

Decolonising Pedagogies for Values Inculcation in Secondary School History Teaching in Zimbabwe

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Abstract

Values inculcation is one of the principal goals of the secondary school history curriculum in Africa generally and Zimbabwe in particular. The development of values in secondary school history education is essential to promote cultural awareness, influence the development of sound character dispositions and to shape the identity of learners. Thus, teaching history should develop values which are a cornerstone of the way of life of concerned societies. However, some African values have been rendered insignificant by Eurocentric historiography. This necessitates pedagogical approaches that expose learners to enriching learning experiences where they can openly and critically engage with historical concepts and challenge the skewed Western discourses and perspectives on African experiences and civilisations. This will empower history learners to reach a consciousness of societal values through making informed inferences on the experiences of both past and present societies. Using a critical pedagogy as a lens, this paper explores pedagogies that can be instrumental to promote values inculcation grounded on the decolonial perspective.

A qualitative approach was employed to review secondary research on service learning, structured academic controversy, Indigenous games and folktales which are some of the teaching methods that are recommended by scholarship as having potential to foster values inculcation. Scholarship on debates on history education are reviewed to enable this paper to provide insights on how the mentioned teaching methods can promote a culturally responsive approach to values inculcation. Overall, the authors endeavour to advance an argument that pedagogy for values inculcation in the teaching and learning of history should speak to the lived experiences of learners to realise values internalisation.

Keywords: Values; Values inculcation; Secondary school history curriculum; Pedagogy; Culturally responsive approach; Decolonial perspective

Introduction and background

Teaching secondary school history in post-colonial Africa and Zimbabwe in particular, seeks to respond to different pertinent issues affecting African societies. One of the major concerns African societies are grappling with in the twenty-first century is the deterioration of the moral compass across the strata of society. Obiagu (2023) laments that post-colonial Africa is experiencing immoral behaviour from the youths, unethical code of conduct from the civil service officers, inconsiderate leadership, ethnic rivalry and religious intolerance which breed multiple social problems to the communities. Yoon (2022) suggests that a rigorous teaching of morality in school subjects such as history can be instrumental in addressing these issues by repairing the social fabric. This view is supported by Prokhel et al. (2023: 140) who argue that taking a serious stance on implementation of values education that addresses “humanistic aspects of students’ development” in all the school subjects, including history, can have a positive impact in curbing the persisting issues of immorality. This requires secondary school history teaching that commits to the development of social values to evoke and nurture a sense of humanity and social responsivity amongst learners. In other words, secondary school history education should create enriching learning experiences to facilitate positive behavioural and societal transformations (Karn, 2023).

Zimbabwe, like other African countries, acknowledges that sustainable development can be realised when citizens possess not only technical skills and knowledge, but also a sound value system (Mohamad et al., 2020). This explains why the Zimbabwean secondary school history curriculum aims to foster “an understanding and appreciation of issues concerning Unhu/Ubuntu/Vumunhu (societal norms and values) leading to a change in learners’ attitudes and behaviour” (History syllabus, 2015: 1). Thus, it is

intended that secondary school history teaching should play a pivotal role in opening the eyes of learners to moral issues so that they draw moral lessons to inform their everyday life experiences through the study of history. In this regard, the view by Sopacu (2020: 464) is broadened, in that the “internalisation of character values in learning history is a necessity”, by emphasising that it is also essential to go beyond personality or character values to a plethora of values that inform other socioeconomic and political dynamics of the Zimbabwean society. It is, however, noted that the school history curriculum and pedagogical approaches as well as historiography inherited from the colonial systems are not appropriately fit for this purpose, hence, fall short in addressing pertinent issues affecting Zimbabwe. It is worthy to note that this concern does not dismiss the strides that have been initiated and continue to be implemented in Africa and in Zimbabwe to ensure that school history education contributes in “servicing achievement of society by instilling to people a broad sense of values” (Khoza, 2005: 269). In Zimbabwe, scholars such as Sibanda and Blignaut (2020: 4) point out that the history curriculum is yet to fully “dismantle the cultural and epistemological heritage of Eurocentrism”. On the same note, Mavhunga (2006: 54) accuses the school curriculum of “breeding apologists to Western hegemony, products that look to Europe for solutions to local problems, people who have no cultural base and therefore no identity”. The continuation of this in secondary school history teaching casts a bleak shadow in achieving the role of history in inculcating values that can transform the lives of Africans in a way that enhances overall societal wellbeing. Against this backdrop, the current paper argues for a decolonial approach in the implementation of values education in secondary school history in Zimbabwe.

Decoloniality in the secondary school history curriculum

The exit of colonial governments in the African continent did not bring the immediate dissolution of colonial systems as observed by Race et al. (2021: 3) that “coloniality survives colonialism”. The colonial ideologies and structures that have been deliberately imposed and ingrained in different aspects of the lifestyles of Africans, continue to exist in post-colonial Africa. This explains why decolonisation is still an ongoing process which endeavours to dismantle the colonial structures and colonial mentality to re-build and restore the identities of African people (Makhanya & Mzinyane, 2023). Therefore, decoloniality examines colonial systems to understand the effects of colonialism on African people and institutions to devise strategies or approaches that can address the negative impact of colonialism. One focal point in the decolonisation agenda in Africa is the education system. The education system has been used by the colonial powers in Africa

as a vehicle to cultivate and glorify Western culture amongst Africans, whilst at the same time denigrating Africa and its socio-economic and political systems (Mahaye, 2018).

The colonial school history curriculum in Africa was also intentionally curated to serve the colonial agenda. Colonial narratives informing the history curriculum turned a blind eye on African experiences and propagated myths that portrayed Africans as stagnant and primitive people incapable of driving any meaningful development (Dube & Moyo, 2022). Consequently, African learners were exposed to historical content and learning experiences that castigated their own culture and civilisations. To Quan-Baffour (2014), this was meant to create cultural assimilation whereby Africans will completely abandon their way of life. According to Mulder (2016), this gradually detached the colonised from their identity and cultural practices.

The decolonial movement in history education in Africa boldly challenged the Western skewed approach which robbed Africa of her place in history. This led to unwavering advocacy for a paradigm shift to history education that empowers Africans to “think positively in the reclaiming and reconstruction of their history, cultural heritage, identity and personhood” (Mahaye, 2018: 7). This motivated the school history curriculum objective that commits to revive the transmission and appreciation of value systems that can transform African societies in a positive way (Moloi et al., 2023). However, Kabombwe et al. (2024) note that the secondary school history curriculum in post-colonial Africa, including Zimbabwe is yet to fully eliminate biased colonial narratives which continue to perpetuate Western hegemony. For instance, some history textbooks used as a learning resource in secondary school history in post-colonial Zimbabwe continue to justify colonialism as a noble act to civilise Africa and to save Africans from slave trade (Muchatuta & Sabeta, 2020). In this regard, teaching of values in the secondary school history education in Zimbabwe should be conscious that the colonial mentalities still haunt the social environment in which history is taught.

This requires secondary history education that reconnects the African learners to their lived experiences and cultural roots (Maluleka, 2019). We consider it valid that a history curriculum that is alienated from the experiences of learners and is rooted in dominant Western narratives, does little in empowering learners to be responsive citizens (Rahm & Nillas, 2023). Therefore, we argue for decolonisation of the secondary school history curriculum that goes beyond curriculum content. Dube and Moyo (2022: 2) observed that the “mere introduction of Africa centred topics on the history curriculum does not disrupt the hegemony of colonialism”. All aspects of the history curriculum including

pedagogies that inform history teaching, should complement and reinforce the ultimate goal of decolonising secondary school history education.

The authors regard pedagogy as the art of teaching which involves elements such as methodology that help to create meaningful learning experiences (Kapur, 2020). This implies that pedagogy act as a vehicle to deliver history curricular concepts. Thus, pedagogy stands as a salient feature in the realisation of learning outcomes and for this reason, it should be fit for purpose. From a decolonial perspective, pedagogy to foster development of values in history education should “be relevant to students’ everyday life and be fitting to the values systems of the community in which they grew” (Ali & Shishigu, 2020: 2). In other words, history learners should be able to situate their lived experiences in the study of history, so that they critically “approach actual reality based on historical reality” (Nasution, 2022: 37). Therefore, we argue that decolonising pedagogies for values education inculcation in secondary school history teaching should be grounded on the principles of critical pedagogy.

Critical pedagogy theory

Critical pedagogy was developed as a challenge to the existence of forces of oppression that are embedded in various social systems (Luitel et al., 2022). Therefore, its principal objective is to transform the subjugated societies by confronting the sources of oppression to bring about liberation and emancipation of the oppressed (Rahm & Nillas, 2023). To achieve this, critical pedagogy theorists underscore the need to gain a comprehensive understanding of the nature and impact of social dominance to combat the forces of oppression from an informed standpoint. Paulo Freire, the progenitor of critical pedagogy, used critical lenses to examine the education systems of the oppressed societies and came to the conclusion that the education system of the oppressed was dominated by a Banking Concept of Education whereby “teachers just deposited their knowledge in the heads of students” (Freire, 2016: 73). As such, learners remained inactive participants in the teaching and learning process, as they passively absorb curriculum concepts to reproduce them when required. Passive learning is teacher dominated and it hinders a holistic development of the intellectual, physical and affective domains (Ndomondo et al., 2022). These shortcomings of the Banking Concept of Education motivated Paulo Freire to coin critical pedagogy as a “correct way of thinking that goes beyond the ingenious” (Freire, 2001: 43). Thus, critical pedagogy demands a departure from teacher dominated instruction to learner-centred instruction that “enhances consciousness, understanding and judgement” (Uddin, 2019: 111).

A core objective of critical pedagogy is to create a conducive learning environment to ensure active learner participation through dialogic instruction. Freire (1972: 65) argues that “without dialogue, there is no communication and without communication there is no true education”. Thus, the dialogic method fixes the teacher dominated approach by giving learners a voice in the learning environment. According to Freire (2001), dialogue as part of the liberation process enables learners a meaningful and critical engagement with curricula concepts. Applied in secondary school history education, this means history learners should be involved in “active construction, deconstruction and contestation of historical narratives” (Dollie et al., 2020: 275). According to Moloi et al. (2023: 24), this has the power to uproot the “colonial mentality and internalised oppressions”. Thus, dialogic interaction rejects indoctrination of values in the teaching and learning of history and takes an open discussion approach to help learners comprehend “what cultural values are and how they were born and developed” (Ulosoy, 2021: 140). Arguably, this can empower secondary school history learners to appreciate their cultural roots and help them to create their own identities, rather than imposing identities on them (Dollie et al., 2020).

Furthermore, critical pedagogy holds that empowering learning experiences should be based on real life experiences. Critical pedagogy theorists argue that “there is no self-realisation and no critical awareness in education which cannot connect to the real-life situation” (Uddin, 2019: 114). Linking curricular concepts to real world experiences can have a profound effect in motivating learners to apply the acquired knowledge and competencies in authentic situations which can transform the lives of individual learners. Translating this to secondary school history education implies its teaching and learning should be “cathartic and help young learners to liberate themselves consciously from mental colonialism and cultural imperialism” (Moloi et al., 2023: 114). In other words, learners should be able to use historical knowledge and skills to “openly challenge unjust relations of power that continue to reproduce patterns of exploitation” (Dollie et al., 2020: 275). This creates an ideal platform for secondary school history learners to identify, relate and apply different social values taught in history to their social environment.

Critical pedagogy also advocates for the development of student agency in educational settings. The outcome of emancipation should manifest in learners who are intrinsically motivated to take up challenges and are able to provide solutions to problems encountered in the learning process (Cheptoo, 2019). Committing to enhance student agency in the teaching and learning of secondary school history can award learners their “right to cognitive justice which could nourish their ontological being and propel them to be agentic

beings in charge of remaking their world” (Dube & Moyo, 2022: 2). Boadu and Donnelly (2020) also emphasise the significance of developing student agency to help learners be proactive members of society. This can strengthen history learners’ civic awareness and can also boost their eagerness to respond to social issues experienced in their communities.

The empowerment-oriented and learner centred thrust of critical pedagogy makes it a fundamental approach to drive the decolonisation of pedagogy to ensure meaningful values inculcation in the teaching of secondary school history in the Zimbabwean context. In its essence, critical pedagogy views decoloniality in education as: “Born out of a realisation that the modern world is an asymmetrical world order that is sustained not only by colonial matrices of power but also by pedagogies and epistemologies that continue to produce eliminated Africans that are socialised into hating Africa that produced them” (Ndlovu-Gatsheni, 2015: 489).

This standpoint assigns secondary school history education a huge responsibility of building the multifaceted capacities of learners to enable them to identify and challenge existing complex social structures of oppression in the study of history. Resultantly, history teaching and learning should “not only foster critical thinking but should also teach how to change the surrounding environment” (Uddin, 2019: 112). This can be impelled by pedagogies that strengthen civic responsibilities with a focus on the real-life experiences of history learners (Mkosi et al., 2023). To this end, this paper identifies and discusses some teaching methods that can be instrumental in promoting empowering learning experiences for the development of values in the teaching and learning of secondary school history in Zimbabwe. These are structured academic controversy, Indigenous games, folktales and service learning.

Methodology

This conceptual paper employed a qualitative approach to explore the pedagogies that can be instrumental to promote a decolonial perspective in secondary school history education in Zimbabwe. A search of secondary research from 2020-2025 was conducted in search engines that include JSTOR, Google Scholar and ResearchGate. The abstract and keywords, such as decolonising pedagogy, values education, Indigenous pedagogy, secondary school history teaching and learning were used to identify the target articles. A meticulous reading of the selected papers after screening was conducted and themes were generated on emerging insights.

Structured academic controversy

Structured academic controversy is a teaching and learning technique that is ideal for allowing learners to interrogate controversial issues in the history learning environment (Jacobs, 2010). It involves teachers working together with learners to identify a topical problem which is presented in the form of a question that has two views to be addressed using factual information (Tavakoli et al., 2017). In groups, learners conduct research and gather evidence from authentic sources to create a substantiated response that addresses their standpoint. After the presentation of responses from both standpoints, the learners exchange and respond to the other side they were not initially supporting (Parker, 2021). This is followed by the dissolution of groups and a discussion where all the learners come together to propose a common position regarding the problem being interrogated. The final solution can be a modified version of the two viewpoints, or an alternative position developed through a consensus.

Structured academic controversy is commended by scholars such as Dettman (2019) and Parker (2021) for its immense potential to nurture critical thinking skills which are vital for the development of responsive citizenship. Rahm and Nillas (2023) argue that allowing history learners to openly engage in controversial issues, boost both their social and intellectual competences. It is highly likely that as learners consult a wide range of sources to gather evidence, they also get to apply high order skills to make illuminating interpretations and formulate sound arguments. Karn (2023) points out that history learner's ability to critically interrogate historical events in relation to cause, consequence and various dynamics shaping events, is associated with an enhanced awareness of social responsibilities. Therefore, this makes structured academic controversy essential to foster the development of desired social values and in creating a sense of concern towards social issues history learners encounter in everyday life.

Moreover, structured academic controversy emphasises learner engagement in interrogating issues that affect them and their societies both in the past and present. Jacobs (2010) argues that structured academic controversy encourages learners to create their own meaning of curricular concepts by responding to social issues within their environment. Accordingly, when learners appreciate the significance of historical knowledge in addressing real life situations, they can be empowered to be change agents in their communities. Thorp (2020) highlights that this raises an awareness amongst learners on the complex factors affecting their social experiences which can give them an

obligation to contribute constructively to solving problems faced. Uddin (2019: 110) also supports this line of thinking by stressing that learning experiences that are centred on real life situations give learners a voice to “critique a wide range of personal, social and cultural forces” present in their social environment. This can positively promote the development of values amongst secondary school learners and can also motivate them to identify the “values and cultural past that need to be adjusted to conditions that occur in the present” (Oktavia et al., 2023: 108).

Structured academic controversy can also provide authentic settings for secondary school history learners to apply some key social values in the study of history. In fact, the success of structured academic controversy in achieving desired learning outcomes, rests largely upon the ability of learners to work collaboratively to gather information and to reach a common decision on the argument to advance (Tavakoli et al., 2017). For this reason, Jacobs (2010: 3) equates structured academic controversy to cooperative debating that creates a “positive interdependence” amongst learners who all contribute meaningfully to constructing and defending their standpoint on the topic under discussion. This means that in the learning process, history learners are not only exposed to divergent opinions surrounding the issue of concern, they also learn to exercise empathy and appreciate other viewpoints different from their own perceptions. According to Jacobs (2010: 4), this aspect of structured academic controversy is essential for instilling desired social values, since it gives learners a “glimpse of the complexity of the real world and promote tolerance of ambiguity which leads to emotional resilience, acceptance of diversity and intercultural competence”. Therefore, it is argued that in this way, structured academic controversy can facilitate inculcation of foundational values for responsible citizenship which requires learners to be “engaged in collective decision making about the community and social issues” (Dettman, 2019: 150).

Indigenous games

Indigenous games in the African set up refer to traditional forms of play developed by Indigenous people and passed from one generation to the other. Each Indigenous game has its own set of rules and guidelines which inform the conduct of players. Indigenous games are part of the Indigenous Knowledge Systems that inform the way of life of Africans. Hadebe-Ndlovu (2022: 7) views Indigenous games as “symbolic cultural expressions from a specific society”. This implies that Indigenous games depict the sociocultural practices of different African societies. However, there is a growing concern that despite the relevance

of Indigenous games to the experiences of African learners, they remain unpopular in the pedagogical choices of many educators (Mosimege, 2020). Hadebe-Ndlovu (2022: 1) laments that Indigenous games in African educational settings continue to be regarded as the “other and this sadly continues to perpetrate race and class division in the society”. From a critical perspective, the lack of trust on the potential of Indigenous games in creating enriching learning experiences creates a negative notion on African Indigenous Knowledge in the teaching and learning of secondary school history. Indigenous games developed by African societies were not only limited to entertainment purposes, but also played a significant role in the socialisation process as well as facilitation of acquisition of life skills. This makes Indigenous games an appropriate instruction to promote development of societal values in the teaching and learning of secondary school history in Zimbabwe.

The development of Indigenous games in African societies was inspired by social experiences of people involved, and for this reason Hadebe-Ndlovu (2022) argues that they are a form of culturally embedded pedagogy. The significance of learning experiences that link with the sociocultural environment in promoting quality learning outcomes need not be overemphasised. Mosimege (2020) stresses that Indigenous activities are connected to the everyday life of learners in many ways and disregarding them in educational settings alienates curricular concepts from the lived realities of learners. In this regard, Matsekoleng et al. (2024) advocate for a procedural utilisation of Indigenous games as pedagogy. In the context of secondary school history education, Indigenous games can help to nurture an intimate connection between learners and the social values and cultural practices of their society. This qualifies Indigenous games as instrumental for the study of secondary school history in Zimbabwe to restore the “cultural identity of children and enables them to acquire norms, values and societal skills that foster self-usefulness and help them to perform expected future roles as adults” (Lukong & Mbuwir, 2024: 17).

Employing Indigenous games in secondary school history education can also play a vital role in ensuring a holistic development of learners, since it provides learning experiences that respond to multiple domains. Research in secondary school history education expresses optimism in the power of holistic learning in fostering development and strengthening both appreciation and application of social value. Marsh (2008) point out that some Indigenous games require a physical, cognitive and emotional engagement from participants. This holistic engagement of learners can fulfil the objective of values incultation in history lessons by creating engaging learning experiences that boost emotional intelligence and intellectual capabilities of secondary school history learners.

As such, the implementation of the Zimbabwean secondary school history curriculum can make internationalisation of values in history teaching and learning possible as one of the principal learning outcomes (Amlor, 2016).

One of the strengths of using Indigenous games as pedagogy is that they can be tailored to different learning settings to achieve different curriculum outcomes. To corroborate this line of thinking, Hadebe-Ndlovu (2020: 6) asserts that Indigenous games can be “adapted to suit a variety of social, cognitive and affective needs of children”. Thus, the flexibility of Indigenous games can make it possible for secondary school history teachers to utilise them to help history learners “understand the ethical dimensions” (Kilag et al., 2023: 2) of history as a school subject that examines human experiences. This suggests that if properly aligned to learning objectives, Indigenous games can be a catalyst to stimulate both historical reasoning and ethical understanding in the teaching and learning of history (Ulusoy, 2021). Therefore, secondary school history teaching and learning can take advantage of Indigenous games to contextualise historical concepts to the concerns in the social setting and cultural landscape of learners. For instance, participation in Indigenous games can incorporate local narratives and build positive interpersonal interaction which is crucial to develop constructive collaboration as well as peaceful coexistence grounded on a sense of tolerance.

Service learning

Service learning is a form of instruction which involves the fusion of academic learning with community services (Preradovic, 2015). Warren (2012: 56) regards service learning as a teaching methodology “in which students participate in community service that will enhance their understanding of course concepts and enable them to make contributions in their communities”. Learners engage in planned community services which stem from the curricula concepts learnt in the classroom. This makes it mandatory that the identified service responds to the problems or needs present in the community and at the same time be aligned to subject content. Khalili (2025: 347) commends service learning for providing a “powerful alternative for enhancing student learning, promoting social responsibility and fostering community development”. This shows that service learning can provide ideal learning experiences to enable secondary school history learners to develop a rich understanding of the relevance of academic concepts in transforming real life experiences in their communities. This stresses the necessity of designing service-learning activities that contribute to provision of sustainable solutions to challenges faced by the community and at the same time, reinforcing curriculum outcomes.

Service learning has the potential to sensitise secondary school history learners on both social issues experienced in the community and values cherished by their societies. As highlighted above, this is possible, because service learning allows learners to apply knowledge, skills and values gained in history lessons to respond proactively to real life situations. Considering an observation by Khathi et al. (2022), that learners can be accustomed to social values if they have the opportunity to practice them in authentic settings, service learning becomes an invaluable learning approach to enhance values inculcation in the teaching and learning of secondary school history in Zimbabwe. History teachers can design service-learning activities to facilitate learner-community engagement in tackling human rights violations, corruption, gender-based violence, high crime rate, environmental devastation as well as drug and substance abuse which are some of the major problems experienced in Zimbabwe which can be attributed to loss of strong morals amongst citizens. Arguably, this can make secondary school history learning in Zimbabwe serve the purpose of empowering learners to challenge the social injustices they come across in their communities.

Furthermore, an active engagement of secondary school history learners in meaningful community services can also motivate them to introspect on their own behaviour standards, attitudes and values in a positive way. To reinforce this point, Pacho (2019: 238) explains that service learning is “more than just mere volunteering...it integrates community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility.” In a way, service learning can propel secondary school history learners to question their own beliefs, values and attitudes in relation to what is socially desirable. As observed by Khalili (2025: 348), reaching this level of self-awareness “inspires a greater a sense of responsibility and civic participation” amongst learners in the study of history. Resultantly, this can help in shaping history learners’ personality and development of social competencies. Thus, making values inculcation an attainable learning outcome in the implementation of the secondary school history curriculum in Zimbabwe.

Folktales

Adeyemi (2021) defines folktales as Indigenous stories with a clear plot which involves characters experiencing different life situations. One of the unique features of folktales is that they contain unrealistic actions such as talking animals and plants which contributes in fulfilling the purpose of entertainment, cultural awareness and to evoke critical thinking from listeners (Wiyahnyuy & Valentine, 2023). Paul (1992) classifies African folktales

into three categories, which include moral tales that focus on upholding ethical behaviour, aetiological tales that explain phenomena and dilemma tales that present complex issues that must be resolved. The events portrayed in these different types of folktales mirror the real life social, economic and political experiences of concerned societies which makes it imperative to employ folktales as instruction to facilitate development of values in secondary school history education. As proffered by Afolayan (2021), folktales have potential to draw the attention of history learners to social issues encountered by their communities and further motivate them to be proactive change agents.

The strength of utilising folktales as an instructional conduit to facilitate the development of values, lie in its potential to incorporate local narratives in history teaching and learning. A study by Pakpahan et al. (2025) that focused on the use of *Marsikam* folktale as a learning resource in history teaching, validates that integration of local experiences create relatable learning opportunities that resonate with lived realities of learners. Considering the significance of social backdrop in facilitating effective values education (Sahin, 2019), this can help to create a conducive learning space for secondary school history learners to develop a contextualised appreciation of values. In the same vein, Avcu (2025: 11) notes that folktales, “not only transmit social norms, values and historical events from one generation to the next but also helps students to comprehend their own cultural identities”. This brings out the culturally responsive aspect of folktales which can enhance the development of values if history learners engage in a deeper interpretation of folktales to discern and appreciate how they portray the different cultural values.

Moreover, Indigenous folktales in the African context are embedded with moral lessons which can be a bedrock for values inculcation in the teaching and learning of secondary school history. As highlighted above, some tales specifically serve a moral purpose, thereby portraying socially desirable behaviour standards and attitudes (Paul, 1992). Arguably, employing such folktales as a learning resource can motivate secondary school history learners to draw moral lessons, realise the consequences of immoral behaviour simultaneously reflect on standards of morality in their own social environments. Promoting reflective practice amongst learners is commended in critical pedagogy for empowering learners to develop the “values of justice and equality in student minds” (Uddin, 2019: 109). In this study, we argue that this is crucial in the teaching of secondary school history in Zimbabwe to create a space to confront multifaceted forms of injustices that exist in different communities.

Recommendations

Having expatiated the essence of a decolonial approach in the pedagogy for values teaching in the implementation of the Zimbabwean secondary school history curriculum, the following recommendations are proposed for values inculcation to have a profound impact on learning outcomes:

- History teachers must develop a grounded understanding of both decoloniality and critical pedagogy as progressive perspectives that can transform the teaching of values in the secondary school history curriculum. Workshops should be conducted by the authorities in the Ministry of Primary Education to equip in-service teachers with decolonial pedagogic content knowledge in the context of values teaching in the secondary school history curriculum. Teacher training should also consider this initiative so that preservice teachers are empowered for the same purpose. This can help teachers towards achieving a holistic decolonisation of the secondary school history curriculum which stands to benefit the implementation of values inculcation.
- There is need for a systematic integration of values inculcation in the teaching and learning of secondary school history in Zimbabwe. To ensure this, the curriculum planners should design a secondary school curriculum that provides explicit guidelines on the teaching of values that speaks to a decolonial perspective. This can enable history teachers to plan on the appropriate pedagogy to employ and create transformative learning experiences that speak to multiple domains, including the affective domain. The teaching strategies discussed above require prior planning to create meaningful interaction with historical content in a way that empowers learners to promote a sense of civic engagement and development of social values.
- Considering the core elements of decolonial-oriented instruction and critical pedagogy, the implementation of values education in secondary school education should be anchored on both substantive and procedural history concepts. It is imperative for secondary school history learners to reach a level of historical reasoning and understanding to be able to translate historical content into lived experiences. This can enable history learners to apply values learnt in practical experiences.
- It is essential to follow a culturally responsive approach in the teaching of values in the teaching and learning of secondary school history in Zimbabwe. This can assist learners to find the meaning in values taught in their sociocultural landscape. The pedagogical strategies discussed in this paper require history teachers to take a contextualised approach in values teaching, so that learners

can relate values in the African context. It can also help learners to identify some prejudiced opinions against their culture and value systems in the study of secondary school history in Zimbabwe.

Conclusion

This paper stresses that values inculcation underpinned by the principles of critical pedagogy can enhance the development of values in line with a decolonial perspective in the teaching and learning of secondary school history in Zimbabwe. In its quest for empowerment of learners, critical pedagogy stands on learner-centred methodology which is informed by the needs, interests and prevailing realities of learners. This is in sync with the decolonial agenda in the teaching of secondary school history in Zimbabwe, which seeks to dismantle the biased colonial narratives that rendered African Indigenous cultural practices and value systems insignificant. Structured academic controversy, Indigenous games and service learning as illustrated above, have what it takes to create capacitating learning experiences that promote student autonomy, critical thinking, problem solving, cultural awareness and a sense of civic concern. These are fundamental aspects to ensure the development of desired social values that inform the livelihoods of history learners. The afore-mentioned pedagogies can allow history teachers to exploit the social and cultural experiences of history learners as a major learning resource, thus, drawing their attention to social problems in their communities and country at large. On this basis, we assert that secondary school history pedagogy that addresses development of values and strong morals should be grounded on the cultural context of Zimbabwean learners to promote effective values inculcation in secondary school history education in Zimbabwe.

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