CHAPTER 5:
AN EVALUATION AND WAY FORWARD

Drawing from the above chapters, many arguments trying to unravel the compatibility between *ubuntu* and the practice of whistleblowing have been presented and to a larger extent, it has been shown beyond any reasonable that the practice in the discussion is a non-alien one. First, among the merits of whistleblowing is the fact that it safeguards the essence of humanity in that people are not supposed to be used as means to other people's ends. Also, any act that warrants whistleblowing implies that it is immoral and accordingly it cannot be enacted as an ethical theorem governing the conduct of people among the Shona. Whistleblowing can be acclaimed to be noble and moral ideal in that it guarantees the room for check and balances in an organisation or even a state since every member of it longs to act in a manner that makes him or her both subject and sovereign because everyone is a potential whistle blower who safeguards the philosophy of *ubuntu*.

Secondly, the act of whistleblowing is infested with some moral problems. First, it endangers the whistle blower and his or her family is at stake since the denounced may retaliate physically. The whistle blower might be dismissed from the job leading to the suffering of their family. Psychologically, the blower is affected in that they may suffer social exclusion, especially when the whistleblowing is dissent in nature. It may also result in forced relocation due to persecution in the case that it was a government arm denounced for acting immorally, exactly a thing which happened to some workers of a considerable number of nongovernmental organisations in Zimbabwe.

It is important for the Zimbabwean people that the government should reintroduce the whistle blower fund as a way of cushioning the blower who would have lost his or her job in the event of victimisation resulting in dismissal. Such a scheme was once proposed by the Reserve Bank Governor Dr. Gideon Gono in 2004, seeking to promote whistleblowing but it failed to kick off. In support of such a view, Stoner (1985:589) argues that a whistle blower should not be given a deaf ear and leave him or her vulnerable to retaliation but, be invited to bring their concerns straight to the top. Nevertheless, the moral dilemmas will still pervade the Zimbabwean society as it wonders whether the fund will protect the whistle blowers professionally, socially, politically or physically. These possible threats conflict with the moral obligation being supported by monetary motivation herein. As a solution to such a conflict, this project therefore suggests

and recommends that the supreme law of the land (the constitution) be made that it protects the whistle blowers for the sake of checks and balances in all institutions.

Building from the discussed acculturation and globalisation in chapter two, the author therefore suggests that Zimbabweans, particularly the Shona people, settle for glocalisation which is a denial of total cultural globalisation which may result in total disregard for their cultural values and norms which are in tandem with morally controversial concepts like whistleblowing. Robertson, as cited in Steger (2003:75) says glocalisation is a complex interaction of the global and the local characterised by cultural borrowing leading to cultural hybridity. Thus, there is no clear-cut manifestation of sameness or difference. Therefore, there is a middle position with a culture which identifies itself with the morally justified administration of whistleblowing among the Zimbabweans, particularly the Shona.

Since there is a need to find out whether there is protection for the whistle blowers as a factor to be considered before blowing the whistle, it is therefore worthy it to suggest that there must be constitutionality of whistleblowing be for the sake of *ubuntu*-oriented whistleblowing which protects the ideology of collectivism. This task can be achieved through the operations of Constitution and Parliamentary Select Committee (COPAC). The legalising of the practice is ideal for cushioning the public including the whistle blowers especially in the times of economic hardships and non-rule of the law.

GENERAL CONCLUSION

By way of conclusion, it has been observed that whistleblowing is the disclosure of an immoral practice, unjust treatment or negligence tendencies of fellow employees on the business corporate itself by a concerned employee on moral grounds meant to see the 'bad game' coming to an end, although it is controversy ridden. In the aforementioned expositions, the sub-types of whistleblowing, factors to be considered before one embarks on the practice, moral controversy surrounding its permissibility and impermissibility were also unravelled during the discussion. It has also been noted that Western ethical theorems like Deontology and Utilitarianism are irrelevant when it comes to the justification of whistleblowing among the Shona hence, the call to invoke the African's native *ubuntu* philosophy.

The philosophy of *ubuntu* was also presented as a multi-faceted concept which values togetherness, ahead of individuals, empathy, just to mention a few. In this study, it was shown that *ubuntu* is in effect an ethical theory which gives the dictates according to which the Shona live together in harmony. Most importantly, it was learnt that the worldview contained in *ubuntu* is based on ancestry mystery which explains that the departed for- fathers of the Shona are authors, custodians and policing agents to the formulation and implementation of the ethical values, norms and traditions. On such basis, the study further showed that any breach of the ancestry based ethical codes; one is bound to suffer the wrath of ancestors and avenging spirits. It has also been argued that every member of the community or family play on ambassadorial role of which the individual is always expected to do good that raises the family or community's name high.

Despite the controversy obscurity around the morality whistleblowing as a practice, it has been argued that since time immemorial, it has been there among the Shona hence the justification of its compatibility with the philosophy of *Hunhuism*. It was also substantially proven that the concept of business was an integral aspect of the Shona life and to that effect the *ubuntu* ethics permeates into all spheres of life among the Shona including business. The research also proffered that in the ancient Shona society the practice of whistleblowing was equivalent to *kurova bembera* which was characterised by anonymity, a feature also common in the Western concept of whistleblowing. Basing on the postulations that *ubuntu* has also been argued and substantiated the anonymous kurova *bembera* has now assumed the accommodation of the various subtypes and factors to be considered, the same way it is in the occidental world.

Having drawn the above stated positions, the study also presented many critically analysed cases of whistleblowing in Zimbabwe as a way of further justifying the claim that whistleblowing is a non-alien practice among the Shona and its implementation seeks to protect the communal wellbeing other than owing loyalty to individuals on the expense of collectivism's sake. The research also systematically evaluated the afore discussed facts and then round off by giving some recommendations meant to see a successive hand over of the *ubuntu*-oriented practice of whistleblowing to next Shona generations.