu is rooted in human nature, which is common to the entire human race and is used on daily basis across the African continent. According to Ndondo and Mhlanga (2014) the concept unhu is embedded in African tradition. This according to Nabudere (nd) testifies the dynamism and vibrancy of the unhu/ubuntu philosophy in whatever African linguistic expression it may be expressed.

The researcher agrees with Hapanyengwi when he states that hunhu is an African philosophy that gives meaning to African experience and realities. Letseka (2012) states that unhu/ubuntu is a way of life, or world view which sustains the wellbeing of a ‘people’ community or society. Hence in a further explication of the philosophy of hunhu/ubuntu Ramose (1999:50) proposes:

It is best philosophically, to approach this term as an hyphenated word, namely, ubu-ntu. Ubuntu (hunhu) is actually two words in one. It consists of the prefix ubu-and the stem-ntu. Ubu-evokes the idea of be-ing in general. It is enfolded be-ing before it manifests itself in the concrete form or mode of ex-istence of a particular entity. Ubu-as enfolded be-ing is always oriented towards unfoldment, that is, incessant continual concrete manifestation through particular forms an modes of being. In this sense ubu-is always oriented towards-untu. At the ontological level, there is no strict and literal separation and division between ubu-and ntu. Ubu-and-untu are not two radically separate and irreconcilably opposed realities. On the contrary, they are two aspects of

being as a oneness and as indivisible whole-ness. Accordingly, ubu-ntu is the fundamental ontological and epistemological category in African thought of Bantu-speaking people. It is the indivisible one-ness and whole-ness of ontology and epistemology (emphasis added Hapanyengwi 2013).

Taking from the above Ramose (1999) expounds that the understanding of Be-ing or person involves three levels of which he calls the onto-triadic structure of be-ing. That is to say the living Be-ing , person who makes speech and has knowledge, can eat, walk, talk and do whatever he/she wants. The departed or living dead and, the yet to be born. Due to the it's religious base unhu/ubuntu philosophy concurs with Plato that a human being has a soul (moya) and a body , that the soul cannot be destroyed even at death, therefore in unhu/ubuntu philosophy it is believed that a human being need has three levels of existence as already stated. According to Ramose (1999) a human being need to have hunhu/ubuntu throughout those three stages and the spirit of love and togetherness persists even when the person has died. For example in Zimbabwe people pour beer at the grave of home of the dead as a way of sharing and in the prayers, invocation with God.

Unhu/ubuntu is a complex concept that underlies the complexity of humanness itself. Chitumba (2013) takes unhu/ubuntu to be complex, elusive and multifaceted. This has to be so because unhu/ubuntu describes the very essence of Africanness (Ndondo and Mhlanga , 2014). Unhu/ ubuntu philosophy regards the human being not only as the giver of values but also the basis and primary value of all values. Through Letseka (2012) comments that according to Oruka's pre-1984 sage philosophy project unhu/ubuntu would be part of the idiosyncrasies of the traditional or communal African customs, poems , taboos, religions, songs, and dances which were a 'debased' form of philosophy. Ndondo and Mhlanga (2014) contend that unhu/ubuntu is a philosophy that is embedded in African tradition and it is therefore an expression of all that constitutes the African way of life. Sindane and

Liebenberg (2000) point out that every community displays its own version of unhu/ubuntu. This is in line with Biesta (2002) who points out that in some European societies unhu/ubuntu is known as bildung, which is understood as the cultivation of the person's humanity. "Unhu/ubuntu forces us to come to terms with the fact that whether we are African, European, Shona or Ndebele, 'tose tiri vanhu' (in spite of our racial or ethnic diversity the bottom line is that we are all human beings). We all need to live together" (Hapanyengwi, 201:22).

There is a link between the communal interdependence characteristic of African communities and the philosophy of unhu/ubuntu. The African way of life according to Nondo and Mhlanga (2014) is one that is communitarian and within such a society the individual is not solitary. Bray and Stephens (1986:102) argue that, "there is a strong tendency to situate a person's individuality and freedom within the overall social, cultural and historical context of the community". Thus the individual is first and foremost a member of the community. According to Samkange and Samkange (1980) the individual defines his/her existence with reference to others, his/her relationship with them. As a consequence of this, individuality and freedom must be expressed within a social context, which is they are important in so far as they help to build the community or the efficient organisation of the community (Louw , 1997).

In a similar argument Manda (2009) submits, the individual develops his/her identity within and from the community. Thus, unhu/ubuntu dictates that the individual is born into community, is raised up in that community by the community and is expected to also work for the good of the community. Swanson (2007:54) sums up the argument by saying, "it takes a village, in a African society to raise a child, and primacy is on the community rather than the individual (emphasis added). Belonging to the community constitutes the very fabric of African life.

Mbiti (1989:106) clearly captures the centrality of the above argument when he singled out the maxim ‘I am, because we are; and since we are, therefore I am’ as the expression of the being of an individual among African communities. In Zimbabwe among the Shona, the aphorism is ‘munhu vanhu’ and among the Ndebele it is ‘umuntu ngumuntu ngabantu’ (a person acquires personhood in communion with other people). Ndondo and Mhlanga (2014) weigh in with the idea that one’s humanness is constituted by the humanness of others, and vice versa. The main concern of unhu/ubuntu is the welfare of others. Letseka (2012) adumbrates that individual effort is good as long as it generates resources for the maintenance and sustenance of human life. For Venter (2004) unhu/ubuntu/botho/menslikheid/humanness is a philosophy that promotes the common good of society.

Unhu/ubuntu is about building a collective understanding through the sharing of ideas between community members. Wiredu (2004) informs us that unhu/ubuntu is of a communalistic kind. It is a bundle of cherished values in African societies (Ndondo and Mhlanga, 2014). Unhu/ubuntu philosophy respects the cultural diversity and the lived experiences of all people; it extols values such as love for one another, respect for each other, brotherhood, and respect for sacredness of human life (Shizha, 2009). Unhu makes life sacrosanct and this should be preserved in the modern context. Chitumba (2011), Mayer (1980), Ndondo and Mhlanga (2014) are in agreement that unhu/ubuntu articulates values such as respect for human beings, human dignity, and compassion, hard work leading to achievement, honesty, tolerance, generosity, kindness, gentleness, humility and love.

Similarly, Samkange and Samkange (1980) highlight three maxims of unhu/ubuntu that shape the philosophy, the first maxim asserts that “to be human is to affirm one’s humanity by recognising the humanity of others and, on that basis, establish respectful human relations with other”. The second maxim means that “if and when one is faced with a decisive choice between wealth and the preservation of the life of another human being, then one should opt

for the preservation of life”. The third maxim says “the king owed his status, including all the powers associated with it, to the will of the people under him”. Hapanyengwi and Shizha (2012) point out that the maxims express the fundamental principles of interdependence and mutuality. In line with this Samkange and Samkange (1980:39) submit that, “ hunhu is the attention one human being gives to another, kindness, courtesy, consideration and friendliness in the relationship between people: a code of behaviour, an attitude to other people and to life... hunhu is therefore, something more than just humanness deriving from the fact that one is a human being.”.

Samkange and Samkange (2013) further noted that the individual should be socialised to accept that he/she is part of society and has to understand it and make a contribution to its well-being. In this regard unhu/ubuntu philosophy shares its expectations with the functionalist sociologists’ perspective, which is equally concerned with education for social cohesion.

In the African context one is considered as educated if his/her educatedness conforms to African rootedness and historicity. An educated person in the African perspective should abide by the social philosophy. The individual, as is noted by Senghor, is first and foremost “several people’s relative and several people’s contemporary” (Odumengwu , 2009:11). It is in this context that we should see ourselves as related one to the other and the entire cosmos. Hence in this case sharing is not only sharing the good things of life. Ndonga and Mhlanga (2014) submit that in the African communitarian way of life success of the individual is shared among all he/she relates with, while the misfortune of the individual is the misfortune of many though relational ties.

Venter (2004:151) describes hunhu/ubuntu as a humanism that found expression in a communal context rather than the individual that often characterises the West. Along the

same line of reasoning is Chikanda, quoted in Prinsloo cited in Msila (2009:312) defining hunhu/ubuntu as, “African humanism which is characterised by “alms-giving, sympathy, care, sensitivity to the needs of others, respect, consideration, patience and kindness”. This is next to what Tutu means when he says.

Hunhu/ubuntu speaks of the very essence of being human. When we want to give high praise to someone, we say, ‘ Yu u nobuntu’ Hey , so-and-so has ubuntu. Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, “my humanity is caught up, is inextricably bound up in yours”. We belong in a bundle of lif..It says rather, “I am human because I belong, I participate, I share’. A person with hunhu/ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are.

The researcher agrees with Ndondo and Mhlanga (2014) when they say unhu/ ubuntu can be taken to refer to humanness, it is an African philosophy emphasising African ethics and practical morality.

2.2.3 An overview of P4C and the Nature of P4C

Through an exploration of Francis Bacon (1561-1626)’s idols of the Tribe , idols of the Cave, idols of the Market place and idols of the Theatre, and the solutions he offered. It could be noted that, the principal end of philosophy is to improve the state of man; the merit of all learning is to be determined by its measure of usefulness (<http://www.sirbacon.org/baconidols>). For Bacon knowledge was not to be acquired merely for its own sake. Which was learning but for its us, which is intelligence. To achieve this education should be a life-long process, which starts from cradle to the grave and should be entranced in experiential learning. Thus

one's learning should as Chitumba (2010) points out, foster a critical attitude that would free the individual from the shackles of pre-conceived prejudices and fixed ideas.

We consider Rousseau (1712-1778)'s submission that the child must learn from his reasoning rather than from the teacher's reasoning. Rousseau (cited in Chitumba 2010) argues that the beginning and the end of education should be the child and not the adult. In his argument Rousseau (1979:90) contends that, "childhood had ways of seeing, thinking, and feeling peculiar to itself, nothing can be more foolish than our ways for them". Thus what we ought to learn as children is what we will need to practise as adults (Cassidy, 2006). According to Chitumba (2010) Rousseau's main contribution to pragmatism which is the forerunner to P4C lay in the manner in which he saw a connection between nature and experience. Dewey's pragmatism come as a watershed for doing philosophy with children by leading us to an understanding of educative experiences as comprising reflective thinking by the individual participating in a community of others. According to Chitumba (2010) John Locke also contributed to the pragmatic thought by elaborating on the centrality of experience. John Locke defends children's rights for rational treatment, he gives primacy to experience based on human senses as opposed to the rationalists' speculative "innate ideas" (Lipman and Sharp, 1978). Dewey's philosophy like P4C rejects the traditional methods of education which promoted the transmission to pupils of a certain fund of pre-determined knowledge.

From the above discussion it could be noted that though various philosophers, like Socrates were arguing that, knowledge is not a preserve for adults; no one proposed that children could do philosophy as in the manner with which Mathew Lipman thought. It was Mathew Lipman who forged the philosophy for children pedagogy in the 1970s (Kennedy 2000; Daniel and Auriac, 2009), and to date the programme has been translated in fifty countries, its material has been translated into twenty languages (Stone 2011; Daniel and Auriac, 2009). In support of this Fisher (1998; 27) contends that, "children have been thinking since time immemorial,

but the movement to consciously make children think critically started with Mathew Lipman in the mid-1960s who proposed a course in philosophy to teach children to think, because such a course would develop reasoning skills, also a means of raising self-esteem and developing moral values.

Accordingly P4C represents a certain transformation in the goals of teaching and learning and this has ignited the inquisitiveness and enthusiasm of a large number of people including philosophers in the history of education especially in the West. Lipman (1988) believes, critical thinking is the main element prevalent in children. This is in line with Socrates who argues that through questioning, critical thinking is enhanced and children discover knowledge.

It was in 1972 that Lipman launched the institute for advancement of philosophy for children (IAPC) at Montclair University. In doing so Lipman's arguments included that, "the skills cultivated by doing philosophy are vital for early education. These include inquiry skills, reasoning skills, concept-formation skills and translation skills. This is what makes philosophy the discipline that prepares children to think in the disciplines" (Lipman, 1994). To Lipman any child with the gift of a language can and has the capacity to do philosophy. Lipman and Naji (2003) posits that, an child with that is capable of using language intelligibly is capable of schooling and growth , and is therefore capable of the kind of discourse and conversation that philosophy involves. "The aim is not to make children into little philosophers but to think better than they now think" (<http://www.bu.no/en/read/txt/index.php?page=sn-lip>).

The pedagogy by which children do philosophy is that of the community of inquiry. In Lipman's (1988) argumentation P4C is the only program that uses philosophical discussions to provide the implications of ethical development in children by engaging them in ethical

inquiry. The ethical inquiry is done by children and the teacher in a community of inquiry in which the teacher will be a co-inquirer not a source of knowledge like in other teaching pedagogies. Focus here is on the need to develop critical thinking in children through philosophical dialogue which evolves in a perspective to enrich group perspective as opposed to argumentation for individual ends (Lipman, 2003). In reference to the good qualities of P4C, Bleazby (2004) weights in with the idea that P4C aims to facilitate the development of a Deweyian notion of communal inquiry as the process through which meaning is constructed and reconstructed. Hence, the value of a dialogical experience of individuals in community leading to their gaining of knowledge in order to solve practical problems of their world according to Dewey is the focus of engaging children in the activity of learning.

The researcher considers Accorint (2000)'s sentiments that P4C is an education proposal that makes it possible for teenagers to develop complex thinking and therefore their reasoning abilities, critical, caring and creative thinking. In light of the aforementioned Stone (2011) views P4C as an educative process of dialogical philosophy through which the cultivation of thinking and meaning making is made possible. Thus in doing philosophy children learn to think for themselves by thinking with others as they engage in ethical discussions of several issues. Ndofirepi (2011) contends that P4C can also be said to be a systematic and progressive programme, especially designed to be worked with children with the goal of developing and stimulating higher-order thinking. For Lipman (2003) philosophical inquiry, through discussion and deliberation, will transform the problematic into the controversial, the participatory and ultimately the reasonable.

This concurs with Socrates who recognises philosophy not as a body of pliable knowledge with an esoteric selling, but rather as a relentless and enduring search into man's own activity by considering its goals and means in the dialogic process of knowing for the goodness of life (Lipman, 2003). On this sense Socrates is presenting a case for doing philosophy as a way of

searching for life's meaning in which individuals, through dialogue with others attempt at getting meaning in a bid to lead good lives. Borrowing from Bertrand Russell the researcher believes, this will help create wise citizens of a free community and to encourage a combination of citizenship with liberty and individual creativeness. This is supported by Lipman (2003:273) who contends that, "if the schools could do more than teach children to exercise better judgement, it would protect them against those who would influence them with prejudice and manipulate them through indoctrination. It would make them better producers and consumers, better citizens and better parents."

In arguing for the teaching of P4C in Zimbabwe the researcher considers Epicurus (341-270 BC)'s reminder to Menoeceus that:

Let no one be slow to seek wisdom when he is young nor weary in the search of it when he has old; for on age is too early or too late for the health of the soul: And to say that the season for the studying philosophy has not yet come, or that it is past and gone, is like saying that the season for happiness is not yet or that it is now no more. Therefore both the old and the young alike ought to seek wisdom, the former in order that, as age comes over him, he may be young in good things because of the grace of what has been, and the latter in order that, while young he may at the same time be old, because he has no fear of things which are to come. So we must exercise ourselves in the things which bring happiness, since, if that be present, we have everything, and if that be absent, all our actions are directed towards attaining it (<http://www..epicurus.net/en/menoecus.htm/>)

This is so because age could not deny individuals the right to philosophise. In this case the researcher holds that the nature of philosophy is both as a product and as a process and hence acquaintance with it should start at an early age. According to Daniel and Auriac (2009)

Oscar Brenifier has associated philosophy with process by stating that: the art of philosophising is not limited to producing ideas, it also requires dissecting, verifying; emphasising is not limited to producing ideas; it also requires dissecting, verifying; emphasising and prioritising ideas. Hence through P4C community of inquiry pedagogy Zimbabwean children will be made aware of this process.

Ndondo and Mhlanga (2014) posit that, there are defined procedures to be followed in philosophy for children. The P4C pedagogy uses fictional stories whose themes are related to the children's experiences. Lipman tried to figure a way to do this by launching a children's novel (Harry Stottlemeier's Discovery). The stories which will be used in the classroom situation should enable children to reason more effectively and show how they can apply their reasoning to life situations. Lipman (1988). Ndondo and Mhlanga (2014) concur that children will use a democratic process to choose the themes to discuss and all members will be treated as equals in the dialogical process. In this case children may come up with questions concerning ambiguous or paradoxical situations that intrigue them for discussion. In doing philosophy for children this can be done in a community of inquiry setting.

2.2.4 The community of inquiry pedagogy

Current trends in educational pedagogy support the consideration of Dewey's notion of a community of inquiry. According to Ndofirepi (2011) the concept community of inquiry was coined by Charles Saunders Peirce to refer to interaction among scientists. Retyunskikn (2003) is of the idea that, the community of inquiry has its roots in Socratic philosophy as it values dialogue to solve problems and find possibilities and limitations to different situations. An inquiry according to Sharp (cited in Naji, 2004) implies a self – corrective practice in which a subject matter is investigated with the aim of discovering or inventing ways of dealing with what is problematic. In response to questions whether the community of inquiry

pedagogy is a philosophical approach the researcher considers Stockton's (2007) sentiments that inquiry approach is inherently a philosophical approach because it take the relativistic stance of valuing knowledge according to personal perspective and context , and because it emphasises the search for and the creating of meaning through self and community.

The community entails a micro-society in which the students have a responsibility to be active participants. Thus students engage in a process of engaging in meaningful explorations (Stockton, 2007). The teacher is guide and partner with the students, the teacher is fallible; the student is expected to become reasonable and judicious. Swanson and Hornsby (2000) point out that in the community of inquiry the focus is on the apprehension and understanding or relationships within the discipline being studied. Thus, "The true centre of correlation of all the school subjects is not science, nor literature, not history, nor geography, but the child's own social activities" (Dewey, 1897 in Reed et al, 2000; 96).

Thus through community of inquiry children develop not just thinking skills, such as questioning, reasoning, supporting and evaluating but also develop dispositions to think well. Lipman's community of inquiry grants children the skills and knowledge to transform their previously unreflective system of beliefs, ideas and habits into more reasoned, objective and justified thoughts. This is in line with Swanson and Hornsby's (2000) acknowledgement that through COI children are empowered to develop the necessary skills to inquire think, reason and participate effectively as citizens in the wider community. Also through participating in COI individually children can learn how to listen to alternative viewpoints, how to posit alternative viewpoints and how to build upon previous arguments and develop them whereby they can demonstrate their application in the wider world (De Winter, 1997).

The inquiry approach facilitates the development of autonomous, independent students who also recognise their interdependence and interconnectedness with others. In concurrence

Cassidy (2006:9) confirms that, ‘... participants will grow in their social interactions, they will become more aware of how different individuals can be, but at the same time, learn how to work with these different individuals for a common cause’. The success of COI is in that personalities often diminish and loyalty to the dialogue emerges. Thus in COI it is the discussion that become important as learners will tend to take each other seriously as that wish to be taken, helping each other to build common understanding. Philosophical reflection gained through COI supports the development of critical literacy by promoting analysis; Stockton (2007) further avers that it is through these reflections that we test the boundaries of our understandings.

According to Ndofirepi (2011) implicit in the ideal workings of the community is the thinking that is caring, where each member being supported and allowed to be an integral member of the community, creative, new ideas are sought out and encouraged and critical, good reasons are expected for one’s ideas and positions. The notion of community of inquiry can be further explained in the concept of community in African tradition. Community in the African tradition portrays that no one is an Island unto himself; it makes for harmony and interrelatedness in the scheme of things (Azenabor, 2008). This could be summed up by the African proverb, if you want to go fast, go alone, but if you want to go far, then go with others, go together, speak together, let your minds be of one accord.

From the proverb above it could be noted that Africans have a natural proclivity to join with or relate to other persons and to participate in the life formed together. It is thus easier for the African child to harness COI in doing P4C , since it comes natural to live in harmony and in cooperation with others. Ndofirepi (2011) posits that the community of inquiry theory considers the community as a fundamental human good, and advocates life is lived in harmony and in cooperation with others. In sum , Tutu (1999,.5 quoted in Beets and Van Louw, 2005) succinctly puts it, “... harmony , friendliness are great goods, because Africans

grow up in the community , in groups of village children, reach maturity within the cohort of peers , share the stages of initiation...”

The researcher shares the same view with Ndofirepi (2011), Ndondo and Mhlanga (2014) in arguing that through P4C children will come to respect and value individuals and cultural differences because of their potential to provoke critical inquiry and lead to more moral meaning and developing thinking habits. Splitter and Sharp (1995) weigh in with the idea that advocates for P4C recommend that the classroom COI expand out-wards and make connections with other communities. This is in line with Dewey who recommends the school to be connected to the whole community. According to Cassidy (2006) it is the promotion of community spirit which will work within a society in order to create and maintain an active community with an effective- and active citizenry, fulfilling obligations and maintaining the provision for the rights received under the reciprocal relationship formally established by society. A brief signposting of the purpose and social aim of education is essential.

2.2.5 The purpose and aim of education

The notion of moral enhancement cannot be discussed without discussing the concept education in return. This is so because education and morality/ humanness are thought to promote the other. YAhaya and Kukwi (2003) state that education holds the key to the production of skilled human endeavours, the correct and right form of education is necessary for the development of the child , and survival of the nation or the world in which we live and have our being. Almost in line with this idea is the proposal that education or the school system must be a model moral society in its entire structure and function as an ideal example of a rationally moral normative order (Barker, 1994).

Barker (1994) elucidates that only when education is free can it be universal and non-discriminatory and also that it is education itself that’s largely responsible for shaping

society's attitude. The attitude includes attitude towards character building. Barker (1990) further avers that education is the transmission of all the values beliefs, norms and patterns of behaviour, skills and wisdom. In light of this Dewey (1915) views education as a process of renewal of the meanings of experience through a process of transmission, partly incidental and partly deliberate. In other words it could be stated that morality/ moral uprightness/ humanness is founded upon education as it is education that has the duty of enlightening the public with the concepts and values underpinning a morally upright character/ humanness.

Education is crucial in any society for the preservation of the lives of its members and the maintenance of the social structure. Under certain circumstances, education also promotes social change. Chitumba (2010) holds the belief that the objective of education is behaviour change which could be in the acquisition of skills, knowledge, values and attitudes that we hope to achieve through schools. For Dewey (1916) education, "... is a social function securing direction and development in the immature through their participation in the life of the group to which they belong..."

Adding on to above one of the major tasks that education must perform is the proper preparation of the young citizens for the roles and responsibilities they must be ready to take on when they reach maturity (Kelly, 1995). Thus education itself is part and parcel of the community as achievement of its aim leads to the development of the community. Now taking in an earlier stated notion that morality / humanness is founded on education, humanness shows itself to be an educational form of life. Unfortunately in Zimbabwe due to the fact that the educational curriculum is a slave to some foreign- 'isms', education does not properly prepare the learner for an ideal African society. Hence the need in blending the foreign-'isms' with unhu/ubuntu philosophy so as to reflect within the school curriculum the African experience of life.

According to Chitumba (2013) schools are custodians of society's educational needs hence in doing so schools have signed up for the responsibility, duty and onus of carrying the production of skilled human endeavours, the correct and right form of education is necessary for the development of the child, and survival of the nation or the world in which we live and have our being. Almost in line with this idea is the proposal that education or the school system must be a model moral society in its entire structure and function as an ideal example of a rationally moral normative order (Barker, 1994).

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Education is crucial in any society for the preservation of the lives of its members and the maintenance of the social structure. Under certain circumstances, education also promotes social change. Chitumba (2010) holds the belief that the objective of education is behaviour change which could be in the acquisition of skills, knowledge, values and attitudes that we hope to achieve through schools. For Dewey (1916) education, "... is a social function securing direction and development in the immature through their participation in the life of the group to which they belong..."

Adding on to the above one of the major tasks that education must perform is the proper preparation of the young citizens for the roles and responsibilities they must be ready to take on when they reach maturity (Kelly, 1995). Thus education itself is part and parcel of the community as achievement of its aim leads to the development of the community. Now taking in an earlier stated notion that morality/ humanness is founded on education, humanness shows itself to be an educational form of life. Unfortunately in Zimbabwe due to the fact that the educational curriculum is a slave to some foreign-‘isms’, education does not properly prepare the learner for an ideal African society. Hence the need in blending the foreign-‘isms’ with unhu/ubuntu philosophy so as to reflect within the school curriculum the African experience of life.

According to Chutumba (2013) schools are custodians of society’s educational needs hence in doing so schools have signed up for the responsibility, duty and onus of carrying the philosophical heritage of the human race. This duty entails that the schooling system should not be viewed as Neutral Island separate from the society but it should be seen as an integral part of society. Educational activities at school should mirror the connections between community, morality/humanness and education itself. Dewey (1916) argues that much of education failed because it neglected the fundamental principle of the school as a form of community life. The school is mainly an instrument used by the society to shape the destiny of young people. So for the purpose of moral restoration and enhancement, the purpose of education must be to provide each member of the society with the capability to contribute to the collective goals of the society. The point to be made is that when each member collectively participates towards the attainment of societal goals then social norms and morals won’t be violated and hence morality is restored.

Arguably the contemporary education system should like the African traditional system situate education within the African setting. The researcher agrees with Chitumba (2010)

when he says , because of its situationality, the African traditional education was relevant and pragmatic seeking to address the needs and issues emanating from the learners real, lived and felt experiences. Hence contemporary education also should transmit to the novice learner not only the accumulated knowledge of the race but also the accumulated experience of social living.(<http://www.stanford.edu/group.king/publications/papers/voll/thepurposeofeductaionhtm>).

Chitumba (2010) adumbrates that the aim of traditional African education was to produce persons who had unique traits (such as humanness) informed by existential conditions of their time. The blending of philosophy for children with unhu/ubuntu will help to harmonise the aims of African traditional education with those of contemporary education, the product of which will be education for personhood. Unhu is the content of the education programme that aims at promoting those moral and spiritual aspects of human development. We consider Chitumba (2006)'s sentiments that, though traditional education comes from the past, it is not confined to the past, it transcends time. And since it transcends time it could be used as the basis on which to lay a strong foundation for education for personhood in contemporary Zimbabwe. In sum, the child has a right to the knowledge of the past and contemporary heritage of his or her community. Lawson (2001) suggests that by encouraging participation in community activities while at school, children will be inclined to be participative within their communities in later life.

If the main characteristic of education is to set in motion a process of all- round development of human beings, (Maminin Siyakwazi and Chifunyise, 1994), education that does not have a strong indigenous philosophical dimension will fall short of achieving its ultimate objective. The researcher contends that without unhu/ubuntu philosophy as the basis of contemporary education, education fails to transmit knowledge and moral values of the community from

which the child fails to appreciate his or her true identity especially if there is very little time available to benefit from the non-formal educational system of the community.

2.2.6. Blending P4C and Unhu/ Ubuntu for personhood

Educational institutions as information centres for the society must play the part of equipping children with knowledge of ethics and morals. Zimbabwean situation as argued before calls for rebuilding of all pillars of society, for example spiritual, moral, education, economic, and political pillars. Hence the need for harnessing unhu/ubuntu and philosophy for children in searching for an education for personhood, an education for thinking that produces morally upright, thinking beings. Arguably, because of our situatedness in Zimbabwe with Africa as the umbrella habitat it is imperative to discuss the African context of morality/ humanness. Wiredu (2006) informs us that African cultures extol the virtues of community and moral obligations are primarily social rather than individual. Thus to Africans, Zimbabwe included the wellspring of morality and ethics is the pursuit of a balance of individual with communal wellbeing. Azenabor (2008) posits that an African indigenous ethics revolves round the golden rule principle as the ultimate moral principle. Also in African morality is predicted on a religious foundation. This is in line with Mbiti (1982) who suggests that Africans are in all things religious and that religion is the basis of their morality. Wiredu (1980) is of the view that the basis of morality in Africa is human welfare. Thus he says, “ ... what is morally good is what befits a human being, it is what is descent for a man, what brings dignity, respect, contentment, prosperity, joy, to man and his community. And what is morally bad is what brings misery, misfortune and disgrace (1980:6.)

According to Nondo and Mhlanga (2014) the morality of community members is mainly the product of social experience stemming from childhood. It is believed in this study that the blending of P4C with unhu/ubuntu comes in as the corridor through which Zimbabwe can

restore and hybridise her moral values as a country. This is so because the social qualities which have the potential to strengthen the pillars of our moral structure can be moulded through learning paradigms and pedagogies (Ndondo and Mhlanga, 2014, hence P4C in Zimbabwe could be a hybrid of traditional indigenous (unhu/ubuntu) philosophical background and the western conceptions of knowledge in a bid to produce adults who are equipped for the 21st century (Ndofurepi, 2011).

Mathew Lipman's community of inquiry fosters a communitarian way of life. Through the community of inquiry, the spirit of treating everything in terms of the common good is instilled; a collective conscience is nurtured (Ndondo and Mhlanga, 2014). Also children will learn to adopt other principles such as human interest, justice and happiness as principles that we share as human beings and also as factors that have much to do with morality. By so doing the unhu/ubuntu aspect of empathy, tolerance and humility will also be cultivated in the learner. Hence the researcher agrees with Account, (2000), Splitter and Sharp (1995) when they contend that these desirable social aspects are expected to go beyond the immediate classroom into the larger community.

P4C and unhu/ ubuntu extol the values of the 'golden rule' principle. This is so because both P4C and unhu share the pragmatist principle, which states that, the welfare of the group could be obtained through the welfare of the individual. Dewey (1916) maintains that the welfare of one must of necessity entail the welfare of the other. The two are thus, interdependent, interrelated and inseparable (Chitumba , 2010). According to Azenabor (2008) the 'golden rule' principle transcends the self and extends same to the interest of the others. These include friends, family and community for cooperation, solidarity and fellowship. If Zimbabwe adapts and adopts the blending of P4C with Kant argue that using a fellow human being as a means to an end is immoral. Hence children will desist from corrupt activities. Thus, the blending of P4C with unhu urges the children and community at large to learn to

treat others as end never as means, (as is with the issue of the salary gate scandal) it nurtures children not to be egoistic.

The researcher further argues that through the community of inquiry pedagogy in doing P4C and unhu/ubuntu communal way of life, Kant's position that there is no giver of law or author of morality outside man has an existential relevance. This is so because unhu/ ubuntu like pragmatism (a fore runner to P4C) holds that moral growth is achieved through participation in social life. Through social participation children will be acquainted with the tools that are required to think well. Barker (1995) elucidates that, for children to develop moral responsibility awareness and rational conviction of the moral rightness of an action is necessary before it can be accepted as being good. Children at school should be placed in circumstances where they can experience decision making opportunities for themselves. Kant (cited in Jones, 1975) is of the idea that children will not develop rational morality without being given the opportunity to argue about reasons.

In a way it could be said that by blending P4C with unhu/ubuntu we are making an approach to moral education based on the virtues. According to Wringer (1998) such an approach yields an almost endless list of qualities we should all like to experience in others and all like to be thought to possess ourselves. Participation in a community in which virtues such as courage, truth telling , generosity, patience, chastity and considerateness are encouraged gives on the opportunity to exercise them appropriately in given circumstances and hence the achievement of moral excellence. This is in line with MacIntyre (1982)'s point that, excellence in the performance of one's social role contributed to the common good and would be appreciated by others , thus serving both the agent's own as well as the common interest. We consider Aristotle's argument for the virtues that if one exercise them, one is better off in consequence, more fully human and more worthy of the respect of others.

By blending P4C (a pedagogy which fosters higher-order thinking) with unhu/ubuntu (which fosters the communal way of life) the study is concerned with all aspects of living rightly and living well. Practising unhu especially blended with P4C unlocks the capacity of an African culture in which individuals express compassion, reciprocity, dignity, humanity and mutuality in the interest of building and maintaining communities with justice and communalities (Povan , Du Toit and Engelbrecht, 2006). This is line with Dewey's democratically constituted society which is characterised by greater reliance upon the recognition of mutual interest as a factor in social harmony.

In other the school as a community with children of different learning levels and diverse social and economic backgrounds must be taken as the best place to give children an opportunity to express themselves in a democratic environment through the philosophy for children approach (Lipman , 2003; Kennedy , 2000). Philosophy for children blended with unhu/ubuntu will help in building a community in which respect and love amongst its members play an important role. Children will be socialised to express the interconnectedness, common humanity and the responsibility of individuals to each other (Koster, 1996).

Accordingly people who practise unhu./ubuntu are open and make themselves available to others, Tutu (1999) adds that they are affirming of others and do not feel threatened that others are able and good. This builds up an essential communal ethic. Sutcliffe (2003) asserts that the community of inquiry recognises the classroom as a community in which thinking that is critical, creative, caring and collaboration is promoted. In his defence on the relationship between critical thinking and communally ethic, Ndofirepi (2011) cited in Ndondo and Mhlanga 2014) adumbrates that a person cannot be truly critical if he does not care about what and whom he is being critical of. This creates fertile ground for development of moral reasoning. Kant in Straughton (1982) asserts that morality imposes its demands on

free and responsible beings. Thus moral worth can be ascribed only to actions performed not from any desire, or inclination of agent to perform them, but solely from a sense of duty, from the rational conviction that they ought to be done.

It follows then that teaching someone to assert their own legitimate freedom, as is in the case with P4C is a good way of preventing others, both peers and overbearing adults (family, teachers and schoolmates) from overstepping the limits of theirs. For teachers it also avoids some practical problems in teaching the often negative traditional morality (Wringe, 1998). Education of this manner it is argued was characterised by the presence of unquestioned obedience to authority. On the contrary dialogues within the community of inquiry encourages pupils to exercise critical thinking, precision and consistency (Kennedy, 2000). Philosophy for children blended with unhu as is argued by Ndondo and Mhlanga (2014) can play an important role in bringing social harmony through the elements of tolerance, critical thinking and democratic dispositions it fosters.

P4C blended with hunhu emphasises reflective thinking rather than moral lessons. This is in line with Dewey who contends that, the proper way to resolve moral dilemmas in real life is to apply reason or intelligent thought. This could be done in a holistic way through engaging pupils in a community of inquiry. The community of inquiry is holistic as each person's way of thinking is mutually dependent on others. P4C blended with unhu/ubuntu goes beyond development of thinking skills, it is affective. Ndofirepi (2011) weights in with the idea that it is the transformative educational programme through which African, Zimbabwe to be specific may be able to pull herself out of the motives that face her.

Higgs (2003) believes that African can use philosophy in a particular sense to address social issues, Ndondo and Mhlanga (2014) adds that philosophy is expected to be pragmatic and render a service to society; in this case the moral degeneration which has become a major ill

in Zimbabwe must get a remedy through philosophy. Ndofirepi (2011) calls for situating philosophy for children within the African milieu. This is expected to resuscitate the Zimbabwean moral values relevant for the 21st century. In sum the learning experience fostered through engaging children in doing philosophy for children will help nurture children into morally upright citizens because they will be endeavouring to meet the community values arrived through critical thinking. Zimbabwe will be able to create a democratic society. Hence at the heart of a democratic society is the morally mature citizen. The ASCD panel on moral education (1988) concludes that, societies whose citizens are not morally mature and cannot trust one another resorts to external force and can evolve into a police state. Similarly, a school whose pupils are not morally mature is tempted to create an environment of repression. To avoid this, Zimbabwe should adopt the blending of P4C with unhu/ubuntu as this may help nurture morally mature citizens.

2.3. Conclusion

The researcher concludes that P4C blended with unhu/ ubuntu fosters meaning through dialogical thinking and upholds truth and freedom, thus when blended the two become a democratic pedagogy which nurture morally mature citizens. It follows then that in the 21st century and the challenges of globalisation; there is no excuse for Zimbabwe not to incorporate this pedagogy that helps us to teach primary education for personhood.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This dissertation is premised on the assumption that the obtaining school curriculum confines the learners' minds in the 'inside-the-box' territorial thinking. Thus making the Zimbabwean education system too academic, a situation which stifles the development of critical thinking dispositions necessary for moral development. Egan (2001) weighs in with the argument that the dominant concept of education that currently shapes our schools is not only difficult and contentious, but it is also incoherent. This is because the education being dispensed in Zimbabwean institutions is still foreign since it was designed in Europe. Zvobgo (1994) notes that the Zimbabwean government has failed to dismantle the vestiges of colonial rule. On this Zvobgo shares the same thinking with Asante who points out that, "if you have vestiges of past colonial practices, you will see those practices reflected in the educational system" (Asante, 2006 in Kempf, 2006:x)

In light of the above Chitumba (2013) elucidates that, the culture and values transmitted by the educational system are foreign to indigenous Zimbabwean people. Hence Egan (1992) is of the belief that if we are to take a closer look at the implications of this, we run into problems of mutual incompatibility. This is because where Zimbabwean indigenous unhu/ubuntu socialization requires successful inculcation of set beliefs, values and norms of behaviour in the novice learner, Egan contends that academic programmes are meant to enable the learner to question the basis for any beliefs, values and norms of behaviour. Thus, the two ideas strain against each other (Egan, 2001; Letseka, 2012).

The researcher believes, the best way to examine and clarify the above incompatibility and incoherence (Egan, 2001) is to apply the philosophical inquiry which falls under the main

umbrella of qualitative research. This method will be discussed in finer detail later in this chapter. The researcher also discusses the post-colonial theory as the framework of this study. In this study the researcher used the qualitative multi-method case study research design, and thus employed the qualitative and quantitative paradigms. This is in line with Zireva (2011) who believes the paradigms are complementary.

In this chapter the research design was described and the representative population well defined. The discussion also focused on the pros and cons of sampling, research instruments used related to the case study design. The questionnaire, observation and interview were the chief tools for gathering field data. Other aspects of great importance discussed are data collection procedures, pilot study, research ethics and finally the end of the chapter was signalled by a chapter conclusion.

Theoretical framework

3.2 The post-colonial theory

In the first chapter the researcher highlighted some perceptions of the post-colonial theory. Since the postcolonial theory is the framework that forms the bedrock of this study it is imperative for the researcher to give a further outline of the theory. Kempf (2006) opines that, although contested from different academic locations, diverse forms of postcolonial theorising converge with a focus on the impact and effects of colonialism or imperialism. According to Rukundwa and G van Aarde (2007) postcolonial theory is built from the colonial experiences of people who engaged in liberation struggles around the world and particularly in the tricontinental countries in Africa, South and South East Asia and Latin America. The post-colonial indigenous approach invites researchers to problematize research and doing research, “ as a significant site of the struggle between the interest and knowing of the west and the interest and knowing of the ‘ other’ (Smith , 1992: 2).

Postcolonial theory in a broad sense attempts to capture the material, intellectual, cultural and subjective effects of the colonialism or modernism in addition to generating an avenue for decolonisation (Loomba , 1998). By employing the postcolonial theory in this study the researcher would want to explore all formulations that might achieve a liberated sphere of education. The researcher explores for a liberated sphere of education because the Zimbabwean government as we are informed by Zvobgo (1994) has failed to dismantle the vestiges of colonial rule. Asante (2006) cited in Kempf (2006) reasons that, if you have the vestiges of past colonial practices, you will see those practices reflected in the educational system.

In adopting the postcolonial theory in educational research the researcher stands guided and informed by Asante (2006) 's claims that, the coloniser did not only seize land, but also minds. Asante further elucidates that, because information is also colonised, it is essential that the resistance must interrogate issues related to education, information an intellectual transformations. The researcher employed the postcolonial theory and action educational research because both hold the potential to help reconstruct conditions for a more democratic, moral and just society. Parsons and Harding (2011) admit that, both postcolonial theory and action research position the insider or oppressed in an ethic of efficacy, it values community, relationships, communication and equality and is committed to reciprocity, reflexivity and reflection.

Children at Vanguard primary are children at the periphery and can be distinguished in the research by three major educational discourses; namely low academic achievement, poor moral development and high dropout rate. Moreover the children are alienated from their culture. This is because by imbibing on a foreign culture and participating in a colonialist education system the children became alienated from themselves (Chtumba, 2013). Thus the culture of the indigenous people became dislocated. Hence Rukundwa and G van Aarde

(2007) inform us that, in a dislocated culture, postcolonial theory does not declare war on the past, but challenges the consequences of the past that are exploitative. The research is pragmatic and holds the promise of problematizing uncontested colonial hegemonies of any form. Parsons and Harding (2011) contend that, action research implemented through the lens of postcolonial theory, offers an answer, as noted by Noffle (2009:241), “ the local and communitarian processes often embodied in action research may be enhanced through the use of a wider body of social theory, one that has embraced a social justice agenda manifestations of oppression’ postcolonial theory in this study helps the researcher and the researched to recognise the limits of traditional Western theoretical orientations in the understanding of contemporary global phenomenon and multifaceted consequences tied to colonisation (Loomba, 1998).

By adopting the postcolonial theory in this study the researcher would like to capture the voices of the researched in a way that the researched recognise themselves, know themselves, and would like others to know them (Smith, 1992). This is because postcolonial theory bears witness to constant cultural forces for representation. It allows people emerging from socio-political and economic domination to reclaim their negotiating space for equity (Rukundwa and G van Aarde, 2007). Children at Vanguard primary school represent the colonised ‘other’, their perceptions and world views were distorted by their colonisers. By so doing the children became the underprivileged and disadvantaged ‘other’. According to Carter (1970) the disadvantaged ‘is anyone who cannot participate in the dominant culture’ or a child who has difficulty achieving in school because of his or her background.

The researcher believes, children at Vanguard primary school cannot participate in the dominant culture and what is more worrisome cannot make better moral judgements because their indigenous knowledge systems, values, norms and unhu/ubuntu philosophy were replaced by the knowledge, values and mannerisms of the West (Chitumba, 2010). This is in

line with Mapara (2009) who points out that, the postcolonial theory is about the colonised and formerly colonised announcing the presence and identity as well as reclaiming their past that was lost or distorted because of being ‘othered’ by colonialism. The researcher considers perceptions from the postcolonial theorist, because postcolonial theory raises self-consciousness which revolutionaries the minds of the colonised and the coloniser to build a new society where liberty and equity prevail (Kempf . 2006; Rukundwa and G van Aarde, 2007). Hence, the need to hamrmise philosophy for children and unhu/ ubuntu in order to strategise for the future. We are also informed in this study by Ghandi (1998) that in the decolonising process, the term post colonialism rests on the ability to stand in the past, present and future. Kempf (2006) adds that postcolonial theory revisits, remembers and interrogates the colonial past and its present colonial or modern structures while conceptualising and strategising the future, for example in this study the cultural and moral restructuring of postcolonial Zimbabwe education should show that education can be used not only as medium and form of cultural affirmation and self-representation but also resistance against foreign cultural and political domination.

Methodology

3.3 Qualitative research

Creswell (1994) states that qualitative study is, “ inquiry process of understanding a social or human problem based on building a complex , holistic picture, formed with words , reporting detailed views of informants , and conducted in a natural setting” (in Leedy , 1997: 105). The qualitative research was ideal for the study since the researcher used only a smaller number of participants. Leedy (1997) claims that qualitative researchers start with more general questions collect an extensive amount of verbal data from a smaller number of participants and present their findings with words or descriptions that are intended to

accurately reflect the situation. In using the qualitative research methodology the researcher considered sentiments from scholars such as Letseka (2012), Ary , Jacobs, Razavieh and Sorensen (2006) that qualitative research is a preferred methodology for social science research , mainly because quantitative research has been found to be inadequate for investigating educational problems where numbers are not the only concern, but reason , attitudes and perceptions are also important. In qualitative research , though some of the data generated may be quantifiable the bulk of the analysis is usually interpretative. According to Leedy (1997) interpretability is a defining feature of qualitative data.

3.4 Research design

Research design is the strategy, the actual planning and structure of conducting research as well as the visualisation of the data and problems associated with the employment of those data in the entire research project (Leedy , 1997 , Keit and Kweit, 1981). This concurs with Macmillan and Schumaker (1993: 157) who explain that, “a research design is a plan for collecting subjects, research sites and data collection procedures to answer the research question”. Thus, research purpose and research questions are the suggested starting points to develop a research design because they provide important clues about the substance that a researcher is aiming to assess (Berry and Otley , 2004) , Saunders, Lewis and Thornhill , 2009; Yin, 2012). The researcher posits that a research design is a paradigm which provides a model or population which a researcher might adopt. In sum it provides the glue that holds the whole research project together.

Scholars such as Woodside (2010), Yin (2012) and Wahyuni (2012) are of the idea that, a research method that facilitates a deep investigation of a real life contemporary phenomenon in its natural context is a case study. In this dissertation a multiple case study, using multiple methods to analyse the collected data was employed to ascertain efficient and reliable

collection of necessary data. Furthermore, the rationale behind the choice of multiple case study over a single case study is to enable comparisons between the observed practices by subjects studied in order to obtain a more comprehensive understanding of these practices (Wahyuni, 2012). According to Yin (2012) and Wahyuni (2012) a multi-method qualitative research refers to using more than one data collection techniques and applying multiple methods to analyse these data using non-numerical procedures to answer the research question. In this study the researcher used the questionnaire, observation and interviews as data collection tools and employed a multiple method in analysing the research data.

A case study is defined as a strategy for doing research, which involves an empirical investigation of particular contemporary phenomena within its real life context using multiple sources of evidence (Robson, 2000; Gillham, 2000). The issue of moral development , though it has some historical connotations , is a contemporary issue in educational discourse, hence the researcher chose to use a case study following Wahyuni (2012)'s advice that a case study should be of a contemporary event as opposed to a historical one.

Some of the shortcomings of the case study design are that, “ it is not possible to generalise on the basis of its findings” (Haralambos and Hoborn, 1988). This is in line with Yin (2012) who elucidates that case study design provide little basis for scientific generalisation. Yin (2012) further explains that most commonly case study researcher allow equivocal evidence or biased views to influence the direction of the findings and conclusions. Moreover the approach analyses one variable at a time rather than concentrating on relations between two groups. The other pitfalls of case study researches is that case studies have been viewed in the evaluation and research fields as less rigorous than surveys or other methods (Neale, Thapa and Boyce, 2006). Also it is difficult to determine how far the findings of a study into one example of a social phenomenon can be applied to other examples.

However, these are overshadowed by the fact that a case study concentrates on the specific case in its context and help the researcher to be selective. Best and Khan (1993) say, a case study probes deeply and analyses interaction between the factors that influence change or growth. In light of this it could be argued that, a case study design enables the researcher to engage in an in-depth study of instances or phenomenon which means more than surface information can be obtained about the area or case under study. The design according to Gwimbi and Dirwai (2003) enables the researcher to investigate situation where little is known about what is there or what is going on, for example the effects of an over emphasis on examination achievement on the child's moral development. Yin (2012) informs us that a case study design makes it possible for the researcher to triangulate data from multiple sources of evidence.

Yin (2012) explains that with data triangulation, the potential problem of construct validity also can be addressed because the multiple sources of evidence essentially provide multiple measures of the same phenomenon. Thus, the case study design gives the researcher qualitative data which involves documenting real events, recording what people say, observing behaviour, studying written documents or examining visual images (Numan, 2000) the use of a case study demands considerably less in terms of funding, time investment and physical effort. A case study reveals data which provides detailed information on the matter being investigated.

An analysis of the working topic for this dissertation highlights that the question has both a substance and form. The substance is "what the study is about" (Yin, 2012), which is 'how p4c blended with unhu/ubuntu can enhance morality in contemporary Zimbabwean education. In Yin (2012)'s argumentation the 'how' and 'why' questions are likely to favour the use of case studies. Thus the researcher was motivated by this analysis to use the case study design.

The Zimbabwean social moral pillars have crumbled; however Ramose (1999) argues that the lasting value orientation in terms of unhu holds up an alternative in rebuilding and reconstructing the moral fibre. Ramose further argues that, this alternative is already available and is constantly applied in the peripheral contexts. The researcher used Vanguard as he case study area because it is situated in the peripheral resettlement areas, and would want to harness knowledge of the hunhu way of life enshrined in this area and blend it with p4c to develop a hybrid curriculum. Thus a case study design was ideal for it gave the researcher the opportunity to work with a smaller number of participants to help gain an in- depth knowledge the issue under study at low cost and within a minimum time frame. Furthermore the case study in this case was also used as a post-educational analysis of schools that were established during the compulsory acquisition of land and the challenges of introducing p4c and unhu/ubuntu in the resettlement areas.

3.5 Philosophical inquiry

Philosophical inquiry according to Letseka (2012) deals with educational as well as philosophical issues. Thus, ‘ the various ways and modes in which philosophers of education think , read, write, speak and listen, that make their work systematic , purposeful and responsive to past and present philosophical and educational concerns and conversations, according to Ruistenberg (2009) constitute philosophical inquiry. The use of philosophical inquiry in a postcolonial research made it possible for the researcher to scrutinise not only the language we use when we talk about education but also our attitudes towards education. Enslin (1993;34) attests that philosophical inquiry scrutinises the language we use when we talk about education, provides the means of clarifying educational issues and the assumptions we bring to bear on them , and explores different conceptions of the good society and their implications for education.

The researcher considers Smeyers (2006:11)'s analysis that, "doing philosophy is therapeutic in the sense that it changes a person by undoing the knots in his or her understanding". In this study the researcher used Smeyers' therapeutic aspect of philosophy to undo the knots of his understanding of teachers and pupils conceptions on morality and education. Burns and Grove (2001) inform us that data for most philosophical studies consists of written materials. Thus the researcher used philosophical inquiry as a critical way of analysing written documents. This in line with Ayer (1972) who posits that the function of philosophy is entirely critical.

3.6 Population and Sample

3.6.1 Population

Fraenkel and Wallen (1996:92) define a population as, "the group of interest to the researcher, the group to whom the research would like to generalise the results of the study". Almost in connection with this definition is Van Dalen (1978)'s point that a research population is a well-defined group of human beings or other entities. Basically a population is the aggregate of all cases that conform to some designated set of specifications.

Data was collected from qualified teachers at Vanguard primary school. The members include teachers who are at annex schools that fall under Vanguard primary school for these teachers are officially regarded as Vanguard primary school teachers. The school has a grand population of 20 teachers. The pupils were also observed, thus forming part of the population, this adds up to a population of about five hundred and eighty five pupils. The researcher personally administered thirty questionnaires in the area and all of them were completed. The questionnaires were administered in the morning and then collected in the afternoon; this was done to ensure a 100% return of the questionnaires. Also the researcher interviewed a total of ten teachers from the population, thirty informed consent forms were also signed by the

respondents. Of the thirty teachers 15 are females and hence this entails a 50-50 representation of respondents in this study. The pupils written work was drawn from a population of about 131 grade six and seven pupils. The researcher then selected 40 written assignments from the pupils to ensure that he remains with a small sample that will give him in-depth knowledge of the population under study.

3.6.2 Sampling and Sampling Procedure

Salant and Dillman (1994) observed that a pre-requisite to sample selection is to define the target population as narrowly as possible. Hence in qualitative research, the sample is usually small and according to Gall et al (1996) it may only be single case. In a further elucidation Gall et al content that, the sample has to allow the researcher to develop a deeper understanding of the phenomena being studied or discover or test theories.

Gall et al (1993) view sampling as a method of selecting a smaller representative number of subjects from the whole population under study. Leedy (1993:1800) concurs that a sample is, "... a portion on the overall population that one wishes to study". Therefore it's not usually possible to study all cases to understand the subject under study but a sample which enables one to study a portion of the whole population.

Cohen (1976) observes that, good samples are those that accurately reflect the population from which they are drawn. Four ideas are key to selection of a good sample and these are size, randomness, stratification and clustering. Size and randomness should always be considered whereas stratification is often required and sometimes clustering maybe the only practice means of selecting samples. According to Gwimbi and Dirwai (2003) there are different methods of producing a sample. These include stratified random sampling, quota multistage, snowballing and random systematic sampling among others.

For this study the researcher used purposeful sampling. According to Nieuwenhuis (2007) this is the selecting of participants according to pre-selected criteria relevant to a particular research question. Purposeful sampling is ideal for qualitative research because researchers who undertake this kind of research recognise that ‘some informants are richer than others and that these people are likely to provide insight and understanding’ (Marshall, 1996). Patton (2002:230) posits that, “ the logic and power of purposeful sampling lie in selecting information-rich cases for in depth study” the researcher purposefully selected pupil’s written work that furnish evidence of flawed knowledge on moral development through p4c blended with unhu, which are areas of interest in this study. Also the respondents selected are all qualified teacher who are deemed to be information-rich with regards to moral development and the philosophies that guide the national education system.

3.7 Research Instruments

The questionnaire, observation and interview methods were the chief tools for data gathering used in this study. This triangulation of data collection assisted the researcher not only to collect more comprehensive relevant information but also to cross check his consistency in order to enhance the robustness of findings (Patton, 2002).

3.7.1 Interviews

Yin (2009) states that, one of the most important sources of case study information is the interview. In this study interviews were preferable because they are adaptable; that is questions could be rephrased; expanded or manipulated as the situation demanded. This is in line with Bell (1987)’s observation that an experienced interviewer can follow up motives which a questionnaire cannot do. According to Patton (2002)’s definition an interview consists of “open-ended questions and probes yield in-depth responses about people’s experiences, perceptions, opinions, feelings, and knowledge. Data consists of verbatim

quotations and sufficient content to be interpretable". Most commonly in a case study the interviews will appear to be guided conversations rather than structured queries. Robson (1997) informs us that the interview is a conversation between the interviewer and the interviewee with a purpose. Hence Rubin and Rubin (1995) comment that the actual stream of questions in a case study interview is likely to be fluid rather than rigid.

Interviews remove social barriers that may be between the interviewer and the interviewee by enhancing a smooth flow of ideas, thereby bringing the two on level ground. Sidhu (2003) informs us that interviews establish rapport between interviewees and interviewer and solicit for immediate responses. In this case Sidhu shares the same line of reasoning with Seedman (1991) and Tesch (1990) who concur that through the rapport in the interview, respondents built trust and confidence. According to Gwimbi and Dirwai (2003) there are two types of interviews, a fully structured and a semi-structured interview, where the interviewer works out a set of questions in advance, but free to modify them during the interview. In this study the researcher used open-ended interviews. According to Yin (2009) these can allow the interviewer to ask respondents about the facts of a matter as well as their opinions about events. Basically interviews provide a method of data collection that involves presenting oral-verbal stimulate and collecting the oral –verbal response (Kothari, 2001).

In light of the above most commonly interviews are considered verbal reports. This is in line with Kothari (2001) who states that interviews often generate only verbal data and are a prime candidate of qualitative research. As such Yin (2009) notes that they are subject to the common problems of bias, poor recall, and poor or inaccurate articulation. Haper (1981) sees interviews as misleading as respondents may be forgetful. This seems correct because not all people have strong memories to bring to surface events that occurred probably 2 to 3 years ago. Kothari (1985) notes that interviews are difficult to handle and they raise problems of interpretations and analysing. This is so because responses are to be interpreted and

categories for the interpretation are to be developed. In addition Schechter (1999) says, at times words tend to obscure rather than to clarify ideas. This could lead to uneasiness and adoption of avoidance tactics among respondents, especially if questions were deep. Also Manenji (2002) has it that the researcher may probably ego fondle his or her interviewees by setting questions which may force respondents to give certain answers, or that might have tried to convince people to see matter as he or she did.

The interview was used in this study because the research is dealing with behavioural issues, which are issues of human affairs. In Yin (2009)'s argumentation these human affairs should be reported and interpreted through the eyes of specific interviewees, and well-informed respondents who can provide essential insights into a situation. In a further elucidation Yin (2009) points out that the well-informed respondents can provide shortcuts to the prior history of the situation, helping you to identify other sources of evidence. According to Masuku (1999) by using an interview the researcher is assured of a response and can further probe and get more information than one had anticipated. For this study the researcher used in-depth qualitative interview, according to Wahyuni (2012) these cannot be answered briefly. They give the researcher the opportunity to ask for examples or more explanation on the answer given in order to gain a deep understanding of the issues. Furthermore during an interview the disposition of the respondent can tell you how valid the information he or she is giving is. In this study the selection for interview was purposive, the school head, the teachers and the district education officer were interviewed.

These were chosen because they are considered to be well-informed respondents and also because they work with the pupils in question. The researcher wanted to find out from the interviewees if P4C is being taught, and also how the child could be better educated for moral development. An agenda for the interview was sent to the interviewees three days before the actual interview date. Moreover before conducting the interview the researcher started by

giving a brief explanation of the aim of the interview and also pointed out the confidentiality, anonymity and voluntary nature of the study. In doing so the researcher was following Kvale and Brinkmann (2009)'s advice that, the interview should be framed by a briefing before the interview commenced, and a debriefing afterwards. The researcher also gave the interviewees a consent form to sign, the form was prepared by the researcher before the interview. Interview data was recorded as field notes also known as observational memos (Schatzmann and Strauss, 1973) and analysed in chapter four. Before the actual execution of the interviews the interview guide was pilot tested. De Vos et al (2003:316) informs us that, : the true pilot test is the first focus group with the participants'. Thus, prior to conducting the formal interview the researcher held mock interviews with colleagues to help him fine-tune the research instrument.

3.7.1 Questions

The researcher personally administered the questionnaires in the study area. The essentiality of a questionnaire is in that, apart from giving greater accessibility to respondents, it helps the researcher too gather the opinions of a larger group of people than would be able to be reached by interview or focus group alone. This in line with Tevera and Chikanda (2000) who posits that a questionnaire captures a wide range of socio-economic data. In addition Leung (2001) points out that, questionnaires allow the same types of information to be collected from a large number of people, they also ensure that we obtain valid responses to our questions.

Stein (1988) defines a questionnaire as, a list of questions submitted for replies that can be analysed for usable information. In connection with this definition is Kumar (2005) who claims that a questionnaire is a written list of questions, the answers to which are recorded by respondents. Thus, questionnaires are sets of carefully constructed questions designed to

provide systematic information in particular subjects. The information gathered by the questionnaire from respondents can be converted to quantifiable data. However Leady (1997) contents that, though some of the data generated from a questionnaire as a qualitative method may be quantifiable, the bulk of the analysis is usually interpretive.

A researcher using the questionnaire method should however understand that the questionnaire just like any other method does have disadvantages. Kumar (2005) elucidates that in using the questionnaire application is limited. This is because a questionnaire cannot be used to a population that is illiterate, it is limited to a population that can read and write (Best and Kahn , 1993). Tuckman (1987) deems a questionnaire as flawed since in most cases it tells what people think is the case rather than telling what the case is. This entails that in some cases respondents become unduly helpful by attempting to anticipate what researchers want to hear or find out. Also when using the questionnaire the opportunity to clarify issues is lacking, thus if respondents do not understand some questions, there is no opportunity for them to have the meaning clarified. Manenji (2002) is of the view that questionnaires provide no room for further probing.

Practically, however questionnaire questions could be comprehensively formulated that they will enable the researcher to get a detailed picture of the subject under study. This is because the method provides greater anonymity since there is no face to face interaction between respondents and interviewee. In Cohen and Manion (1990)'s view questionnaires are not expensive to administer and can gather required data from many participants within a short period of time. In other words a questionnaire saves time, human and financial resources.

3.7.3 Observation

The observation method is an extremely useful tool in both quantitative and qualitative research. According to Patton (2002) observation involves, descriptions of activities

behaviours, actions, conversations, interpersonal interactions, organisation or community processes or any other aspect of observable human experience. This is in line with Taylor, Sinha and Ghostal (2009) who reason that, observational method is a process of systematically recording verbal and no-verbal behaviour and communication, the result of which may generate both quantitative and qualitative data. In sum Thomas and Anderson (1982) say observation entails seeing and recording events as they occur. Basically observation may be described as obtrusive and non- obtrusive (Wolcott, 1987). In this regard Wolcott shares the same sentiments with Dirwai and Gwimbi (2003) where they claim that there are two types of observations, participants' observation that is essentially qualitative and structured observation, which is quantitative style.

In this study observations were indispensable because they helped the researcher to verify whether teachers' verbal claims were backed by actions on the ground (Nyawarand , 1998) Furthermore observations as noted in Siyakwazi and Siyakwazi (2012) made it possible for the researcher to study behaviour as it occurred. The researcher also considers claims by some scholars such as Taylor, Sinha and Ghostal (2009) that observation validates the messages obtained in the interviews and also permits a lack of artificiality which is found in other techniques. This is supported by Cohen and Manion (1989)'s point that observation supplies original data. In order to avoid been distracted by the dramatic spectacular which commonly characterise lesson observations the researcher developed his own observation criteria.

1. Are the teachers' instructional strategies appropriate for dialogical learning?
2. Are pupils' active learners or passive learners?
3. Are interactions spread throughout the classroom or concentrated in one part of the classroom?

4. Is there evidence of the unhu/ubuntu communitarian way of life in the classroom under observation (for example, group activities, sitting strategies)?
5. Is there evidence of critical, reflective and caring thinking in the teaching and learning situation (for example during the question and answer period)?
6. Are teachers able to blend P4C with unhu/ubuntu concepts and relate them with the subjects been taught at primary school level?
7. Is the classroom situation ideal for democratic learning which leads to morally mature pupils?

3.7.4 Document analysis

Knowledge of the history and context surrounding a specific setting comes from reviewing documents. Best and Khan (1990); MacMillan and Shumaker (1993) say documents are records kept and written by actual participants in or eye witness of an event. Documents are official records and access to them maybe a problem due to various reasons. According to Ary et al (2006:464), document analysis is, "... research applied to written or visual materials for the purpose of discovering the relative importance of, or interest in, certain topics.

Document analysis in qualitative research is different from quantitative research in that quantitative researchers believe that meaning is found in the text itself; for qualitative researchers the meaning of a text is discovered in the minds of the writers and readers (Gall et al, 1996). Letseka (2012) shares the same view with Gall et al that, the text will be understood better if it is studied within its context, that is, the purpose of writing it, the author's working conditions , intended and actual audience, and the audience's purpose in reading it. Usually sources of document study are personal documents such as autobiographies, diaries and letters, in this study the researcher will treat pupils written compositions and teachers' schemes of work as personal documents among other documents

such as the open-ended written responses to questionnaires. In sum, though Letseka (2012) posits that, the most glaring limitation of document analysis is that of bias, reviewing of documents is an unobtrusive method in which the researcher supplements participant questionnaire and interviews.

3.8 Report on trustworthiness (reliability and validity)

In qualitative research the term ‘trustworthiness’ is preferred to the terms ‘reliability and validity’ (Zireva, 2011). The later terms are considered to be inclined to quantitative methodology (Schule , 2002) . According to Leedey (1997) there is no single commonly accepted standard for judging the validity and reliability of a qualitative study.

In this study credibility has been ensured through the researcher’s seven years of involvement in teaching, assessment and observation of pupils at the study site. This is in line with what Mertens (1998) refers to as prolonged and substantial engagement and persistent observation. Hence the researcher’s lengthy involvement in this course gives the study its credibility. Also to achieve ‘ trustworthiness’ the researcher used data triangulation, “ this entails he use of all types of quantitative traditions , thus the use of multiple data collection methods, data sources, analysts, or theories to check the validity of the findings” (Leedy , 1997). In a further exploration Leedy (1997) notes that if similar themes are noted in data collected from a variety of sources, the credibility of the interpretation is enhanced.

During the interviews, some ambiguous responses were given. In a bid to clarify the ambiguities, the researcher made in-depth probes. In turn the interviewees made further elucidations. According to Zireva (2011) the data generated reflected the opinions of the respondents, another researcher would likely come to the same conclusions when analysing the data. In this case the strategy of conformability is realised. Due to the ambiguities noted above the researcher also made an outlier analysis. Leedy (1997) points out that this refers to

examining those cases that differ markedly from the majority of individuals interviewed. The outliers can actually be used to strengthen the findings the findings by determining what is present or absent in them as compared with the more common examples.

It is envisaged that this study will prompt those who were studied to take action; it is also believed that the study will give those who read insight. Thus the usefulness of the study also ensured its transferability and credibility, thereby enhancing its trustworthiness. The researcher also gave some of the participants the opportunity to review the report accuracy and completeness. This is what Leedy (1997) refers to as member checking and in Leedy's elucidation the process is used to corroborate the researcher's construction of the participants' perspective and hence lead to corrections, revisions, or additional insights. In this regard the researcher can make further explorations and enhance trustworthiness.

3.9 Ethical considerations

Ethics is the science which enables us to understand humanity as it is and humanity as it could be, and then instructs us on how to move from reality to the ideal. To act ethically is to exercise choice which ends in right, "(National Association for the education of Young children, 1998).

In carrying out this study the researcher had three sets of obligations to adhere to professional standards. These are, an obligation to honour the trust that the researchers' colleagues placed on her, an obligation to myself to achieve this goal and an obligation to act in ways that serve the public (<http://www.nap.edu/catalog/12192.htm>). The researcher also complied with the research ethics principles of respect for persons, beneficence, justice, confidentiality, non-disclosure, voluntary participation and informed consent (Letseka, 2012). According to Burns and Grove (2001) respect for persons demands that people have a right to decide whether or not they want to participate in the research. Letseka (2012) adds that nobody should be

coerced or threatened in anyway. The participants were informed and their permission was sought in writing. The researcher also made sure that she did not unintentionally misuse the information acquired from interviews, thereby exploiting one's openness or vulnerability. Thus the researcher intended to do no harm to the participants.

The researcher also found it helpful to anonymise participants. Simons and Usher (2000) point out that when the research is published, it is some protection from unwarranted or unfair judgement from unexpected quarters and even agreed audiences. In this study children were involved and hence the researcher felt that anonymizing was indispensable because, children may be less able to defend their privacy or agree that information about them become public (Leedy , 1997). The National Association of the Education of Young children (1998) points out that we shall not harm children, we shall not participate in practices that are disrespectful, degrading damaging or physically harmful to children.

The researcher was obliged to obtain informed consent from the respondents so as to ensure that the ethical consideration of informed consent is achieved. The ethical requirement of informed consent is that it should be voluntary, informed and given by a competent individual (Ary et al 2006 in Leteska , 2012).

3.10 Pilot study

Cohen and Manion (1994) describe a pilot study as a small scale preliminary study conducted before the actual research in order to check the feasibility or to improve the design of research. Best and Khan (1993) reason that , the pilot study save time and money to be used on a research by bringing out inadequacies in the way a research is designed.

Both the questionnaire and the interview were pre-tested in the research site to check on their workability. Some respondents, representative of those who participated in the study were

involved in the pre-test. The pilot study helped to give due attention to aspects which required corrections, additions and other relevant adjustments.

3.11 Conclusion

In this chapter the researcher discussed the research design and the population and sample of the study. The questionnaire, observation and interview where also focused on as the chief instruments for collecting data. The researcher also discussed the pre-test of the instruments. The forthcoming is chapter four dealing with data presentation

CHAPTER FOUR

FINDINGS AND DISCUSSION

4.1 Introduction

The focus of this chapter is on presentation, analysis and discussion of the findings. This also includes the relating of the findings to the relevant literature. For clarity the data has been presented in the form of visual format. The most common statistical procedure used by the researcher involves converting figures to percentages. Analysis, interpretation or discussion follows thereafter.

4.2 Findings

4.2.1 Table 1 Demographic Data

Table 1 Demographic data

Sex %	Age range %	Professional qualification %	Marital status %	Teaching experience %
Male 50%	Under 25 years 10%	Certificate 20%	Single 17%	Less than 5 years 13%
	25-29 years 25%	Diploma 70%	Married 61%	5-10 years 37%
Female 50%	30-40 years 45%	Degree 10%	Separated 0%	10-15 years 27%
	Over 40 years 20%		Divorced 12%	15 years and above
			Widowed 10%	

Table 1 analysis

There is a 50-50 representation of gender. Note, the term gender in this case is used not to describe social roles but sex. It is the researcher's assumption that the 50-50 representation discourages members from being judgemental when discussing social moral issues. The age Range and professional qualifications of the participants' gives evidence that they are mature professionals capable of employing a critical analysis of ideas. From the table it can be deduced that the participants are socially responsible members of the society for most of them are family men and women. Thus, the participants as represented by the demographic data table are considered to be information rich to be considered in the study.

4.2.2 Section B: Questionnaire Data

Section B of the questionnaire which the researcher used has six questions which in this chapter are treated as themes. When treated as themes the questions give us three main themes. The themes are believed to be responding to the questions raised in chapter 1 and were also crafted to suit the aims of the study. Of the questionnaires that were distributed the researcher received 100% responses.

Findings

Theme1 (question 1&6). Lack o clear guiding educational philosophy in Zimbabwe

The findings revealed that there is no clearly defined/stated educational philosophy guiding the current Zimbabwean educational system. Teachers also seem not to understand is that the educational philosophy with a political ideology. What most of them seem not to understand is that the educational philosophy of education with production which was informed by the social and political philosophy of Scientific Socialism is no longer functional in Zimbabwe. Scientific socialism embraced in communism was adopted at independence in 1980. In other words it is a philosophy which was borrowed from the Soviet Union and the collapse of the

Soviet signalled the downfall of communism, hence Zimbabwe as a borrower cannot be announced in the Nziramasanga commission (1999) but is not the guiding educational philosophy in Zimbabwe.

Theme2 (questions 2&5) Pupils exhibit problems in making moral decisions.

The find is that pupils have problems in making moral decisions. In commenting on this theme participants gave various reasons as to why pupils has problems in making moral decisions. Issues such as high school drop outs, early pregnancies, drug abuse and prostitution were raised as evidence that pupils have problems in making morals decision. Question 5 of the questionnaire infers how pupils are affected by foreign influence in making moral judgements.

Theme 3 (questions 3&4) Role o the school in equipping pupils with critical thinking skills and readiness for moral development through P4C blended with unhu/ubuntu.

More than 80% of the findings under this theme revealed that schools play a great role in equipping pupils with critical thinking skills and readiness for moral development more still critical thinking skills.

4.3 Discussion of the questionnaire findings

Theme1 (questions 1&6). Lack of a clearly stated educational philosophy in Zimbabwe.

In this section the researcher also included some of the unedited responses and verbatim by the respondents who confirmed that there is no clearly defined philosophy in the Zimbabwean educational discourse.

- no idea on what type of philosophy is guiding our education system.
- Not defined.

- Because the philosophy of education with production is not exhibited in the current education system.

In the excerpts above, the respondents concurred that the contemporary educational discourse lacks a guiding philosophy. Hapanyengwi (2012) posits that, though it is granted that we have African philosophy of education, reflecting on problems that beset African education systems in a systematic, critical and rotational manner. What Hapanyengwi seem to be arguing for is to have an African philosophy guiding our own African/Zimbabwean education system to be particular. Thus, the Zimbabwean education system has/is failing to reveal such a philosophy and hence the respondents' claim that there is no guiding philosophy in the educational system. Nziramasanga commission report of (1999) also seem to support this claim for it made among other recommendations a recommendation that unhu/ubuntu should be adopted as the main philosophy in the Zimbabwean educational system. Such a recommendations can only come in to play where there is no/where the guiding philosophy is one that alienates the learners from their society.

It was also the respondents' suggestion that since there is no clearly defined guiding philosophy in Zimbabwe, there is need therefore to embrace unhu/ ubuntu as the guiding philosophy. Below are illustrations of the comments from the respondents.

- This will help us preserve our culture
- It will make children practice their own culture and have unhu/ personhood.
- Unhu/ ubuntu should be the starting point for a wholesome person, pupils cannot even follow instructions if they lack hunhu.

Unhu/ ubuntu philosophy carries with it the lived and felt experiences of the children and has the potential to, "initiate children into the culture of their society' (Peters 1954). Not only will unhu/ ubuntu philosophy initiate the leaner into the culture of the society but also the norms,

values and belief systems of the community. By so doing unhu/ubuntu blended with P4C is expected to resuscitate the Zimbabwean moral values relevant for 21st century. According to Ndondo and Mhlanga (2014) philosophy is expected to be pragmatic and render a service to society; in this case the moral degeneration which has become a major ill in Zimbabwe must get a concoction through philosophy.

Theme 2 (questions 2 & 5) pupils exhibit problems in making moral decisions

It was averred by the respondents that pupils have problems in making moral decisions. The participants gave the following observations among other comments:

- There are more dropouts and early pregnancies at primary stage.
- This can be a result of different home backgrounds.
- This is because pupils are taught to pass the examinations not to make moral decisions.

The excerpts above demonstrate that pupils lack not only critical thinking skills but also lack proper education ideal for moral development. Lipman (1994) states that, effective moral education requires that students actively engage in ethical inquiry and ethical inquiry, in turn, requires that students cultivate all aspects of their thinking. Thus, cultivating in pupils higher-order thinking skills, which demand that pupils become critical, reflective and caring thinkers? It has also been stated that pupils have problems in making moral decisions because they lack an education which inculcate in them good ethics, morals and values such as humanness, neighbourliness, responsibility, and respect for self and others (Chituma, 2013) Letseka, 2013).

The participants also noted that the problem also emanate from the curriculum itself. This is because the curriculum has imbibed foreign values that have a negative impact on the child's moral development. Excerpts from the respondents on this issue are as follows:

- Pupils are following foreign values instead of their own norms and morals.
- Different communities are likely to value things differently. Foreign values clash with pupils' indigenous knowledge system hence, moral development is hindered.
- Pupils now prefer the western culture.

From the above it could be seen that foreign cultures perpetuate some of the problems pupils have in making moral decisions. A quotation from Mahoso (2013) sums it all, “because of their wholesale adoption of Eurocentric and linear philosophy of education, Madzimbabwe (Zimbabwe) today exhibit excellent literacy and numeracy, in the literal and nominal sense that they can read other people’s texts and show great wizardry in handling numbers and the latest imported gadgets. However, they exhibit gross failure to read their situations in terms of critical relationships. Thus, the education system confines the child’s brains in the inside the box territorial thinking and as such pupils cannot make better moral decisions.

The inclusion of ICT in schools also entails that pupils are exposed to foreign values through the internet. The explosion of digital technologies gives pupils challenges in making moral decisions; Mukarati (2013) argues that, the technologies distract children as they end up watching pornography. In a further elucidation Mukarati posits that children are vulnerable to lots of ICT disadvantages among them addiction, time wasting and are exposed to other issues like cyber stalking. This also contributes to pupils’ poor moral decision making.

According to Siyakwazi (2012) schools were established in Zimbabwe by the foreigners to serve as instruments of direct evangelism. Thus, schools were avowedly evangelistic in their purposes and hence stifle critical thinking dispositions. Pupils have a dilemma that emanates from evangelism because it is part of the foreign values which the contemporary curriculum imbibed. Oldham (1952) (cited in Siyakwazi, 2012) points out that, western education has not taught the Africans to enjoy their life, to entre with minds steeped in the culture of their

home and cast into a joyful heritage. What is worrisome in this comment is that values most commonly held in the African home contradict those in the western world and the child is caught in a dilemma. Such a child therefore cannot make better moral decisions.

Theme 3 (questions 3 & 4) role of the school in equipping pupils with critical thinking skills and readiness for moral development through P4C blended with unhu/ ubuntu.

The history of educational thought tells that one of the major functions of education in a society is the transmission of culture and preparation of young people to fit certain roles in society, states the All African Conference of Churches (1975:1). The statement confirms that schools and the educational system as a whole play a great role in equipping the pupils with critical thinking skills and readiness for moral development. Barker (1994) posits that, school system must be a model moral society in its entire structure and function as an ideal example of a rationally moral normative order.

Excerpts from the respondents show that schools play a role in equipping children with skills necessary for moral development. Some of the excerpts are:

- Because pupils spent most of their time at school where they are taught moral values.
- Pupils are likely to be assisted in observing expected behaviour.
- Planned learning materials teach different cognitive skills
- Because at school pupils are taught moral values so as to improve their moral judgement.

The challenge however, as the respondents pointed out is that in the contemporary educational discourse pupils are only prepared for examinations since they are guided by theory than practical's. Moreover in Zimbabwe due to the fact the educational curriculum is a slave to some foreign-'isms' (Chitumba, 2010), education does not properly prepare the

learner for an ideal African society. For schools to fully play their role, contemporary education system should transmit to the novice learner not only the accumulated knowledge of the race but also the accumulated experiences of social living.

(<http://www.stanford.edu/group/king/publications/papers/vol1/thepurposeofeducation>).

The 21st century Zimbabwean child must attribute the following attitudes, respect, hospitality, caring fairness, compassion and many more that reflect personhood, such a learner as produced by the blending of P4C with unhu/ubuntu. There should be a paradigm shift from the 19th and 20th century curriculum.

Mwase (2013) comments that students' failure to make better moral decisions goes back to the obtaining curriculum which alienates the practical side of education and confines the students' minds in the 'inside-the-box' territorial thinking. In line with this is the Nziramasanga commission (1999) which states that the education system was too academic oriented and there was need to move towards making it more vocationally relevant. To showcase that the education system is too academic and cannot equip the pupils with critical thinking skills and other dispositions necessary for moral development, Mahoso (2013) compiled a list of national newspapers focusing narrowly on the pupils' academic achievements rather than personhood which sustains on in life.

- Zimbabwe: O' level results need holistic analysis, allafrica.com, February 13 2013.
- O' level results : Don't blame the children , [the Standard .com](http://theStandard.com)
- O' level results; who is to blame? [The Sunday Mail](http://TheSundayMail.com), February 10 2013.
- O' level pass rate headache; who is to blame? O' level results paint a sorry picture, newsday.co.zw.
- Fall in O' level pass rate blamed on "demotivated teachers", [The Herald](http://TheHerald.com), February 5 2013.

- Coltart admits O' level results crisis, New Zimbabwe.com, February 5 2013.

The sample list of stories and features demonstrates the intense national interest in examination results than education for personhood/ humanness.

4.4 Interview Data

4.4.1. Findings

The interview schedule for the teachers is closely linked to the questionnaire. Findings from the interviews confirm some of the findings which were discussed in the questionnaire findings. The interviewees confirm that there is no clearly defined educational philosophy in Zimbabwe. Also the pupils are not critical thinkers and as such cannot make better moral decisions. Some of the findings obtained from the interviews are that; the Zimbabwean social environment is not conducive for moral development. The respondents cited activities such as corruption, prostitution, political violence, the list is endless, as activities that do not create a conducive environment for moral development. Other interview findings revealed that the curriculum does not regard children as decision makers as the education system is mostly from top to bottom. According Marx education was a top-down approach from the state to the teacher and the pupils. Thus pupils only follow what they are taught. The interviewees also advocated for embracing unhu/ ubuntu into the curriculum and the need to expose children to methodologies that can help them to make better moral decisions.

To avoid repetition in the discussions the researcher is going to outline all the findings from the observation, and document analysis. This is because the findings complement each other.

4.4.2 Observation

Findings

As argued before the 21st century child should attribute attitudes such as respect, hospitality, caring, fairness and compassion. These attributes are nurtured in the learner through democratic, dialogical teaching and learning situations. Unfortunately findings reveal that 90% of the lessons that were observed the teachers' instructional strategies were not appropriate for dialogical learning. The teachers used methodologies that Freire (1970) referred to as banking methodologies, thus, making the learners passive recipients of knowledge. Also the classroom interactions were not spread throughout the classroom, they were concentrated in one part of the classroom with those pupils regarded as high achievers. In the findings it was also revealed that teachers cannot blend P4C with unhu/ubuntu and relate them to other subjects taught at primary school level. Teachers are not familiar with the key aspects of P4C and unhu as characterised by theorist. During the learning situation pupils did not demonstrate their higher-order thinking prose.

4.4.3 Document analysis

Findings

Table 2 Pupil's assessment form

Table 2 Pupil's assessment form

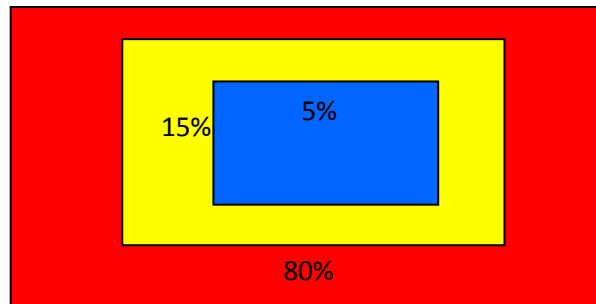
Pupil	Expected score	Actual score	Comments
First group 9 pupils	20	Between 13 & 15	Were able to list the expected resources but did not fully discuss their importance to the society.
Second group 11 pupils	20	Between 9 & 12	Did not demonstrate full knowledge of the resources they were talking about and also could not discuss the importance of the resources in detail.
Third group 14 pupils	20	Between 5 & 9	Failed to list all five required resources and also failed to discuss.
Fourth group 6	20	Below 5	Could not show the difference between the indigenous resources and exotic resources. Totally failed to discuss.

A total of 40 grade six and seven pupils were given an assignment in which they were asked to list five indigenous resources and discuss their importance to the society. As

shown on the assessment form pupils failed to discuss the importance of the indigenous resources found in their locality simply because they lack critical thinking skills. Pupils scores also reveal that they lack knowledge of indigenous knowledge systems. The implication of this to one's moral development shall be outlined in the discussion.

In the second assignment the pupils were asked to write a letter to the school head suggesting a solution to solve bullying cases that are becoming prevalent at the school. The findings are

Chart presentation of the findings



Key: Blue is for those who gave a solution 5%

Yellow is for those who explained the issue but did not give a solution 15%

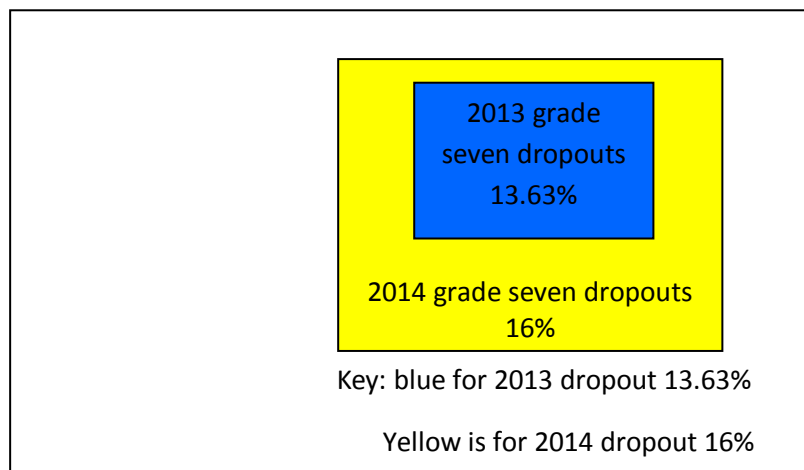
Red is for those who failed to follow the requirements of the assignment 80%

80% of the pupils failed to suggest a solution to the problem. They only managed to give an account of how the bully is abusing the pupils. 15% of the pupils did not clearly suggest a solution in fact they focused on discussing the reports they have made to their parents about the bully. The remaining 5% were capable of suggesting a solution. This shows that most of the pupils are not capable of making personal decisions to solve real life challenges.

Teachers' documents

As the researcher was observing lessons she was given the teachers' schemes of work from which the lessons were derived from. The researcher noted that most of the schemes of work were ghost written and did not show proper lesson preparation. The activities which were proposed in the lesson plans did not show usage of the community of inquiry or any dialogical method of learning. The teachers also did not have lesson notes and the use of teaching and learning media was totally absent. The charts which were displayed in all the classrooms did not show activities for active learning or stories from which the learners can make moral judgements. The teachers' records also recorded high absenteeism which also leads to the high school dropouts. In sum pupils at Vanguard primary are characterised by a high-dropout rate. The previous grade seven pupils recorded a dropout high of 13.63% and from the first term of 2014 to 31st May 2014 the current grade seven class has recorded a dropout high of 16%. The information could be recorded as follows:

Chart presentation of the grade seven dropout rate the period 2013- May 2014



4.5 Discussion of interview, observation and document findings

In the findings it was revealed that pupils are generally regarded as passive learners who cannot make decisions. During his observations the researcher noticed that some teachers at the school use what is commonly known as remote control teaching where the teacher explains everything and pupils are only instructed to write exercises from the textbooks. Thus, the education system as confirmed by the findings is a top-down approach, from the policy makers to the teacher and then to the pupils. Such a situation results in teachers using the banking methods of teaching. According to Freire (1970) the banking method is one in which the teacher teaches and the student is taught. In Freire (1970) the banking method is one in which the teacher teaches and the student is taught. In Freire's argumentation the banking method thwarts the development of critical consciousness that should result in critical thinking.

In a situation where the banking method of teaching is gaining prominence, we should consider Rousseau (1799)'s warning that, "childhood had ways of seeing, thinking and feeling peculiar to itself nothing can be foolish than our way for them." Thus, in every teaching and learning situation children should not be thought of as candidates who are merely on the waiting list for recognition as adults (Chitumba, 2010). Children should be involved and they should participate.

Freire (1970) proposes a method in which the learner will be regarded as an active learner. The problem posing method in Freire (1970)'s elucidation engages real problems, life situations. The method like the unhu/ubuntu dariro or the community of inquiry pedagogy fosters dialogue, love, respect, listening, learning from each other, and partnership. In this case pupils are encouraged to know the problems they face and be able to make decisions in life. The point is for pupils to be able to make decisions they should be engaged in dialogical

learning and also be considered as active participants in the construction of meaningful solutions to the problems they face.

It was also established in the findings that the social environment is not conducive for pupils' moral development. This is because pupils are exposed to poverty, injustice, corruption, prostitution, drug abuse, online pornography and many other problems. In line with this Chitumba (2010) posits that most Zimbabwean professionals are engaged in activities which their elders would call 'zvinhu zvisina hunhu/ undersirable behaviour. Amid such a plethora of problems educators should design an educational plan that meets the requirements of education for personhood. Hence to meet such requirements, social and moral education should go beyond teaching right and wrong and good behaviour. The notion of citizenship education and human rights education should also come into play, and this is where P4C blended with unhu/ubuntu also come into action. According to Starkeyy (1992) human rights provide an ethical and moral framework for living in the community, whether this be local or global. Such a framework of a conjoined living as created by the blending of P4C with unhu/ubuntu would help create an environment conducive for moral development. This is in line with Lipman (2003:273)'s findings that, 'if the schools could do more than teach children to exercise better judgement, it would protect them against those who influence them with prejudice and manipulate them through indoctrination. It would make them better producers and consumers, better citizens and better parents.

During the interviews the interviewees confirmed that they are not aware of the community of inquiry pedagogy. The observations and documents analysis also revealed that teacher are not familiar with the key aspects of P4C and even those of unhu/ubuntu and how they can be used to enhance moral development in schools. The observations that were made are that education for personhood won't be successfully implemented if no sustained and serious attention is given to teacher education. According to Letseka (2012) teachers should be

introduced to the blended philosophy so as to enable them to understand and embrace it so that they can pass its merits to their learners. Thus, staff development meetings are necessary in order to furnish each other with the up-to-date teaching pedagogies. Also in-service training for the teachers is of great necessity for it will open up avenues for the teachers to be morally mature professionals and pass the merits to their learners. Moreover, unless teachers and learners are given compatible with the nature of education for personhood the freedom to pursue social-moral issues were ever they may go without been give over emphasis on examination results, education for personhood will be undermined from the very start.

The two assignments which were given to the pupils and analysed as documents require them to demonstrate their critical thinking skills. The second assignment went a step further in asking the pupils to practise their decision making skills. As established in the findings the pupils failed to demonstrate any of these. Their failure to stand up to the requirements of the assignments the pupils proved that their critical thinking skills are stifled and hence they have a poor self-theory. This is in line with Epstein (1973:5) who says, ‘a person with a narrow self-theory will experience life in a relatively simplified fashion. Things for him should be black or white, and he characteristically should exhibit repression and rigidity’.

In the first assignment the pupils focused on more general importance like trees give us oxygen and firewood. The pupils did not broaden and deepen their minds, trees to an African are not only a source of firewood or oxygen but could also be used to predict weather patterns and also as a source of food and medicine. The point here is not only did pupils lack an understanding of the indigenous knowledge systems but also that they cannot relate to/with their environment. According to Hammersmith (2007) natural communities are characterised by complex kinship system of relationships among people, animals, the earth, the cosmos etc. Education of this sort does not produce a learner who is wholesome. It follows that one who is not wholesome and cannot relate with people, animals, the earth, the cosmos lacks

unhu/ubuntu for unhu/ ubuntu is relational. Hence one who is wholesome is endowed with humanness.

From the finds it could be noted that there is a high absenteeism record which results in the school recording a high dropout rate. The problem of dropouts at the school is recorded starting from grade zero. This gains support from the finding of other researchers who share the standpoint that “dropout are made, not born” and the problem begins in the elementary school age years (Rivars , 2005; Rosales-Kufrin, 1991). Though some researchers such Frontera nad Horowitz (1995) relate dropouts rates to the rising academic demands the researcher contents that this also has to do with poor moral judgement in pupils. Behaviours such as high absenteeism, truancy, failing grades, low self-esteem, and a history of disciplinary problems (Rivars, 2005), all indicators of lack of critical thinking skills and subsequently poor moral judgement in pupils contribute to high dropout rate at Vanguard primary school.

Children at the school come from families with poor backgrounds. Also most parents are semi-literate since most of them are former farm workers who did not get the opportunity to pursue academics to higher levels. Poverty and the low literacy level of the parents can also contribute to the child’s low self-esteem and subsequently lack of critical thinking which may lead to poor moral judgement. This is in line with Rivars (2005)’s findings that factors such as poverty, ethnicity, family structure, parental education, and amount of literature in the home contribute to pupils dropping out of school. Laosa 1982 (cited in Kush, 1996; 572) states that ‘ mothers with more schooling tend to promote more classroom behaviour by stimulating conversational and inquiry strategies in contracts to mothers with less schooling that tend to overuse modelling in task.’ Thus, parents play a role in the moral development of their children as well as in the development of critical thinking skills. In line with this is Ortiz (1993) who has it that educational level of fathers is significantly related to the early

literacy development of children. Parents' low level of education affects their parent-child teaching styles that differ from mainstream classroom practices (Ortiz, 1993) and subsequently pupils dropping out, and the development of poor moral judgement.

The other factor which correlates with poor moral judgement, absenteeism and dropping out of school is that of poor results on achievements tests. To the pupils at Vanguard primary the social environment in which the professionals indulge in corruption, drug abuse, and all sorts of 'zvinhu zvisina hunhu'/ immoral behaviour, stifles their critical thinking skills and may lead the pupils dropping out of school. In sum Rosales- Kufirin (1991) postulates that the dropout problem, poor moral judgement emerges from three environmental circumstances; the family, school and community, circumstances believed to mould the child. Making unhu/ubuntu philosophy permeate in all sectors of the nation will help curb the problem.

4.6 Conclusion

In this chapter the researcher has made an attempt to present and discuss the findings of this study. The findings were derived from questionnaires, interviews, observations and document analysis. The qualitative data were presented as excerpts. The findings are that the pupils lack critical thinking skills and cannot make better moral decisions.

CHAPTER FIVE

RECOMMENDATIONS, CONTRIBUTIONS, LIMITATIONS AND CONCLUSION

5.1 Introduction

This chapter focuses on the summary of the research and also offers recommendations, contributions, and limitations arising from the findings. The chapter winds up by providing some concluding remarks of the study.

5.2 Summary

The primary purpose of this study was to examine the extent to which P4C blended with unhu/ubuntu philosophy can enhance morality in contemporary Zimbabwean education. The study gave an insider's critique of the current Zimbabwean education system. Furthermore the researcher adapted and adopted perceptions from the postcolonial and critical theory in order to defend the thesis that the Zimbabwean education curriculum is in need of renewal and that the curriculum will improve if it adapts and adopts P4C and unhu/ ubuntu philosophy as philosophies that foster the development of critical thinking dispositions.

In carrying out the study the researcher was informed by the need not to moralize the learners but by the need to mould and produce an individual endowed with humanness. Thus, it was the assumption of the study that blending of P4C with unhu/ubuntu would help the educators to concentrate on teaching the children HOW to think rather than teaching the WHAT to think. A qualitative case study research design was used to ascertain efficient and reliable collection of necessary data. The questionnaire, interview and observation methods were the chief tools for data gathering used in this study. In reviewing related literature the researcher made use of literature from scholars such as Ramose (1999); Lipman (1988); chitumba (2013, Stone (2011); Ndofirepi (2011) ; Samkange and Samkange (1980) and many others in order

to gain an depth understanding of the study. Also in the literature review, the researcher argued that the fundamental structuring of the African philosophy of unhu/ ubuntu, which is embedded in the African dariro/ dare (Mahoso, 2013) shares the same root as the community of inquiry pedagogy in P4C.

Thus, the unhu/ubuntu philosophy's dariro/ dare blended with the community of inquiry in P4C become a moral, judicial and aesthetic structure that fosters critical thinking dispositions necessary for moral development. The structure in Mahoso (2013)'s argumentation 'puts the performer (teacher) and the audience (learner) in one continuum. The performer is part audience and performer. The roles can also be inter-changed''.

The population of the study was relatively small as is case with most qualitative researches. Purposive sampling was also used as the sampling technique. Patton (2002:230) posits that, "the logic and power of purposeful sampling lie in selecting information-rich cases for in-depth study" the researcher also sought the respondent's permission in writing. As another ethical consideration of the study the researcher also anonymised participants.

The study established that children at Vanguard fall short of the ability to make functional moral decisions. This is so because they do not have critical thinking dispositions necessary for moral development. Findings have also shown that pupils are taught for employment. Mention was made on the need to embrace unhu/ubuntu as the guiding philosophy in the Zimbabwean educational discourse. This is because the participants concurred that the current educational system does not have a clearly defined philosophy. The education system is guided by some western colonial 'ism'. Unhu/ubuntu will help Zimbabwe not only to indigenise but also localise its education system so as to produce a learner who is not alien to the local community. Respondents also commented that unhu/ubuntu will help address the challenges brought about by western influence which has taken root in the nation curriculum.

From the finds the researcher also noted that the teachers lack knowledge of the two philosophies. Also workshops pertaining to child moral development are not been done. The findings also established that it is not only the school that's responsible for the child's moral development but also the society and other agents of socialisation, such as the church ad family should take part in the quest to produce a learner endowed with humanness.

5.3 The study's contributions

In this study the researcher attempted to outline how P4C and unhu/ubuntu could be blended to enhance moral development. An attempt was also made to justify the need of embracing unhu/ubuntu as the guiding philosophy in the educational discourse. The study also reiterated that hunhu and critical thinking skill should be afforded greater prominence in the teaching and learning experience. The researcher also reached the conclusion that P4C blended with unhu/ubuntu fosters meaningful learning through dialogical thinking and upholds truth and freedom, thus when blended the two become a democratic pedagogy which nurture morally mature citizens. It was also established in this study that a postcolonial analysis of contemporary education system could help in the restoration of the national norms and values. Thus education could be used as a means for cultural and heritage reclamation.

5.4 Limitations of the study

One of the limitations of this study is the fact that it did not cover the whole district and therefore cannot be generalised for the whole. The other limiting factor could be that the study articulates the researcher's vision of and rationale for unhu/ubuntu blended with P4C. Thus, in a way the study extols and also inscribes the researcher's values and experiences, therefore there maybe instances of bias in the study. Also the researcher reflected on some texts from Newspaper articles, since the Newspapers are censored by the State they could be biased to justify State ideology.

5.5 Recommendations

Main recommendations

1. Unhu/ Ubuntu as an African philosophy should be made the basis of the Zimbabwean educational curriculum

In making this recommendation the researcher considers Adeyemi and Adeeyemi (2002)'s analysis that before the arrival of the missionaries and the introduction of Western civilization into Africa 'education on the continent was purely indigenous' and was known as African traditional education (Letseka , 2013). Education through an African philosophy was intimately blended with the social, cultural, artistic, religious and recreational life of the ethnic group Marah (2006). Letseka (2013) argues that, the education that African youth received fitted the group and the expected social roles in society were learnt. The researcher also made the recommendation because indigenised education with unhu/ubuntu at the base has the potential to; inculcate good ethics, morals and values such as humanness neighbourliness, responsibility and respect for the self and others (Mapesela 2004; Chituma 2013; Letseka, 2013). It is the researcher's view that if unhu/ ubuntu is made the foundation on which the Zimbabwean education is built upon it can help curb certain social problems bedevilling the nation. UNhu/ Ubuntu education could as was the case with African traditional education, help the nation to have an indigenised and localised knowledge base thereby enabling the learner to engage in experiential learning through the local environment.

As Adeyinka and Adwapi (2002) point out, part of the purpose of unhu/ubunhu education is the development in children of a communal spirit by which each individual saw himself/herself as part of a bigger unit (Letseka , 2013). Thus, " the learner in African philosophy/ through an African philosophy is for the most part one who learns best within a cluster and may leave that cluster to join other clusters and learn from and within them before coming

back to his or her cluster again. The cluster has transformative relational qualities which moderate information for proper individual and group digestion, precisely because it integrates the teaching of competence with socialisation (the teaching of specific skills with the teaching of ethical-moral conduct)' (Mahoso, 2013 p.6). Thus unhu/ubuntu at the base has the potential of exposing children to the wider world and cultures; it produces a cosmopolitan learner prepared to fit into the global village.

2. P4C should be taught in schools: the community of inquiry pedagogy should be infused in all subject areas.

The fundamental structuring of the African moral philosophy of unhu/ubuntu which is embedded in the African dariro/dare shares the same root as the community of inquiry pedagogy in P4C. That's making it possible for the infusion of P4C into an education system guided by an African philosophy. According to Mahoso (2013) African philosophy (unhu/ubuntu) constitutes the African learner as learning best within a small –scale relational cluster (community of inquiry), hence the blending of P4C with unhu/ubuntu makes possible the revival of the community-based indigenous learning system and its linkage to many other teaching and learning pedagogies at home and abroad. The community of inquiry to just like the unhu/ubuntu dariro develops in the students the ability to co-operate with peers and teachers and co-ordinate the inputs of several members of a team in order to produce one sound, one movement, and one result.

The researcher considers Letseka (2013)'s argumentation that, P4C can be a useful channel for introducing children to critical thinking within the community of inquiry that is the classroom. P4C blended with unhu/ubuntu invites pupils to listen, "not only to the surface, not only to the intended message but also to nuances, gestures and undercurrents of expression" (Mahoso, 2013). In sum Ndofirepi (2011: 248) contends that "philosophy for

children in Africa will involve a great deal of African philosophical thought, knowledge and wisdom.

3. In-service training of teachers in P4C and African philosophy of unhu/ubuntu.

In the findings it was revealed that teachers lack knowledge of P4C and unhu/ ubuntu philosophy. Introducing teachers to African philosophy blended with P4C will enable them to understand and embrace it so that they can pass its merits and principles on their learners (Letseka, 2013). The in-service training of teachers in P4C and unhu/ubuntu will help them to be critical, reflective and caring thinkers; the same values they are expected to impart to the children. It is also the researcher's argument that teachers who are already in the system have to undergo in-service training to help them gain the necessary expertise in the two areas and bring them up to date with new ideas and methods of teaching.

4. Indigenous knowledge systems to be infused in the teaching and learning experiences of pupils starting at primary level.

In the study the researcher used the postcolonial theory as a channel for a sound African Renaissance. In order to be able to restore the lost African values, norms and identity the education system should encode into the curriculum IKS. According to Nyota and Mapara (2008) IKS are a body of knowledge, or bodies of knowledge of the indigenous people of particular geographical areas that they have survived on for a very long time. IKS are forms of knowledge that have originated locally and naturally (Altieri, 1995), they are also linked to the communities that produce them. Ermine (cited in Hammersmith, 2007:2) observes that, those natural communities are characterised by complex kinship systems of relationships among people , animals , the earth, the cosmos , etc from which knowing emanates. The infusion of IKS will enable pupils to analyse the pros and cons of various

knowledge systems to their understanding of the world, thereby opening up avenues in the child's brain of a broader worldview.

5. Introduction of adult literacy

In the study it was discussed that the family, school and community all contribute in moulding the child. It follows then that the parents' educational level affects their parent child teaching styles. As given by Ortiz (1993) the educational level of parents is significantly related to the early literacy development of children. If the parent is well educated they can contribute more to the child's moral development. This will help bring the parent-child teaching styles at harmony with the mainstream classroom practices. The introduction of adult literacy will help the parents to come to have a meeting of minds with the educators.

5.5.2 Other general recommendations

The study also recommends that:

- Hunhu and critical thinking skills should be afforded greater prominence in the teaching and learning experience of the learners.
- All stakeholders to adopt economically and socially sound educational measures that act as incentives for a morally upright society.
- Influential members of the society; politicians, church leaders, educators, chiefs and other professionals should be moral role models to the learners.
- Every member of the society has an obligation to take measures to control and educate the pupils on issues of morality.
- Educating for personhood/ humanness should start at primary level so as to help curb the social problems pupils may encounter in their later life.

5.6 Concluding Remarks

From the data that was presented and analysed it was established that children lack critical thinking skills necessary for moral development. The findings also show that teachers need in-service training in P4C and unhu/ubuntu so as to help them gain the necessary expertise in the two areas. It was also mentioned that for children to develop critical thinking they should be engaged in dialogical learning. The long and short argument of the study is that P4C blended with unhu/ ubuntu fosters meaningful learning through dialogical thinking and upholds truth and freedom, thus the two are a democratic pedagogy which nurtures morally mature citizens.

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MIDLANDS STATE UNIVERSITY



INFORMED CONSENT FORM

Hello, I am Musingafumi Sibonisiwe, a teacher at Vanguard primary school. I am studying my Masters of Education Degree in Education Management and Leadership with Midlands State University.

My study examines the extent to which philosophy for children (P4C) blended with Unhu /Ubuntu philosophy can enhance morality in contemporary Zimbabwean education; A case of Vanguard primary school in Mberengwa district in the Midlands province.

With this letter I seek your informed consent (permission) to interview you as a way of finding data on which I will base my analysis.

Please note that you are under no obligation to allow me to interview you. My interviewing you is wholly on your voluntary granting of permission. Should you feel uncomfortable with the interview you have the right to say so.

I commit myself to comply with the principles of confidentiality and non-disclosure. This entails that I will not disclose your name anywhere in this study.

I would therefore appreciate it if you can supply the details as indicated below, sign this informed consent form and return it to me.

Please complete the form in full.

Signature.....

Place.....Date...../...../2

017

Thank you

MIDLANDS STATE UNIVERSITY



INTERVIEW SCHEDULE

The information from this study will be treated for academic purposes only .Your answers will not be released to anyone and they remain anonymous. I hope you will not mind my interviewing you.

- 1) May you kindly state the guiding philosophy in the Zimbabwean educational discourse today?
- 2) May you kindly state in your opinion the main reason behind this philosophy?
- 3) In your opinion are school pupils at this school capable of making better moral decisions?
- 4) What challenges do pupils face in making moral decisions?
- 5) How can the learner be better educated for moral development?
- 6) Do you offer workshops for your teachers on issues pertaining to child moral development?
- 7) In your opinion do you think Unhu / Ubuntu philosophy can enhance moral development in schools?
- 8) Have you ever introduced philosophy for children at this school? What are the challenges?
- 9) In your opinion is there need to embracing Unhu /Ubuntu as the guiding philosophy in Zimbabwean contemporary education?
- 10) May you kindly mention some of the shortfalls of the current Zimbabwean educational curriculum with regards to pupils' moral development and decision making?
- 11) What other factors contribute towards poor moral decisions?
- 12) Are the educational values espoused by the mainstream educational curriculum respectful and inclusive of the value system of indigenous Zimbabweans?

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THE RESEARCHER'S OBSERVATION CRITERIA

- 1) Are the teachers' Instructional strategies appropriate for dialogical learning?
- 2) Are pupils active learners or passive learners?
- 3) Are interactions spread throughout the classroom or concentrated on one part of the classroom?
- 4) Is there evidence of the Unhu / Ubuntu communitarian way of life in the classroom under observation(for example, group activities, sitting strategies)
- 5) Is there evidence of critical, reflective and caring thinking in the teaching and learning situation (for example during the question and answer period)
- 6) Are teachers able to blend P4C with Unhu / Ubuntu concepts and relate them with the subjects taught at primary level?
- 7) Is the classroom situation ideal for democratic learning which leads to morally mature pupils?

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QUESTIONNAIRE

The information from this study will be for academic purposes only. All information collected will be treated in the strictest confidence and no names to be indicated on this questionnaire for the purpose of confidentiality.

- Section A: Demographic Data

		Tick
Sex	male	<input type="checkbox"/>
	Female	<input type="checkbox"/>
My age range is	under 25 years	<input type="checkbox"/>
	25-29 years	<input type="checkbox"/>
	30-40 years	<input type="checkbox"/>
	Over 40 years	<input type="checkbox"/>
Professional qualifications	certificate	<input type="checkbox"/>
	Diploma	<input type="checkbox"/>
	Degree	<input type="checkbox"/>
Marital status	married	<input type="checkbox"/>
	separated	<input type="checkbox"/>
	Divorced	<input type="checkbox"/>
	Widowed	<input type="checkbox"/>
		<input type="checkbox"/>

Indicate your teaching experience

less than 5 years

5 to 10 years

10- 15 years

15 years and above

Section B

Kindly tick in the appropriate box and comment

1. There is no clear guiding philosophy in the Zimbabwean contemporary educational system.

Yes []

No []

Comment.....

2. Primary school pupils have problems in making moral decisions/

Yes []

No []

Comment.....
.....

3. Philosophy for children blended with Unhu /Ubuntu can help enhance moral development in pupils/

Yes []

No []

Comment.....

4. Schools play a role in equipping pupils with critical thinking skills and readiness for moral development/

Yes []

No []

Comment.....

5. The foreign values imbibed by the educational curriculum have a negative impact on the child's moral development?

Yes []

No []

Comment.....

6. There is need of embracing Unhu /Ubuntu as the guiding philosophy in contemporary Zimbabwean education?

Yes []

No []

Comment.....

References

Appendices

Observation guide

Informed consent form

Interview schedule