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Reimagining the cutting edge of Education 5.0 in Zimbabwean university settings: A case study of the Zimbabwe Ezekiel Guti University mandate

Phillip Musoni[1] & Shepherd Gumbo[1]

[1] University of South Africa (UNISA).
[2] Zimbabwe Ezekiel Guti University.

ABSTRACT

This article investigates the transformative potential of Education 5.0 in the Zimbabwean higher education sector, specifically examining its integration of innovation and industrialisation beyond traditional academic mandates. The article examines how Zimbabwe Ezekiel Guti University's (ZEGU) core mandate of "Developing a total person" corresponds with Education 5.0, with a special focus on innovation and industrialisation. Data was collected through interviews conducted with students and staff at ZEGU. Anonymity was employed as an ethical safeguard to protect participants' identities throughout the research process. The article reveals that while ZEGU's approach of asking students to take compulsory entrepreneurship modules and chapel services represents a significant transformative contribution to implementing Education 5.0, such an initiative faces considerable challenges. Key challenges identified include theological narrowness, resistance to pedagogical innovation, financial constraints, and weak industry-academic linkages, which collectively hinder the university from fully realising its mandate. For ZEGU to fully align its mandate with Education 5.0, it should adopt a three-pronged initiative: establishing cross-faculty Entrepreneurship hubs to provide students with hands-on practical experience, adopting Christian ethics as a university-wide module that establishes a universal ethical framework, and strengthening industry linkages through structured student attachments and formal integration of industry experts into curriculum development to bridge the theory- practice gap. This research contributes to scholarship by providing strategies on how church-affiliated universities can operationalise Education 5.0's expanded pillars by leveraging its distinctive focus on "Developing the total person."

Keywords: Education 5.0, Ethical Leadership, Industrialisation, Innovation, ZEGU

INTRODUCTION

Education 5.0 represents a paradigm shift in Zimbabwe's higher education framework and is strategically aligned with the nation's Vision 2030 objective of transitioning to an upper-middle-income economy.[1] Instituted by the Ministry of Higher and Tertiary Education, Science, and Technology

[1] Abdullah M. Alharbi, "Implementation of Education 5.0 in Developed and Developing Countries: A Comparative Study," *Creative Education* 14, no. 05 (2023): 914–42, https://doi.org/10.4236/ce.2023.145059.

CORRESPONDENCE – Shepherd Gumbo **Email:** sgumbo@staff.zegu.ac.zw
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Development (MHTESTD), this model transcends the conventional tripartite mandate of teaching and learning, research, and community engagement by integrating two more transformative pillars, which are innovation and industrialisation.[2] This reconceptualisation aims to address the persistent disjunction between academic output and industry demands, thereby fostering sustainable socio-economic development by cultivating entrepreneurial graduates capable of driving technological advancement and value creation.[3] Historically, Zimbabwe's higher education system, particularly in its early post-independence years, remained tethered to colonial legacies that emphasised Eurocentric curricula, abstract theories, and rote learning.[4] The practical realities of the Zimbabwean society's agrarian economies, indigenous knowledge systems, and communal ethics were often marginalised in favour of an education that privileged formal credentials over applied competency.[5] This legacy produced graduates ill-equipped to navigate the exigencies of a rapidly evolving labour market, resulting in high unemployment rates and a reliance on foreign expertise for industrial growth.[6] As noted in critiques of postcolonial African education systems, such curricula often alienate learners from local communities, orienting them toward global markets while neglecting indigenous developmental needs.[7] In contrast, Education 5.0 embodies a decolonial approach and emphasises 'hands-on' skills leading to the creation of jobs.

This article argues that by mandating universities to operationalise knowledge through innovation hubs and industrial partnerships, the Education 5.0 model seeks to reorient higher education toward endogenous development.[8] Despite the successes of Education 5.0 witnessed in other countries and the hype associated with its inception in universities in Zimbabwe, little has been researched on its implementation among church-related institutions. It is against this background that this article interrogates ZEGU's niche of developing a whole person's alignment with Education 5.0. The article is thus informed by two critical questions:

1. How does ZEGU's Entrepreneurship Model relate to Education 5.0?
2. How do ZEGU's compulsory chapel services develop Christian principles that prepare graduates to have good ethical codes for curbing corrupt tendencies that are destroying the Zimbabwean industry?

LITERATURE REVIEW

In every research venture, there is an infinite amount of literature and countless reports on what others have done.[9] For Leedy and Ormrod, "the essence of literature review is to find out what issues are already known about one's topic of interest."[10] In addition, as the existing literature is discussed and critiqued, areas of further research are exposed. Therefore, this section reviews related literature on the Education 5.0 policy and the ZEGU mandate. This literature is reviewed to analyse the nexus between the ZEGU's vision of developing a total person and the Education 5.0 national mandate.

Education 5.0 towards innovation and industrialisation

To understand Education 5.0, one must first examine the system it sought to replace. As highlighted elsewhere in this article, for decades following independence in 1980, Zimbabwe's higher education system operated under what became known as Education 3.0, a traditional tripartite model centred on

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[2] Wilson Mabhanda and Notion Mabwe, "Opportunities and Challenges in Implementing the Education 5.0 Policy in Tertiary Institutions in Zimbabwe," *International Journal of Business Management* 6, no. 9 (2023): 10–35.

[3] Edward Mudzimba, Fainos Chokera, and Mercy Dube, "Characterisation of University-Industry Linkages for SMEs in Emerging Economies : A Zimbabwean Perspective," *The Zimbabwe Journal of Business, Economics and Management* 2, no. 2 (2024): 315–25.

[4] Mabhanda and Mabwe, "Opportunities and Challenges in Implementing the Education 5.0 Policy in Tertiary Institutions in Zimbabwe."

[5] Clifford Gomba, "Post-Colonial Theory in Zimbabwe's Education System: Headmasters' Views," *International Journal of Research Studies in Education* 7, no. 1 (January 24, 2017), https://doi.org/10.5861/ijrse.2017.1692.

[6] Mukudzei Chingwere, *Govt Raises Alarm over Skills Gap* (Herald Online News, 2025).

[7] Chingwere, *Govt Raises Alarm over Skills Gap*.

[8] Eunitah Viriri, Nobuhle Ndimande-Hlongwa, and Albert Mufanechiya, "Decolonising Higher Education in Zimbabwe: Prospects and Challenges of Education 5.0," *Journal of African Education* 5, no. 1 (2024): 37.

[9] Paul D Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Research*, (New Jersey: *Upper Saddle*, 2001).

[10] Leedy and Ormrod, *Practical Research: Planning and Research*,.

teaching, research and community service.[11] While this system produced educated citizens, it was increasingly criticised for creating graduates who were academically qualified but disconnected from the country's economic realities.[12] This inherited colonial education model, described as consumptive and designed to produce job seekers rather than job creators, fell short of adequately providing for human needs and national development.[13] Education 5.0 was therefore formally introduced in 2019 as a policy framework by the Ministry of Higher and Tertiary Education, Innovation, Science and Technology Development.[14] The framework was a direct response to the need to modernise and industrialise the country through a correctly designed education system.[15] This model therefore expanded the traditional three pillars to five independent pillars: teaching, research, community service, innovation and industrialisation. This addition of innovation and industrialisation was the defining feature that distinguished Education 5.0 from its predecessor.[16] According to Mupaikwa, Education 5.0 as a framework emphasises consciousness about Zimbabwean national identity: who are we? What do we want to become? What human and natural resources do we have?[17] In this regard, development is to be rooted in the country's natural endowments, including flora, fauna, minerals, water and human resources.[18] This heritage-based approach represents a deliberate decolonisation project that challenges dominant Western epistemologies and moves away from a system that historically imposed Western-centric knowledge on passive recipients.[19] In essence, Zimbabwean universities are expected to solve Zimbabwean problems using local knowledge and resources.

While scholars have extensively studied the challenges and implementation of Education 5.0 within state-owned higher education institutions, little attention has been paid to church-related universities in Zimbabwe. Against this backdrop, this article explores the extent to which private Christian universities have realigned their mandates with Education 5.0, using the ZEGU as a case study. Through this study, it is anticipated that the Education 5.0 framework will be understood better within private-run institutions and possibly foreground collaborative initiatives in driving the philosophy forward.

Inauguration and early growth of the Zimbabwe Ezekiel Guti University

Zimbabwe Ezekiel Guti University officially opened in May 2012 as Zimbabwe's first Pentecostal university. ZEGU had an initial enrolment of ten students in Theology and Religious Studies and was housed at a temporary facility using ZAOGA's Bible Seminary library located in Glen Norah, Harare. By October 2013, the university relocated to its permanent campus in Bindura, featuring state-of-the-art infrastructure, including lecture theatres, libraries, and computer labs. ZEGU's mission is to produce academically astute graduates, endowed with Christian ethics and entrepreneurial-mindedness, summarised as 'developing a total person'.[20] This institution of higher learning received its full accreditation from the Zimbabwe Council for Higher Education (ZIMCHE) on 17 March 2016 by the proclamation of the late President Robert Gabriel Mugabe. The university was given the full license to

[11] Elisha Mupaikwa, "Toward an Evaluation Framework for Education 5.0 in Institutions of Higher Learning in Zimbabwe," *Frontiers in Education* 10, no. 2 (August 14, 2025): 315–25, https://doi.org/10.3389/feduc.2025.1634459.
[12] Cleophas Gwakwara and Eric Blanco Niyitunga, "Public Policy Reforms," *International Journal of Technology-Enhanced Education* 3, no. 1 (February 21, 2024): 1–18, https://doi.org/10.4018/IJTEE.338364.
[13] Noah Ariel Mutongoreni and Charles Mbohwa, "Rethinking Academic Identity: Scholars as Catalysts for Institutional Transformation in Zimbabwean Higher Education," *Cogent Education* 12, no. 1 (December 31, 2025), https://doi.org/10.1080/2331186X.2025.2512694.
[14] Mupaikwa, "Toward an Evaluation Framework for Education 5.0 in Institutions of Higher Learning in Zimbabwe."
[15] Evelyn Chiyevo Garwe, "Heritage-Based Education 5.0: Zimbabwe's Decolonial Approach to Higher Education," *Discover Education* 4, no. 1 (August 15, 2025): 289, https://doi.org/10.1007/s44217-025-00753-7.
[16] Evelyn Chiyevo Garwe, "Quality Assurance Challenges and Opportunities Faced by Private Universities in Zimbabwe.," *Journal of Case Studies in Education* 5 (2014).
[17] Mupaikwa, "Toward an Evaluation Framework for Education 5.0 in Institutions of Higher Learning in Zimbabwe."
[18] Mupaikwa, "Toward an Evaluation Framework for Education 5.0 in Institutions of Higher Learning in Zimbabwe."
[19] Pfuurai Chimbunde and Maserole Christina Kgari-Masondo, "Decolonising Curriculum Change and Implementation: Voices from Social Studies Zimbabwean Teachers," *Yesterday and Today*, no. 25 (2021), https://doi.org/10.17159/2223-0386/2021/n25a1.
[20] Philip Musoni, "Entrepreneurship, a University-Wide Course at Zimbabwe Ezekiel Guti University," in *Matarenda/Talents in Zimbabwean Pentecostalism: Empowerment, Gender and Development in an African Movement*, ed. Sunungurai D. Chingarande et al. (Netherlands: Brill, 2020), 197–209.

offer accredited degrees, diplomas and certificate programmes. More importantly, its unique Pentecostal thrust distinguishes it from secular institutions.

ZEGU offers programmes infused with biblical principles and leadership training inspired by Archbishop Guti's teachings. Archbishop Guti, a holder of multiple advanced degrees in Ministry, viewed education as a tool for spiritual and societal transformation.[21] The University embodies Archbishop Guti's lifelong commitment to educating the head, heart and hands in the fear of God. Archbishop Guti, interpreting John 10:10, argues that Jesus Christ came so that believers might experience life in its totality. For Archbishop Guti, abundant life meant both having enough to meet one's daily needs on earth and attaining eternal life after this world's end.[22] Archbishop Guti used his teaching on the parable of the talents (Matthew 25: 14-30) to buttress his vision of having enough to meet one's daily needs. In his teachings, he emphasised the idea that each person must faithfully use their God-given talents, which was synonymous with entrepreneurship and productive labour.[23]

Thus, under the leadership of Archbishop Guti, ZAOGA encapsulates a prophetic journey from the spiritual fervour of the 1960s revival tents in Highfield suburbs to a formal institution shaping Zimbabwe's academic and Christian landscape. The literature shows that the history of Zimbabwe Ezekiel Guti University underscores the intersection of divine vision and communal effort. Archbishop Guti's prioritising internal funding for the construction of the university embodies Pentecostal values of self-reliance, self-propagation, and self-administration.[24]

Zimbabwe Ezekiel Guti University's niche is developing a total person.

The primary objective of Education 5.0 is to drive innovation and industrialisation by transforming university students into graduates who engage in community-based research, produce tangible goods, and commercialise the skills and products.[25] Unlike the previous model (Education 3.0), which emphasised theoretical knowledge, Education 5.0 mandates that universities produce graduates capable of creating jobs and stimulating the growth of the economy.[26] This aligns with the vision of the ZEGU, whose founding Chancellor envisioned education as developing a total person.[27] Professor Guti observed that graduates from many academic institutions were predominantly equipped with theoretical knowledge, but often lacked the moral fibre necessary for a good working environment. He critically characterised this deficiency as producing "academic hooligans."[28] In response, ZEGU has institutionalised a curriculum designed to cultivate graduates who are both ethically grounded in Christian principles and entrepreneurially proficient, as encapsulated by its core mandate: "Developing a total person."[29] This strategy aims to produce graduates who are equipped with more than just qualifications or job-seeking instincts; they are also equipped with a clear moral compass, a consistent value system, and a distinct worldview to guide them through a context marked by corruption and scarce employment opportunities.

The subsequent sections examine how ZEGU's distinctive focus on character formation and an entrepreneurial mindset in students aligns with the demands of Education 5.0's innovation and industrialisation pillars. For character formation, ZEGU has introduced compulsory chapel attendance, while for entrepreneurship, the university introduced the Entrepreneurship Module as a university-wide module.

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[21] Tapiwa Muyambo and Francis Machingura, "Chapel Services as Hidden Curriculum : Reflections on Religious Worship at Zimbabwe," *The Journal of Pan African Studies* 6, no. 10 (2014): 144–58.
[22] EH Guti, *Integrity of God's Word.Pdf* (Harare: EGEA Publication, 2018).
[23] Ezekiel Handinawangu Guti, *Talents/Matarenda: Go and Teach Them to Use Their Hands* (Harare: EGEA Publication, 2015).
[24] Ezekiel Handinawangu Guti, *History of ZAOGA Forward in Faith: The Book of Remembrance How It Began and Where It Is Going* (egea Publications, 2011).
[25] Alharbi, "Implementation of Education 5.0 in Developed and Developing Countries."
[26] Alharbi, "Implementation of Education 5.0 in Developed and Developing Countries: A Comparative Study."
[27] Musoni, "Entrepreneurship, a University-Wide Course at Zimbabwe Ezekiel Guti University."
[28] Guti, *History of ZAOGA Forward in Faith: The Book of Remembrance How It Began and Where It Is Going*.
[29] ZEGU, "Zimbabwe Ezekiel Guti University Rules of Conduct and Discipline 2021 Student Handbook" (Bindura: University Press, 2021), https://zegu.ac.zw/wp-content/uploads/2025/06/students_handbook.pdf.

Chapel service as a curriculum reform for industry relevance

Zimbabwe Ezekiel Guti University exemplifies the growing prominence of Christian-Pentecostal higher education institutions in Zimbabwe, offering curricula that integrate academic rigour with Christian values. This pedagogical approach seeks to address critical skills gaps in Zimbabwe's struggling industries while confronting systemic corruption, which remains a formidable obstacle to national development. Unlike other Zimbabwean universities, ZEGU's mandate extends beyond academic training by advocating for Christian ethical principles as a remedy for Zimbabwe's governance challenges.[30]

ZEGU's mandate originates in a dual challenge. Despite the capacity of universities to develop a knowledgeable workforce, broader industrial recovery in African countries is impeded by systemic corruption and critical unemployment, both traceable to poor governance. Previous research argues that corruption significantly contributes to Zimbabwe's industrial decline. Empirical research indicates that corruption is deeply entrenched in both the public and private sectors, with 75% of Zimbabweans expressing dissatisfaction with the government's anti-corruption efforts.[31] Key manifestations of corruption include police corruption, with 47% of Africans believing most, or all, police officials are involved in corrupt activities; political favouritism in resource allocation; and embezzlement of public funds.[32] This environment stifles domestic entrepreneurship and deters foreign direct investment, both of which are vital for industrial revitalisation.

In response to these challenges, Archbishop Guti, the founder of ZEGU, introduced a university prayer recited by both students and staff during chapel hours. This prayer serves as a pledge, reinforcing the institution's commitment to producing graduates of high academic quality, integrity, and moral fortitude who will resist corrupt practices. The university's approach underscores the belief that industrial recovery in Zimbabwe requires not only educational excellence, but also strong ethical foundations rooted in Christian values and African Ubuntu/Unhu principles.

Zimbabwe Ezekiel Guti University Prayer

Heavenly Father, help us to fulfil the purpose of this university, to produce quality outstanding leaders who are born again, spirit-filled and God-fearing, with dignity and integrity.

Help us to produce leaders of high quality in the nation and all over the world: mayors, doctors, nurses, business people, directors of companies. Politicians, teachers, lawyers, judges and many other professionals who are born again, Spirit-filled, and God-fearing.

Help us, Father God, that all these will reproduce leaders who will transform the lives of people spiritually and physically, not greedy, not corruptive, but committed to serve people in the fear of God, who will transform the world with truth.

God, help us to fulfil the vision and prayer of our Chancellor that brought this university into existence.

We pray that all lecturers focus on the university's vision and purpose.

We pray for all the students here that their lives will be transformed, with a focus on the university's purpose.

All the staff who are here on this campus, that they will do the work as unto the Lord and not unto men

We commit this campus into the hands of God.

[30] ZEGU, "Zimbabwe Ezekiel Guti University Rules of Conductand Discipline 2021 Student Handbook."
[31] Peters Moritus, "Top 13 African Governments with Poor Corruption Performance," 2025.
[32] Christiaan Keulder, "Africans See Growing Corruption, Poor Government Response, but Fear Retaliation If They Speak Out," 2021.

May the peace of God and love of God be with us all in Jesus' name. AMEN

While Zimbabwe's academic institutions contribute to human capital development through Heritage-Based Education, sustainable industrial recovery demands structural reforms, stronger anti-corruption measures, and the integration of ethical leadership across the public and private sectors. Therefore, the researchers argue that the ZEGU prayer is part of a curriculum designed to rebuild the Zimbabwean economy by addressing poor governance stemming from the lack of Christian moral principles. The prayer thus suggests a viable pathway toward long-term industrial growth. Besides developing academically and morally, ZEGU's mandate is to equip its graduates with entrepreneurial skills.

Entrepreneurship module, a university-wide module

A number of scholars have examined ZEGU's university-wide entrepreneurship module, situating it within broader debates on higher education in Zimbabwe. These scholars note that the university-wide entrepreneurship module was designed to promote both entrepreneurship and innovation in students. Bhowa and Aribino argue that by introducing the entrepreneurship module as a university-wide requirement, the institution seeks to produce graduates who are entrepreneurs equipped with innovative ideas to set up industries rather than job seekers.[33] In support of the above observation, Chirisa and Magande argue that adopting Entrepreneurship as a university- wide module positions ZEGU as a key player. Contextualising this approach within the Global South, they conclude that it fosters innovation and entrepreneurial aptitudes and competencies, even amidst financial crises, unemployment, poverty, and inequality.[34] Similarly, Manhimanzi and Chagwedera argue that making Entrepreneurship a university-wide module produces entrepreneurial graduates equipped to navigate a job-scarce landscape.[35] Jakachira and Gumbo argue that rolling out Entrepreneurship as a university-wide module represents a key response to the Education 5.0 agenda.[36]

Collectively, the scholars cited above position ZEGU's mandatory entrepreneurship module not as an isolated curricular add-on, but as a deliberate institutional response to the urgent demands for graduates who are equipped to create opportunities rather than merely seek employment. While prior scholarship has offered these perspectives, this study is predicated on the argument that having an idea differs markedly from bringing it to life. Consequently, this article contends that additional support is required for the theories students learn in the classroom while studying the Entrepreneurship module at ZEGU.

Conceptual Framework

While Education 5.0 is associated with a secular understanding of the foundation of skills development where scientifically tested pedagogies apply in teaching and learning, this study foregrounds that both the establishment and implementation of scientific models in teaching and learning can be realised through upholding high moral standards. In that regard, the concept of Christian teachings as a foundation for propelling innovation and development constitutes a distinctive approach directing the current study. The approach is thus unique because it draws on Christian ethics teaching, which is non-scientific, and infuses it with business or entrepreneurial skills to come up with goods and services that are scientifically recognisable. The conceptual framework is founded on Guti's theological teaching of the talents, entrepreneurship and the development of a total person as expressed in the ZEGU Prayer.

[33] Margret Bhowa and Nicholas Aribino, "Education with Production or Education Pragmatism as Solution to the Skills Shortage in Zimbabwe: Policy with Continuity?," *Lighthouse: The Zimbabwe Ezekiel Guti University Journal of Law, Economics and Public Policy*, 2024, 136–60.

[34] Innocent Chirisa and Tinashe Magande, *Model Entrepreneurial University in the Global South : The Exemplar of the Zimbabwe Ezekiel Guti University*, ed. I Chirisa and Tinashe Magande, *Zegu Press* (Bindura: ZEGU press, 2025).

[35] G Manhimanzi and E Chagwedera, "Moulding the Entrepreneurial Graduate in a Landscape of Competing Paradigms in Zimbabwe.," *Kuveza NeKuumba: The Zimbabwe Ezekiel Guti University Journal of Design, Innovative Thinking and Practice* 1, no. 2 (2025): 54–76.

[36] Godfrey Jakachira and Shepherd Gumbo, "Creating an Innovative Graduate in Zimbabwe: A Curriculum Design Problem and Solution," *Lighthouse: The Zimbabwe Ezekiel Guti University Journal of Law, Economics and Public Policy*, 2024, 34–58.

The diagram below, generated by the authors of this study, summarises the link between Christian principles that embody ZEGU's concept of a total person and Education 5.0.

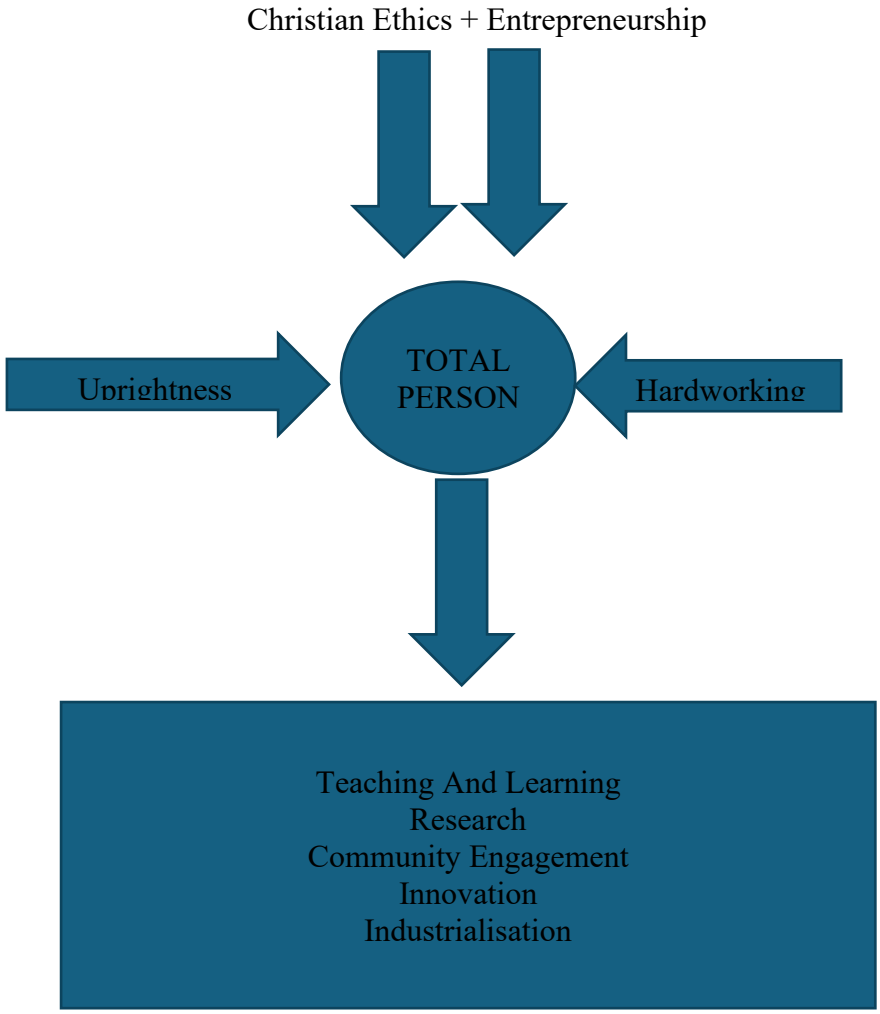


Figure 1: Theological Entrepreneurial Innovation Framework

The theological entrepreneurial innovation framework as depicted in the figure above is not merely compatible with Education 5.0, but fundamentally indispensable to its transformative agenda. Scholars of this study argue that this framework, as grounded in the Genesis creation mandate (Gen1:28), shifts enterprise away from narrow profit maximisation toward active, embodied participation in God's creative, sustaining, and redemptive purposes. In propounding this framework, this study argues that existing scholarship on entrepreneurship and industrialisation largely overlooks the formative impact of Christian ethics as an essential operating framework for all business transactions, leaving the industry setting ethically undernourished. It is precisely against this background that institutions such as ZEGU emerge as vital catalysts that address this lacuna to fortify Education 5.0 from within. The reason for this submission is that the Theological Entrepreneurship Innovation Framework generates robust theological business ethics, enriches faith at work scholarship, and cultivates entrepreneurial-minded students who demonstrate that Christian theology functions not as detached abstraction, but as an actionable heuristic that ensures that Education 5.0 produces innovators who are not only technically agile but deeply principled, purpose-driven God's co-creators who are capable of advancing both economic flourishing and the common good.

METHODOLOGY

This study is grounded in a qualitative research approach, drawing on both primary and secondary sources to achieve data saturation. It is a case study of one institution of higher learning in Zimbabwe. The choice of the case study design was to ensure that detailed data were extracted from the participants who were involved in the implementation of the Education 5.0 philosophy. The design made it convenient to transfer the findings into practice at the institution studied. This study was conducted under an ethically approved protocol from the University's Research Ethics Committee, which mandated a rigorous consent procedure and guaranteed the complete anonymity of all participants, including students and ZEGU staff who participated in this research.

In the spirit of minimising researcher bias, reflexive journals were kept where conflicts of interest were declared prior to interviewing participants.[37] Three groups of ten students each participated in focus group discussions. In addition, interviews with three lecturers teaching the module, Entrepreneurship, as well as two leaders who coordinate chapel services, were conducted to consolidate data from focus group discussions. Open-ended questions were utilised to give the participants freedom to explore deeply. As Creswell and Creswell postulate, combining focus group discussions and face-to-face interviewing techniques ensures data collection completeness in qualitative research.[38] Each interviewee was interviewed once by both researchers. The same procedure was applied to focus group discussions. The participants' views were recorded for cross-checking and for the researchers to compare notes. All participants consented to their responses being recorded. In addition, triangulating data gathering techniques helped in enhancing the trustworthiness[39] of the findings given that the researchers were members of staff at ZEGU.

The participants had the opportunity to access the data and to provide their views on data accuracy and completeness. The researchers removed and added data in accordance with recommendations of the study participants. The collected data were analysed thematically. Cropley's thematic analysis procedure was adopted for detail and clarity. Accordingly, recorded verbatims were transcribed and translated. Both researchers exchanged the transcripts and agreed on what to record after repeated reading. Major ideas that emerged were manually coded in different colours. Further reading resulted in the researchers drawing some themes from the data. The major themes that emerged relate to challenges in integrating ZEGU's Entrepreneurship model and Education 5.0 and the exclusive nature of ZEGU's chapel services. The themes are presented in detail under the findings section below.

PRESENTATION OF FINDINGS

The current study was conducted to establish the nexus between ZEGU's niche and the Education 5.0 mandate. Accordingly, a comprehensive account was provided by both the participants in the empirical study and the literature gleaned. The participants identified two primary concerns: difficulties impeded the full realisation of ZEGU's niche of developing a total person, particularly in aligning it with the Education 5.0 mandate.

Challenges impacting the marriage between ZEGU's Entrepreneurship Module and Education 5.0

Focus Group Discussions with students and face-to-face interviews with staff were conducted to ascertain the extent to which the ZEGU Entrepreneurship module responded to the Education 5.0 agenda. While the participants seemed to embrace the Education 5.0 philosophy, most were sceptical about it. Peter, a student who participated in the study, sarcastically remarked:

> While ZEGU's mandate is widely understood to be entrepreneurship, the extent to which this reputation is warranted remains questionable. By way of comparison, a neigbouring university, celebrated for its Science programmes, has attracted media coverage for manufacturing laptops

[37] Arthur J Cropley, "Qualitative Research Methods: A Practice-Oriented Introduction for Students of Psychology and Education," *Riga, Latvia: Zinātne* 10 (2019).
[38] J.W Creswell and C.N Poth, *Qualitative Inquiry and Research Design Choosing among Five Approaches*, 4th Edition, 2018.
[39] Creswell and Poth, *Qualitative Inquiry and Research Design Choosing among Five Approaches*.

and smartphones. Regrettably, our own institution is yet to demonstrate similar entrepreneurial output that would validate its niche.

Another student, Marlin, also added to her frustration about the university's approach to driving towards entrepreneurship, thus:

> The university's niche is very clear about the mandate of this institution: producing entrepreneurial graduates. But how does that happen if the university seems to be theorising the concept? I do not see anything unique about the way we learn here. Of course, we gain practical experience through work-related learning, but there is a significant gap between what we learn here and what happens in the real industry.

According to Timothy, a student participant, one of the major hindrances to the smooth implementation of Education 5.0 at ZEGU was:

> It seems there are no changes with respect to the module content, lecturers' pedagogical approaches and the evaluation criteria compared to the system used before Education 5.0. But surprisingly, we are expected to be innovators, yet the lecturers seem not to be innovative themselves.

Susan, Timothy's counterpart, weighed in and remarked that their attempts to initiate innovation as students were not getting support from the university because:

> Every time we seek sponsorship to go out for research, the bursary says there is no money to fund such programmes. It hurts because these things are budgeted for. So how do you integrate class skills and practical realities in the communities if you are not afforded the opportunity to interact with the people out there?

Despite the students' scepticism about ZEGU's entrepreneurship endeavours, the lecturers who participated in the study believed that the theoretical skills they imparted in lectures were enough to motivate students into entrepreneurship. As explained by Clabour, one of the lecturers:

> A university is there to equip students, and the recipients of those skills should demonstrate what they have learnt when they graduate. We are just a laboratory; hence, ours is to initiate and set the foundation.

Another lecturer, Taurayi, added,

> The entrepreneurial skills we impart here are telling; several of our ex-students have established enterprises such as Early Childhood Development schools and market gardening, among others.

Dr Nyoni, who participated in the study, praised the university's efforts toward empowering students through teaching entrepreneurship skills. However, she added that;

> Entrepreneurship is the first step towards industrialisation and may not succeed if the university is lacking in technological infrastructure development. There is a need to invest in digital technology, both through the provision of physical gadgets and rigorous staff training on the use of technology in navigating entrepreneurial hurdles.

Dr Nyoni's idea was shared by one of the student participants, who also bemoaned:

> Education 5.0 seems to be facing hurdles at this university because of our traditional approach to issues. Just imagine, as big as the university is, out of the five faculties, only one has an interactive board. Even the Learning Management System is not reliable, and it seems both the teaching staff and the students are not comfortable using the few digital platforms, such as Turnitin, for checking the originality of work presented.

While the students expected to see ZEGU as a business hub, it was apparent to the staff that what mattered most was for the students to acquire the skills and then implement them after graduation.

ZEGU's chapel Hour for Christian development

Focus Group Discussions held with students and interviews conducted with members of staff reveal a climate of apprehension where the line between universal Christian formation and denominational conversion appears blurred. A student from a mainline Protestant background who requested anonymity, citing fear of academic reprisal, shared her unease:

> The devotions are compulsory, and the message is always the same: you must be baptised in the Spirit and speak in tongues as the only objective evidence of salvation. I grew up being taught that faith is shown through how you live, through love, joy, and peace. Here, my Christianity is seen as incomplete, even false, unless I adopt Pentecostal concepts of Holy Spirit baptism evidenced by speaking in tongues.

This theological narrowness creates what one non-Pentecostal congregant who is a lecturer at this University described as a "silent animosity", raising the following:

> 'There is a palpable scepticism,' the lecturer explained. 'Many of us admire the ethical vision, but we are constantly sceptical of being subtly, or not so subtly, diverted to become ZAOGA church members. It is presented as though being a 'true Christian' at Zimbabwe Ezekiel Guti University is synonymous with being, or becoming, a member of ZAOGA Church. I am not sure if this is a trend at other church-related universities in Zimbabwe.'

The pressure to conform is not merely doctrinal but cultural. Another student recounted how participation in the highly expressive, charismatic worship during devotions became a visible marker of belonging:

> If you are not clapping, not shouting 'Amen,' not speaking in other tongues, you are marked as spiritually cold or resistant. Your commitment to the university's Christian ethos is called into question. It's less about your character and more about adopting a specific style of worship.

Affirming the idea of fostering an all-inclusive spiritual environment at the ZEGU, one participant suggested that:

> In my view, the chapel services are fine, but the approach tends to be exclusive, as the emphasis is on the doctrine of a single denomination. For a university, theological orientation ought to reflect Christian plurality. One way to achieve that is to introduce a university-wide module where students would be able to debate and present their ideas in an academic environment. Such an approach will be more professional and help even the chaplaincy to improve their services.

Despite the criticism from the student participants about the exclusive nature of chapel services, Francis defended the practice thus:

> Chapel hours are conducted in a way that upholds the institution's identity as a Pentecostal Church-run University. Similarly, universities such as Selous University and Catholic University or Jesuits University have maintained their own church spiritualities.

Francis' counterpart, Dorcas, added her voice and commented:

> People are quick to criticise, yet like other church- related universities, students and staff are inducted to follow and uphold certain behaviours that are evidently appropriated from the churches that gave birth to these academic institutions.

DISCUSSION

This study was undertaken to evaluate the relationship between ZEGU's mandate of developing a total person and the Education 5.0 philosophy. The participants, who included students and lecturers, concurred that the ZEGU niche of developing a total person aligns with the Education 5.0 mandate. The positive realisation noted by the participants is that the ZEGU niche seems to sustain the primary goals of Education 5.0 as enunciated by the Minister of Higher Tertiary Education, Science and Technology

Development (MHTESTD).[40] However, other than applauding the ZEGU niche as aligned with the Education 5.0 philosophy, the lecturers and the students who participated in the current study were divided over the implementation dynamics. The students felt that the university was not ready to implement the philosophy. According to one of the students:

> ……..out of the five faculties, only one has an interactive board. Even the Learning Management System is not reliable, and it seems both the teaching staff and the students are not comfortable using the few digital platforms such as Turnitin for checking the originality of work presented.

The concern raised by the students relates to the pedagogical approaches that align with Education 5.0. This issue of pedagogical non-alignment that characterises the sluggish implementation of Education 5.0 at ZEGU seems to be a phenomenal challenge across institutions of higher learning in Zimbabwe, as expressed in Mukwaipa's related study.[41] Studies carried out elsewhere highlight that for the Education 5.0 framework to be successful, there was a need for institutions of higher learning to seriously consider meaningful budget commitments toward revamping technological infrastructure and training of both students and academic members of staff.[42]

The other challenge relating to the fulfillment of Education 5.0 through the Entrepreneurship Module was that there were divided opinions between lecturers and students. It emerged that the students felt that there was nothing tangible being produced or done at the ZEGU to suggest that Entrepreneurship was the core niche of the institution. Contrary to the students' views, the lecturers believed that the theoretical skills they imparted were enough to motivate graduates into entrepreneurship. Earlier research seems to buttress the students' submission that the university needed to demonstrate entrepreneurship if it expected its graduates to do the same.[43] For instance, in a comparative study of the implementation of Education 5.0 in both developed and developing countries, Alharbi highlights that those institutions that practised what they taught fared better than those that imparted theoretical knowledge only. This study reveals that the pedagogical approaches were not compatible with industry expectations in terms of skills development. This university-industry gap has been criticised in prior studies; thus, this study's findings reinforce a call for action that ought to be initiated by institutions of higher learning as fountains of knowledge.[44]

Besides the entrepreneurship issue, the other point of discussion centred on the chapel services that were blamed for failing to unite Christians. The participants reasoned that instead of taking a unitary denominational character, the services should be inclusive. In its current form, the environment stands in tension with the university's broader ethical mandate. Critics, both interviewed and in academia, suggest that a more inclusive framework, one emphasising the universally acknowledged Christian fruits of the Spirit like love, patience, and kindness as primary evidence of transformation, would better serve the goal of creating ethically robust graduates. As proposed, such a shift could foster deeper, more unifying ethical formation.[45] Suggesting an inclusive approach to the chaplaincy services, one of the participants said :

> For a university, theological orientation ought to reflect Christian plurality. One way to achieve that is to introduce a university-wide module where students would be able to debate and present their ideas in an academic environment. Such an approach will be more professional and help even the chaplaincy to improve their services.

[40] Amon Murwira, "Towards Revitalising the Roles of Universities in Development [Zimbabwe]," in *Regional Universities Forum for Capacity Building in Agriculture (RUFORUM)*, vol. 1, 2019, 1–11.
[41] Mupaikwa, "Toward an Evaluation Framework for Education 5.0 in Institutions of Higher Learning in Zimbabwe."
[42] Alharbi, "Implementation of Education 5.0 in Developed and Developing Countries: A Comparative Study."
[43] Jakachira and Gumbo, "Creating an Innovative Graduate in Zimbabwe: A Curriculum Design Problem and Solution."
[44] Jakachira and Gumbo, "Creating an Innovative Graduate in Zimbabwe: A Curriculum Design Problem and Solution", ; Alharbi, "Implementation of Education 5.0 in Developed and Developing Countries: A Comparative Study."
[45] Phillip Musoni, "Older and Newer Zimbabwean Pentecostal Churches' Focus on the Prosperity Gospel: A Comparative Analysis," in *Innovation and Competition in Zimbabwean Pentecostalism* (Bloomsbury Academic, 2021), https://doi.org/10.5040/9781350176027.ch-012.

This sentiment directly reflects the earlier scholars' observation that an overemphasis on charismatic gifts risks alienating those from traditions that interpret spiritual maturity through the "ethical fruit-bearing" of Galatians 5:22-23.[46]

Practising religious plurality through religious rituals, as suggested by the student participants in the current study, is debatable. Prior research on religious practices on campus indicates that all church-run institutions in Zimbabwe maintained their dogmas irrespective of the religious beliefs of their students and workers.[47] Higher education institutions' religious practices need to be revisited. This is despite the fact that their desire to maintain their identities is understandable. The social stabilisation role of religion can only be fostered if religious plurality is celebrated by affording those who believe a voice.[48] Even the Theological Entrepreneurship Innovation Framework that frames the current study upholds that for innovation to take place, students should be total persons guided by hard work, inclusivity and uprightness. Selective orientation to religious education may thus not produce total persons as desired. While ZEGU's leadership emphasises a vision of creating "true Christians" as enunciated in its prayer, this study reveals that implementation was misdirected. Muyambo and Machingura echo similar sentiments when they note that the institution tended to redirect its focus to converting students and staff to become members of a particular denomination rather than focusing on developing a Christian ethos in those students and staff.[49] They contend that chapel devotions are strategically used to "produce and rededicate every member into Pentecostal doctrine."[50] This academic framing finds tangible expression in the experiences of those on campus.

RECOMMENDATIONS

The data indicates a perceived discordance between the university's inclusive national mission and the current structuring of its chapel services and devotional life. These are frequently interpreted as vehicles for Pentecostal exclusivity and denominational (ZAOGA) alignment, potentially engendering division within the university community. Accordingly, this article proposes the adoption of a university-wide module in Christian Spirituality or Christian ethics at ZEGU. The revision should aim to establish an ethical framework with universal applicability, moving beyond sectarian doctrinal positions to promote unity while advancing the institution's objective of developing graduates resistant to corrupt practices. Within such a framework, the Christian Spirituality/ Christian ethics module ought to emphasise the cultivation of the fruit of the Spirit (Galatians 5:22-23) over the gifts of the Spirit (1 Corinthians 12:8-10). This pedagogical orientation proceeds from the premise that the fruit of the Spirit is better positioned to counteract the base impulses of the flesh, including corruption, greed, hatred, unforgiveness and other adversarial dispositions which undermine the conditions necessary for peace and sustainable development.

While the adoption of the ZAOGA Church's entrepreneurial philosophy aligns with the national higher education framework's emphasis on innovation and industrialisation, its implementation requires strategic deepening to fully realise the mandate of Heritage-Based Education 5.0. It is recommended that ZEGU move beyond philosophical alignment to concrete, pragmatic execution through a three-pronged initiative. First, by establishing cross-faculty entrepreneurship hubs to promote innovation and entrepreneurial skills. This can be achieved by creating dedicated physical and conceptual spaces within each faculty to facilitate the translation of theoretical knowledge into praxis, providing students with essential hands-on experience.

Second, develop digital and mobile training platforms by integrating Archbishop Guti's Entrepreneurship model with educational technology through the development of mobile learning platforms. This would increase accessibility, allow for self-paced study, and significantly expand the programme's reach.

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[46] Phillip Musoni, "Glossolalia a Theological Position in Pentecostal Christianity: A Case Study of Zimbabwe Assemblies of God Africa Forward in Faith (ZAOGA FIF) Spirituality," *International Journal of Innovative Research and Development* 3, no. 6 (2014): 134–40.
[47] Muyambo and Machingura, "Chapel Services as Hidden Curriculum : Reflections on Religious Worship at Zimbabwe."
[48] Volf Miroslav, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness and Reconciliation* (Abingdon Nashville, 1996).
[49] Muyambo and Machingura, "Chapel Services as Hidden Curriculum : Reflections on Religious Worship at Zimbabwe."
[50] Muyambo and Machingura, "Chapel Services as Hidden Curriculum : Reflections on Religious Worship at Zimbabwe."

Third, strengthen industry linkages to bridge the theory-practice gap. Such a proactive strategy for industry engagement is essential. This should include structuring student attachments to ensure relevant practical exposure and formally integrating industry experts as resource persons and consultants in curriculum development and policy formulation.

The study argued that by undertaking a reflective review of its formative programmes and executing a strategic, practical expansion of its entrepreneurial mandate, ZEGU can more effectively harmonise its institutional identity with its public mission. This dual approach will strengthen its capacity to produce ethical and innovative graduates equipped to contribute meaningfully to national development goals**.**

CONCLUSION

Despite the cited challenges, ZEGU's model remains a bold and transformative educational vision. Its long-term success, however, is contingent upon three critical developments as revealed through data. It has emerged that the University has the capacity to foster genuine theological diversity within the bounds of Christian orthodoxy. For this to succeed, emphasis must be placed on the manifestation of the fruit of the Spirit, such as love, patience, kindness, faithfulness, and accountability, over the exclusive pursuit of charismatic gifts such as speaking in tongues. Prioritising this ethical and character-based foundation is essential for the holistic development of both students and the wider ZEGU community. The University could also move a step further from entrepreneurial theory to tangible entrepreneurship, specifically through the establishment of dedicated entrepreneurial hubs.

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ABOUT AUTHORS

Phillip Musoni (PhD; University of Pretoria) is a senior lecturer in the Faculty of Education, Governance, Theology and Leadership at the Zimbabwe Ezekiel Guti University (ZEGU). He is also a

Research Fellow at the University of South Africa and serves on the editorial boards of the African Journals of Pentecostal Studies and the Journal of Religion Studies, both of which are SCOPUS-indexed. Dr Musoni is a member of the Zimbabwe Council for Higher Education programme reviewers. Has published extensively on African Indigenous churches' spiritualities and party politics, African Indigenous churches' spiritualities and Gender dsiparities, African Indigenous churches' spiritualities and pandemics, among other areas. His current research focuses on higher education and spirituality, including the interface between sports and spirituality. The underlying hypothesis of his research posits that spirituality, though not a written text, serves as the essential lens through which all African human activities, including sports, are defined.

Shepherd Gumbo holds a DPhil in Sociology of Education (Great Zimbabwe University, 2023) and is chairperson of the Department of Curriculum and Educational Philosophy at the Zimbabwe Ezekiel Guti University (ZEGU), where he teaches Research Methods and Statistics. A former school head (2018-2024) with experience across primary and secondary education, his research focuses on the educational welfare of learners with parents in the diaspora, Heritage-Based Education, Ubuntu Philosophy, and social justice and inclusive education. He is the author of Mapping the future of educational welfare of learners in Zimbabwe with parents in the diaspora (ZEGU Press, 2025) and a co-author of a chapter in the Routledge Handbook of Children's Rights in Africa (2026).