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IMPLEMENTING VALUES EDUCATION AS A VEHICLE TO ENHANCE MORAL REGENERATION AMONG YOUTHS IN SECONDARY SCHOOLS IN GOKWE SOUTH DISTRICT, ZIMBABWE: TOWARDS A HOLISTIC FRAMEWORK.

A THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE FACULTY OF EDUCATION AT THE UNIVERSITY OF FORT HARE

BY

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ABSTRACT

This study focused on the implementation of values education strategies in secondary schools in Gokwe South District in Zimbabwe. The study employed the interpretive paradigm and it used the qualitative approach and case study research design. Purposive sampling was used to select 34 participants who were rich informants and these included 1 District Schools Inspector, 3 School heads, 3 School counsellors, 3 Religious Studies teachers, 3 History teachers, 3 Arts and Culture teachers and 18 learners (6 from each school). Data were obtained through face to face interviews, focus groups and document analysis. The study revealed that most learners in these schools embodied *ubuntu* that shaped their behaviour. In order to deal with elements of indiscipline, the schools adopted values education strategies which included Positive discipline, Guidance and Counselling, teaching of Religious Studies, Citizenship Education, teaching of Arts and Culture, and Parental Involvement which were implemented in the selected schools in different ways. Imparting values based knowledge to students is a commendable step, however, there were gaps that were noted in the implementation process. Some subjects like Citizenship Education existed on paper but not in practice in some schools, as students claimed ignorance of their existence. Although these subjects were supervised and supported by the District Schools Inspector (DSI) and the School heads, lack of funds and limited resources negatively affected their implementation. With regard to discipline procedures, it was noted that some teachers utilized corporal punishment, despite it being outlawed in the country, as stated in the Ministry of Education Sports and Culture Circular P.35 of 1999. It emerged that there was lack of qualified School counsellors, Arts and Culture teachers and inadequate Parental Involvement in values disciplines. It was also established that lack of financial resources constrained the implementation of values education strategies in that teachers could not go for staff development workshops. Notwithstanding the hindrances encountered, the study found that there were pockets of good practices in implementing values education. The study concluded that selected

secondary schools used several strategies in values education which involved counselling misbehaving learners and involving parents when their children have behaviour problems. It was also revealed that members of the school community were playing different roles in the implementation process. The study recommended that there should be active participation of all members in positive disciplinary procedures so that values education strategies become effective.The study also recommended that teachers be trained in teaching values disciplines for effective implementation. Lastly, based on the findings of the study and literature, the researcher proposed an alternative model for implementing values education strategies that will hopefully contribute to the eradication of moral decadence among the youths.

DECLARATION

I hereby solemnly declare that to the best of my knowledge and belief, this thesis entitled "I**mplementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a holistic framework."** is my original work. It has not been submitted to any other institution of higher learning for the award of any degree or qualification. Where I have used information from the published or unpublished work of other scholars, I have acknowledged such sources both in the text and in the list of references.

Shepherd Ndondo May 2018

Signed …… Date: 29 January 2018

DECLARATION ON PLAGIARISM

I, **Shepherd Ndondo**, student number **201614256** hereby declare that I am fully aware of the University of Fort Hare's policy on plagiarism and have taken every precaution to comply with the regulations.

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DECLARATION ON RESEARCH ETHICS CLEARANCE

I, **Shepherd Ndondo,** student number **201614256** hereby declare that I am fully aware of the University of Fort Hare's policy on research ethics and have taken every precaution to comply with the regulations. I obtained an ethical clearance certificate from the University of Fort Hare's Research Ethics Committee and my reference number is: **REM291SNDO01.**

Signature……

DEDICATION

This study is dedicated to my parents Raxina and the late Erasmus Ndondo, my lovely wife Semkeliso, sons Erasmus and Elnathan and my late daughter Munotida Epiphania.

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I am greatly indebted to Professor S Rembe, my supervisor for her expertise, commitment and guidance throughout the research process. Without her, this thesis would not have been successfully completed.

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ACRONYMS

AIDS: Acquired Immune Deficiency Syndrome

A Level: Advanced Level

ATCP: Alternative to corporal punishment

CAMFED: Campaign for Female Education

CRS: Catholic Relief Services

DSI: District Schools Inspector

HIV: Human Immune Virus

LO: Life Orientation

LSE: Life Skills Education

MOPSE: Ministry of Primary and Secondary Education

NAC: National AIDS Council

NASS: National Strategic Studies

NGOs: Non-Governmental Organizations

'O' Level: Ordinary Level

SDA: School Development Associations

SDC: School Development Committee

SWPBS: School-wide positive behaviour support

UNICEF: United Nations Children's Education Fund

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CHAPTER ONE

BACKGROUND OF THE STUDY

1.1 INTRODUCTION

This study seeks to find out how educators implement values education in secondary schools in Gokwe South District .This chapter focuses on the background to the study, statement of the problem, research questions, purpose of the study, significance of the study, delimitations of the study, limitations of the study, operational definition of key terms, and chapter outline.

Moral degeneration in societies has become a global phenomenon (Halstead and Taylor, 2000; De Klerk and Rens, 2003; Solomons and Fataar, 2011) and the schooling system is not exempt as shall be shown in this study. Moral degeneration generally is the breakdown of individual, group or community values and beliefs leading to social ills such as lack of self-discipline, violence, poverty, unemployment, a high crime rate, promiscuity, school vandalism and corruption (Louw, 2009) among others. Internationally and locally, literature points to a global concern by stakeholders about the decline in morality among pupils. In the United Kingdom, students are generally rowdy and disrespectful to educators (Magwa and Ngara, 2014). Media reports on students' loss of the moral fibre is a common feature. Some parts of the UK are described as 'no go areas' because of high incidence of vandalism, drug abuse, violence and delinquency by students (Magwa and Ngara, 2014). A case in point is the media report on teachers at Darwen Vale High school who went on strike to protest over student violence (BBC News reporter, 2011).

Moral degeneration among students has also become a topical issue in Australia. According to Ramon (2006), it manifests itself through bullying, sexual misconduct, peer

pressure and physical violence. Related to the state of moral decay in schools, two separate incidents at two schools in South Trinidad where teenage school girls were sexually assaulted in their classes by their peers were reported (The Guardian reporter, 2015). This points to the breakdown in the moral fibre of the society. This problem of moral degeneration, is not exclusive to international schools only. In Africa generally, there have been many reports over the years of indiscipline and escalating violence between learners and of late between learners and teachers. For example, school violence was reported in the Western Cape resulting in learners failing to go to school (The Daily Marverick reporter, 2015). In another incident, education officials in Western Cape Province temporarily closed 16 schools because of a spike of gang violence that has left teachers too afraid to go to work (The New York Times reporter, 2013). News24 on the 3rd of November 2012 reported an incident where a grade 11 pupil at Gauteng high school shot dead a fellow pupil he accused of bullying him. These and many other media reports from around the country show a gross decline in moral standards among secondary school pupils.

In Kenya, the media reported a wave of indiscipline cases in various secondary schools resulting in some schools being closed (The Daily Nation reporter, 2015). Magwa and Ngara (2014) state that acts of indiscipline like violence, drug and substance abuse and sexual immorality were prevalent in Kenyan high schools. There is also an upsurge in the cases of arson, homosexuality and general truancy in schools in Kenyan schools. A bizarre case of three boys burnt to death at Stephjoy High school and five girls who went missing in Limburu was reported (The Daily Nation reporter, 2015). These reports bring to the fore the debilitating standards of morality in Kenyan schools. The reports on the lack of discipline in South African and Kenyan schools show the lack of *ubuntu* conducive to a healthy society (De Klerk and Rens, 2003). This indiscipline manifests itself in the absence of consideration for one another in society, resulting in high crime rates and incidences of violence in schools (Mabovula, 2011).

With regard to Zimbabwe specifically, the media is inundated with reports reflecting moral decay in schools. A case in point is a report by the Chronicle on 22 February

2014 whereby 21 pupils from Tennyson Hlabangana high school in Hope Fountain were sent home for smoking marijuana (*mbanje*). It was also reported that pupils from Montrose girls' high school had turned a section of Barham Green suburb into a nook for sex and drinking alcohol. According to the residents the girls bunk lessons to spend quality time with their boyfriends, engaging in sex and drinking alcohol during school hours (The Chronicle reporter, 2014). In Gokwe South District, the area of this research which is mainly rural, one would expect a high standard of morality as rural areas are custodians of traditional values. Contrary to the expectations of stakeholders, moral degeneration is escalating in the district as evidenced by media reports on moral decay in secondary schools. An incident where pupils at Njelele high school bunked lessons to drink beer and engage in sexual activities during school time was reported (The Herald reporter, 2010). In a separate incident, it was reported that two form three girls at Ngomeni secondary were raped by their peers in their classrooms during lunch time (The Gokwe Forum reporter, 2013). From these examples, it is apparent that moral degeneration has manifested itself in violence in schools. This waves of violence show up during school sporting activities. A case in point is a report of violence which erupted during the interschool balls competitions at Nyoka high school. Violence erupted soon after the end of the last soccer match leaving over 30 pupils hospitalised (The Southern Eye reporter, 2014). The media reports cited above are only few cases as the bulk of the cases go undocumented. This assertion on the state of morality in Gokwe South District is also premised on the researcher's fifteen year working experience in the district.

The examples cited above prove beyond doubt that there are high level of moral decay and this can be attributed to the lack of a good moral formation informed by some cultural philosophies (Solomons and Fataar, 2011). De Klerk and Rens (2003) explain further that the absence of a value system rooted in a specific life and world view is the main cause of discipline problems. That being the case, there is need to identify and implement positive values that can help to undo the damage that has been done so far.

In the past, the family, community and religious bodies had the responsibility of teaching and upholding the norms, values and beliefs of the community, however, the shift that has taken place in the social lives of the people the world over due to modernization has made it vital for schools to assume a central role of imparting social values to the students. Lovat and Hawkes (2013) explain that research locally and internationally is overturning earlier beliefs that values were exclusively the preserve of families and/or religious bodies. Instead, the general trend now is that the home is the first institution where children are socialised into societal norms and values and the school complements the home as a community agent for propagation of knowledge and values (Ayeni and Ayeni, 2011). In other words, the home, community and the school complement each other in rooting out negative behaviour and instilling positive values that build the moral fibre of the learners. For this reason, the school is expected to play a major role in addressing the problem of moral decay through initiating the learners into the culture and values of the community. Lovat and Hawkes (2013) explain that the role of the school in this endeavour is so critical that, in a sense, teaching and schooling that function in values – neutral mode might actually serve to undermine the potential effects of other socialising agencies including the family.

Since this study is examining the implementation of values education, it is important to explain what values are. Halstead and Taylor (as cited in Solomons and Fataar, 2011) describe values as 'the fundamental convictions which act as general guidelines to behaviour, the standards by which particular actions are good and desirable. Values have been described in everyday language as 'guides to action' or 'moral compasses' by which to navigate our interaction with members of the society (Solomons and Fataar, 2011:225). Values can be generally understood to be guiding principles for behaviour in different societies. Values education therefore refers to the aspect of educational practice which entails that moral or political values as well as norms and dispositions, and skills grounded in those values are meditated to or developing among students (Thornberg, 2008). Values education is known internationally by a number of names, including moral education and character education among others. Each variant has a slightly different meaning, pointing to one or other distinctive emphasis. These variants

are nonetheless united in the common belief that entering into the world of personal and societal values is a legitimate and increasingly important role for teachers and schools to play (Lovat and Hawkes, 2013).

In the school environment, values education can be understood as an explicit attempt to teach about values. Such teaching fosters the development of students' existing values and the values identified as important by the school that help students develop dispositions to act in certain ways (Department of Education Science and Training, 2005). Values education has been introduced in different ways in formal schools, in some cases it has been introduced as a new stand-alone subject, whilst in some cases it has been integrated to various degrees with the teaching practice and content of others subjects. Values are taught through Life Skills Education which is closely related to Guidance and Counselling Services.

Life Skills Education and Guidance and Counselling are complementary terms as they address the same issues. Egbo (2014) asserts that Guidance and Counselling in schools promote Life Skills Education and Life Skills Education promote students' ability to acquire psychological competence. On the complementary and intertwined nature of Life Skills Education and Guidance and Counselling, Egbo further stresses that the needs of young people are all embraced and executed in the Life Skills Educational programmes to enable them to live a meaningful life and be useful to the self and the society. This, he adds is also another objective of school Guidance and Counselling programmes. Without proper school counselling, Life Skills Education is not feasible and without good Life Skills Education and proper school counselling, there will be no meaningful career development. Guidance and Counselling therefore combines Life Skills as well as vocational education to make people fully develop to be able to help themselves and society (Ebgo, 2014).

Life Skills Education is mainly aimed at imparting knowledge, developing values, attitudes and skills in adults and the young that will enable them to develop their capacities to work and participate fully in their society, to take control of their own lives

and to continue learning (UNICEF, 2012). UNICEF is an advocate for Life Skills Education and has been a source of support for Life Skills Education programmes in many countries in primary and secondary schools. Besides teaching of values through Life Skills Education/Guidance and Counselling, values are also integrated in different curriculum subjects like Religious Studies, Arts and Culture, and History (Ministry of Education, Sports and Culture, 2010; Magudu, 2012; Ndlovu, 2014).

Values education is not a simple one-dimensional issue as it involves reflection, decision making, purposeful conduct, the moulding of good habits over time and the building of character (De Klerk and Rens, 2003). Values education, which is closely aligned to spiritual, moral, social and cultural development (Solomons and Fataar, 2011) is imperative for moral regeneration in communities.

It is important once again to state that confronted with the global moral crisis mentioned above, nations are simply not sitting back and accepting their fate. They are rather seeking the best ways of embracing values through education. In the United Kingdom, two programmes on values education were examined, the Living Values on Educational Programme (LVEP) and 'Sathya Sai Education in Human Values (SSEHV) (Arwick et al. 2005). These programmes seek to promote universally recognised, applicable and desirable values as guiding principles for individuals' behaviour. These values include peace, respect, love, right conduct, non-violence. Through these programmes suggestions are provided to integrate values within different subject areas of the curriculum (Arwick, Nesbitt, and Jackson, 2005). Arwick et al. (2005) states that through values education, teachers could address issues of bullying, instances of inconsiderate behaviour, broken friendship, loss and family illness. The United Kingdom in its conceptual foundations for the 'values school' experimental work at West Kidlington School reported a positive impact of values education on all educational including academic achievement. Flowing from a values-based incentive, was a realisation by students themselves that they had control over their own behaviour with attendant changes in school and classroom ambience and improved engagement, and even enjoyment of school work (Lovat and Hawkes, 2013).

In Australia, the Australian government views values education as a solution to moral regeneration among the youths in schools. As such, the National Framework for Values Education (Department of Education, Science and Technology, 2005) was established in 2003. Through the National Framework for Values Education the government availed funds to help make values education a core part of Australian schooling. This funding was directed towards the curriculum and assessment resources for all schools to promote values education and national partnership projects with parents, teachers and teacher educators. This initiative illustrated that a sound values education can be a powerful ally in the development of good practice pedagogy, with positive effects being demonstrated across a range measures including, good behaviour among the students (Lovat and Hawkes, 2013). The National Framework improved student and staff wellbeing, promoting improved relationships, tackling violence and anti-social behaviour.

South Africa like many countries on the globe sees the need for values education for a South African nation struggling to overcome a fractured moral landscape (Solomons and Fataar, 2011) and thus it has taken steps to address moral degeneration in schools. The Department of Education introduced Life Orientation programmes in its curriculum. The Life Orientation programmes address the needs of the children in depth, these include the issues of HIV/AIDS, nurturing a culture of sexual and social responsibility (Rooth, 2005). The implementation of Life Orientation programmes in schools is however constrained by lack of adequate coordination which results in some schools not implementing the programmes (Rooth, 2005). Life Orientation forms part of the life skills faction which is popular today in many countries and is often propagated and implemented in educational settings (Jacobs, 2011). Life Orientation is aimed at developing and engaging learners in promoting social justice, human rights and inclusiveness as well as healthy environment (Department of Education, 2003). South Africa also formulated a national policy on HIV/AIDS which was integrated with a life skills programme which was first launched in 1998 for secondary schools (Department of Health, 1999).

With regard to Kenya, the Kenyan curriculum strongly emphasises core values such as respect, responsibility, honesty, chastity, hard work and tolerance (Jebungei, 2013). These values receive attention in all disciplines in the school curriculum as a bid to instil positive values. The Ministry of Education wants the schools to resort to Guidance and Counselling Services as the other way of dealing with moral decay (Makwa, Kafwa, Namusus and Wambua, 2013). The main hindrance is that most colleges and universities do not offer Guidance and Counselling Services as a course and some students are hard core criminals and clearly beyond teachers' ability (The Daily Nation reporter, 2015). The moral standard in Kenyan schools is increasingly showing discrepancy between what students learn and how they behave.

With regard to Zimbabwe, Nziramasanga (1999) in a commission of enquiry that was commissioned by the then President of Zimbabwe attributed vandalism, violence and indiscipline in schools and society to lack of values, relevant ethics, morals, individual and collective responsibilities for protecting property and valuing human life. After revelations of a high rate of moral decay in the Zimbabwean communities, Nziramasanga (1999) recommended that:

- Parents, whose role is to be primary educators should be provided with opportunities to gain insight into the education needs of their children through interaction with educators and develop good parenting skills.
- Teachers should promote ethical education, character formation and model ubuntu.

This commission recommends a team based approach where teachers, parents and the community work hand in hand to deal with the problems bedeviling the Zimbabwean schools. It also recommended that multi faiths religious and moral education programme should be taught in relation to life and new challenges to morality.

Additionally, libraries should be stocked with books that project positive values and assist character development (Nziramasanga, 1999). In view of the serious effects of the HIV/AIDS pandemic at home and school, it was recommended that there is need to provide preventive HIV/AIDS education that leads to responsible behaviour. According to Nziramasanga (1999) the curriculum should include compassion of and care for those infected or affected.

Nziramasanga also recommended that better ways of instituting discipline should be established, involving parents, teachers and pupils, in a manner that is corrective rather than punitive. Schools were to provide counseling, whether for career guidance, conflict or problem solution or personal growth. In a nutshell, schools should promote holistic education and expound the *ubuntu* philosophy (Nziramasanga, 1999). The researcher concurs with these recommendations and thus explores how the principles of *ubuntu* may be used to regenerate societal values among students. The concept of moral values which is the essence of *ubuntu* is explained in the following section.

1.2 CONCEPTUALISING MORAL VALUES

Moral education has always been an issue of great concern since man's existence. Classical philosophers spent most of their time grappling with the concept of morality and moral education. The term moral refers to what is perceived to be right and wrong (Lam, 1999). Ethics is the explicit reflection on, and the systematic study of morality. Ethics and morality though distinctive concepts, can be used interchangeably. Moral issues are subject to open debates and in most cases are characterized by controversies even among philosophers (Ebun and Omotayo, 2015). These controversies point to the challenges likely to be faced in teaching moral instruction in primary and secondary schools (Lam, 1999). As education is widely regarded as a moral enterprise, teachers are always drawing attention to what ought to be said and done and how students ought to behave. Their main concern is imparting moral values and improving individual and social behaviour (Ebun and Omotayo, 2015). The nature of morality needs some philosophical lenses for better appreciation. The following is a discussion of morality from a philosophical view.

Socrates (cited in Kneller,1971) argues that, assuming moral values were latent in each individual, the teacher therefore could bring these values into the learner's consciousness Additionally, that virtue can be taught if the teaching of virtue means helping learners to become aware of it. Teaching morality is different from moralizing. It means that every learner has the potential to learn good behaviour. The learning of good behaviour can be facilitated by a morally upright teacher who practices what he is teaching. Ebun and Omotayo (2015) explain that how to teach moral instruction is never the same as moralizing. For Socrates, to have really learned something is to act on it. He asserts that no teacher can however guarantee to get a learner to know what ethical values are, and helping him to choose certain values for his own life. The most a teacher can expect is that the learner:

- Knows what is right and what is wrong
- Knows why it is so and
- Has some idea of what he knows

In addition, if the learner actually engages in right conduct, the teacher will have been more amply rewarded for his efforts (Socrates, cited in Kneller, 1971). The teacher can only teach good behaviour but it cannot be guaranteed whether learners will put what they have learnt into practice. Above all Socrates stresses that assuming that the teacher himself were virtuous, then the more virtue is taught to the learners, the more virtue the learners will practice. Thus, learners tend to appreciate values if the teacher puts what he teaches into practice.

Kant (1960) is another philosopher who devoted much of his time in moral philosophy. He believed that education can be understood through maxims or enduring principles of human activity. That is, the child should learn to act according to maxims, the reasonableness of which he is able to see for himself. Action should not be to avoid punishment or to get rewards. The child needs to be told the future consequences of bad or good acts. Kant argued that moral culture demands a great deal of insight on

the part of parents and teachers. This therefore calls for the home and the school to play complementary roles in the moral formation of learners.

Kant further explains that if character formation is to be enhanced in children, it is important to point out to them a certain plan, certain rules in everything and these must be strictly adhered to (Ozmon, 2012). Obedience therefore is an essential feature in character development of the child. According to Kant, obedience is understood as twofold, absolute and voluntary obedience. The former refers to absolute obedience to the master and the later means obedience to what he feels to be good and reasonable. Kant (1960) had high regard for voluntary obedience, but he also respected absolute obedience for preparing the child to fulfill the laws that he will have to obey later as a citizen. Ozmon, adds that the rule has to be kept consistent with the master not showing any preference for one child above the others and this is applicable in the classroom situation.

According to Kant punishment is moral when we do something derogatory to the child's longing to be honoured and loved, for instance when we humiliate the child by treating him coldly and distantly. He viewed this form of punishment as the best and as an aid to moral training. The other category of punishment he cited is physical. This form of punishment consists either in refusing a child requests or in the infliction of pain. According to Kant this form punishment should come as a last resort and in his view this punishment is not good for character formation. This is because children look upon the punishment simply as a result of anger and upon themselves as victims of anger. As a general rule, punishment must be inflicted on a child with great caution that they may understand its one aim as their improvement. Kant was far ahead of his own time when he advocated for more human and non-coercive ways of instituting discipline. His principles of moral formation are compatible with contemporary ways which have no place for zero tolerance approaches to discipline. In a nutshell, Kant's philosophic thought is that, man becomes good by nature, procedure or teaching. He stresses that the mind of the learner must be previously cultivated by habits to feel pleasure and aversion just as the soul nourishes the seed. There must therefore previously exist a

character in some way connected to virtue, loving what is honourable and hating what is disgraceful.

Another philosopher who contributed immensely to morality is Aristotle. According to Aristotle (1943) education and instructions ought to be regulated by law so that students become familiar to the laws. For Aristotle virtue is in practicing what we have learnt. This means a desirable moral programme for learners will see them behaving in a desired way and the researcher concurs with this view hence this study explores how values education can be implemented in schools for the betterment of learners' behaviour. Aristotle asserts that a good man must be well-educated and should have formed good habits, and thus continue to live under good institutions and not practice what is bad, either involuntarily or voluntarily. This therefore means that children are taught good behaviour so that the desired moral traits are perpetuated in the society. The belief in the shared moral values of the community explains *ubuntu*/values education.

1.3 THE AFRICAN PHILOSOPHY OF *UBUNTU*

The African context expresses its value system through the philosophy of *ubuntu/*humanity. *Ubuntu* is a traditional communal African philosophy based on the values of humanness, caring, sharing, respect, compassion, kindness, courtesy and appreciative attitude to other people and life (Mabovula, 2011; Muzvidziwa and Muzvidziwa, 2012; Hapanyengwi-Chemhuru and Makuvaza, 2014). These values point to the holistic development of citizens who contribute positively to the development of the society. Thus, education informed by *ubuntu* becomes a tool for building or developing citizens that are enlightened and critical of their social conditions (Hapanyengwi-Chemhuru and Makuvaza, 2014). This is because this education gives primacy to human dignity.

The current researcher argues that *ubuntu* and its attenuation to respect for persons should be very influential in the formation of an African philosophy of education. Such a philosophy of education would be in a position to disrupt human injustices on the African

continent if the tenets of *ubuntu* that are rooted in our culture are appreciated by members of the society.

In the education for *ubuntu*, respect for the community takes precedence over individualism. It involves sharing with and helping others. The general belief is that one is educated for the common good of the community. This type of education considers needs, interests and dignity as of fundamental importance and concern. Teachers therefore should be assisted to broaden their cultural perspective. A pluralistic view of philosophy of life and cultural backgrounds of various groups in an integrated school setting is of utmost importance to solve problems and co-exist in a meaningful way.

The call for *ubuntu* philosophy in Zimbabwe was mainly through the presidential commission of inquiry into education of 1999. The commission cited a state of moral decay among the youth and thus recommended that the education system be informed by *ubuntu.* Hapanyengwi – Chemhuru and Mukuvaza (2014) state that the adoption of *ubuntu* philosophy will lead to the adoption of positive values that would guide Zimbabwean education system in restoring human dignity and respect for other human beings. The education system informed by *ubuntu* philosophy would help to enhance the moral regeneration, in school and communities at large (Mabovula, 2011). Research has shown that indiscipline in school is mainly precipitate by the lack of *ubuntu* (Muzvidziwa and Muzvidziwa, 2012). Schools with *ubuntu* are more likely to achieve better academically than the schools which are not informed with *ubuntu.*

Literature shows that *ubuntu* is mainly found in different disciplines in the school curriculum. As teachers are expected to be role models to enhance desired character formation, it is sad to note that some teachers exhibit behaviour not expected of them (Magudu, 2012). The current study focuses on the implementation of values education in secondary school. The philosophies explored above and the literature below literature will help in identifying the implementation gaps in values education. The literature will be critical in the analysis of data on how *ubuntu/v*alues should be implemented.

1.4 *UBUNTU* IN THE ZIMBABWEAN CONTEXT

The malfunctioning of *ubuntu* has seen a general decline in morality running through all the strata of the society in Zimbabwe (Nziramasanga, 1999; Ministry of Primary and Secondary Education, 2015). This is quite evident in glaring individualism which has brought selfishness and corruption in the Zimbabwean society. Indiscipline has become cancerous starting from school to the larger community (Nziramasanga, 1999) as shown in the introduction of this study. The pursuit of foreign culture has fuelled among others, social ills, sexual licentiousness hence the decline from *ubuntu* (personhood) to *into'* (a thing) (Muzvidziwa and Muzvidziwa, 2012).

The school has a significant influence in ethical education through the curriculum (Ministry of Primary and Secondary Education, 2015). The school takes over from the family and religious institutions in ethical education. A call has been made by many scholars to include *ubuntu* in the school curriculum to fight moral decay. The vision 2020 document (cited in Nziramasanga, 1999) recommends the reformation of the education system so that the rich diversity of spiritual, cultural and moral values is incorporated into the curriculum.

The Nziramasanga commission of 19999 underscores the need for the education system to be underpinned by a philosophy of *ubuntu*. The same sentiments were expressed in the Zimbabwe Education Blueprint 2015-2022 (Ministry of Primary and Secondary Education, 2015). One way in which values are enhanced in the school curriculum is through the teaching of Religious Studies at secondary school level. The Religious Studies syllabus should have a broader scope to the study of religion particularly the African and Christian traditions which have profoundly affected their culture (Zimbabwe School Examination Council, 2013). A study of religion will help pupils to develop an awareness of the contribution of religion in the formation of patterns of belief and behaviour which may enhance or hinder development. In this case, the African values of *ubuntu* which greatly overlaps with Christian values play a major role. Religious Studies is one of the examinable subjects at the end of a four-year course in Zimbabwe.

In Zimbabwe, values education is also offered through the teaching of Citizenship Education. Citizenship Education is a set of relationships that prevail between an individual and the state (Nziramasanga, 1999). It can also be defined as the preparation of the young people for their roles and responsibilities and for the challenges and uncertainty of life through provision of relevant education (Kerr, 1999). These roles and responsibilities should be part of a person with genuine *ubuntu* (Ministry of Primary and Secondary Education, 2015). At secondary level, Citizenship Education is contained in different subject areas with its main aspects being evident in History and Cultural Studies (Magudu, 2012). Values education is also enhanced through Guidance and Counselling Services that are offered in Zimbabwean secondary schools as a mandatory discipline in the curriculum for all forms (Chireshe, 2011). Guidance and Counselling Services are intended to promote positive values of *ubuntu*, attitudes and responsible behaviour among learners (Ministry of Education Sports and Culture, 2013). This programme provides the learner with up to date, correct and relevant information related to Life Skills, Sexuality, HIV and AIDS Education (Chireshe, 2011).

There are also stipulated modes of delivery for all the above subjects. They include class discussions, facilitation, drama, role play, case study, debate, problem solving, presentations, devil's advocacy, modelling, song and poems. Consequently, teaching and learning materials include the use of charts, social media, films and videos and resource persons (Zimbabwe School Examination Council, 2013; Ministry of Education Sports and Culture, 2013; Chireshe, 2011; Muzvidziwa and Muzvidziwa, 2012; UNICEF, 2012). It was anticipated that the teaching strategies and materials stipulated are more appropriate and effective in instilling values which will in turn lead to moral regeneration among learners (Zimbabwe Schools Examination Council, 2013; Ministry of Education Sports and Culture,2013; Chireshe, 2011; Muzvidziwa and Muzvidziwa, 2012).

Another way of values education delivery is through some disciplinary procedures informed by societal ethos (Nziramasanga, 1999; Muzvidziwa and Muzvidziwa, 2012).

According to Nziramasanga, (1999), discipline is not negotiable, it is an essential component of life. He further argues that the family and the nation's prosperity is based on disciplined people who opt for honesty, justice, respect for life and service. It is stressed in the commission of enquiry that learning cannot take place where there is no discipline (Nziramasanga, 1999; Muzvidziwa and Muzvidziwa, 2012). Muzvidziwa and Muzvidziwa (2012) assert that high performing schools are likely to be characterized by the presence of *ubuntu* and in the same vain the level of school discipline reflects the presence and/or absence of *ubuntu*. This means that the failure to embrace *ubuntu* leads to undesirable outcomes in schools. Discipline should not be imposed but rather treated in a way that it leads to self–motivation and self-discipline in life. This view on discipline came into reality through The Secretary's Policy Circular Number P 35 of 1999 (Ministry of Education, Sports and Culture, 1999). The statute requires that children be empowered in decision making through involving them in the formulation of school rules. Teachers therefore are expected to uphold positive values and present role models so as to have a positive impact on pupil discipline (Ministry of Education, Sports and Culture, 1999).

The institutionalization of Arts and Culture in the education system is a great move towards values education delivery. This came into being through the Principal Director's circular number 28 of 2010 (Ministry of Education Sports and Culture, 2010). The main objective of this circular is to safeguard the Zimbabwean culture and heritage both tangible and intangible. This is done through raising awareness and an appreciation at local, national and international levels of the importance of one's culture and heritage (Ministry of Primary and Secondary Education, 2015). The statute requires that Arts and Culture be taught from primary to secondary school level. Each school is supposed to have a committee coordinating artistic and cultural programmes.

In Zimbabwe, education officers are also expected to report on Arts and Culture programmes offered in schools. Additionally, every learner should participate in at least two performing and two visual arts programmes in a year. The programmes must be time-tabled and supervised by the School head, District and Provincial officers. It was

recommended that a continuous assessment approach be adopted and the learners' report cards are to show the disciplines each learner has gone through. Through undertaking Arts and Culture, pupils are expected to appreciate core values embodied in their culture (Ministry of Education, Sports and Culture, 2010).

In pursuit of the same goal of appreciating and safeguarding culture, the ministry through the Principal's Director Circular number 29 of 2010 on exhibitions and festivals, gave the schools and community an opportunity to celebrate culture in its diverse form. The establishment of community based art galleries at schools was made mandatory through the circular (Ministry of Education, Sports and Culture, 2011). Each school was mandated to provide space where it can exhibit creative art works, cultural objects and any other objects to showcase the community's culture and heritage. Additionally, each school is to commemorate culture day annually. Any of the following activities could be included in these festivals: dance, fashion, design, visual and performing arts. Festivals where diverse cultures are given an opportunity to showcase their cultural heritage foster a value of tolerance and appreciation of other cultures which will in turn lead to peace in communities (Nziramasanga, 1999; Rwantabagu, 2010).

The Principal Director's Circular number 3 of 2011 states that inter-house competitions in schools came as a way to make sure that the festivals are honoured (Ministry of Education, Sports and Culture, 2011). Competitions by nature instil a spirit of community that leads to the sharpening of interpersonal skills, teamwork, achievement/reward ethics and personal development. The competitions enable the schools to pick out the best group, ensemble to represent them in a community festival. This greatly reflects an African worldview which is guided by the African value system of *ubuntu* (Ayeni and Ayeni, 2011). The values of *ubuntu* are further strengthened when we consider that taking part in artistic and cultural activities, learners appreciate cultural diversity and tolerate other cultures that are different from their own. This in turn promotes peace and harmony in the community and the country at large. On the Arts and Culture inter-house competition day, schools are called upon to invite community members, traditional leaders and parents to witness, enjoy and celebrate their culture

(Ministry of Education, Sports and Culture, 2011). This promotes unity in the community.

In offering values education through different avenues in the curriculum, the government undertook to train teachers at pre-service and in-service levels to enable them to perform better in terms of instilling values which would enhance moral regeneration (Nziramasanga 1999; Ministry of Primary and Secondary Education, 2015). Support and monitoring was also identified by the government as a very crucial aspect to ensure that values education is provided effectively. This was and continues to be done by provincial and district based officials as outlined in Principal director's circular number 3 of 2011 and also emphasised in the Zimbabwe Education Blueprint 2015 - 2022 (Ministry of Education, Sports and Culture, 2011; Ministry of Primary and Secondary Education, 2015).

Although some efforts are being made to foster values education through the curriculum as discussed above, there are growing concerns from stakeholders that moral decay continues to be a central factor in Zimbabwean schools and communities (Nziramasanga, 1999; Hapanyengwi-Chemhuru and Makuvaza, 2014).Vandalism, violence and indiscipline in schools and within the communities as a whole continues at alarming levels. There is also lack of relevant ethics, morals, individual and collective responsibilities for protecting property and valuing human life. School children from different communities show very little respect for their teachers, parents, elders and friends (Chireshe, 2011; UNICEF, 2012; Muzvidziwa and Muzvidziwa, 2012). This has been attributed by some studies and by the media to problems with the way values education is offered in schools (Chireshe, 2011; UNICEF, 2012; Muzvidziwa and Muzvidziwa, 2012).

Parents, as stated in the media are concerned that values education is not given sufficient time as other subjects. Moreover, some non-governmental organisations have alluded that the bigger part of values education is not examinable (Chireshe, 2011; Magudu, 2012). It is also not clear whether the teachers are well equipped to teach

aspects of values education and how seriously they take the responsibility. Teachers in turn have raised complaints that the schools are not given much support in the area of values education. This has also been echoed by the media in discussions on problems of moral degeneration within schools and communities (Ndlovu, 2014; Chireshe, 2011). In view of the concerns, it is clear that there are problems in implementing of values education to enhance moral regeneration hence this study explores the implementation of values education in Zimbabwe, specifically in Gokwe South District to identify the challenges schools encounter in implementing this model.

1.5 STATEMENT OF THE PROBLEM

Gokwe South District, the area that has been selected for research is experiencing a high degree of moral decadence among learners which is evidenced by high levels of indiscipline. If the problem is not dealt with, schools will continue to produce members of the society with unacceptable behaviour. Moral degeneration among learners sometimes leads to the destruction of property, poor performance in examinations, ruining of learners' lives and it can result in physical harm or even loss of human life. In this case, schools tend to lose their role of socializing learners and instead produce members of the society with undesirable behaviour (Magwa and Ngara, 2014). Notwithstanding some efforts being made to foster values education through the curriculum, there are growing concerns from stakeholders on the state of moral degeneration in Zimbabwean schools and communities (Nziramasanga, 1999; Hapanyengwi-Chemhuru and Makuvaza, 2014). Since curriculum packages for values education are in place, it is not clear whether teachers are adequately trained and informed in the delivery of values education and also whether they receive adequate support and monitoring from provincial and district officials (Ndlovu,2014; Chireshe, 2011; UNICEF, 2012; Muzvidziwa and Muzvidziwa, 2012). What can be said is that there are gaps in the implementation of values education and the researcher aims to determine what is happening and why so as to enhance moral regeneration in schools.

1.6 MAIN RESEARCH QUESTION

How is values education implemented to enhance moral regeneration among the youths in secondary schools in Gokwe South District?

1.7 SUB- QUESTIONS

1.7.1 How do teachers employ values education strategies to ensure values learning?
1.7.2 What training have teachers received in terms of providing values education?
1.7.3 How does the Ministry of Primary and Secondary Education provide support and monitoring for teachers to enable them to provide values education?
1.7.4 How can values education be provided in schools for moral regeneration?

1.8 PURPOSE OF THE STUDY

The purpose of this study is to find out how educators provide values education to enhance moral regeneration in secondary schools in Gokwe South District.

1.9 OBJECTIVES OF THE STUDY

This study seeks to:
1.8.1 Determine how teachers employ values education strategies to ensure values learning.
1.8.2 Establish the training teachers received in terms of providing values education.
1.8.3 Find out how the Ministry of Primary and Secondary Education provide support and monitoring for teachers in the provision of values education.
1.8.4 Establish ways of values education provision for moral regeneration.

1.10 SIGNIFICANCE OF THE STUDY

Confronted by phenomenon of moral degeneration in schools and in the society at large, there is great need than ever before of emphasising values education around the globe (De KIerk and Rens, 2003; Solomons and Fataar, 2011). The Zimbabwean

government through the Ministry of Primary and Secondary Education is making efforts in implementing values education. Notwithstanding all these efforts, moral degeneration continues to characterize the school environments and the Zimbabwean communities in general. The findings of the study will help teachers to identify new strategies of implementing values education. Additionally, policy makers will develop an insight into ways that will assist teachers to overcome limitations in terms of providing values education. The study is also significant to pupils, as it will help them to understand the importance of values and appreciate the need for adopting behaviour patterns that are cherished by the society. Lastly, the research will come up with a holistic framework for values education provision which may benefit teachers, school heads and policy makers.

1.11 DELIMITATIONS OF THE STUDY

The study was delimited to secondary schools and district education officials in Gokwe South District in the Midlands province of Zimbabwe. It focused on the implementation of values education strategies for moral regeneration. The study was limited to three secondary schools in Gokwe South District. The district was chosen mainly because the researcher spent over a decade teaching there. The study was confined to Heads of schools, teachers, learners and district education officials.

1.12 LIMITATIONS OF THE STUDY

Some constraints were encountered during the course of the study. The study was conducted in secondary schools only and not in primary schools. There is a possibility of getting different findings from a study conducted in primary schools. Additionally the study the study was conducted in the rural parts of Gokwe South District not in the urban part of the district. The study was carried out during the normal school thereby creating restraints of time and permission of class teachers (for learners' interviews).This may have rushed some participants into answering interview questions. Besides the normal teaching in the classrooms, schools were busy with sporting activities. Nonetheless the researcher made an arrangement with participants such that

interviews were done early before such activities. Some of the participants were not comfortable in discussing issues they felt to be sensitive. This was solved when the researcher explained the purpose of the study and showed the participants the clearance letter from the Ministry of Primary and Secondary Education. The issue of confidentiality and anonymity was emphasized and respected by the researcher. These conditions enabled participants to respond freely to interview questions.

1.13 DEFINITION OF TERMS

This section defines key terms in line with how they will be used in the study. Following are the terms and their definitions:

1.13.1 Values: a value is an opinion or view, explicit or implicit, characteristic of an individual or a group, to which preference is given. In other words, a value implies opinions or views that are enticing, desirable, preferable that influence the choice of possible actions, intentions and end behaviour (De Klerk and Rens, 2003). In this study values will be viewed as acceptable moral standards in a particular society. These are desirable modes of behaviour which point towards the betterment of life.

1.13.2 Values Education: is the transference and teaching of values at home or at school (De Klerk and Rens, 2003). It is closely aligned to spiritual, moral, social and cultural development (Solomons and Fataar, 2011). In the context of this study, values education is the teaching of values at home and at school.

1.13.3 *Ubuntu*: this describes an African traditional philosophy that is based on the values of humanness, caring, sharing, respect, compassion and associated values (Muzvidziwa and Muzvidziwa, 2012; Hapanyengwi-Chemhuru and Makuvaza, 2014). In this study, *ubuntu* will be viewed as an African value system which glorifies communal life and shuns individualism. It means humanness or a reverence for humanity that is characterised by among other qualities: respect, honesty, integrity, and commitment to communal and family life. It refers to values which point towards the betterment of human life. The concept of *ubuntu* is synonymous to values in this context.

1.13.4 Moral degeneration/decay: is the absence of truth, integrity, responsibility, accountability, trust, and commitment which leads to serious social, economic problems (Ramose, 1999)**.** This is attributed to an environment that does not focus on moral character, appropriate work ethics and mutual respect of fellow human beings (Muzvidziwa and Muzvidziwa, 2012). It is generally understood as an adoption of certain behaviour patterns which are incompatible with the cherished cultural norms and values. Moral degeneration manifests itself in indiscipline, self-enrichment, corruption, sexual licentiousness and a general lack of respect for humanity. It is the loss of those moral and cultural values which leads to social and economic ills.

1.13.5 Moral regeneration- to regenerate is to grow again and make strong (Nickson, 2012). Moral regeneration in this study can be understood to be an effort to restore the lost morality through the use of African philosophy (*ubuntu)* or any other means. This entails seeing cherished values prevailing in the society once more. In this context, it is the teaching of moral education and character formation in relation to life and new challenges to morality.

1.14 CHAPTER OUTLINE

This study was divided into the following chapters:

Chapter 1 presents the background of the study, statement of the problem, purpose of the study, research questions, and research objectives, significance of the study, delimitations of the study and definitions of terms.

Chapter 2 reviews literature that is relevant to the study.

Chapter 3 outlines the methodology of the study which points to the research paradigm, research approach, research design, population, sample and sampling, data collection instruments and procedures, credibility and trustworthiness, data analysis procedures and ethical considerations.

Chapter 4 focuses on data presentation and analysis.

Chapter 5 discusses the results of the study.

Chapter 6 will summarise the study, offer conclusions and recommendations.

1.15 SUMMARY

The foregoing chapter introduced the study through the background to the study which focused on the conceptualization of moral values, the African philosophy of *ubuntu* and *ubuntu* in the Zimbabwean context. This was done in light of the implementation of values education in schools. The problem was articulated through the statement of the problem which was followed by research questions, purpose of the study, significance of the study, delimitations of the study, limitations of the study, operational definition of key terms, and chapter outlines. The subsequent chapter discusses theoretical frameworks that inform the study and reviews literature in line with the research questions.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter focuses on the theoretical frameworks informing the study and also on relevant literature which is informed by the research questions. Literature from other scholars will broaden the researcher's understanding of strategies employed in the implementation of values education in secondary schools in Zimbabwe.

2.2 THEORETICAL FRAMEWORK

A theoretical framework provides orienting lens for the study questions which becomes an advocacy perspective that shapes the type of questions asked, informs how data are collected and analysed and calls for action and change (Creswell, 2009). A theoretical framework guides the researcher as to what issues are important to examine and people that need to be studied (Punch, 2009). In this study, Bronfenbrenner's Ecological Systems Theory (1979) and Perkins and Zimmerman's Empowerment Theory (1995) will be discussed. The discussion will show the relevance of the two theories in understanding the implementation of values education in secondary schools.

2.2.1 Bronfenbrenner's Ecological Systems Theory (1979)

This theory focuses on child development within the context of the system of relationships that form his/her environment (Paquette and Ryan, 2001). Bronfenbrenner's theory defines complex "layers" of environment, each having an effect on a child's development. The theory has been renamed "bio ecological systems theory" to emphasise that a child's own biology is a primary environment fuelling his/her development. The interaction between factors in the child's maturing biology, his/her

immediate family/community environment and the societal landscape fuels and steers his//her development. Changes or conflict in any one layer will ripple through out other layers. To study a child's development then, we must look not only at the child and her immediate environment, but also at the interaction of the larger environment as well (Paquette and Ryan, 2001).

The theory also focuses on the quality and context of the child's environment. Bronfenbrenner (1979) states that as a child develops, the interaction within these environments becomes more complex. This complexity can arise as the child's physical and cognitive structures grow and mature. Considering that nature continues on a given path, the theory seeks to establish how the world that surrounds the child help or hinder continued development. The main thrust of Bronfenbrenner's theory is that people encounter different environments throughout their lifespan that may influence behaviour in varying degrees. The systems in his theory include the microsystem, mesosystem, exosystem, macrosystem and the chronosystem as shown in the diagram below.

Bronfenbrenner's Ecological Systems Theory is illustrated in Fig 2.1 below.

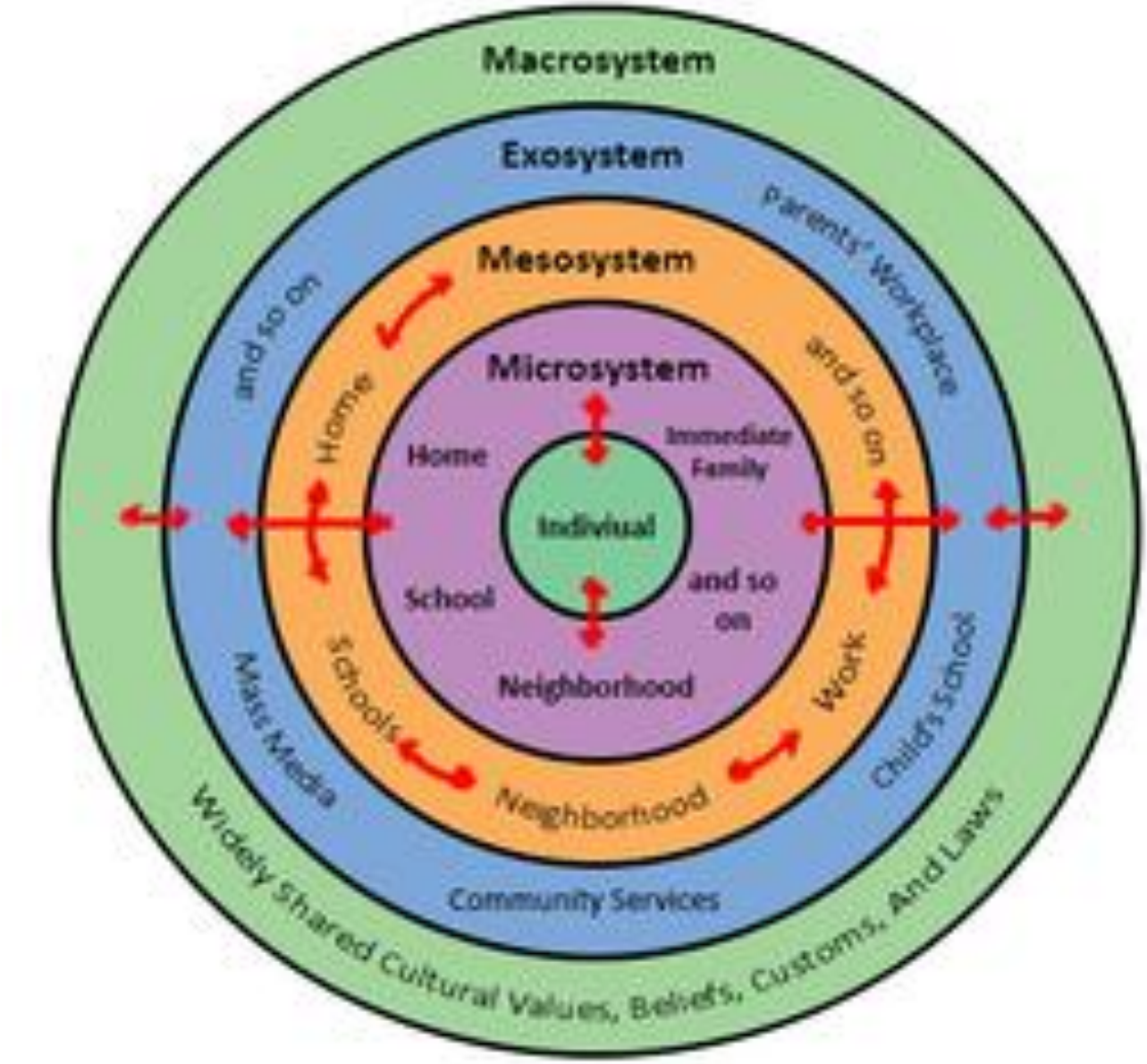

Figure 2-1: Bronfenbrenner's Ecological Systems Theory

Source: Retrieved from https://www.google.co.za/search?q=bronfenbrenner%27+ecological+systems+theory+images&oq=b&=chrome.

2.2.1.1 The microsystem

The microsystem is the closest environment in the child's life and contains structures with which the child has direct contact. It encompasses the relationships and interactions a child has with the immediate surroundings (Berk, 2000). Structures in the microsystem include family, friends, school, neighbourhood, child care environment and other people who have a direct contact with the child. The microsystem is the setting in which we have direct social interactions with these social agents. The theory states that we are not mere recipients of the experiences we have when socializing with these people in the microsystem environment, but we are contributing to the construction of such environment. At this level, relationships have impact in two directions – both away from the child and toward the child. For example, a child's parents may affect his beliefs and behaviour; however, the child also affects the behaviour and beliefs of the parent/s. Bronfenbrenner calls these bi-directional influences occurring among all levels of environment. Bi-directional influences are strongest and have the greatest impact on the child at the microsystem level.

Bronfenbrenner sees the instability and unpredictability of family life as the most destructive force to the child's development (Addison, 1992). For example, children may lack constant mutual interaction with adults that is necessary for development. With regard to this, the ecological theory states that if the relationship in the immediate microsystem breaks down, the child will not have the tools to explore other parts of the environment. Children looking for the affirmations that should be present in the child/parent (or child/other important adult) relationship look for attention in inappropriate places. These deficiencies show themselves especially in adolescence as anti-social behaviour, lack of self-discipline and inability to provide self-direction (Addison, 1992). The researcher is of the view that most cases of indiscipline and lack of appreciation of values by learners which manifests in moral decadence is mainly a result of weaknesses of structures in the microsystem. Schools should therefore make up for the deficiencies resulting from the microsystem breakdown. The effective teaching of values considering the effects of the microsystem will foster desired behaviour patterns at school and in the larger society.

2.2.1.2 The mesosystem

The mesosystem provides the connection between the structures of the child's microsystem (Berk, 2000). This means that family experiences may be related to school experiences. For example, if a child is neglected by his parents, he may have a low chance of developing positive attitude towards his teachers. Also, this child may feel awkward in the presence of peers and may withdraw from classmates. The theory stresses the connection between the child's teacher and her parents, his/her church and neighbourhood. In the light of the discussion above, the researcher views that moral degeneration among the youth may be a resulting from lack of positive interaction between the structures in the microsystem. Learners may fail to adhere to the community norms because of the home background. It is therefore imperative that the school understands how the connection between structures of the child's microsystem influence learners' behaviour. The understanding of this system is crucial in values education for moral regeneration in secondary schools.

2.2.1.3 The exosystem

The exosystem defines the larger social system in which the child does not function directly. The structure in this setting impacts the child's development by interacting with some structure in her microsystem (Berk, 2000). That is, the child may not be directly involved at this level but he/she does feel the positive or negative force involved with the interaction with his/her own system. For example, the parent may not be able to spend as much quality time with the child as needed (Bronfenbrenner, 1994; Paquette and Ryan, 2001) an impact on the behaviour of the child. Parent workplace schedules or community-based family resources are good examples. Suppose a child is more attached to his father than his mother. If the father goes abroad to work for several months, there may be a conflict between the mother and the child's social relationship, or this event may result in a tighter bond between the mother and the child. It can be noted that learners' behaviour may be affected by external factors which they do not have control over hence these factors should be given due consideration in the implementation of values education.

2.2.1.4 The macrosystem

The macrosystem is the outmost layer in the child's environment. While not being a specific framework, this system is comprised of cultural values, customs, and laws (Berk, 2000). In other words, this is the actual cultural setting of an individual. The cultural context involves the socio-economic status of a person and/or his/her family, ethnicity or race and living in a developing or third world country. For example, being born to a poor family makes a person work harder every day which may have an impact on the child's success at school. The effects of larger principles defined by the macrosystem have a cascading influence throughout the interactions of all other systems. For example, if it is the belief of the culture that parents should be solely responsible for raising their children, that culture is less likely to provide resources to help parents. This, in turn, affects the structures in which the parents function. The parents' ability or inability to carry out that responsibility toward their child within the context of the child's microsystem is likewise affected. This discussion points to the fact that recognising learners' cultural, religious and economic background affects the way learners behave. Failure by teachers to consider these aspects may lead to moral decay. Schools should therefore be informed of the cultural norms and values of the society they are serving so that their values education delivery is compatible with societal expectations. Schools should also take into consideration the norms and values of societal structure with a keen interest in education like the church, state and the local community.

2.2.1.5 The chronosystem

This system encompasses the dimension of time as it relates to a child's environments. This is the transitions and shifts in one's lifespan. This may also involve the socio-historical contexts that may influence a person. One classic example of this is how divorce, as a major life transition, may affect not only the couple's relationship but also their children's behaviour. According to the majority of research, children are negatively affected on the first year after the divorce. The next years after, the interaction within the family becomes more stable and agreeable. Elements within this system can be either external, such as timing of a parent's death, or internal such as the physiological

changes that occur with the age of the child. As children get older, they may react differently to environmental changes and may be more able to determine how that change will influence them. It is important that schools look at moral degeneration in light of challenges experienced by children so as to come up with a values education programme that is compatible with the needs of the children.

The Ecological Systems Theory was used as a framework for this study because of its holistic approach to education. When planning for values education, schools should be informed that other societal structures like the family and the community have a great influence on how children behave, thus it is important to involve the family and the community in values education. There is a need to take into cognisance individual and external forces which influence learner behaviour. Schools should also consider the influence of these immediate environments have on values education. Communication between the home and school for values education is imperative. Challenges faced by children and their socio-economic background should be taken into consideration. Despite its relevance in values education, the Ecological Systems Theory has been criticised for failing to include the dimension of resilience. The theory therefore does not have a way to explain how an individual brought up in a negative environment survives and becomes successful (Christensen, 2010). Despite this criticism the theory remains relevant to values education particularly in this study as schools should consider communal, cultural values and norms in values education. This theory will be crucial in data analysis on how values education is implemented in Zimbabwe. The following section discusses the Empowerment Theory which will further guide the research in having a view on how values education is implemented.

2.2.2 Empowerment theory

This theory was propounded by Perkins and Zimmerman in 1995. Empowerment is understood to be a construct that links individual strengths and competencies, natural helping systems, and proactive behaviours to social policy and social change (Rappaport, 1987). This means that the societal structures should not suppress

individual abilities but instead they should create a conducive environment for these talents to flourish for the betterment of the society.

The Empowerment Theory links individual well-being with the larger social and political environment. This is generally considered as an intentional on-going process centred in the local community, involving mutual respect, critical reflection, caring and group participation through which people lacking an equal share of valued resources gain greater access to and control over those resources (Cornell Empowerment group, 1989). It is a process by which people gain control over their lives, democratic participation in life of their community (Rappaport, 1987) and a critical understanding of their environment (Zimmerman, Israel, Schulz, Checkoway, 1992). The theory focuses on identifying capabilities instead of cataloguing risk and exploring environmental influences of social problems instead of blaming victims. At individual level of analysis, empowerment is conceived as a process by which individuals gain mastery and control over their lives, and a critical understanding of their environment (Zimmerman, Cornell Empowerment group, 1989; Rappaport, 1987). Perkins and Zimmerman (1995) see empowerment oriented interventions as aiming at ameliorating problems, providing opportunities for participants to develop knowledge and skills, and engaging professionals as collaborators instead of authoritative experts. According to Perkins and Zimmerman (1995) empowerment may be conceptualised to include intrapersonal, interactional and behavioural components.

2.2.2.1 The intrapersonal component

This component focuses on how people think about their capacity to influence social and political systems that are important to them. This may also be referred to as the process of individual empowerment. It is self-perception that includes domain specific perceived control (Paulhus, 1983), self-efficacy, motivation to exert control and perceived competence. It may also include perceptions about the difficulty associated with trying to exert control over community problems. This perceived difficulty may refer to beliefs about one's capacity to influence social and political systems or beliefs about people in general (Zimmerman and Rappaport, 1988). This process of empowerment

promotes active participation in groups and organisations resulting in individual and societal gain. If the learners are given an opportunity to take part in community activities like the development of the school code of conduct, they are likely to develop the ownership of this instrument hence they are likely to adhere to it. The intrapersonal component of the theory is important to this study because it centralises self-perception in values education and how it can affect the learning of values by children. Moral regeneration is likely to be enhanced if learners play an active role in the disciplinary process.

2.2.2.2 The interactional component

This refers to the transactions between persons and environments that enable one to successfully master the social and political system. In other words, it is a process of community empowerment which entails a social process of change which involves organising and creating a community. It is a reflection of how a collective with a common critical characteristic that suffers from social stigmas and discrimination, acquires ability to control its relevant environment better and to influence its future (Rappaport, 1987). In this component, a sense of responsibility is developed. There is also a sense of commitment and ability to care for collective survival as well as skills in problem solving, and efficacy to influence changes in the environment relevant to their quality of life. The interactional component has not been directly studied, but it may be essential to the construct of empowerment because it connects self-perceptions about control (intrapersonal component) with what one does to exert influence (behavioural component). This component stresses the importance of an individual or groups of people in influencing societal values. For positive behaviour modification there is a need to consider different environment factors learners and learners need to be empowered through actively taking part in the interaction. Values education should not be seen as influenced by a single factor or something which can be theorised but what one does under the influence of environmental factors. Schools therefore should be informed that values education can make children exert influence in the environment through the development of decision making skills.

2.2.2.3 The behavioural component

This component refers to specific actions one takes to exercise influence on the social and political environment through participation in community organisations and activities (Zimmerman and Rappaport, 1988). This is a methodical intervention aimed at encouraging processes of individual and community empowerment. It includes participation in community organisations such as neighbourhood associations, political groups, self-help groups, church or religious groups and services organisations. Other aspects of the behavioural aspects include participation in community related activities such as helping others to cope with problems in life, contacting public officials, or organising the neighbourhood around an issue. The process of moral regeneration can be enhanced by individual and community empowerment. The behavioural component of the theory is important to the study because learners may be taught about the importance of participating in communal activities.

The Theory of Empowerment includes both processes and outcomes. A distinction between empowering processes and outcomes is critical in order to clearly define Empowerment Theory. According to Swift and Levine (1987), the processes include actions, activities or structures. The outcome of such processes results in a level of being empowered. Empowerment outcomes in turn refer to the operationalization of empowerment that allows us to study the consequences of the empowering process. Applying this general framework to an organisational level of analysis suggests that empowerment includes organisational processes and structures that enhance member participation and improve goal achievement for the organisation. At community level, empowerment refers to collective action to improve the quality of life in a community. The process of empowering secondary school learners and the outcomes that comes as a result of the process is illustrated in Fig 2.2 below.

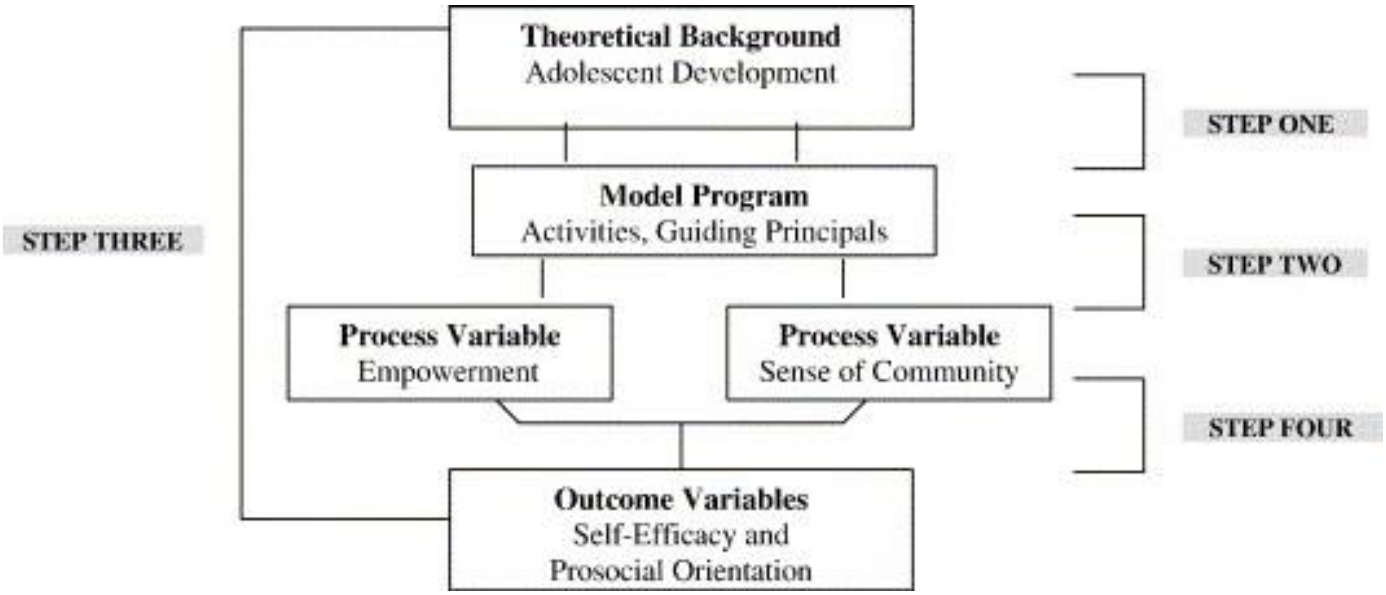

Figure 2-2: Empowerment process and outcomes.

Source:https://www.google.co.za?q=perkins+and+zimmerman1995+empowerment+theory+image&tbm

The Empowerment Theory was used in this study because it takes into consideration the social and political environments of children when providing values education. This entails considering structures like the family or the neighbourhood and the community in behaviour formation of children. The behaviour exhibited by children at school and in the larger society is mainly the function of these structures which are immediate to the child. This theory has a great bearing on the notion of processes and outcomes. Schools should consider the processes and outcomes of values education delivery in order to improve the quality of life of the students in the society. This entails a consideration of all factors in their environment which influence their behaviour. This process of considering factors in the environment on values education is likely to produce desirable outcomes in the form of desirable behaviour. The Empowerment Theory is however not spared of limitations as it is criticised for its lack of specification and empirically verification which has limited the understanding of the construct. Critiques of the theory argue that, a further refinement of the Empowerment Theory is needed in order to clearly understand the natural settings in which individuals may gain a sense of empowerment, describe how and why interventions designed to empower

individuals are effective or ineffective, study the mechanisms involved in the empowerment process and identify contextual characteristics that may inhibit or promote the development of empowerment (Swift and Levine, 1987). Notwithstanding the weakness in the Empowerment Theory, it still remains one of the most comprehensible theories which can inform the effective teaching of values.

The two theories discussed in this study inform a holistic framework in values education. They take into consideration different environments directly and indirectly affecting the child. They also consider the processes and outcomes in values education.

2.3 LITERATURE BASED ON RESEARCH QUESTIONS

This section of the chapter reviews literature informed by research questions. It will mainly focus on the strategies adopted by teachers to ensure values learning, the training teachers received in order to provide values education, and Support and monitoring for teachers and by Ministry of Primary and Secondary Education in values education.

2.3.1 Strategies adopted by teachers to ensure values learning

The state of moral degeneration in communities is continuously escalating. This has been greatly attributed to the dysfunction of traditional structures which used to be the bedrock on which traditional norms and values got sustenance. The school therefore plays a critical role in values education in that it takes on the socialising role from the family (Marrissey, Hank and Flenning, 2010). Children who enrol at schools at a tender age spend most of their time at these institutions as such it is befitting for schools to play a central role in the empowerment of children with proper values that will serve them in society. Values education ensures a safe learning environment and this in turn produces desirable citizens. Values education is enhanced in schools through the implementation of the following strategies: the use of disciplinary approaches, teaching of life skills or Life Orientation, a subject which encompasses the provision of Guidance

and Counselling Services, teaching of Religious Studies, Citizenship Education, Arts and Culture, and Parental Involvement.

2.3.1.1 Disciplinary approaches

Discipline is the practice of teaching or training a person to obey rules or code of behaviour in both the short and long terms (Ramsolen and Buvaneswari, as cited in Moyo, Khewa and Bayaga, 2014). Lack of discipline in schools has attracted growing attention of many worldwide (Moyo et al., 2014). It manifests itself in a variety of ways which include vandalism, truancy, smoking, disobedience, intimidation, delinquency, murder, assault, rape, and general violence (Marais and Meier, 2010). It should be understood that discipline has both negative and positive aspects hence some control and self-control are necessary in order to limit behaviour that prevents learning from occurring (Graham and Cline, 1989). Discipline can be viewed in two ways, which is punitive discipline which is mainly characterized by zero tolerance policies and positive discipline approaches which help children to learn self-discipline without fear (Naker and Sekitoleko, 2009). The following section discusses zero tolerance policies.

2.3.1.1.1 Zero tolerance policies

Corporal punishment is the core feature of zero tolerance discipline policies. It is any punishment in which physical force is used intentionally to cause some degree of pain, discomfort, however, light. This form of discipline has been experienced at schools or at home in the form of canning, slapping, pinching or generally, being humiliated. It is understood to be a deliberate violence inflicted on children which also includes verbal abuse (Ramsden and Buvaneswari, as cited in Moyo et al., 2014).

Most educators enter their profession because they want to help students to learn. They aim to fulfill their responsibilities according to beliefs that are common in their communities. They administer corporal punishment with the belief that they are engaging in positive character formation. Naker and Sekitoleko (2009) state the following reason for administering corporal punishment:

- The belief that if children do not fear them, they will disrespect elders and behave in a way contrary to culture and tradition;
- The belief that since adults were beaten and managed to behave better, it is also necessary to apply corporal punishment to the learners so that they also learn good behaviour;
- The belief that without pain there is no learning, without rebuke students become lazy and do not exert the effort required to learn new things.

Though these reactionary disciplinary approaches can be justified traditionally, current research has shown that the approaches have failed to improve the behaviours of students form diverse populations (Sinclair, Christensen and Thurlow, Sutherland and Wenby, as cited in Marrissey et al., 2010). Naker and Sekitoleko (2009) state that there is also a widespread understanding that corporal punishment is unlawful child abuse and harmful which no longer has a place in the education system. In a study carried out in South Africa, Aziza (2001) notes that suspensions and expulsions are highly prevalent in the Western Cape schools due to physical and verbal confrontations. Research also points out that students who have been punished tend to repeat the same offence and are likely to drop out of school than their peers (Skiba and Knesting; Wald and Losen, as cited in Marrissey et al., 2010). This means new and innovative approaches of disciplining children are necessary as corporal punishment is part of the problem of indiscipline.

Research has also revealed that teachers who are relying too heavily on punishment in the absence of positive reinforcement may be risking a backlash from students such as behavioural outbursts, vandalism or even assault in extreme cases (Marrissey et al. 2010). Naker and Sekitoleko (2009) assert that corporal punishment breeds cruelty and violence whilst violence breeds more violence. In most cases people who commit crime and violence were physically punished when they were children. In their interrogation of corporal punishment, Naker and Sekitoleko (2009) further revealed that many children seemed to mimic the behaviour of adults, thus in cases where corporal punishment was used, older students victimized younger students through bullying. The argument that is

raised in this study is that when children grow up, they keep what was done to them in mind, and eventually they also do the same to those younger than them especially at school. It is evident from literature that a considerable amount of violence is tolerated in schools, implying that the belief that corporal punishment and other forms of violence are tolerated in the society (Moyo et al., 2014; Naker and Sekitoleko, 2009).

The fore going literature review indicates that coercive disciplinary approaches are not effective in positive behaviour modification. In fact, these approaches manifest themselves in all sorts of indiscipline in schools. Despite the condemnation of zero tolerance approaches by governments and scholars, literature shows that the practices are still prevailing in schools and Zimbabwe is not exempt. A case in point is a report in which pupils from Ihlathi high school in Bulawayo were savagely assaulted by their teachers for late coming (Chronicle reporter, 2017).The continual use of zero tolerance approaches may mean that the ills associated with these approaches are still prevalent hence moral degeneration continues to escalate. As the current study is focusing on the implementation strategies for values in education for moral regeneration in secondary schools, the research will interrogate zero tolerances approaches in the teaching of values in secondary schools. Literature will give this study an insight on how this disciplinary approach affects the implementation of values education.

2.3.1.1.2 Positive discipline approaches

Positive discipline is about guiding children's behaviour by paying attention to their emotional and psychological needs. It aims at helping children take responsibility for making good decisions in their best interest (Naker and Sekitoleko, 2009). It presumes that students need to learn social, emotional skills and that both students and teachers should be able to share their perspectives at a disciplinary moment before consequences are determined (Lustick, 2016). Emphasis is on the educative response to misbehaviour rather than punitive responses (Amstutz and Mullet, 2005).

Positive discipline helps children learn discipline without fear and it involves giving children clear guidelines on disciplinary procedures (Naker and Sekitoleko, 2009).

Positive discipline entails that when kids act, it is important to engage them in dialogue about their actions, why their actions are unacceptable instead of scaring them into behaving with threads of violence (Marais and Meier, 2010). Marais and Meier (2010) assert that a healthy open conversation about inappropriate behaviour is more likely to lead to long term behavioural changes which could lead to a child becoming a functional and disciplined adult. It should be noted, as Moyo et al. (2014) stresses that many open conversations are important and must be allowed, learners need to understand that normatively, they cannot just do things haphazardly, they need to know that they are expected to be able to self-regulate themselves. Good moral formation therefore can therefore be facilitated by giving learners regulated freedom to take part in the disciplinary processes.

Naker and Sekitoleko (2009) point out that positive discipline includes non-violent consequences for poor behaviour. They argue that positive discipline consequences replace the experience of humiliation with the following:

- Considering the effects of one's behaviour
- Identifying alternative and preferred behaviour
- Demonstrating understanding of why a preferred behaviour is important.
- Making amends for harm done to others or environment.

There are different models for positive discipline sharing the same philosophy. Positive discipline can use the following models: School Wide Positive Behaviour Support (SWPBS); Restorative Practices (RP); Alternative to Corporal Punishment (ATCP) or democratic discipline (Marrissey et al., 2010; Moyo et al., 2014). The school wide Positive Behaviour Support (SWPBS) is a proactive systemic approach to discipline and it involves everyone in the building (Marrissey et al., 2010). SWPBS and other models share a philosophy that by creating a positive school climate and facilitating strong relationships among staff and learners, conflict (and thus the need for punishment) will be greatly reduced (Lustick, 2016). SWPBS is understood as a three-tiered model as illustrated in Fig 2.3 below.

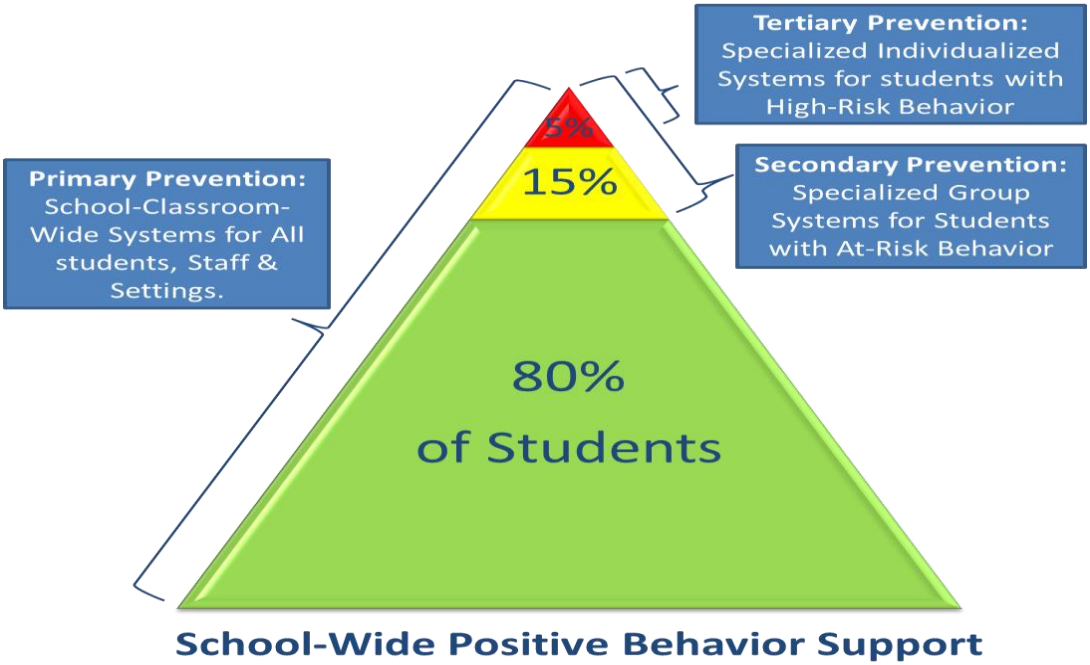

Figure 2-3: A Model for school-wide behaviour support

Source:https://www.google.co.za/search?q=school+wide+positive+behaviour +support+image&tbm

This school wide system is designed to address the needs of about 80% of the learner population through the delivery of a universal system of behaviour support delivered to the entire population (Marrissey et al., 2010; Lustick, 2016). On the lowest tier are proactive strategies that all students will encounter.

These practices set behavioural expectations and promote positive relationships among teachers and learners. Whereas the majority of learners will respond to the Tier 1 interventions of teaching and acknowledging expectations, some learners will not. These students with intensive behaviours are then identified for the second-tier which focuses on about 15% of the learners in a school setting which needs slightly more focused means of support (Lehr, Sinclair and Christensen, as cited in Marrissey et al., 2010). This tier contains strategies for addressing incidents that disrupt the expectations laid out in tier one. It is through these practices that relationships and community are restored from minor disruption and conflict. This can be done through mediations

between teachers and students in which an adult third-party facilitates a dialogue about disruption consequences and solutions.

The third and highest tier addresses major conflicts and/or learner(s) who struggle chronically to engage positively in school. This is composed of about 5% of the school population which should benefit from a more intensive and individualized support (Marrissey et al., 2010). It is here that long-term or intensive work with high risk individuals and situations are addressed (Lustick, 2016). Tier 1 and 3 presents that behaviour that traditionally incurred suspension such as violence to be addressed differently.

Marrissey et al. (2010) identified the following key elements of a successful SWPBS system:

- Committing to addressing behaviour in the school.
- Forming a representative team.
- Examining behaviours at a school-wide level using data such as office discipline, referrals and surveys.
- Choosing three behavioural expectations and generating specific examples of those locations throughout the school.
- Providing systematic direct teaching of expected behaviours to all staff and learners and then acknowledging (rewarding in some way) all those who meet the expectations.
- Clarifying consistent procedures for responding to problem behaviours.
- Systematically using data to monitor progress and adjust interventions as needed.

These elements are crucial in the institution of SWPBS as they give guidelines to expected behaviour and also spell what the learners and teachers are expected to do. Ozan (2015) asserts that positive discipline is greatly influenced by the environment in the home and at school. If the parents love their children unconditionally, meet their creative requirements, spend time with them, enable them to discover their worlds in

different ways and be patient with them in terms of their faults, then the learners will get a sense of responsibility leading to the building of the positive discipline required in schools (Humphreys, as cited in Ozan, 2015). With positive discipline approaches finding a foundation from home, it is important to create a school climate which aims to control learners' behaviours and solve their problems. This should be a climate where learners are treated respectfully with positive discipline as a management technique and where the skills and education required for successful future are provided (Ozan, 2015).

It is important that the inclusive and incorporative values and principles underpinning the school wide approach must be seen to permeate all aspects of a school's ethics and practices and not simply as applicable in relation to problem learners or problematic behaviour (Marrissey et al., 2010). O'Hara and Byrne (2008) state that the most central feature of positive discipline approaches is the alteration of the school learning environment from one that concentrates on the identification and eradication of negative student behaviour to one that concentrates on the identification and promotion of positive student behaviour. This implies a need to alter the approach to discipline from one that emphasizes external control and sanction as a way of modifying student behaviour to one that promotes the concept of students becoming responsive to their own behaviour within the school context (Smith, as cited in O'Hara and Byrne, 2008).

Positive discipline approaches, encourage the creation of a school climate where students feel confident through getting the opportunity of learning from their mistakes (Ozan, 2015). Teachers and students aim to work on a common solution in compliance with team spirit. The climate conducive to positive discipline approaches is mainly facilitated through teacher and child relationship (Naker and Sekitoleko, 2009). The teachers create these relationships based on basic knowledge of children's developmental needs and handle their responses in a way that they help them to learn and grow responsibly (Naker and Sekitoleko, 2009; Ozan, 2015). Teachers have to understand what motivate children's behaviour if they are to guide their students toward positive behaviour. It is critical to note that children have basic physical needs. These

needs should be met for children to develop to their full potential. It is through meeting these needs that children are more likely to become self-respecting individuals who make positive contributions in the communities.

When teachers understand children's behaviour in this way, they will find it easier to determine non-violent responses that will benefit everyone. Teachers will be effective in their duties as they discover new ways of guiding children's behaviour without disrupting the class with disciplinary action. The teacher's role of a mentor and guide is a requisite for positive discipline. It can be concluded that a good teacher-pupil relationship underpins the positive school climate for discipline (Ozan, 2015).

In their study on restorative practices, Mclusky, Lloyd, Kane, Ridell, Stead and Weedon (2008) revealed that if restorative practices are implemented correctly they improve the school environment, enhance learning and encourage young people to become more responsible and empathetic. The study noted a decrease in expulsions, in school discipline referrals and out of school referrals as a result of the positive school climate facilitated by restorative practices. The first steps for creating a positive school climate is the facilitation of a school wide community (Naker and Sekitoleko, 2009). Adam, Fitzgerald and Viner (2015) state that creating a positive school climate will require the schools' administrators and teachers to learn new skills and correctively reflect on the school's disciplinary methods. Additionally, there should be professional training for teachers and a new student curriculum to promote social and emotional skills curriculum.

The administrators and teachers should be enlightened on positive ways of conceptualizing the problem. The conceptualization of the problem should take into account other variables within the environment such as the degree to which the curriculum is relevant and meets the needs of the individual child, the climate for learning within the classroom and the policies, systems, structures and ethos within the school, which could have a significant impact upon how children respond (Mowat, 2012). Teachers and administrators should understand that perhaps the behaviour of

an adolescent might be a legitimate response to factors within the school and the home environment that are not conducive to the wellbeing and learning of the student, and focus on these factors rather than always taking learners to be the source of the problem (Mowat, 2012).

Research has found out that a positive school climate facilitates positive discipline. Positive discipline approaches lead to successful individuals with desired character traits in the society (Naker and Sekitoleko, 2009). These approaches provide children with an opportunity to grow as individuals by understanding the mistakes and appreciating how appropriate behaviour can bring them positive experiences and opportunities. Naker and Sekitoleko (2009) argue that experiencing positive discipline instills a desire to possess and demonstrate self-discipline. People who learn through positive discipline show its positive effects in their personalities. They have clear goals, believe in themselves, are self-motivated, willing to work hard for their goals, trust their own judgment, think of new ways to solve old problems and are persistent (Ozan, 2015). By using positive discipline strategies, we change what we know in education. Instead of children coming to school to obey rules and memorize information, they experience school as a place where they discover and define the kind of person they want to be (Mowat, 2012).

Although positive discipline approaches are much favoured as humane ways of modifying student behaviour, literature holds that flaws in implementation may render the approaches less effective. Moyo et al. (2014) found out that if Alternative To Corporal Punishment (ATCP) is implemented in punitive ways, it ends up taking characteristics and consequences similar to those of corporal punishment. For instance, teachers often mistake verbal warning with shouting (verbal abuse) and shouting can trigger anger and fear in learners. If verbal warning has a possibility to trigger fear and to expose learners to psychological abuse then it is in conflict with the ATCP principle to outlaw physical and psychological abuse of learners (Tozer, as cited in Moyo et al., 2014). Maphosa and Shumba (2010) reveal that indiscipline in schools has continued to grow following the introduction of ATCP. As a result of banning

corporal punishment, teaching has become a stressful and challenging occupation which demotivates and stresses many teachers (Matswani, Marais and Meier, as cited in Maphosa and Shumba, 2010). Maphosa and Shumba (2010) note the escalation of learner indiscipline cases in schools, suggests failure by teachers to institute adequate alternative disciplinary measures after corporal punishment was outlawed. It should be noted that democratic discipline does not imply freedom from discipline as an end in itself, it does not mean the eradication of distinctions between learners' and teachers' roles or require that teachers abdicate responsibility for making decisions in the classroom. Children need discipline as they do in other areas in the curriculum (Muzvidziwa and Muzvidziwa, 2012).

The literature above explains the model for SWPBS. Research has shown that going through the three-tier model of positive discipline, a holistic development of students is ensured. Most countries on the globe are moving towards positive discipline approaches to curb indiscipline in schools. They apply core principles of positive discipline contained in the three-tier model. Notwithstanding the paradigm shift in discipline, moral decay in secondary school remains a major cause for concern. Thus, the purpose of the current study is to explore the implementation strategies in values education as a way of enhancing values in the youths. Literature will help explain why moral degeneration is on the increase despite values education in schools which seem to embrace positive discipline approaches.

2.3.1.1.2.1 Code of conduct

Children are priceless assets in education, therefore it is important for schools to direct students to exhibit acceptable attitudes and behaviour within and outside the school (Chimhenga and Mpofu, 2016). It is the role of schools to inculcate knowledge, skills and values to learners which society expects them to have in order to become good workers and citizens. The role of the school management is therefore to specify rules and regulations to guide activities of members of the school community (Chimhenga and Mpofu, 2016). Premised on this reasoning, many governments have instituted

codes of conduct in schools through pieces of legislation (Teachers' Union of Ireland, 2004; Chimhenga and Mpofu, 2016).

A code of conduct is a statement that sets rules that must be followed by members of the school community (Amstutz and Mullet, 2005). It is the formulation of set rules by the school with the purpose of guiding the conduct of students (Ministry of Education sport and culture, as cited in Chimhenga and Mpofu, 2016). It provides a framework of what is considered to be appropriate standards of learners' behaviour in the course of their learning (Bakhda, 2004). The main purpose of a school code of conduct is to establish a discipline and purposeful environment for all members of the school community (Kapueja, 2014). It is dedicated to the improvement and maintenance of the quality of the learning process (Kapueja, 2014). A school code of conduct is also designed to provide clear and explicit expectations for social behaviour in all school settings. The code provides administrators with interventions that address learners' disruptive behaviour. The code of students conduct establishes policies, rules and expectations for all school community members to learn and work together (School Reform Commission, 2016).

The code of school conduct is informed by fundamental principles. In Ireland, these principles are clearly laid down by the Teachers' Union of Ireland (2004) as follows:

- The needs of all partners should pervade the codes of behaviour. This entails a strong focus on the whole school community and shared values on expectations of all partners in the formulation of a codes of conduct.
- Codes of behaviour should have positive emphasis. The positive should be accentuated, positive social behaviour be promoted, cooperation should be fostered and an inculcation of a strong sense of self-respect and personal responsibility.
- Partners should commit themselves in a contract. There is a natural coalition between teachers, parents and school management on the issue of appropriate behaviour based on self-respect and respect for others.

- Code of behaviour should be detailed. The values and beliefs which the partners have identified for themselves should establish the norms of behaviour expected in schools. These values and beliefs should be clearly articulated in the school code of conduct. Sanctions and responses to breaches of norms of behaviour should be set down in codes.
- Codes of conduct should address lower level insidious indiscipline. This is characterized by breaches of discipline for example subtle intimidation of teachers, open defiance, using vulgar language and aggression. Comprehensive strategies to deal with such persistent continual student disruption must be set out in the school code of conduct.

Concurring with these principles Pogeiter (as cited in Kapueja, 2014) points out that it is important that the code of conduct should have appropriate disciplinary processes for disciplinary fairness and measures that will be followed in disciplinary processes. Codes of conduct should not be mechanistic, neither should they be vague or ambiguous. Specific sanctions should apply to specific misdemeanors or incidents of learners' behaviour. The Code must be specific and comprehensive to facilitate consistency at the point of implementation and to ensure that the application of sanctions does not vary and is not arbitrary. The principles stated above point to the fact that values education can be effective if there is a positive interaction between the school and the home. This can be done through involving all stakeholders in the formulation of rules that guide the school in the institution of discipline. The ownership of the code of conduct that results from its development leads to the appreciation of values by all stakeholders.

A survey of literature clearly shows that the code of conduct is an indispensable instrument in the teaching of values. Its involvement of all stakeholders at all levels is a clear testimony of its ownership by all stakeholders, hence, the likelihood of its acceptance is very high. Since the current study focuses how values education is implemented in secondary schools, the literature discussed above will give insight into how values education is implemented through the code of conduct.

2.3.1.2 Life skills/Orientation

Most children are at risk worldwide because they lack adequate socialisation in communities and enough guidance towards positive self-concept formation (Prinsloo, 2007, as cited in Jacobs, 2011). Consequently, children grow towards irresponsible behaviour, they have little respect for their own dignity, suffer from negative self-concepts, refuse to accept authority and show little respect for the value of others or for their lives an possessions (WHO, 1998). This is evident in anti-social attitudes which result in criminal activities characterizing most communities (UNICEF, 2012). A host of factors have contributed to rapid moral decline worldwide, these include disintegrated families, single parenthood and child-headed household. In this environment which is often characterized by a weak authority structure, children never learn the value of discipline and self-discipline, and they lack support toward achieving responsible adulthood (Prinsloo, 2007, as cited in Jacobs, 2011). This global challenge has led nations to the concept of Life Skills Education (LSE) as a mitigatory measure (WHO, 1999).

Life Skills Education has become important for young people to negotiate and mediate challenges and risks and enable productive participation in society. Though no common definition can be reached, LSE deals with the holistic development of the learner through childhood. It equips learners with knowledge, skills and values that assist them to become independent and effective in responding to life's challenges and other communication and decision making situations (Kitimo, 2014). Important in the conception of life skills are the personal, interpersonal and cognitive psychosocial skills that enable people to interact appropriately, manage their own emotional states and make decisions and choices, for an active, safe and productive life (UNICEF, 2012). The learning area of Life Orientation (LO) forms part of the life skills faction which is popular today in many countries and is often propagated and implemented in educational settings (Kitimo, 2014).

As an aspect of LSE, LO is aimed at educating healthy, responsive young people who are able to live productive lives in democratic societies (Jacobs, 2011). With the effort

increasingly devoted to the development of life skills, a thematic approach has been adopted, thus creating nationally prioritised sets of 'content' specific life skills delivered in combination with relevant knowledge. These themes are developed around areas of primary prevention which include HIV/AIDS, violence, child abuse, sexual reproductive health and increasingly issues of citizenship (WHO, 1999; UNICEF, 2012). Life Skills Education has been introduced in different ways in formal schools: as a new subject or through being integrated at various degrees within the teaching practice and content of other subjects. In some cases, it is offered as an extra or co-curriculum provision. For instance, in South Africa Life Skills Education has been introduced in the school curriculum in form of Life Orientation programmes which are part of the school regular time table (Nzeleni, 2015), while in Zimbabwe it is offered as Guidance and Counselling in the school curriculum (Chireshe, 2011).

The psychological aims of Life Skills Education require a conceptualization of a curriculum that includes not only knowledge and skills but also behaviour attitudes and values (UNICEF, 2012). This has been a driving force to the use of more participatory and interactive teaching and learning methodologies. Evidence from schools suggests that Life Skills Education has a tendency to be squeezed out in the context of teacher shortages, overcrowded curricula and teaching for examinations of which life skills teaching is rarely a part. Literature reveals that in African countries including South Africa and Zimbabwe, teachers tend to use time allocated to LSE to teach 'more' important subjects (Jacobs, 2011; Chireshe, 2011). Generally, there is limited support and professional development structures for teachers of Life Skills Education. The use of standards and benchmarks in LSE programmes is limited and there are significant gaps in the monitoring and evaluation of LSE outcomes, particularly of attitudes and behaviours. LSE suffers from the systematic resources constraints of many education systems in the form of human resources, teaching and learning materials, curriculum time, school capacities (UNICEF, 2012). UNICEF has taken a major role in supporting the introduction of life skills both within the country initiatives and globally by producing guidance and standards documents (UNICEF, 2012). Life skills being generic skills relevant to many diverse experiences throughout life, can be designed to be spread

across the curriculum, to be a separate subject, to be integrated into an existing subject or a mixture of all these (UNICEF, 2012). This has seen Guidance and Counselling programmes sprouting in schools as a response to Life Skills Education. The teaching of Life Skills Education in secondary school is expected to see a decline in moral decay among the youths. A continual escalation of moral decay in the youths despite the teaching of life skills as reflected in literature may be reflecting some flaws in implementation. Since the implementation of values education for moral regeneration is the main focus of the current study, literature on the teaching of Life Skills Education will give an insight into how values education is implemented in secondary schools in Zimbabwe, specifically in Gokwe South District.

2.3.1.2.1 Guidance and Counselling

Guidance and Counselling services have been part of education systems for a long time in different communities (UNDP, 2005). One of the major factors behind the provision of Guidance and Counselling Services in secondary schools is the increasing complexity of modern life which has caused numerous personal, academic and emotional problems resulting in undesirable behaviours (Mwaura and Chege, 2014).

Guidance and Counselling is conceived as a broad professional field with a wide range of activities, programmes and services geared toward assisting individuals to better understand themselves, their problems, their school environment and their world and to develop adequate capacity for making wise choices and decisions in life (UNESCO, 2004). Guidance and Counselling is also viewed as a process of planned intervention within a school system by which the total development of learners are stimulated in areas related to their personal, social career, emotional and academic concerns (Idowu, as cited in Chireshe, 2011). Guidance refers to helping learners' whole person development. Guidance work is preventative and developmental in nature whereas counselling is more supportive and remedial (Lai-Yeung, 2013).

The need for guidance and counselling in all secondary schools arose due to increasing complexities of modern life ties on secondary school learners (Gatua et al., 2015).

These learners are faced with numerous personal, academic, social and emotional needs and problems which if left unattended, could lead to host patterns of undesirable behaviours (Weiten, 2007). It is against this background that school Guidance and Counselling programmes have been introduced to assist learners to overcome a number of challenges they experience at home and at school (Chireshe, 2011). These programmes are directed towards assisting the learners in fulfilling their basic physiological needs, understanding themselves and acceptance of others, developing associations with peers, balancing between permissiveness and controls in the educational setting, realising successful achievement and providing opportunities to gain independence (Lunenburg, 2010). This leads to the promotion of personal growth and it prepares learners to become motivated workers and responsible citizens.

The institution of Guidance and Counselling has seen some benefits in terms of discipline and behaviour. It promotes interpersonal skills, enhances social and emotional adjustment among secondary school learners (Gatua, Sindabi and Chepchieng, 2015). Guidance and Counselling programmes have been found to reduce the extent of indiscipline and disruptions caused by learners in their classes (Mapfumo and Nkoma, 2013). All countries have established channels to intensify and improve Guidance and Counselling services in their learning institutions in an attempt to address tenets of learners' behaviour. The variation in the history of Guidance and Counselling in different countries and local communities is based on how these countries have chosen to provide personal, academic and social competencies among the post primary learners (Gatua et al., 2015).

In the United States, Guidance and Counselling began in the 20th Century with the main focus being personal, social and emotional adjustments in order to develop and promote students' character and avoid behavioural problems (Gatua et al., 2015). The American goal for Guidance and Counselling is closely related the Japanese goal behind the provision of Guidance and Counselling Services in schools which is to help students develop abilities of self-understanding, decision making, life planning studies on the modification of behaviour among students and action taking to be able to adjust

to social and emotional problems (Watambe-Muraoka, 2007, as cited in Gatua et al., 2015).

Guidance and Counselling has been an integral part of the African traditional education system (Mwaura and Chege, 2014). Africans have always been seeking for counselling from their fellow community members when they encountered challenges in life. Formal counselling however emerged with formal education (Mwaura and Chege, 2014). In recent years, African states have established Guidance and Counselling Services in schools in order to curb undesirable behaviour and inculcating desirable behaviour patterns among students (Gatua et al., 2015). For instance, in Kenya, Guidance and Counselling is an initiative that is aimed at providing information and skills to impart self-awareness and optimal use of students' potential for holistic growth and development (Murithi, 2010). Dondo (2004) concurs with this assertion when he argues that Guidance and Counselling in Kenya employs a 'whole person approach' in addressing the increasingly and complex needs of secondary school students which include emotional and social challenges. In South Africa, Guidance and Counselling which comes in form of Life Orientation is aimed at self-concept enhancement, HIV and AIDS, careers and human rights which are addressed in depth in the curriculum (Rooth, 2005). The introduction of Guidance and Counselling programmes in Zimbabwe was mainly aimed at assisting learners to overcome personal, social, career, emotional academic concerns at home and at school (Chireshe, 2011).

Guidance and Counselling is important in the school environment because interpersonal skills, emotional and social adjustment are enhanced (Gatua et al., 2015). It can be argued that incidences of indiscipline and unrest in secondary schools can be attributed to lack of Guidance and Counselling Services in secondary schools. Gok, 2001 (as cited in Mwaura and Chege, 2014) indicates that lack of Guidance and Counselling Services in secondary schools is the major cause of indiscipline and students' unrest in secondary schools. Concurring with the same assertion, Zunker (2008) argues for the need for Guidance and Counselling Services to be intensified in British secondary schools in order to overcome student anti-social behaviour characterized by conflicts,

fighting, anger, fear of uncertainties and possible massive destruction of property and loss of human life. Due to the need for guidance and counselling for learners in the United Kingdom, estimates of provision suggest that availability of school based counselling services is increasing overtime (Department of Education, 2010).

School counselling services tend to take form of a qualified counsellor having one on one session with pupils. In Hong Kong, the education department provided guidelines for guidance teachers who are full-time teaching staff to deliver student guidance on top of their teaching duties (Hong Kong Education Department, 2012). Since Guidance and Counselling is critical in behaviour modification, schools have to integrate their various subsystems and staff members need to work collaboratively at school, with parents and with the community at large to help students achieve all-round development and lifelong learning (Hong Kong, Education Department, 2012). Guidance and Counselling is seen as the ultimate icon that addresses learners' behavioural issues taking into account context, global issues, local priorities, building moral capacities based on rational decision making, social tolerance and environmental stewardship (Allen, as cited in Gatua et al., 2015).

Since all teachers are involved in student Guidance and Counselling to varying degrees, there is a great need for Guidance and Counselling training for teachers so that they fulfil their professional obligations. That is, there is a great need for teacher education for effective delivery of Guidance and Counselling Services as indiscipline in schools and in the community has become a common place mainly because of poor implementation which has marred the provision of these services. Teachers therefore need to be competent in their responsibilities towards their students inside and outside the classroom. A study carried out by Lai-Yeung (2013) found out that there is a great need for teacher training in communication skills, interpersonal skills and ways to deal with their own issues thereby making Guidance and Counselling effective. This concurs with the findings from Mwaura and Chege's (2014) study carried out in Kenya's Rift Valley province which indicated that most counsellors in schools have little or no training in counselling. In most cases these teachers were appointed by the head teachers

subjectively just to fulfil the Ministry of Education requirements. The teacher counsellors also lack experience in counselling and this denies the confidence that is prerogative in counselling (Mwaura and Chege, 2014). The lack of training for teachers also affects the delivery of Guidance and Counselling in Zimbabwe. Teacher counsellors are appointed on the basis of interest in the area rather than knowledge and skills (Chireshe, 2011). Lack of teacher training in Guidance and Counselling programmes results in them not receiving the serious attention they deserve from teachers and headmasters (Gatua et al., 2015). Studies in South Africa and Zimbabwe revealed that teachers tend to use time allocated for Guidance and Counselling to teach 'more important' subjects (Rooth, 2005; Chireshe, 2011). It is unfortunate that the noble aim of Guidance and Counselling is not living up to expectation as moral decadence is on the increase due to different factors including those discussed above. As the main focus of the study is the implementation of values education strategies for the enhancement of moral regeneration in secondary schools, the literature reviewed above will add depth in the understanding of the implementation of the Guidance and Counselling strategy.

2.3.1.3 Teaching Religious Studies in schools

Traditionally, the role of the home was teaching morality. The home is indeed the first church and even a school for a child. Wiredu (as cited in Ebun and Omotayo, 2015) explains that "the theatre of moral upbringing is the home, at parents' feet and within range of kinsmen inputs". It is unfortunate that in recent times, the crucial role the home used to play has been eroded (Ebun and Omotayo, 2015). As a result of the vacuum left by the home, teaching moral instruction in schools has become very important in view of the fact that most parents today do not seem to have time for their children (Ferrara and Ferrara, 2005; Zarate, 2007).

The teaching of Religious Studies is rooted in moral teaching from many religions, which finds support from moral philosophies. Moral education thus is prevalent in schools and can take the form of the following disciplines: Religions and Moral Education (RME), Religious Studies (RS), Moral Education (ME), Moral Instruction (MI),

Religious Education (RE), Religious Instruction (RI). The teaching of this discipline in schools is justified on the basis that a school is one of the first places where children have daily contact with a range of values and world views that shape individual identities (Keast, 2006). Keast (2006) explains that moral and religious convictions underlie the motivation behind and the nature of social action, hence, the need for a good teaching of religious and moral education. In the study of religion, it should be accepted that there is no real homogenous group of pupils even within the same religious tradition since religious practices and beliefs differ from one family to another and form one individual to another (Keast, 2006).Values are better appreciated when the school considers a heterogeneous nature of learners' belief systems. Failure to recognize learners' belief systems may be one of the causes of moral decay in secondary schools.

In modern societies, there are different ways of conceiving what constitutes a good life and these conceptions arise from different religious views hence there is a need exposing learners to different religious values. Ebun and Omotayo (2015) explain further that the social, economic, religious, political, cultural, technological and educational problems facing nations all over the world are essentially moral in nature and character. That being the case the teaching of moral education has become very important in the face of religious differences which continue to be of source of tension, conflict and discrimination (Keast, 2006).

Additionally, one important thing to note is that children do not leave their values and deeply felt convictions outside when they enter the classroom (Keast, 2006). Therefore, there is a great need for fostering reciprocal awareness, respect and learning to live together in order to promote social cohesion and civic participation by all in a democratic context, in which everyone feels accepted as an equal in terms of rights and dignity (Sigauke, 2011). Experience shows that social cohesion can develop if young people are educated on how to participate peacefully in public life with those who do not share their convictions (Ndlovu, 2015). This is concurred by Sigauke (2011) who states that teaching children appropriate values at a young age prepares them appropriately

for life as citizens playing a full part in a democracy. A spirit of tolerance has to be fostered so that they live together in a given political context with (or despite) the difference in their religious and moral outlooks and also accommodating secularism (Keast, 2006; Nicholas, 2012).With a spirit of tolerance, learners respect the dignity of humanity leading to moral regeneration among the youths in secondary schools.

With regard to Zimbabwe, Religious Studies teaching was greatly affected by colonization which enhanced the Christian dominance. In their study of Religious Studies and Indigenous Knowledge in secondary schools, Dube, Mufanechiya and Mufanechiya (2015) found out that both teachers and students had a weak understanding of indigenous knowledge issues and were at home with Bible stories which enjoyed the major focus in the religious studies curriculum. This is mainly attributed to the colonial syllabus which left a legacy of a Christocentric dispensation which had a great impact on pupils in adopting Christianity as a sole religion for salvation (Dube et al., 2015). The teachings of the missionaries were designed so that pupils lost confidence in their own religion and anything to do with traditional life. From this discussion, it is clear that despite the post-independence effort to reform the Religious Studies for it to accommodate different religions, up to date the teaching remains Bible-oriented and confessional (Ndlovu, 2015). Dube et al. (2015) adds that independence brought great hope that Christian values will be complemented by traditional values to reflect the new dispensation in the secondary school curriculum, but to a greater extent Religious Studies failed to accommodate other religions thus remaining Christocentric and further diluting the once treasured traditional notions of human survival. In this case, the failure to foster tolerance leads to the development of undesirable character traits which points towards moral decadence.

Dube et al. (2015) argue that the diverse nature of the Zimbabwean society would benefit from a pluralistic Religious Studies dispensation which carters for many religions. The value of religion is considered to be an important expression of human experience hence the call by the stakeholders of an open plural and authentic multi faith society (PED07 Policy on Religious and Moral education, 2015; Ndlovu, 2014). A multi

faith society fosters tolerance in its citizens and this makes citizens believe in their own convictions, but at the same time believe that the beliefs of others are equally good and valid in their eyes and that conception of what constitutes a good life (Keast, 2006).

A shift from a Christian centred curriculum to the values oriented multi faith approach would mitigate some of the social problems and assist learners to make right choices in life (Ndlovu, 2015). The value oriented and multi faith approach would act as a strong force against contemporary social problems like corruption, prostitution and the HIV/AIDS pandemic. This approach is much preferred as the purpose of Religious Studies is not indoctrination but to assist learners to develop their philosophy of religion and life in general. Ndlovu (2015) gives the difference between a values-oriented multi faith approach and a multi faith approach. The former focuses on teaching different religions whilst the later besides focusing on religious concepts in each religion, it teaches both concepts and values embedded in each term of religiosity.

In Zimbabwe, attempts have been made to accommodate other religions and values in the curriculum although with a very low proportion as compared to Biblical stories and the O Level examination has further worsened the situation by allocating very few marks to other religions (Dube et al., 2015). Dube et al. (2015) adds that the religious studies curriculum attached value to the multi faith approach, yet in reality, little or no attempts are put in place to incorporate indigenous knowledge and other religions. The inclusion of the Muslim Quran and ATR in the aims of the syllabus, not in the content, was clear indication that these religions do not have space in the Zimbabwe secondary school curriculum. This is further confirmed by the fact that no attempts have been made by Ministry of Primary and Secondary Education to provide Quran or textbooks which cover indigenous knowledge in Zimbabwean secondary schools. The foregoing discussion shows gaps in the implementation of Religious Studies which may be the source of the problem understudy.

Although there are many challenges in the Religious Studies curriculum as shown above, Religious Studies is a very important subject in the secondary school curriculum.

The subject should always begin with the life content of the learner using the traditional pedagogic principle to start with the familiar concept to the unfamiliar. This means that in an African setting, African beliefs and value systems should be the starting point in Religious Studies which is values-oriented and multi faith in approach.

Crimmitt (2000) proposed a values-oriented multi faith religious education model which focuses on humanizing the learners so that they begin to explore what it means to be human. The main focus of Crimmitt (2000) model is on the beliefs values and attitudes which provide the basis for society's sense of cultural continuity. According to the model, learners should be assisted to:

- acquire the knowledge, skills and attitudes necessary to enable them to participate consciously and critically in the process by which they and their lives are shaped.
- explore and reflect on those civilizing or humanizing beliefs, values and attitudes which provide the basis for a society's sense of cultural continuity and its recognizable identity.
- expand their visions of self, others, the world, life and extending their repertoires of responses to beliefs and values beyond those inculcated by family peer group and subculture.

The values oriented approach is critical in values education as learners are given an opportunity to consider societal values on a broad perspective. They develop a critical mind and they learn to be tolerant. Literature reveals a host of other factors which militate against the implementation of a multi faith approach in Religious Studies. In his study on how religious education teachers understand and implement a multi faith curriculum, Dinama (2010) found out that there was poor understanding of the multi faith religious education by the teachers. The teachers' classroom practices in terms of the current and pedagogical knowledge was inadequate. Additionally, teachers' classroom management especially discipline was lacking. The study further revealed that there were various factors that impacted on the practices of the teachers such as their view of the multi faith philosophy assessment skills and use of student textbooks.

A myriad of factors militating against the desirable teaching of Religious Studies has led to scholars coming up with recommendations for best practices in the teaching of Religious Studies. Nicholas (2012) argues that the inadequacy of the banking model for Religious Studies is that it may leave pupils with a 'fatalistic' mentality especially if pupils are not furnished with an awareness of social-cultural reality that shapes their lives. This therefore calls for a Religious Studies which offers an alternative to "banking" thus make Religious Studies relevant to each individual child's spiritual home background (Nicholas, 2012).

Taking into consideration the discussion that is presented above, teachers therefore need to have an adequate understanding of students' environment in terms of their or personal experiences and social background. They also need extended periods of professional in-service training on occasions of curriculum reforms. The lack of adequate knowledge on many religions influences teachers to emphasize religions of their own choice while disregarding the nature of the multi faith curriculum. One other reason for failure to embrace the multi faith approach, is that Christianity is extensively covered by the authors of Religious Studies textbooks, which both the teachers and their students depend on (Dinama, 2010).

Dinama (2010) reveals that the assessment of Religious Studies was also a great cause for ineffective teaching of the subject. The teachers focused on the students passing tests and examinations at the expense of developing understanding and enjoyment of the subject matter. Concurring with the inadequacy in assessment Ebun and Omotayo (2015) gave a scenario in which two students seat for an examination, one writes very well but behaves immorally and the other behaves morally well but writes poorly. In this case the one who scores a high mark is the student who writes well. The student that behaves immorally does so not because he does not understand the ethical terms and theories but because he does not see the need to be moral when he can make it sharply through immoral means. Teachers of moral education are expected to lead by example, they must put the values they teach in practice for learners to appreciate those values (Ebun and Omotayo, 2015). Teachers need encouragement from

institutions, communities and government so that they remain focused and live up to their responsibilities. This may involve natural awards and other awards which can be given to virtuous people especially moral and dedicated teachers (Ebun and Omotayo, 2015).

The teaching of Religious Studies should see it catering for a particular type of a pupil. Nicholas (2012) in a study that examined pupils' attitude towards Religious Studies revealed that catering for particular adolescent students in Religious Studies leads to the development of positive impressions by student towards the subject. Evidence presented from the study suggests that educators need to move away from any vestiges of the 'banking model' in Religious Studies, instead they should consider the qualities of Religious Studies that links with pupils' faith background. Teachers are encouraged to employ a variety of learning and teaching approaches including active and collaborative learning and a variety of assessment approaches. Teachers should encourage children to discuss and share their ideas and experiences.

Literature above showed how Religious Studies is implemented in Zimbabwe. It looked into the philosophical underpinnings of moral education. The general attitude of stakeholders in Religious Studies was interrogated. The factors which militate against the proper implementation subject and some recommendations for proper implementation were discussed. This literature will assist by giving insight on how values education is implemented in the area understudy.

2.3.1.4 Citizenship Education

The learning of Citizenship Education has been found to be fundamental in the transformation of citizen values and democracy globally. The concept of citizenship can be traced far back to the Aristotelian foundation of Greek citizenship that was predicted on two principal virtues namely the virtue necessary to rule and that necessary to be ruled (Mavhunga et al., 2012). In the political traditional stemming from the Greek city and the Roman Republic, citizenship meant involvement in public affairs by those who had the rights of citizens to take part in public debate and, directly or indirectly in

shaping the laws and decisions of state (Final report of the Advisory Group on Citizenship, 1998). Citizenship therefore can be understood to be a set of relationships that prevail between an individual and the state. It is part of his/her existence in a democratic state which includes rights, responsibilities and duties (Nziramasanga, 1999), to participate, in government and protection, and to enjoy the basic freedoms.

Citizenship Education is therefore perceived as education for citizens. This entails behaving and acting as a citizen, and it is not just the knowledge of citizenship and civic society, but it also implies developing values, skills and understanding (Final Report of the Advisory Group on Citizenship, 1998). Such education is linked to the promotion of personal, social and health education. It also facilitates the development of the pupils spiritually, morally, socially and culturally (Final report of the Advisory Group on Citizenship, 1998).

Citizenship Education is viewed as the preparation of young people for their roles and responsibilities and for the challenges and uncertainty of life through the provision of relevant education (Kerr, as cited in Magudu, 2012). Education towards responsible citizenship explores the notion that children have a sacred, moral and legal right to be active participants in the search for solutions bedeviling their world of existence, for example, taking a leading role in the fight against HIV/AIDS (Tshabangu, 2006). Responsible Citizenship Education will create opportunities for pupils to participate actively, debate and appreciate critically the institutions that exist including those within the school which affect them daily. Students should be afforded the ability to empathize and tolerate (Tshabangu, 2006).

Citizenship Education is justified on the basis of democratic principles and values that governments want to project and foster among their citizens (Mavhunga et al., 2012). The most common argument that has often been advanced in support of Citizenship Education is the perception that it is a convenient and efficient vehicle for the inculcation of patriotism through the forging of a common national identity (Mavhunga et al., 2012). This is closely related to the assertion that educational discourse like other fields is not

neutral. Through policy documents, it has ideological functions of transmitting dominant cultures and serving certain sectional interest groups (Sigauke, 2013; Sigauke, 2011).

The purpose of Citizenship Education in schools and colleges is to make secure and to increase the knowledge, skills and values relevant to the nature and practices of participative democracy (Final report of the Advisory Group on Citizenship, 1998). It also aims to enhance the awareness of rights and duties and the sense of responsibility needed for the development of pupils into active citizens, and in so doing to establish the value to individuals, schools and society of involvement in the local and wider community. In support of this view Muropa, Kasowe, Makwerere, Kusure and Muropa (2013) argue that teaching students about the theory of citizenship is ineffective unless homes, colleges and universities themselves reflect democratic practices by giving students the opportunity to have a say in decision making.

Through Citizenship Education, pupils should acquire basic knowledge and understanding of particular aspects of the society (Final Report of the Advisory Group on Citizenship, 1998). These particular aspects of society provide important contexts and content, these are social, moral, political, including issues relating to public services, taxation, public expenditure and employment, enrolment and sustainable development (Mavhunga et al., 2012). Munikwa and Pedzisai (2013) confirm the above assertion that Citizenship Education enhances students to participate in national government issues, enhanced social and political cohesion and capacity to make informed decisions with regard to national issues.

Education should not attempt to shelter children from the harsher controversies of adult life, but should prepare them to deal with such controversies tolerantly and morally (Tshabangu, 2006). A controversial issue is an issue about which there is no one fixed or universally held point of view. Such issues are those which significant groups offer conflicting explanations and solutions (Final Report of the Advisory Group on Citizenship, 1998). Education as opposed to mere training requires an encounter with other experiences such as participation in group decision making and further qualities of

the mind beyond retentive memory. Particular qualities of the mind which are believed to be enhanced by examining controversial issues in a programme of citizenship solutions include:

- Willingness and empathy to prepare and understand the interests, beliefs and viewpoints of others.
- A willingness and ability to apply reasoning skills to problem and value a respect for truth and evidence in farming or holding opinions.
- A willingness and ability to participate in decision-making, to value freedom, to choose between alternatives and value fairness as a basis for making and judging decisions. Educators therefore must never set out to indoctrinate though it is acknowledged that a bias free education is simply not possible on some issues such as those concerning human rights (Magudu, 2012).

Citizenship Education must give people confidence to claim their rights and challenge the status quo, at the same time make sure that with rights come obligations. It should foster respect for law, justice and democracy (Final report of the Advisory Group on Citizenship, 1998). It should nurture concern for the common good, at the same time encourage independence of thought (Tshabangu, 2006). It should provide people with an armory of essential skills: listening, arguing, making a case and accepting the greater wisdom or force of alternative view (Tshabangu, 2006). It should be acknowledged that there is a risk of bias in teaching controversial issues whether unwitting on otherwise, teachers therefore should seek to avoid this by resisting any inclination to:

- highlight a particular selection of facts or items of evidence thereby giving them a greater importance than other quality relevant information.
- present information as if it is not open to alternative interpretation or qualification or contradiction.
- set themselves as the sole authority not only on matters of ‘fact’ but also on matters of opinion.
- present opinions and other value judgments as if they are facts.

- give their own accounts of the views of others instead of using actual claims and assertions as expressed by various interest groups themselves.
- reveal their own preferences by facial expressions, gestures, tone of the voice, etc.
- imply preference by a particular choice of respondents or by not opening up opportunities for all pupils to contribute their views to a discussion.
- neglect challenging a consensus of opinion which emerge too readily (Final report of the Advisory Group on Citizenship, 1998).

The points stated above imply that the teaching of values should be done in a way that promotes critical thinking. Values education which is implemented in a democratic setting has a greater likelihood of being embraced by learners.

The creation of a democratic environment can be facilitated by adopting teaching strategies which place as priority the objective of equipping pupils with an understanding and an ability to recognize bias, an ability to weigh evidence put before them, and to look for alternative interpretations, viewpoints and sources of evidence. Citizenship Education should sharpen critical capacities important in the analysis of political, social and other issues. Although Citizenship Education has so many positives, literature highlights contradictory school experiences which do not promote student participation in all spheres of life. Instead, students are generally expected to be compliant and obedient (Sigauke, 2011).If ideals of Citizenship Education are not put into practice, desired behaviour traits are not realized.

In Zimbabwe specifically, the colonial government neglected civic education for black children as a ploy to ensure that the blacks would remain politically illiterate and not claim their rights and identity with their own culture. Because of this reason the mandate of the new government was to redefine Citizenship Education and how it could be implemented in all schools. Magudu (2012) reveals that challenges associated with Citizenship Education in Zimbabwe emanate from the context in which it is being taught and the influence that it bears on the rationale for and content of the Citizenship

Education curriculum (Magudu, 2012). This has led the subject to be viewed with suspicion and as a bid to indoctrinate the youth (Mapetere, Chinembiri and Makaye, 1998; Magudu, 2012). The implementers and learners should embrace the ideals of Citizenship Education without any suspicion. This need to be done by implementation in a non-partisan way and also focusing on non-political aspects of Citizenship Education.

Though challenge ridden, the efforts to introduce Citizenship Education in the curricula of educational institutions such as primary, secondary schools, vocational and tertiary colleges in Zimbabwe has been ongoing since independence (Magudu, 2012; Mavhunga, Moyo and Chinyani, 2012). The first attempt at introducing Citizenship Education was through a subject called Political Economy that was taught in the secondary schools, in the 1980s. This innovation attracted a lot of criticism from various parties (Mavhunga et al., 2012). The church perceived it as the socialist government's move towards restricting church activities, on the other hand, the opposition political parties saw Political Economy as a government's way of propagating the ruling party's propaganda through the school system (Mavhunga et al., 2012). This resulted in the termination of the curriculum innovation before the full cycle of implementation was realized.

Citizenship Education was introduced in the school curriculum as a stand-alone subject or was integrated in other subjects. The presence of Citizenship Education in the Zimbabwean school curriculum is justified mainly on the findings of the presidential commission of inquiry into the field of education, particularly known as the Nziramasanga Commission of 1999. At primary level Citizenship Education issues were integrated mainly in Social Studies. At secondary level the issues were integrated into such subjects as History (Magudu, 2012). This resulted in the compulsory History course which was taught from form one to six and the Human rights and democracy topics which are widely recognized as being core to Citizenship Education were contained in the syllabi (Magudu, 2012).

While History is now compulsory and all learners are expected to seat for it, learners' participation in the subject tends to be done to cover the syllabus content without an in depth understanding of the essentials of Citizenship Education. The fact that the subject is not stand alone reduces its impact on learners' moral formation. The period after the presidential commission report also saw an attempt to introduce Human rights education as a stand-alone subject but this failed. Although the syllabus has a heavy dosage of HIV/AIDS education, it includes aspects of Citizenship Education such as values and beliefs, participation in community programmes and conflict resolutions (Magudu, 2012). Literature shows some aspects of Citizenship Education in the Zimbabwean school curriculum however much attention seem not to be given to this discipline in the implementation process. Poor implementation negatively affects Citizenship Education as a way of learning values.

The need for Citizenship Education saw the emergence of Natural Strategic Studies (NASS), a form of Citizenship Education that is offered as a compulsory subject at some level of tertiary education namely polytechnics and teachers colleges (Nyakudya, as cited in Mavhunga et al., 2012). While there is a general acceptance of NASS and its value to nation building and moulding of responsible citizens, it is however reviewed with skepticism as it is considered as political maneuvering (Mapetere et al., 1998). Mapetere et al. (1998) in a study that was carried to find the perceptions of lecturers and students of NASS in colleges revealed that there was inadequate training for lecturers to re-orient themselves to the subject. These lecturers were not conversant with the philosophy or the methodology of the subject. The study also established that the relevance of the subject to the classroom situation was generally questioned as it does not exist in the primary and secondary syllabi. Some of the major setbacks in the teaching of Citizenship Education as expressed by teachers furthering their education at university level were lack of political tolerance, restrictive teaching approaches, poor internet facilities, restriction of the course to one department at the university and lack of current non-partisan literature in the library (Munikwa and Pedzisai, 2013).

Critics of Citizenship Education programmes note that these programmes are bound to be used by people in positions of power as tools for social control, especially young people (Sigauke, 2011). Citizenship Education can thus be used for moulding, managing and reforming young people for power (Magudu, 2012; Pedzisai and Munikwa, 2013). In that case it does not develop active citizens who are capable of thinking critically, questioning and making decisions about issues that concern them. It keeps them passive and ignorant of political, economic and other social issues that benefit the powerful ones. In the light of this discussion, knowledge about Citizenship Education issues is strengthened through practice or involvement in real social, political and economic activities (Magudu, 2012; Sigauke, 2011). But, a distinction should be made between Citizenship Education that empowers the learner from what is tantamount to indoctrination involving teaching someone to accept that something is true, in spite of evidence to the contrary (Sear and Hughes, 2006). In contrast, a genuine Citizenship Education enables learners to engage in critical discussion of issues using evidence, exploring alternatives and developing dispositions and skills that allow them to action other possibilities.

According to Marshall, a theorist in Citizenship Education, there are three components of Citizenship Education,

- Social and moral responsibility behaviour both in and beyond the classroom, both towards each other (this is an essential precondition for Citizenship Education).
- Community involvement refers to pupils learning about and becoming helpful involved in the life and concerns of their communities through involvement and service to the community,
- Political literacy is about pupils learning about how to make themselves effective in public life through knowledge skills and values (Final report of the Advisory Group on Citizenship, 1998).

These three components are supposed to be addressed equally in the curriculum yet NASS seem to focus on one component which is political citizenship (Mapetere et al., 1998). This emphasis on the political aspect could be what is making the implementers

and consumers of NASS curriculum suspicious. Mapetere et al. (1998) also argue that where the state has lost its capacity to protect its citizens, there are tensions and a struggle over the meaning and terms of citizenship. Related to this assertion Magudu's (2012) study concludes that there is a need to depoliticize the subject if prospects of it are to be improved and this should involve varied stakeholders to work the modalities of its implementation. A Citizenship Education which only stresses knowledge of facts is susceptible to being used as a means for indoctrination. This does not give the learner an opportunity to be critical, to question or to engage in critical discussions on citizenship issues or participate in the political sphere (Sigauke, 2011). Assumptions concerning teaching Citizenship Education do not take into account the fact that fostering critical thinking may help in sharpening critical awareness and leading to views that diverge from what is intended. According to Sigauke (2011), the Presidential Commission of 1999's position seems to suggest that Citizenship Education is about conformity and compliance. The commission describes Citizenship Education as that which enables children to grow into good citizens who conform to certain practices, trains them to hold beliefs unquestioningly simply because they are part of culture.

There is a need for teacher training in order to achieve desirable outcomes from Citizenship Education programmes. In a study that examined the perceptions of in-service teachers on learning and teaching Citizenship Education, Munikwa and Pedzisai (2013) revealed that that very little has been done to staff develop teachers towards this worthwhile cause and that Citizenship Education is to a large extent still non-existent in the school curriculum. They therefore recommended that more teachers be trained in Citizenship Education teaching approaches, be more student centred and that all undergraduate students passing through the university should study Citizenship Education. This is significant in that teachers should be well equipped with Citizenship Education knowledge, values and skills so that they can effectively input the same to the youth (Magudu, 2012). A hazy understanding of Citizenship Education by teachers leads to poor implementation which negatively impacts on learners' behaviour.

In summary, literature above highlighted that Citizenship Education is value-laden with a great potential for positive character building and that it is aimed at producing holistic individuals with *ubuntu*. Research also indicated that in most cases Citizenship Education is misconstrued as a form of indoctrination that is meant to safeguard the interests of those in power. This is so because of the context in which the discipline is taught and the focus on political aspects of Citizenship Education at the expense of non-political aspects. Literature revealed that true Citizenship Education is not teaching for conformity to cultural values. While it involves teaching of rules and regulations governing the society, Citizenship Education gives room for divergent thinking based on evidence and critical analysis of facts and different situations. Prior research also shows that there is need for adequate teacher training in Citizenship Education and cooperation from all stakeholders so that a positive climate for Citizenship Education is created in schools. Data on the implementation of Citizenship Education is critical to the present study which focuses on the implementation of values education in secondary schools in Zimbabwe. The literature will give insight into how values can be taught through Citizenship Education and it will also help in coming up with tentative solutions to moral degeneration in schools.

2.3.1.5 Arts and Culture

The education system is understood to be a means of preparing children for their role in an increasingly uncertain world (EACEA, 2009). Schools therefore have a part to play in helping young people to develop a secure sense of themselves both as individuals and as members of various groups within the society (EACEA, 2009). One way in which this goal can be realized is through the teaching of Arts and Culture in schools. Culture can be defined as the sum total of a way of life a society can offer in terms of material implements and possessions, intellectual and education level of development, standard of living and ways of life, values and value systems and social relations between members of that society, arts and crafts and religion (Nziramasanga, 1999). It is the whole context of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group and it includes not only arts and literature but also modes of life, fundamental rights of the human being, values systems and

traditional beliefs. Culture is critical in the development of a nation, integrating as it does economic development with philosophical values, social relations and way of life (Nziramasanga, 1999).

Arts and Culture education is a field of human activity which encourages a critical attitude to reality and influences the shaping of individual identity and the development of cultural knowledge and expression (Denac, Cagran, Denac and Karol, 2013). Arts and Culture values are critical in the preservation of a democratic human society (Denac et al., 2013). The conception of Arts curriculum varies greatly between countries. In some countries it is treated as separate curricula subject for example music, visual arts etc. In some countries it is conceived as an integrated area of study (for example the Arts) (EACEA, 2009).

Educational systems are increasingly recognizing the importance of developing children's creativity and contributing to cultural education and also the Arts and Culture components which lead to a full development of learners (Ndlovu, 2014). The aims of the arts curriculum include: developing skills and understanding in arts, engaging with a variety of art forms, increasing cultural understanding, sharing arts experiences and becoming discriminating arts consumers and contributors (EACEA, 2009). In addition to these artistic outcomes, personal and social cultural outcomes such as confidence and self-esteem, individual expression, teamwork, intercultural understanding and cultural participation are expected from arts education in most countries. In a study by Harland, Lord, Stott, Schagen, Caswoth, Whit and Puola (2000) which focused on the effects of Arts Education in secondary schools, it was noted that Arts and Culture education brought positive outcomes including students' intrinsic enjoyment of art form knowledge and skills, social and cultural knowledge, creativity and thinking skills, communication and expressive skills personal and social development, effects that transfer to other contexts (for example learning in other subjects, work related benefits such as teamwork) culture of the school, and benefits to the local community. Harland et al. also established that Arts and Culture was not predictive of general academic performance as measured by scores of standardized national exams. Arts education

was also found to encourage involvement and support of parents (for example helping with productions or being a spectator) and the local community (for example performing at primary schools or in retirement homes).

Whilst Arts and Culture Education is viewed positively in learners' moral formation, it is challenge ridden in its implementation. One of the major challenges highlighted in literature is the low priority given to Arts and Culture as compared to reading, writing and numeracy (EACEA, 2009). It is also noted that within the arts, particular art forms (especially visual arts and music) tend to be prioritized over others (such as drama and dance). A study carried out by the EACEA (2009) revealed that all national policy statements on education in Europe routinely emphasizes the importance of the cultural dimension, hence the need to create and promote the creative and artistic abilities of the young.

In a study by Ndlovu (2014) in Matebeland South region in Zimbabwe focusing on examining the implementation of Arts and Culture in secondary schools it was noted that low priority was given to Arts and Culture in the curriculum as evidenced by inadequate time allocated to it, which makes it difficult to deliver a broad and balanced curriculum. This is clearly evident from the timetabling which results in the non-completion of the curriculum content by teachers (Ndlovu, 2014; Kasowe, 2014). In a study by Kasowe (2014) that focused on the implementation of Arts and Culture in Zimbabwean secondary schools in Bindura District it was established that although it was mandatory to have Arts and Culture on the timetable, it was surprising that some schools did not have the subject on the timetable. This indicates that the implementation of the subject in some schools is questionable. It was also established that policy was not matched with the provision of adequate instructional materials, infrastructural facilities, manpower and funds (Irivwieri, 2009; Ndlovu, 2014). This resulted in the graduates of the programmes failing to live to expectation. This may be one of the contributing factors to moral degeneration in communities. Another problem in implementation has to do with orientation of stakeholders in the Arts and Culture discipline. This is important as curriculum content implementation and evaluation

procedures are influenced by stakeholder values and levels of orientation especially the teachers (Irivwieri, 2009).

A study by Ndlovu (2014) which sought to establish how Arts and Culture is implemented in secondary schools found out that there were constraints in the implementation of Arts and Culture due to lack of suitable infrastructure. According to the study, teaching was carried out in the makeshift classrooms whereby the teacher moved from one class to another to deliver lessons. Accommodation and display facilities were lacking. From the above discussion, a negative attitude towards Arts and Culture is also a militating factor against its implementation (Irivwieri, 2009; Kasowe, 2014). This is evident when parents fail to procure basic art material for their children (Irivwieri, 2009) and some parents prevent their children from doing Arts in preference for Science oriented subjects (Irivwieri, 2009). The statement by Irivwieri is true of many communities in Zimbabwe where there is a tendency by teachers and parents to focus on examinable subjects at the expense of non-examinable ones. The focus on examinable subjects means that values contained in Arts and Culture are not adequately taught resulting in a negative impact on learners' moral formation.

Another challenge is that of assessment of Arts and Culture. When a good quality assessment is performed, both the teacher and pupils have valuable information on the level of knowledge and skills required by each pupil within the class. In particular, the assessment makes it possible to identify any problems and any talents that some pupils may have so that the appropriate strategies can be adopted. While other subjects have a clear-cut way of assessment through coursework and examinations, Arts and Culture lack a clear assessment procedure.

Taggart et al. (as cited in EACEA, 2009) found that the main methods of assessment used by teachers were to task learners to produce a performance or artwork in response to a given theme and to answer learners' design process, recorded in their portfolios. The following approaches to assessment were identified:

- The 1st approach required teachers to make an individual professional judgment in relation to the aim and content of the curriculum.
- The 2nd involvement the teacher in making leaners' performance against a common standard expected of a given age group/grade.
- The third asked the teacher to ascribe a level of progress to each learner using a graduated state, regardless of age/grade.

The study established that the first two approaches were mostly used. While these systems have a potential to identify learners making a good or poor progress, questions of validity and reliability and the consequences of different systems for teaching and learning were not been fully explored (EACEA, 2009).

In the study by Taggart et al, it was also noted that assessment criteria in Arts are usually defined at school levels by teachers themselves (EACEA, 2009). They are established on the basis of the learning objectives set in the curriculum or the guidelines provided by the education authorities. The criteria enable teachers to identify the different levels of learners' performances. It was established that an inadequate mark in an arts subject does not in practice have any direct consequence for a pupil's progression through the school meaning students can ignore the arts without any consequence. Ndlovu (2014) explains that the inadequacy in the assessment procedures grossly affect the implementation of Arts and Culture given the fact that the prime consideration in teacher curriculum and pedagogical planning is preparing their students for public examinations of which Arts and Culture is not a core examination subject and is regarded as an 'extra'. From this discussion, it is clear that there is a need to monitor learners' progress throughout the curriculum, but assessment in the Arts is viewed as particularly challenging (EACEA, 2009).

Bamford (as cited in EACEA, 2009) identified the challenges for arts assessment as bearing on the trend towards more integrated approaches to arts and cultural education and the fact that the responsibility for arts assessment is shared among a number of agencies who need to collaborate and plan together. Bamford (as cited in EACEA,

2009) also draws attention to the need for assessment itself to be a creative act, arguing that assessment methods must capture the different kinds of learning a child experiences as a performer or as an appreciator, as well as a maker. Research also reveals that assessment in arts subjects where it is required, is the responsibility of teachers who may or may not have received adequate training and guidance for this task (Taggart et al., as cited in EACEA, 2009). The assessment procedures are very important for any implementation process hence lack of training in arts impacts negatively on the teaching of values.

From the discussion above, it is clear that there is a gap in the implementation of Arts and Culture as a subject. Other factors that contribute to poor implementation are as follows: (1) negative attitudes by school heads who show lack of interest in Arts and Culture, leading to lack of cooperation with teachers in terms of getting some basic equipment and materials which help in promoting art and cultural activities within the school (Irivwieri, 2009). (2) The implementation of Arts and Culture is also hampered by lack of material resources (Kasowe, 2014; Ndlovu, 2014). These include, equipment and shortage of textbooks. Children have no reference materials, the number of textbooks is very negligible. (3) The current dearth of qualified Art and Culture teachers in schools has also impacted negatively on the implementation of Arts and Culture (Kasowe, 2014). (4) Lack of training or inadequate training in the arts is another hindrance, thus, Irivwieri, (2009) argues for the need for professionally trained graduate teachers who are more exposed both academically and professionally to handle the programme well at the secondary school level.

After identifying the challenges in the implementation of Arts and Culture, research studies have come up with recommendations so as to better the teaching of Arts and Culture in schools. Taggart et al. and Bramford (as cited in EACEA, 2009) state that if the implementation of Arts and Culture is to be a success, more attention should be paid to teacher preparation in establishing a creative learning environment in which meaningful learning can take place. Teacher preparation is important as great

importance is attached to the arts in encouraging learners to understand different cultures and resolving the problems of modern society.

Denac et al. (2013) recommends that Arts and Culture teachers should be familiar with the advantages and disadvantages of various media, new technologies and their use in the classroom. This is because teachers use the media as a way of expressing and forming identity, as such, they should have a good command of information and communication technology. From this information, it is clear that there is a need for teacher training to familiarize teachers with the use of new technologies for the purposes of artistic expression and provide them with the chance to teach with the help of the internet (Denac et al., 2013). Denac et al. adds that teachers who prepare subjects and teach artists should have enough pedagogical and didactic knowledge and skills, the ability to create and perform works of art and the ability to analyze interpret and educate them.

Another recommendation is that teachers should also develop their personality potential, social and emotional competence that manifest themselves in a responsible view of the aesthetic development of learners in a positive attitude towards Arts and Culture and in the expression of joy and interest in a particular type of art (Irivwieri, 2009). As the teaching of Arts and Culture is changing, there is a great need to consider both the initial preparation of Arts subjects and the arrangements for continuing professional development to enable Arts teachers to update their knowledge and develop their skills (EACEA, 2009). This takes form of making the teaching of Arts and Culture compulsory in teachers' colleges and in schools' staff development programmes to be mounted to equip teachers with skills to teach the discipline (Kasowe, 2014).

Scholars like Kasowe (2014) and Ndlovu (2014) recommended the development of a positive attitude to Arts and Culture through curriculum review and proper orientation of Arts and Culture education. This would make learners understand the impact of the curriculum on their lives and society. Additionally, Arts and Culture were recommended

to be made part of the examinable curriculum (EACEA, 2009; Kasowe, 2014; Nziramasanga, 1999). This would ensure that learners put more effort towards studying and understanding the taught values.

Irivwieri (2009) states that parental community involvement is important in the learning of Arts and Culture. This can take the form of embracing projects in the community which will in turn stimulate and make parents aware of the importance of the discipline (Kasowe, 2014). This also should be done through the use of parents as resource persons in teaching of Arts and Culture. Involving parents will make them appreciate Arts and Culture, hence, they will encourage their children to take the subject seriously. A positive attitude among parents will push them to make an effort in providing necessary resources for their children. At school level, Arts Education can only benefit from the expertise of professional artists and artistic institutions in general in making the arts not only fascinating as a subject, but also a vivid and real experience. In some countries, the link between schools and external structures are fairly developed. The participation of talented learners in regional, national and international competitions is also encouraged (EACEA, 2009).

With the same goals and objectives discussed above, Zimbabwe instituted Arts and Culture education through the Directors' Circular No 10 of 2010 (Ministry of Education Sports and Culture, 2010). As stated previously, Arts and Culture in Zimbabwe was a product of the Presidential Commission of inquiry of 1999. According to the commission, Arts and Culture would mitigate the negative effects of the inherited colonial education system which was too academic, examination driven and lacked practical examination. This subject was instituted in the belief that the youth need firm discipline positive values, strong ethics, moral and collectivism which constitute *ubuntu.* It also seeks to broaden the base for employment creation.

The current study looks into the implementation of values education in secondary schools against the background of moral degeneration in communities. Arts and Culture education is basically value teaching which should result in desired outcomes in the

country. It is noted with great concern that despite the existence of Arts and Culture in the curriculum, societies are experiencing an escalating moral decay. The literature survey above will help the researcher to understand why moral degeneration is increasing despite the existence of this noble values education through the teaching of Arts and Culture.

2.3.1.6 Parental Involvement

Parental involvement in educating children has received a lot attention in literature as shall be shown later in this section. This is because the results of Parental Involvement programmes are quite encouraging hence many studies recommend Parental Involvement for an effective education system. Parental Involvement can be defined from many angles. According to Jeynes (2007) Parental Involvement is parental participation in the education processes and experiences of their children. Epstein (2011) defines Parental Involvement as families and communities who take an active role in creating a caring educational environment. She argues that parents who are involved with their children's education are those who consistently demonstrate good parenting skills, communicate with the school staff, help their children at home, take an active role in school related decision making and who regularly collaborate with the community. Epstein (2011) identified the following six ways schools can involve parents:

- Help with parenting - schools assist families with parenting skills and provide family support.
- Communication - schools communicate with families about programmes, curricula and student progress-and create two-way communication channel between school and home.
- Volunteering - schools actively recruit parents as volunteers in a wide range of activities.
- Learning at home - schools help involve parents in their child's learning at home, including doing homework, helping their children set goals and other activities related to the school curriculum.

- Decision making - schools include families, as participants in decision governance and advocacy activities through school councils or improvement teams, committees and parent organizations.
- Collaboration - schools help coordinate their own resources and services for families.

This form of Parental Involvement empowers the parents to take part in values education for their children. The ways of involving parents stated above enhances the appreciation of values by learners. In their interrogation of Parental Involvement implementation programme informed by Epstein's framework, Hara and Burke (1998) found out three significant outcomes for participating parents:

- Their interest in and appreciation for education, teachers and learners increased.
- The level of interest their children had in school improved as did their children attitudes about school and about their teachers, and
- Parents' respect for the role of teachers and for the impact they have on children changed dramatically.

It is also important to note the following evidence of parental participation in the Parental Involvement implementation programme under discussion. An increase in parental participation in school activities leads to:

- Improved attendance patterns as attested by teachers' monthly summaries.
- Enhanced self-esteem as reported by teachers and parents.
- Decrease in the number of discipline referrals as recorded by teachers, as well by those logged in the school control office.
- The parent volunteer programme increased in number of active participants during the implementation period.

Research shows that Parental Involvement leads to improved student behaviour and better attitudes in school work resulting in gains in children's learning (Jeynes, 2007). Family members particularly parents are the chief architects in shaping the personality of a child. The range and depth of emotions which parents display to their children

builds up the psychological interior of their children (Chand, 2012). A wide range of positive effects associated with Parental Involvement explains why many researchers view it as an indispensable ingredient in building or sustaining effective schools. This is mainly because parents provide a critical environment hence the influence of parenting processes and the quality of parent child relationships have been a key focus of family research (Nixon and Halpenny, 2010).

Education is imperative in the development of any society. Research shows that the more educated the people of the society are, the more civilized and well-disciplined the society might be (Rafiq, Fatima, Sohal, Saleen and Khan, 2013). That being the case, the core responsibility of the family is to socialize children for good citizenship. The more parents are involved in the process of imparting education to their children, the more the children might excel in their academic careers and become productive and responsible members of the society (Rafiq et al., 2013). The family is a primary socialization context and therefore is considered to be a very important factor in influencing child development (Ozeinar, as cited in Chand, 2012). The parents have the role of educating the child and teachers' legal role has always been *in locos parentis*, a Latin word meaning having the same responsibility for a child as a parent has. This therefore means that parents have the primary responsibility of educating their children, while educators are simply offering parents their professional services in educating their children (Joseph, 2013).The school should therefore create an environment which accommodates parents at all levels of decision making so that values are appreciated by learners.

The role of parents in their children's education has become a central issue in educational policy and research. There is research evidence on the existence of a positive relationship between Parental Involvement and educational success, especially in the secondary years (Rafiq et al., 2013; Royer and Deslandes, 1997). Parental Involvement is associated with children's higher academic achievement, a better social skills adaptations , better school attendance and lower dropout rates (Henderson and Mapp, as cited in Rafiq et al., 2013; Zarate, 2007). Academic success has been linked

with good moral conduct whilst indiscipline has been associated with poor performance academically (Muzvidziwa and Muzvidziwa, 2012; Rafiq et al., 2013). Other researchers show that even when the relationships between Parental Involvement and academic out comes is not clear cut, there is confidence that it can positively affect students' behaviour and social skills (Edsource, 2014). It therefore follows that Parental Involvement is perceived in two ways, academic and moral.

In a study carried out by Zarate (2007) to find the community's understanding of Parental Involvement, the two categories of values were dominant among parent participants. To parents, academic involvement and life participation constituted Parental Involvement. Academic involvement includes attending parent-teacher meetings, sign homework as required by the teacher, know when to expect report cards, ask about homework daily, listen to the child read, visit classroom during consultation days, ask friends, siblings and other family members for homework help for the child. While life participation is focused on the moral formation of the children. Under life participation, parents teach morals and respect of others, and they also discuss future planning with children and monitor school attendance. Furthermore, they exercise discipline and provide behavioural culling. Through this process, parents establish trust with children and advise them on life issues. Children are warned of dangers outside the home such as illegal drugs. In the same study, students placed emphasis on a kind of Parental Involvement that was not directly related to academic performance, but was reportedly as important to their academic success. They described valuable Parental Involvement as:

- Telling contrasting stories of examples of failure and success
- Asking questions about the students' day
- Giving general encouragement
- Encouraging siblings to look out for each other even providing transportation to extra curricula events
- Providing discipline
- Monitoring attendance
- Offering incentives for proper behaviour

From the discussion above, it is clear therefore that parents play a crucial role in moral formation of the young. The findings of this study, are supported by a study that was carried out by Chand (2012) on the role of parents in maintaining discipline in secondary school. In the study it was revealed that parents play a pivotal role in maintaining discipline in school, whereas lack of their support gave rise to a number of problems such as bullying, truancy, alcohol abuse, glue sniffing, lying, stealing, rebelliousness, grafting, fighting, smoking and relationship problems. A study by Nixon and Halpenny (2010) confirms Chand's (2012) study by revealing a variety of parents' role in children's moral formation. Parents represent important figures of authority and control for their children. Key aspects of this role were perceived as involving the monitoring and checking of children's activities and whereabouts, enforcing limits and boundaries and disciplining children. The study established that children emphasized the importance of trust and negotiation in parent-child relationships with regard to supporting more effecting behaviour. The need for parents to negotiate rules and regulations with their adolescents, rather than imposing restrictions upon children was also emphasized.

Nixon and Halpenny (2010) came up with three categories of discipline identified by children:

- Power - assertive responses which include the removal of privileges time – out or grounding, being allocated extra chores and physical punishment,
- Inductive response - involving communication about behaviour and its consequences and reinforcement of positive behaviour, and
- Love withdrawal - where parents express their disappointment in their children with the intention of inducing feelings of guilt and regret for misbehaviour. Early research on parenting effects emphasized the role of parents as models for their children to copy and as disciplinarians and teachers in shaping their children's development (Nixon and Helpenny, 2010).

According to O'Connor (as cited in Nixon and Helpenny, 2010) in the past, attempts have been made to understand parenting behaviour and its links to various aspects of

child development. Although there is no one comprehensive theory of parenting, clear associations however have been found between specific parenting strategies and styles and various outcomes. Two aspects of parenting emerged from the research as being significant:

- Parenting responsiveness - this refers to the degree of support warmth and affection that parents display towards their children. Responsive parents praise and encourage their children while less accepting unresponsive parents are quick to criticize punish and ignore their children and are less emotionally available to them.
- Parental control – refers to the demands that parents place upon their children to be mature and responsible individuals and the rules and limits that parents set and enforce for their children. The relationship between parental control and development outcomes is less straightforward than parental responsiveness (Nixon and Helpenny, 2010).

Research therefore shows a positive relationship between parenting style and children behaviour (Royer and Deslandes, 1997; Zarate, 2007). Notwithstanding the positive relationship, literature also highlights some challenges to Parental Involvement in schools. Ferrara and Ferrara (2005) argue that barriers to effective Parental Involvement have been credited to the school environment that does not value the view and participation of parents or parent roles of parent support in schools. This is worsened by the lack of teacher training in working with parents. Parents may also not be encouraged to participate in school activities especially if teachers perceived parents as not experienced or knowledgeable enough for tasks (Ferrara and Ferrara, 2005; Edsource, 2014). Zarate (2007) also found that parents were uneasy with their qualifications to help their children on high school and middle school academic tasks. This greatly affects Parental Involvement in school activities hence adversely impacting on values education.

Challenges to Parental Involvement are coupled with a changing economic climate that limits time that parents are available to come to school (Ferrara and Ferrara, 2005; Zarate, 2007; Edsource, 2014). Joseph (2013) concurs with the above assertion by pointing out that it is difficult to design a system of communication that will be appropriate to all parents. He explains that factors such as parents' preference for reading, listening, speaking and writing, and time available to devote to school activities, and also parents' level of literacy are influencing variables. Furthermore, limited funding to support parent engagement activities is viewed as a barrier to effective Parental Involvement. Edsource (2014) argues that in most cases teachers and school administrators connect with parents primarily when their children misbehave. This should not be the case as continual engagement is imperative for values learning.

Though the barriers to Parental Involvement are many, the wide range of effects associated with Parental Involvement explains why many researchers view it as an indispensable ingredient in building or sustaining schools. An improved school climate creates trust and removes barriers among principals, teachers, students and parents (Nermeen, 2010). This can be through well-planned school and parental links which can be established through effective communication. Parents need to provide the encouragement as well as an enabling environment for children to study and do homework. The high rate of moral degeneration manifesting itself in the use of alcohol and drugs among secondary school students needs the cooperation of the family and the school. Chand (2012) reveals that parental monitoring has a protective effect on many adolescent risk behaviours and has been shown to moderate the effect of peer influence.

Parental Involvement adds a lot of value in the education of children. Ferrara and Ferrara (2005) argue that the overall quality of instruction will be improved when a school has a "concordant" relationship among the students, teachers, administrators, parents and the community as a whole. As such, there is a need for teachers to make their classrooms parent friendly, to inform parents about what is really happening in the classroom or to talk to parents without using teacher language. Joseph (2013) states

that teachers should also help parents assume responsibilities as co-parents. In line with this assertion, Ferrara and Ferrara (2005) advise that teachers have to learn not to fear parent involvement but to embrace it, because it is only through that involvement that they will be great teachers. They add that, there is need to link pre-service teachers to meaningful practicum experiences involving parent involvement with in-service teachers who use parents effectively in the classrooms.

In line with the above discussion, it is therefore imperative to guide families into understanding the role of teachers and the use of their professionalism to establish co-partnerships with parents (Joseph, 2013). Teachers should be optimistic, have high expectations and feel confident, by working together - both the parent and the teacher can make a difference. When parents are perceived as friends and co-partners in education of the children, discipline efforts can be maximized. Literature highlights the importance of providing specific ways parents can assist with student problems. According to Joseph (2013) with regard to discipline, parents need to know four things:

- Exactly what is expected of students.
- How these expectations are going to be enforced.
- How students are doing.
- What the parents can do to help.

This is important for effective Parental Involvement as most parents lack skills that are needed for solving problems, thus teacher needs to have a list of suggestions ready for parents to answer. The current study looks into the implementation of values education in secondary schools which was prompted by the extent of moral degeneration in the society at large and in secondary schools in particular. The varying degrees in which parents are involved in children's education as reflected in literature will be critical in the analysis of data. The key aspects of Parental Involvement as highlighted in literature will be used as a basis to explain the gaps in values education in terms of how parents are involved in educating their children. The following section discusses the kind of training teachers received in order to provide values education.

2.3.2 Training teachers received in order to provide values education

The prevailing moral decay in Zimbabwe calls for the inculcation of long lasting moral values. In addition to teaching of moral values and using didactic methods in specific subject areas, a teacher's professionalism includes being a values educator (Sutrop, 2015). Values education has become very topical in that it instills educational and cultural values among students and aims at achieving multifaceted development of a human being namely, intellectual physical, spiritual and ethical development (Iyer, 2013). In this regard education has personal, cultural as well as social value. In fact, the nature of education is deeply ethical, since it is founded on an understanding of what a human being is and how he or she should live (Sutrop, 2015). Education thus is a process of bringing about desirable changes in the way one thinks, feels, acts in accordance with one's concept of good life. According to Sutrop (2015) education in this sense is the transmission of values and it aims at promoting the development of personality, pursuit of knowledge, presentation of culture, and training of character.

Value preferences are realized through curriculum design which should be a planned collection of desirable knowledge, skills, attitudes and values that we wish to pass on to the younger generation (Seshadri, 2005). The main purpose is to kindle the moral and aesthetic sensibilities of learners to raise the level of consciousness, to stimulate them to think freely and critically, to develop their ability to judge actions and events rationally, and to choose and act courageously and with social good (Seshadri, 2005). This therefore calls for teacher training so that teachers function as agents who stimulate, provide, inform and sensitize the learners actively in discussion, dialogue and practical activities. Seshadri (2005) states that teachers should also expose students to works of art, beauty in nature, and in human relations and actions of moral worth and develop their moral sensibilities. The institutional processes in the teacher training institutions should help teachers acquire these capabilities by providing concrete situations and opportunities and actively involve them in appropriate learning experiences. The personality of a teacher has a special significance in the modern humanistic education paradigm because the teacher is the main acting person in the implementation of education goals and objectives (Pecherska and Bondurchuk, 2013). It is therefore

imperative to focus on the inclusion of knowledge on pedagogical axiology into the professional training of teachers (Pecherska and Bondurchuk, 2013).

In most cases, education tasks are interpreted quite narrowly, emphasizing only the transmission of knowledge, not the development of a whole personality or the creation of the conditions for a happy life (Sutrop, 2015). This narrow understanding of education is also reflected in teacher training today which is mainly focused on giving future teachers in-depth knowledge of the subject of the matter they are going to teach, with less emphasis on acquiring and imparting ethical and moral knowledge, that is values aspect of the teacher's work (Campbell, as cited in Sutrop, 2015). Teachers training experience in its totality, should lead to the motivation of teachers towards the attainment of those ideals (Seshadri, 2005). The training experience should get teachers to understand how children learn and equip themselves with all necessary pedagogical skills to promote learning in them. The training should leave teachers with a sound social philosophy characterized by social justice and human rights (Seshadri, 2005).

Values are essential building blocks on which an educational society must be built on (Iyer, 2013). This boosts self-esteem, both personal and cultural, promotes respect and tolerance for others as individuals and as members of ethnic/cultural groups, and creates a sense of belonging (Iyer, 2013). Teachers as value educators need to be able to imbibe values in their attitude and in action to be able to bring them into their classrooms (Iyer, 2013). The Confucian theory on an ideal teacher states that only a person who is always a source of love, morally upright and whose behaviour not only in personal but in the institutional life is impeccable is worth of being a teacher (Ozmon, 2012). Additionally, an ideal teacher is a guide and source of interest who loves the subject, the profession and the students. Iyer (2013) states that living in this technological world gives a challenge in training responsible citizens hence there is need to train teachers in new techniques to promote a quality system of education with a focus on value based education. By and large, training institutions should create an

ambience which is conducive to the inculcation of these values among the prospective teachers (Baraiya, 2013).

If trainee teachers are groomed in an institutional setting and climate which does not facilitate orientation and practice of these values or does not weigh these values as important ingredients of the entire teacher preparation programme and of the teaching/learning process, not many qualities of character would be imbibed by the future teachers in the course of their training (Baraiya, 2013). Teacher educators would themselves be required to live by those values and follow a role model so that they are able to exert a desired influence on the trainee teachers. Literature however reveals that in most cases teachers are not properly trained, to teach values (Mowat, 2012; Naker and Sekitolelo, 2009). For instance, Baraiya (2013) notes that in an effort to achieve targets of enrolment, retention and scholastic learning, a large number of school teachers are being appointed who have never undergone proper training in any teacher education institution and have not been duly exposed to an ambience. An effective values education needs adequate teacher preparation. This facilitates effective teaching of values which enhances their appreciation by learners.

In these circumstances where teachers lack skills, the process of value education is likely to be adversely affected. A proper training of teachers for a sufficient duration where their desired value orientation can take place before their entry into the profession is therefore essential (Baraiya, 2013). Research has also shown that lack of proper training in values education leads to reactive and unplanned ways of handling values issues (Thornberg, 2008). Thornberg argues that values education is to a great extent about interviewing when things happen, for instance, reactions to student behaviour, for example incidences of conflicts or fights between students. Literature reveals that in disciplinary practice and classroom management as well as in values education, preventive, or proactive approaches are significant in the effectiveness of these practices, such as designing and implementing clear rules or behavioural standards and expectations as well as procedures in the classroom (Baraiya,

2013).Coming up with clear codes of conduct which involve all stakeholders from development to implementation enhances good moral formation in learners.

Thornberg (2008) observed that the lack of common ethical language and knowledge of relevant theories and research in educational and behavioural sciences is an obstacle to teachers' professional development and the practice of values education, knowledge of skills in values education and related topics such as conflict management, bullying and bullying prevention, moral development, aggression, social influences and group processes, ethics and citizenship in addition to knowledge of and skills in teaching subjects, learning processes and teaching practices, be seen as essential parts in teacher education. Thornberg further revealed that teachers felt that their training did not prepare them for values teaching. Lack of professional skills in values education can also, at least in part explain the reactive and unplanned characteristics of the practice. With a lack of professional tools based on a common knowledge base, teachers appear to be left to their own personal resources without any guidelines from ethical theories and educational and behavioural sciences (Thornberg, 2008).Implementation of values without adequate resources may be attributed to the escalating of moral decay as values are not properly imparted.

Nonetheless, today's world has realized the importance and relevance of value based education. Value based education programmes help schools and teachers to go hand in hand with parents by working with them and incorporating values to provide the best educational environment possible for their children (Iyer, 2013). Despite this positive development, literature points out the sad scenario prevalent today in which teachers are often "unmindful" of the tremendous responsibility they have but feel contented with covering the curriculum and producing intellectuals rather than humans (Iyer, 2013). This entails that teachers neglect the aspect of character education focusing on subjects which are deemed important. Teachers typically receive almost no pre-service in the moral aspects of their craft. Many teachers do not feel comfortable or competent in the values domain (Iyer, 2013; Nziramasanga, 1999). The teachers are trained and qualified to teach disciplines such as Mathematics but it is rare to find teachers trained

to teach values which is usually a very challenging thing to do. In the researcher's view, values education is mainly constrained by the education system which gives more priority to other subjects which are viewed as economically sound. The development of human resources and sourcing of teaching material is mainly done for prioritized subjects at the expense of values disciplines.

Research also shows that values education needs to have prevention or proactive approaches as there are significant in the effectiveness of designing and implementing clear rules or behavioural standards and expectations, as well as procedures in the classroom (Thornberg, 2008). This calls for a well-planned scheme in values education, yet literature shows that most values education programmes are often expressed within the domain of the informal curriculum. Thornberg (2008) notes that teachers appear to be preoccupied with classroom management and disciplinary practice than to create a conducive environment for learning. Thus, he argues that teachers should not only have short term focuses on behaviour at school, they should rather focus on learners' morality beyond the school. This practice by teachers is personally, not professionally grounded among teachers (Thornberg, 2008). Thornberg adds that teachers never refer to theories or research in education or other academic disciplines when they describe their practice of values education, instead, they refer to their own childhood, personal experiences common sense, personal emotions, world views as sources of important values to teach students. This argument in itself shows a low priority given to values education which has led to inadequate teacher preparation, which obviously impacts negatively on implementation.

In a study carried out by Seshadri (2005) in New Delhi, India focusing on approaches to value orientation of teachers' education, it was noted that although programmes for pre-service and in-service are being conducted for orientation and training of teachers in values education, a lot needs to be done to make these programmes effective. While teacher education programmes should be primarily concerned with the roles and functions of teacher educators as value educators, the content to this effect in the teacher training curriculum is inadequate (Seshadri, 2005). Teacher training

experiences sideline the value educating functions of the teachers and teacher educators are treated as individuals seeking spiritual perfection (Seshadri, 2005). This experience is expected to focus on the development in trainee in order equip them to discharge their functions as value educators (Seshadri, 2005).

Literature shows that teachers and teacher educators are in many cases trained through discourses and exhortations which go far in making them effective teachers in values (Seshadri, 2005). The methodology used in teacher training should be a learning experience that induces one to think, reflect, feel, question, criticize, care, judge and act, and not a prescription for personal peace, tranquility and happiness, a kind, of intellectual sedative (Sigauke, 2011; Magudu, 2012). If we expect teachers to function as providers of such learning experiences, it is incumbent upon trainers of teachers (and teacher educators) to provide similar experiences to their trainees.

Research also reveals a lot of inadequacies in teachers' value orientation (Seshadri, 2005). In his interrogation on how Religious Education teachers understand and implement a multi faith curriculum in Botswana, Dinama (2010) noted that teachers have inadequate guidance regarding how to teach values. Training institutions also emphasized institutional objectives at the exclusion their relationships. Concurring with the above assertion, Sigauke (2013) argues that while pre-service teachers are encouraged to be familiar with and practice civil, political and social rights that are central to Civic and Citizenship Education, little opportunities are available for them to practically do so in the communities, partly because of the limited time.

Some teachers, particularly newly qualified teachers lack confidence when approaching controversial issues (Final Report of the Advisory Group on Citizenship, 1998). Though values education in form of Citizenship Education is prevalent in many schools, it is important to note that very little has been done to expose teachers towards this worthwhile cause, and that Citizenship Education is to a large extent surprisingly still non-existent in the school curriculum. This requires that in-service teachers be engaged in active participation in Citizenship Education so as to make them more responsible

citizens who are empowered to mould desirable citizens in the schools (Munikwa and Pedzisai, 2013). The shortcomings of teacher training or recruitment manifests itself in unbecoming behaviour.

The teaching of Arts and Culture in schools is viewed as an indispensable way of promoting values education (Harland et al., 2000). The great challenge however comes in the implementation of the subject. A study by Kasowe (2014) in Zimbabwe's Bindura district revealed that the majority of the teachers under study had not covered their training in Arts and Culture. The study also established an acute inadequacy of knowledge of the subject by teachers. Irivwieri (2009) found out that the teaching of culture and arts was hampered by lack of qualified staff in secondary schools. In order to deal with the training programme, Ndlovu (2014) recommended more workshops in Culture and Arts citing the shortage of qualified teachers. Ndlovu (2014) revealed that the majority of School heads perceived Arts and Culture programmes as areas that can be taught by any teacher who has interest in the activities. This shows inadequate teacher preparation or expertise in the area which translates to seemingly negative teacher perceptions of Arts and Culture which in turn affect the teaching of values.

For teacher education to function as an effective instrument of values education, it should go beyond part, mechanical responses and issue forth, to more studied and creative actions deriving from informed understanding of all relevant aspects of values education (Seshadri, 2005). Teacher training experience in its totality should lead to the motivation of teachers towards the attainment of these ideals. Through these trainings, teachers cannot only understand their own values and strengths, but will also gain a better understanding of their students. Values cannot be just taught to students but have to be modeled and imbibed by adults and teachers so that they become part of the character of the individual (lyer, 2013).

The institutional climate where teachers will actually be performing their professional duties should allow them authority in decision making and freedom of action (Baraiya, 2013). The School head's leadership style determines the learning climate of an

institution. In a school where the School head believes in democratic principles and practices in his day to day interactions with his colleagues, a better and more conducive environment for teachers to follow the values and present themselves as role models for their students is likely to be created (Iyer, 2013).

The literature survey above, shows the importance of values education in coming up with a holistic individual with desirable moral traits in the society. Effective values education requires that a conducive school climate is created. This climate calls for the cooperation of all stakeholders in education, including the parents. One critical factor in the creation of a conducive environment/climate is teacher preparation. Teachers directly interact with learners in the teaching and learning process, hence, teacher education is critical. Sutrop (2015) argues that in order to urge students to reflect on and discuss their values, the teacher must first acquire the same skills. Generally, research reveals that the main drawback in the implementation of values education is the poor training teachers go through. Teachers lack the expertise hence they develop a negative attitude towards values education (Ferrara and Ferrara, 2005; Chireshe, 2011). As the current study looks into the implementation of values to enhance moral regeneration in secondary schools, this literature highlights the importance of teacher training in values education and the training teachers have in values implementation. The reviewed literature will play a pivotal role in data analysis and interpretation, so as to get an insight into the nature of training the teachers have in values in the area under study.

2.3.3 Support and monitoring for teachers by the Ministry of Primary and Secondary Education

The effective teaching of values in schools requires that the responsible Ministry, the school through teachers and also parents should collaborate to achieve the set objectives. In many countries, the governments' support for values education is clearly reflected in curricula at different academic levels. This is because governments have the responsibility to develop policy guidelines and laws that help educators create good schools (Naker and Sekitolelo, 2009). For example, in order to enhance values in the

South African education system, the government banned corporal punishment and introduced some positive disciplinary approaches in form of the Alternative to Corporal Punishment (ATCP) in 2000 (Moyo et al., 2014).Positive disciplinary approaches are expected to involve learners in disciplinary processes. If the learners play an active role, they are likely to open up on discipline issues and appreciate taught values hence positive behaviour is likely to be realized.

Despite the introduction of this noble package, it was noted that there was inadequate support by the government in terms of handling pupils and also inadequate monitoring by the Department of Education. In addition, since the ban of corporal punishment in 1996, there is still no remarkable change in learners' behaviour and corporal punishment is still largely practiced in schools (Moyo et al., 2014). Maphosa and Shumba (2010) attribute the rise in cases of learner indiscipline to failure by teachers to institute adequate alternative disciplinary measures after the banning of corporal punishment. Educators generally feel disempowered in their ability to maintain discipline in schools in the absence of corporal punishment. Contrary to policy stipulations, research studies reveal that corporal punishment is still continuously used in schools (Maphosa and Shumba, 2010).Corporal punishment was banned after the realization that it was an inhuman way of treating learners and was a source of indiscipline. It is contradictory to expect moral regeneration with corporal punishment prevalent in schools.

In Zimbabwe, the government through the Ministry of Education, Sport and Culture also showed its support for positive discipline by effecting Circular P35 which goes for positive disciplinary approach (Ministry of Education, Sport and Culture, 2010). Corporal punishment was outlawed and learners are involved in decision making. It is however, alarming that student indiscipline is escalating and teachers are still using punishment despite its ban.

In addition, the government of Zimbabwe showed its supports for values through the institution of Guidance and Counseling in all secondary schools (Chireshe, 2011).

Guidance and Counseling Services appear on the time table for all forms. Although Guidance and Counseling Services is part of the curriculum, it should be noted that there is inadequate support and monitoring from the Ministry of Primary and Secondary education. This is evidenced by inadequate training for counsellors and teaching and learning resources. This is worsened by a negative attitude towards Guidance and Counseling by School heads (Chireshe, 2011). There is also a general lack of interest in Guidance and Counseling by students, teachers and parents. These stakeholders tend to focus more on examinable parts of the curriculum.

Parents need to provide encouragement as well as an enabling environment for their children to develop desired character traits (Chand, 2012). Nixon and Halpenny (2010) argue for parental monitoring of children's behaviour and whereabouts. This monitoring of student behaviour by parents was found to have a protective effect on many adolescent risk behaviour (Chand, 2012). Effective Parental Involvement in children's education can only be successful through the creation of a good school climate which accommodates the parents. Schools have used various approaches to gain greater Parental Involvement. Many programmes also focus on communication between school and home (Wright, 2009).

The need for moral formation through the study of religion was always evident in African education curricula. The issue of globalization has resulted in a greater need than before of embracing cultural and religious diversity in order to form citizens who are able to live together peacefully (Howson and Dubber, 2014). Many governments advocate for a curriculum where values are taught. Although many governments support the teaching of Religious Studies through inclusion their inclusion in curricula, there are many barriers to implementation which stem from lack of adequate monitoring and support from governments and schools. For example, the Zimbabwean curriculum reflects a multi faith approach which entails the teaching and learning of different religious values. On the contrary, the availability of well trained teachers to handle a multi faith teaching is a major challenge (Ebun and Omotayo, 2015). Most teachers are more comfortable with the Christian Bible. Also, some religions receive no examination

attention (Ebun and Omotayo, 2015; Dinama, 2010). Dinama (2010) found that teachers focused on students passing tests and examinations at the expense of developing understanding and enjoyment of the religious education matter. It is clear that the planners have problems with other religions' share in the curriculum since the syllabus did not indicate what was to be learnt and to what extent it could be learnt, leaving some students not clear about the teaching of indigenous knowledge in religion (Dube et al., 2012). Dube et al. assert that the syllabus' weak frame which allows teachers to interpret and apply content subjectively makes Religious Studies curriculum prone to abuse by churches, teachers, and educational stakeholders to push their personal political and ideological agenda, thus indigenous knowledge becomes relegated in curriculum and mainstream practices. Lack of commitment/ support from the ministry is very evident as there is no relevant literature to preserve and transmit knowledge from other religions (Dube et al., 2012).The implementation process is effective if only it gets support from the ministry and other stakeholders. Lack of support points to poor implementation which impacts negatively on learners' moral formation.

Inadequate training of teachers in Religious Studies shows lack of commitment by the ministry not only because teachers are not equipped to teach other religions, but they are also found wanting in terms of methodology. Nicholas (2012) argues that the inadequacy of the banking model for Religious Studies content based teaching (which stunts creativity based on public exams) is that it may leave pupils with a fatalistic mentality especially if pupils are not furnished with an awareness of social cultural reality that shapes their lives (or their capacity to transform it). He further argues that educators need to move away from any vestiges of the banking model in Religious Education, instead they should the qualities in Religious Education that link with pupils' faith back ground.

Citizenship Education is widely acknowledged as a necessary part of the curriculum (Sigauke, 2011). In most countries, citizenship and the teaching of democracy are construed in a broad sense so that it is important in schools and the life of the nation (Final report of the Advisory Group on Citizenship, 1998). The importance of Citizenship

Education led to some countries advocating for its content to be coordinated and its teaching to be a statutory requirement on schools to ensure that it is part of the entitlement of all pupils (Final report of the Advisory Group on Citizenship, 1998).

Like any other aspect of values education, Citizenship Education has not spared from curriculum neglect. The challenges associated with Citizenship Education in Zimbabwe emanate from the context in which it is being taught and the influence that it bears on the rational for and content of the curriculum (Magudu, 2012). Munikwa and Pedzisai (2013) established that lack of political tolerance, restrictive teaching approaches and lack of current non-partisan literature in libraries were setbacks for effective Citizenship Education.

Some of the challenges in implementing Citizenship Education emanate from the shortcomings of teacher training and recruitment (Magudu, 2012). Teachers' behaviour in some situations have been found wanting and inconsistent with the demands of their call of duty. For instance, in Zimbabwe, of late teachers have been accused of sexually abusing students, using corporal punishment to discipline students despite its ban there by perpetuating authoritarian culture in schools (Magudu, 2012; Nziramasanga, 1999)

In the past the moral foundation was laid in the home with parents acting as role models of decency, but today children spend most of their time at school interacting with teachers and other children (Mapetere et al., 1998). The teacher is a respectable member of the society and many communities look up to the teacher to provide guidance in community activities. If the teacher is to play an effective role in the provision of Citizenship Education, there is a need of relevant orientation (Nziramasanga, 1999). This means that teachers need to thoroughly understand what Citizenship Education means, and how to pass this knowledge on to the students (Sigauke, 2011). It can be argued that Citizenship Education needs to start at the teacher level, if teachers are to successfully implement the programmes (Sigauke, 2011).

Sigauke argues that although the ministry shows great support of Citizenship Education through policy formulation and document like the syllabi, the content of education documents such as teacher education syllabi are products of government policies on education. They are formulated by people in positions of power, as such they are ideological. As they pass through the bureaucratic chain down to the school level, education policies are sometimes misinterpreted or completely changed as they are implemented at schools, colleges and universities. This reflects a need for closer monitoring from the ministry to make sure that the right principles are implemented. In response to the low priority given to Citizenship Education as reported by Nziramasanga (1999), the study of History was made compulsory up to Ordinary level (Magudu, 2012). Besides integration of citizenship issues in the History syllabus, there were attempts to introduce Human rights education as a stand-alone subject, but unfortunately this attempt failed (Magudu, 2012). Concurring with an idea of having a stand-alone Citizenship Education, Nziramasanga (1999) argues that if Citizenship Education is integrated in other disciplines as topics, it is marginalized and to a greater extent never taught.

The learning environment needs to be conducive for any learning to take place. This is facilitated through the collaboration of all stakeholders in good faith. It is however unfortunate that the idea about the motives and intentions behind offering the subject in the school is highly debatable and is defined by those in the corridors of power, hence, the thrust may not be for the benefit of the nation but political leaders in power (Munikwa and Pedzisai ,2013). A symptom of this scenario is the call by war veterans to teach partisan history in Zimbabwean schools (Munikwa and Pedzisai, 2013). Magudu (2012) found that History teachers were victimized when teaching human rights and democracy, alleging they were teaching opposition politics. Munikwa and Pedzisai (2013) confirm this assertion that teachers have tended to neglect topics deemed not favourable to their authorities. This results in teachers developing a negative attitude toward Citizenship Education. This negative attitude by those in power, the very people who influence the curriculum development point to the deficiency in the support by the ministry in the teaching of Citizenship Education.

The school has an important role to play in helping young people to develop a secure sense of themselves, both as individuals and members of the society (EACEA, 2009; Kasowe, 2014; Ministry of Education Sport and Culture, 2010). This has seen governments including Arts and Culture in their curricula. Existing research confirms that a hierarchy exists within the curriculum whereby reading, writing and numeracy are prioritized (EACEA, 2009). In some countries, attempts were being made to reduce existing provision for the Arts in the curriculum in favour of subjects which were directly relevant to economic or academic success (EACEA, 2009). This low prioritization is evident in assessment and monitoring of standards in teaching art. In all examined cases, the arts have a lower status than Mathematics and Science. The fact that Arts and Culture are given low priority is also evident from the time allocated to the discipline which is insufficient to deliver a balanced curriculum (EACEA, 2009). Research also highlights the lack of human and material resource to teach Arts and Culture. Arts and Culture policies in most cases do not match with the provision of adequate instructional materials, infrastructural facilities, manpower and funds (Kasowe, 2014; Ndlovu, 2014). Kasowe (2014) found out that some schools did not have syllabi for Arts and Culture. This was an indication that no documentation was used during co-curricular activities. Though there was a policy documentation for incepting the subject, there was no documentation on how it would be incorporated in the normal teaching hours and which subjects to replace so as to maintain the normal teaching hours.

The Zimbabwean government through the Ministry of Education Sports and Culture brought into the curriculum the teaching of Arts and Culture (Kasowe, 2014). Arts and Culture was to run like other academic disciplines taught in schools and treated as mandatory educational disciplines whose competitions should be held according to laid down stipulations (Ministry of Education Sports and Culture, 2010). Teachers were required to monitor the progress of each pupils in Arts and Culture through recording their marks on report cards. District education officers were to supervise the teaching of Arts and Culture in schools while School heads were to supervise the teaching of the discipline at school (Ministry of Education, Sport and Culture, 2010). Despite this clear

policy to support the teaching of Arts and Culture, a host of challenges were encountered in implementation. Kasowe (2014) revealed that some schools embraced the discipline, however others partially adopted the directive and abandoned it somewhere on the way and others never accepted it from the beginning. This was confirmed by the fact that schools do not have the subject on the timetable indicating that implementation parameters and instructional approach strategies were not applicable in all schools. It was established that at the regional centre there was an Education Officer responsible for Arts and Culture, but in schools the Arts and Culture element was neglected. It was revealed that presently there was a dearth of qualified Arts and Culture teachers in the secondary schools (Kasowe, 2014). Most of the schools did not have professionally trained graduate Arts and Culture teachers who are much more exposed both academically and professionally to handle the programme well at the secondary school level (Kasowe, 2014; Irivwieri, 2009).

Irivwieri (2009) revealed that inadequate space for creative art classes, lack furniture designed for the rooms is one of the demotivating factors in the teaching of Arts and Culture. Lack of administrative interest in the Arts and Culture was pointed as militating against its implementation. This lack of interest in teachers, not getting cooperation from the School heads in terms of getting some basic equipment and materials which will help in promoting arts and cultural activities within the school shows lack of support and monitoring by the ministry as it is responsible for the creation of an environment which enables the effective teaching of the discipline.

Literature shows that good character formation is basically a result of values education. Values education is delivered through different disciplines in the curriculum. The governments through ministries and departments of education show great support for values education through including value disciplines in the curriculum. The ministries and departments show support and monitoring of various value disciplines through the formulation of implementation policies. Literature has highlighted some challenges in implementation of values education, some mainly emanating from lack of monitoring and support from schools, ministries and departments of education. Research shows

despite including values in the curriculum, that much support is lacking in terms of human resources, infrastructural and material provision. Monitoring in some disciplines is lacking from national to the school level, resulting in some disciplines not being taught at school. Above all, there is inadequate support in the form of teacher preparedness in value disciplines. Poor teacher preparation leads to poor cooperation with stakeholders especially parents. This leads to a school climate which does not foster values learning.

As the present study is focused on the implementation of values education to enhance moral regeneration among the youth, the teaching of values in separate curriculum disciplines will give insight into how values education is currently delivered. The strength highlighted by literature in monitoring and support, and the weakness in implementation is critical for this research to show why moral degeneration is on the increase despite values education in the curriculum. The literature will also assist the researcher in coming up with ideas on how the implementation can be improved so that moral regeneration can be enhanced.

2.4 SUMMARY

This chapter reviewed literature mainly focusing on theoretical frameworks and literature based on research questions. Bronfenbrenner's Ecological Systems Theory and Perkins and Zimmerman's Empowerment Theory were discussed. The relevance of the two theories in values education were highlighted. The second part of the chapter reviewed literature based on research questions. This part focused on strategies used in implementing values education. These strategies included positive discipline and zero tolerance approaches, Guidance and Counselling, teaching of Religious Studies, Citizenship Education, Arts and Culture and Parental Involvement. Literature revealed that schools used the discussed strategies in varying degrees. The chapter looked at the training the teachers have in delivering values education. The support and monitoring by the Ministry of Primary and Secondary Education in the implementation of strategies used for values education was also covered. Lastly, the literature showed a host of barriers in the implementation of strategies used for values education. The following chapter focuses on methodology employed by this study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter focuses on the following methodological aspects: research paradigm, research approach, research design, sample and sampling techniques, data collection instruments and procedures, data analysis, issues of credibility and trustworthiness, and ethical considerations. A methodology in research entails a strategy or plan of action that links methods to outcomes and governs the choice of and use of methods (Creswell, 2003). It is a planned way of conducting the entire process of research focusing on the specific ways or methods that can be used to try and understand phenomena. Babbie and Mouton (2005) explain that a research methodology seeks to address the broad strategy or philosophical base of the research process and design, working strategic plans for obtaining the required information. It defines what the activities of the research were and how the study was conducted. It also involves studying various steps that are generally adopted by a researcher in studying his/her research problem along with the logic behind them (Kothari, 2004). Nyawaranda (2004) simply defines a methodology as how one conducts research. A good research uses a methodology which fits the situation and the goals being pursued (Meke, 2011). This study adopted a qualitative methodology. The following is a discussion of the methodological aspects stated above.

3.2 RESEARCH PARADIGM

A research paradigm represents a particular worldview that defines for the researcher who hold this view, what is acceptable to research and how this is done (Bertram and Christiansen, 2014). Gibbons and Sanderson (as cited in Tshuma, 2009) posits that the starting point for any researcher should be for him/her to take time to reflect on the

world that he/she knows and ask, 'Of all the things that I believe, why do I see them as such and what is the philosophical framework that makes it so?' Paradigms are therefore considered to be philosophical frameworks that guide researchers. According to Creswell (2007) and Maree (2007), paradigms are sets of assumptions, values or beliefs about fundamental aspects of reality which give rise to a particular world view, and serve as the lens or organizing principles through which researchers perceive and interpret reality, hence representing what we think about the world. Johnson and Christensen (2011:31) say, '*A research paradigm is a perspective about research held by a community of researchers that is based on a set of shared assumptions, concepts, values and practices.'* Our actions in the world, including the actions we take as researchers cannot occur without reference to those paradigms.

Working within a particular paradigm determines choices such as the following: what kind of questions are supposed to be asked; what can be observed and investigated; how to collect data; how to interpret the findings (Bertram and Christiansen, 2014). The responses to these questions reflect a particular belief about nature (social) 'world', what can be known about it and how we can come to know this. According to Bertram and Christiansen (2014) these 'basic' beliefs are taken to define the paradigm. This is further clarified by Guba (2000) who emphasizes that research paradigms are all encompassing systems of interrelated practice and thinking that define for investigators, the nature of their inquiry along the three dimensions of ontology, epistemology and methodology. These stem from philosophical world views which are understood to be general orientation about the world and the nature of research that a researcher holds (Creswell, 2009).

From a philosophical perspective, a paradigm comprises a view of the nature of reality(ontology), whether it is external or internal to the knower; a related view of the type of knowledge that can be generated and standards for justifying it (epistemology); and a disciplined approach to generating that knowledge (methodology) (Merriam, 2009; Taylor and Medina, 2013). Ontology specifies the nature or essence or reality being investigated, hence pure reality cannot be known as it can only be interpreted

through our senses and experiences resulting in differing perspectives of reality. According to Cohen and Manion (1994), this leads to questions of whether social reality is external to the individual, that is, imposing itself on his or her consciousness from without, or whether it is the product of the individual's consciousness. Such questions arise, Is reality of an objective nature, or the result of individual cognition? Is it given 'out there' in the world, or is it created by one's mind? In the light of the above argument, the researcher locates this study which aims to understand what goes on in secondary schools regarding strategies used to foster values education in the interpretive paradigm. Choosing the interpretive paradigm led to the selection of the qualitative approach, as well as the case study design which is inclined towards personal elucidation of detailed experiences of participants. The choice of this paradigm enabled the researcher to get the state of moral decay in school and the way values education strategies are implemented in from the participants' view. Consequently, everyone has his or her own interpretation of reality that emerges from one's epistemological inclination.

Epistemology is concerned with what people know about reality and how they know it. It deals with how we can know and explain something (Rensburg, 2010). Epistemology is about knowledge and is a crucial foundation for research in both the natural and the social sciences (Wills, 2007). Epistemology assumes that knowledge is gained through a strategy that "…respects the differences between people and the objects of natural sciences and therefore requires the social scientist to grasp the subjective meaning of social action" (Bryman, as cited in Grix, 2004: 64). According to Mack (2010) knowledge is gained through personal experience and it is gained inductively to create a theory. Knowledge arises from particular situations and is not reducible to simplistic interpretation.

Epistemology as viewed by Guba (2000) specifies the nature of the relationship between the knower (inquirer) and the known (or knowable) thus showing the inquirer's philosophical orientation. Cohen and Manion (1994) explore whether it is possible to identify and communicate the nature of knowledge as being hard, real and capable of

being transmitted in tangible form or whether 'knowledge' is of a softer, more subjective, and spiritual or even transcendental kind, based on experience and insight of a unique and essentially personal nature. It should be noted that epistemology deals with all claims made about knowledge. It is a quest of finding out the relationship between what a researcher claims to know and understand and how he/she gets to find the knowledge. Furthermore, it seeks to find out how knowledge is recognized and how it is used when found (Briggs and Coleman, 2007). Our epistemological orientation enables us either to see knowledge as absolute and separate from the inquirer or researcher, and linked to a knowable external reality, or to see it as part of the researcher and relative to the individual's experiences that are associated with his or her environment (Tshuma, 2009). It is how researchers align themselves in this particular debate that affects how they go about uncovering knowledge of social behaviour in their research studies (ibid). This has given rise to research paradigms namely the positivist, post positivist, interpretivist/constructivist, critical and postmodern among others (Mackenzie and Knipe, 2006). In this study, the epistemological stance taken was guided by the interest of the researcher to understand the interactions taking place in a particular community, that is, in selected secondary schools in Gokwe South District in Zimbabwe.

A methodology is a research strategy that translates ontological and epistemological principles into guidelines that show how research is to be conducted (Sarantakos, 2005), and principles, procedures, and practices that govern research (Marczyk, DeMatteo and Festinger, 2005). In simpler words, the term methodology refers to the principles and ideas on which researchers base their procedures and strategies or methods. A researcher's methodological approach, underpinned by and reflecting specific ontological and epistemological assumptions, represents a choice of approach and research methods adopted in a given study (Marczyk et al., 2005). The research methodology is concerned with the logic of scientific inquiry; in particular with investigating the potentialities and limitations of particular techniques or procedures. The term pertains to the science and study of methods and the assumptions about the ways in which knowledge is produced (Grix, 2009). In this study, the methodological

choices made were selected on the basis of their suitability to collect information on experiences of the participants involved in this study.

Considering what has been revealed by literature, a paradigm is an essential component of research. The methods used, phenomena observed and examined, and the interpretation of results, are all embedded on the choice of the paradigm. Researchers that view reality as socially constructed and knowledge as individual and group experiences are likely to adopt an interpretive paradigm that informs qualitative approaches as discussed below.

3.2.1 The interpretive paradigm

This research is located within the interpretive research paradigm. Its emphasis is on the world as lived by a person not the world of reality as something 'out there' waiting to be discovered by the researcher (Guba and Lincoln, 1994). Interpretivists view the purpose of social research (and also education research) as to understand the meaning which informs human behaviour **(**Bertram and Christiansen, 2014). They hold that social reality is inherently meaningful (Rensburg, 2010). They also emphasize that social reality is viewed and interpreted by the individual according to the ideological positions the individual possesses (Tshuma, 2009). Therefore, knowledge is personally experienced rather than acquired from or imposed from outside (Dash, 2005). Interpretivists believe that reality is multi-layered and complex, there is no single observable reality, rather there are multiple realities or interpretations of a single event (Merriam, 2009). They emphasize that the verification of a phenomenon is adopted when the level of understanding of a phenomenon is such that the concern is to probe into the various unexplored dimensions of the phenomenon rather than establishing specific relationship among the components, as it happens in the case of positivism.

Creswell, (2009) argues that interpretivists assume that knowledge and meaning is a result of interpretation shaped by the researcher's own experiences and background. The premise of interpretive researchers is that access to reality (whether given or socially constructed) is only through social constructions such as language,

consciousness and shared meanings (Gephart, 1999). Meaning can only be understood in the interaction between the researcher and respondents (Bertram and Christiansen, 2014). Dash (2005) adds that interpretive researchers have often preferred meaning (versus measurement) oriented methods. They assume that knowledge and meaning are acts of interpretation; hence, there is no objective knowledge which is independent of thinking or human reasoning. Furthermore, Krauss (2005) adds that interpretivism asserts that reality, as well as our knowledge thereof, are social products and are, thus they are incapable of being understood independently of the social actors (including the researchers) that construct and make sense of that reality. The experience a person has includes the way in which the experience is interpreted. There is no 'objective' experience that stands outside its interpretation (Merriam, 2009). Patterns and regularities in behaviour emerge from the social conventions established by purposeful interacting human beings (Rensburg, 2010). Thus, the interpretive paradigm assisted the researcher to understand the participants' experiences on the implementation of values education in secondary schools, suggesting that reality is socially constructed in the participants' own natural setting.

The interpretivist/constructivist researcher tends to rely upon the "participants' views of the situation being studied" (Creswell, 2003: 8) and the impact of the research is based on participants' background and experiences (Mackenzie and Knipe, 2006). Hennick, Hutter and Baily (2011) add that interpretivists believe that reality is constructed by social actors and people's perceptions of it. They recognize that individuals with their own varied backgrounds, assumptions and experiences contribute to the on-going construction of reality existing in their broader social context through social interaction. Since these human perspectives and experiences are subjective, social reality may change and can have multiple perspectives. Nieuwenhuis (2007) points out that the ultimate aim of interpretivist research is to offer a perspective of a situation and to analyze the situation under study to provide insight into the way in which a particular group of people make sense of their situation or the phenomena they encounter. The interpretive paradigm was suitable for this study as it allowed the researcher to interact with participants, relying upon the participants' views and experiences in secondary

schools on strategies used to implement values education to enhance moral regeneration. While positivism stands for objectivity, measurability, predictability, controllability and constructs laws and rules of human behaviour, interpretivism essentially emphasizes understanding and interpretation of phenomena and making meaning out of this process (Meke, 2011).

According to Dash (2005), interpretivism, which stresses the subjectivist approach to studying social phenomena, attaches importance to a range of research techniques focusing on qualitative analysis. These include personal interviews, participant observations, accounts of individuals and personal constructs and analysis of documents. In the same vein, Gephart (1999) observes that in the interpretivist approach, data collection and representation have been accomplished with informant interviewing, ethnography, or the thick description of cultures based on intimate knowledge and participation. Sometimes the approach uses ethnographically-linked textual analyses which use transcripts or verbal protocols of meetings as data. According to Gephart (1999), such verbal or conversational data are collected to represent interactions in important, naturally occurring social settings. In this study the interpretive paradigm was heavily influenced by hermeneutics and phenomenology.

Hermeneutics is the study of meaning and interpretation in historical texts. This meaning-making cyclical process is the basis on which the interpretivist paradigm was established (Mack, 2010; Nieuwenhuis, 2007). A phenomenologist advocates the need to consider human beings' subjective interpretations, their perceptions of the world (their life-worlds) as our starting point in understanding social phenomena (Mack, 2010). Therefore, the ontological assumptions of interpretivism are that social reality is seen by multiple people and these multiple people interpret events differently leaving multiple perspectives of an incident (Mack, 2010). Taylor and Medina (2013) expound that recent developments in the interpretive paradigm highlight the importance of the researcher's own subjectivity in the (hermeneutic) process of interpretation, and emphasize its progressive development as a key part of the inquiry process, thereby adding to the emergent and reflective quality of interpretive research. Consequently, the

relevance of interpretive paradigm to the current study was based on the fact that the researcher sought to understand the participants' interpretation of the implementation of values education in secondary schools to enhance moral regeneration from the perspectives of participants. This assisted the researcher to have a broader view of the phenomena under study.

In the interpretive approach, the researcher does not stand above or outside, but is a participant observer who engages in the activities and discerns the meanings of actions as they are expressed within specific social contexts. Interpretive researchers do not pre-define dependent and independent meanings that lie behind social action, but focus on the full complexity of human sense making as the situation emerges (ibid). Phenomena are understood through the meanings that people assign to them and analysis is put into context.

In terms of assessment, interpretive research differs from positivist theory assessment. Positivists seek rigor using statistical criteria and conceptions of reliability and validity to evaluate the quality of quantitative findings (Gephart, 1999). Sample size, common methods bias and sampling error are common concerns. In contrast, meaning focused research in the interpretive tradition is assessed in terms of trustworthiness criteria including credibility, transferability, dependability and confirmability and authenticity (Merriam, 2009).

The greatest strength of interpretivism is in the richness and depth of explorations and descriptions it yields through its qualitative approach to research. It is therefore suitable in this study since the focus is on the implementation of values education in secondary schools to enhance moral regeneration. The perceptions on how values education should be implemented for moral regeneration was sought from insiders.

3.2.2 Criticism of the interpretive paradigm

Notwithstanding its merits, interpretivism is criticized for its subjectivity and the failure of the approach to generalize its findings beyond the situation studied (Maree, 2007). As a

result of this limitation, many positivists question the overall benefit of interpretivist research (Mack, 2010). Although criticized, the interpretive paradigm is regarded as suitable for this study, thus it was utilized in this qualitative case study to understand strategies that are used to implement values education so as to enhance moral regeneration in secondary schools in Zimbabwe. This helped the researcher to gain more insight into the phenomenon under study.

3.3 RESEARCH APPROACH

This study adopted a qualitative research approach which is mainly concerned with examining people's experiences in detail, by using a specific set of research methods such as in-depth interviews, focus group discussions, observation, content analysis, visual methods and life histories and biographies (Hennick, Hutter and Bailey, 2011). Qualitative research is based on a relativist, constructivist ontology which argues that there is no objective reality; rather, there are multiple realities constructed by human beings who experience a phenomenon of interest (Krauss, 2005). It is broadly defined as any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification (Rensburg, 2010; Strauss and Corbin,1990) but instead, the kind of research that produces findings arrived at from real-world settings where the phenomenon of interest unfolds naturally (Patton, 2001). It attempts to make sense of, or to interpret, phenomena in terms of the meaning people bring to them (Denzin and Lincoln, 2005).

Qualitative research aims at exploring and discovering issues about a problem of which very little is known. It allows for the identification of issues from the perspectives of the study participants and understands the meaning and interpretations that they give to behaviour, events or objects (Merriam, 2009). The qualitative approach was suitable particularly for this study as it gave the researcher an opportunity to capture participants' views on the phenomenon (Rensburg, 2010). This enabled the researcher to have an insider's view on how values education was implemented to enhance moral regeneration in secondary schools.

According to Hoepfl (1997), qualitative researchers seek illumination, understanding and extrapolation to similar situations, unlike quantitative researchers who seek causal determination, prediction and generalization of findings. Berg (2009) observes that qualitative research is designed to help researchers understand phenomena in depth as rich data are collected, classified, ordered, synthesized, evaluated and interpreted from the respondent's point of view. Generally, emphasis is on the quality and depth of information and not on the scope or breadth of information provided as in quantitative research (Nieuwenhuis, 2007). Holloway and Wheeler (2002) say that the basis of qualitative research lies in the interpretive approach to social reality and in the description of the lived experience of human beings. Thus, the qualitative approach was relevant for this study because the researcher studied participants' experiences as they occurred in natural settings, that is, in secondary schools where values education is implemented to enhance moral regeneration. This enabled the researcher to gain an insider's view of the problem under study.

In qualitative research, different knowledge claims, enquiry strategies, and data collection methods and analysis are employed (Creswell, 2003). Qualitative data sources include observation, interviews, documents and texts and the researcher's impressions and reactions (Berg, 2009). Data is derived from direct observation of behaviours, interviews, written opinions, or from public documents (ibid). Another characteristic of qualitative research as observed by Merriam (2009) is that the researcher is a primary instrument for data collection and data analysis. Since understanding is the goal of qualitative research, the human instrument, which is able to be immediately responsive and adaptive, is seen as an ideal means of collecting and analyzing data. The advantages are that the researcher can expand his understanding of how values education is implemented to enhance moral regeneration in secondary schools. This can be enhanced through non-verbal as well as verbal communication, processing data immediately, clarifying and summarizing material, checking with participants for accuracy of interpretation, and exploring unusual or unanticipated responses (Merriam, 2009).

The researcher is considered the primary instrument of data collection and analysis as she or he engages in the situation, makes sense of the multiple interpretations, as multiple realities exist in any given context as both the researcher and the participants construct their own realities. The researcher strives to collect data in a non-interfering manner, thus attempting to study real-world situations as they unfold naturally without predetermined constraints or conditions that control the study or its outcomes (ibid). According to Merriam (2009), the researcher engages often without an observation schedule, and plays a dynamic role in constructing an understanding of the research environment through self-interpretation of what happens. Thus, qualitative research produces a result which is an interpretation by the researcher of others' views filtered through his or her own. This is because people impose order on the world as they perceive it in an effort to construct meaning. Meaning lies in cognition not in elements external to us. Information impinging on our cognitive systems is screened, translated, altered and perhaps rejected by the knowledge that already exists in that system. The resulting knowledge is purposefully constructed (Meke, 2011).

However, Merriam (2001) warns that the human instrument has shortcomings and biases that might have an impact on the study. Merriam (2001) suggests that rather than trying to eliminate these biases, it is important for the researcher to identify them and monitor them as how they may be shaping the collection and interpretation of data. Peshkin (as cited in Merriam, 2001) argues that the researcher's subjectivity can be seen as virtuous, for it is the basis of researcher making a distinctive contribution, one that results from the unique configuration of their personal qualities joined to the data they have collected. In order to minimize the researcher bias when conducting the study in secondary schools, the researcher triangulated the instruments and data.

Denzin and Lincoln (2011) maintain that qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world, turning it into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an

interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them. As a result, the use of multiple methods in collecting data from participants in their natural setting, which is Gokwe South District secondary schools, assisted the researcher to understand the participants' views and actions on the implementation of values education to enhance moral regeneration. Since qualitative research is context bound, this helped the researcher to be context sensitive that is, the researcher focused on the context of strategies used to implement values education to enhance moral regeneration in Gokwe South District secondary schools.

Another feature of qualitative approach as stated by Merriam (2001) is that the product of a qualitative inquiry is richly descriptive. Words and pictures rather than numbers are used to convey what the researcher has learned about the studied phenomenon. There are likely to be descriptions of the context, the participants involved, and the activities of interest. In addition, data in the form of quotes from documents, field notes, and participant interviews, excerpts from video tapes, electronic communication or a combination are always included in support of the findings of the study. These quotes and excerpts contribute to the descriptive nature of qualitative research. Thus, qualitative researchers use thick description as they describe, analyze and interpret data (Holloway and Wheeler, 2002). To enrich the descriptive nature of the current qualitative study, the research used face to face interviews, focus group interviews and document analysis to solicit data from participants on implementation of values education to enhance moral regeneration in Gokwe South District secondary schools. In addition, the researcher used thick description to analyze data so that the participants' responses are captured verbatim.

Merriam (2009) states that another important characteristic of qualitative researcher is that the process is inductive, that is, researchers gather data to build concepts, or theories rather than deductively deriving postulates or hypotheses to be tested. Typically, findings inductively derived from the data in qualitative study are in the form of

themes, categories, typologies, concepts and even substantive theory. Patton (2002) adds that qualitative research is oriented particularly toward exploratory, discovery, and inductive data analysis. Rather than engaging in deductive analysis, which focuses on testing a preconceived hypothesis, the researcher in this study studied the data inductively to reveal unanticipated outcomes. The data collected from participants in Gokwe South District secondary schools was coded according to the emerging themes as part of the data analysis process. In addition, data collection and data analysis was done simultaneously.

Despite its strengths, the qualitative approach has been criticized for its dependence on the individual skills of the researcher and that it can be more easily influenced by the researcher's personal biases and idiosyncrasies (Anderson, 2010). In addition, Cohen, Manion and Morrison (2007) contend that the subjective involvement of the researcher would make him/her manipulate or share the experiences of the participants. The qualitative research approach is also criticized for being contemplative at early or exploratory stages of a study (Silverman, 2000). Knowledge produced cannot be generalized to other people or other settings, that is, the findings of the study might be unique to the relatively few people included in the research study (Johnson and Christensen, 2011). To overcome the stated limitations of qualitative approach, the researcher triangulated the data collection instruments and maintained the guiding questions throughout data collection process. The researcher also remained non-judgmental throughout the study process and reported what was found in a balanced manner.

In spite of its limitations, the qualitative approach remained suitable for this study as the approach allowed the researcher to conduct an in-depth study on the implementation of values education to enhance moral regeneration in secondary schools in Gokwe South District.

3.4 RESEARCH DESIGN

This is a plan of how the researcher will systematically collect and analyse the data that is needed to answer the research question (Bertram and Christiansen, 2014). It is a plan or blueprint of how you intend conducting the research (Mouton, 2001). The design looks at the type of study you want to engage in and the research instruments you intend to employ. Maree (2007) conceives a research design as a plan or strategy which moves from the underlying philosophical assumptions to specifying the selection of participants, the data gathering techniques to be used and the data analysis to be done. Similarly, Trochim (2006) views a research design as the structure of research, that is, the "glue" that holds all of the elements in a research project together.

Research designs are constructed plans and strategies that are developed to seek and discover answers to research questions (Taylor, as cited in Tshuma, 2009). A research design can therefore be seen as a systematic arrangement of procedures and methods of research in which the entire process of sampling, data collection and analysis and interpretation of the results is encompassed to avoid a haphazard approach. In a way, the research design makes the research problem researchable by setting up the structure in a way that will produce specific answers to specific questions. Leedy and Ormrod (as cited in Berg, 2009) observes that a poorly designed study will fail to provide accurate answers to the questions under investigation, leave too many loopholes in the conclusions, permit little generalization and produce irrelevant information, thereby wasting materials and resources.

The choice of research design is based on the researcher's assumptions, research skills and research practices, and influences the way in which he/she collects data. Kothari (2004) adds that research design is the conceptual structures within which research is conducted; it constitutes the blue print for the collection, measurement and analysis of data. Thus, a research design permitted the researcher to tie up together the theoretical paradigm, the research approach and the methods of collecting data (Denzin and Lincoln, 2011). Therefore, the research design must be carefully planned

and structured such that the entire parts and phases of the study are held together. This study adopted a qualitative case study design.

3.4.1 Case study design

It is a systematic and in-depth study of one particular case in its context where the case may be a person, a group of people, a school, a community or an organisation (Rule and John, 2011). The aim of the case study is capturing the reality of participants' lived experiences and thoughts about a particular situation (Cohen, Manion and Morrison, 2000:182). The case study design gave an opportunity for the researcher to study the participants in their natural setting thereby getting an insider's view of the phenomenon under investigation (Rensburg, 2010). The understanding of the phenomenon led to more appropriate intervention procedures.

Yin (2009) defines the case study research method as an empirical inquiry that investigates a contemporary phenomenon within its real-life context when the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used. A case study engages the researcher in rigorous thinking which results in sufficient presentation of evidence to reach appropriate conclusions (Yin, 2009) and in this case conclusions on the implementation of values education in enhancing moral regeneration in secondary schools. The case study design provides context-dependent (practical) knowledge (Flyvbierg, 2006) which assisted the researcher to study participants in their natural environment which are secondary schools. According to Bromley (as cited in Nieuwenhuis, 2007) case study research is a systematic inquiry into an event or set of related events which aim to describe and explain the phenomenon of interest. In this case, the case study design gave the researcher a leeway to obtain views and opinions on the implementation of strategies used in educating for values in secondary schools.

The qualitative case study design is a situated activity that locates the researcher in the world of study. It consists of a set of interpretive, material practices that make the world visible (Patton, 2001). Case studies may be single or multiple, focusing on specific

entities such as organizations, groups, communities and events (Merriam, 2009). Single cases often form the basis for research on typical or critical cases; whereas multiple cases can be limited to two or more cases that are researched, in order to facilitate an understanding of a phenomenon or a comparison of phenomena (Yin, 2009). A hallmark of case study research is the use of multiple data sources, a strategy which also enhances data credibility (Patton; Yin, as cited in Baxter and Jack, 2008).

Potential data sources used to get a deep understanding of the case may include documentation, archival records, interviews, physical artifacts, direct observations, and participant-observation (Baxter and Jack, 2008; Suhonen, 2009; Wills, 2007). The case study, therefore, aided the researcher to use face to face interviews, focus group interviews and document analysis in soliciting data from participants pertaining to the implementation of values education in Gokwe South District secondary schools to enhance moral regeneration. Basically, a case study is viewed as a triangulated research strategy, as multiple sources of evidence are used to validate the findings (Patton, 2001). Case studies have a considerable ability to help generate answers to the "why?" as well as "what?" and "how?" questions (Yin, 2009). They allow for an intensive investigation and a deeper understanding that leads to rich interpretations (ibid). Given that this study aims at establishing what the implementation strategies for values education in secondary schools, the selection of case study was appropriate.

The case study design assumes that each case is special and unique. This is asserted by Eisner (1991) when he says that a case study pays attention to the idiosyncratic as well as the pervasive seeking the uniqueness of each case. From the prolonged engagement that may take weeks, months or years, the researcher gets to know a particular social setting and views things from the point of view of those in it.

3.4.1.1 Advantages of the case study design

The case study finds its strength in the use of multiple sources and techniques in the data gathering process. It offers a means of investigating complex social units consisting of multiple variables of potential importance in understanding the

phenomenon (Merriam, 2009). The researcher determines in advance what evidence to gather and what analysis techniques to use with the data to answer the research question (Yin, 2009). One other advantage of the case study design is that the examination of the data is most often conducted within the context of its use (Yin, 2009), that is, within the situation in which the activity takes place (Zainal, 2007). Anchored in real-life situations, the case study results in a rich and holistic account of a phenomenon (Merriam, 2009). The case study design is holistic and thus supports the idea that much of what researchers can know about human behaviour is best understood as lived experience in the social context (Wills, 2007). The detailed qualitative accounts often produced in case studies not only help to explore or describe the data in real-life environment, but also help to explain the complexities of real-life situations which may not be captured through experimental or survey research (Zainal, 2007). A case study offers insights and illuminates meanings that expand its readers' experiences (Merriam, 2009). Unlike experimental research, a case study can be done without predetermined hypotheses and goals (Wills, 2007).

The case study also allows the researcher to gather rich, detailed data in an authentic setting (Wills, 2007). This enabled the researcher to collect rich, detailed data from participants in secondary schools which is their authentic setting. A case study provides a unique example of real people in real situations, enabling readers to understand how ideas and abstract principles can fit together (Nesbet and Watt, as cited in Cohen, Manion and Morrison, 2007). Case studies are also able to generate a lot of information as researchers examine a particular instance comprehensively using simple language which is easy for non-academic and academic respondents (Cohen et al., 2007; Rule and John, 2011). It is an intensive description and analysis of a single individual or group.

The merits of the case study highlighted above, made it possible for this study to adopt the case study design as it enabled the researcher to intensively focus and obtain unique perceptions, attitudes, views and experiences of participants on the

implementation of values education to enhance moral regeneration in secondary schools in Gokwe South District.

3.4.1.2 Disadvantages of the case study design

Despite the stated advantages, case studies have received some compelling criticism, maybe because a case study focuses on a single unit, a single instance, such that the issue of generalizability looms larger here than with other types of qualitative research (Merriam, 2009). Yin (as cited in Zainal, 2007) discusses three types of arguments against case study research. First, case studies are often accused of lack of rigour. Yin (as cited in Zainal, 2007: 21) notes that "too many times, the case study investigator has been sloppy, and has allowed equivocal evidence or biased views to influence the direction of the findings and conclusions". This is in line with Merriam's (2009) argument that qualitative case studies are limited by the sensitivity and integrity of the investigator as the primary instrument of data collection and analysis. Though this has advantages, training in observation and interviewing is not readily available to aspiring case study researchers. The researcher is left to rely on his or her own instincts and abilities throughout this research effort.

Second, case studies provide very little basis for scientific generalization since they use a small number of subjects, some conducted with only one subject (Tellis, as cited in Zainal, 2007). According to Yin (as cited in Zainal, 2007: 21) the question commonly raised is, "How can you generalize from a single case?" Yin (2009) considered case methodology 'microscopic' because of the limited sampling cases. To Hamel et al. (as cited in Zainal, 2007), however, parameter establishment and objective setting of the research are far more important in case study method than a big sample size. Hancock, Windridge and Ockleford (2009) declare that this reflects a misunderstanding of the purpose of case study research which is meant to describe that particular case in detail. It is particularistic and contextual. The purpose is to generalize to theoretical propositions, not to population as in statistical research (Yin, 2009). Nieuwenhuis (2007) also argues that generalization is not the purpose or intent of case study research. Case study research is aimed at gaining greater insight and understanding of

the dynamics of a specific situation. Remler and Ryzin (2011) reinforce the stated arguments when they point out that the case study aims to uncover aspects of implementation that can be applied to similar policies and programmes in other places or contexts. The individual case, in other words, provides an opportunity to discover generalizable knowledge. The aim is to gather enough details of the particular case to learn about variables, mechanisms, and patterns that would be relevant to many other cases.

Thirdly, case studies are often labelled as being too long, difficult to conduct and they produce a massive amount of documentation (Yin, 2009). Although rich, thick description and analysis of a phenomenon may be desired, a researcher may not have the time or money to devote to such an undertaking. Assuming that time is available to produce a worthy case study, the product may be too lengthy, too detailed or too involved for busy policy makers and practitioners to read and use (Merriam, 2009). In particular, case studies of ethnographic or longitudinal nature can elicit a great deal of data over a period of time. The danger comes when the data are not managed and organized systematically. To counter this weaknesses, Yin (2009) argues that case studies enable systematic reporting of all evidence and time limits and writing formula depend on the choices of investigators.

Despite the criticisms leveled against case studies, the researcher chose the case study design because it permitted the researcher to get an in-depth understanding of the trends emerging from the different participants and gave the researcher an opportunity to better understand the dynamics of the implementation of values education to enhance moral regeneration in secondary schools in Gokwe South District.

3.5 SAMPLE AND SAMPLING

This section focuses on defining and justifying the sample of this study. It also looks into sampling procedures employed in this study.

3.5.1 Sample

A sample is simply defined as a subset of the population (Rensburg, 2010). The choice of participants for any study is crucial as poor choices could lead to false or misleading outcomes. Hoepfl (1997) notes that information regarding the inclusion and exclusion criteria for participants needs to be explicit and justifiable for qualitative researchers.

Sampling involves making decisions about which people settings, events or behaviours to include in the study (Bertram and Christiansen, 2014). Sampling refers to the process of selecting people or elements from a population for inclusion in a research study (Patton, 2002). Nieuwenhuis (2007) also defines sampling as the process used to select a portion of the population for study. Mason (2002) points that sampling is a systematic principle based procedure used to make well considered selection that enables a researcher to gain access to relevant data sources. Mason (2002) further explains that data sources relate to a relevant wider population and a researcher's choices need to then be linked meaningfully to a wider context. Mason's (2002) view implies that researchers' choices should be based on well thought out principles that are justified by the intentions of the nature of what needs to be examined in terms of depth, circumstance and the purpose to which the results need to be used. The question of relevance of information sources is paramount because in research, credibility counts and sources must be relevant for data yielded to be dependable.

Mason (2002) also refers to relating research to a wider research population which happens in quantitative studies whereas in qualitative studies generalizability is not to the wider population but is limited to theories only (Drew, Hardman and Hosp, 2008). Qualitative research is often not concerned with statistical accuracy to make statements about a general population on the basis of a sample (Miles and Huberman, as cited in Curtis, Gesler, Smith and Washburn, 2002) or with the question whether their data is representative of the entire population. Their concern is with the detailed and in-depth description and analysis hence they may focus on a few teachers or one school for example (Bertram and Christiansen, 2014). Patton (2002) expounds that researchers do sampling because limited resources or time often prevent them from studying an

entire population. The strengths of using sampling as stated by Karavakas (2008) are that it makes the research feasible and enables the researcher to organize the research with ease. He adds that sampling reduces the costs of research and saves on time. Curtis et al. (2002) maintain that qualitative samples are small, studied intensively and each one typically generates a large amount of information. This is because a sample of this size is suitable to develop insights and in-depth understanding of the phenomenon being studied (Babbie and Mouton, 2005).

In qualitative research, the most appropriate sampling strategy is non-probabilistic the most common being purposive (Patton, 2002). In a non-probability sample, units are deliberately selected to reflect particular features of or groups within the sampled population. The sample is not intended to be statistically representative, the chances of selection for each element are unknown but, instead, the characteristics of the population are used as the basis of selection. It is this feature that makes them well suited to small-scale, in-depth studies (Ritchie, Lewis and Elam, 2003). This sampling strategy is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned (Merriam, 2009).

Patton (2002) explains that purposive sampling is choosing people who have a unique perspective or occupy important roles, or selecting individuals or artifacts to represent theoretical categories or considerations. The selection of participants, settings or other sampling units is criterion based or purposive (Mason, 2002; Patton, 2002). Purposive sampling was adopted by the current study where the researcher identified information rich participants for the reason that they are possibly knowledgeable about the phenomena under study (McMillan and Schumacher, 2006). Through purposive sampling, the researcher in the current study was able to choose participants basing on their unique perspectives and roles pertaining the implementation of values education for moral regeneration in secondary schools. It is important to note that a well selected sample positively contributes to the credibility of the findings in any given research. This is shown by Cohen et al. (2007) who believe that whenever good sampling is done

following recommended sampling procedures, it will be possible for the researcher to replicate the results. This is an important aspect of confirming the authenticity of the results especially in a qualitative approach.

In addition, Patton (2002) suggests that the logic and power of purposeful sampling lies in selecting information rich cases for study in-depth. Information rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research. In this study, the researcher targeted known rich information sources which are three secondary schools which teach values disciplines. The researcher relied on information provided by the District Schools Inspector from the Ministry of Primary and Secondary Education (MOPSE) District Offices. School heads, teachers and pupils were selected as participants in the study because they possessed a deeper understanding of the implementation of strategies used in secondary schools to foster values in pupils in order to enhance moral regeneration. A varied group of participants was chosen to ensure diverse perspectives.

Three secondary schools were selected to participate in the study. Purposive sampling was used to come up with a sample of 34 participants who comprised (1) one District Schools Inspector who was selected because of her experience and expertise in the field of education, (2) three headmasters of the selected secondary schools who were selected because they monitor the implementation process at school level, (3) twelve teachers were purposively selected (4 from each school) because they implement the curriculum. Teachers from the following disciplines were selected: History, Religious Studies, Arts and culture, Guidance and Counselling (Life Skills Education), (4) lastly eighteen learners were selected from the three schools. Learners were considered because they are recipients of curriculum implementation process. The selection considered the maturity of learners and their ability to converse on values issues.

3.6 DATA COLLECTION INSTRUMENTS AND PROCEDURES

In qualitative research, interviews, observations, focus groups and document analysis are the most common methods of data collection. These strategies emphasize the

need and importance of looking at cases in the natural setting in which they were found. In choosing the appropriate instruments, the researcher was guided by the nature of the research problem and the type of questions to be addressed. In addition, the research paradigm, approach and the research design also guided the researcher in adopting the instruments that were considered suitable to collect data that would address the key issues of the study. In this study, semi structure interviews, focus group discussions and documents were used to collect data.

3.6.1 Semi structured Interviews

An interview is often understood as a conversation between the interviewer and interviewee in which the interviewer asks questions and the interviewee responds accordingly (Rensburg, 2010). This two-person conversation is initiated by the interviewer for the specific purpose of obtaining research relevant information by the researcher (Creswell, 2009). According to MacDonald and Headlam (2009) interviews are a qualitative method of research often used to obtain the interviewees' perceptions and attitudes to the issues under study. The main aim of an interview is to encourage interviewees to share their perspectives, feelings, stories and experiences regarding a particular social phenomenon being studied by the interviewer.

Maree (2007) categorizes interviews into three groups, namely, open-ended interviews, semi-structured interviews and structured interviews. In open-ended interviews, the focus is on the participant's perceptions of an event or phenomenon being studied. To minimize bias in the data collected, it is advisable to conduct the interviews with more than just one informant. In semi-structured interviews, the participant is required to answer a set of pre-determined questions that define the line of inquiry. Probing and clarification of answers is allowed. In this type of interview, the researcher needs to be very attentive to the responses given by the interviewee so as to identify new emerging themes that are directly related to the phenomenon being studied. In structured interviews, the questions are detailed and developed in advance (Maree, 2007). There is not much probing in structured interviews since the questions are overly structured. Large samples use this type of interview to ensure consistency.

Semi-structured interviews were used in the study to extract the views and perceptions of participants through narration of their experiences on strategies used in values education delivery in schools. In a semi structured interview, the researcher was guided by a list of themes or questions asked to participants (Maree, 2007). There were compelling reasons for the use of a semi structured interview schedule as a primary data for this study. Firstly, interviews are compatible with qualitative studies as they are appropriately used when studying people's understanding of the meaning in their lived world (Creswell, 2009). Secondly, interviews help to find out what is in someone else's mind that is to find out those things we cannot observe (Patton, 2002). Thirdly qualitative interviews result in thick descriptions of the subject being studied that enable readers to make decisions about transferability of study results (Merriam, 2009). Above all, interviews call for triangulation of information obtained from other sources and thus increase the credibility of study findings (Rensburg, 2010). In this study, the District schools inspector, headmasters and teachers were interviewed to determine the strategies used to implement values education in secondary schools in Gokwe South District in Zimbabwe. Semi-structured interviews allowed for soliciting of information from experts in the field with a lot of experience thereby adding to the robustness of the research findings.

Semi-structured interviews also allowed for flexibility, adaptability and human interaction which permitted the researcher the freedom to probe the interviewees, follow-up leads, elaborate on the original responses, obtain additional and more detailed data and clarify answers (Borg and Gall, 1996; Creswell, 2007). A systematic collection of data was maintained.

3.6.1.1 Strengths of face to face interviews

Interviews allows researcher control over the line of questioning (Creswell, 2009). Kajornboon (2005) points out that the interview gives the researcher opportunities to probe for views and opinions of the interviewee. Probing is a way for the interview to explore new paths which were not initially considered (Gray, 2004). Related to this, the

researcher is present during the interview with the respondent, and thus has the opportunity to make the questions clear (Bertram and Christensen, 2014). Furthermore, drafting “key themes and sub-questions in advance gives the researcher a sense of order from which to draw questions from unplanned encounters” (David and Sutton, 2004: 87).

Interviews are also useful when participants cannot be directly observed (Creswell, 2009). Interviews have an advantage of collecting much more detailed and descriptive data than through using a questionnaire (Bertram and Christensen, 2014). Another benefit of using an interview schedule as identified by Kothari (2004) is that the language of the interview can be adapted to the ability or educational level of the person interviewed, as such misinterpretations concerning questions can be avoided.

3.6.1.2 Weaknesses of face to face interviews

Despite the highlighted strengths of using interviews as a data collection instrument, Yin (2009) identifies quite a number of weaknesses associated with interviews. The weaknesses include the fact that data collected may contain biased information as a result of poorly phrased questions. Since it is possible to have poorly articulated questions in the research, in the current study, a pilot study was conducted to allow modification of questions to be done before conducting the actual research.

Inaccuracies due to poor recall may be another limitation of interviews (Yin, 2009). That is, some participants may fail to remember exact details but feel inhibited to own up to this weakness. It is also possible for reflexivity to contribute to collection of false data because at times participants get enthusiastic and give the researcher information they think will be better appreciated than what may be authentic, thus researcher presence may bias responses (Creswell, 2009). Kothari (2004) expands that the presence of the interviewer on the spot may also over-stimulate the participant sometimes even to the extent that he/she may give imaginary information just to make the interview interesting. At other times, participants may feel uncomfortable to discuss their views and feelings with a complete stranger (Yin, 2009). This results in several options the participant may

choose to take; the participant may profess ignorance, or may hide the real views and create false data as a cover-up or may just go along agreeing with the researcher in an uninformative way. Furthermore, participants may want to please the interviewer by seeking out answers that support his or her pre-conceived notions. These weaknesses may be minimized by staying focused and allowing freedom of expression. Another demerit of interviews as stated by Creswell (2003) is that some participants might not be articulate and this affects the data provided.

Kothari (2004) and Yin (2009) further warn that interviews are costly and time consuming. That is, while face to face methods of collecting data could be the primary and most effective strategy for collecting empirical data, they are time consuming and are prone to subjectivity and bias. Interviews also lack the anonymity that is provided by the questionnaire. This limitation may leave the participant feeling threatened especially if the topic or some of the questions are sensitive. To deal with this challenge, emphasis should be put on confidentiality. Despite the stated weaknesses, the interview remains the most reliable and effective method of collecting empirical data. Hancock, Windbridge and Ockleford (2009) point out that a good interviewer needs to be able to put an interviewee at ease, needs good listening skills and needs to be able to manage an interview situation so as to collect data which truly reflect the opinions and feelings of the interviewee concerning the chosen topic. In this case, the researcher interviewed the participants in their natural setting, that is, secondary schools so that they were at ease as they were used to the environment.

3.6.2 Focus group discussions (FGDs)

This is a method of qualitative research data collection which takes the form of an interview on a topic with a group of people who have knowledge of the topic (Krueger, 2008). It is also conceived as a small gathering of individuals who have a common interest or characteristic, assembled by a moderator who uses the group and its interactions as a way to gain in-depth information about a particular topic (Kark and Williams, as cited in Tshuma, 2009). Krueger and Casey (2009) view a focus group as a carefully focused discussion that is designed to obtain perceptions, attitudes, feelings

and experiences in a defined area of interest in a permissive non-threatening atmosphere of disclosure from a predetermined and limited number of people.
A focus group interview can also be defined as an interview with a small group of about 6-12 members selected purposively, based on a set of criteria, on a specific topic and are interviewed at the same time (Rensburg, 2010; Thomas and Nelson, 2001; Sherraden, 2001; MacDonald and Headlam, 2009). It is a 'focus' group because the moderator keeps the individuals in the group focused on the topic being discussed. What is important here is the involvement of people where their disclosures are encouraged in a nurturing environment (Tshuma, 2009). Attitudes and perceptions are developed through interaction with other people. Focus group discussions are very useful in those topics that are better discussed by a small group of people who know each other.

The focus group interview strategy is based on the assumption that the group interaction will be productive in widening the range of responses, activating forgotten details of experience and releasing inhibitions that may otherwise discourage participants from disclosing information (Maree, 2007). Patton (2002) explains that unlike a series of one to one interviews, in a focus group, participants get to hear each other's responses and to make additional comments beyond their original responses as they hear what other people have to say. The composition of a focus group depends on the topic to be discussed. As with individual interviewing, purposeful sampling should be used to include people who know the most about the topic (Merriam, 2009). Krueger and Casey (2009) in Meke (2011:89) observe that focus group interviewing is about:

Paying attention to what people have to say and being non-judgmental, it is about creating a comfortable environment for people to share. It is about being careful and systematic with the things people tell you and people go away feeling good about having been heard.

This implies that focus group discussions must be carefully planned and designed such that they obtain as much information as possible in a relaxed atmosphere. The focus

groups were composed of six learner participants. Participants were not at ease during the first part of the discussion but became more active and confident as they got used to situation.

The researcher utilized Maree's (2007) advice that focus group interviews should begin with a broad and less structured set of questions to ease participants into a process where they actively debate issues. This encouraged full participation and interaction among members. The moderator continued to probe the group members as they discussed in order to clarify issues.

One of the benefits of focus group interviews is that interactions among participants enhance data quality because respondents will provide checks and balances on the topic under discussion. That is, participants are able to express views that they might not be able to express in other settings, or if interviewed as individuals. Social interaction within the group yields freer and more complex responses, when there is interactive synergy, spontaneity and security of participants within the group (Sherraden, 2001). Another merit of focus group interviews is flexibility, that is, the researcher can probe for clarification or greater detail on the topic under discussion. The aim of probing is to clarify, to delve deeper and to cover all angles, rather than accepting an answer at its face value (Sherraden, 2001). However, Mack, Woodsong, MacQueen, Guest and Namey (2005) warn that probing requires practice, thorough knowledge of the focus group guide and research objectives, and a solid understanding of what kind of information each question is intended to elicit. It also requires patience and sensitivity, effective time management, and good interpersonal skills. In spite of the stated advantages, focus groups can be difficult to assemble and to persuade them to give up their time; and to find a time suitable for all participants (Sherraden, 2001; Hancock et al., 2009). Merriam (2009) adds that focus groups are a poor choice for topics that are sensitive, highly personal and culturally inappropriate to talk about in the presence of strangers. Another method that was used to collect data in this study is document analysis and it is discussed in the following section.

3.6.3 Document analysis

Documents are all types of written communications that may shed light on the phenomenon under investigation (Maree, 2007). Documents are ready-made sources of data that are easily accessible to the imaginative and resourceful investigator (Merriam, 2009). These are essential supplementary tools to gathering of data in studies of this nature. This includes published and unpublished documents, memoranda, agendas, administrative documents, letters, reports, newspaper articles, minutes of meetings or any other document that is connected to the investigation (ibid). Researchers analyze written documents which are found in institutions under investigation as data sources (Gall, Gall and Borg, 2006). Document analysis serves to add knowledge to research and explains certain social events (Best and Kahn, 2006). However, the researcher has to be cautious of the authenticity and accuracy of records before using them.

Creswell (2009) states that document analysis is unobtrusive and non-reactive and can yield a lot of data about the values and beliefs of participants which can be accessed at a time convenient to the researcher in the natural setting. The presence of documents does not intrude upon or alter the setting in ways that the presence of the investigator often does and also documents are not dependent upon the whims of human beings whose cooperation is essential for collecting data through interviews and observation (Merriam, 2009). Documents present data which are thoughtful in that participants have given attention to compiling them and also enables the researcher to obtain the language and words of the participants (Creswell, 2009). The sources of documentary analysis can be primary or secondary. Primary sources of data refer to unpublished sources from which the researcher gathers information directly from the participants who actually witnessed events which they describe. Examples of such sources are minutes of meetings, reports and correspondences. Secondary sources are materials that are based on previously published works such as text books and research reports (Merriam, 2009).

Most limitations of document analysis stem from the basic difference between this source and data gleaned from interviews or observation, that most documentary data have not been developed for research purposes. As documents are not produced for research purposes, the information they offer may not be in a form that is useful (or understandable) to the investigator (Merriam, 2009). Additionally, documents have been criticized due to their social context and identity. Creswell (2003) notes that, authors of documents decide to record or leave out information informed by social, political and economic environments, of which they are part. In this case, incomplete data would be gathered. Merriam (2009) also argues that even public records that purport to be objective and accurate contain built in biases that a researcher may not be aware of. The researcher might also render a selective and biased understanding of a document and may even deliberately choose and select particular documents. Because of these criticisms, researchers should be alert when using document analysis in order to avoid being unreflective and uncritical (Creswell, 2003).

In this study, the following documents were collected for analysis: policy circulars, lesson plans, codes of conduct, mission statements, log books, disciplinary committee meetings minutes, minutes of meetings with parents and minutes of staff meetings assessment instruments and assessment records, school records and ministry of primary and secondary education records on support provision. Despite the limitations discussed above, documents remain a very important data collection tool particularly in the present study as this data can be used to triangulate where possible what emanated from face to face interviews and focus group interviews.

3.7 DATA ANALYSIS

Data analysis is perceived as the summarising of the mass of data collected and presenting the results in a way that communicates the most important features (Hancock, 1998). Bogdan and Biklen (as cited in Hoepfl, 1997) define qualitative data analysis as working with data, organizing it, breaking it into manageable units, synthesising it, searching patterns and discovering what is important and what is to be learned and deciding what you will tell others. The same view is held by Bogdan and

Biklen (2002) and Creswell, (2007) that data analysis involves organizing and transforming data into manageable units, synthesizing items, searching for patterns and deducing what is valuable and what is to be learnt. Merriam (2009) explains that choosing a qualitative research design presupposes a certain view of the world that in turn defines how a researcher selects a sample, collects data and analyses data. Data analysis can therefore be understood as the process of bringing order, structure and interpretation to the collected data which results in the generation of patterns, themes, constructs and inferences.

There are three main steps involved in qualitative data analysis as observed by Creswell (2009):

- Preparing and organizing the data
- Reducing and summarizing the data, possibly through a process of coding
- Presenting the data, in narrative form, figures, and/or tables.

In qualitative research data collection and analysis is a simultaneous activity, the process of data analysis commences when the process of data collection begins (Merriam, 2009; Rensburg, 2010). In simpler terms, as soon as data collection begins, data analysis also starts. The researcher started by coding the data. This is a process of making notations next to the data that strikes the researcher as potentially relevant in answering research questions (Merriam, 2009). In the current study, data were systematically built through recording proceedings during interviews, focus group interviews and document analysis. Data were analyzed simultaneously with the collection of data through interviews, focus group interviews and document analysis. Thus, simultaneous data collection and analysis allowed the researcher to make adjustments along the way (Merriam, 2002).

Furthermore, as the researcher conducted interviews, patterns and interpretations occurred to the researcher, and these influenced the course of further data collection (Remler and Ryzin, 2011). In analyzing the data, the researcher sought to summarize

what had been seen and heard in terms of common words, phrases, themes or patterns that would aid the understanding and interpretation of that which was emerging (Maree, 2007). In analyzing documents, content analysis was employed. Berg (2009) defines content analysis as a careful, detailed, systematic examination and interpretation of a particular body of material in an effort to identify patterns, themes, biases and meanings. Content analysis is simply a coding operation and data interpreting process. The qualitative data were then coded systematically according to specific themes and then analyzed to address the main research question. In this study, individual and group interview data were organized on the basis of themes, categories, general ideas, concepts or similar features are that related to the main research questions.

Since document analysis was aimed at complementing interview and focus group discussion data, the researcher was mindful of checking on consistencies among the data gathered using the three methods. Coding was done as a way of reducing information into themes or categories. This was done with the three data collection tools (interviews, focus group interviews, and documents) employed in this study. This was done relative to the research questions. These themes or categories were presented as research findings.

3.8 CREDIBILITY AND TRUSTWORTHINESS

To have any effect on either the practice or theory, field research studies must be rigorously conducted, they need to present insights and conclusions that 'ring' true to readers, practitioners and other researchers (Merriam, 2009). Lincoln and Guba (2000:178) underscore this point by asking whether a study's findings are sufficiently authentic…. that I may trust myself in acting on their implications more to the point, would I feel sufficiently secure about these findings to construct social policy or legislation based on them. Regardless of the type of research, validity and reliability are concerns that can be approached through careful attention to a study's conceptualization and the way in which the data are collected, analyzed and interpreted and the way in which the findings are presented (Merriam, 2009). Bell (2010) advises

that whatever procedure for collecting data is selected, it should always be critically examined to assess the extent that it is likely to be reliable and valid.

Reliability refers to the extent to which the selected procedures can produce a similar picture when applied at a different time (Pereira, 2012) and validity refers to the extent to which a measuring instrument measures what it is supposed to measure and is used to determine whether the findings are accurate from the standpoint of the researcher, the participants or the readers of an account (Creswell, 2007 and Maree, 2007). In qualitative research, when researchers speak of research "validity and reliability" they are usually referring to research that is credible and trustworthy (Nieuwenhuis, 2007). Guba and Lincoln (2005) include credibility, transferability, dependability and confirmability as key criteria of trustworthiness and these are constructed to parallel the conventional criteria of inquiry of internal and external validity, reliability and neutrality respectively.

Credibility enabled the researcher to establish confidence in the 'truth' of his findings. To ensure credibility, the researcher used member checks where participants were given their interview transcripts and the research reports so that they could confirm whether the researcher captured their responses correctly during face to face interviews and focus group interviews. In addition, the researcher achieved credibility through triangulation of data (Guba and Lincoln, 2005). Triangulation is a strategy that is used to ensure the internal validity of the study through the adoption of multiple data sources, multiple data collection methods, multiple investigators and multiple theories (Merriam, 2009). Two types of triangulation were used in this study. These were methodological triangulation and multiple data sources triangulation. Data triangulation was realised through use of face to face interviews, focus group interviews and document analysis. Cohen and Crabtree (2006) state that a single method can never adequately shed light on a phenomenon under study. Using multiple methods facilitated deeper understanding of the implementation of values education to enhance moral regeneration in secondary schools.

Cohen and Crabtree (2006) however warn that the process of member-checking may lead to confusion rather than confirmation because participants may change their minds about an issue, the interview itself may have an impact on their original assessment, and new experiences (since the time of contact) may have intervened. To counter the problem the researcher referred to the original voice recorded data to come up with credible findings.

Transferability is concerned with the extent to which the findings of one study can be applied to other situations. This is how generalizable the results of a research study are (Merriam, 2009). Generalisation in the statistical sense cannot occur in qualitative research hence Lincoln and Guba (2005) suggest the notion of transferability in which the burden of proof lies less with the original investigator than with the person seeking to make an application elsewhere. The investigator needs to provide 'sufficient descriptive data' to make transferability possible. The concept of dependability on the other hand replaces the idea of reliability. Unlike reliability in quantitative research which requires replication of results, a researcher wishes outsiders to concur that given the data collected, the results make sense (Merriam, 2009). Dependability encourages researchers to provide an audit trail (the documentation of data, methods and decisions about the research) which can be laid open to external scrutiny (Finlay, 2006). That is, dependability shows that the findings are consistent and could be repeated (Cohen and Crabtree, 2006). Confirmability as another aspect of credibility and trustworthiness is a degree of neutrality or the extent to which the findings of a study are shaped by the respondents and not researcher bias, motivation, or interest (Cohen and Crabtree, 2006). In qualitative studies, reliability and validity are conceptualized as trustworthiness, rigour and quality (Muhammad and Muhammad, as cited in Pereira, 2012).

Member checking is used as a way of ruling out the possibility of misinterpreting the meaning of what participants say and do and the perspective they have on what is going on, as well as being an important way of identifying researcher biases and misunderstanding of what is observed (Maxwell, 2005). It occurs in the form of

participant review (McMillan and Schumacher, 2006) and peer review (Johnson and Christensen, 2011). Participant review was used in this study.

3.9 ETHICAL CONSIDERATIONS

Ethical issues relating to the protection of participants are of great concern in research. Research ethics refer to rules of morally good conduct for researchers (Gomm, 2008). All human behaviour is subject to ethical principles, rules and conventions which distinguish socially acceptable behaviour from that which is socially unacceptable, thus research is no exception. As such, the ethical behaviour of individual researchers is under unprecedented scrutiny (Best and Kahn, 2006; Trimble and Fish, as cited in Drew et al., 2008). Hence, it was imperative to consider ethics when the researcher was conducting this study.

In this study, the researcher abided by ethical considerations as contained in the Faculty of Education Handbook of Post Graduate Qualification Policies and Procedures so as to ensure that individual rights of participants were not infringed upon and to promote fairness in the interpretation of data. The researcher got clearance from the University Research Ethical Committee (UREC) and the Ministry of Primary and Secondary Education. Principles such as obtaining informed consent, respecting the right to privacy and participation, anonymity, confidentiality and other principles as highlighted by Cohen et al. (2000) were adhered to during data collecting, data analysis and interpretation.

3.9.1 Informed consent

Diener and Crandall (as cited in Cohen, Manion and Morrison, 2000) view informed consent as the procedure in which individuals choose whether to participate in an investigation after being informed of the purpose of research. Cohen et al. (2000) advise that there is need to obtain the consent and cooperation of subjects who are to assist in investigations, and of significant others in the institutions or organizations providing the research facilities. Rensburg (2010) states that we need to make sure

that the participants in our research understand what the research involves (the procedures to be followed as well as any demands or risks). The principle of informed consent arises from the participants' right to freedom and self-determination (Masuku, 2011). Mokoena (as cited in Masuku, 2011) explains informed consent as a means of informing the participants about the research study in a way that is clear to them. Informed consent involves the procedure by which an individual may choose whether or not to participate in a study (Drew et al., 2008; Johnson and Christensen, 2011). Creswell (2003) also advises that researchers need to respect research sites so that the sites are left undisturbed after the study. In this study the researcher explained the purpose of the study and produced ethical clearance letters from the university and the Ministry of Primary and Secondary Education.

3.9.2 Right to confidentiality and anonymity

When carrying out research, each participant is entitled to privacy and confidentiality both on ethical grounds and in terms of the protection of their personal and sensitive data (Canterbury Christ Church University, 2006). This puts the participants at ease to give information which might otherwise be regarded as sensitive (Meke, 2011). The term confidentiality refers to control of access to information and the guarantee that data will not be shared with unauthorized people (Krathwohl, 2004; Anderson, 2009). Drew, Hardman and Hosp (2008) distinguish between anonymity and confidentiality when they state that anonymity means that the participants' identity should be kept secret even to the researcher, whereas, confidentiality means that the participants' identity though known by the researcher should be kept secret from any other person and shielded from any possible exposure. Thus, confidentiality exists when only the researcher is aware of the participants' identities and has promised not to reveal their identities to others.

It is therefore essential to note that information that could prove damaging to participants should be kept safe and not disclosed to unauthorized persons. Babbie and Mouton (2005) advise researchers not to disclose participants' identity and link or what they say to reveal who said it. The authors maintain that the researcher should

not be able to identify a given response with a given participant. Mertens (2005) advises that research data should not be presented in such a way that people in a locality can easily identify participants. It is therefore, crucial that participants be assured of the researcher's adherence to issues of confidentiality and anonymity. Cohen et al. (2000) conceptualize confidentiality as the ability to protect the privacy of participants by keeping the data sources as confidential and private as possible, while anonymity refers to disguising the identity of the participants. In this study the researcher assured participants of confidentiality and anonymity, their names were not needed, coding of responses was used to conceal identity. Participants were identified using the following codes DSI = District School Inspector, SH - SH3 = School Heads, SC1 - SC3 = School Counsellors, RST1 – RST3 = Religious Studies Teachers, ACT1 – ACT3 = Arts and Culture Teachers, HT1 – HT3 = History Teachers, FGD1 – FGD3 = Focus Group Interview for pupils.

3.9.3 Protection from harm

The most basic concern in all research is that no individual is harmed by serving as a participant (Drew et al., 2008). In the context of research ethics, harm may be broadly defined to include anything from physical discomfort to emotional stress, humiliation or embarrassment, or myriad influences that may adversely affect the participants in a significant way (Rensburg, 2010; Drew et al., 2008). Leedy and Ormrod (2005) explain that researchers should not expose participants to undue danger or injury. In this study, the researcher assured participants that their involvement in the study would not result in them getting to any injury, discomfort, or danger in any manner. The researcher abided by the code of ethics to make sure that the participants are protected from harm.

3.10 SUMMARY

This chapter discussed the methodology that was adopted by the study under various sub-headings that included the research paradigm that informed the study. The interpretive paradigm was employed in this study. The strengths and limitations of the paradigm were explored and justification for the choice of the paradigm was given. The

qualitative research approach was discussed mainly focusing on its characteristics, strengths and limitations relative to this study. The case study research design was chosen for this study. Its characteristics strengths and shortcomings were highlighted, justifying its choice for this study. The chapter also discussed the sample and sampling procedures followed. The sampling procedures were clearly explained and the purposive sampling technique was discussed justifying its choice for the study. Data collection techniques that include semi structure interviews, focus group interviews and document analysis were discussed. The data analysis, credibility and trustworthiness of the study and ethical considerations were also discussed in the chapter. The next chapter focuses on data presentation and analysis.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

This study was sought to examine the strategies used to implement values education for moral regeneration among the youths in secondary schools. It also focused on the monitoring and support given to schools during the implementation process. The study established that values education is implemented variedly in selected secondary schools. The collected data was presented and analyzed in this chapter. Data that were collected through face to face interviews, focus group interviews and documents will be presented in line with the research questions which informed the study. The researcher used the following codes to identify participants:

DSI = District School Inspector

SH - SH3 = School Heads

SC1 - SC3 = School Counsellors

RST1 – RST3 = Religious Studies Teachers

ACT1 – ACT3 = Arts and Culture Teachers

HT1 – HT3 = History Teachers

FGD1 – FGD3 =Focus Group Interview for pupils

Responses from the participants regarding the questions were voice recorded. Biographical data of the participants will be presented first.

4.2 BIOGRAPHICAL DATA OF PARTICIPANTS

Biographical data is very critical in participants' understanding of strategies used in the implementation of values for moral regeneration in secondary schools, hence, the researcher found it essential to first gather this information. In this study, data on gender, educational background, and years of experience at work was collected and are presented in this study in relation to the study questions. Data on the gender of participants was included in this study because gender is known to influence the perception of participants on many issues. Academic and professional qualifications of participants were examined in order to determine the ability of the participants to understand the concept of values (*ubuntu*) since educational background can influence perception. Data on participants' years of experience was collected because it has a great bearing on how participants understand the concepts of *ubuntu* and how these concepts are implemented in secondary schools. The following section presents data on the gender of the participants.

4.2.1 Gender of the participants

Table 4-1: Gender of the gender of the District Schools Inspector , School Heads , Religious Studies teachers , Arts and Culture teachers, School Counsellors, History teachers.

Gender	**DSI (N=1) f**	**SH (N=3) f**	**SC (N=3) f**	**RST (N=3) f**	**ACT (N=3) f**	**HT (N=3) f**
Males	0	2	1	2	1	2
Females	1	1	2	1	2	1

KEY

N=Number of participants

f =Frequency

Table 4.1 shows that 1 District Schools Inspector, 3 School Heads, 3 School Counsellors, 3 Religious Studies teachers, 3 Arts and Culture teachers, and 3 History

teachers were interviewed in the study. The District Schools Inspector was female 1. Of the 3 School Heads, 2 were male and 1 was female. Out of 3 school counsellors, 1 was male and 2 were female. It is also revealed that out of the 3 Religious Studies teachers, 2 were male and 1 was female. Of the 3 Arts and Culture, 1 was male and 2 were female. Lastly, out of 3 History teachers, 2 were male and 1 was female. It was imperative for this study to capture information from both sexes pertaining the implementation of values education for moral regeneration in secondary schools. As shown above, information from both sexes was captured save for one category where there was only one female participant. This can however be justified on the basis that purposive sampling was employed to come up with suitable informants on the implementation of values education for moral regeneration in secondary schools and the main criterion for selection was not gender. The following section focuses on the age of the participants.

4.2.2 Age of participants

Table 4-2: Age range District Schools Inspector, School Heads, School Counsellors , Religious Studies teachers, Arts and Culture teachers and History teachers .

Age range in years	**DSI (N=1) f**	**SH (N=3) F**	**SC (N=3) f**	**RST (N=3) f**	**ACT (N=3) f**	**HT (N=3) f**
Below 30	0	0	0	0	0	0
30-39	0	0	3	3	1	3
40-49	0	2	0	0	2	0
50-59	1	1	0	0	0	0
60+	0	0	0	0	0	0
TOTAL	1	3	3	3	3	3

Table 4.2 shows that the District Schools Inspector 1 was aged between 50-59, the 2 School Heads were aged between 40-49 and 1 fell in the 50-59 age group range. The table also reveals that all the 3 School Counsellors were in the 30-39 age group category. All the 3 Religious Studies teachers were in the 30-39 age group category.

Furthermore, 2 Arts and Culture teachers were aged between 40 and 49 while 1 fell in the 30-39 age category. All the 3 History teachers fell in the 30-39 age group range. The age range of participants shows that the participants were mature people. Normally, mature people are expected to handle important issues in a positive manner, mainly because of their orientation in the field. From the age range of participants, it can be assumed that they are used to dealing with secondary school learners, as a result they will be conversant in issues pertaining the implementation of values education for moral regeneration of secondary schools.

4.2.3 Work experience of the participants

Table 4-3: Experiences of the District School Inspector, School Heads, School Counsellors, Religious Studies teachers, Arts and Culture teachers and History teachers.

Experience in years	**DSI (N=1) f**	**SH (N=3) f**	**SC (N=3) f**	**RST (N=3) f**	**ACT (N=3) f**	**HT (N=3) f**
Below 5	0	1	1	0	0	0
5-9	1	1	2	3	1	2
10-14	0	1	0	0	2	1
15-19	0	0	0	0	0	0
20-24	0	0	0	0	0	0
25+	0	0	0	0	0	0
TOTAL	1	3	3	3	3	3

Table 4.3 presents the work experience of the District Schools Inspector, School Heads, School Counsellors, Religious Studies teachers, Arts and Culture teachers and History teachers. The assumption that is held by the researcher is that the length of service in the job influences the way one performs his/her duties. Also, the researcher assumes that the Districts Schools Inspector, School Heads and teachers who have been in work service for a long time, have more knowledge and are better placed to respond to

issues pertaining to the implementation of values education for moral regeneration in secondary schools.

As indicated in Table 4.3, 1 District Schools Inspector had 5-9 years of work experience. Of the 3 School Heads, 1 had less than 5 years' experience, while the other had the experience which ranged from 5-9 years and the last one had 10-14 years experience. For the School Counsellors, 1 had been in this position for less than 5 years whilst 2 were in the 5-9 years range. With regards to Religious Studies teachers, all three had been in their position for a period of 5-9 years. As for Arts and Culture teachers, 1 had less than 5 years experience, while 2 were in the 5-9 year category. Lastly, 2 History teachers were in their position for between 5-9 years, while 1 was in the 10-14-year range. It is therefore evident that the majority of the selected participants had a lot of experience in the teaching of values. There were however a few participants who had less experience who gave a fresh perspective on the implementation of values education in secondary schools. The following section discusses the academic and professional qualifications of the administrative staff and the teachers.

4.2.4 Academic and professional qualifications of the participants

A key to academic and professional qualifications

'O' level	=	Ordinary level
'A' level	=	Advanced level
CE	=	Certificate in Education
Dip Ed	=	Diploma in Education
B.Ed.	=	Bachelor of Education Degree
BSc	=	Bachelor of Science Degree
BA	=	Bachelor of Arts Degree
Grad CE	=	Graduate Certificate in Education
PGDE	=	Post Graduate Degree in Education
MEd	=	Master of Education Degree
Cert	=	Certificate in Counselling
BSS	=	Bachelor of Social Sciences

Table 4-4: Academic and Professional qualification of the Inspector, School Heads, School Counsellors, Religious studies teachers, Arts and Culture teachers and History teachers .

Academic and Professional Qualifications	**DSI (N=1) f**	**SH (N=3) f**	**SC (N=3) f**	**RST (N=3) f**	**ACT (N=3) f**	**HT (N=3) f**
'O' level/ 'A' level	0	0	0	1	1	1
CE / Dip Ed						
Bed	1	2	0	1	2	1
BSc/BA +	0	1	0	0	0	1
Grad CE/ PGDE						
Med	0	0	0	0	0	0
BSc/BA	0	0	0	1	0	0
BSS			1			
CE/Dip Ed +	0	0	1	0	0	0
Dip / Cert in Counselling						
National Cert in Tech in Clothing	0	0	1	0	0	0
TOTAL	1	3	3	3	3	3

Information in Table 4.4 shows that the District Schools Inspector had a Bachelors' degree which was acquired after obtaining a Certificate in Education. This shows that she was professionally qualified, putting her in a good position to supervise the implementation of values education in secondary schools. From the information in the table above, it is quite evident that all school heads were professionally qualified from teacher training institutions with certificate/diploma in education. The information on the table indicates that 1 School Counsellor holds a Diploma in Education after completing 'A' level examinations, 1 had a Bachelor of Science degree in Sociology which has a

Guidance and Counselling component, the third participant has a National certificate in Clothing and Technology and a Certificate in Counselling. This participant was not trained as a teacher, however because of her qualification in counselling she was conversant with the implementation of values education.

Of the three Religious Studies teachers, 1 is a holder of a Diploma in Education after going through 'A' level studies, while the other holds a Bachelor of Arts degree in Religious Studies after studying for a Diploma in Religious Studies and the third participant holds Bachelor of Education in Religious Studies. The holder of a Bachelors' degree in Arts was however not professionally trained as a teacher. This does not mean that the teacher was not conversant in the implementation of values education in secondary school. The teacher had in-depth knowledge in his subject content and had been teaching that subject for some time at the time of the interviews.

As for Arts and Culture teachers, 1 holds a Diploma in Education while 2 have Bachelor of Education degrees. For the three History teachers 1 had a Diploma in Education after completing 'A' levels, while 1 held a Bachelor of Education degree at the time of the interviews. The third participant has a Bachelor of Arts degree and a Post Graduate Diploma in Education (PGDE). From the information that is presented in the table above, it seems most of the participant were qualified teachers and they had the relevant knowledge and skills in handing secondary school learners. This qualified them to answer questions on the implementation of values education in secondary schools in Gokwe.

As revealed in the introduction, the researcher also collected data from pupils/secondary school students who were the beneficiaries of values education. The following section presents information on the gender of these students.

4.2.5 Gender of learner participants

Table 4-5: Gender of learner participants

Gender	**Pupils number = 18** **f**
Male	9
Female	9
TOTAL	18

From Table 4.5 above, it is clear that there was an equal representation of male and female learners. The data presented show that of the 18 pupils interviewed during focus group discussions, 9 were male and 9 were female. This shows that both male and female learners' views on the implementation of values education in secondary schools were captured in the study.

4.2.6 Age range of learners

Table 4-6: Age range of learners

Age range in years	**Pupils (N=18)** **f**
Below 15	1
15-17	2
18-20	13
21+	2
Total	18

The information on the table above shows that 1 of the participants was aged below 15 years, 2 between 15 and 17 years, the majority 13 were in the 18-20-year category and 2 were aged 21 years and above. The age range of pupils indicates that the majority of participants were mature learners, who had a better understanding of how values

education was implemented in secondary schools. The next section presents the students' levels of education.

4.2.7 Levels of education of the learners

The assumption in the study is that students who have been in the system for longer, have a better understanding of how values are taught in secondary schools. Table 4.7 below presents the pupils' levels of education.

Table 4-7: Learner participants' levels of education

Level at School	**Pupils** **f**
Form 3	0
Form 4	2
Lower 6th	4
Upper 6th	12
Total	18

Data in the table above, indicates that there were 2 form four pupils, 4 lower sixth pupils and 12 upper sixth pupils. From the information presented above, it is clear that both junior and senior students were represented. The majority of the pupils were senior learners. This means they are better placed to comment on how values education is implemented in secondary schools.

From the biographical data that is presented above, it is clear that the administrators and teachers who were selected to participate in this study were qualified to implement values education at the selected secondary schools. The selected participants had been in the teaching industry for a reasonable amount of years and they were knowledgeable on the subject that was under investigation. There was a fair representation of male and female participants and this also applied to selected learners. With regard to students, majority of them had been in the school system for a number of years which made them

informative participants. The views of junior students were however presented. The subsequent section presents the views of the participants on the implementation of values education in secondary schools in Gokwe District.

4.3 VALUES EDUCATION/*UBUNTU* AS UNDERSTOOD BY THE PARTICIPANTS

This section discusses the concept of values/*ubuntu* as understood by the implementers of values education and as understood by learners who are the beneficiaries of values teaching. This will help to reveal gaps if there are any in the way implementers and learners understand *ubuntu.* The study also examines participants' understanding of the concept of values/*ubuntu*. The aim was to find out if participants have some basic understanding of *ubuntu* so that the discussion on its implementation would be fruitful. The data gathered shows that most of the participants viewed values (*ubuntu)* as good behaviour, behaving in a way that is accepted in the society. *Ubuntu* was also generally understood to mean a respect of human dignity, respecting humanity and acting according to the norms and values of the society. The district and school administration held the following views:

DS1 stated that,

> *Ubuntu points to good behaviour. These are characteristics which enable pupils to fit well in the society. Behaviour which makes them beings with acceptable values and norms in the community they live in.*

SH2 pointed out that,

> *Ubuntu is understood in terms of a person with behaviour traits expected in the society. A person with upright morality. I think one who feels for his /her fellow human beings. One who respects the dignity of the human being.*

The school administrators stated the following on *ubuntu*/values:

(1) recognizing one's humanity, (2) relating well with others, (3) being of services to others, (4) interacting with others and promoting a communal spirit. These characteristics are embedded in the general definition of *ubuntu* and they show that the participants has a deep understanding of what *ubuntu* is. The teachers of these values defined *ubuntu* as follows:

SC1 indicated that,

> *Ubuntu depicts good character, good human behaviour accepted by the society. How a human being fits in the society because of his/her character or behaviour.*

RST3 stressed this view saying,

> *Ubuntu is an aspect of being human, being a person available for others, able to socialize, a person who does not exist in isolation, a person who is against the spirit of individualism.*

RST2 had this to say,

> *Ubuntu is our culture as Africans. It has to do with behaviour which can make one fit in the society, thus avoiding being a misfit. Ubuntu denotes a being who respects the dignity of fellow human beings.*

HT1 goes further to say,

> *Ubuntu is a particular attitude to life. This attitude is shown through one's actions, dress or the way one talks. Ubuntu shows a positive attitude towards other human beings.*

HT3 reinforced this view by saying,

> *When we talk of ubuntu (values) we think of a person in a society. We are running away from being social misfits. If people see someone they should say they have seen a person not an animal.*

ACT agreed to the above views by saying,

Ubuntu entails positive character traits with positive impact in the society. This is upright morality, thus acting according to the norms and values of the society.

In summary, the implementers of values education had a deep understanding of what *ubuntu* is and they defined *ubuntu* in terms of being human, recognizing other people's humanity, being of value to others, serving your community, respecting the norms of your community and respecting others, among others. These definitions show that the implementers are knowledgeable in the subject and have the capacity to impart the right information. The next section discusses *ubuntu* as understood by learners.

The concept of *ubuntu* was not remote to most of the pupil participants. Their responses were as follows:

FGD1,

Ubuntu is a traditional concept which is very difficult to follow today. It is all about how people used to worship in the traditional past, marriage ceremonies, and traditional medicine and the art of traditional healing.

FGD2,

What comes into mind when you talk of ubuntu is adhering to moral codes of a community. This entails following rules and regulations of a society. This also means respecting cultural beliefs in our interaction with members of the society.

FGD3 also had clear views of what *ubuntu* is,

Ubuntu is good behaviour that is self-control. This means adhering to school rules and also community norms and values. This includes respecting elders and fellow colleagues, through greeting them and assisting them in different respects, for instance in doing school tasks and counselling colleagues on issues negatively affecting their education.

The above definitions reveal that learners have an understanding of values *(ubuntu)*. They showed understanding through giving examples of values related aspects of human behaviour. Participants understood *ubuntu* as a concept has to do with

communal life adhering to the norms and values of the community. They also related it to the school context where children are expected to adhere to behaviour expectations set by the school. This understanding of the concept therefore means that participants are likely to appreciate the values taught and are aware of how values education is implemented in schools, the roles they should play. The clear understanding by the learners shows that teachers are doing a good job of imparting the values of *ubuntu,* the decision to practice these lies with the learners. There was however a misconception of *ubuntu* from some learners who misconstrued it to mean traditional worship, healing and practices. This misunderstanding points to the negative bearing in the implementation of values.

4.4 THE STATE OF DISCIPLINE IN SECONDARY SCHOOLS

Participants were required to give their own opinions on the state of discipline in their schools. The responses from values education implementers indicated that they were conversant with rules and regulations hence they could give well informed views on the state of discipline in secondary schools. On the state of discipline in secondary schools the district and school administration stated that:

DSI,

> *Though it cannot be denied that the state of discipline is bad in most schools, some pupils in schools behave well as the rules are put in place to guide pupils. Pupils adhere to the rules as they are closely monitored by teachers, school administration, prefects and school counsellors.*

SH1 indicated that,

> *The state of discipline is fair but we cannot run away from some extreme cases of indiscipline which characterize most secondary schools today.*

SH2 lamented,

Discipline problems are going up. There are extreme cases of pregnancies, drug and alcohol abuse, bullying and general disregard of school rules.

Responses from school administrators show that the state of discipline in schools is good though some extreme cases of indiscipline cannot be ruled out. This state of discipline may imply an understanding and appreciation of values in schools by administrators, teachers and learners. On the contrary, SH2 expressed a high rate of indiscipline in secondary schools. This state of indiscipline may be a result of a misconception of values and poor implementation. From the above comments, it seems that all the interviewed schools face cases of indiscipline but at varying degrees. The teachers had the following views:

SC3 agreed,

Pupils' behaviour is generally bad. What we used to do for children to listen is now different. Children are now difficult to control.

SC1 had this to say,

While authorities may come up with measures to curb cases of indiscipline in schools, we always find extreme cases of indiscipline. Children show disrespect of their teachers, they also display violent behaviour.

RST1 pointed out,

Pupils are not behaving as they should. Their behaviour is out of proportion it's wayward. Pupil are engaging in drug abuse, they engage in sexual activities leading to early and unwanted pregnancies and also the contraction of diseases like HIV/AIDS.

RST2 supported the above assertion by saying,

Pupils are not responding to orders from teachers, for example, time taken to respond to the bell, they do not listen, in fact they act against what is expected. Discipline is difficult to instill.

HT2 shared the same view by saying,

> *Pupils are not well disciplined. They are difficult to control. They smoke, drink beer and play truancy. Girls sneak out of the boarding place and engage in sexual activities.*

ACT2 had the same view,

> *We are trying to instill discipline but most of pupils are not forthcoming. They do not show respect for teachers. They engage in drug and alcohol abuse. Bullying and illicit sexual activities are a common place in secondary schools*.

From the above comments, it seems that schools have hierarchies of authority that guide learners and put them in line. These include teachers, school administration, prefects and school counsellors. Without doubt a lot of learners are behaving as expected and in line with *ubuntu* values, but as stated by most implementers, they are extreme cases of indiscipline in school and the worrying trend is that indiscipline is on the rise. Indiscipline in secondary schools manifests itself in the form of (1) lack of respect for teachers and other learners, (2) missing class to participate in sexual activities (3) teenage pregnancies, (4) drug and alcohol abuse, (5) bullying, (6) general disregard of school rules, (7) violence and (8) contracting sexually transmitted diseases due to illicit sex, among others. The prevalence of indiscipline in secondary schools show that there is a gap between theory (teaching of *ubuntu*/values) and practice (the behaviour of learners). This points to a need to identify innovative ways to reach problem learners. The next section presents the views of secondary school learners on indiscipline.

Learner participants who were interviewed expressed mixed feelings on the state of discipline in secondary schools. Their responses were as follows;

FGD1,

The state of discipline in schools is very bad. Most pupils go against school rules. Pupils are involved in drug and alcohol abuse. Most pupils show no respect for their teachers and fellow pupils. Bullying, illicit sexual activities, late coming and refusal to take orders from teachers are some of the most common forms of indiscipline in schools.

FGD2 presented a different view of indiscipline by linking it to home background,

Depending on the home background where they come from, some pupils are well behaved and some are not. Some pupils show a lot of respect to their teachers and colleagues. They show some adherence to the school code of behaviour and community norms and values. There are however many cases of indiscipline at school. These include noise making, late coming, bullying, drug and alcohol abuse and indulgency in sexual activities. Some pupils watch pornographic material on cell phones they smuggle into the school environment.

From the learners' views, indiscipline is prevalent in schools and this takes the form of *(1) lack of respect for teachers and fellow pupils, (2) bullying, (3) illicit sexual activities, (4) late coming, (5) refusal to take orders from teachers, (6) noise making, (8) drug and alcohol abuse, (9) indulging in sexual activities and (10) watching pornographic material on cell phones that learners smuggle into the school environment.* The prevalence of indiscipline does not mean all learners are not disciplined, as learners state, most learners respect school rules, their teachers and other learners. The list of forms of indiscipline issues that is presented by the learners is similar to that of the administrators save for a few that are known by learners such as watching pornographic material on cell phones. A lot of strategies are employed through the curriculum to foster discipline in children yet the state of discipline in selected schools generally shows that pupils are not appreciating the values they learn. This may mean that values are not being taught or there are lot of flaws in the implementation process which grossly affect the teaching and learning of values leading to moral decay in secondary schools. The prevalence of indiscipline may also point to a larger problem in society and this needs to be addressed with urgency.

4.5 STRATEGIES ADOPTED BY TEACHERS TO ENSURE VALUES LEARNING

This section presents data on the strategies used by teachers in implementing values education in secondary schools for moral regeneration which is the main focus of this study. The values education strategies that are employed by teachers include positive discipline, life skills education, teaching of Arts and Culture, Religious Studies, Citizenship Education and Parental Involvement in values education. The participants' responses are presented in the following sub-sections.

4.5.1 Positive discipline

Positive discipline procedures have been viewed as an important strategy in implementing values education for moral regeneration in secondary schools. Participants responded to questions asked, and they gave their views on how the strategy was being implemented. The participants' responses were captured and presented under the following sub-themes.

4.5.1.1 Awareness of the school code of conduct

Participants were required to respond to the questions on whether they know and understand what the code of conduct entails. In response to the question the district and school administration stated that,

DSI,

> *In addition to classroom rules, the school code of conduct which is always used as a reference point for children behaviour is very important in maintaining discipline. This creates a conducive learning environment as without it some pupils may physically abuse their fellow learners or even the teachers. The school code of conduct is well displayed for all children to read. Children are seen running to school every morning so that they will not arrive late.*

SH1 has this to say,

I know what a school code of conduct is. It is there to shape pupils' behaviour so that they adhere to school norms and values. It spells out the dress code for pupils, prohibits violence, drug and alcohol abuse, noise in the school environment and late coming among other things. Because of the implementation of the code of conduct the school environment is not noisy allowing a conducive learning environment. Cases of late coming have decreased.

SH2 stressed that,

I am familiar with the code of conduct which is from the ministerial policies and circulars meant to regulate learner's behaviour shaping them into desired members of the school community. Learners are now showing respect to elders and their teachers through greeting them.

According to History teacher 1,

The code of conduct spells out the dress code for pupils, prohibits violence, drug and alcohol abuse, noise in the school environment and late coming among other things.

The schools' inspector is of the view that all learners are aware of the code of conduct and as stated by SH1, this had led to a decrease in indiscipline. The views of SH1 that indiscipline is decreasing are contrary to earlier findings that indiscipline is on the increase in secondary schools. Other teachers also showed a strong awareness of what a code of conduct is and what it entails.

SC1 conceded,

We are quite familiar with the code of conduct and we try by all means to make pupils adhere to it as it is the standard for good behaviour. School rules guide pupils to behave in some certain desired ways. These rules are against late coming, bullying, drug and alcohol abuse and *indulgency in sexual activities.*

RST1 revealed,

I am quite aware of the code of conduct in schools. It is displayed in school offices and on noticeboards which can be accessed by all pupils. The code of conduct is spelt out during meetings with parents. Those who do not adhere to

the code of conduct are reprimanded by teachers, called for disciplinary hearings, punished and counselled for a positive behaviour.

HT1 conceded,

I am familiar with the school code of conduct as a tool to create a conducive learning environment. The teaching and learning environment should be free of noise and all forms of abuse so that learning objectives could be achieved. The school code of conduct regulates pupil behaviour which may turn violent or may anti-school such that the intended learning objectives might not be achievable.

The response from RST1 shows some depth in the understanding of the code of conduct by further referring to the practical content of the strategy. The understanding of the code of conduct and its implications suggests that participants are in good position to explain it to learners and to respond to the questions on how this strategy can be better used for values education in secondary schools for moral regeneration.

Learners were also interviewed and they revealed that the school code of conduct is given to parents and children during induction period so that they become familiar with the school rules. Pupils' responses were captured as follows;

FGD3,

The code of conduct is in existence and should operate like a manual to pupils' behaviour. Parents and pupils are issued with copies of the code of conduct during induction. Pupils' report cards have the schools' rules written on them so that the parents and pupils continuously read them.

FGD2 pointed,

Pupils' behaviour always need some moderation and regulation. In their interaction with other pupils, school prefects always refer to the code of conduct for good behaviour. Parents are always reminded of the conduct in parents' meetings. The code of conduct is continually referred to in peer and group counselling sessions.

Learners' responses clearly show that they are quite aware of the existence of the code of conduct and the roles it should be serving. During interviews it was revealed that

pupils and parents are familiar with the code of conduct through induction sessions, parents' meetings, group and peer counselling sessions and also through interaction with prefects. Additionally, the code of conduct is sent to parents and is written in the reports as revealed by FGD3 and FGD2. Participants also indicated the main purpose of the code of conduct is that of creating a conducive learning environment so that learning objectives could be achieved. From this research it is clear that when students misbehave, it is not because they do not know the values and rules of the school, they misbehave as a result of other factors that need to be identified.

4.5.1.2 The development of the school code of conduct

In response to the question on the involvement of stakeholders in the development of the code of conduct, the following views were captured from administrators and teachers:

DSI,

> *The school administration comes out with the code of conduct. Children also influence the development of the code of conduct through junior members of parliament. SDCs can air their views which can have an impact in the development of the code of conduct.*

SH1,

> *We meet after a long time to review the code of conduct. Most of the rules have been in the code of conduct for some time now. The code of conduct is developed by the school administration and members of the disciplinary committee, students' representatives (prefects) are just given the finished copy to read and in most cases they do not make any changes.*

SH3,

> *The code of conduct is mainly drawn from the ministry document. The administration is involved in developing the code of conduct. This includes the Heads of Departments (HODs), the responsible authority is also involved. It is very rare for children to be involved in developing this code of conduct.*

From the information presented above, it seems that there is no consensus on who is responsible for developing the code of conduct. The DSI states that it is the school administration, whilst SH1 says it is the ministry and the school administration. The different views may result from the fact that different schools may have different processes of developing the code of conduct. SH2 states that it is developed by the school administration and members of the disciplinary committee, students' representatives are given a copy to read and make changes. SH3 says it is the school administration was responsible for the development of the code of conduct. What remains from this process is that learners are not actively involved in the formulation of this document and in some schools, parents are excluded from the process.

Although some schools did not involve learners and parents in the process of developing the code of conduct, some schools did though to varying degrees, as shown below:

SC2 said,

> *Children and teachers give their suggestions on the code of conduct. The whole thing is finalized by the administration. Although children are involved, it is very rare and since my seven year stay here I only witnessed it once. Parents are not involved, they are only needed in implementation when they are encouraged to continually remind their children to adhere to the code of conduct.*

SC3,

> *According to my knowledge, the code of conduct was originally developed by the responsible authorities taking into cognizance the ministry circulars and school administration. I now remember that we were urged to involve school children in developing our school rules. Recently at this school we took form ones and fours and distributed copies with school rules from the school administration. We also did the same with lower and upper sixth pupils. Children were presented with an opportunity to mention what they felt should and should not be included in the code of conduct. After consultation, we sat down to see if the rules were benefitting children. For some rules which we felt were not beneficial, we took them back to children and justified why the rules were dropped. We are in the process receiving the rules but as of now the old rules are operational.*

RST2,

> *The school code of conduct is developed by the school administration and teachers. Prefects are involved but they do not take the exercise seriously. They do not change anything and the code of conduct remains the same for many years.*

HT2,

> *The disciplinary committee reviews the code of conduct and come up with rules affecting pupils. I have never witnessed children being involved the development of the code of conduct, if it happened it might have skipped me.*

ACT1,

> *The development of the code of conduct is part of the administrative work. As teachers, we suggest a review of certain rules, this may be influenced by what we see or what comes from children formally or informally. Prefects and junior parliamentarians can come up with ideas which can lead to the review of certain rules.*

ACT2,

> *The code of conduct is developed by the school and the ministry, we have a disciplinary committee for the school. Children are involved on very rare occasions. Pupils are mainly needed in implementation.*

The responses from the study show that development of the code of conduct in schools is mainly the task of the administration and teachers who are members of the disciplinary committee. In some schools learners are involved but not consistently. The study reveal that parents are not involved but are only required in the implementation process. Participation of all stakeholders in the development of the code of conduct is critical as it takes or considers the views of all those who take part in the implementation. The involvement of all stakeholders leads to the ownership of the code of conduct by all members involved, hence, they are likely to commit themselves in implementation. This will in turn bring positive results in values education. The following

section discusses the views of the learners on the development of the school code of conduct.

The researcher also interviewed learners to determine the extent to which they are involved in the development of the code of conduct and the following are their views. Their responses were captured as follows,

FGD1,

The school administration and teachers are involved, children are not involved in this exercise. The code of conduct seems not to be changing. If there are modifications there are just passed on to us without our input. We are hesitant to give our contributions as they are not considered in most cases.

FGD2,

> *The administration is involved in developing the code of conduct. We do not play any role in the development of the code of conduct. We do not even know when the existing rules were developed. We are only involved in implementation, we are just told the rules to follow.*

FGD3,

> *Last time forms 4 to 6 were grouped and consulted on what was to be included in the code of conduct. Although the results of that exercise are not yet out we understand that the final say on what is to be included in the code of conduct comes from the school administration.*

FGD1 and FGD2 revealed that they are not involved in the development of the code of conduct and their views align with the views of SH1 and SH3. The data gathered from participants indicate that learners and parents are not adequately engaged in the development of the code of conduct. It emerged from this study that some schools are showing good practices in values education through consulting learners for their input in the development of the code of conduct. FGD3 indicated that learners are engaged in the development of the code of conduct though the final say comes from the school administration. The involvement of learners will result in a commitment in implementing

the code of conduct for moral regeneration in schools. It was however revealed that in most cases when learners are involved, it will be on very rare occasions and in no clearly stipulated way. Parents only air their views through SDCs whose focus would be school developmental issues. The effectiveness of the implementation process depends on the involvement of all stakeholders in the development of the code of conduct. Through involvement, all stakeholders will feel empowered and happy to see the success of the implementation process. Lack of involvement of learners and parents in the development of the code of conduct leads to lack of knowledge and ownership of this value education strategy, hence, lack of commitment in implementation. In this case values education is not properly implemented. This may be one of the reasons why they is a decline in moral standards in secondary schools.

4.5.1.3 Adherence to the code of conduct

The code of conduct is meant to regulate the behaviour of learners. When asked whether all learners adhere to the code of conduct, the district and school administration stated that:

DSI indicated that,

> *Not all pupils adhere to the code of conduct, the main reason could be the different home backgrounds which may influence the way they behave. The other thing may be the stage of development, which is adolescence. Children may fail to adhere to the school code of conduct mainly because of the school climate. Too permissive and authoritarian school environments are sources of indiscipline.*

SH1 concurred,

> *Some pupils are mainly not adhering to the school code of conduct because of their attitude towards school. This may be attributed to their home background which does not attach any value to school. Some have never seen success in their families coming from school.*

SH2 observed,

> *Most learners are not adhering to the code of conduct mainly because of economic hardships. Some girls come from far away areas and when they find accommodation to rent, they use immoral ways to source for items they want to use. Peer pressure, lack of role models in teachers and parents, and bad influence from the media are other causes of indiscipline.*

SC2 further elaborated,

> *One other reason is the background. Some pupils come from homes where there are no parents, so their socialization will be lacking. Some come from single parent families which makes it difficult to learn some aspects of life from one parent. Some succumb to peer pressure especially during the adolescence period.*

SC3 explained,

> *Children are not adhering to the school code of conduct mainly because of two reasons: if pupils come from a home environment which is too relaxed, they tend not to adhere to school rules, on the other hand coming from too strict home environment may lead children to relax at school hence failure to adhere, to the code of conduct.*

From the data presented above, it seems some students have trouble adhering to the code of conduct and the reasons for this vary. Some participants were of the view that the home background plays an integral role in the way learners behave. SH1 identified lack of positive role models as a reason for negative attitudes towards schools. SH2 identified economic hardships as a contributing factor in some learners, especially girls not adhering to the school code of conduct. Other factors were peer pressure, lack of role models in teachers and parents, and bad influence from the media. The varied nature of these factors points to a need for a multifaceted and robust approach to dealing with problems that learners face that lead to indiscipline. Other teachers also had strong views on why learners are not respecting the code of conduct.

SH3 further noted,

Some pupils do not adhere to the code of conduct mainly because of what is termed human rights which see children not subjected to severe punishment. Some teacher indulge in illicit activities with learners for example, beer drinking.

SC1 had the same view,

The reason for some pupils not adhering to the code of conduct might be the banning of corporal punishment. Children were used to corporal punishment hence these soft ways of discipline cannot push student into good behaviour. Children are not involved in the development of the code of conduct such that they are not committed to implement it. Some teachers are bad role models, for example, some fall in love with school girls.

FGD2 observed,

Some children do not adhere to the code of conduct because they are always beaten making them hardened. Selective application of the rules is another cause of indiscipline. Boys and girls are not treated equally.

Despite the contemporary view that outlaws zero tolerance approaches to discipline and advocate for positive approaches, SH3 and SC1 see otherwise. They see the banning of corporal punishment as a major cause of indiscipline. The banning of corporal punishment might not be the cause of indiscipline but the lack of knowledge and skills to handle discipline problems after the ban of zero tolerance approaches they were used to. Some teachers serve as bad role model to learners. On the other hand pupil participants down played the argument for using corporal punishment as it hardens the learner and fail to modify behaviour. There is therefore a need to completely replace corporal punishment with positive discipline for learners to adhere to the code of conduct.

RST1 had this to say,

One reason why pupils are not adhering to the school code of conduct is drug abuse, pupils will not be in their normal state of mind hence they become stubborn.

RST2 explained,

> *Children do not adhere to the code of conduct mainly because of their home background. We have few secondary schools such that some pupils have to walk about twenty kilometers to school hence they are always late. In this case, parents end up looking for some places for them to lodge near school. This then becomes the main source of indiscipline as children are not well monitored. They may absent themselves from school willy-nilly, no one will ask them as parents will not be close. They will take themselves as independent with their homes. The other problem is that teachers tend to be too close to children, for instance, drinking beer with children and having intimate relationships with children.*

The responses from the participants above indicate that learners are failing to adhere to the code of conduct mainly because of alcohol and drug abuse. It also came out that learners live in rented houses without the monitoring of adults. In this situation learners are not adhering to the code of conduct not because they are not familiar with it. This might be a result of excessive freedom leading them taking alcohol and drugs. Under the influence of alcohol and drugs learners get the courage to indulge in illicit activities.

RST3 postulated,

> *Children are not adhering to the code of conduct because of what they see from the televisions, for example, movies and horror films. They also lack role models in teachers and parents .Children are not involved in the development of the code of conduct hence they do not have the ownership of this strategy.*

HT1 observed,

> *Not all children are adhering to the code of conduct. The reason might be that they are not involved in its development so they are not comfortable with it. They may not be enlightened on the expectations of the code of conduct as they are not involved in its formulation. School leadership plays a major role in children not adhering to the code of conduct. The school leadership set the pace for the creation of a favourable school climate, too permissive or too authoritarian school climates manifest in pupils not adhering to the school code of conduct.*

HT3 explained,

Some pupils do not adhere to the code of conduct for various reasons. These include peer pressure, long distances they walk to school leading them to a lot of temptation on bad behaviour along the way. The other reason is that most parents do not cooperate with teachers. They do not attend consultation days. They feel that when a child goes to school they need not to be bothered about his/her school life. They do not even make an effort to know what is happening at school. Pupils take advantage of this lack of cooperation between home and school and engage in all sorts of misbehaviour.

FGD1 elaborated,

Most children are not adhering to the code of conduct mainly because of the following reasons: teachers do not normally listen to the child's side of the story in case of indiscipline. Teacher say "explanations will come after punishment". The teacher is always right. The other cause of indiscipline is the close relationship between teachers and children which lead to discriminate application of school rules. The movies watched by children is another source of indiscipline as children always want to imitate what they see and in most cases these movies do not support our African values.

The implementers came up with the following factors which contribute to learner misbehaviour(1)Influence from media (2)School climate(3)Peer pressure(4) A negative attitude by parents on school issues. Learners are now exposed to different social ills through media. They can be pushed into illicit activities by their peers. A school climate which is too permissive can perpetuate the bad behaviour. The home environment which is not supportive can further worsen the situation as children will be lacking parental support. A well-articulated code of conduct may be in place but learners may not adhere to it if stakeholders are not effectively playing their roles in implementation. Learner participants indicated that they fail to adhere to the code of conduct because teachers have a tendency of not listening to their side of the story. If children are not listened to, they tend to develop a negative attitude on the code of conduct as it will be failing to accommodate them.

The data presented suggests that some children are not adhering to the code of conduct for various reasons which include home background, peer pressure,

personality, teacher attitude, bad influence from media, the continual use of corporal punishment, a dearth of role models in teachers and parents, lack of parental and leaner involvement in the development of the code of conduct. Learner participants indicated that they fail to adhere to the code of conduct because teachers do not listen to their views. The responses presented reveal some impediments in the successful implementation of the code of conduct strategy in values education in secondary schools.

4.5.1.4 Dealing with discipline problems at school

In order to deal with discipline problems effectively, it is imperative that stakeholders should be conversant with the code of conduct and it should be the basis for taking corrective measures. Failure to stick to the code of conduct when dealing with discipline problems produces negative results. When asked how disciplinary problems are dealt with at school, the district and school administrators stated that:

DSI,

> *We follow the normal disciplinary procedures stipulated by Circular P35. We use Guidance and Counselling Services to mitigate discipline problems. Disciplinary committees are set up at school to deal with discipline problems. Schools are not reporting any case of corporal punishment but we see some parents coming here to complain about the use of this type of punishment.*

SH1,

> *We have a disciplinary committee which specifically deals with discipline problems. This committee does some counselling on pupils who misbehave. If some disciplinary problems are serious parents are called so that the school and home discuss these problems in order to reach a favourable solution.*

SH2,

> *There is a disciplinary committee which listens to cases of indiscipline. We punish pupils and at the same time we protect them hence we have a child protection committee. The committee is led by the deputy head, it includes one community leader, one business person, three members of the mother support*

group. These members come to give guidance and counselling to both boys and girls. There are teacher mentors (male and female) who monitor that children are protected. We open channels of communication between the home and the school.

The information gathered from administrators shows that schools follow the recommended disciplinary procedures for positive discipline. Guidance and Counselling is used to replace corporal punishment. Though it is evident that positive disciplinary procedures are followed it came out that teachers and school heads were not adhering to these procedures as the district was receiving reports on corporal punishment from parents. A shift from the ideals of implementing positive discipline by teachers and school heads is a source of indiscipline in schools.

SC1,

Guidance and Counselling is used to reduce cases of indiscipline. Beside the timetabled Guidance and Counselling for all forms, misbehaving children are referred for some counselling so that they get an insight into effects of indiscipline and also the fruits associated with good behaviour. The disciplinary committee sits on extreme disciplinary cases and parents called. Corporal punishment was banned but it cannot be denied that some cases are still existing.

RST2,

If the child misbehaves, we call him/her and do some counselling but if the case is serious we call parents so that we share insights. Corporal punishment is no longer administered as teachers are afraid of losing their jobs.

SC2,

We are concentrating on counselling sessions because corporal punishment was banned. We have to talk to the child and research on the cause of the problem. The School head also talks to parents so that the best way to handle disciplinary problems can be found. The disciplinary committee is also responsible for calling parents and discuss issues of misbehaviour.

A similar view is expressed by HT3,

Parents are called for serious cases. If the parent fails to come to school, the child is suspended. We also publicize bad behaviour so that pupils are deterred from engaging in such behaviour.

SC3,

Children are called and cautioned if they are involved in petty offences. On some cases they are called and talked to. If the problem persists, parents are called and children can be punished. Punishment depends on the degree of their disciplinary cases and punishment is done during the time there are no lessons. After punishment, pupils are counselled. No corporal punishment is used.

Circular P35 of 1999 on discipline stipulates that corporal punishment is a dehumanizing way of punishment which should not be used on children. It further states that whenever any form of punishment is given, it should not be done during lessons as the punished child will be greatly disadvantaged. The data gathered show that the teachers' practice is in line with the requirements of circular P35. However, although corporal punishment was banned and teachers are aware of this, some schools still use this form of punishment as shown below:

HT1,

There is a disciplinary committee which does not involve many teachers. Teachers are not administering corporal punishment, this form of punishment is absolutely out, and I have not witnessed any corporal punishment being administered.

ACT,

Children are punished. Though corporal punishment was banned children are still beaten. Corporal punishment is administered through the disciplinary committee. Corporal punishment is being administered outside the stipulations of circular P35.

Responses from teachers indicate that positive disciplinary procedures are followed and at the same time corporal punishment is administered. Parents are called for more

serious disciplinary cases. For learners to adhere to the code of conduct, positive discipline should be properly implemented and parents should be adequately engaged at all levels not only to be called when there is a serious problem.

It is interesting to note that despite the number of cases of corporal punishment cases reported by participants, an analysis of documents in form of a log book shows no record of corporal punishment, yet circular p.35 stipulate that corporal punishment be recorded in the log book.

Whilst the team presented a more refined and book-worthy performance on how discipline is administered in schools, learners painted a different picture as follows:

FGD1,

> *Indiscipline is dealt with through punishment. In some cases, pupils are suspended. Corporal punishment is still used especially in lower forms. Parents are called for serious disciplinary cases.*

FGD3,

> *Children are punished, suspended and expelled depending on the depth of the offence. Children are beaten for minor cases like noise making and coming late to school.*

The learners are familiar with the code of conduct and are aware that corporal punishment was banned yet teachers are not leading by example as they are setting a bad precedence by breaking the regulations. Corporal punishment was banned basing on bad behaviour it creates in children.

Overall, the data presented shows some pockets of good practice in dealing with discipline problems. These include counselling pupils, punishing and protecting pupils by including the whole school community, discussing serious discipline problems with parents. Following the recommended disciplinary procedures can be attributed to good

behaviour by learners yet the use of zero tolerance approaches as revealed by some participants may be attributed to undesirable behaviour traits exhibited by learners which shows a flaw in the implementation of the code of conduct strategy to enhance values education in secondary schools. There is need therefore to train teachers further on how to handle indiscipline in schools because violence only breeds bad behaviour and more violence.

4.5.1.5 Roles participants play in maintaining discipline at school

For learners to adhere to the code of conduct, there should be a commitment by all stakeholders so that positive results can be realized. This should be indicated through active participation by these stakeholders in maintaining discipline. Participants were asked to respond to the question which required them to state the roles they play in maintaining discipline at school. The following responses were given by the district and school administrators:

DSI,

> *I supervise how disciplinary measures are instituted in schools. I also see to it that all cases of discipline are handled in accordance to the circular P35*.

SH1,

> *I play a role in making sure that the disciplinary committee follows the correct disciplinary procedures. I make sure that I highlight the contents of the code of conduct to learners formally and informally. On orientation for children and induction for new staff members I emphasize the need of adhering to the code of conduct. I see to it that the code of conduct is properly implemented.*

SH2,

> *My role is to make sure that things happen the right way, I can do this by making myself visible to children and teachers, walking around school premises talking to teachers and learners, and attending co-curricular activities. I also make sure that I organize staff development workshops with teachers so that they are better equipped to deal with discipline problems.*

SH3,

> *I sit in the disciplinary committee and make sure that the stipulated procedures are followed. I publicize the code of conduct during orientation or induction programmes for new staff members. I keep checking whether learners are adhering to the school code of conduct. I can do this by walking around the school premises talking to learners and members of staff. I closely monitor the implementation of the code of conduct.*

The information above shows that the role that is played is determined by the position that the person holds. For example, the district inspector overseas the disciplinary process, making sure that the schools adhere to government policies. At school level, all the teachers participate in implementing discipline measures be it on school grounds or in disciplinary committees. There seem to be a commitment towards implementing the code of conduct when dealing with discipline issues. The school counsellors had this to say about their roles in the disciplinary process:

SC1,

> *I do some guidance and counselling with different classes and also with misbehaving children so as to maintain discipline. After punishment I counsel the punished pupils so that they realize that they have lost time yet they are able to avoid such wayward behaviour*. *I do group counselling during assembly time.*

SC2,

> *We carry out lessons on ubuntu, teaching them norms and values. We teach values of living with others in the community. We also make them aware of the diseases and ways of preventing infection. We facilitate workshops on behaviour change and sometimes we look for resource persons from outside school so that children get the facts from different voices.*

The School counsellors play a crucial role of counselling the learners so that they may change their perspectives about themselves and the way they relate with others. SC2 goes beyond the counselling duties to teach about *ubuntu,* how to live well with others in the community, prevention of sexually transmitted diseases and also by holding workshops on behaviour change. This approach of teaching children constantly even if

there are no problems equips them with necessary skills on how to navigate life's challenges. Following are comments made by Religious Studies teachers:

RST3,

> *My role is to give a religious aspect of discipline to children. I teach how discipline is exercised in the family, school and community. I instill discipline through good classroom practice. This includes being punctual, treating pupils fairly, listening to pupils concerns and respecting pupils' different religious beliefs.*

RST2,

> *Emphasize good behaviour in teaching Religious Studies. Besides moralizing stories I also talk about discipline in the traditional context and relate it to what is happening today. In my teaching I show a respect for a diversity of religions.*

RST1,

> *My counselling goes beyond the school premises. If I see learners misbehaving, I call them for counselling. I show an appreciation in children's different cultures and emphasize the moral aspects.*

Religion plays a crucial role in the development of the spiritual lives of children. From the information above, it seems Religious Studies teachers bring in the religion aspect to teaching, by moralizing the problems children face. RST3 states that *"I teach how discipline is exercised in the family, school and community. I instill discipline through good classroom practice. This includes being punctual, treating pupils fairly, listening to pupils concerns and respecting pupils' different religious beliefs".* This shows that teachers are actively involved in discipline issues on a daily basis through teaching, observing what students are doing and disciplining those who break the school rules. RST1 brings an interesting aspect of "appreciating the different cultures and emphasizing different moral aspects". An approach that respects the diversity of people in terms of their cultures and beliefs is bound to have a positive impact because most learners will feel validated. History teachers explained their role as such:

HT1,

> *I also give reference to issues of morality and discipline in traditional societies. I use some incidents of good behaviour as examples to teach discipline to learners. I keep on emphasizing discipline at assembly or when I am on duty.*

HT2,

> *I normally give punishments with an intention of inflicting pain and some humiliation. Pupils do not normally like to be seen by their colleagues performing punishment tasks hence they try to avoid behaviour which attracts some punishment.*

HT3,

> *I do guidance and counselling to give children insights so that they are prepared to enter a certain level of development armed with skills to avoid some problems associated with particular periods (adolescents). I also act as a role model to pupils so that the also emulate the values I practice.*

Teachers are taking an active role in disciplinary procedures. Through History lessons children learn good morals through emulation of moral ideals from traditional societies. Teachers are role models, they practice what they teach. These pockets of good practice will promote good moral formation in learners. It can be noted that issues of punishment to inflict pain and humiliation are continually coming out.HT2 states that*, "I normally give punishments with an intention of inflicting pain and some humiliation".* This goes against the good spirit of positive discipline hence the practice may be a source of indiscipline in learners.

Following is the role played by Arts and Culture teachers in the disciplinary process:

ACT1,

> *I give children a cultural experience of discipline and positive effects which was associated with embracing these values. I practice some cultural values in my teaching, foster the qualities of sharing, honesty, empathy and communal work.*

ACT2,

> *I call children for further counselling after the disciplinary committees. I do the counselling at class level. I foster cultural values through teaching of cultural values and taking part in co-curricular activities. As a result of the teaching of this discipline, cases of bullying have gone down.*

Arts and Culture foster values in learners through exposing learners to values in the past. Traditional values are also taught through co curricula activities.ACT2 states that, "*I call children for further counselling after the disciplinary committees*". From the responses above, it is clear that learners are appreciating values as evidence by the positive change in behaviour.

Students had this to say about their role in maintaining discipline at school:

FGD1,

> *As mature learners, we instill discipline by being role models to our youngsters, we counsel every youngster though we often face hostilities from them. Some of us are peer counsellors. When given a chance we emphasize good behaviour at school assemblies. We also supervise the implementation of the code of conduct by fellow pupils.*

FGD2,

> *We counsel our youngsters though they often turn to be uncooperative.*

FGD3,

> *We form clubs which aim at fostering ubuntu in learners. We also maintain discipline through peer counselling and supervise the implementation of the code of conduct by fellow learners. The cases of violence at school are going down owing to the use of the code of conduct.*

Learner participants are actively involved in peer counselling, co curricula activities with values themes, and making presentations at assembly focusing on morality. Children may feel compelled to modify through learning from their peers.

Overall, the responses presented above indicate that participants are playing active roles in maintaining discipline in schools. These roles include supervision of disciplinary procedures in schools, seating in disciplinary committees, facilitating workshops on discipline, offering Guidance and Counselling Services, peer counselling, teaching discipline in different subject areas, taking part in co-curricular activities and being role models. The active participation by stakeholders in maintaining discipline led to learners appreciating values hence cases of bullying and violence decreased in some schools as this approach might have influenced some schools positively. It should be noted that in some schools senior learners and peer counsellor often face hostilities from fellow learners. Despite the challenges in their participation, the roles played by participants are positive for values education which can enhance moral regeneration in secondary schools. It also emerged that some participants are giving punishments with an intention to inflict pain and humiliate. The continual use of corporal punishment despite its ban however acts as a barrier in the implementation of discipline for moral regeneration in secondary schools.

4.5.1.6 Effectiveness of disciplinary procedures in values education

No learning can take place without discipline, so in order to embrace values children need to be disciplined. When the code of conduct is adhered to, it becomes easy to embrace other values. School administrators and teachers gave the following responses pertaining to the effectiveness of disciplinary procedures to values education: DSI,

> *These disciplinary procedures are an aspect of values education. Children are always reminded of expected behaviour through the code of conduct and Guidance and Counselling Services. Elements of ubuntu taught in subjects like Heritage Studies, History and Family and Religious Studies are easily embraced if children are already disciplined.*

SH1 confirmed this saying,

This is effective especially when parents are involved. Children respect their parents hence stick to school rules. This leads them to appreciate all other values with the support from home. *An appreciation of values will also lead to better academic performance. Because of the employment of positive discipline procedures, learners are respecting their teachers and there is evidence of an improvement in academic performance.*

SH2 further emphasised the above view,

Most parents do not support any form of indiscipline. Working with parents in disciplinary issues leads to the achievement of the desired goals. When children are adhering to the code of conduct it means they are behaving well hence they are embracing ubuntu and its associated values.

The responses from the school administration shows the effectiveness of disciplinary procedures in moral formation. As children's behaviour is mostly influenced by their home background, it was clearly stated that the involvement of parents in the disciplinary process was an indispensable activity.

The teachers from different schools had this to say:

SC1 observed that,

It is effective as children are more prepared to appreciate the taught values. Children appreciate values when they are taught in a free atmosphere where they can express themselves and where their side of the story is given a hearing. Learners who used to be truant are now approaching school counsellors when they face some social challenges.

SC2 had a different view in response to the question,

These disciplinary measures are not effective in values education because of many reasons. The first one is that children are technologically advanced. What we do not want our children to see is now readily available on the internet. Corporal punishment which was outlawed is the other cause. The fact that pupils are not well disciplined because of these reasons points to moral decay.

HT1 expressed this view,

This is most effective especially with mature pupils like "A" levels. Children's discipline is mainly compromised by what comes through media and internet.

SC3 had this to say,

To some pupils it is effective but to some it is not. They actually express that the punishment they are given does not affect them as they are used to hard work at home. So with this attitude they fail to reform hence values are not learnt.

Different views on the effectiveness of disciplinary procedures were presented. While in some schools learners are showing some positive behaviour traits as a result of positive disciplinary procedures, it seems positive discipline is not bearing fruits in some schools. The positive effects may reflect the good way positive discipline is implemented whilst bad behaviour which in this case is attributed to media and technology, may be a result of flaws in the implementation process.

Religious Studies and History teachers had similar views to those of school counsellors. They said:

RST2,

These disciplinary procedures are not effective, to me if children misbehave, it is not enough just to talk to him/her. Children just pretend to be listening and understanding yet they repeat the same mischief. We may give the task of counselling to one or two teachers the pupil is comfortable with but still this will not help as they will be no change in behaviour.

RST2's views echo that of SC2 that the disciplinary procedures used are not effective. Counselling is not effective as no positive change in behaviour is evident after a series of Guidance and Counselling sessions. This is attributed to children's exposure to media and technology and the banning of corporal punishment. This points to the fact that there might be deficiencies in skills in implementing positive discipline procedures.

Learners presented divergent views on the effectiveness of disciplinary procedures and these echoed the views of the teachers and school heads. Learners' views may be shaped by the schools they come from. This is what they said:

FGD1 stated that,

> *The fact that most children are not well behaved suggest that these disciplinary procedures are ineffective in instilling ubuntu. If we are asked to reflect on our home background we actually see what good behaviour can bring us good life. The only set back which can render disciplinary procedures ineffective is the attitude by some teachers who fail to keep what we tell them to themselves. In the case we end up resisting counselling.*

FGD 2 echoed that,

> *Disciplinary procedures are not effective as evidenced by many cases of indiscipline in schools. Teachers show a lot of bias in discipline issues. We confide in teacher counsellor but they divulge our issues to other learners.*

FGD3 highlighted,

> *It's very effective if parents are involved. If parents know the way you behave at school you are forced to behave well.*

Learner participants indicated that positive disciplinary procedures are not effective. This view is also highlighted by RST2 and SC2.This greatly reflects a gap in implementation.

Overall, responses from the study reveal that disciplinary procedures give way to the learning of other values. Some participants however expressed the ineffectiveness of disciplinary procedures pointing at the weaknesses of the crafting and implementation of the code of conduct. The data presented above suggests that some pockets of good practice in disciplinary procedures are practiced leading to the effectiveness of the institution of discipline in values education. Those practices include Guidance and Counselling Services and involvement of parents in disciplinary issues. This presents a

good ground for implementing *ubuntu* for moral regeneration in secondary schools. Through positive discipline a positive change in behaviour was noted. It was however noted from the responses that these disciplinary procedures are adversely affected by the development in technology which makes children access adverse information, bad attitude of teacher counsellor on pupils' disciplinary issues and punishment related to zero tolerance disciplinary procedures which hardens pupils. This negatively affects the teaching of values for moral regeneration.

4.5.2 Life Skills Education

Life Skills Education has become a very important avenue for young people to negotiate and mediate challenges and risks and enable productive participation in society. This is mainly done through Guidance and Counselling Services which are offered in secondary schools. Life skills is another strategy in values learning. This study sought to establish how Life Skills Education is enhanced through the provision of Guidance and Counselling Services in secondary schools, how the learners participate in guidance and counselling, the effectiveness of Guidance and Counselling Services in imparting values and the role played by stakeholders in implementing Guidance and Counselling at schools. Responses from participants are presented under the subheadings below.

4.5.2.1 The provision of Life Skills Education in schools

Responding to the question on how Life Skills Education is provided, the participants' responses suggest that it's mainly offered through Guidance and Counselling Services which is timetabled and some sessions are held as when needed. The district and school administration had this to say:

The DSI stated that,

> *Life Skills Education is provided in form of Guidance and Counselling services. Campaign for Women Education (CAMFED) a non-governmental organization, has the mother support group and learner guide programmes which equip*

learners with basic life skills. The Ministry of Health provides Life Skills Education in schools.

SH1 concurred,

If we talk about Life Skills Education, we think of how we equip our learners to be able to confront the challenges they encounter in the environment. Looking at our curriculum, the area which covers that aspect is Guidance and Counselling. The Ministry of Health also plays a role in Life Skills Education. It mainly focuses on sexually transmitted infections including HIV/AIDS, teenage pregnancies, and drug and alcohol abuse.

SH2 pointed to the same view,

Life Skills Education is incorporated in Guidance and Counselling. Although guidance and counselling and Life Skills Education almost mean the same thing, we have a module specifically for life skills. We also have the mother support group and learner guides for its provision, learner guides are chosen from teachers and mother support groups are from the community. These groups teach children basic skills for survival in light of social ills like drug and alcohol abuse, teenage pregnancies and HIV/AIDS.

The school administration understand that Life Skill Education is mainly provided through Guidance and Counseling. To them, Life Skills Education also focuses on issues of HIV/AIDS, teenage pregnancies, drug and alcohol abuse. From this understanding there is no doubt that Life Skills Education is provide in schools though carrying different names. It is also evident from the information provided that the provision of Life Skills Education is not only the responsibility of the Ministry of Primary and Secondary Education but also sister ministries like the Ministry of Health.

Teachers from the selected schools stated that:

SC2,

Life Skills Education and Guidance and Counselling are inter-twined. This appears to be the same concept. Life Skills Education can be offered through group counselling which may include parents.

SC3 elaborated,

> *Life skills Education seem to be the same as Guidance and Counselling mainly offered in schools. These are areas which mould children for life. Life Skills Education is enhanced through the concept of mother support groups, which is a brain child of CAMFED. In this programme adults from the community come to school upon invitation to teach particular life skills to the learners.*

The views of the students on the provision of Life Skills were as follows:

FGD1,

> *Life Skills Education is mainly provided through Guidance and Counselling. Issues like HIV/AIDS, drug and alcohol abuse are referred to in Guidance and Counselling.*

FGD2,

> *Life Skills Education is provided through Guidance and Counselling, the community also provide life skills through the mother support groups.*

FGD3,

> *Life Skills Education should be the same as Guidance and Counselling as the two put an emphasis on the same subjects, but we are not quite sure what more Life Skills Education can offer which is not offered under Guidance and Counselling.*

Learners showed an understanding on how Life Skills Education is provided. There was no doubt that despite the confusion in terms associated with this discipline, learners know the philosophy behind Life Skills Education and stated how it is provided.

The data presented above shows that Life Skills Education is generally enhanced through Guidance and Counselling Services. Most of the participants were aware of what Life Skills Education should offer – which is the enhancement of values. However,

it emerged that some learner participants were not quite sure about the difference between Life Skills Education and Guidance and Counselling. Despite this misunderstanding in terminology, it was clear that learners were quite aware of the philosophy behind the discipline hence appreciating its existence in the curriculum.

4.5.2.2 Provision of Guidance and Counselling Services in schools

The district and school administrators were asked to respond to the question on how Guidance and Counselling is provided in secondary schools. In response to the question, the district and school administration said:

DSI,

> *Guidance and Counselling is part of the curriculum, we have a one 35-minute lesson for each class per week*.

Responding to the same question, SHI explained,

> *For the old curriculum we have one lesson for each form per week but the updated curriculum now has four periods per form per week. This area is now examinable though we are yet to witness the first examination. One major setback is that the time table cannot accommodate four periods.*

SH2 concurred,

> *Guidance and Counselling is taught from form one to form six, it used to be one 35-minute lesson per week but with the updated curriculum it is now four lessons. Despite a clear indication that the time table is overloaded, authorities are insisting that those four lessons should be accommodated*.

SH3 indicated,

> *Guidance and Counselling is taught and we assume that all qualified teachers can be counsellors basing on the training they got from colleges.*

Responses from the school administration shows that Guidance and Counselling is offered in schools. The overloaded school time table to accommodate the discipline was commonly seen as one of the major barriers in its implementation. There was also an indication that teachers were not properly trained to offer Guidance and Counselling services.

Teachers who are involved in teaching the subject has this to say:

SC2,

> *Without resources, Guidance and Counselling is difficult to implement. The teacher is always running around for teaching materials. The teachers may appear to have a negative attitude in implementing Guidance and Counselling yet they have no means to do so. We have not attempted to adjust our time table to accommodate the four lessons because it's just a waste of time for other subjects.*

SC3 explained,

> *Guidance and Counselling is not even among the electives but it is being pushed so that it gets examination status. The time table is congested it cannot be fitted. We follow the old curriculum which requires us to have one Guidance and Counselling lesson per week. The other thing is, we are teaching for exams such that if we offer Guidance and Counselling Services as required by the curriculum, we cannot cover the syllabus content for subjects which are examinable now. Due to the time which is not adequate we normally take advantage when children gather for something, then we squeeze in some counselling.*

The school counsellors indicated that Guidance and Counselling cannot be accommodated in the school time table which is already overloaded. SC2 states that, "*We have not attempted to adjust our timetable to accommodate the four lessons because it's just a waste of time for other subjects".* It is quite clear that teachers are making no effort to accommodate this discipline. This attitude by the teachers mainly stemmed from the fact that Guidance and Counselling is not examinable. Though there is evidence of the provision of Guidance and Counselling in the curriculum, there are constraints in its implementation which obviously affect the learning of values.

Learners held different views from those of district and school administrators and also those of teachers. They stated that Guidance and Counselling is not offered as a subject. Following are their comments:

FGD2 argued,

> *Guidance and Counselling is not provided for upper and lower sixth. There is nothing like Guidance and Counselling at this school. We did not have any Guidance and Counselling lesson since we started lower sixth. We are not quite sure about the lower forms, but the fact is that it does not appear on any time table shows that it does not exist. Teachers may do some counselling during other lessons if they see it but we are not quite sure if these are Guidance and counselling sessions.*

FGD2 echoed that,

> *Guidance and Counselling is on the school time table but it's not done regularly. Teachers tend to teach examinable subjects during the time allocated for Guidance and Counselling.*

From the responses given by learners, Guidance and Counselling Services are not offered in some schools. FGD2 stated that *"There is nothing like Guidance and Counselling at this school. We did not have any Guidance and Counselling lesson since we started lower sixth".* In schools where it is offered, it's, not done according to curriculum stipulations, most of the time allocated for Guidance and Counselling is used for other subjects. The responses from learners clearly show that despite the existence of Guidance and Counseling in the curriculum there are gaps in implementation which affect values learning.

Document analysis corroborates the sentiments from pupil participants as no scheming and planning was evident. The school master time table was not reflecting Guidance and Counselling. Although teacher participants and school heads talked highly about

Guidance and Counselling Services, there was no documentation to support their arguments.

The data presented reveals that there are pockets of good practice in Guidance and Counselling in schools. In some schools, Guidance and Counselling Services are offered for all forms and this is reflected on the time table. This points to positive way towards the implementation of values education for moral regeneration in secondary schools. It however emerged from the pupil participants that in some schools, Guidance and Counselling is not offered although some teachers insist that it's offered. The fact that Guidance and Counselling is offered once a week and that its appearance on the timetable does not guarantee its teaching points to the lack of seriousness in the provision of Guidance and Counselling services. This means that values in this discipline are not taken seriously hence this strategy is constrained in implementation.

4.5.2.3 Participation of learners in Guidance and Counselling

Although teachers are the main facilitators in the provision of Guidance and Counselling Services, pupils are required to play an active role in this exercise so that they appreciate values. Participants were requested to respond to the question on how learners participate in the provision of Guidance and Counselling. Participants gave the following responses:

District and school administration stated that,

DSI,

> *Children normally have role plays on expected behaviour, they participate in debates and quiz competitions focusing on themes taught in Guidance and Counselling.*

SH1,

> *Pupils are involved in Guidance and Counselling through lessons. They are involved in active learning which includes role plays and dramatization.*

SH2,

There are suggested activities in their textbook for different topics. These focus on identified themes. These themes may include ubuntu, for example, "how do you expect a girl child to dress?" Children can have role plays, dramatization and discussions. These activities may enhance ubuntu in children.

SH3,

Some learners are involved in Guidance and Counselling through peer counselling. Senior students emphasize values to juniors.

The school administration indicated that learners take part in Guidance and Counselling in different ways. They mentioned role play, dramatization, debates, discussions and peer counselling.The activities which obviously enhance values learning. The responses from the school administration can represent an ideal of how things should be done yet what is happening on ground might be different.

School counsellors who are the implementers of this course had this to say:

SC1,

Learners play an active role as peer educators. These peer educators are trained by (CAMFED). Some mature learners emphasize the need for good behaviour to young learners, prefects normally play this role.

SC2,

Senior learners, prefects and peer educators/counsellors participate in Guidance and Counselling through group counselling during school assembly. They make presentations on issues affecting learners' lives. Learners do not take this seriously as the discipline is not examinable. This is evident when we ask them to write exercises, nothing will come out. They only like talking freely without any commitment in writing.

SC3,

> *Some learners participate in Guidance and Counselling when they get involved in problems. They can open up to school counsellors who should be presenting a conducive atmosphere. They open up on some social issues affecting their lives.*

In their responses, school counsellors indicated that learners participate in Guidance and Counselling through role play, peer education facilitated by CAMFED. Senior students and prefects were identified to be counselling junior learners. The participation of learner as indicated by school counsellors facilitates desirable moral formation. It should be noted that some learners are not actively involved in the stated activities hence their behaviour is affected.

Learners' perspectives on their participation in guidance and counselling are as follows:

FGD1,

> *We are involved in Guidance and Counselling through lessons. Senior learners counsel juniors on behaviour*.

FGD2,

> *There is nothing being done by learners because there is no discipline of that nature at this school*.

FGD3,

> *Learners enjoy taking part in Guidance and Counselling Services. They do exercises given which include role play and dramatization.*

Whilst the majority of pupil participants indicated that they were involved in Guidance and Counselling at different levels, FGD2 expressed ignorance about pupils' involvement. The student declared,

There is nothing being done by learners because there is no discipline of that nature at this school.

The data presented suggests that in some schools, learners participate in a variety of ways in Guidance and Counselling. These include lessons in which methodologies like role play, dramatization and class discussions are used. Peer counselling and also counselling from senior students and prefects were revealed as ways in which children are involved. These pockets of good practice in the provision of Guidance and Counselling are likely to impact positively in the implementation of values for moral regeneration in secondary schools. However, it emerged that some learners were not taking any part in Guidance and Counselling because the discipline is not being offered at their school. This is an interesting revelation as the school administration and teachers insisted that the discipline was being offered at school. The effective implementation process requires a coordinated approach where all stakeholders play complementary roles. The situation where some stakeholders are not even aware that a particular discipline exists at school clearly shows the weakness in implementation of Guidance and Counselling there by negatively affecting implementation of values education in secondary school.

4.5.2.4 The role played stakeholders in implementing Guidance and Counselling in schools

The success of values education needs that all stakeholders play an active role in implementation. School administrators and teachers were asked to state the role they play in the implementation of Guidance and Counselling in schools. The views of district, school administration and teachers were captured and presented as follows:

DSI,

> *I supervise the provision of these services in school through observation of lessons. I provide resources like the modules, syllabi and circulars stipulating time and how these services should be provided. I also monitor if Guidance and Counselling programmes are active in schools.*

SH1 pointed,

I monitor the implementation of Guidance and Counselling at school. To make sure that these services are implemented effectively I provide necessary resources.

SH2,

I make sure that all classes get Guidance and Counselling Services through constant supervision of sessions. I also have time to talk to prefects and senior learners on how they can assist other learners in modifying their behaviour.

The school administrators supervise and provide resources to facilitate implementation process. This reflect some monitoring and support from administrators. In theory, administrators know the role they are supposed to play, yet gaps in implementation may come out.

The School Counsellors had this to say:

SC1,

I offer Guidance and Counselling to different classes. I also counsel children with behaviour cases. I make a follow up on pupils' behaviour beyond the classroom. I assist peer counsellors in making their presentations for the benefit of other learners.

SC3,

Besides the formal counselling sessions, I talk about values where ever I meet children. Sometimes I hear children appreciating the way I put emphasis on ubuntu as they positively modify their behaviour.

School counsellors reveal that their active participation in Guidance and Counselling brings desirable behaviour in learners. It therefore means instances where the teacher is very active and embrace *ubuntu* values, learners are likely to modify their behaviour. On the other hand where Guidance and Counselling is not done as stipulated with untrained teachers, undesirable behaviour will continue to be exhibited by learners.

When asked about the role they play in Guidance and Counselling in schools learners stated that:

FGD1,

> *We act as role models to our juniors. We also counsel them and emphasize good behaviour.*

FGD2 stated,

> *We do not have any role to play as the discipline is not offered at this school.*

FGD3 echoed,

> *We are peer educators trained by CAMFED. We work in consultation with school counsellors.*

Despite evidence of participation from most participants in Guidance and Counselling, some pupil participants professed ignorance towards the offering of Guidance and Counselling services at school.

Overall, the data presented above reveals that participants are playing different roles in implementing Guidance and Counselling. These roles include monitoring by district administration and school heads where Guidance and Counselling Services are active in schools, supervision of sessions, supply resources for these services, facilitating the session in the classroom, equipping peer counsellors with counselling skills and also taking Guidance and Counselling beyond the classroom. These pockets of good practice in implementation of Guidance and Counselling will impact positively in implementation of values education for moral regeneration in secondary schools. It also emerged from the data collected that some pupils are not playing any role in Guidance and Counselling citing the non-existence of the discipline at their school. Failure by

stakeholders in taking active roles in the implementation of Guidance and Counselling weakens this strategy's capacity to enhance values for moral regeneration among the youth in secondary schools.

4.5.2.5 The effectiveness of Guidance and Counselling in imparting values

Participants were asked to give their own view on the effectiveness of Guidance and Counselling Services in imparting values in secondary schools. First are the responses of the district and school administrators.

DSI stated that,

> *Guidance and Counselling is effective in imparting values as pupils get an insight into some of the issues affecting their lives. Counselling is a way of talking to children which is not coercive and through this most children understand and appreciate the societal norms and values. The introduction of Guidance and Counselling in schools saw a decrease of cases of indiscipline reported to the district office.*

SH1 concurred,

> *It is effective as children gain some insight after some counselling and start behaving well.*

SH3 postulated,

> *It's effective mainly because most children appreciate way values are passed on to them in a way that is not coercive. There is a decrease in cases of indiscipline.*

SH2 explained,

> *It is effective especially if the home and school work together. Sometimes if pupils only hear of values from school they think that it's not very important but if support is from home, they are likely to realize and appreciate the importance of ubuntu.*

The responses above reflect the effectiveness of Guidance and Counselling. Parental Involvement was pointed as essential for effective Guidance and Counselling. It is interesting to note that while the district office is appreciating the importance of Guidance and Counselling, some learners in the same district are not even aware of what Guidance and Counselling is. This is great evidence that there are gaps in implementation.

The views of School Counsellors who provides these services were as follows:

SC1,

> *While Guidance and Counselling may be effective if taken seriously, pupils take this period as a time to relax and have fun. The reason might be that this area is not examinable. Teachers give much time to examinable areas.*

SC2 had this to say,

> *Guidance and Counselling is effective because if you talk to them nicely, they are likely to respond positively.*

SC3 said,

> *Guidance and Counselling was going to be effective if it was implemented according to stipulations. This problem is that high priorities are given to examinable subjects.*

In agreement with school counsellors, the pupil participants acknowledged the effectiveness of Guidance and Counselling but the however expressed their concern on its implementation.

Students had this to say about the effectiveness of Guidance and Counselling:

FGD1 stated,

Some children do not take it seriously because it is not examinable, because of this, children's behaviour is not changing for the better.

FGD3 had the same view,

Guidance and Counselling should be a very effective strategy in imparting values but the fact that most children are not behaving well points to the ineffectiveness in the implementation of this strategy.

In summary, the data presented above reveals that participants felt that Guidance and Counselling is effective as children are likely to respond positively if non-coercive way of imparting values are used. Guidance and Counselling provides this platform hence their feeling was that children's behaviour is positively changing. Some participants however felt that Guidance and Counselling was not effective in imparting values as moral decay is rising in schools. The reason given for this, was that, the discipline was not implemented according to stipulations. Both teacher and pupils are not taking it seriously because it is not examinable. The priority given to the implementation of Guidance and Counselling impacts negatively on the implementation of values education for moral regeneration in secondary schools.

4.5.3 Religious Studies in secondary schools

Religious Studies is a value laden subject as it contains values from different religions. Values from different religions including the African Traditional Religion are imparted in children. Religious Studies is one of the strategies used in imparting values. This study sought to establish how Religious Studies is provided in secondary schools, the effectiveness of Religious Studies in imparting values and the role played by stakeholders in implementing Religious Studies. Responses from participants were presented under the sub-headings below.

4.5.3.1 Teaching of Religious Studies in secondary schools

Participants were requested to respond to the question on how Religious Studies is taught in secondary school. The district and school administration had this to say:

DSI,

> *Religious Studies now comes as Family and Religious Studies (FRS) in the updated curriculum. There are values in the teaching of FRS, ubuntu stands as a topic. The following methods of teaching are employed: story-telling, drama, simulation, debates and dialogue.*

SH1 added,

> *Religious Studies is taught from Form 1 to 6, it is taught as FRS in the updated curriculum. There is a topic on ubuntu. Many religions are taught to cater for students of diverse religions. Learners have developed some tolerance of different cultures and religion.*

The responses from district and school administrators show that Religious Studies is offered from form one to six and ubuntu gets a lot of emphasis in the curriculum. This accords all learners to be exposed to different cultural and religious values.

The teachers who teach Religious Studies had this to say:

RST1,

> *In teaching Religious Studies we give pupils tasks to go and research on, we may give them task to go and observe what happens in churches and how this promotes ubuntu. This helps pupils to look critically on values and make informed decisions on which values to embrace*.

RST2,

> *Though the syllabus stipulates that different religions be taught, teacher are mainly exposed to Christianity, so in most cases they teach Christianity.*

RST3 had this to say,

> *Religious Studies is offered for all forms. There are topics on ethics, values and ubuntu which will then be linked to different religions.*

Religious Studies teachers revealed that they expose learners to experiential learning by facilitating some excursions to some religious sites. An emphasis on ethical values is applauded as it fosters tolerance of fellow human beings.

Learner perspectives on the teaching of Religious Studies are as follows:

FGD1,

> *Religious Studies mainly focuses on Christianity, other religions are mentioned in passing.*

FGD2 commented that,

> *It is taught from Form 1 to 4, we have Divinity for 'A' levels. It is also taught as FRS at secondary school for the sixth form.*

Overall, from the information gathered, Religious Studies is taught in secondary schools. It is taught as FRS in the updated curriculum. Though some school administrators and teachers indicated that a diversity of religions are taught some learners and teachers viewed the curriculum as being Christian centred. The study revealed that there is a variety of methods used in teaching Religious Studies in some schools. These include story-telling, drama, simulation, debates and dialogue. Children are also given tasks to go and research on so that they critically embrace values. The teaching of values from many religions using experiential learning methodologies as stipulated in the school curriculum has a positive impact on values learning as learners developed some tolerance through discussing different religions.

4.5.3.2 The role played by stakeholders in implementing Religious Studies

The successful implementation of values education needs a lot commitment and active participation of all stakeholders. This study therefore required the participants to explain

the role they play in the implementation of Religious Studies. The district and school administrators play these roles:

DSI,

> *In supervising the implementation process I see to it that Religious Studies is implemented according to the laid down stipulations*. *I also supply resources in form of teaching and learning material, syllabi and circulars on time and how the discipline should be taught.*

SH1 explained,

> *I play my role in supervising the implementation process, making sure that the school time table is adhered to, I also organize workshops so that teacher are enriched with suitable methodologies and attitude to teach Religious Studies. I also look around for qualified Religious Studies teachers*.

SH2 highlighted that,

> *I make sure that resources are availed towards the teaching of Religious Studies, paying much attention to the value components as emphasized by the updated curriculum*.

The responses gathered show the district and school administrators play an important through supervising and supplying resources, organizing workshops, hiring qualified teachers – which is important for the success of the course. This is done by qualified and experienced administrators.

The Religious Studies teachers had this to say:

RST1 said,

> *In addition to teaching Religious Studies in class, we also teach it through scripture union, here we get an opportunity to meet classes we do not directly teach.*

RST3 highlighted,

> *I emphasize ubuntu, in the teaching of Religious Studies and my teaching goes beyond the classroom.*

Teachers go beyond the classroom which shows commitment. From the documents there is evidence that learners where performing fairly in this subjects. Students who are the receivers of these teachings had this to say:

FGD1 stated that,

> *We participate through attending lessons. We also act as role models, we emphasize good behaviour to our colleagues and to our juniors*.

FGD2 pointed,

> *We research on value issues and participate in co-curricular activities*.

FGD3 postulated,

> *We participate in group discussion and presentations on values taught in the subject.*

Learners are role models to the juniors, they do some counselling to their colleagues and juniors. There is alignment between what teachers say and what students say. This good practice in the teaching and learning of values.

In summary, from the information presented above, participants play a crucial role in implementing Religious Studies. These roles include the supervision of the implementation process, organizing workshops in proper teaching of Religious Studies, sourcing resources and engaging qualified teachers. Participants also indicated that they use correct methodology in teaching, students also act as role models, participate in co-curricular activities and *ubuntu* values were emphasized and taught beyond the classroom. The active role played by stakeholders suggest a positive attitude towards

the implementation of Religious Studies as a strategy to enhance values to secondary school.

4.5.3.3 The effectiveness of Religious Studies in imparting values

Participants were requested to give their views on the effectiveness of Religious Studies in imparting values. The district and school administration had this to say:

DSI indicated that,

> *Teaching of Religious Studies is effective in implementing values in that children see the implications of moral stories told in their lives and there is a change in their behaviour. Through the teaching of ubuntu some children embrace values like honesty, empathy and respect.*

SH1 concurred,

> *It is effective as some pupils reflect on and appreciate the values they are taught. What they are taught is relevant to their daily lives so that they can see the importance of what they are studying. Children are exhibiting respect, honesty, empathy among other desire values.*

SH2 echoed,

> *It is effective as children are led to identify themselves with their own religion. This identity fosters the spirit of commitment to the values associated with their religion. This spurs them to put the values they have learnt into practice there by enhancing ubuntu.*

SH3 explained,

> *It is very effective as some pupils emulate good characters from the Bible. You can also tell that some pupils are appreciating their African values as they are now greeting their elders and are even encouraging others to act according to expected values. Some pupils however do not show any positive change in behaviour even after many Religious Studies lessons. They are not concerned about the moral aspect, they just study the subject to pass examinations.*

The school administrators indicated that Religious Studies is effective as learners see the implications of moral stories told in their lives and there is a change in their behaviour, they are exposed religious issues which are relevant to their daily lives and when learners identify with religion, the spirit of commitment to the values associated with their religion is fostered. This is good for learners' moral formation. The view by the administrators contradict that of the teachers who revealed the rise in cases of indiscipline in schools. Teacher are the implementers and are likely to have a clear picture of what is happening on ground.

Teachers of Religious Studies had this to say about its effectiveness:

RST1 pointed,

> *It's only effective to those who believe that religion can shape their lives. From those pupils values like respect, honesty and empathy can be discerned*.

RST2 had this to say,

> *The content for Religious Studies is good and one would think that if effectively implemented desired results would be realized. The weakness comes in the enforcement of values. Children just learn ubuntu in classes but most of them do not put it in practice and it seems the enforcement mechanisms are not effective. The learners' home background also play a great role in the learning of values.*

RST3 echoed,

> *It is effective as some children begin to realize their responsibility in the society*.

Some learners however had contrary views on the effectiveness of the values taught in Religious Studies:

FGD1 said,

It is not very effective as evidenced by the state of behaviour at school. *Some learners are affected by their home background. Children can learn values at school but if they are not supported at home they are not appreciated by learners.*

FGD2 had a different view,

It's effective as we now appreciate some of our cultural and religious values Most learners have developed some tolerance and empathy. They now understand that people have different world views.

FGD3 concurred,

We are witnessing some positive change in behaviour and we attribute this to the teaching of Religious Studies.

In summary, the presented data above shows that most participants are of the view that the teaching of Religious Studies is effective in imparting values as children tend to appreciate the moral aspects of the stories told, pupils appreciate and identify with cultural values, some pupils go to an extent of emulating good characters from stories told. When learners relate what they learner to their daily life to culture and religion, they see the relevance of the values they are taught hence they can easily appreciate the values. It however emerged that some children learn values for the purpose of examination, they know the expected forms of behaviour just to get good marks in exams yet their behaviour is not affected with what they learn. This exam orientation to the teaching of values without a clear link to their lives is likely not to make any positive effect in the implementation of values for moral regeneration.

4.5.4 Citizenship Education in secondary schools

A good citizenship education programme is believed to produce responsible and law abiding citizens. It produces citizens who identify with their culture and citizens who have a feeling towards their fellow citizens. For these and other related reasons, Citizenship Education is viewed as a vital component of the secondary school curriculum in imparting values. This study sought to find out how Citizenship Education

is implemented in secondary schools, how stakeholders participate in implementing Citizenship Education, and how effective is the Citizenship Education in imparting vales. Participants responded under the following subheadings.

4.5.4.1 Implementation of Citizenship Education in schools

The implementation of Citizenship Education is crucial in values learning. Participants were requested to respond to the questions on how Citizenship Education was offered in secondary schools. The district and school administration had this to say:

DSI stated that,

> *Citizenship Education is mainly implemented through the teaching of Heritage Studies. Pupils tend to emulate what used to happen in the past for respect for rules and laws, respect for authority*.

SH1 confirmed,

> *It is taught through Heritage Studies. Children emulate good things from the past. When they misbehave, the teacher makes reference to the principle of ubuntu. History also fosters Citizenship Education through the teaching of Africa states from these states, children learn to be obedient, children appreciate paying tax*.

SH2 pointed out that,

> *Citizenship Education is offered through different subject areas including Textile Technology Design, in this subject we offer topics on human rights.*

SH3 highlighted that,

> *This is taught through History. I can give reference to the teaching of African States where children can emulate behaviour in particular state during that time.*

Teachers stated that:

HT1 explained,

Citizenship Education does not have a clear topic in the subject History. In fact, it comes silently in topics we teach. For instance, looking at African societies, there were kings and servants /subjects used to pay tribute to the king. Children learn these values through emulation of the respect which was given to leaders. Although the topic human rights and democracy appear in the syllabus, it does not go deep into values as it only touches on contemporary issues, like right to education basically a reaction to oppressive regimes.

HT2 elaborated,

Some Citizenship Education is contained in the topic Human rights and Democracy. We do not normally teach this topic because it is optional. There is no other aspect of the curriculum reflecting Citizenship Education.

Learners who are the consumers of these teachings had this to say:

FGD1,

There is nothing like that in the curriculum. Maybe we do not understand what it is. We are having some idea after your explanation but surely this is not very evident in what we are taught.

FGD3 concerned,

Citizenship Education is not evident at this school. From the way we learn there is no sign of Citizenship Education.

FGD2 explained,

There is no specific way in which Citizenship Education is provided. Some aspect of it may be in some subject areas but it is not very clear.

The data presented suggest some good practices in the teaching of Citizenship Education as a strategy to enhance values. Citizenship Education is taught in different subject areas like Heritage Studies, History and Textile Technology design. It however emerged that due to the way it appears in the curriculum, some pupils do not know what Citizenship Education is. Some had a hazy idea of the concept. In History some

participants indicated that the topic which contain Citizenship Education is optional and not normally taught. This scenario is likely to impact negatively on the implementation of Citizenship Education as a strategy to enhance values education in secondary schools.

4.5.4.2 Participation of stakeholders in the implementation of Citizenship Education

As the participation of stakeholders in the implementation process is important, participants were requested to explain their role in the process. The district and school management had this to say:

DSI,

> *I supervise the implementation of the curriculum focusing on the teaching of values. I monitor if the laid down procedures are followed in instituting discipline in schools.*

SH1,

> *I make some follow ups to check if values are being adhered to for example, coming to school early, greeting elders, and respect for authority.*

SH2,

> *I supervise the teaching of all aspects of the curriculum. I also stamp authority and follow disciplinary procedures as stipulated in Circular P.35*

SH3,

> *I do this through the supervision of lessons and the general teaching of History. I also take part in the implementation of disciplinary procedures and check if pupils are reforming.*

Teachers of these subjects commented as follows:

HT1,

Through teaching of History impart citizenship values. I also teach values through cross cutting issues where values through are taught in all subjects areas.

In responding to the same question, HT2 had a different view,

Citizenship Education is not clearly spelt in the curriculum. There is no distinct role I'm playing as the provision of this discipline is difficult to define.

In support of the above view FGD1 declared,

There is no role we can play because there is nothing like Citizenship Education in the curriculum.

Learners had the following views on participation in Citizenship Education:

FGD2 concurred,

There is no evidence of Citizenship Education.

From the learners' responses it is clear that whatever way Citizenship Education is offered, it is not well defined such that learners cannot identify it as a subject. Learners cannot comment on effectiveness on something that is not offered or what they are not aware of. This has negative impact on values education.

In summary, the data presented above suggests some participants are taking an active role in the implementation of Citizenship Education. Some of the ways they ensure the implementation of Citizenship Education is through supervision of teaching of subjects with citizenship values and teaching of subjects with citizenship values. Taking part in disciplinary procedures, stamping authority in the teaching and learning process. This good practice of implementing this strategy enhances the implementation of values education for moral regeneration in secondary schools. It was however noted that some participants are not sure whether they are taking any part in the implementation of

Citizenship Education as they feel that the discipline is not well expressed in the curriculum. The implementation process can only be effective when all stakeholders take part in the discipline and they know or are aware of the roles they are expected to play. Lack of knowledge of the discipline by participants implies that participant do not even know what is expected of them in implementation hence values are not learnt using this strategy. This therefore points to the continual escalation of moral degeneration in secondary schools.

4.5.4.3 The effectiveness of Citizenship Education in imparting values

Participants were requested to give their views on the effectiveness of Citizenship Education in imparting values. The district and school administrators stated that,

DSI,

> *Citizenship Education is effective as children are taught using non-coercive methods and they see what they learn having a direct application to their lives.*

SH1,

> *This strategy is effective as children see the relevance of what they are learning to their everyday life hence the changing of behaviour for the better.*

SH2,

> *Citizenship Education should be effective, but the problem is that it does not have a strong emphasis in the updated curriculum such that it is difficult to see if it is making any impact.*

SH3 explained,

> *It is effective as some children appreciate values and live by them while others are really affected by their social background to the extent of failing to learn any value. They are not changed in terms of morality with what they learn at school. Even when exhibiting bad behaviour, they get parental support.*

The teachers of this course said the following on its effectiveness:

HT1 highlighted,

> *Though Citizenship Education does not have any specific topic, it comes silently in all areas, not harsh, taking examples in the society, children understand this way of teaching better hence some form of discipline is evident.*

HT3,

> *Though Citizenship Education is effective, its major drawback is, for instance, the teaching of Citizenship Education requires that pupils visit some heritage sites yet schools do not have such resources.*

Students stated the following on the effectiveness of the programme:

FGD2 felt that,

> *Citizenship Education is not very effective because it is not clearly stated in the curriculum. It's not a topic. Only few people (teachers/learners) can explain what it is. This status reduces its impact in imparting desired values.*

In summary, the data presented above reveals the school administration feels that Citizenship Education is effective in imparting values because of the following reasons: Its use of non-coercive methods, the relevance of the values taught to everyday life and its appearance in difference subject areas. A change of learner to positive behaviour is attributed to the teaching of Citizenship Education. Lack of parental support was considered to be a major drawback in Citizenship Education. However, some teacher and learner participants felt that Citizenship Education is not effective in imparting values as it is not well spelt in the curriculum. A subject that is difficult to identify in the curriculum cannot have an impact, it cannot be supported on its own in terms of material and human resources. Some student participants were not even aware of the existence the subject. Something which is not well defined and known cannot make any impact in the implementation of values.

4.5.5 Arts and Culture in secondary schools

The discipline Arts and Culture contains the values associated with a particular people. This study sought to find out how Arts and Culture is taught in secondary schools, the role played by stakeholders in implementing this discipline and how effective is Arts and Culture in imparting values. The responses of participants were presented under the following sub-headings.

4.5.5.1 The teaching of Arts and Culture in secondary schools

The teaching of Arts and Culture is used as a strategy to impart values in secondary schools. Participants were requested to respond to the question on how Arts and Culture is taught in secondary school. The district and school administration said the following:

DSI,

> *Arts and culture is taught in all forms at secondary school. Each school has a culture hut which should have cultural artefacts so that pupils are always reminded of their cultural values. The discipline is also taught through History and Heritage Studies. These subjects make people realize where they come from and where they are going. They learn societal norms and values.*

SH1 confirmed,

> *This is provided through Heritage Studies. Currently forms 1 and 3s are taking the subject and are expected to sit for an exam.*

SH2 had this to say,

> *There is no subject called Arts and Culture. Arts and Culture is provided through Heritage Studies in the updated curriculum. This subject is core and History becomes an elective. Heritage Studies is examinable but it's yet to be examined nationally as it needs marks for continuous assessment. The problem with core subjects is that they cannot be chosen for 'A' levels. Only electives can be chosen.*

SH3 pointed out that,

> *Arts and Culture is taught under Heritage Studies which came with the updated curriculum. Pupils are taught about their past. This past experience is value laden as pupils are exposed to ubuntu. This makes pupils identify with their African culture and its associated values.*

The district and school administrators stated that Arts and Culture is offered in all secondary schools. While the district administrator indicated that Arts and Culture is offered as a discipline in schools, school administrators had a different view. They indicated that the subject is integrated in other subjects. This contradiction has a negative bearing in the implementation of Arts and Culture. A clear understanding of the discipline and its position in the curriculum is imperative for administrators so that the discipline gets adequate support and monitoring.

Teachers of Arts and Culture said the following about its teaching:

ACT1 said,

> *Arts and Culture does not exist as a subject but rather it comes as part of Heritage Studies and co-curriculum. Heritage Studies has ubuntu as an underpinning factor.*

ACT 2 stressed,

> *It can be taught through languages like Shona and Ndebele. Here pupils are taught about culture, why certain practices were done. This helps to mould their characters.*

Arts and Culture teachers indicated that the discipline is integrated in different subjects. This aligns well with the view of school administrators but however contradicts the view from the district office which suggest that Arts and Culture is a stand-alone discipline. The same understanding should be sought for effective implementation of values.

Learners who are the beneficiaries of this education stated that:

FGD1,

We learn about cultural issues in History and Heritage Studies.

FGD2,

We learn about our culture in subjects like Shona and History.

FGD3,

It's taught through co-curricular activities which focuses on cultural themes.

It was clear from the leaners that Arts and Culture was integrated in some subjects in the curriculum. This concurs with the view of school administrators .It is interesting that the district office had a different view.

In summary, the data presented reveals that there is no subject like Arts and Culture in the updated curriculum, Arts and Culture is provided through other subject areas though the district office indicated otherwise. These subjects include Heritage studies, History, Languages (Shona/Ndebele) and through co-curriculum activities. These subjects are value laden such that children are exposed to their cultural values. This is likely to enhance the implementation of values.

4.5.5.2 The role played by stakeholders in implementing Arts and Culture

In order to embrace *ubuntu*, the implementation of Arts and Culture has to be done in a proper way. This calls for commitment and active participation among stakeholder. Participants were asked to explain the roles they play in the implementation of Arts and Culture. The following responses were presented by the district and school administration:

DSI highlighted,

> *I supervise the teaching of Arts and Culture subjects. I also attend cultural activities at school, cluster and district level*. *I provide the material for the teaching of this discipline*

SH1,

> *I play a role in monitoring and implementing Arts and Culture. I also attend some co-curricular activities I also source for resources for the implementation of this strategy.*

SH3 concurred,

> *I monitor and supervise the teaching of Heritage Studies so that classes attending lessons get the values they are expected to.*

The school administrators indicated that they supervise and provide resources for the teaching of Arts and Culture. They support the implementation through attendance of cultural and co curricula activities. It is not clear whether these administrators are particularly focusing on Arts and Culture or are mainly concerned with the subjects in which they are contained.

The teachers of Arts and Culture had this to say about its implementation:

ACT2 explained,

> *Besides the teaching of Arts and Culture in Heritage studies and History, I take part in co-curriculum activities in which values are treated as themes.*

ACT3,

> *I take values beyond the classroom. I always emphasize good behaviour based on our cultural values. I talk to pupils giving them insights on cultural issues and good modes of behaviour. I also invite resource persons from the community to explain some cultural values.*

Students presented the following views:

FGD1 echoed,

We participate in dramas, debates, quizzes on selected value themes.

FGD2 said,

> *We participate in the implementation process through role play on some cultural issues which foster values. We also research on culture with an aim of better understanding hence appreciation of culture.*

Overall, the data presented above reveals that stakeholders are taking an active part in the implementation process. These roles include the supervision of the implementation by district and school administration, teaching of value subjects and taking an active part in co-curricular activities by teachers. Through these practices positive values are implemented hence values education produces desired products in some schools and among some learners.

4.5.5.3 The effectiveness of Arts and Culture in imparting values

Participants were requested to express their feelings on the effectiveness of Arts and Culture in imparting values. The following responses were given by the district and school administration.

DSI highlighted that,

> *It is effective as pupils like to have a cultural identity. Children are taught cultural values in a non-coercive way hence they reflect and appreciate their own culture and the associated values. This has seen a fall in cases of teenage pregnancies.*

SH1 had this to say,

> *Arts and Culture seems to be effective as teachers, students and the school administration use the values taught as a reference point when children fall below expected standard of behaviour.*

SH3 asserted that,

> *It is effective as children learn values in a non-coercive way. On the other hand children see learning of values as a classroom business with no direct application in real life situation*.

Arts and Culture was seen as effective in imparting values mainly because of the suitable methodology used. Cultural values are used as reference points in learners' moral formation. This practice is important in values education. It was also indicated that some learner do not see the application of these values beyond the classroom. This reveals some gaps in implementation.

The Arts and Culture teachers had the following perspectives on its impact:

ACT3 pointed out that,

> *Pupils see the relevance of what they are learning in their everyday life. With the nature of children who want to be continually reminded, the teaching of values is effective if it is regularly done. It can be effective if resources are availed towards teaching of the discipline.*

ACT 2 highlighted,

> *It is effective as some children emulate good behaviour from the past. Through the teaching of the discipline cases of bullying and drug abuse have gone down. Material resources for teaching and financial resources for teacher training is needed.*

Arts and Culture teachers indicated the effectiveness of the discipline as learners learn through emulation. A decrease in cases of indiscipline has been attribute to the teaching of Arts and Culture. The need for teaching and learning resources was highlighted.

Learners held the following views about the effectiveness of the programme:

FGD1 asserted,

> *The teaching of Arts and Culture is effective but some pupils fail to put what they learn into practice*.

FGD2 highlighted,

> *It is effective as we now appreciate some of religious and cultural values. This has helped change some pupils' behaviour for the better.*

Mixed views were expressed by learners. Whilst some appreciate values through learning culture, some are failing to put the values they learn into practice. This calls for an examination of how Arts and Culture is implemented.

In summary, the data presented above illustrates that although some learners show no change in behaviour from the teaching of Arts and Culture, some positive behaviour change is noticed in some schools. Arts and Culture is integrated in other subject areas and is also taught through co-curricular activities in the updated curriculum .It is effective in imparting values because of a number of reasons which include: the non-coercive way the values are taught, the need for the children to identify with their own cultural norms and values, and the relevance of the values they learn. Participatory methodologies have positive results in the use of Arts and Culture as a strategy for values education. The implementation of this strategy has seen a decline in cases of bullying, drug abuse and teenage pregnancies in some schools. This is a result of emulation and participatory methods with make learners like to identify with their culture.

4.5.6 Parental Involvement

An engagement of parents in values education is indispensable. This is because the home is where socialization begins, thus, the influence of parents in children's learning is always felt throughout the learning process. This study sought to find ways in which parents are involved in values education, the role played by teachers and administration in involving parents in values education and the effectiveness of Parental Involvement in values education. The responses are presented in the following sub-headings.

4.5.6.1 Parental Involvement in values education

Participants were requested to respond to the question how parents are involved in the learning of values. The following responses were presented from the district and school administration.

DSI explained,

> *Parents are involved in values learning in a variety of ways. They come in as resource persons in the teaching of Heritage Studies, they are also invited when their children are doing co-curricular activities so that they encourage and support their children. These activities include drama, debates, quiz with value themes. Both parents and teachers welcome these co-curricular activities as a reference point in shaping children's behaviour. Parents are also involved through attending meetings with the school. In such meeting the school's expectations in terms of behaviour is explained. Parents may take part in modification of school rules. Parents support the implementation of school rules. Parents also attend consultation days for their children. This platform allows parents to take part in character formation of their children.*

SH1 highlighted that,

> *Parents are involved through SDC. Some SDC members provide guidance and counselling to pupils. Parents are also invited if children misbehave so that the home and the school work together to mould children's behaviour. Parents also come in as resource persons in the actual teaching of values. We also have the mother support group, an initiative of CAMFED which teaches values to girls.*

SH2 confirmed,

> *Parents are involved in the teaching of values in a number of ways. There is a group counselling programme which accords parents and opportunity to teach ubuntu to their children at school. Parents are invited to talk about values to pupils. Parents are also involved in disciplinary procedures.*

The school administration pointed out that parents are involved as resource persons in values disciplines, engaged in disciplinary processes, guidance and counselling, and as SDC members. These are good practices in values education.

Teachers who deal with learners directly said the following about Parental Involvement:

SC1 pointed out that,

> *Parents are involved in values education though disciplinary hearings. They also come in as learner guides and mother support groups. We normally give them relevant topics to present. If they feel that the topic they are assigned to present is too challenging, they look for a resource person.*

RST3 highlighted,

> *Parents are involved in values education when there are discipline problems and also in their participation in discipline workshops involving teachers and children.*

HT3 pointed out that,

> *Consultation days held at schools give parents a platform in values education. Parents hear their children's behaviour from the teachers and they have this opportunity to support good behaviour and continuous monitor behaviour at home.*

ACT2 explained,

> *Parents are involved in values education through engaging them in children's homework. For instance, they can go and ask their parents about how values were cultivated in the past and the benefits which were associated with good behaviour. Children may then relate the past experience to what is happening today.*

ACT3 felt,

> *Parents are not much involved in values education. Though we encourage them to come as resource persons for example in Arts and Culture, we have not fully engaged them.*

Teachers indicated that parents are involved in values in different ways which include taking part in disciplinary procedures, learner counselling, being resource persons, visiting school on consultation days and assisting learner in doing homework. This is agreement with the administrators' view save for the teachers' additional aspect of Parental Involvement in learners' academic work.

Students commented as follows about Parental Involvement:

FGD1 explained,

> *Parents are involved through the SDC. The SDC does the counselling. Parents are called on serious discipline cases.*

FGD3 highlighted,

> *Parents are involved through the mother support groups. These members from the community come to counsel form threes and fours.*

According to the learners parents are involved in counselling and in serious disciplinary problems. For effective disciplinary procedures parents should not only be involved when big problems crop up, instead they should take part in the school disciplinary process.

In a nutshell, the data presented above suggest that some parents are involved in values education in a number of ways. These ways include teaching values through the SDC, consultation days, parents' meetings and attending some disciplinary cases. Parents also come in as resource persons in the teaching of subjects like Heritage Studies. There is group counselling programmes by parents and also counselling offered by mother support groups. These pockets of good practices in values education

points towards moral regeneration in secondary schools. In contrast, in some schools there is inadequate engagement of parents in values education. Learners appreciate values which are supported by their parents. Without adequate Parental Involvement values are not taken seriously by learners. In some cases, parents are only engaged when their children have serious discipline problems. This form of engagement impacts negatively in values education.

4.5.6.2 Roles played by stakeholders in Parental Involvement in teaching/learning of values

The successful implementation of values needs that stakeholders play an active role in involving parents in teaching and learning of values. Participants were requested to explain their role in involving parents in the teaching and learning of values. The following responses were presented by district and school administration as follows:

DSI,

> *I make sure that parents are involved in values education through supervision of school focusing on values*.

SH1,

> *I involve parents in value s education by talking to them about the expected values during parents' meeting, disciplinary hearings and consultation days.*

SH2,

> *We take advantage of general meetings. We explain our expectations as a school to parents. For instance, we tell them our dismissal time and urge them to inquire when children delay arriving home. The school opens doors to parents to ask anything about their children which they do not understand. This will help us not to lose children between the school and home.*

SH3 concurred,

We encourage parents to consult on anything pertaining their children at school. We invite parents so that children are properly assisted. *We create a school environment which is welcoming for parents so that they are free to take part in values education.*

Teachers held the following views:

SC1,

We talk to children and hear their cases. We then engage parents or learner guides (these are from the community).

RST1,

I make an effort in involving parents in values teaching/learning through communicating with them freely so that they consult and support the implementation of values through the teaching of Religious Studies.

RST2,

I teach FRS which places an emphasis on values. I am open to parents and I encourage them to talk to the school administration or teachers on behaviour issues. I take advantage of consultation days.

HT2 explained,

In most cases when we meet parents, they complain a lot about children's discipline problems. We take this as a platform to engage parents in the teaching of values. We ask for their cooperation, and we can even write to inform them of challenges we are facing with discipline. This will make parents participate in the teaching and learning of values.

HT3,

We involve parents in the teaching and learning of values through inviting them as resource persons in Heritage Studies and History.

ACT1,

Parents are involved in values education through inviting them for co-curricular activities. Through these activities, teacher, children and parents share themes on values. This will enable parents to take an active part in teaching and learning of values as they will monitor whether children are adhering to the expected standards.

ACT2,

We engage parents through homework tasks we give children. We encourage parents to take an active role in values education, we normally give this encouragement on consultation days.

Learners in turn stated the following on Parental Involvement:

FGD1,

We involve parents in values learning and teaching through sharing school experiences with them at home.

FGD2,

Parents assist us doing our homework.

In a nutshell, the data presented above suggests some good practices in the involvement of parents in the implementation of values in some schools. These include supervision of school to see if parents are involved, holding meetings with parents spelling the school expectation so that parents know the role to play, holding consultation days which give teachers and parents an opportunity to share on children's behaviour, involving parents in disciplinary issues, inviting the mother support groups to counsel children and creating a receptive school environment so that parents are free to consult on any issue affecting their children. If learners know that the home and the school complement each other on values, they tend to adhere to the code of conduct. Parental Involvement practices suggest a positive direction in the implementation of values education for moral regeneration in secondary schools.

4.5.6.3 The effectiveness of parental involvement in values education

The successful implementation of values education means that parents are engaged in a fruitful way. Participants were requested to give their opinions on the effectiveness of Parental Involvement in values education in secondary school. The following responses from the district and school administration were presented:

DSI highlighted,

> *Parental Involvement is effective in imparting values as children are likely to respect what has support from home (their parents).*

SH1 explained,

> *Parental Involvement is effective in imparting values as children will not be lost between school and home. Children appreciate values if they realize that these values have support from both home and school. Children do not want to be reported for bad behaviour at home. They do not want to embarrass their parents so they try by all means to behave well. Parental Involvement is attributed to a decrease in violence at school.*

SH2 elaborated,

> *It is effective as children usually exploit the weaker side. If the child knows that if he/she absents him/herself the school makes no communication with the home, he/she is likely to continue with the bad behaviour. But, for example, if a child absent him/herself and the school asks his/her parents if it is good to send children for some chores during school time. This makes parents take responsibility and they are not likely to repeat the same behaviour. If the child was lying he/she is exposed and is not likely to repeat this behaviour. This is an effective way of imparting values as silence between the home and the school may give children a cover while behaving badly. Parental Involvement has seen a decrease in late coming and truancy.*

SH3 echoed,

> *Parental Involvement in imparting of values is effective because when parents share the same values with the school, children get the same preaching from both sides and are likely to develop positive values*.

Teachers from the selected schools expressed the following views:

SC2 elaborated,

> *Values normally begin at home so involving parents makes children understand that the values they learn at school have got their roots at home. So, they are likely to appreciate these values*.

RST2 felt,

> *The fact that most children are continually misbehaving despite involving parents suggest that Parental Involvement has a flaw somewhere.*

RST3 explained,

> *It is effective to involve parents in values teaching and learning as they spend a lot of time with their children. If a child has no discipline at home, it means he/she cannot behave well at school. Parents are also teachers who should sit down with their children teaching them ubuntu. At school we offer formal education and the home provides informal education, these two are complementary.*

HT2 echoed,

> *This strategy is very effective as children normally change their behaviour for the better when parents are invited for disciplinary issues at school. A positive change is normally noticed as the parent will put his/her effort to convince his/her child to modify behaviour. The parent will be under pressure because he/she feels that hi/her child has got a problem hence he/she is the only one called among many parents. The parent will speak to the child, maybe he will be beaten by the parent or is given any other punishment or the parent talks to the child in a way that brings positive change.*

HT3 explained,

> *It is effective as parents come to know the school and the teachers know where the child is coming from. When parents are involved, children see what is learnt at school having an application at home. If the teacher teaches something that is*

not acceptable at home, the child ends up not respecting those values. There should be harmony between the home and the school.

ACT1 highlighted,

To most children it is effective because they do not want their mischief to be reported home. In most cases children plead with their teachers not to report their misbehavior to their parents.

ACT2 echoed,

Parental Involvement in values education is very effective as children enjoy discussing values issues with their parents. Children embrace values if they get parental support.

ACT3 concurred,

If the home cooperates with the school children benefit in terms of values education. Children get a lot of cultural issues if parents are involved.

Learners expressed the following views on the effectiveness of Parental Involvement:

FGD1 stated that,

This is very effective. We listen to our parents. If we hear something from home, we tend to respect that because it is from our parents and we know that values education is not only a school issue. Parents are always for us and we do not want to embarrass them.

FGD2 explained,

It is very effective because if your parents know that your behaviour at school is bad, they can even punish you at home. You will be in hell so that you are forced to reform. If the teacher reports that your behaviour is bad on the consultation day, you try to work hard to improve it before the next consultation day. We listen to our parents better though we appreciate that teachers are also our parents. The main weakness is that the teachers may not be too specific on what they

report to parents. They tell our parents what they hear from other children which might not be true.

FGD3 highlighted,

It is very effective as we are led to understand that values are not only for the school but for the larger community as well.

Overall, the data presented reveals that Parental Involvement is indispensable in values education. Parental Involvement is effective because of the following reasons: if the children know that the home and the school are in constant communication and they cooperate on values issues, they find no cover, as a result they adhere to acceptable values. Children respect what they learn from their parents, children do not want to embarrass their parents so they behave well if parents are involved. This positively affect the learning of values regeneration. It however emerged that some teachers misinform parents on children behaviour as they just rely on information they get from other pupils without making an effort to find out on their own. This may lead to learner demotivation and will negatively affect the learning of values.

4.6 THE TRAINING TEACHERS RECEIVED IN TERMS OF PROVIDING VALUES EDUCATION

For any implementation procedure to be successful, there is need for those who play a key role in implementation to be trained so that they are well equipped to implement a curriculum package. This study sought to find the training teachers received on how to implement values education. The following responses from the district and school administration were presented.

In response to the question, the DSI said,

Basically, teachers depend on the training they get from teachers' colleges and universities. This is supported by workshops carried out in the district. It should be noted that these workshops in different value areas may target school administrators (school head, deputies and heads of departments). These

administrators will then pass the information to teachers and parents through school-based workshops. The problem is that these workshops at district are poorly attended.

SH1 had this to say,

There is no training for teachers on positive discipline, teachers only get announcements on some aspects of positive discipline from the school administration. Guidance and Counselling workshops are held for administrators. Arts and Culture workshops are also held at district level for heads of departments. We have Religious Studies workshops at cluster level and here facilitators are teachers who will be sharing their experiences.

In response to the same question, SH2 highlighted,

At a church school like ours, workshops on positive discipline are held. The emphasis will be on the use of non-coercive ways of disciplining children and making these children understand bad behaviour and its effects and also making them appreciate good behaviour through talking to them in a friendly manner. We have Guidance and Counselling and Arts and Culture workshops conducted at district level. There are no workshops on parental involvement. This can be said in passing during the staff development workshops.

SH3 highlighted,

Teachers normally use the knowledge they got from colleagues on these issues except for workshops on guidance and counselling which are normally conducted for HODs. The HODs face challenges in attending these workshops because of financial challenges faced by schools.

The teachers who are beneficiaries of this training said the following:

SC1 said,

Teachers depend on their college training for positive discipline. The issue of parental involvement is not well attended to, teachers just share their experiences in handling parents. The school administration just announces that parents should be referred to the school administration.

SC2 stated that,

> *The training on values education is not adequate. There are workshops here and there but there are not enough, we need training.*

RST2 felt,

> *The assumption is that we got the training from teachers' colleges through the teaching of subjects like Family health, Religious Studies and Sociology. For parental involvement teachers use the knowledge they got from the study of Sociology of Education.*

RST3 explained,

> *For Religious Studies, we hold workshops at Church level. We meet as Religious Studies teachers and priests talking about discipline, child abuse and children's rights.*

Responding to the same question, HT1 had this to say,

> *No proper training is done for all these value aspects. Information is only sent through Circulars. The argument is that "as teachers you are able to read and understand". Workshops are carried out for administrators not for ordinary teachers. We have workshops at school level facilitated by those who attend district workshops. There is no form of training on Parental Involvement. Issues of parental involvement are just said in passing by the school head.*

ACT1 lamented,

> *There is no training in all values aspects. Teachers depend on classroom psychology they learnt during teacher training. On Parental Involvement teachers are just sharing their experiences in involving parents, training is really needed.*

ACT3 echoed,

> *We are attending workshops on performing Arts and syllabus interpretation workshops are done.*

The data presented above reveals (1) district administrators offers training workshops that are poorly attended. This information is not collaborated by the school heads or teachers. (2) The school heads from the three different schools have different procedures of training. (3) The teachers describe different processes of training, showing that there is no standardized training for teachers involved in values education. Some depend on teacher training they received at college/university, some on workshops offered by the school. Other depend on church workshops – showing that the church plays a great role in promoting values education. In one of the schools training was given to administrators and not the teachers who are in daily contact with the students. In aspects of Parental Involvement and Citizenship Education no workshops were conducted.

With regard to positive discipline, it is mentioned in passing except for church schools. Research shows that there is a big gap in teacher training and this problem needs to be addressed as a matter of urgency. This is because teachers play a very crucial role in implementing curriculum packages. Because of this reason, they need to be well trained so that they are empowered to effectively implement different strategies. Inadequate training in values education for teachers greatly militate against the implementation of values education for moral regeneration in secondary schools.

4.7 MONITORING AND SUPPORT

A successful implementation process requires a lot of monitoring and support from the administration at school, district and government level. This study sought to find out the monitoring and support from the government, specifically from the Ministry of Education on the implementation of vales education. Participants responded to the questions on the support and monitoring is provided by the Ministry of Primary and Secondary Education. Participants' responses were presented under the following sub-headings.

4.7.1 Monitoring and support from the Ministry of Primary and Secondary education

Monitoring and support from the Ministry will lead to effective values implementation as this will have an impact in the school and classroom level. Responding to the question on how the Ministry monitors and supports the implementation of values education, the district and school administrators had the following views:

DSI stated,

> *The ministry supports this by popularizing core values through the vision and mission statement. The fact that these values are included and are being emphasized in the curriculum shows government support. The ministry also creates a good environment for other ministries and non-governmental organizations to take part in values education.*

SH1 explained,

> *The ministry is offering support through holding workshops on values areas, pamphlets on values are distributed in schools. As schools taking from the ministry's position, we create conducive environments for teacher and children for the teaching and learning of values.*

SH2 echoed,

> *The ministry is showing support through workshops on values and syllabi interpretation for better teaching of values.*

In responding to the same question, SH3 said,

> *The ministry monitors values education through supervision of Guidance and Counselling Services in schools. The district and regional office actually look at lesson plans and schemes of work.*

The teachers stated the following on government support:

SC1 said,

The ministry support is evident through allocating more time to values subjects in the curriculum and also carrying out values workshops at district level.

SC2 had this to say,

The ministry only issues out the syllabi and Circulars on how values should be taught without the supporting teaching and learning resources.

RST1 highlighted,

The ministry's support of values education is seen in this introduction of subjects fostering values, the introduction of FRS is a case in point.

In line with the view, RST3 felt that,

The ministry shows its support of values education through a formal curriculum which emphasizes ubuntu. Ubuntu is treated a core component in the education system, workshops on ubuntu which are funded by the ministry are carried out.

HT2 echoed,

The updated curriculum shows the ministry's support of values education through the emphasis of ubuntu in all curriculum subjects. This is termed cross-cutting issues.

HT3 explained,

The ministry shows its support by encouraging the provision of Guidance and counselling which should be will timetabled. The drawback is that no learning material is provided.

FGD1 highlighted,

The only way we think the ministry is supporting values education is by giving values subjects space in the curriculum.

In summary, research show that the ministry monitors the implementation of values education through the supervision of the teaching of values discipline in schools. The ministry also supports the implementation process by organizing workshops on the interpretation of the syllabi and on teaching of values subjects and the inclusion and popularization of values in the curriculum. This support by the ministry suggests a positive move towards the implementation of values in secondary school. It however emerged that though workshops are conducted at district level, there is no supporting teaching and learning materials in some schools. Lack of support on learning material hinders the implementation of values education for moral regeneration.

4.7.1.1 Monitoring and support by Non-Governmental Organizations and other government ministries

It is imperative that the Ministry of Primary and Secondary Education creates a conducive environment for other players as values education needs a concerted effort from all stakeholders. Participation by other stakeholders through the support monitoring of values learning is critical in effective implementation of values education. Participants were requested to respond to the question on how other stakeholders participate in monitoring and support of values education. The following responses were presented stated by the district and school management:

DSI highlighted that,

> *CAMFED gives out grants which assist schools and the larger community on values education. CAMFED has also established mother support groups which teaches values at secondary schools. These support groups are always monitoring pupils' behaviour in school.*

SH2 pointed out that,

> *We have some organizations like the National AIDS Council (NAC) which come in trying to mould children behaviour. They hold quiz competitions with ubuntu themes. They teach the expected way of behaviour so that children avoid contracting HIV/AIDS.*

SC2 explained,

> *Organizations like NAC and CRS (Catholic Relief Services) support the education of values through holding workshops on behaviour. We also get support from the Ministry of Health and the Ministry of Gender and Women Affairs through workshops they hold.*

The teachers stated the following on external support:

RST2 stated,

> *The Ministry of Health come up with activities like drama focusing on ubuntu which uphold values at school and in the community*.

RST3 highlighted,

> *The Catholic Church conducts workshops on good behaviour. The emphasis will be on ubuntu and they will be discouraging anti-social issues including homosexuality. The church monitors pupils' behaviour to assess the impact of workshops.*

HT2 stated,

> *The Ministry of Health holds a lots of campaigns at school on the prevention of HIV/AIDS, in the process they might highlight ubuntu as the lack of these values leads to infection.*

HT3 pointed,

> *CARITAS holds workshops on behaviour change. The Social Welfare department teaches values to children through workshops by its Child Care Department. CAMFED introduced Learner Guides from the community but unfortunately all children are not accommodated. Learner Guides target forms three and four yet juniors also need that counselling before they are spoiled*.

ACT1 stated,

We have non-governmental organizations in film production and drama which hold workshops with Arts and Culture teachers, helping them in handling values issues.

ACT3 highlighted,

There is an organization called Pfumvudza Arts which assist teachers in the interpretation of the syllabus.

From the information above, different programmes seem to get support from relevant organizations' and churches. Different schools also get support from different organizations with a few commonalities like the Ministry of Health and NAC. The organizations that participate in school programmes include: NAC, CRS, CAMFED and Pfumvudza Arts.

In a nutshell, some government ministries and non-governmental organizations play a part in supporting and monitoring values education. These organisations are involved in the teaching and monitoring of values education, hold workshops on behaviour change, campaign on behaviour change and assist in syllabus interpretation. These pockets of good practice promote the effective implementation of values education for moral regeneration among the youth in secondary schools. It however emerged that some organisations only target some sections of the school population leaving some pupils not exposed to values education. School programmes should be tailored to expose all children to desired values for effective moral regeneration in secondary schools.

4.7.1.2 The role played by the district and school administration, teachers and learners in monitoring and support of values education

The Ministry of Primary and Secondary Education's policies should allow other stakeholders to play an active role in values education. This can be evident from how stakeholders show their support and monitoring of values education through various activities. Stakeholders were requested to respond to the questions on the part they play in monitoring and supporting the teaching of values. The following responses from the district and school administration are presented below.

DSI highlighted,

> *I support the implementation process through monitoring the provision of values disciplines like Guidance and Counselling services. If pupils are focused on certain careers their aim is to achieve the targets hence they tend to modify their behaviour for the better.*

SH2 echoed,

> *We support and monitor the implementation of values education through lesson supervision. We make sure that values are taught in all subject areas. We also monitor the institution of proper disciplinary procedures. We organize workshops on values subject at cluster and school level.*

SH3 agreed,

> *We make sure that proper disciplinary procedures are followed. I also encourage teachers to be role models to pupils by also monitoring their behaviour.*

The following views were stated by the teachers:

SC1 explained,

> *I support the implementation process through offering Guidance and Counselling Services during the time allocated for that discipline. I also provide counselling on disciplinary cases. I facilitate workshops on Guidance and Counselling at cluster and school level.*

SC2 concurred,

> *I make follow ups on discipline to check if pupils have reformed, if not I provide more counselling. I also make sure that all classes get guidance and counselling as stipulated in the timetable.*

SC3 emphasized,

I preach ubuntu gospel wherever I am for the benefit of pupils. I closely monitor pupils' behaviour and do some counselling where there is need.

RST1 highlighted,

As teachers we help each other in different learning areas especially where bad behaviour is exhibited.

RST2 explained,

I always check if my pupils understand values. I always remind them to put the theoretical knowledge into practice when they interact amongst themselves and when they meet elders.

HT3 had this to say,

Although time might be a challenge in the close monitoring of the implementation of values education, effort is made to monitor how children behave especially when they meet elders. We monitor behaviour problems. As teachers we are allocated specific classes to monitor, we interact with these classes regularly.

ACT1 highlighted,

We have peer groups working with mother support group to monitor their peers on behaviour. We do some drama and quiz on values, children enjoy these activities.

ACT2 echoed,

We normally reward good behaviour continue emphasizing good behaviour if pupils are not behaving well.

ACT 3 stated,

We have a monitoring system on behaviour. This system has an assessment schedule to see whether children are grasping values or not.

Learners also explained their role in supporting values education:

FGD1 pointed out that,

> *We act as role model and we emphasize good behaviour. We monitor our colleagues and juniors on behaviour.*

Responding to the same question, RST2 stated,

> *We counsel our juniors and colleagues, we lead by example and we also make presentations on values at assembly.*

FGD3 concurred,

> *We support the implementation of values education through practicing what we learn, being role models, adhering to the code of conduct.*

Overall, the data presented above reveals that the DSI and School heads monitor and support the implementation of values education in a number of ways. These include, supervising the teaching of values disciplines, providing resources and holding training workshops. Teachers support through the actual teaching or provision of values discipline, being role models, counselling of colleagues and juniors, monitoring and supporting through supervision of teaching as stipulated by the curriculum, making sure that the code of conduct is adhered to and also making follow ups on disciplinary issues. These pockets of good practice create a good ground for the implementation of values education for moral regeneration in secondary schools.

4.8 SUMMARY

The purpose of this chapter was to present data collected from the district and school administration, teachers and learners who were the participants in this study. Data were gathered through face to face interviews, focus group interviews and documents in order to understand the implementation of values education for moral regeneration in secondary schools. Participants' responses revealed that positive disciplinary procedures are imperative in imparting values in secondary schools. The participants' responses suggest that Guidance and Counselling has become a very essential

strategy in values education in selected secondary schools. It is evident from data that the use of this strategy has resulted in children appreciating values. The study also revealed that values were taught through Religious Studies which can come in form of Family Religious Studies (FRS) in the updated curriculum. Teachers monitor children behaviour beyond the classroom emphasizing the values they taught. Participants also indicated that Arts and Culture is mainly taught through subject like Heritage Studies. It also emerged that Arts and Culture besides being taught as lessons in some subject areas, is also taught through co-curricular activities which involve parents. The participants agreed that Citizenship Education is used as a strategy in values education. Citizenship Education is taught through History and Heritage studies. The study revealed that there is a change in behaviour as children appreciated the values from their own culture. The Ministry of Primary and Secondary Education showed limited support in the implementation of values education in secondary schools.

The data further revealed that the implementation of values education in secondary schools is not spared of challenges. These challenges include inadequate training in some aspects of values learning for teachers, material, and financial resources. Notwithstanding the challenges in implementation of values education, there were pockets of good practices found in some selected schools. These include involving learners in the development of the code of conduct, involving children in counselling of their peer and juniors. Some parents were involved in group counselling and serious disciplinary cases. Some members of staff were trained on values teaching through workshops. The district and provincial offices supervise the implementation of values education. In this chapter, data was presented and analyzed, the next chapter discusses the findings of the study.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 INTRODUCTION

This chapter discusses the major themes that emerged from this study in light of Bronfenbrenner's Ecological theory (1979) and Perkins and Zimmerman's Empowerment Theory (1995). The chapter begins by discussing the concept of *ubuntu* and the state of discipline in secondary schools. Focus will also be on how secondary schools can come up with a holistic framework to impart values for moral regeneration. The major objective of the chapter is to consolidate the findings with the existing knowledge regarding the implementation of strategies used for values education for moral regeneration in secondary schools.

5.2 THE CONCEPT OF *UBUNTU*

The study intended to find out if participants understood the concept of *ubuntu*/values. This was meant to establish whether the participants were aware of the aspects associated with *ubuntu* or the qualities of *ubuntu*. The findings of the study revealed that participants were aware of the concept. It was found from the study that most participants understood *ubuntu* as a concept which denoted upright morality, being communal and acting according to the norms and values of a society. The findings of the study are consistent with reviewed literature that *ubuntu* describes a traditional philosophy that is based on the values of sharing, caring, respect and compassion among other values (Muzvidziwa and Muzvidziwa, 2012; Nziramasanga, 1999). The study further revealed that *ubuntu* denotes feeling for one's fellow human beings, respecting the dignity of human beings. The study findings are in line with Muzvidziwa and Muzvidziwa's (2012) view that *ubuntu* is generally recognized as an African

philosophy of humanism linking the individual to the collective through brotherhood or sisterhood. The findings of the current study therefore suggest that participants have a good understanding of *ubuntu* such that the choice of strategies to implement *ubuntu* was being done in an informed way. This also entails the participants have an understanding of flaws and strengths in the implementation of values education.

5.3 THE STATE OF DISCIPLINE IN SECONDARY SCHOOLS

Regarding the state of discipline in secondary schools, the District Schools Inspector, School heads and school counsellors indicated that some pupils are well disciplined. They pointed out that children were guided by the rules and regulations at their schools. The findings of this study are in agreement with Chimhenga and Mpofu (2016) who revealed that teachers manage to control learners' misconduct through establishing clear and comprehensive disciplinary codes for school children and the encouragement of the learners to respect elders. Chimhenga and Mpofu added that having school rules enables learners to understand what kind of behaviour is expected from them.

The study revealed that, despite some pockets of good practices and discipline procedures which resulted in good behaviour, there were extreme cases of indiscipline in selected schools and these were characterized by: children engaging in sexual activities, bullying, consuming alcohol and taking drugs, truancy, sneaking out of boarding places and general disregard of school rules. The state of discipline is mainly attributed to children's home background, influence of media, adolescence and peer pressure. The findings from the study are consistent with Temitayo, Mohammed, Nayaya and Ajibola (2013) who established that disciplinary problems dominate the issues of the day in both small and large schools in towns and villages. Temitayo added that students disobey school rules and regulations with impunity, they have little or no respect for their teachers and even the school administration. The findings of the current study are also in line with Gutuza and Mapolisa (2015) who indicated that cases on indiscipline occur at different levels existing in alarming levels. Gutuza and Mapolisa added that major causes of indiscipline include peer pressure, abolition of corporal punishment, teachers' behaviour, drug abuse, home background and closed school

climate. Chimhenga and Mpofu (2016) concur with the findings of the study through pointing out that learners' indiscipline has plagued schools leading to serious problems in behaviour management in schools. The compatibility of the research findings and literature indicates the existence of the problems of indiscipline in secondary schools thereby justifying the need for effective values education.

5.4 STRATEGIES ADOPTED BY TEACHERS TO ENSURE VALUES LEARNING

This section discusses the findings of the study emanating from the implementation of various strategies used for values education for moral regeneration in secondary schools which is the main focus of the study. The findings on values education strategies which include Positive discipline, Life Skills Education, teaching of Arts and Culture, Religious Studies, Citizenship Education and Parental Involvement are discussed below.

5.4.1 Positive discipline

Positive discipline is one essential strategy that is employed in values education. Effective teaching of values requires that secondary schools have some standards or principles governing learners' behaviour. Positive discipline is about guiding children's behaviour by paying attention to their emotional and psychological needs. It aims at helping children take responsibility for making good decisions in their best interest (Naker and Sekitoleko, 2009). It presumes that learners need to learn social and emotional skills, and that both learners and teachers should be able to share their perspectives on a disciplinary moment before consequences are determined (Lustick, 2016).

One prominent aspect of maintaining positive discipline is the employment of the code of conduct. The main purpose of the school code of conduct is to establish a disciplined and a purposeful environment for all members of the school community (Kapueja, 2014). It provides a framework of what is considered to be appropriate standard of

learners' behaviour in the course of their learning (Bakhda, 2004). A properly implemented code of conduct is dedicated to the improvement and maintenance of the quality of the learning process (Kapueja, 2014). The evidence from prior research suggests that the school codes of conduct are crucial instruments in implementing values education in secondary schools. The findings of the current study regarding the implementation of the code of conduct as a positive disciplinary procedure to foster values in schools are discussed below.

5.4.1.1 Awareness of the school code of conduct

The research findings revealed that all school heads, teachers and learners were conversant with the school code of conduct and the role it plays. The DSI revealed that the school code of conduct was displayed in schools for all stakeholders to read. It was found that the school code of conduct was mainly meant to regulate learners' behaviour, shaping them into desired members of the school community thereby enhancing the attainment of educational goals. This is in line with Chimhenga and Mpofu's (2016) assertion that the role/goals of schools are to inculcate knowledge, skills and values to learners which society expects them to have, in order to become good adult workers and citizens. This can only be achieved if their behaviour is regulated through the employment of the code of conduct.

The findings of the study also revealed that parents and learners were given copies of the code of conduct at the beginning of each academic year so that they are always acquainted with school rules. School rules were stuck on notice boards for easy access by learners. The study also revealed that parents were continually reminded of the code of conduct during their meeting with school authorities. The findings of the study are in line with review of literature which stresses the importance of adequately communicating the code of conduct for its appreciation by stakeholders (Amstutz and Mullet, 2005; Lustick, 2016). Poor communication especially with parents detracts from the efficacy of the codes of behaviour. Parents should be made aware of the values expectations and disciplinary requirements (Mclusky et al., 2008) and the selected schools did a good job on that. Lustick (2015) suggests that a formal process to inform

all parties about code of conduct should take place at the commencement of the academic year and periodically thereafter.

The findings of the current study also indicated that the majority of teachers and learners understood the code of conduct to be an instrument taken from the school administration for their consumption. This is in contradiction with the reviewed literature which points to the fact that the entire school community has an interest in consistent application of the code of behaviour formulated through consultative process (Marrissey et al., 2010; Lustick, 2016).

5.4.1.2 The development of the school code of conduct

The data collected showed that the codes of conduct in selected schools were developed mainly by the school administration and teachers. Participants revealed that learners were involved in very rare occasions and in no stipulated way while the school heads indicated that that learner input is considered. The contradictory findings of the study indicate that there are gaps in information provided by participants. The most likely scenario is that learners adhered to the already crafted code of conduct. It was also revealed that on very rare cases, some rules were reviewed after the realization that most learners were failing to adhere to these rules. This is in contradiction with reviewed literature which points out that all partners should collaborate to establish school code of conduct. For effective school organization and the creation of optimum conductors for quality teaching and learning, there should be an active school engagement of all partners into formulating a code of conduct (Teachers Union of Ireland, 2004).

The gathered data also revealed that parents were not adequately involved in the development of the code of conduct. Their involvement was limited to attending parents' meetings where they were just told the rules for the school and to participating in disciplinary processes when needed. The findings of the current study tally with findings of the study by Kapueja (2014) in KwaZulu – Natal, South Africa which revealed

that no particular attention to parental involvement in the development of the code of conduct was evident. Sebisha (2015) also revealed that at some schools, learners and parents are not informed about the contents of the code of conduct while some learners and parents may not even be aware of the existence of such a document at their respective schools.

In the current study, it also emerged that in some schools, parents, educators and learners were encouraged to take part in the process by providing comments, input and suggestions during the drafting process. However, this was not always successful as it emerged that the involvement of majority of the parents in the policy development was minimal. This is contrary to the stipulations by the Teachers Union of Ireland (2004) which states that all the needs of all partners should pervade the codes of behaviour. This entails a strong focus on the whole school community and a shared values on expectations of all partners in the formulation of the code of conduct. In Zimbabwe, the Ministry of Primary and Secondary Education also stipulates that the enforcement and administration of discipline in schools requires transparent school rules to which all parties contribute in the formulation and execution (Ministry of Education, Sports, Arts and Culture, 1999). Smill (2015) reiterates that the code of conduct should be adopted after consultation with the learners and educators of the school but as shown in the current study, learner and parental involvement is minimal. With regard to the link between the development of codes of conduct and indiscipline in schools, the findings of the current study are in agreement with the results of a study by Kapueja (2014) which was carried out in rural secondary schools in KwaZulu- Natal province in South Africa, which reveal that the highest rate of violence in secondary schools was a result of inadequate understanding of stakeholder in instituting positive discipline procedures.

The current study reveals that the involvement of all stakeholders in the development of the code of conduct is imperative in maintaining discipline as stakeholders will have a sense of ownership of the code of conduct. This is supported by a study by Nthebe (2015) who found that to foster success, the discipline plan must be custom-designed by all parties namely parents, learners, the school and community members. If all

members of the school community take part in the development of the code of conduct, there is a greater chance that they will appreciate and support it, thereby enhancing the chances of success in implementing values education in secondary schools.

Overall, although it emerged from the study that there were inadequacies in learner and parent involvement in the development of the code of conduct, some participants from selected schools revealed that learners are consulted in developing the code of conduct. This is a positive move towards the implementation of the code of conduct to maintain positive discipline, which creates a good ground for values learning.

5.4.1.3 Adherence to the code of conduct

Although the school code of conduct is considered to be the standard for learners' behaviour, some learners failed to adhere to this standard for various reasons. The findings of the current study are in line with the results of the study by Gutuza and Mapolisa (2015) that learners exhibited a lot of indiscipline by not adhering to the code of conduct. This study established that some of the learners did not adhere to the code of conduct due to personality development crises as they were in the adolescence stage. Anka (2000) concurs with the findings of this study when he noted that the secondary school learners are adolescents and often want to enjoy certain rights in society, but when they are denied the required rights, they take the law into their hands and resort to violence to achieve their ends. Anka added that teachers should be made to move away from the assumption that adolescents break rules intentionally and therefore should be given the chance to explain their reasons for doing so. The results of the study are also in line with the chronosystem level of Bronfenbrenner's Ecological Systems theory where internal elements within the system such as the psychological changes that occur with the age of the child leading to the child reacting differently to environmental changes and may be more able to influence the child's life (Boemel and Briscoe, 2001; Paquette and Ryan, 2001). It is evident from the findings of the study supported by literature and theory, that some learners' behaviour is negatively affected by the adolescence stage. Such behaviour can be easily imitated by other learners leading to the negative impact on values learning.

This study revealed that some learners do not adhere to the code of conduct because of personality differences which are in most cases a result of different home backgrounds. Despite having the code of conduct implemented properly, some personalities always fail to adhere to the existing rules, Thus, indiscipline always exist in secondary schools. The findings of the study support the view by Madzingire (as cited in Gutuza and Mapolisa, 2015) that indiscipline in schools can be blamed on parents who neglect the discipline of their children at home. He went on to say, nowadays parents ignore their duties towards proper upbringing of their children, little time is spent with these children which results in moral laxity which is exhibited by learners. The results of the current study are also in agreement with the findings by Magwa and Ngara (2014) who revealed that permissive home environments contribute to learner misbehaviour. They argue that various family circumstances may exert more powerful influences over learners' behaviour than anything that happens in school. According to the authors, lack of discipline among learners is largely a reflection of attributes, values and practices of their society. The behaviour revealed in the findings of this study confirms Bronfenbrenner's (1979) microsystem level of his Ecological Systems Theory. In this level, Bronfenbrenner sees the instability and unpredictability of family life as the most destructive force of child's development (Addison, as cited in Paquette and Ryan, 2001). The Ecological theory also states that if the relationship in the immediate microsystem breaks down, the child will not have the tool to explore other parties of the environment. This leads children to look for the affirmation that should be present in the child/parent (or child /other important adult) in inappropriate places. These deficiencies manifest as anti-social behaviour, lack of self-discipline and inability to provide self-direction (Addison, as cited in Paquette and Ryan, 2001).

The study also revealed that some learners did not adhere to the code of conduct because of the school climate which fail to accommodate learners. The results of this study are in line with Magwa and Ngara's (2014) observation that indiscipline from learners may also be the result of normal reactions to deficiencies in the school and to teachers as directors of the educational enterprise. Thornbergy (as cited in Magwa and

Ngara, 2014) asserts that appropriate and disruptive behaviour among learners are socially constructed within a complex pattern of interactions in which both teachers and learners play an active role, influencing each other with their actions and interpretations. This observation is in consensus with Ndaita (2016) who found out that the school climate has some bearing to learner behaviour. Ndaita added that schools with bad cultures are characterized by inefficiency in disciplinary procedures. These include vague or unenforceable rules, teachers ignoring learner misconduct, ambiguous or inconsistent teacher responses to misbehaviour, punishment that is excessive or that is delivered without the express intention or encouragement to reform learner behaviour, corporal punishment, among others. The findings of the current study once again concur with the findings of a study by Chimhenga and Mpofu (2016) which found that learners fail to adhere to the code of conduct because of over-permissive school environment, low teacher morale, teacher absenteeism and poor classroom management. The findings of this study are also in agreement with the findings from the study by Anka (2000) which revealed that learners' bad behaviour also stems from the teachers exemplary behaviour. He asserts that an undisciplined teacher produces undisciplined learners. Therefore, any disciplinary problems must be examined from the point of view of the teachers' performance and activities.

The findings of the current study are also in agreement with the results from MacDaniel's study (as cited in Gutuza and Mapolisa, 2015) which revealed that indiscipline among teachers and non-teaching staff in schools also contributes to gross misconduct by learners as learners often think that what they are doing is right after all, if teachers can do it why can they not do it. For instance, if teachers join the industrial action, absent themselves from work, insult each other in front of pupils, fall in love with pupils, and steal school funds, this usually is copied by learners resulting in indiscipline among the learners (Madziyire, as cited in Gutuza and Mapolisa, 2015). Related to school climate as the cause of misconduct in general and teachers' attitude in particular, the current study also revealed that the banning of corporal punishment in schools was also attributed to gross misconduct. This was confirmed by the study by Chikowore (as cited in Gutuza and Mapolisa, 2015) which revealed that teachers generally agree that

an increase of indiscipline among pupils in Zimbabwean schools is mainly attributed to the abolishment of corporal punishment by Ministry of Primary and Secondary Education. Since the abolishment of the corporal punishment, there have not been effective ways of dealing with misbehaviour as teachers said detentions fail to deter pupils, with exclusions and suspension only handed out in the most serious cases because the Ministry of Primary and Secondary Education takes a dim view of schools that regularly exclude children (Madziyire, cited in Gutuza and Mapolisa, 2015). The findings of the study commensurate what was found by Chimhenga and Mpofu (2016) that corporal punishment was viewed by teachers as a necessary form of punishment. They argued that the abolishment of corporal punishment leaves teachers with very little power to control the learners, that is, learners are prone to misconduct if they know that teachers are not allowed to administer corporal punishment, and the one who is designated to do so may be absent. The results of the study also confirm the microsystem level of Bronfenbrenner's (1979) Ecological System Theory where adults in the immediate environment are not mere recipients of the experiences they have when socializing with children in the microsystem environment, but should be contributing to the construction of such an environment. It therefore means that the creation of a good school climate is the responsibility of teachers and the school administration. The construction of such an environment will create a good platform in the learning of values.

It was also found that the failure by some learners to adhere to the code of conduct is attributed to the negative influence of media and technology. Whilst *ubuntu* is taught at home and at school, children get access to certain foreign movies and programmes which glorify anti – social behaviour. Children also use cellphones for accessing anti-social material instead of educational material. This study confirms the observation by Oludare (2017) that products from television and some films watched by children have polluted them with a great deal of effect on their character. Children tend to display social vices as a result of what they experience through electronic media. Oludare added that, the greater part of the media today has no programmes worth of moral teachings as most of the programmes are full of dangerous activities that can trigger evil

tendencies in children even in adults that are not disciplined in their minds. The findings of the current study are also in line with the findings of the study by Okumu (2014), which was carried out in Kenya, which points out that mobile phones are very useful gadgets but when smuggled into school may be a source of indiscipline as children use them to access anti-social material. The findings of the current study are also in line with the exosystem level of Bronfenbrenner's (1979) Ecological System Theory where mass media is one of the structures which have an influence in the development and behaviour of learners (Bronfenbrenner, 1994). The compatibility of observations from different settings suggest that the behaviour of learners is negatively influenced by media across different societies. Schools are therefore experiencing the negative impact of media in implementing the conduct strategy to enhance values learning in secondary schools.

Of more significance is the finding from this study that some of the learners did not adhere to the code of conduct because of lack of parental involvement by schools in instituting discipline. It came out that if children know that parents and teachers share the same view on discipline, they are likely to make an effort to adhere to the code of conduct. This revelation from the current study confirms the finding from a study by Gutuza and Mapolisa (2015) which was carried out in Nyanga district in Zimbabwe. The study pointed to the need for schools to work with parents and community leaders to curb indiscipline in secondary schools. This is corroborated by Ozeinar (as cited in Gutuza and Mapolisa, 2015) who stated that parental monitoring has a protective effect on many adolescent risk behaviour. The finding of the current study also confirms the findings from a study carried out by Nthebe (2015) in South Africa, which revealed that at some schools, parents are not informed about the contents of the code of conduct, while some learners and parents may not even be aware of the existence of such a document at their respective schools. This in turn leads to the handover of the responsibility for learner discipline to the school. The study confirms that mesosystem of Bronfenbrenner's (1979) Ecological Systems Theory stresses on the provision of the connection between the structures of the child's microsystem (Berk, 2000). The theory stresses the connection between the child's teacher and her parents, his/her church

neighborhood. Family experiences need to be related to the school experiences. The current study revealed that this lack of connection between the home and the school is impacting negatively on the implementation of the code of conduct as a strategy in values education.

The current study also revealed that some learners fail to adhere to the code of conduct mainly because of peer pressure. Children tend to imitate some anti-social behaviour from their peers just to attract attention. The results of the current study concur with Ndakwa (as cited in Gutuza and Mapolisa, 2015) who found that there are learners who influence others to cause chaos and this happens when learners meet with other learners with different behaviour that negatively influence them. Ndakwa added that if parents are largely unavailable, the children may turn to their peer group for emotional support and will often turn to a group that accepts them even if the group is involved in illegal activities and for some young people the need for affiliation or closeness is often greater than the need to do the right thing. Carter and McGoldrick (2005) also concur with the findings of the current study when they state that as children grow older, the importance of parents decreases as a reference group and as a model for conformity, and they begin to relate more with their age mates. The findings are also in line with the chronosystem level of Bronfenbrenner's Ecological System Theory (1979) which stresses the dimension of time as it relates to a child's environments. The focus is on the effects of transitions and shifts in one's life span in the learning of values. The findings of the current study, suggest that lack of attention by parents and teachers on the shift in children's lifespan can adversely impact on the implementation of the code of conduct as a strategy in the teaching of values.

It also emerged from the findings of the current study that some learners fail to adhere to the code of conduct because they are not involved in its development and there is no consistence in its implementation. According to the current study, learners are rarely involved in the development of the code and they are required to take part in the implementation. In disciplinary hearings, the learner's side is not listened to and rules are applied selectively. The findings of the current study correspond with Anka's (2000)

study which revealed that discipline exists where the rules and regulations of the school are willingly supported and observed by learners as opposed to discipline which is externally imposed. In this case learners would be understanding the rules and sometimes would have participated in making them. Anka added that secondary school learners should be involved in making school rules and regulations as this will give them an avenue of understanding the nature of rules and the implications for breaking them. He further elaborated that when rules are broken, penalties must be applied immediately, consistently and impartially without malice.

The results of the current study concur with Ndaita's (2016) findings that learners discipline via learner-centred approaches enhances peer counselling, learners' awareness of school rules and regulations, enhancement of learners dent welfare, level of engagement with learning and co-curricular activities, increasing learner involvement in decision making among others. He further explained that controlled children believe in the external value of the directions of the controller at least sufficiently to follow them. Disciplined children on the other hand observe the internal values of the activities that they subscribe to. Chimhenga and Mpofu (2016) corroborate the findings of the current study as they found out that it is important that learners be involved in decision making on disciplinary issues. They found out that learners may or may not perceive misconduct in the same ways as their teachers, as such it is imperative to learn more about misconduct from the learners' perspectives. Such information, they observed, could promise a better understanding of the reasons why learners misbehave and could help the teachers to prevent and handle misconduct effectively.

The findings of the current study confirm the behavioural component of the Empowerment theory by Perkins and Zimmerman (1995) which stresses on specific actions one takes to exercise influence on the social and political environments through participation in community organisations and activities. This is a methodical intervention aimed at encouraging the process of individual and community empowerment. When children are empowered through involvement in the development of the code of conduct and given the opportunity to air their views in disciplinary hearings, values are likely to

be implemented effectively. The results of this study indicate an inadequate involvement of children in the development of the code of conduct as a strategy of values learning is impacting negatively on values education.

The use of zero tolerance approaches in disciplining learners was noted as one of the reasons why some learners are not adhering to the code of conduct in the current study. If corporal punishment is used, children become hardened making it difficult to modify their behaviour. If such forms of punishment are used, children tend to be abusive to their colleagues as they believe this to be a way of correcting behaviour. The findings of this study are confirmed by Aziza's (2001) study carried out in South Africa's Western Cape Province which noted that suspensions and expulsions are highly prevalent in schools due to physical and verbal confrontations. Research also supports the finding of the current study by pointing out that learners who have been punished tend to repeat the same offence and are likely to drop out of school than their peers (Wald and Losen 2003, as cited in Marrissey et al., 2010). Marrissey et al. concur with the findings of this study when they observed that teachers who are relying heavily on punishment in the absence of positive reinforcement may be risking a backlash from learners such as behavioural outbursts, vandalism or even assault in extreme cases.

The findings of the current study are also confirmed by Naker and Sekitoleko (2009) who state that corporal punishment breeds more violence. They argue that in most cases people who commit crime and violence were physically punished when they were children. In agreement with the findings of the current study, Naker and Sekitoleko (2009) further observed that many children mimic the behaviour of adults, thus, in cases were corporal punishment is used, older learners victimize younger learners through bullying. The findings of this study also confirm the influence of the interaction of structures in the microsystem level of Bronfenbrenner's (1979) Ecological Systems Theory which looks at how these structures create an environment for proper values learning for children. The theory suggests that the child's behaviour can be influenced negatively by the immediate environment like the family or the school. The school environment through its use of zero tolerance disciplinary procedures is impacting

negatively on the implementation of the code of conduct as a strategy of values education in secondary schools.

5.4.1.4 How discipline problems are dealt with in schools

It was established from the findings that both positive disciplinary approaches and zero tolerance approaches were used in handling discipline problems in schools. Positive disciplinary approaches were used in line with the requirements of Ministry Circular P35 on discipline. These strategies entertain views from the children in the formulation and interpretation of the code of conduct. Parents are also involved in the disciplinary procedures in varying degrees. The findings of the current study are in line with the study by Chimhenga and Mpofu (2016) who observed that to bring about effective discipline of learners, schools formulate a set of rules to guide the conduct of learners using Ministerial Circulars such as P.35. This circular encourages the participation of all parties in disciplinary procedures. The findings of the current study confirm Anka's (2000) observation that for effective discipline, staff, parents and learners should work together so that they appreciate one another's problems. Anka adds that an adequate and continuous improved channel of communication will help to bridge the gap of understanding and cushion friction that often exists between the school administration on one hand and the learners on the other.

The results of the current study are also in line with the findings by Ndaita (2016) who points out the importance of opening the channels of communication to alleviate indiscipline in schools. He observed that for effective discipline, the code of conduct should give a provision for learners to express their grievances to the school administration and teachers. Teachers and the school administration should also use these channels to sensitize learners on expected behaviour. The findings of the current study endorse the microsystem level of Bronfenbrenner's (1979) Ecological System Theory where the individual is not viewed as a mere recipient of the experiences we have when socializing with other people in in the microsystem environment, instead they should be contributing towards the construction of such environment.

The findings of the study also confirm Perkins and Zimmerman's (1995) interactional component of the Empowerment Theory which states that there is a need to develop a sense of responsibility and commitment in human beings. This, according to the Empowerment Theory can be fostered through giving children a platform where they can interact with the community for the collective survival as well as for the skills in problem solving and efficacy to influence changes in the environment relevant to their quality of life. Thus, the institution of Circular P.35 which opens channels of communication among the school administration, children and parents results in all stakeholders taking part in decision making on disciplinary issues, thus, playing an active role in the implementation of the code of conduct strategy for teaching of the values for moral regeneration in selected secondary schools.

It also came out from the study that Guidance and Counselling is used as a major tool in dealing with discipline problems. Schools have disciplinary committees which work with school counsellors in dealing with wayward behaviour. Community members are also involved in counseling. The findings of the current study confirm the findings by Weiten (2007) which point out that guidance and counselling is very essential in addressing learners' numerous personal, academic social and emotional problems, which left unattended would lead to host patterns of undesirable behaviour. The study by Mapfumo and Nkoma (2013) corroborates the findings of the current study as it found out that guidance and counselling programmes have been found to reduce the extent of indiscipline and disruptions caused by learners in their classes. Mapfumo and Nkoma added that all countries have established Guidance and Counselling Services in their learning institutions in an attempt to address tenets of learners' behaviour.

The findings of this study are also in agreement with Gutua et al.'s (2015) findings that Guidance and Counselling programmes have seen some benefits in terms of discipline and behaviour. Gatua et al. added that guidance and counselling promote interpersonal skills, enhance social and emotional adjustment among secondary school children. The findings of the current study also confirm the microsystem level of Bronfenbrenner's

(1979) Ecological Systems Theory where children should have constant mutual interaction with adults that is necessary for development. The theory stresses on the need for learner guidance in terms of behaviour and careers so that they are equipped to explore other parts of environment. Thus, the involvement of the disciplinary committees, school counsellors and parents in providing Guidance and Counselling Services results in the participation of the school community in the implementation of the Guidance and Counselling strategy for moral regeneration in secondary schools.

Although the district inspector, school heads and some teachers indicated that zero tolerance approaches are no longer used in schools, some teachers and children contradicted this information and revealed the existence of corporal punishment in schools. The findings from this study confirm the findings by Moyo et al. (2014) which point out that since the ban on corporal punishment in South Africa in 1996, there is no remarkable change in learner's behaviour and corporal punishment is still largely used in schools, sometimes resulting in the hospitalization of learners. Maphosa and Shumba (2010) corroborate the findings of the current study as they observed that the escalation of learner indiscipline cases in schools as suggesting failure by teachers to institute adequate alternative disciplinary measures after corporal punishment was outlawed in South African schools. Maphosa and Shumba added that looking at the research studies dating back from 2002 - 2010, corporal punishment is still continuously used in schools.

The findings from the study by Ntuli and Machaisa (2014) also concur with the current study as it indicates that despite the ban of corporal punishment, some educators still practice it as a measure to control learner behaviour which in some instances is perceived as unruly or out of order. Ntuli and Machaisa added that most educators assume that corporal punishment can mend child's behaviour. As it emerged from the current study, failure to effectively use the alternatives of corporal punishment resulting in the unlawful use of corporal punishment in schools is adversely affecting the implementation of positive disciplinary procedures to enhance values education for moral regeneration in secondary schools.

5.4.1.5 Roles participants play in the implementation of positive discipline

It was established from the collected data that all research participants were involved in the implementation of positive discipline in line with their position in the school. The findings of the study indicated that District School Inspectors and School heads mainly supervised and monitored the implementation of disciplinary procedures in line with Circular P.35. It emerged that the School heads' roles were to supervise, organize meetings and workshops to enhance the implementation of positive disciplinary procedures. It emerged from the study that during orientation or at the beginning of each year, school heads spell out the content of code of conduct so that students and teachers know what is expected of them. The study also revealed that pupils took part in maintaining discipline through peer counselling, fulfilling their roles as prefects and acting as role models to the younger learners. This is in line with Onderi and Odera (2012) who pointed out that to enhance discipline in schools, school heads take advantage of the induction programme for new students and teachers to inform them about the school expectations, rules and regulations.

The study revealed that as part of supervision, school heads enhance their visibility through walking around school premises, monitoring whether learners are adhering to the school code of conduct. The school leadership can contribute by protecting and limiting the interruptions to instructional time, maintaining high visibility and speaking informally with staff members and students, attending co-curricular and extra-curricular activities (Nooruddin and Baig, 2014). The findings of the study affirmed the findings by Keesor (2005) who stated that an increased level of head- teacher visibility resulted in a decrease in student disciplinary referrals. The findings of the study are also consistent with Gillborn (1997) who suggested that when the head teacher is seen walking the corridors, visiting lessons and most importantly acting against indiscipline, this too can be supportive for the classroom teacher.

The study found that school heads have a task of organizing workshops and staff meetings to enhance the teacher's skills in school discipline management. The findings of the current study corroborate findings from literature which points that the head

teacher organize sessions to provide teachers with information as to how to support high quality relationship with their students (Dearing et al, as cited in Nooruddin and Baig, 2014). Clements (as cited in Nooruddin and Baig, 2014) concurs that teachers who lack the skills in managing discipline have difficulties in managing student behaviour. Onderi and Odera (2012) agrees that school heads should ensure that all their teachers know exactly what punishment they can give to students, for what reasons and how they can go about it. The findings of the current study also affirm the microsystem level of Bronfenbrenner's (1979) Ecological System Theory which states that participants should play an active role in the creation of a conducive environment. The interaction of the District Schools Inspector, head teachers, teachers and learners should result in active participants of the school community in the implementation of positive disciplinary procedures which is the basis for values education which leads to moral regeneration in secondary schools.

It also emerged from the findings of this study that teachers play a crucial role in maintaining discipline, participating in disciplinary committees, Guidance and Counselling sessions and instituting discipline through the creation of a positive school climate. The findings of this study are consistent with Nene (2013) who indicated that every teacher has to create an environment in which each learner is guided towards an attitude of caring and respect for other leaners. From the findings of the current study, it also emerged that learners also play a role in instituting disciplinary procedures through the prefect system, taking part in co-curricular activities and peer counselling. The findings are in line with Kabandize (as cited in Mussa, 2015) that discipline can be enforced through perfect bodies. Osodo, Osodo, Mito, Raburu and Aloka (2016) concur with the findings of this study on the role played by the learners, as he pointed out that children play a valuable role as mediators, peer counsellors and peer educators as they address indiscipline in schools. Osodo et al. added that being at the same level, learners may easily develop rapport because they may find it easier to talk to an understanding peer. He also added that learners may view other learners as being more empathetic than adults. The findings also confirm Narain's (2015) observation that positive discipline gradually enables learners to learn the various skills in assuming

responsibility for what happens to them and helps them to take the initiative, relate successfully to others and solve problems.

It was revealed from this study that the role of prefects and peer educators includes supervising learners in their performance, by making sure that they adhere to the rules. This is in line with the findings by Mlalazi (2015) which indicated that prefects were tasked to talk to other learners during every morning patrols and after break. Mlalazi added that prefects did that by getting into a class and teaching the class one or two rules so that other learners would be acquainted with the school code of conduct and then in the process implement them. The findings of the current study affirm the importance of the intrapersonal component of Perkins and Zimmerman's Empowerment Theory which stresses self-perception that includes domain specific perceived control (Paulhus, 1983), self-efficacy motivation to exert control and perceived competence. When learners are exposed to leadership roles as prefects or peer educators, they feel empowered and motivated to perform duties for the betterment of the school community. If student leaders develop self-efficacy, they are likely to be respected by other learners whom they lead. From the findings discussed, it is evident that student leaders play a very important role in the implementation of the code of conduct as a strategy for values education in selected secondary schools.

The current study however revealed that prefects, peer educators, and senior learners faced challenges in their bid to encourage other learners to adhere to the code of conduct. Some learners hauled insults when an effort was made to reprimand or counsel them. The findings are consistent with Mlalazi's (2015) findings that at times prefects lacked cooperation from some of the learners. Mlalazi added that it was found that threats and hostilities from some of the learners made it difficult for prefects to implement the code of conduct strategy effectively. The constraints faced in the implementation of the code of conduct negatively affects the implementation values education to enhance moral regeneration in secondary schools.

The findings of this study reflect pockets of good practices with regard to discipline, through the active participation of stakeholders in the implementation process. This indicates a move in the positive direction towards the implementation of values education for moral regeneration in secondary. The challenges faced by students in instituting discipline militate against Positive discipline as a strategy for values education in secondary schools.

5.4.1.6 Effectiveness of positive disciplinary procedures in values education

The results of this study revealed that positive disciplinary procedures are an effective strategy in values learning. It was revealed that good discipline was a predisposition to learning other values. The researcher found that the teaching of values through the use of the code of conduct was effective as it sets standards for children to follow. It was also revealed from the results of the study that the use of these strategies was more effective if parents are involved at all stages. Literature concurs with the findings of the study that the code of conduct calls for the need for all partners to commit themselves in a contract, collaborate to establish the code of conduct (Kaupeja, 2014).

From the study, it emerged that Guidance and Counselling was an effective strategy in values learning. Children learn better if values are discussed in a free atmosphere. They tend to realize and appreciate embracing values willingly. The findings of the current study concur with Idowu(as cited in Chireshe, 2011) that Guidance and Counselling is effective in values education as it is a process of planned intervention within a school system by which the total development of students are stimulated in areas related to their personal, social career, emotional and academic concerns. On the one hand, it emerged from the findings of the study that schools with codes of conduct that do not include other stakeholders during the formulation phase experience discipline problems. The current study also revealed that for effective implementation of values education, there is need to establish standards to be followed. These should outline agreed ways of handling those who do not adhere to them. In the study, a code of conduct should be established and guidance and counselling should be employed so that the learners adhere to the standards.

5.4.2 Life Skills Education

Life Skills education has emerged to be a popular intervention strategy for the promotion of psychological competences which enhance people's resources, personal and social competences. Life Skills Education is an essential tool for young people who are vulnerable to psychological challenges and risks to participate fruitfully in the society.

5.4.2.1 The provision of Life Skills Education in schools

The findings of this study show that Life Skills Education is understood in terms of Guidance and Counselling. The two concepts address the same issues and complement each other in many ways. The findings of the current study are in line with Egbo's (2014) assertion that schools' guidance and counselling promote Life Skills Education and Life Skills Education promotes students' ability to acquire psychological competence. Egbo added that psychological competence encompasses a person's ability to deal effectively with the demands and challenges of everyday life.

On the complementary and intertwined nature of Life Skills Education and Guidance and Counselling, Egbo further stressed that the needs of young people are all embraced and executed in the Life Skills Educational programmes to enable children to live a meaningful life and be useful to both, him and the society. This, he adds is also another objective of school Guidance and Counselling programmes. Without proper school counselling, Life Skills education is not feasible and without good Life Skills Education and proper school counselling, there will be no meaningful career development. Guidance and Counselling therefore combines Life Skills as well as vocational education to make people develop fully, to be able to help themselves and society (Ebgo, 2014). WHO (1998) concurs that life skills are generic skills relevant to many diverse experiences throughout life.

Effective Life Skills Education should contribute to any particular domain of prevention life skills and should be applied to the context of typical risk situation, which is the main thrust of Guidance and Counselling. Kitimo (2014) confirms the findings of the current

study by indicating that challenges by the young which include negative peer pressure, gender bias, violence, early marriages, teenage pregnancies, indiscipline, career choice, early sexual on set, drug abuse, rape and HIV/AIDS pandemic are the main focus of Life Skills Education. Marieta adds that lessons of Life Skills Education are coordinated by the Guidance and Counselling teachers and class teachers in conjunction with peer educators in each standard where they are supposed to provide a well-informed Life Skills Education.

The study reveals that Life Skills Education and Guidance and Counselling can be used interchangeably as their focus is the same. Life Skills Education focuses on risk behaviour and Guidance and Counselling is a means of preventing and overcoming these challenges. In this study, Life Skills Education was not a familiar term to some respondents. This is because they closely associate Life Skills Education with Guidance and Counselling.

5.4.2.2 The provision of Guidance and Counselling Services in schools

The findings of this study revealed that some schools were not carrying out Guidance and Counselling sessions. Although the school heads and teacher counsellors indicated that Guidance and Counselling sessions were done according to Ministry stipulations, pupil participants professed ignorance on the provision of this discipline. The findings of the study are in line with Mapfumo and Nkoma's (2013) study which revealed that there were no formal Guidance and Counselling programmes in some schools, although those schools claimed to be offering the programme. Mapfumo and Nkoma adds that even in the schools with the formal programme, there was poor adherence to the programme.

The findings of this study are also confirmed by Kipkemoy's (2009) study which revealed that many schools do not allocate time to guidance and counselling activities in the school timetable. Kipkemoy adds that teacher counsellors pointed out that there were no termly schedules from Guidance and Counselling drawn out at the beginning of the term and made known to the students. Confirming the findings of the current study,

Kitimo's (2014) study established the need for improvement in student's awareness of Life Skills Education since a notable number of them were not aware whether they were taught well or not. Paying a lip service to the offering of Guidance and Counselling services as a strategy for values education will have an adverse effect in implementing values education for moral regeneration in secondary.

It also emerged from the findings of this study that the offering of Guidance and Counselling sessions is affected a great deal by counsellor teacher overload. School counsellors are not exempted from other teaching duties resulting in them not having much time to institute Guidance and Counselling Services. The findings of the current study support the results of the study by Nyamange, Nyakan and Ondima (2012) which established that teacher counsellors handled the normal teaching workload which constrained them in the provision of Guidance and Counselling Services, as a result, compromising the quality of counselling provided. The findings of the study are also in line with Chireshe (2006) who revealed that non-counselling duties were substantially viewed as leading to school counsellor ineffectiveness. Chireshe adds that the school administration could have given school counsellors non-counselling duties because of lack of appreciation of the value of school guidance and counselling. The study by UNICEF (2010) confirms the finding of the current study by revealing that the double role of full time teacher and teacher counsellor militates against the provision of Guidance and Counselling as teacher counsellors end up failing to attend training workshops and cluster meeting for guidance and counselling. Work overload for teacher counsellors weakens Guidance and Counselling as a strategy for implementing values education for moral regeneration in secondary schools.

It also emerged from the current study that Guidance and Counselling is not taken seriously by teachers, administrators and pupils because of its non-examination status. Teachers and pupils mainly focus an examinable subjects and time meant for guidance and counselling is normally used for examinable subjects. The findings of the current study are in line with Chireshe (2006) who revealed that for examination classes, school counsellors who are normally full-time teachers could not afford time to plan for school

Guidance and Counselling. Nyamwaka, Ondima, Nyamavange and Ombaba (2013) corroborate the findings of the current study by confirming that some teachers are of the view that time allocated for guidance and counselling should be utilized for teaching examinable subjects, while others regarded it as an after-school activity to be offered only when students are free. This low priority given to guidance and counselling impacts negatively on guidance and counselling as a strategy for values education in secondary schools.

The current study also revealed that the implementation of Guidance and Counselling is negatively affected by the shortage of resources in schools. Guidance and Counselling Services could not be properly provided for, as teachers were always running around for teaching material. The findings of the current study are in line with Mawire's (2011) study which revealed that financial resources are inadequate in schools for planned activities. Mawire adds that in most cases, a few activities that Guidance and Counselling teachers wished to have carried out with students could not be done due to financial constraints. The findings of the study are also confirmed by Kipkemoy's (2009) study, which revealed that Guidance and Counselling is being undertaken, but lack of finances to facilitate the implementation of the programme has negatively affectively affected it. The findings of the study are corroborated by Kitimo (2014), who points out that lack of material resources has appeared to be a major point affecting the implementation of Guidance and Counselling since the implementation of Guidance and Counselling as a strategy for values education requires a lot of material support. The lack of these resources in schools, points to the weakness of this strategy to foster values for moral regeneration in secondary schools.

5.4.2.3 Participation of learners in Guidance and Counselling

This study revealed that in some schools, learners play an active role in life skills education. This is done through dramatization, quizzes and role play. The findings of the current study are in line with Egbo's (2014) study which showed that life skills are facilitated by the use of participatory learning methods and are based on a social learning process which includes: hearing an explanation of the skill (modelling), practice

of the skill in selected situations in a supportive learning environment and feedback about individual performance skills. Ebgo adds that the practice of the skill is facilitated by role- playing in typical scenarios, which focuses on the application of skills and the effect that they have on the outcome of a hypothetical situation.

It emerged from the findings of this study that some learners also play an active role in guidance and counselling through peer counselling. Peer counsellors are also engaged in group counselling through presentations on moral and discipline issues. The findings of the study are in line with Chireshe's (2006) study which revealed that peer counsellors provide information that the adults would normally not be prepared to discuss. Chireshe adds that peer helpers are a bridge between a troubled young person and an adult professional, thus peer helpers can help improve the learning climate of the school. The study also concurs with that of Osodo et al. (2016) which established that peer counselling helps in establishing a secure school environment. Osodo et al. adds that the peer counsellors' reaction is immediate acceptance, both understanding and consoling as well as provision of warm and physical support which promotes discipline by encouraging good academic participation and achievement among fellow students. On the same point Osodo et al. (2016) further elaborate that peer counselling gives an opportunity to gain special insight into the needs and problems of the students and bridge the gap between professionals and the diverse student body. This, they explained, creates ownership amongst the students, of the need to maintain peace by recognizing the peer's role in problem solving.

The findings of the current study confirm what is shown in the interactional component of Perkins and Zimmerman's (1995) Empowerment Theory. That is, having a sense of commitment and ability to care for collective survival as well as skills in problem solving, and efficacy to influence changes in the environment relevant to the quality of life. In this case, children's own peers as part of their immediate environment can feel motivated and empowered to take part in influencing positive change in their own school community. In addition, the learners under peer counselling are likely to take commitment and care toward what they get from their colleagues in moulding their

behaviour positively, thereby bridging the gap between learners and professionals. The study also found that the peer counsellors face some challenges in implementing Guidance and Counselling as a strategy for values education in schools. In some cases, peer counsellors lack expertise to handle some issues. In other cases, they face stiff resistance from their peers which may lead to rebuke. The findings of the current study are also in line with Osodo et al.'s (2016) study which revealed that peer counsellors face challenges such as lack of expertise especially on how to deal with unpleasant and acute emotional disturbances among their fellow students. The barriers encountered by learners have a negative impact on guidance and counselling as a strategy for values education.

5.4.2.4 The role played by stakeholders in implementing Guidance and Counselling

The current study also found that in some schools, school counsellors experience some challenges in implementing Guidance and Counselling strategies for values education in schools. It was established that school counsellors were not performing their counselling duties because of work overload. Besides, their counselling duties school counsellors were expected to perform their full-time teaching obligation. The findings of the current study confirm the results of the study by Nyamange et al. (2012) which revealed that teacher counsellors handled the normal teaching workload. This means that teacher counsellors have little time to dedicate to the provision of Guidance and Counselling Services, and this compromises the quality of the counselling provided. The findings of the current study are also in line with Chireshe's (2006) study which revealed that non-counselling duties which are given to school counsellors as a result of lack of appreciation of the value school Guidance and Counselling Services were substantially viewed as leading to school counselling ineffectiveness. The findings of the current study are in disagreement with the results of the study conducted in Kenya's Rift Valley province by Kipkemoy (2009) which found that Guidance and Counselling has been established in the schools and most of the teacher counsellors felt that the members of the guidance and counselling committee are adequately trained and equipped with counselling skills to deal with student issues. The difference in findings might be a

matter of different priorities for different countries on education packages in school curricula.

Despite the challenges faced by school counsellors in fulfilling their roles, the data suggest that there are pockets of good practices in implementing Guidance and Counselling strategy in values education. It emerged that some workshops are facilitated at district, cluster and school level. Thus, exposing learners to effective counselling. Some school counsellor work with peer counsellors so as to equip them with counselling.

5.4.2.5 The effectiveness of Guidance and Counselling in imparting values

It emerged from the findings of this study that the effectiveness Guidance and is mainly affected by the challenges encountered in the implementation of the discipline. Issues like the examination status of guidance and counselling, teacher work load, material and financial resources render guidance and counselling less effective in values learning. Because of these issues, Guidance and Counselling is not offered according to stipulations, as such, values are not learnt properly. The findings of the study are in line with Rooth's (2005) study which revealed that the low priority given to Life Orientation programmes leads to poor allocation of resources thereby affecting values education. The examination status of the discipline and inadequate material and financial resources to fund the implementation impacts negatively on guidance and counselling as a strategy for values education.

The findings of the study are also in line with Wambui's (2015) study which was carried out in Kaimbu, Kenya which established that Guidance and Counselling sessions were not frequently held in schools. The study further indicated that that teachers were skeptical as to whether students' issues were resolved through Guidance and Counselling.The was mainly attributed to the heavy workload by both teachers and learners which could have made it difficult to accomplish effective Guidance and Counselling.The may imply that the schools in Gokwe South District might not have been effectively implementing Guidance and Counselling for good moral formation and

to be proactive in face of challenges they face in the environment. The study maintains that Guidance and Counselling should be given more attention by the MOPSE so that learners are assisted to face many challenges the encounter in their social and academic life.

5.4.3 Religious Studies in Secondary schools

Religious Studies is one of the most important strategies in the teaching of values. It contains values for different religions and cultures. This study focused on the following sub-headings: the teaching of Religious Studies in schools, the role played by stakeholders in implementing Religious Studies and the effectiveness of Religious Studies in imparting values

5.4.3.1 Teaching of Religious Studies in secondary schools

Regarding the teaching of Religious Studies in secondary schools, the findings of the study indicate that schools teach the discipline to all forms, that is, Forms 1 to 6. It emerged from the study that the discipline has had a number of name changes for instance, Religious and Moral Education, Religious Education, Religious Studies and now it's Family and Religious Studies in the updated curriculum. The findings of the current study affirm the findings of Keast's (2006) study which revealed that Religious Studies is prevalent in schools and can take the form of: Religious and Moral Education, Moral Education, Moral Instruction, Religious Education, Religious Instruction. This shows that the name of the discipline may appear differently, but the philosophy behind the teaching of such disciplines remains the same.

The findings of the current study revealed that there is a strong emphasis on values from different religions in the updated curriculum and these values are also expressed in different subject areas. The findings of this study concur with Ndlovu's (2015) study which revealed that since the world is now a global village, schools are now adopting values oriented multi-faith approaches in the teaching and learning of values across major religions of the world such as Christianity, Islam and African Indigenous Religions. The multi-faith approach helps to foster the spirit of tolerance in pupils which

is root to democracy, where everyone feels accepted as an equal in terms of rights and dignity (Sigauke, 2011). The multi-faith approach employed in the study confirms the microsystem level of Bronfenbrenner's (1979) Ecological Systems Theory. This level considers the child's cultural values, customs, laws as significant in his/her education (Berk, 2000). The interaction of different cultural and religious values at the same level, prompts learners to identify with their religions and can critically decide on a religion to follow.

It emerged from the current study that the provision of Religious Studies is done using methodologies that actively involve the learners. These include taking them to the community where there are religious functions, involving them in research about different religions, story-telling, drama, simulation and dialogues. The findings of this study are in line with Ndlovu's (2015) study which revealed that experiential learning approaches should be used so that some of the social problems that children face would be mitigated through developing their ability to make right choices. The findings of the study are also in line with Lam's (1999) study which revealed that Religious Education is the appropriate subject for the development of moral ideas, because Bible teaching leads to moral development by means of role play, on different characters of religious leaders. The multi-faith methodologies used in Religious Studies make it an effective strategy in values education for moral regeneration in secondary schools.

It emerged from the study that despite the claim by teachers that a multi-faith approach is employed, pupil participants indicated that there was a strong emphasis was on Christianity. Most teachers are not well equipped to teach other religions as a result they teach what they know. The findings of this study concur with Dube et al.'s (2014) study which revealed that responses from teachers indicated that Religious Studies curriculum attached value to the multi-faith approach, yet in reality little or no attempt were put in place to incorporate indigenous knowledge and other religions. Dube et al. added that the inclusion of Muslim Qua'ran and African Traditional Religion in the aims of the syllabus, not content, was a clear indication that these religions do not have space in the curriculum. The findings of this study also tally with the findings from the

study by Kamanga (2013) which revealed that despite the emphasis on multi-faith approach, it was noted that the current Zambian Religious Education merely served to perpetuate learners' experiences of Christianity, little information on other religious traditions is only looked at in comparison to Christianity, with little or no much reflection at all. The failure by curriculum designers and teachers to give attention to other major religions impacts negatively on Religious Studies as a strategy for values education for moral regeneration in secondary school.

This study also revealed that the current workload, which comes with the updated curriculum makes it difficult for teachers to use participatory methodologies. This is worsened by the scarcity of resources to teach Religious Studies. In most cases, teachers resort to the lecture method, and mainly focus on examinable areas. This is in line with the findings of Lam's (1999) study which revealed that the teaching of Religious Studies is mainly hindered by inadequacy of useful resources. Lam (1999) added, it is worth mentioning that teachers' workload is so heavy that they could not spare time in organizing the teaching material. On the issue of examinations, Lam further explains that as success in the public examinations is considered to be of prime importance by students and parents, teachers tend to focus on areas they think will appear in the examination, using exposition teaching methodologies at the expense of participatory methodologies. In line with the findings of the current study, Kamanga (2013) in his study which was carried out in Zambia, established that from the various teaching methods said to be employed by the teachers in teaching Religious Education, the lecture method and dictation featured prominently. Kamanga established that teachers talked of variation of teaching methods in their teaching, although there was hardly any evidence of that in the lessons observed. On examinations, Kamanga further explained that the entire Zambian education system has fallen prey to teaching for examinations as opposed to real life learning, consequently, Religious Education as a curriculum subject has not been spared from this scourge. These challenges in the provision of Religious Studies as a strategy for implementing values education impact negatively on its effectiveness in moral regeneration in secondary schools.

5.4.3.2 Roles played by stakeholders in implementing Religious Studies

On the role played by stakeholders in implementing Religious Studies, this study revealed that school inspectors and school heads take a major role in supervising the teaching of Religious Studies. They source material for the teaching and learning and also organize workshops to equip teachers with skills to teach the discipline in a proper way. The findings of the current study are consistent with Luvanga (2003) who found that head teachers sponsor teachers of Religious Education for such development programmes as in-service courses, workshops and academic seminars. The findings of the study also concur with Ntho-Ntho (2013) whose study revealed that most school principals held workshops on such issues as the lack of training, material resources and in some cases, they went an extra mile to expand their knowledge and that of educators to the best interest of learners. The participation by key stakeholders points to the positive move in the implementation of values education for moral regeneration in secondary school.

This study also revealed some barriers which school heads and the district officers encounter in implementing Religious Studies as a strategy for values education. These hindrances include shortage of resources and time to effectively implement the discipline. The findings of the study are in agreement with Dinama (2010) who found out that Education officers spend most of the time doing inspections and hardly hold any workshops for teachers. Dinama, added that there was little in-service training for Religious Education teachers partly because even if there was time to conduct workshops, there would be no funds available. These challenges probably explain why the actual implementation of Religious Studies for moral regeneration may appear defective.

It also emerged from the current study that teachers play a vital role in implementing Religious Studies as a strategy for values education through participatory teaching methodologies and exposing learners to different religions. The study revealed that teachers acted as role models to their learners. The findings of this study are consistent with Lam (1999) who revealed that there is a great need to use participatory methods in

the teaching of Religious Studies, for instance, role play so that learners can be helped to objectively analyze the distinctive characteristics of the feelings and attitudes of their role sets. Lam added that role play may provide the means by which anti-authority feelings and attitudes may be channeled into constructive rather that destructive behaviour.

This study showed that pupil participants also played a role in the implementation of Religious Studies as a strategy of imparting values on other learners. Learners indicated that they used assemblies to present moral themes. Learners also took part through role plays and co-curricular activities. The study findings are in line with Lam (1999) who found out that learners take part in moral education through taking part in assembly presentation and by means of role play on different characters of religious leaders. The participation by learners makes Religious Education an effective strategy in implementing values for moral regeneration in secondary schools.

5.4.3.3 Effectiveness of Religious Studies in imparting values

On the effectiveness of Religious Studies in imparting values, the current study found that the strategy is effective as some pupils emulate good characters from the Bible or they model their teachers. The findings of this study are in line with Lam's (1999) study which established that the content of Religious Education curriculum would enhance pupils' moral attitudes as it is a good channel for pupils to learn the characters of religious leaders to cope with relationships and develop their very important moral attitudes. Through emulation and character modelling, pupils develop good morals thereby making Religious Studies an effective strategy in the implementation of values education for moral regeneration in secondary school.

It also emerged from the findings of the study that teaching of Religious Studies is affected the learners home background. Lam (1999) affirms the findings of this study by establishing that a child who has a religious faith background is more likely to behave in a moral way than a child who has not. In support of the findings Ebun and Omotayo, (2015) argue that traditionally, the role of the home was teaching morality, but it is

unfortunate that in recent times, the crucial role it used to play has been eroded. It therefore suggests a home background not supportive of impact negatively on Religious Studies as a strategy for values education for moral regeneration in secondary schools.
It also came out from the study that although the Religious Studies syllabi reflected many religions, in actual practice the teaching of Religious Studies was Christian centred. The findings of the study are in line with literature which indicates teachers mainly focus on the Christian Bible because they are not equipped to teach other religions (Dube et al., 2014; Kamanga, 2013).The fostering of tolerance in learners through teaching of different religions remains the major goal of Religious Studies hence the MOPSE should play a major role in equipping teachers which knowledge from different religions.

5.4.4 Citizenship Education in secondary schools

Schools are employing Citizenship Education as a strategy to implement values education in secondary schools. The discipline fosters values in children such that they develop to be desired citizens. For an in-depth understanding of the implementation of this strategy in selected secondary schools, the study focused on the following subheadings: the implementation of Citizenship Education in schools, the participation of stakeholders in the implementation of Citizenship Education and the effectiveness of Citizenship Education in imparting values.

5.4.4.1 The implementation of Citizenship Education in secondary schools

On the implementation of Citizenship Education in secondary schools, the findings of this study suggest that the discipline is not a ‘stand-alone’ subject, it is rather integrated in different subject areas. Some subject areas in which Citizenship Education appears are History, Heritage Studies, Divinity and Textile Technology Design. The findings of the current study are in agreement with Seif (2009) who points out that although there is a strong belief that all school subjects can play a role in developing citizenship, some subjects like Social Studies, History and Geography were singled out as having more impact in Citizenship Education. Seif, added that through the study of such subjects, learners know the country’s history, the political system and citizen’s rights and duties

which help them to feel proud of their homeland and encourage them to work to sustain development. Burton (2015) corroborates the findings of the current study that, there was sufficient coverage of Citizenship Education without an additional specific time table slot. The teaching of values in different disciplines enhances the effectiveness of Citizenship Education as a strategy of implementing values education in secondary school.

Whilst the District Schools Inspector, School heads and teachers spoke highly of the implementation of this subject, most learners revealed that they did not know what Citizenship Education is. A component of the subject (Democracy and Human Rights) is situated in History as an optional topic, as such, it is not normally taught. The study attributes the lack of popularity of Citizenship Education to it not being a 'stand-alone' subject but rather is treated as aspects of other subjects. The findings of the study are in line with Mavhunga et al. (2012) who state that one of the problems in the delivery of Citizenship Education lies in its mode of delivery, whether it should be offered as a 'stand-alone' subject in the curriculum or to be integrated in other subject areas. The findings of the study find support from Burton (2015) who argued that the sharing of timetable and schemes of work with other subjects resulted in the subject not clearly identifiable. Burton added that although this non-specialist approach necessitated the development of detailed lesson plans, the depth and quality of delivery was not guaranteed. Considering that some learners in the current study cannot identify Citizenship Education in subject areas in which it is integrated, the mode of delivery impacts negatively on Citizenship Education as a strategy to implement values education for moral regeneration in secondary schools.

5.4.4.2 The participation of stakeholders in the implementation of Citizenship Education

Regarding the participation of stakeholders in implementing Citizenship Education, this study revealed that School heads and District School Inspectors take an active role in supervising the implementation of Citizenship Education which is provided in different subject areas. They also organize workshops to make sure that teachers are well

prepared to teach values. The current study generally revealed that the administrators played an important role of creating a conducive school climate for learning of citizenship values to take place. The findings of the study are consistent with Berlach (1996) who revealed that the school system through its administrators is possibly the most appropriate vehicle for providing information about civic process as well as training in citizenship. Berlach, added that the school heads provide an opportunity for learners to test values and beliefs from within the barriers of a physically and emotionally safe environment. It also emerged from the findings of this study that teachers teach citizenship values across curriculum and they use participatory methodologies. This is in line with Seif (200) who found out that teachers based their teaching on student-centred methods such as role play, problem solving, analyzing existing facts, using existing stories, discussions, site visits and projects. In line with the findings of the current study, Tshabangu (2006) echoed that students should not just be present as hearers, but should be encouraged to talk and act within the process. The use of participatory methodology enhances the effectiveness of Citizenship Education as a strategy for implementing values education for moral regeneration in secondary schools.

It also emerged from the study that teachers act as role models so as to impart citizenship values in children. They stamp authority, create a democratic atmosphere through respecting children's rights in the teaching and learning process and beyond the classroom. The findings are confirmed by Keating (2016) who revealed that teachers and school leaders act as role models, leading by example not just through their teaching of subject matter, but also in the ways in which they moderate student discussions in classrooms and or allow students to participate in decision making. The findings of this study are also consistent with Seif (2009) whose study revealed teachers as important in the implementation process, as they embody the values that are outlined in the curriculum. Seif added that teachers need to be aware of themselves as citizens in order to develop citizenship in the students. He further explained that unless teachers become acquainted with their rights and duties, they may not be able to develop something they do not know about. The findings of this study are in discordant with

Sigauke (2011) who found out that in the guise of modelling good behaviour, schools become centres of indoctrination with biased resource material which compromises individual freedom. For effective implementation of Citizenship Education as a strategy for values education, the teacher should be non-partisan and present learning materials in an unbiased way so that critical minds are developed.

It also emerged from the findings of the current study that some learners were not quite sure if they were playing any role in Citizenship Education because they were not aware of the existence of the discipline in the curriculum. Findings of this study are consistent with Tshabangu (2006) who found out that there is a high level of partisanship in Citizenship Education. Tshabangu added that teachers exercise unquestioned authority in the classroom perpetuating a culture of non-tolerance thereby moulding students into passive and non-questioning citizens who will worship the leader or any institutional arrangement and dare not oppose the tide. This lack of participation by children impacts negatively on Citizenship Education as a strategy for implementing values education in secondary schools.

5.4.4.3 The effectiveness of Citizenship Education in imparting values

Pertaining to the effectiveness of Citizenship Education in imparting values, the findings of the study revealed that this strategy is greatly affected by it being integrated in different subject areas. In some subjects it comes as an optional topic. The findings of the study are in line Magudu's (2012) which revealed that Citizenship Education does not get much attention in the curriculum because of the nature in which it is taught. This negatively impacts on the strategy in implementing values for moral regeneration in secondary schools.

This research found out that the efficacy of Citizenship Education is negatively affected by lack of participation by teachers and children in implementing the discipline. Participants indicted that they do not know what is expected of them and some teacher participants cited lack of resources. The findings of the study are confirmed by Bolsted (2012) who revealed that most teachers are not frequently engaged in activities with

specific group or organizations to do social justice charitable work or politically oriented work. The findings of the study are in agreement with Tshabangu (2006) who revealed that child participation was minimal both inside and outside the classroom. Tshabangu added that some teachers were constrained by the education processes to the extent of just focusing on completing the syllabus (the teaching of the subjects as opposed to teaching children). This poor participation by teachers and children renders Citizenship Education less effective as a strategy of implementing values for moral regeneration in secondary schools.

5.4.5 Arts and Culture in secondary schools

Arts and Culture is used as a strategy to implement values education in secondary school because of its cultural values which can mould learners into desirable citizens. This study focused on the teaching of Arts and Culture in secondary schools, the role played by stakeholders in implementing Arts and Culture and the effectiveness of Arts and Culture in imparting values.

5.4.5.1 The teaching of Arts and Culture in secondary schools

Regarding the teaching of Arts and Culture in secondary schools, this study showed that Arts and Culture is taught from Form 1 to 6. There is a time allocation for all classes to learn Arts and Culture. The school and the district office have the responsibility of supervising and reporting on Arts and Culture programmes. Arts and Culture is also taught through co-curricular activities in which pupils hold inter-house competitions, school competitions, district and provincial competitions. Some schools are taking part in sports festivals. The findings of the study are consistent with the Ministry of Education, Sports and Culture's (2010) stipulations which stress the teaching of Arts and Culture to all primary and secondary pupils. The Ministry stipulates that Arts and Culture programmes are to be done all year round, supervised and reported upon. The study is also in line with the Ministry of Education, Sports and Culture (2010) recommendations to establish community based cultural institutions such as galleries and the hosting community-based arts festivals. The findings of the current study are also in line with the Ministry of Education Sports and Culture's (2011) stipulations of

holding Arts and Culture inter-house and school competitions. This exposure of Arts and Culture to all learners in lessons and co-curricular activities has a positive effect on the implementation of Arts and Culture as a strategy for values education to enhance moral regeneration in secondary schools.

It also emerged from the study that although time was allocated for Arts and Culture according to Circulars, this discipline was not normally taught and at some schools it was not even appearing on the school timetable. The findings of this study are in agreement with Ndlovu (2014) who revealed that the teaching of Arts and Culture in secondary schools is hampered by a little time allocated for the discipline and that teachers focus much on examinable areas. Ndlovu added that teachers tend to concentrate on Arts and Culture when dates for competitions are close. In line with the findings of the study Kasowe (2014) revealed that Arts and Culture teachers were negatively affected by lack of basic textbooks, instructional and multimedia aids and materials in schools where she carried out her research since the subject was not taken as a core or examinable subject. This attitude by teachers and the status of the subject negatively affects the teaching of Arts and Culture as a strategy for implementing values education in secondary schools.

It emerged from the findings of this study that despite being delivered as a discipline, Arts and Culture is also integrated in different subject areas which include Heritage Studies and History. These subjects contain some cultural values which can be emulated by learners so that they develop desirable behaviour patterns. The findings of the study are consistent with Denac and Cogran (2012) who revealed that Arts and cultural education allows for numerous connections within a range of subjects. Denac and Cogran added that a didactic approach involving cross subject integration can serve as a starting point of Arts and Culture, as this will add to the effectiveness of this strategy in the implementation of values education.

5.4.5.2 The role played by stakeholders in the implementing Arts and Culture

On the role played by stakeholders in the implementation of Arts and Culture, this study showed that head teachers and District School Inspector play a vital role in creating a good school climate for learners and other stakeholders in the learning and teaching of values. These roles include making sure that Arts and Culture is taught according to curriculum stipulations, supervising the teaching of disciplines with cultural values, sourcing for resources to enable effective teaching of Arts and Culture and organizing and funding members to attend workshops at school, cluster and district level. The findings of the study are in line with Lunenburg (2010) who revealed that there is a great need for principals to develop and sustain school structures and cultures that stimulates the learning of new information including cultural values. Lunenburg added that the school principals need to support teachers with training, teaching tools, curriculum guides, text books or any another support they had to help all students reach high performance levels. This role by administrators promotes Arts and Culture as a positive strategy for values education implementation in secondary schools.

The study also showed that teachers have a role of teaching Arts and Culture according to curriculum stipulations. It also came out from the study that teachers are also involved in co-curricular activities and also act as role models for good behaviour. The findings of the current study are in line Denac and Cagran (2012) who suggest that teachers who teach Arts and Culture play a key role striving to incorporate the general aims of Arts and Cultural education in their teaching. Denac and Cagran added that teachers are largely aware of the importance of the aims relating to the development of a positive attitude towards cultural values, towards one's own culture and expressing other nation's cultures and raising awareness of the students' cultural identity hence they make a great effort achieve this through their teaching.

It emerged from the findings of this study that the role of head teachers and school inspectors is hampered by the scarcity of financial and human resources for effective implementation. The findings of the study are consistent with Irivwieri (2009) who revealed that the implementation of Arts and Culture was not matched with the provision

of adequate instructional materials, infrastructural facilities, manpower and funds. The findings of the study were affirmed by Kasowe (2014) who indicated that the majority of school heads and teachers had no Arts and Culture syllabi, an indication of nothing to use even during co-curricular activities, this suggested a limitation on administrative support given by authorities. The findings of this study support the study by Ndlovu (2014) who found out that the Arts and Culture programme as an innovation, was institutionalized without putting the necessary resources such as funds and experts in place. Ndlovu added that schools have financial challenges when it comes to buying materials for use during Arts and Culture programmes as well as sponsoring teachers to attend workshops. This lack of resources impacts negatively on Arts and Culture as a strategy of implementing values education for moral regeneration in secondary school.

It emerged from the study that most teachers lack expertise in teaching Arts and Culture. Most of the teachers were not qualified to teach the discipline, they were selected because of their interest. From the three Arts and Culture teachers interviewed, no one was qualified to teach the discipline. The findings of this study is in agreement with Ndlovu (2014) who found out that teachers' role is hampered by lack of expertise which contributes to seemingly negative teacher perceptions of Arts and Culture. Ndlovu added that most teachers in the study suggested that they instruct pupils to work on their own and then perform in the classroom for refinement of skills and ideas. The findings of the study are also confirmed by Kasowe (2014) who found that there was lack the professional Arts and Culture trained graduates, who are much more exposed both academically and professionally to handle the programme well at the secondary school. Kasowe (2014) points out that if total curriculum realignment and implementation are to be undertaken, staff development programmes have to be put in place to make sure that all members appreciate the dictates and requirement of the process, thus, the current scenario in the area understudy reflects the weakness in the employment of Arts and Culture.

The current study showed that learners participate in Arts and Culture through co-curricular activities. The findings are in line with the Ministry of Education, Sports and

Education (2011) which stipulates that co-curricular activities in Arts and Culture should be done through inter house and school completions. This involvement of learners in active roles is a positive in Arts and Culture as a strategy to implement values education.

The study also revealed that only few learners take part in co-curricular activities. Most on the pupils are just spectators in co-curricular activities as there is no platform for learners to be taught skills in participation in co-curricular activities. The findings of the study are confirmed by Ndlovu (2014) who revealed that most of the pupils noted that time set aside for performing arts activities is very limited such that all pupils do not have an opportunity to participate. Ndlovu added that form four and upper sixth pupils are excluded from these activities because according to school authorities, they need to concentrate on examinable subjects. The depravation of other learners from participating impacts negatively on Arts and Culture as a strategy of implementing values education among the youths in secondary school.

5.4.5.3 The effectiveness of Arts and Culture in imparting values

It emerged from this study that the effectiveness of Arts and Culture is negatively affected because of the challenges faced in implementation. These challenges include the shortage of teaching and learning resources and the shortage of financial resource for teacher training. This results of this study align well with Ndlovu's(2014) study which established that Arts and Culture is implemented in secondary schools where there are constraints in the implementation due to lack of suitable infrastructure .According to the study, teaching was carried out in the makeshift classrooms whereby the teacher moved from one class to another to deliver lessons. Lack of adequate infrastructure leads to poor implementation which points to the production of character traits which are not desirable in communities. This is in line with Kasowe (2014) who established that the majority of the graduates of the Arts and Culture programme have not been able to live up to expectation, in that the programme failed to make significant contribution to the development of the country's resources and add to material wealth.

5.4.6 Parental Involvement in values education

Parental Involvement is viewed as an indispensable strategy in the teaching and learning of values. This study focused on how parents are involved in values teaching and learning, the role played by stakeholders in involving parents and the effectiveness of Parental Involvement in the teaching and learning of values.

5.4.6.1 Parental Involvement in teaching and learning of values

Regarding the involvement of parents in teaching and learning of values, the study showed that parents are involved through parents' meetings with school authorities. During these meetings, the schools' expectations in terms of behaviour are spelt out. Parents are also enlightened on the ways/roles in which they can help to help mould their children's behaviour. The findings of the current study are in line with Manamela (2015) who established that many schools are doing well in calling for meetings with parents so as to share the schools values and expectations. This practice impacts positively on Parental Involvement as a strategy in implementing values education.

It also emerged from this study that parents are involved in the teaching of values through School Development Committees/School Development Associations (SDCs/SDAs). When parents are in these committees, they take part in many school activities including giving financial reports, organizing meetings, formulating school policies and also counselling children on behaviour. The findings of the current study are in line with Tshabalala (2013) who established that SDC/SDAs in Zimbabwe have a role of providing resources to promote the development of school, advance the moral and cultural, physical and intellectual welfare of pupils in the schools and are also expected to see and take professional advice on matters affecting the committee and the school. The findings of this study are confirmed by Souto-Manning and Swick (2006) who established that teachers and administrators along with Parents Teacher Associations (PTA) can help source for materials and non-human resources which benefit their children in learning of values. The current study showed that parents can be involved in the teaching of values through taking part in co-curricular activities as

participants or spectators. Parents give their children advice in performing co-curriculum activities and also support them during competitions. In this process, learners appreciate the value reflected by the themes which these activities are building on. The findings of the current study are confirmed by Ministry of Education Sports and Culture (2011) which recommend that on Arts and Culture inter-house competition day, it is imperative that schools invite community members, traditional leaders, parents and politicians to witness, enjoy and celebrate their culture. It also emerged from this study that parents are also involved when there are disciplinary problems involving their children. In this case parents are involved so that they can also give some insights on disciplinary measures to be taken. The findings are in line with Manamela (2015) who found out that parents are involved in values education through their visits to the school, which include responding to an invitation to the school on disciplinary issues involving children. The involvement of parents in discipline issues impacts positively on implementing values education as children tend to appreciate values which have the backing from home.

This study revealed some challenges in Parental Involvement in values education. It established that though parents are involved, they do not adequately take part in the education of their children. This is because they do not know exactly what they are supposed to do, they lack expertise and their own educational backgrounds bar them from effective participation. On the other hand, schools do not create an open environment for parents to participate freely. The findings of this study are confirmed by Manamela (2015) who established that parents only visit the school during parents' meetings or when they are called by the school. Manamela added that parents visit the school when they are forced by circumstances to do so, otherwise they do not visit the school as they do not see the importance thereof. Zarate (2007) concurs with the above assertion, and stated that parents felt that they did not receive substantive information during their interactions with the school. Zarate added that some parents felt that a problem needed to exist in order for them to contact the teacher. Souto-Manning and Swick (2006) agrees with the findings of the current study that the school climate which is not conducive to Parental Involvement is a big barrier to the

implementation of values. Souto-Manning and Swick added that if the culture of the school signals to parents that their roles are limited and do not involve leadership, then teachers receive distorted messages about how to approach and develop meaningful parent and family involvement. These limitations in Parental Involvement affects this strategy of implementing values education for moral regeneration in secondary schools.

5.4.6.2 The roles played by the stakeholder in Parental Involvement in the teaching/learning of values

On involving parents in values teaching/learning, this study indicated that the school plays a crucial role in creating a conducive environment for the teaching and learning of values. Schools invite parents for different school activities, involve parents in policy formulation through school development committees. The findings of the current study are in line with Joseph (2013) who established that the creation of a conducive environment by school heads is imperative in Parental Involvement in values teaching and learning. Joseph added that open communication lines with parents should be a high teacher priority so that parents are not locked up by insecurity, ignorance, timidity and apathy as well as a hands-off attitude towards the school. This role by school principals in creating a conducive environment for parents to take part in the teaching of values has a positive impact on Parental Involvement as a strategy of implementing values education in secondary schools.

5.4.6.3 The effectiveness of Parental Involvement in values education

Regarding the effectiveness of Parental Involvement in values education, this study showed that the strategy is very effective. Children are normally lost between the home and the school. If children know that their behaviour is known by both parties, they find no cover and they are likely to behave well. Children do not normally want to embarrass their parents so they behave well to create a good name for their parents. The findings of the study are in line with Boyd (2015) who established that Parental Involvement leads to a marked improvement in the behaviour of the learners. Boyd added that a child who is not behaving well most of the time may continue misbehaving if the parents

are not aware of the bad behaviour, but if the parents are aware, they can handle that at home. The findings of this study confirm the mesosystem level of Bronfenbrenner's (1979) Ecological theory which provides for the connection between the structures of the child's microsystem (Berk, 2000). This means that the family experience should be related to school experience. The values taught at school should be compatible with the values that are taught at home, and they get support from both ends. It emerged from the study that Parental Involvement leads to the development of good moral fruits and for education to achieve its goals, discipline should be instituted. With disciplined learners, academic success is realized. The findings of the study are confirmed by Manamela (2015) who echoed that the only method used by schools to control absenteeism is inviting parents. The effectiveness of Parental Involvement in children's learning demonstrates the positive impact of this strategy in the implementation of values education in secondary schools. The study also revealed that that though the participants gave the ideals of Parental Involvement, in practice, parents were not adequately involved in values education .The findings of this study is in line with Antonopoulou et al.'s (2011) study carried out in Greece which revealed that parental involvement was believed to be insufficient despite the indication by parents that they were involved in their children's learning.

5.5 THE TRAINING TEACHERS RECEIVED IN TERMS OF PROVIDING VALUES EDUCATION

There is need for teacher training in the teaching and learning of values in order to ensure effective implementation. It emerged from this study that most teachers and school heads are not adequately trained to teach values disciplines. Most teachers depend on the knowledge they got from colleges and a few on workshops provided by the district. The findings of the current study are confirmed by studies carried out in different values disciplines as follows: In studying the implementation of Guidance and Counselling Mwaura and Chege (2014) indicated that most teacher counsellors in schools are trained teachers with little or no training in counselling. Mwaura and Chege added that in most cases, those teachers were appointed by the head teachers subjectively just to fulfil the Ministry of Education requirement. Lai-Yeung (2013) is

consistent with the findings of the study as he revealed that there is a great need for teacher training in knowledge related to guidance and counselling, life skills, communication skills, interpersonal skill and in ways to deal with their own issues.

In a study on using the multi-faith approach in the teaching of Religious Studies, Dinama (2010) found out that there was poor understanding of a multi-faith approach by teachers. Dinama added that teachers' classroom practices in terms of current and pedagogical knowledge were inadequate. Dinama further explained that lack of knowledge leads teachers to emphasize religions of their choice, hence, disregarding the nature of a multi-faith curriculum that does not require enumeration of religions that are to be learnt. In their study on implementing Citizenship Education in schools, Munikwa and Pedzisai (2013) revealed that very little has been done to train teachers in teaching Citizenship Education, and to a large extent it is still non-existent in the school curriculum. The findings of the current study are affirmed by Magudu (2012) who pointed out the need for teachers to be well equipped with citizenship knowledge, values and skills so that they can effectively impart the same to the youth. In implementing Arts and Culture in secondary schools, Kasowe (2014) established that the current dearth of Arts and Culture teachers in schools has impacted negatively on the implementation of Arts and Culture. Kasowe added that there was a great need for professionally trained graduate teachers who were more exposed both academically and professionally to handle the programme well at secondary level. The confirmation of the findings of the current study by literature in different values disciplines justifies the great need for teacher training in these disciplines if the strategies are to be implemented effectively in order to promote values education for moral regeneration in secondary schools.

5.6 MONITORING AND SUPPORT

There is a need for monitoring and support of the implementation process so as to ensure that values are learnt. The study focused on the monitoring and support of values programmes by the Ministry of Primary and Secondary Education.

5.6.1 Monitoring and support by the Ministry of Primary and Secondary Education

Regarding monitoring and support by the Ministry of Primary and Secondary Education, this study revealed that the Ministry supervises the teaching of values disciplines. The Ministry also organizes workshops on syllabus interpretation and teaching of values. The findings of the study are in agreement with Chireshe (2011) who revealed that values subjects like Guidance and Counselling are supported through their inclusion in the school timetable. The findings of this study concur with Ndlovu (2014) who revealed that, like many governments, the Zimbabwean government reflects a multi-faith approach through its curriculum, this approach entails teaching many religious values. The support by the Ministry of Primary and Secondary Education through the inclusion of values in the curriculum, organizing workshops in syllabus interpretation and teaching of values impacts positively on the implementation of values education strategies for moral regeneration in secondary schools.

This study, also noted that the Ministry and schools support the teaching and learning of values through the creation of a conducive environment in schools which can attract all stakeholders, including government ministries and non-governmental organizations. This led to the involvement of organizations other ministries such as CAMFED, CRS, Pfumvudza Arts, Ministry of Health and Ministry of Gender. The findings of the study are also in line with Wright (2009) who found out that the Ministry and schools show support to values education through the creation of a good school climate which accommodates parents and other stakeholders. Wright added that schools have used various approaches to gain parental intervention mainly focusing on communication between school and home. The popularization of values discipline through the curriculum and the creation of a conducive learning environment impacts positively in implementing values for moral regeneration in secondary schools.

It also emerged from the findings of this study that values disciplines are not well monitored and supported by the MOPSEs with regards to resources. It was noted that material and human resources are grossly lacking in schools. The findings of the study

are consistent with Chireshe (2011) who revealed that though values subjects are part of the curriculum, there is inadequate support and monitoring from both the MOPSE. Chireshe added that lack of support is evidenced by inadequate training for counsellors and a negative attitude towards values disciplines by the school heads. The findings of the study are in line with Dube et al. (2015) who revealed that the MOPSE lacks commitment in the multi-faith approach as it shows no effort to provide relevant literature to preserve and transmit knowledge from other religions. Dube et al. added that commitment by the MOPSE should be shown through teacher training so that they are equipped to impart values education. The gross inadequacy in monitoring and support from the MOPSE as shown by the findings of the study and literature impacts negatives on the implementation of values education is secondary schools.

5.7 SUMMARY

This chapter discussed the findings of the study based on the implementation, monitoring and support of strategies used for values education strategies in secondary schools. The implementation of values education strategies was challenge ridden. It emerged from the study that some teachers were still using the zero tolerance approaches which they administered unlawfully. The study also found that limited Parental Involvement impacted negatively in the effective implementation of Positive discipline. Additionally, the implementation of Guidance and Counselling was constrained by lack of qualified counsellors and the work load for school counsellors. It also emerged that the implementation of Religious Studies, Citizenship Education and Arts and Culture is hampered by poor teacher training in these disciplines. The congested school curriculum does not allocate enough time for the teaching of these discipline using the recommended methods.

Notwithstanding the barriers encountered in the implementation of values education strategies, the study established that there are pockets of good practices in the implementation of values education strategies in some schools. The good practices include conducting guidance and counselling in class, counselling learners with discipline problems, peer counselling, counselling by the mother support groups, senior

students were used as role models, training of members of staff through workshops, teaching of values disciplines (Religious Studies, Citizenship Education and Arts and Culture), participation of learners in co-curricular activities with values themes, involvement of parents through parents meeting, consultation days and co-curricular activities. Having discussed the findings of the study, the succeeding chapter gives a summary of the study, major conclusions and suggestions. The recommendations were prompted by the findings of the study. The chapter also proposes the framework that can be adopted for effective implementation of values education strategies. The recommendations can be adopted by policy makers in order to address the challenges encountered in the implementation of values used in Gokwe South District Secondary Schools.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND REOMMENDATIONS

6.1 INTRODUCTION

This chapter gives a summary of the findings and it is based on how the research questions were answered in relation to the implementation, monitoring and support of strategies used for values education in secondary schools. This chapter also discusses the relevance of Bronfenbrenner's Ecological Systems Theory and Perkins and Zimmerman's Empowerment Theory in examining the implementation of strategies used for values education in secondary schools. The conclusions drawn from the findings of the study will be preceded by the justification of the research methodology, which reinforced this study. A proposed alternative framework for a model of implementing strategies used for values education in secondary schools, is then presented. This chapter then presents recommendations that are based on the findings of the study.

6.2 SUMMARY OF RESEARCH FINDINGS

The purpose of the study was to examine the implementation of strategies used for values education in secondary schools. The thrust of the study was to expose the pockets of good practices that enrich the implementation of values education strategies in secondary schools. The other key aspect of this study was to present a holistic framework that can be used in the implementation of values education strategies in secondary schools under study.

6.2.1 The concept of *Ubuntu*/values

The findings of the study revealed that all participants have an understanding of values/*ubuntu*. *Ubuntu was* defined as of being humane, recognizing other people's dignity, being of value to others, serving the community, respecting the norms of the community and respecting others.

6.2.2 Strategies adopted by teachers to ensure values learning

Most learners are disciplined but there are elements of disruptive behaviour that is on the rise as stated by participants. Some cases are labeled as 'extreme'. Examples of indiscipline were as follows: lack of respect for teachers and other learners, missing class to indulge in sexual activities, drug and alcohol abuse, bullying, general disregard of school rules and violence among others. In this situation teachers are employing positive and negative strategies to deal with indiscipline.

It was noted in the study that positive discipline was used as a strategy for values education in selected secondary schools. Positive discipline strategies that were use are: Involving learners in the development of the code of conduct, senior learners teaching school rules to other learners, involvement of parents through parents' meetings, consultation days, counselling of learners by schools counsellors and community members. However, negative strategies were also used by some teachers which include corporal punishment and punishment intended to humiliate learners. Strategies employed for values education are highlighted so that a holistic picture is drawn to show what is happening in the schools.

6.2.2.1 Positive discipline strategies

In this study, all the participating schools had a code of conduct which was visible on the notice boards and in learners' report cards. The code of conduct was clearly communicated to the parents through parents' meetings, sending copies to parents and through induction of new learners. However, the study established that the development of the code of conduct was mainly the responsibility of the school administration, learners and parents were rarely involved. The study found that in most cases learners

were only involved in the implementation stage and this was bad for business because in most cases the learners did not feel a sense of ownership. The study also found out that some of the learners failed to adhere to the code of conduct because of various reasons which included their home background, peer pressure, personality development crisis, the influence of media, teacher attitude towards learners, lack of parental and learner involvement in the development of the code of conduct.

Outside these flaws in the development of the code of conduct, the study noted that District Schools Inspectors, school heads, school counsellors, Religious Studies teachers, History teachers, Arts and Cultures teachers and also learners played a significant role in the implementation of positive discipline in their schools. The study established that selected secondary schools used varied methods to deal with learners who failed to adhere to the code of conduct which encompassed sticking to the requirements of circular number P35 on discipline, counselling, punishing and protecting pupils including the whole school community and inviting parents on disciplinary issues.

The study however found that zero tolerance approaches in discipline are being used in schools. Despite its ban, corporal punishment and other forms of punishment which are meant to humiliate learners are employed by teachers. Other constraints encountered in the implementation of positive discipline include unsupportive home background, and the hostility senior learners face from uncooperative fellow learners. Despite the challenges encountered, the study established some pockets of good practices in implementing positive discipline which embraced involving learners in developing the code of conduct though minimal, senior learners teaching school rules to other learners, involvement of parents through parents' meetings, consultation days and counselling of learners who were not adhering to the code of conduct. It was also revealed from the findings of the study that during the implementation of code of conduct, there was integration of Guidance and Counselling, where learners who were not adhering to the code of conduct were referred to school counsellors for counselling.

6.2.2.2 Guidance and Counselling

The study established that Guidance and Counselling was part of the school curriculum, though not examinable. The study also found that qualified teachers were appointed on the basis that they got some training at colleges and university. But, very few teachers held qualifications in Guidance and Counselling. This move shows that the discipline is not taken seriously in secondary schools and this situation is worsened by the fact that Guidance and Counselling is a non-examinable subject. Teachers also complained about lack of funding and resources to run the programme.

Although there were some negatives associated with Guidance and Counselling, a lot of good things are also happening. With regard to training, the district administration organized some workshops to train counsellors, though these were poorly attended. The attendance problem could be a result of faulty communication as some teachers claimed they were not aware of such workshops. The study revealed that parents were sometimes involved in guidance and counselling through the mother support groups and when their children were involved in behaviour problems. Additionally, the study established that learners participated in the implementation of Guidance and Counselling mainly through Guidance and Counselling sessions in their classrooms and through peer counselling. The results of the study showed that other non-discipline teachers were also involved in the teaching of Guidance and Counselling of students. The study also found that District School Inspectors and School heads were involved in the supervision of the implementation of Guidance and Counselling programmes, they provided the necessary teaching material and invited other stakeholders into the schools, though it has to be noted that teacher complained of lack of resources. The study found that Guidance and Counselling programmes were effective as a change in behaviour was evident in pupils.

Overall, the study noted that the implementation of Guidance and Counselling strategy for values education in selected schools was constrained by inadequate training of teacher counsellors, lack of teaching and learning resources and work overload for counsellors which led sacrificing the time for Guidance and Counselling to examinable

subjects. In spite of the constraints encountered by selected schools in the implementation of Guidance and Counselling strategy, the findings of the study showed that there were pockets of good practices in the implementation process in some schools. The good practices involved delivering of Guidance and Counselling Services by teachers and counsellor according to curriculum stipulations, the use of group counselling during assemblies, collaboration of teacher counsellors and parents in the implementation process, participation of learners in the peer counselling and involvement of other stakeholders in offering their expert services. The findings of the study revealed that the Guidance and Counselling strategy linked with other strategies during the implementation process. The integrated strategies encompassed Positive discipline, teaching of Religious Studies, Citizenship Education, Arts and Culture and Parental Involvement in all values education structures.

6.2.2.3 Teaching of Religious Studies

The study established that learners were taught Religious Studies mainly through a Christian centred approach as teachers were not adequately trained to teach other religions. The study also noted that teachers used some experiential learning methodologies which enabled learners to be actively involved in learning of values. It emerged from the study that learners played active roles in learning Religious Studies through role playing emulating some key religious figures. It was also found that some learners engaged in community activities thus putting into practice the moral values they learnt. The study established that the teaching of Religious Studies was effective because learners were empowered to choose religions they liked to follow. Although they were many positive values that were fostered through the teaching of Religious Studies, they were many barriers also in implementation process, and these are presented in the next paragraph.

It was noted that there was lack of adequate training of teachers to help them understand the multi-faith teaching approach. This resulted in some teachers teaching Christian values at the expense of other religions. Additionally, the Ministry of Primary and Secondary Education did not promote the teaching of other religions as shown by

lack of teaching and learning materials. It was also found that teachers did not always employ participatory methodologies for better understanding of values, instead, because of their heavy loads and congested school curriculum, they concentrated on examinable aspects of the school curriculum. Although there were some constraints in the implementation of Religious Studies in selected schools, the findings of study showed that there was evidence of pockets of good practices and these included the use of role play in teaching, emulating moral upright religious figures, the visits by learners to different religious gatherings so that they could be exposed to different religious values. The findings of the study further revealed that as selected schools implemented the Religious Studies strategy for values education, they linked well with other strategies such as Positive Discipline, Guidance and Counselling, Citizenship Education, Arts and Cultures and Parental Involvement.

6.2.2.4 Teaching of Citizenship Education

The study found that during the implementation of the Citizenship Education strategy, teachers took part through teaching subjects with citizenship values. These subjects include Heritage Studies, History, Divinity, Shona and Ndebele. School heads supervised the teaching of these discipline to make sure that they were taught according to stipulations. It also emerged that teachers and senior learners acted as role models to learners. The focus was on discipline, stamping authority, adhering to the code of conduct. Although the administration and teachers claimed that Citizenship Education was effective in changing the behaviour of learners, interviewed learners claimed ignorance of such a course and disputed its effectiveness, saying ‘how can something they know nothing about be effective’. The gap in the information provided could be explained in terms of, students were not aware that they were studying Citizenship Education because it is not a “stand-alone” subject. It is contained within other subjects.

The implementation of Citizenship Education for values education was constrained by the congested school curriculum which denied time teachers to explore citizenship values using participatory methodologies. Additionally, resource material shortage was

a major setback in the teaching of Citizenship Education. It also emerged from the study that the fact that Citizenship Education is integrated in different subject areas led to the failure by learners to clearly define what Citizenship Education is. The study also found that as schools implemented the teaching of Citizenship Education strategy, they linked it with the Positive Discipline, Guidance and Counselling, Religious Studies, Arts and Culture and Parental Involvement strategies.

6.2.2.5 Teaching of Arts and Culture

The study found out that schools taught Arts and Culture through timetabled lessons and co-curriculum activities. Additionally, both learners and parents were engaged in the teaching of Arts and Culture through co-curricular activities. Arts and Culture was effective because through these strategies learners were actively involved in the learning of cultural values in a non-coercive way with support of parents. The values themes highlighted in co-curricular activities acted as reference points in handling cases of indiscipline. However, there were some challenges that hindered the implementation of the Arts and Culture strategy which included poor training of Arts and Culture teachers, inadequate time allocated for Arts and Culture, and a congested school curriculum which led teachers to focus on other subjects at the expense of Arts and Culture. The study found that the implementation of Arts and Culture strategy was integrated with Positive Discipline, Guidance and Counselling Religious Studies, Citizenship Education and Parental Involvement.

6.2.2.6 Parental involvement

The study found that parents were involved in values education through attending parents' meeting, upon invitation to attend children's disciplinary cases, attending consultation days, attending co-curricular activities and counselling by the mother support groups facilitated by CAMFED. Parental Involvement in values learning resulted in the learners developing positive behaviour traits and they knew that the values they learn at school have a strong backing from the home. Nonetheless, the study found that there were barriers that frustrated the implementation of Parental Involvement which include inadequate engagement of parents in all structures of values education, lack of

training for teachers and parents on Parental Involvement and school environments which resulted in some teachers not welcoming parents especially on teaching and learning issues. Notwithstanding the hindrances experienced by selected schools in engaging parents, the study revealed that the selected schools opened doors for parents to counsel learners and created a good school climate through consultation days. The study further found that Parental Involvement linked with other strategies in the implementation process, such as, the code of conduct, Guidance and Counselling, teaching of Religious Studies, Citizenship Education and Arts and Culture.

6.2.3 Monitoring and Support

The study revealed that the MOPSE monitored the implementation of values education strategies through the District School Inspectors who visited schools to supervise the implementation process. MOPSE supported the implementation of values education strategies through organizing workshops to equip teachers so that they effectively implement values education. Additionally, MOPSE provided policy guidelines and syllabi for the implementation of values education strategies. Furthermore, MOPSE supported the implementation of values education strategies through creating a conducive climate for other government ministries and non-governmental organisations to take part in values education. These include CAMFED, CRS, Pfumvudza Arts, Ministry of Health and Ministry of Gender.

The findings of the study established that the District Schools Inspectors and school heads effectively implemented values education. In addition, the school heads had to create a welcoming school environment for all stakeholders to take part in values education. Despite the positive moves in implementation, some challenges in the monitoring and support of the implementation of values education strategies in schools were noted. These constraints included lack of support from some of the school heads in terms of funding staff development, that is, lacking of funding for training workshops, failure by teachers to implement values disciplines according to curriculum stipulations, failure by some school heads to adequately engage parents in values education. The study further established that despite the barriers encountered in monitoring and

supporting the implementation of values education strategies, some school heads in cooperation with district schools' inspectors managed to organize workshops on the implementation of values education. Furthermore, some school heads managed to involve parents in implementation of values education, which are pockets of good practice found in the study.

6.3 IMPLICATIONS FOR THEORY

The findings of the study support the two theoretical frameworks which informed this study. The way these theories informed the study is discussed below.

6.3.1 Bronfenbrenner's Ecological Systems Theory (1979)

The theory was relevant to the study since it enabled the researcher to understand how schools implemented values education strategies based on the understanding of the interrelationships among structures at different levels. The learners' behaviour was therefore understood by considering the interactions taking place in the microsystem, mesosystem, exosystem, macrosystem and chronosystem levels. The microsystem is the closest environment in the child's life and contains structures with which the child has direct contact and this system showed how learners were not adhering to the code of conduct and not appreciating the values taught in different values disciplines in secondary schools mainly because of their home backgrounds which are not supportive.

The Ecological Systems Theory is relevant in that it shows how the interaction of learners with School heads, teachers, school counsellors, members of the disciplinary committees, peer educators, parents and the community who constitute structures in the microsystem level has impacted positively in the implementation of values education strategies in secondary schools. It was revealed in this study that these structures in the microsystem level, reinforce desirable values among learners in many ways. For example, the involvement of learners in the development of the code of conduct, the provision of Guidance and Counselling Services to learners, teaching of Religious

Studies, teaching Citizenship Education, Arts and Culture and Parental Involvement in values education programmes resulted in active interaction of learners with the closest structures in the immediate environment that eventually positively shaped the behaviour of learners.

It is also evident from the findings of the current study that the mesosystem level of the ecological systems theory was quite relevant to the study. The mesosystem provides the connection between the structures of the child's microsystem, meaning that the family experience may be related to the school experience. For instance, if a child is neglected by his parents, he may have a low chance of developing positive attitude towards his teachers. It therefore means that, the experiences that the learner is exposed to are not only centres at school, but can be transferred to parents and peers thereby enhancing positive values in secondary schools.

The findings of the study also showed the significance of the macrosystem which have the effects of larger principles cascading throughout the interactions of all other systems. As suggested in the findings of the study, the policies on values education are formulated at national level and cascade to the microsystem level where the values education is affected by policy. In this situation, policies on values education which comes from the MOPSE were articulated at school level, to enhance desirable behaviour patterns in learners. The relevance of the chronosystem level of the ecology system theory was also revealed in the findings of the study. According to this level, the child's life elements within this system can be either external, such as timing of a parents' death or internal such as the physiological changes that occur with the age of the child. The relevance of the theory is buttressed by the findings of the study which revealed that some learners did not adhere to the code of conduct because of developmental crises, because they were in the adolescence stage. In the light of the discussion above, the ecological systems theory was used as a framework in this study because it allowed the incorporation of several key role players in the implementation of values education strategies in selected secondary schools.

6.3.2 Perkins and Zimmerman's Empowerment Theory (1995)

The theory was useful in understanding how learners can be involved in values education so that values education strategies can be employed to enhance desirable character formation in learners. There was evidence of the relevance of the theory in the findings of the study. The findings of the study showed that learners were involved at a minimal level in the development of the code of conduct. It also emerged from the study that in some cases the learners' side of the story was not considered during Guidance and Counselling sessions. It was also revealed that learners were not adequately involved in the in the implementation of Religious Studies, Citizenship Education and Arts and Culture mainly because of the congested curriculum and poor training for teachers. This in-turn resulted in the negative impact in values education in secondary schools. It was also noted that some learners were exposed to Guidance and Counselling from school counsellors, and some schools involved learners in developing the code of conduct which resulted in the empowerment of learners to contribute towards the development of their community through positive behaviour.

The significance of the theory was shown when some senior learners took part in counselling and some were active as peer educators. This empowered learners to take active roles in social change processes, which enhances self-efficacy motivation to exert control and perceived competence which resulted in effective implementation of values education strategies. The study also revealed that learners got empowered through the teaching of Religious Studies. In this case learners were exposed to different religions so that they could make their own informed decision on which religion to follow. It also came out from the study that through the teaching of Citizenship Education and Arts and Culture, learners will be in a transaction between themselves and the environment that enables one to fully master social and political systems. Finally, the use of the Empowerment Theory in this study showed the linkages between personal and environment factors in the implementation of values education strategies in secondary schools under study.

6.4 THE JUSTIFICATION OF THE METHODOLOGY

The study employed interpretive qualitative methodologies to examine the implementation of strategies used for values education in secondary schools. Interpretivism assumes that knowledge and meaning are subjective hence, there is no objective knowledge which is independent of thinking or human reasoning. That being the case, the qualitative methodology was selected and it enabled the researcher to have face to face interactions with participants in their natural environment. This made it easy to interview the participants on the implementation of strategies for values education in secondary schools. The importance of the qualitative method lied in its ability to help to give insight into the way in which a particular group of people make sense of their situation or the phenomena they encounter. The sourcing of information from School heads, District schools inspector, School counsellors, Citizenship Education teachers, Religious Studies teachers, Arts and Culture teachers assisted the researcher derive deeper meaning in the implementation strategies for values education in secondary schools.

The adoption of the case study design enabled the researcher to collect detailed and in-depth accounts which helped to explain the complexities of real – life situations which cannot be captured through experimental or survey research. The immersion of the researcher within the natural setting of participants enabled the researcher to gain trust from the participants as they exposed themselves freely and availed documents for the researcher to analyze regarding the implementation of strategies for values education in secondary schools. A wide range of choices on data collection instruments what available for the researcher stemming from the chosen methodology but the researcher selected face to face interviews, focus group discussions and document analysis. The District schools inspector, School heads, School counsellors, History teachers, Religious Studies teachers, and Arts and Culture teachers were interviewed; while focus group interviews were used to solicit data from learners, and document analysis was used so that the researcher had deeper understanding of strategies that secondary schools used for values education.

Triangulation of data which enhanced data credibility was enhanced by the use of multiple data sources. Data triangulation gave the researcher balanced information from where the researcher could draw conclusions on the studied phenomenon. The credibility of data was also enhanced through thick description analysis of data, where the participants' responses were captured verbatim.

6.5 CONCLUSIONS

The study sought to examine the implementation of strategies used for values education in secondary schools. Selected secondary schools employed both positive and zero tolerance approaches to discipline. Despite its ban, corporal punishment was still prevalent in schools. Learners are minimally involved in disciplinary procedures like the development of the code of conduct. Secondary schools understudy used various strategies for values education in schools. The provision of Guidance and Counselling in most of the school was constrained by the following factors: shortage of teaching and learning resources, lack of qualified school counsellors, and work overload for school counsellors, a congested school time table, the low priority given the discipline, lack of funding for staff development and training programmes, lack of adequate Parental Involvement. The teaching of Religious Studies is mainly Christian centred, teachers were not trained to teach other religions. Arts and Culture and Citizenship Education are integrated in other subjects making it difficult for them to be recognized.

Nonetheless, in spite of these barriers some pockets of good practices in the implementation of values education strategies in selected schools were evident. The good practices included involvement of senior learners and peer counsellors in teaching school rules to other learners and acting as role models, involving parents through parents' meetings, consultation days and co-curricular activities. Members of the school community played different roles in the implementation process. School administrators played a supervisory role and gave support in implementing values education strategies, whilst the rest of the members actively participated in implementing the strategies. The MOPSE monitored and supported the implementation of values education strategies in secondary schools. The MOPSE showed its commitment to the

implementation of values education strategies through the provision of policy guidelines, initiating staff development workshops and creating a conducive environment for other ministries and non-governmental organizations. The integration of strategies during the implementation process and the interactive participation of all members of the school community, stakeholders from other ministries and non-governmental organizations and the monitoring and support given by MOPSE were evidence to the linkages in this study indicating a holistic framework.

6.6 CONTRIBUTIONS TO KNOWLEDGE

6.6.1 A holistic framework to enhance moral regeneration in secondary schools

This study was mainly focused on unpacking the pockets of good practices that enhanced the implementation of values education strategies to enhance moral regeneration in selected secondary schools under study. The good practices and the holistic nature of the implementation process as shown in the findings of the study are highlighted below.

6.6.2 Pockets of good practices

The findings of the study showed that the implementation of values education strategies was constrained by lack of parental involvement by schools, lack of teacher training in values disciplines, teacher workload, attitude by teachers and school heads on values disciplines, a congested school curriculum, lack of learner involvement in crafting discipline policies and lack of adequate support and monitoring by the Ministry of Primary and Secondary Education and by the schools. Notwithstanding the challenges revealed by the study, there was evidence of pockets of good practices in the implementation of values education strategies, which involved the inclusion of parents in disciplinary issues, peer counselling, highlighting the code of conduct during parents' meetings and also emphasis by the school administration to adhere to the code of conduct during orientation days. Regarding the implementation of the Guidance and

Counselling strategy, the study revealed the barriers impeding the implementation process including lack of qualified school counsellors, work overload for counselors, lack of enough time allocated for the discipline and negative attitude towards the strategy by the teachers and the school administration. Despite the challenges indicated, there were some pockets of good practices in the implementation of Guidance and Counselling strategy which included teachers conducting sessions with pupils on behaviour problems, peer counselling and involving the community in counselling, for instance the mother support groups.

Pertaining the Religious Studies strategy, the findings of the study established that the implementation process was hampered by inadequate training in teachers, which led to a poor concept of the multi-faith approach and lack of resources by teachers to teach other religions. It also emerged from the study that because of the congested school curriculum, only teacher-centred methodologies were used and focus was on examinable aspects of the discipline hence some aspects which required experiential learning were not given attention. In spite of these challenges, there was evidence from the findings of the study that there were some pockets of good practices in implementing the teaching of the Religious Studies strategy. In this discipline, learners appreciated values through the emulation of good characters from religious figures and also sometimes visiting the community to have different religious experiences.

The study also found that the implementation of Citizenship Education was constrained by the way it appears in the school curriculum (its integrated nature) and inadequate preparation of teachers to teach the discipline. However, there was evidence from the findings of the study that there were pockets of good practices in implementing Citizenship Education which included, the effort by teachers to integrate it in different subject areas and relating the content to what is happening today. It also emerged from the study that the implementation of Arts and Culture was constrained by shortcomings which involved lack of material resources in the teaching of the discipline, lack of training for teachers to handle the discipline and inadequate time because of the congested curriculum. Nevertheless, the results of the study revealed pockets of good

practice in the implementation of Arts and Culture, whereby learners participated in co-curricular activities reflecting values themes. The results of the study showed some limitations in parental involvement as a strategy for values education. These limitations included, a poor school climate which is not receptive to parents and poor teacher training on Parental Involvement. Regardless of the challenges encountered in the implementation process, it was found that there were pockets of good practices where parents were invited for consultation days, parents' meeting, disciplinary processes and co-curricular activities.

6.6.3 The holistic nature of the implementation process of values education strategies

The study examined the implementation of strategies used for values education in selected secondary schools in Gokwe South District. The researcher identified some ways of effectively implementing values education strategies in secondary schools. To a larger extent the strategies were effective in influencing behaviour change in students. However, there were notable cases of indiscipline in schools, some more than others and the worrying factor is that indiscipline is on the rise due to the influence of media, drugs and alcohol, home backgrounds, etc. These gaps point to a need for a more effective and holistic programme that deals with behaviour problems in a comprehensive manner. The researcher therefore proposes an alternative framework for a model of implementing strategies used for values education in Gokwe South District secondary schools. The new framework is based on the reviewed literature, analysis of data and findings on implementing values education strategies in secondary schools. Figure 6.1 below presents the new suggested model.

Figure 6-1: An alternative framework for a holistic values education model in secondary schools

Values education strategies (identified from literature)	**Implementation of strategies (as used in Gokwe South secondary schools)**	**Implementation as per holistic values education model (good practices suggested by the researcher)**
Code of conduct The development of the code of conduct be in consultation with all stakeholders in the school community, that is, the school administration, learners, parents and teachers (TIU, 2004) The code of conduct should be well communicated to stakeholders (teachers, parents, learners) to enable the appreciation of values (Pogeiter, as cited in Kapueja, 2014)	District School Inspectors and school heads participated in the implementation of values education in different capacities and roles. Learners who breached the code of conduct were referred to school counsellors for counselling and sometimes parents were invited. Schools resort to zero tolerance approaches in small discipline issues and in persistent acts of misconduct.	Involvement of all members of the school community for the development to implementation of the code of conduct. The implementation process should be tailored to integrate the code of conduct with guidance and counselling. The extension of the integration of positive discipline aspects to values subjects (Religious Studies, Citizenship Education, History, Arts and Culture). If collaboration of all stakeholders is imperative including those from other ministries and non-governmental organizations, District Schools Inspectors and school heads need to

		develop initiatives to create conducive environments for values education. Parental involvement is key from the development to the implementation of the code of conduct.
Guidance and Counselling For it to be effective, guidance and counselling requires competence, knowledge and skills which can be obtained through relevant training (Nduta and Gichuho, 2014). Schools should provide Guidance and Counselling as stipulated by the school curriculum (Chireshe,2011) Peer counselling and parental counselling are powerful ways of developing positive values in learners (Manamela, 2015; Osodo	Most of the school counsellors were not adequately trained in Guidance and Counselling. The training they had was from workshops and staff development courses which mainly equipped teachers with basic counselling knowledge and skills. Some of the teachers did not attend these. School counsellors were overloaded with work as they were full-time teachers with full teaching loads and also performed guidance and counselling responsibilities and this limited their counselling effectiveness. Learners participate through guidance and counselling	All members of the school community and other stakeholders should cooperate in the integration of positive discipline strategy which include the code of conduct and Guidance and Counselling. These positive discipline strategies should also be integrated with the religious, moral, cultural and citizenship themes in the teaching of Religious Studies, History, Arts and Culture for effective implementation of values education. Participatory methodologies should be used in values disciplines. An active involvement by learners in peer counselling,

et al.2016)	sessions, peer counselling, presenting value issues during assembly and attending counselling sessions in their classrooms. School heads supervised the implementation of guidance and counselling services and teachers were involved in the teaching of Guidance and Counselling lessons. Other stakeholders from government ministry and non-governmental organisations offered counselling services and facilitated during workshops to train members of staff and school counsellors.	acting as role models, and working in consultation with members of staff and school counsellors. Learners should play an active role in co-curricular activities Co-curricular activities focusing on value themes driven from Religious Studies, Citizenship Education and Arts and Culture should be integrated with Guidance and Counselling so that values taught during the sessions will be buttressed through co-curricular activities. School counsellors should remain with a load which will enable them to carry out their counselling duties effectively. Teachers and parents should work together in counselling.
Teaching Religious Studies The teaching of Religious Studies should follow a multi-faith approach. This is the exposure of different religious values	Learners were exposed to different religious values through teaching of different religions. Learners learnt through emulation of religious figures. Learners were exposed to experimental	All members should collaborate in the implementation of Religious Studies. The implementation should integrate positive discipline aspects of guidance and counselling and the code of

to pupils. This fosters tolerance in pupils as they appreciate religions different from theirs. The approach also helps learners to be critical and make informed decisions (Dube et al.2014). Participatory methodologies should be used in teaching Religious Studies so that values are better appreciated by learners (Ndlovu, 2015).	learning. School heads participated in the implementation process through supervision and material support. Due to the congested timetable teacher mostly used child-centred methodologies for syllabus coverage in preparation for exams. Teachers mainly focused Christianity because their training did not cover other religions and the books on other religions were non-existent.	conduct. Value disciplines (Arts and Culture and Citizenship Education) should also be integrated with all other value aspects in the curriculum. Teachers should be trained so that they are conversant with many religions and appropriate methodologies for multi-faith approach. The Ministry of Primary and Secondary Education should avail resources on other religions to support the implementation of a multi-faith approach in schools.
Citizenship Education The teaching of Citizenship Education should produce patriotic citizens who are law abiding and respect authority (Berlach, 1996). Citizenship Education should produce citizens who are critical and able to make informed decisions (Sigauke, 2011).	School heads supervised the implementation of subjects with a citizenship component. Learners participated through role play, emulating figures in History and how traditional societies used to obey laws. Despite the involvement of learners in these activities, most of them were not quite sure what citizenship education is.	All members of the school community should co-operate in fostering citizenship values. The teaching of Citizenship Education should be combined with other values subject and positive discipline approaches. Learners should take active roles in community service. Although the integration of Citizenship Education is important, it is also

		imperative that curriculum planners make it a stand-alone discipline so that it can be easily identified and appreciated. The teachers should deal with controversial issue in a way that makes learners critical and make informed decisions.
Arts and Culture Arts and Culture fosters cultural values in children which leads to good moral framework (Kasowe, 2014).	Arts and Culture was provided for learners through lessons and co-curricular activities. Learners participated in Arts and Culture through learning related subjects like History and heritage Studies. School heads and District School Inspectors played a role through supervising the implementation process. There are challenges which were encountered which include inadequate training for teacher, a congested curriculum and a heavy teacher load.	Although stakeholders join hands in the implementation of Arts and Culture, the teaching and learning of Arts and Culture should be integrated with positive discipline strategies, that is, the code of conduct, guidance and counselling. The teaching of Arts and Culture should be combined with Citizenship Education and Religious Studies through the linkages of values found in the disciplines. Teachers should be well trained through workshops so that they effectively implement Arts and Culture.

Parental involvement Parents are the most immediate people to the learners, as such, they have a great influence in the learning of children (Jeyness, 2007). Parental involvement is very essential in children's formation (Chand, 2012).	Schools involve parents in values education through SDCs, parents' meeting, consultation days, co-curricular activities, in and counselling, when pupil fail to adhere to the code of conduct.	Parents should be involved at all levels of values education. That is, in developing and implementing the code of conduct, guidance and counselling, and the teaching of Religious Studies, Citizenship Education and Arts and Culture. Adequate training for teachers in terms of teaching skills and content is necessary in schools. Parents should support their children in co-curricular activities. Schools and teachers should create welcoming environments for both teachers and parents. Parents should receive some training so that they know the roles to play.

The holistic framework is illustrated by the findings of the study which showed the linkages in the implementation of values education strategies. It was found that during the implementation of values education strategies, positive discipline strategies were integrated with guidance and counselling strategy. The study established that cases of indiscipline were referred to school counsellors and peer counsellors. The disciplinary committee could not operate without guidance and counselling neither could guidance

and counselling operate without the disciplinary committee. This linkage in strategies implies the cooperation and coordination of implementers during the implementation process. It was also established that learners were involved in co-curricular activities focusing on values themes in strategies like Religious Studies, Citizenship Education and Arts and Culture. It is therefore suggested by the researcher that Religious Studies, Citizenship Education and Arts and Culture should be linked with positive discipline practices when learners are nurtured to be responsible and tolerant in their interaction with their colleagues.

It was also found that in the implementation of values disciplines, learners were taught these values during guidance and counselling lessons. It also emerged that in Positive Discipline and Guidance and Counselling senior learners are good role models worth emulating. As a result, the researcher suggests that during the implementation of values disciplines guidance and counselling and positive discipline strategies should be emphasized. The findings of the study also revealed links between positive discipline and parental involvement. It emerged that during the implementation of positive discipline strategies, parents are involved in student disciplinary issues which sees them also taking part in guidance and counselling. It also emerged that there is a link that emerged is between the parental involvement strategy and all other strategies during the implementation process. It was therefore found that the creation of conducive climate for values education should first and foremost include the training of all stakeholders including parents on the role they should play in the teaching and learning of their children. This includes the integration of all strategies discussed, so as to come up with a holistic framework for the teaching of values.

The framework is illustrated diagrammatically in Fig 6-2 below.

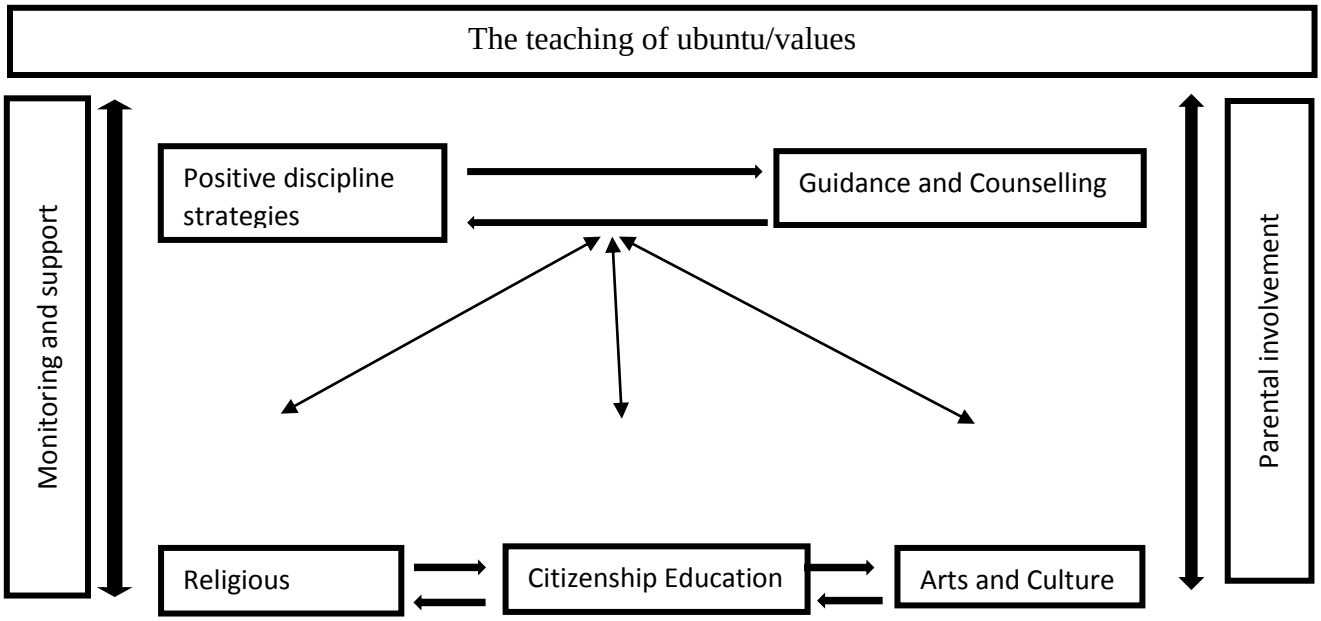

Figure 6-2: Alternative values education model

Source: The researcher's own creation

The School and Ministry should have a framework which involve parents in all strategies in value learning as parents are the closest players in the child's moral formation. All stakeholders should play an active role in positive discipline approaches. The school disciplinary committee, teachers and peer counsellors should refer cases of indiscipline to school counsellors. An effective guidance and counselling is part of positive behaviour management. Positive Discipline and Guidance and Counselling mainly focus on values taught through Religious Studies, Citizenship Education and Arts and Culture.

Accordingly, the linkages of the strategies during the implementation process and the active roles played by all members of the school community, and the monitoring and support given by MOPSE shows a holistic framework which emerged from the study, which the researcher suggest should be adopted by schools to successfully implement values education strategies.

6.7 RECOMMENDATIONS

Based on the presented research findings, the study suggests the following recommendations:

6.7.1 As revealed by the study findings, secondary schools sometimes use zero tolerance approaches to discipline. It is recommended that the MOPSE should completely abolish corporal punishment through policy formulation. It emerged from the findings that the current policy Circular P35 of 1999 which allows use of corporal punishment in schools only by school heads under strict conditions was sometimes abused by some members of staff.

6.7.2 School should involve all stakeholders in positive disciplinary procedures, in this case the code of conduct. Involving all stakeholders in the development of codes of conduct will lead to a sense of ownership which will encourage the stakeholders to support the implementation process. Schools should constantly review the codes of conduct to keep them relevant to the prevailing situations.

6.7.3 There is need for initiation of the in-service training programmes for school counsellors by the MOPSE since some Guidance and Counselling teachers are not trained. The effectiveness of this programme is depended on a fully functional and trained staff.

6.7.4 The MOPSE should reduce the workloads of Guidance and Counselling teachers so that they can focus more on Guidance and Counselling.

6.7.5 There is need for schools to train more peer-counsellors so as to reach out to the wider school population.

6.7.6 The MOPSE should make sure that the Religious Studies teachers are trained to equip them with the content and skills to use a multi-faith approach in teaching.

Resources should also be availed by the Ministry of Primary and Education to promote the multi-faith approach.

6.7.7 The MOPSE should hire qualified teachers to teach Arts and Culture and also initiate in-service training for teachers to equip them with different methodologies to implement this strategy.

6.7.8 Since the study found that Citizenship Education could not be identified by learners, it is recommended that instead of integrating it with other subjects, curriculum planners should consider making it a distinct stand-alone discipline.

6.7.9 The study found out that values workshops were poorly attended at district level, as such, it is recommended that schools should mobilize financial resources so that there are adequate funds to conduct workshops and staff development courses.

6.7.10 Schools should take training programmes on values as a priority so that teachers are equipped with knowledge and skills for implementing values in a non-coercive way.

6.7.11 Since the study found out that parents are not adequately engaged in values education, it is recommended that schools should create receptive environments for parents and other stakeholders, so that they are ready to play active roles in values education.

6.7.12 For further values education to be effective, it should be taught holistically, it is therefore recommended that there should be interactive participation of all members of the school community and the integration of all values education strategies during the implementation process.

6.7.13 This study examined the implementation of strategies for values education in secondary schools. The study focused on good practices accomplished through adopting a holistic framework of teaching values in selected schools in Gokwe South

District only. The results are conclusively generalizable to the implementation of values education in secondary schools in Gokwe South District. The researcher therefore recommends that a provincial study covering all districts in the Midlands focusing at good practices in implementing values education strategies should be carried out. Such a study can help influence policy makers to develop policies prompting the effective use of values education strategies in secondary schools.

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APPENDICES

APPENDIX A: ETHICAL CLEARANCE CERTIFICATE

University of Fort Hare
Together in Excellence

ETHICAL CLEARANCE CERTIFICATE
REC-270710-028-RA Level 01

Certificate Reference Number:	REM291SNDO01
Project title:	**Implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a horistic framework.**
Nature of Project	PhD in Education
Principal Researcher:	Shepherd Ndondo
Supervisor: Co-supervisor:	Prof S Rembe N/A

On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

The Principal Researcher must report to the UREC in the prescribed format, where applicable, annually, and at the end of the project, in respect of ethical compliance.

Special conditions: Research that includes children as per the official regulations of the act must take the following into account:

Note: The UREC is aware of the provisions of s71 of the National Health Act 61 of 2003 and that matters pertaining to obtaining the Minister's consent are under discussion and remain unresolved. Nonetheless, as was decided at a meeting between the National Health Research Ethics Committee and stakeholders on 6 June 2013, university ethics committees may continue to grant ethical clearance for research involving children without the Minister's consent, provided that the prescripts of the previous rules have been met. This certificate is granted in terms of this agreement.

The UREC retains the right to

- Withdraw or amend this Ethical Clearance Certificate if
  - Any unethical principal or practices are revealed or suspected
  - Relevant information has been withheld or misrepresented
  - Regulatory changes of whatsoever nature so require
  - The conditions contained in the Certificate have not been adhered to

- Request access to any information or data at any time during the course or after completion of the project.

- In addition to the need to comply with the highest level of ethical conduct principle investigators must report back annually as an evaluation and monitoring mechanism on the progress being made by the research. Such a report must be sent to the Dean of Research's office

The Ethics Committee wished you well in your research.

Yours sincerely

Professor Wilson Akpan
Acting Dean of Research

29 June 2017

APPENDIX B: LETTER REQUESTING FOR PERMISSION TO COLLECT DATA

Lupane State University
Department of Educational Foundations
1st Floor ZIMDEF House
P. O. Box 255 AC
Ascot
BULAWAYO

The Provincial Education Director
Ministry of Primary and Secondary Education
Midlands Province
P. O. Box 737
GWERU

26 May 2017

Dear Madam

RE: APPLICATION FOR PERMISSION TO CONDUCT A STUDY IN SELECTED MIDLANDS PROVINCE SECONDARY SCHOOLS.

My name is Shepherd Ndondo, a Doctor of Philosophy in Education student at University of Fort Hare, Faculty of Education, Department of Further and Continuing Education, South Africa. I am requesting for permission to conduct research in selected Midlands Province Secondary Schools. My research title is: **Implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a holistic framework**

The study participants include the District Schools Inspector, Schools Inspector, school heads, teachers, and pupils. I have enclosed a letter from the University of Fort Hare.

Thank you in advance for your co-operation.

Yours faithfully

Shepherd Ndondo (Student No. 201614256)

APPENDIX C: LETTER FROM MINISTRY OF PRIMARY AND SECONDARY EDUCATION GRANTING PERMISSION TO COLLECT DATA

All communications should be addressed to "The Secretary for Primary and Secondary Education
Telephone: 732006
Telegraphic address : "EDUCATION"
Fax:794505

ZIMBABWE

Reference: C/426/3 Midlands
Ministry of Primary and
Secondary Education
P.O Box CY 121
Causeway
HARARE

16 June 2017

Shepherd Ndondo
Lupane State University
1ST Floor ZIMDEF House
P.O Box 255 AC
Ascot
Bulawayo

Re: **PERMISSION TO CARRY OUT RESEARCH IN MIDLANDS PROVINCE: GOKWE SOUTH DISTRICT: ATTACHED SCHOOLS:**

Reference is made to your application to carry out research at the above mentioned schools in Midlands Province on the research title:

"IMPLEMENTATION OF VALUES EDUCATION AS A VEHICLE TO ENHANCE MORAL REGENERATION AMONG YOUTHS IN SECONDARY SCHOOLS IN GOKWE SOUTH: TOWARDS A HOLISTIC FRAMEWORK"

Permission is hereby granted. However, you are required to liaise with the Provincial Education Director, Midlands Province, who is responsible for the schools which you want to involve in your research. You should ensure that your research work does not disrupt the normal operations of the school.

You are also required to provide a copy of your final report to the Secretary for Primary and Secondary Education.

Dr S.J Utete-Masango
SECRETARY FOR PRIMARY AND SECONDARY EDUCATION
cc: PED – Midlands Province

APPENDIX D: INFORMED CONSENT AGREEMENT FORM

INFORMED CONSENT

I hereby agree to participate in research regarding the **implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools.**

I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop this interview at any point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally.

I have received the telephone number of a person to contact should I need to speak about any issues which may arise in this interview.

I understand that this consent form will not be linked to the interview, and that my answers will remain confidential.

I understand that if at all possible, feedback will be given to the responsible authorities on the results of the completed research.

……..

Signature of participant **Date**:……..

APPENDIX E: EDITOR'S DECLARATION

KMN EVENTS & LANGUAGE SERVICES

PO Box 8679 15B Alkalien Ave
Centurion Zwartkop x8
0046

Cell: 078 713 5200 Tel.: 012 663-3695
Email address: kettie24@gmail.com

EDITOR'S DECLARATION

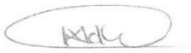
I Dr Ketiwe Ndhlovu confirm that I edited Shepherd Ndondo's PhD dissertation entitled:

IMPLEMENTATION OF VALUES EDUCATION AS A VEHICLE TO ENHANCE MORAL REGENERATION AMONG YOUTHS IN SECONDARY SCHOOLS IN GOKWE SOUTH DISTRICT, ZIMBABWE: TOWARDS A HOLISTIC FRAMEWORK

During the editing process, the following changes were recommended:

1. Structural – some sentences were moved around to promote coherence;
2. Grammatical – some sentences were rephrased to promote clarity;
3. Spelling and tenses – a few spelling mistakes were noted and corrected and the same applies to tenses;
4. Repetition – throughout the dissertation there were instances of repetition these were highlighted so that the candidate could attend to them;
5. Formatting - the candidate was asked to format and align the dissertation properly as some sections needed to be aligned well.

It is up to the candidate to effect these changes as she remains the author of this document.



29/01/ 2018

....

Editor's Signature Date

APPENDIX F: INTERVIEW GUIDE FOR DISTRICT SCHOOLS INSPECTOR (DSI)/SCHOOLS INSPECTOR (SI)

I am Shepherd Ndondo, a PhD Student at the University of Fort Hare. My research title is **"Implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a holistic framework".** Please respond honestly to the questions. Your responses will be treated with utmost confidentiality and anonymity. The data collected will be solely used for academic purposes.

Thank you in advance for your cooperation.

Section A

Biographic information for the DSI/SI

1. Date of the interview----------

2. Gender: Female [ ] Male [ ]

3. Age range:

30-39 years [ ]

40-49 years [ ]

50-59 years [ ]

60-69 years [ ]

70+ years [ ]

4. Experience as DSI/SI ----------years

5. What is your highest academic qualification?

6. What is your highest professional qualification?

Bachelor of Science Degree (B Sc) [ ]
Bachelor of Arts Degree (B A) [ ]

B Sc + Graduate Certificate in Education (Grade CE) [ ]

B Sc + Post Graduate Certificate in Education (PGDE) [ ]

B A + Grade CE [ ]

B A + PGDE [ ]

Bachelor of Education Degree (B E D) [ ]

Honours Degree [ ]

Master's Degree [ ]

Any other specify----------

Section B

Strategies adopted by teachers to ensure values learning

1. What comes into your mind when we speak of values education?

2. May you please comment on the curriculum's response to values education?

A. Positive discipline

1. In your view, what is the state of discipline in secondary schools?

2. May you please comment on the code of conduct in secondary schools?

3. Who is involved in developing the code of conduct and how are they involved?

4. Are all learners adhering to the code of conduct? If not, what could be the reason?

5. How do secondary schools deal with discipline problems?

6. How are parents involved in maintaining discipline?

7. What is your role in the implementation of disciplinary procedures?

8. How effective is positive discipline in imparting values in secondary schools?

B. Life Skills Education

1. How is Life Skills Education provided in secondary schools?

2. How are guidance and counseling services offered in secondary schools?

3. What part do you play in the implementation of guidance and counseling in secondary schools?

4. How effective are guidance and counseling services in the provision of values education?

C. Arts and Culture

1. May you kindly commend on provision of Arts and Culture as a subject in secondary schools?

2. What is your role in the implementation of Arts and Culture in secondary schools?

3. How effective is the teaching of Arts and Culture in values learning?

D. Religious Studies

1. How is the teaching of Religious Studies done in secondary schools?

2. What part do you play in the implementation of the subject?

3. How effective is the teaching of Religious Studies in imparting values?

E. Citizenship Education

1. How is citizenship education implemented in schools?

2. How do you participate in the implementation of citizenship education?

3. How effective is citizenship education in imparting of values?

F. Parental involvement

1. In which ways are parents involved in the teaching of values in secondary schools?

2. What role do you play in involving parents in imparting values?

3. How effective is parental involvement in imparting of values?

Section C

The training teachers received in terms of providing values education.

1. What training do secondary school teachers have in the implementation of:

a) Positive discipline
b) Life Skills Education
c) Arts and Culture
d) Religious studies
e) Citizenship Education
f) Parental involvement

Section D

Support and monitoring for teachers by the Ministry of Primary and Secondary Education.

1. What support is being provided by the Ministry of Primary and Secondary Education in the implementation of values education in secondary schools?

2. What role is played by other stakeholders in supporting the implementation of values education in secondary schools?

Thank you for your time.

APPENDIX G: INTERVIEW GUIDE FOR THE SCHOOL HEAD/DEPUTY HEAD

I am Shepherd Ndondo, a PhD Student at the University of Fort Hare. My research title is **"Implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a holistic framework".** Please respond honestly to the questions. Your responses will be treated with utmost confidentiality and anonymity. The data collected will be solely used for academic purposes.

Thank you in advance for your cooperation.

Section A

Biographic information for the school head/deputy head

1. Date of the interview----------

2. Gender: Female [ ] Male [ ]

3. Age range:

30-39 years [ ]

40-49 years [ ]

50-59 years [ ]

60-69 years [ ]

70+ years [ ]

4. Experience as Head /Deputy Head----------years

5. What is your highest academic qualification?

6. What is your highest professional qualification?

Bachelor of Science Degree (B Sc) [ ]
Bachelor of Arts Degree (B A) [ ]
B Sc + Graduate Certificate in Education (Grade CE) [ ]

B Sc + Post Graduate Certificate in Education (PGDE) [ ]

B A + Grade CE [ ]

B A + PGDE [ ]

Bachelor of Education Degree (B E D) [ ]

Honors Degree [ ]

Master's Degree [ ]

Any other specify----------

Section B

Strategies adopted by teachers to ensure values learning

1. What comes into your mind when we speak of values education?

2. May you please comment on the curriculum's response to values education?

A. Positive discipline

1. In your view, what is the state of discipline at your school?

2. May you please comment on the code of conduct in secondary schools?

3. Who is involved in developing the code of conduct and how are they involved?

4. Are all learners adhering to the code of conduct? If not, what could be the reason?

5. How do you deal with discipline problems at your school?

6. How are parents involved in maintaining discipline?

7. What is your role in maintaining discipline at school?

8. How effective is positive discipline in imparting values at your school?

B. Life Skills Education

1. How is Life Skills Education provided in secondary schools?

2. How are guidance and counseling services offered at your school?

3. What part do you play in the implementation of guidance and counseling at your school?

4. How effective are guiding and counseling services in imparting values?

C. Arts and Culture

1. May you kindly commend on provision of Arts and Culture as a subject at your school?

2. What is your role in the implementation of Arts and Culture at your school?

3. How effective is the teaching of Arts and Culture in imparting values?

D. Religious studies

1. How is the teaching of Religious Studies done at your school?

2. What is your role in the implementation of Religious Studies at your school?

3. How effective is the teaching of Religious Studies in imparting values?

E. Citizenship Education

1. How is citizenship education implemented at your schools?

2. How do you participate in the implementation of citizenship education?

3. How effective is citizenship education in imparting values?

F. Parental involvement

1. In which ways are parents involved in the teaching of values in secondary schools?

2. What role do you play in involving parents in the learning of values?

3. How effective is parental involvement in imparting of values?

Section C

The training teachers received in terms of providing values education.

1. What training do secondary school teachers have in the implementation of:

a) Positive discipline
b) Guidance and Counseling
c) Arts and Culture
d) Religious Studies
e) Citizenship Education
f) Parental involvement

Section D

Support and monitoring for teachers by the Ministry of Primary and Secondary Education.

1. What support is being provided by the Ministry of Primary and Secondary Education in the implementation of values education in secondary schools?

2. What role is played by other stakeholders in supporting the implementation of values education in secondary schools?

Thank you for your time.

APPENDIX H: INTERVIEW GUIDE FOR SCHOOL COUNSELLORS (SC)

I am Shepherd Ndondo, a PhD Student at the University of Fort Hare. My research title is **"Implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a holistic framework".** Please respond honestly to the questions. Your responses will be treated with utmost confidentiality and anonymity. The data collected will be solely used for academic purposes.

Thank you in advance for your cooperation.

Section A

Biographic information for the school head

1. Date of the interview----------

2. Gender: Female [ ] Male [ ]

3. Age range:

30-39 years [ ]

40-49 years [ ]

50-59 years [ ]

60-69 years [ ]

70+ years [ ]

4. Experience as a SC ----------years

5. What is your highest academic qualification?

6. What is your highest professional qualification?

Bachelor of Science Degree (B Sc) [ ]

Bachelor of Arts Degree (B A) [ ]

B Sc + Graduate Certificate in Education (Grade CE) [ ]

B Sc + Post Graduate Certificate in Education (PGDE) [ ]

B A + Grade CE [ ]

B A + PGDE [ ]

Bachelor of Education Degree (B E D) [ ]

Honours Degree [ ]

Master's Degree [ ]

Any other specify----------

Section B

Strategies adopted by teachers to ensure values learning

1. What comes into your mind when we speak of values education?

2. May you please comment on the curriculum's response to values education?

A. Positive discipline

1. In your view, what is the state of discipline at your school?

2. May you please comment on the code of conduct in secondary schools?

3. Who is involved in developing the code of conduct and how are they involved?

4. Are all learners adhering to the code of conduct? If not, what could be the reason?

5. How do you deal with discipline problems at your school?

6. How are parents involved in maintaining discipline?

7. What is your role in the implementation of disciplinary procedures?

8. How effective is positive discipline in imparting values at your school?

B. Life Skills Education

1. How is Life Skills Education provided in secondary schools?

2. How are guidance and counseling services offered in your schools?

3. What part do you play in the implementation of guidance and counseling in the schools?

4. How effective are guiding and counseling services in the provision of values education.

C. Parental involvement

1. In which ways are parents involved in the teaching of values in secondary schools?

2. What role do you play in involving parents in the learning of values?

3. How effective is parental involvement in imparting values?

Section C

The training teachers received in terms of providing values education.

1. What training do you have in the implementation of:

a) Positive discipline

b) Life Skills Education

c) Parental involvement

Section D

Support and monitoring for teachers by schools and the Ministry of Primary and Secondary Education.

1. What support is being provided by the Ministry of Primary and Secondary Education in the implementation of values education in secondary schools?

2. What role is played by other stakeholders in supporting the implementation of values education in secondary schools?

Thank you for your time.

APPENDIX I: INTERVIEW GUIDE FOR RELIGIOUS STUDIES (RS) TEACHERS

I am Shepherd Ndondo, a PhD Student at the University of Fort Hare. My research title is **"Implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a holistic framework".** Please respond honestly to the questions. Your responses will be treated with utmost confidentiality and anonymity. The data collected will be solely used for academic purposes.

Thank you in advance for your cooperation.

Section A

Biographic information for the RS teacher

1. Date of the interview----------

2. Gender: Female [ ] Male [ ]

3. Age range:

30-39 years [ ]

40-49 years [ ]

50-59 years [ ]

60-69 years [ ]

70+ years [ ]

4. Experience as RS teacher ----------years

5. What is your highest academic qualification?

6. What is your highest professional qualification?

Bachelor of Science Degree (B Sc) [ ]

Bachelor of Arts Degree (B A) [ ]

B Sc + Graduate Certificate in Education (Grade CE) [ ]

B Sc + Post Graduate Certificate in Education (PGDE) [ ]

B A + Grade CE [ ]

B A + PGDE [ ]

Bachelor of Education Degree (B E D) [ ]

Honours Degree [ ]

Master's Degree [ ]

Any other specify----------

Section B

Strategies adopted by teachers to ensure values learning

1. What comes into your mind when we speak of values education?

2. May you please comment on the curriculum's response to values education?

A. Positive discipline

1. In your view, what is the state of discipline in secondary schools?

2. May you please comment on the code of conduct in secondary schools?

3. Who is involved in developing the code of conduct and how are they involved?

4. Are all learners adhering to the code of conduct? If not, what could be the reason?

5. How do secondary schools deal with discipline problems?

6. How are parents involved in maintaining discipline?

7. What is your role in the implementation of disciplinary procedures?

8. How effective is positive discipline in imparting values education in secondary schools?

B. Religious studies

1. How is the teaching of Religious Studies done in secondary schools?

2. What is your role in the implementation of Religious Studies in secondary schools?

3. How effective is the teaching of Religious Studies in imparting values?

C. Parental involvement

1. In which ways are parents involved in the teaching of values in secondary schools?

2. What role do you play in involving parents in the learning of values?

3. How effective is parental involvement in imparting values?

Section C

The training teachers received in terms of providing values education.

1. What training do secondary school teachers have in the implementation of:

a) Positive discipline

b) Religious Studies

c) Parental involvement

Section D

Support and monitoring for teachers by the Ministry of Primary and Secondary Education.

1. What support is being provided by the Ministry of Primary and Secondary Education in the implementation of values education in secondary schools?

2. What role is played by other stakeholders in supporting the implementation of values education in secondary schools?

Thank you for your time.

APPENDIX J: INTERVIEW GUIDE FOR ARTS AND CULTURE (AC) TEACHERS

I am Shepherd Ndondo, a PhD Student at the University of Fort Hare. My research title is **"Implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a holistic framework".** Please respond honestly to the questions. Your responses will be treated with utmost confidentiality and anonymity. The data collected will be solely used for academic purposes. Thank you in advance for your cooperation.

Section A

Biographic information for the school head

1. Date of the interview----------

2. Gender: Female [ ] Male [ ]

3. Age range:

30-39 years [ ]

40-49 years [ ]

50-59 years [ ]

60-69 years [ ]

70+ years [ ]

4. Experience as an AC teacher----------years

5. What is your highest academic qualification?

6. What is your highest professional qualification?

Bachelor of Science Degree (B Sc) [ ]
Bachelor of Arts Degree (B A) [ ]

B Sc + Graduate Certificate in Education (Grade CE) [ ]

B Sc + Post Graduate Certificate in Education (PGDE) [ ]

B A + Grade CE [ ]

B A + PGDE [ ]

Bachelor of Education Degree (B E D) [ ]

Honours Degree [ ]

Master's Degree [ ]

Any other specify----------

Section B

Strategies adopted by teachers to ensure values learning

1. What comes into your mind when we speak of values education?

2. May you please comment on the curriculum's response to values education?

A. Positive discipline

1. In your view, what is the state of discipline at your school?

2. May you please comment on the code of conduct in secondary schools?

3. Who is involved in developing the code of conduct and how are they involved?

4. Are all learners adhering to the code of conduct? If not, what could be the reason?

5. How do you deal with discipline problems at your school?

6. How are parents involved in maintaining discipline?

7. What is your role in the implementation of disciplinary procedures?

8. How effective is positive discipline in imparting values at your school?

B. Arts and Culture

1. May you kindly commend on provision of Arts and Culture as a subject in your school?

2. What is your role in the implementation of Arts and Culture at your school?

3. How effective is the teaching of Arts and Culture in imparting values?

C. Parental involvement

1. In which ways are parents involved in the teaching of values in secondary schools?

2. What role do you play in involving parents in the learning of values?

3. How effective is parental involvement in values learning?

Section C

The training teachers received in terms of providing values education.

1. What training do you have in the implementation of:

a) Positive discipline
b) Arts and Culture
c) Parental involvement

Section D

Support and monitoring for teachers by schools and the Ministry of Primary and Secondary Education.

1. What support is being provided by the Ministry of Primary and Secondary Education in the implementation of values education in secondary schools?

2. What role is played by other stakeholders in supporting the implementation of values education in secondary schools?

Thank you for your time.

APPENDIX K: INTERVIEW GUIDE FOR HISTORY TEACHERS

I am Shepherd Ndondo, a PhD Student at the University of Fort Hare. My research title is **"Implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a holistic framework".** Please respond honestly to the questions. Your responses will be treated with utmost confidentiality and anonymity. The data collected will be solely used for academic purposes.

Thank you in advance for your cooperation.

Section A

Biographic information for the school head

1. Date of the interview----------

2. Gender: Female [ ] Male [ ]

3. Age range:

30-39 years [ ]

40-49 years [ ]

50-59 years [ ]

60-69 years [ ]

70+ years [ ]

4. Experience as a History teacher ----------years

5. What is your highest academic qualification?

6. What is your highest professional qualification?

Bachelor of Science Degree (B Sc) [ ]

Bachelor of Arts Degree (B A) [ ]

B Sc + Graduate Certificate in Education (Grade CE) [ ]

B Sc + Post Graduate Certificate in Education (PGDE) [ ]

B A + Grade CE [ ]

B A + PGDE [ ]

Bachelor of Education Degree (B E D) [ ]

Honours Degree [ ]

Master's Degree [ ]

Any other specify----------

Section B

Strategies adopted by teachers to ensure values learning

1. What comes into your mind when we speak of values education?

2. May you please comment on the curriculum's response to values education?

A. Positive discipline

1. In your view, what is the state of discipline at your school?

2. May you please comment on the code of conduct in secondary schools?

3. Who is involved in developing the code of conduct and how are they involved?

4. Are all learners adhering to the code of conduct? If not, what could be the reason?

5. How do you deal with discipline problems at your school?

6. How are parents involved in maintaining discipline?

7. What is your role in the implementation of disciplinary procedures?

8. How effective is positive discipline in imparting values at your school?

B. Citizenship Education

1. How is civic education implemented at your school?

2. How do you participate in the implementation of citizenship education?

3. How effective is citizenship education in imparting values?

C. Parental involvement

1. In which ways are parents involved in the teaching of values in secondary schools?

2. What role do you play in involving parents in the learning of values?

3. How effective is parental involvement in imparting values?

Section C

The training teachers received in terms of providing values education.

1. What training do you have in the implementation of:

a)Positive discipline

b) Citizenship Education

c) Parental involvement

Section D

Support and monitoring for teachers by schools and the Ministry of Primary and Secondary Education.

1. What support is being provided by the Ministry of Primary and Secondary Education in the implementation of values education in secondary schools?

2. What role is played by other stakeholders in supporting the implementation of values education in secondary schools?

Thank you for your time.

APPENDIX L: INTERVIEW GUIDE FOR PUPILS (FOCUS GROUP)

I am Shepherd Ndondo, a PhD Student at the University of Fort Hare. My research title is **"Implementation of values education as a vehicle to enhance moral regeneration among youths in secondary schools in Gokwe South District, Zimbabwe: Towards a holistic framework".** Please respond honestly to the questions. Your responses will be treated with utmost confidentiality and anonymity. The data collected will be solely used for academic purposes.

Thank you in advance for your cooperation.

Section A

Biographic information for pupils

1. Date of the interview----------

2. Gender: Number of females [ ] Number of males [ ]

3. Age ……

4. Level at school…….

5. Responsibility……

Section B

Strategies adopted by teachers to ensure values learning

1. What comes into your mind when we speak of values education?

2. May you please comment on the curriculum's response to values education?

A. Positive discipline

1. How is discipline maintained at your school?

1. In your view, what is the state of discipline at your school?

2. May you please comment on the code of conduct in secondary schools?

3. Who is involved in developing the code of conduct and how are they involved?

4. Are all learners adhering to the code of conduct? If not, what could be the reason?

5. How are discipline problems dealt with at your school?

6. How are parents involved in maintaining discipline?

7. What is your role in the implementation of positive discipline?

8. How effective is positive discipline in imparting values at your school?

B. Life Skills Education

1. How is Life Skills Education provided in secondary schools?

2. How are guidance and counseling services offered in your schools?

3. What part do you play in the implementation of guidance and counseling in the schools?

4. How effective are guiding and counseling services in the provision of values education.

C. Arts and Culture

1. May you kindly commend on provision of Arts and Culture as a subject in your school?

2. What is your role in the implementation of Arts and Culture at your school?

3. How effective is the teaching of Arts and Culture in imparting values?

D. Religious studies

1. How is the teaching of Religious Studies done at your school?

2. What is your role in the implementation of Religious Studies at your school?

3. How effective is the teaching of Religious Studies in imparting values?

E. Citizenship Education

1. How is civic education implemented at your school?

2. How do you participate in the implementation of citizenship education?

3. How effective is citizenship education in imparting values?

F. Parental involvement

1. In which ways are parents involved in the teaching of values in secondary schools?

3. What role do you play in involving parents in the learning of values?

4. How effective is parental involvement in values learning?

Section C

The training teachers received in terms of providing values education.

1. What is your own understanding of the training the teachers have in the implementation of:

a) Positive discipline
b) Life Skills Education
c) Arts and Culture
d) Religious studies
e) Citizenship Education
f) Parental involvement

Section D

Support and monitoring for teachers by schools and the Ministry of Primary and Secondary Education.

1. What support is being provided by the Ministry of Primary and Secondary Education in the implementation of values education in secondary schools?

2. What role is played by other stakeholders in supporting the implementation of values education in secondary schools?

Thank you for your time.

APPENDIX M: DOCUMENT ANALYSIS GUIDE

1. Ministry of Primary and Secondary Education policy circulars on the institution of values related disciplines.

2. Ministry of Primary and Secondary Education policy circulars on discipline.

3. School logbook where disciplinary cases were recorded.

4. Schemes of work and lesson plans.

5. Assessment instruments/records

6. School policy documents on discipline.

7. Minutes of meetings with parents.