ERRCDF
Rethinking Education 4 Inclusive Development

Cultural Significance of Elderly Guidance in Shaping Learner Discipline Management: A Case of Two Secondary Schools in Nigeria

Akinlolu Ademola Onaolapo[1*] iD

Sekitla Daniel Makhasane[2] iD

AFFILIATIONS

[1,2]Department of Education Management, Policy, and Comparative Education, University of the Free State, QwaQwa Campus, South Africa.

CORRESPONDENCE

Email: 2019446430@ufs4life.ac.za*

Abstract: Learner indiscipline is a problem in schools worldwide, including Nigeria, which has caused uproar in school management. The problem of indiscipline in Nigerian secondary schools is examined through the lens of the Ubuntu, which is considered appropriate as it allows for an indigenous approach to addressing learner indiscipline. The study adopts an interpretive paradigm within a qualitative framework, focusing on the role of elderly advice in learner discipline management in selected secondary schools in Ado Ekiti, Nigeria. A case study research design was employed to gain an in-depth understanding of the phenomenon and management of learner discipline in two different secondary schools. The research involves six heads of department as participants, offering an in-depth exploration of their perspectives and experiences related to the guidance provided by elders in shaping disciplinary practices. The collected data is analysed using thematic analysis. The study reveals the cultural significance of teacher-elderly guidance on learner discipline, the impacts of such guidance on discipline strategies, and the challenges and opportunities in integrating teacher-elderly guidance into education. This study contributes to scholarship by contextualising the significance of teacher-elderly guidance as a unique way of managing learner discipline in secondary schools.

Keywords: Culture, learner discipline, elderly guidance, interpretive paradigm, Ubuntu.

1. Introduction

The cultural fabric of Nigeria is intricately woven with traditions that hold profound significance. Among these traditions, the role of elderly guidance stands out as a beacon of wisdom and guidance. In the African context, especially in Nigeria, the elders are revered for their accumulated experiences and cultural knowledge, making their counsel highly regarded. Hence, the significance of elderly advice in Nigerian culture is deeply rooted in the traditional values and beliefs of society. The role of elderly advice in providing guidance and wisdom is also influenced by cultural beliefs (Michel et al., 2020). Therefore, in Nigerian culture, the advice of the elders is valued not only for its practical wisdom but also for its cultural and spiritual significance. Recent studies emphasise the cultural dimensions of learner discipline in Nigerian schools. Obot (2019) highlights the importance of cultural factors in shaping educational practices in Nigeria, specifically the influence of traditional values on elderly teacher guidance. Furthermore, Chigwada and Ngulube (2023) delve into the intergenerational transfer of knowledge and wisdom within Nigerian communities, shedding light on the unique role of elders (teachers) in guiding younger learners in the right direction. Therefore, a comprehensive exploration of the cultural significance of elderly guidance within Nigerian secondary schools is not only timely but also critical for understanding learner discipline.

Learner indiscipline in Nigerian schools presents challenges that intersect with various social, economic, and cultural factors. Recent studies highlight the pervasive nature of this issue, noting a

range of behaviours from absenteeism and tardiness to more serious offences like violence and substance abuse. A study by Bashar and Yasin (2020) emphasises the detrimental impact of indiscipline on academic performance, teacher morale, and the overall school climate. The root causes of indiscipline are complex, often stemming from societal norms, inadequate infrastructure, insufficient teacher training, and a lack of effective disciplinary policies (Adeyemi & Adeyemi, 2010; Jacob et al., 2020). Therefore, we argue that addressing learner indiscipline in Nigerian schools requires a holistic approach considering immediate disciplinary measures and broader socio-cultural and educational reforms.

The broader importance of teacher-elderly guidance and learner discipline in schools cannot be overstated. A study by Alam and Mohanty (2023) reveals the critical role of teacher-elderly guidance in promoting academic success and personal growth among secondary school learners. Additionally, learner discipline is a foundational element for creating conducive learning environments. de Wet and Jacobs (2021) examined learner discipline strategies in Nigerian schools, emphasising the need for holistic approaches that consider cultural factors. Thus, as Nigeria navigates the intersections of tradition and modernity in education, understanding the cultural significance of teacher-elderly guidance becomes paramount for shaping effective discipline practices.

Notably, within the Nigerian socio-cultural framework, learner discipline is deeply embedded in rich traditions, where the guidance provided by elders holds paramount significance. In Nigeria, elders are revered for their wisdom and experience, and their advice is sought in personal matters and educational contexts. Studies by Ezemba et al. (2021) and Jayawardena (2021) underscore the profound influence of cultural values on educational practices in Nigeria, highlighting the unique role of elderly teachers in guiding younger learners. This cultural reliance on elderly guidance further extends to learner discipline, where the impartation of discipline often involves the sage counsel of respected teachers, fostering a holistic approach that considers cultural values. Consequently, exploring these cultural dimensions is essential for comprehending the intricacies of learner discipline strategies as they align with the deeply rooted values within the Nigerian socio-cultural context.

Despite the cultural significance of elderly guidance within the Nigerian educational landscape, a notable gap exists in scholarly exploration regarding its specific impact on learner discipline. While studies acknowledge the broader role of elders in providing guidance (Wilkins et al., 2023), there is a dearth of in-depth investigations into how teacher-elderly guidance shapes and influences learner discipline management strategies. Therefore, this study seeks to address this gap by comprehensively examining the connections between teacher-elderly guidance and learner discipline, thereby contributing to a better understanding of culturally grounded educational practices in Nigeria. The interconnections of the cultural interplay of elderly guidance can be lensed with Ubuntu (discussed as a theoretical framework below), an Africanised tenet of indigenous knowledge in managing learner discipline.

The objective of the study is to explore the perceptions of HODs regarding the impact of teacher-elderly guidance on learner discipline within Nigerian schools. It examines the dimension of teacher-elderly advice as a cultural component in learner discipline management. By addressing these objectives, the study aspires to contribute valuable insights that bridge the existing gap in scholarly exploration and offer practical implications for culturally sensitive and learner discipline management strategies in Nigerian schools. The research questions that guide the study are:

- What is the significance of teacher-elderly guidance on learner discipline within secondary schools?
- What roles does teacher-elderly guidance play in shaping learner discipline in secondary schools?

- What challenges and opportunities are associated with employing teacher-elderly guidance as an approach to learner discipline in secondary schools?

2. Literature Review

This section presents the conceptual and theoretical review of the study under the following sub-headings: Conceptual review and theoretical review.

2.1 Conceptual review

The literature suggests that guidance from teachers and elderly figures can be a valuable tool for mitigating indiscipline among learners. Research by Brew et al. (2021) emphasises the positive impact of moral guidance from teachers or community elders in fostering discipline and respect among learners. Jepketer et al. (2015) highlight the importance of combining the experience and wisdom of elders with the authority and influence of teachers to create a supportive environment that promotes positive behaviour. This collaborative approach helps learners develop respect for authority and encourages the transmission of traditional values essential for maintaining discipline in schools. This highlights the importance of considering the cultural context, particularly the guidance provided by elderly teachers, in learner discipline. Scholars like Solehuddin et al. (2023) suggest that teacher-elderly guidance can be a powerful tool for mitigating indiscipline among learners in Nigerian secondary schools. Berg and Conway (2020) argue that teachers can collaborate with elderly individuals, such as retired teachers or community elders, to provide counselling to learners. According to Berg and Conway, this collaboration creates a support system that combines the experience and wisdom of elders with the authority and influence of teachers, effectively guiding learners toward positive behaviour. Dducing from the literature, we argue that these studies collectively underscore the need for a culturally sensitive approach to managing learners' discipline in schools.

Furthermore, Hermino and Arifin (2020) emphasise that this approach helps learners develop respect for authority and traditional values, which are essential for maintaining discipline. That is, teachers and elders can create a conducive learning environment that promotes respectful behaviour and discourages indiscipline among learners by working together. The empirical literature on teacher-elderly guidance regarding learner discipline in Nigerian schools highlights elders, particularly teachers, play a significant role in shaping learner behaviour and maintaining positive learner discipline. A study by Singh (2024) emphasises the cultural significance of elderly guidance, suggesting that it fosters respect for authority and traditional values among learners. Similarly, Garcia-Rodriguez et al. (2023) emphasise the importance of teacher-learner relationships in promoting positive discipline outcomes, pointing to the need for teachers to serve as role models. These studies underline the influential role of teachers as elders in Nigerian society, suggesting that their guidance and disciplinary practices are deeply rooted in cultural norms and values that are important in discipline management among learners.

2.2 Theoretical framework

Adopting Ubuntu as a theoretical framework provides a culturally relevant lens for understanding and addressing discipline issues among learners in Nigerian schools. Ubuntu theory, originating from Southern African philosophy (Mokgolodi, 2023), emphasises the interconnectedness of all beings and the importance of community, empathy, and mutual respect (Omodan, 2022a). Ubuntu is rooted in the traditional African belief that "I am because we are," highlighting the communal nature of African societies where individuals' identities are deeply intertwined with their community (Omodan, 2022b). Ubuntu theory values relationships, harmony, and collective well-being, viewing human existence as inherently relational and emphasising the need for individuals to contribute positively to the community (Patel et al., 2024).

Several assumptions and principles of Ubuntu theory apply to the study exploring the cultural significance of elderly guidance in shaping learner discipline management in Nigerian schools. Firstly, Ubuntu theory emphasises the interconnectedness of individuals within a community, suggesting that learner discipline management is a communal responsibility (Thembelihle & Bongane, 2023). This aligns with the study's focus on how elderly guidance, a cultural practice rooted in Ubuntu philosophy, shapes learner discipline. Secondly, Ubuntu theory emphasises empathy, respect, and harmony in social interactions, principles that are central to understanding the role of elderly guidance in promoting discipline and moral values among learners (Mangaliso et al., 2018).

The relevance of Ubuntu theory to the study lies in its ability to provide a cultural lens for understanding how elderly guidance influences learner discipline management in Nigerian schools. By applying Ubuntu theory, the study explores how the cultural values of empathy, respect, and communal responsibility are embedded in the practice of elderly guidance and how these values contribute to shaping learner discipline. In the context of the study on exploring the cultural significance of elderly guidance in shaping learner discipline management in Nigerian schools, the Ubuntu principle of respect is highly relevant. Elderly guidance, often provided by teachers and other respected members of the community, is a manifestation of the Ubuntu philosophy, as it emphasises respect for authority and traditional values in schools. Ubuntu theory emphasises the importance of collective well-being and harmony, highlighting the role of elderly guidance in fostering a positive school environment that supports learner discipline. The theory assists in understanding the cultural significance of elderly guidance and its impact on learner discipline management in Nigerian schools.

3. **Methodology**

Using a qualitative approach, this research explores participants' lived experiences and perceptions regarding teacher-elderly guidance and learner discipline. The qualitative approach is well-suited for uncovering the depth and richness of cultural practices and individual perspectives (Aramide, 2023). By utilising techniques such as in-depth interviews and thematic analysis, the study seeks to capture the cultural dimensions and diverse viewpoints of teacher-elders (Merriam, 2009). The study is situated in the interpretive paradigm. It emphasises the exploration and understanding of the subjective meanings and culture associated with teacher-elderly guidance in learner discipline within Nigerian schools. It seeks to uncover the intricate connections between participants' lived experiences, cultural values, and the broader context of education, providing a holistic perspective on the phenomena under investigation (Alharahsheh & Pius, 2020). Through qualitative inquiry, the interpretive paradigm enables an understanding of the cultural dynamics shaping the perceptions and practices of educational administrators in this context (Gichuru, 2017; Wilson, 2017).

The study adopts a case study design, which is crucial for an in-depth exploration of the complex and context-specific phenomenon of elderly guidance in learner discipline within Nigerian schools. The examination of individual cases enables a detailed analysis of the cultural intricacies, generational dynamics, and leadership practices, providing a holistic understanding of the subject (Rubel & Okech, 2010). The case study design facilitates a rich exploration of the unique factors influencing the effectiveness and challenges of employing teacher-elderly guidance as an approach to learner discipline management.

The study employed purposive sampling to select six participants, consisting of educational practitioners from two secondary schools in Ado Ekiti, Nigeria. This selection aimed to capture a range of perspectives on elderly guidance in learner discipline. The participants were the Heads of Departments (HODs) from three departments in each of the two schools, totalling six participants in all. This sample size aligns with Longhurst's recommendation that six to twelve participants are sufficient for an in-depth review of the phenomenon (2003). By focusing on this specific sample, the study could thoroughly explore the cultural dynamics within Nigerian schools, thereby gaining

valuable insights into the effectiveness of elderly guidance. Furthermore, the selection of participants contributes to a comprehensive understanding of the phenomenon, ensuring an analysis grounded in the specific context. The participants were HODs, typically between 50-60 years old, with relevant experience in dealing with learner discipline.

The study utilised semi-structured interviews to facilitate a flexible yet focused exploration of participants' perspectives on teacher-elderly guidance in learner discipline within schools. The open-ended nature of the questions encouraged participants to share their experiences and cultural insights, enabling in-depth and nuanced responses (Adeoye-Olatunde & Olenik, 2021). This approach allowed the researcher to probe specific areas of interest while giving participants the freedom to elaborate on their unique viewpoints. The semi-structured interviews fostered dynamic and responsive interactions, ensuring a comprehensive understanding of the subject matter's cultural context (Magaldi & Berler, 2020). This method aligned with the study's interpretive paradigm, aiming to capture the subjective meanings and lived experiences of the HODs.

Thematic analysis served as the chosen method for data analysis. This approach systematically identified and explored recurring themes and patterns within the interview transcripts. By employing this method, the study rigorously examined the rich qualitative data, extracting key insights pertaining to elderly guidance in learner discipline (Castleberry & Nolen, 2018). Alhojailan and Ibrahim (2012) noted that thematic analysis involves the identification of themes, patterns, and connections. This method allowed the researcher to uncover the cultural and generational dynamics influencing the effectiveness of elderly guidance within Nigerian schools. The thematic analysis provided a structured yet flexible framework for interpreting the participants' diverse perspectives, ultimately contributing to a more comprehensive understanding of the phenomenon being studied. The researchers sorted the gathered data, categorising it into meaningful themes that aligned with the research questions guiding the study.

3.1 Ethical considerations

This study followed the principles of informed consent, which means that participants were fully informed about the research's purpose, procedures, and potential implications. Participants received a detailed information sheet that explained their voluntary participation, their right to withdraw at any time and the overall objectives of the study. Before giving written consent, participants were encouraged to ask questions and seek clarification. By signing the consent form, participants indicated their voluntary agreement to take part in the study. Pseudonyms, such as HOD 1, HOD 2, HOD 3, HOD 4, HOD 5 and HOD 6, were used to represent the participants during data analysis to protect the participants' identities. Additionally, strict confidential measures were implemented to keep all collected data secure. The data was stored in password-protected electronic files that only the research team had access to. This study was conducted in accordance with the ethical standards set by the University of the Free State ethical committee review board under the approval number UFS-HSD2021-1003. The researcher ensured that participants were treated with respect and responsibility throughout the research process (Bryman, 2016; Liamputtong, 2019).

4. Presentation of Results

The study focused on three main themes responding to the research questions. These themes were the cultural significance of teacher-elderly guidance on learner discipline, the impacts of teacher-elderly guidance on learner discipline strategies, and the challenges and opportunities of integrating teacher-elderly guidance into education. The following sections discuss these themes in more detail.

4.1 The cultural significance of teacher-elderly guidance on learner discipline

Participants consistently emphasised the profound significance of elderly advice in shaping their experiences with teacher guidance. The qualitative data revealed a shared belief in the cultural

importance of teacher-elders' wisdom, portraying them as invaluable sources of guidance. School administrators (HODs) expressed a strong sense of responsibility in integrating cultural values into their roles as teacher guides. They aligned with the Ubuntu philosophy and aimed to foster a harmonious and empathetic learning environment. The opinions of participants from schools A and B are presented below.

> HOD 1 stated: *"I am sure that elders (teachers) are cultural guardians, and our wisdom serves as a cornerstone in guidance and ensuring safe spaces for our learners."*
>
> HOD 6 reiterates that: *"We often advise accordingly when the need arises, we as teachers advise based on our experiences in life and through our cultural perspectives because, as a Yoruba you, are expected to behave acceptably in the school and be a proud ambassador of your family."*
>
> HOD 2 revealed in his view: *"that culture influences my decision-making because I think of my parents when I want to misbehave, so also I teach my learners the effect of truancy which is dropping out and when I talk to them they change for the better."*
>
> HOD 4 noted that: *"As an elder [experienced teacher] in the school and with my years of experience as a teacher, the learners enjoy it when I tell them tales of a series of learners that failed in their career due to indiscipline."*
>
> As a HOD 3 said: *"As a HOD, I give quite several proverbs and idiomatic expressions in the class to encourage learners in the classroom and outside the classroom and to make sure learners follow the right path to academic excellence."*
>
> HOD 5 revealed in his statement: *"I often guide the learners aright with cultural teachings both in the classroom and outside the classroom."*

The Heads of Department (HODs) perspectives from schools A and B reveal a consistent belief in the cruciality of elders (experienced teachers) as cultural guardians. They emphasise the profound impact of their wisdom in creating safe and nurturing spaces for learners. HOD1's assertion in School A underlines the teachers' responsibility to impart academic knowledge and cultivate an environment where cultural values serve as guiding principles. Similarly, HOD6 from School B reinforces the idea that teachers, as cultural ambassadors, provide advice rooted in life experiences and Yoruba cultural perspectives. They expect learners to embody acceptable behaviour as proud representatives of their families. The HODs from both schools express the integration of cultural values into their decision-making processes and teaching methodologies. HOD2 from School A elucidates how personal reflections on cultural influences, particularly thinking about parents, shape decision-making and teaching practices. Furthermore, HOD3's use of proverbs and idiomatic expressions in the classroom, as articulated in School B, highlights a deliberate effort to infuse cultural teachings that encourage learners on the path to academic excellence. HOD4's mention of sharing cautionary tales of learners who faced career setbacks due to indiscipline reinforces the use of cultural narratives as powerful tools in conveying the consequences of inappropriate behaviour. Finally, HOD5's statement in School A emphasises the guidance provided to learners through cultural teachings, both within and beyond the classroom. It underscores the holistic approach that extends to various aspects of learners' lives. These findings collectively illuminate the intricate connection between cultural values and learner guidance. They offer valuable insights into the multifaceted roles of teachers as cultural teachers and educators.

This study found that culture, such as Teacher-Elderly Guidance, is significant in managing learner discipline in secondary schools. The findings regarding the significance of cultural practices, such as Teacher-Elderly Guidance, align with existing literature that emphasises the crucial role of cultural practices in shaping discipline management. Studies by Jayawardena (2021) and Espelage et al. (2022) similarly highlight the influence of cultural values and traditions on learner discipline, particularly the role of experienced teachers as cultural guardians. These findings underscore the significant role

of teachers in cultural education, emphasising the importance of cultural values in discipline management and educational practices in Nigerian schools.

4.2 The roles of teacher-elderly guidance on learner discipline

A prominent theme emerged regarding the influence of elderly advice on shaping learner discipline strategies. Participants emphasised the crucial role that teacher-elderly guidance plays in promoting respectful and responsible behaviour among learners. The qualitative data highlighted the potential of elderly advice in addressing disciplinary issues and preventing them by fostering a sense of communal responsibility and ethical conduct. Participants HOD1-6 expressed their views, stating that teacher-elderly guidance often leads to success in correcting misbehaviours.

> HOD 6 noted: *"I believe in talking to learners, and they sometimes change when I emphasise the Yoruba culture of Omoluabi."*

> HOD 4 stated: *"The learners often nicknamed me proverb master as I often give advice using multiple proverbs, which changes their bad behaviours in school."*

> HOD 2 revealed: *"When the society is in disarray, the elders must be questioned, I often advise the learners in the classroom on the right behaviours they should exhibit and emulate from peers."*

> HOD 1 exposed: *"The role of elders in any community cannot be overemphasised; the learners learn daily from our acts, punctuality, and neatness and we get all this from our cultural beliefs.*

> HOD 5 specified, "*I always emphasise the role of respectful relationships in the school and always stressed cultural beliefs and communal living. This has assisted the learners in behaving appropriately in the school and reduced learner discipline problems."*

> HOD 3 noted: *"As a HOD, I often give counsel to young ones when caught doing bad things, and this is rooted in culture [this often changes leaner misbehavious]."*

The perspectives of Heads of Department (HODs) 1-6 highlight the unanimous belief in the effectiveness of teacher-elderly advice for addressing learner misbehaviour. This advice is particularly rooted in cultural values and guided by the Ubuntu philosophy. The HODs express a commitment to utilising cultural elements, such as the Yoruba concept of Omoluabi, as a foundation for instilling discipline. One HOD is known as the "proverb master" among learners due to their use of proverbs, which aligns with the Ubuntu philosophy's emphasis on interconnectedness and communal well-being. The importance of seeking guidance from elders during times of societal unrest is emphasised, highlighting the participants' recognition of elders as moral compasses in the community. These findings align with the cultural perspective that emphasises the significance of respectful relationships and communal living, as expressed by the HODs. This contributes to a positive shift in learner behaviour and a decrease in discipline problems. Furthermore, the HODs' emphasis on cultural beliefs, including values like punctuality and neatness, reinforces the idea that learners learn behavioural cues from observing their elders. The HODs' role as teachers and custodians of culture is complex, with their guidance deeply rooted in cultural practices. The findings underscore the symbiotic relationship between cultural beliefs and learner discipline, emphasising the transformative impact of incorporating elderly advice and Ubuntu principles into educational leadership practices. These insights provide a strong foundation for understanding the role of cultural values, Ubuntu philosophy, and guidance in shaping learner behaviour. They also offer practical implications for educational strategies that are culturally sensitive and community-centric.

The study's findings on the role of teacher-elderly advice in addressing learner misbehaviour align with existing literature that emphasises the roles of cultural values and practices in shaping learner behaviour. Redding (2019) and Gardner (2023) similarly highlight the effectiveness of utilising

cultural elements, such as the Yoruba concept of Omoluabi and employing proverbs in discipline management. The emphasis on seeking guidance from elders resonates with the principles of Ubuntu, which emphasises the interconnectedness of individuals within a community and the importance of communal well-being. The study's findings reinforce the idea that cultural approaches to discipline management, rooted in values and practices passed down through generations, can positively impact learner behaviour by fostering respectful relationships and communal living.

4.3 The challenges and opportunities in integrating teacher-elderly guidance

The participants discussed challenges and opportunities related to incorporating advice from elderly individuals into learner discipline. They recognised the cultural value of such guidance and identified logistical challenges, such as generational gaps and changing educational contexts. Nevertheless, they found opportunities to develop culturally sensitive teaching methods and frameworks that can utilise the wisdom of elders to improve the educational experience as a whole.

> HOD 5 stated: *"There are times when I correct them, they'll [the learners] say that's in the olden days but some do listen to advice."*
>
> HOD 1 revealed: *"Elderly advice always makes little one grow mentally and behave right within and outside, the society is now a bit corrupt and this has affected the school system."*
>
> HOD 3 noted: *"Sometimes the learners see us as being old school, sometimes they misbehave even after elderly advice."*
>
> HOD 6 specified, "*As loco parentis [second parents], we often give elderly advice as the one we give to our children at home."*
>
> HOD 2 stated: *"Elderly advice can be made as a pedagogical method of transferring information to the younger generations".*
>
> HOD 4 said: *"Elderly guidance is often one of the best, as you will remember when you want to go astray. However, the school is the reflection of the society."*

The perspectives of participants HOD 1-6 offer valuable insights into how learners receive elderly advice and the broader societal influences that impact the school environment. Some learners dismiss advice, attributing it to the past, highlighting the generational gap and the challenges of imparting traditional wisdom in a changing culture (Ewuoso & Hall, 2019). However, it is important to note that certain learners listen to advice, indicating the potential impact of teacher-elderly guidance on young learners' mental and behavioural development. The participants also observe the influence of society on the school system, illustrating the interconnectedness between external societal context and the dynamics within schools. This emphasises the difficulties that educators face in instilling positive values amidst broader societal influences. The use of Ubuntu philosophy, where participants serve as loco parentis and provide guidance similar to that given to their own children, aligns with the communal ethos of Ubuntu and emphasises shared responsibility and interconnectedness (Onaolapo et al., 2022). The concept of elderly advice as a pedagogical method for transferring knowledge resonates with Ubuntu principles, where collective wisdom is valued, and learning occurs through shared experiences (Gwagwa, 2022). Recognising that the school reflects the broader societal context highlights the challenges and opportunities for educators in navigating the complexities of imparting guidance and values within a changing social landscape. These arguments demonstrate the intricate interplay between elderly advice, societal influences, and the Ubuntu philosophy, offering valuable insights into the complex dynamics that shape disciplined secondary schools.

The study discovered that the perspectives of participants HOD 1-6 provide valuable insights into how learners receive elderly advice and the broader societal influences that impact the school environment. As participants shared instances of some learners dismissing advice by attributing it

to "the olden days," the research revealed a noticeable generational gap, underscoring the challenges of imparting traditional wisdom in a dynamic cultural landscape (Bihari, 2023; Elkadi and Sharaf, 2023). However, it is important to note that certain learners do listen to advice, indicating the potential impact of teacher-elderly guidance on the cognitive and behavioural development of young learners (Benjamin & Ezindu-Odoemelem, 2023; John et al., 2023). The participants' observations regarding societal reflection affecting the school system highlight the intricate relationship between external societal factors and the dynamics within schools, emphasising the challenges educators face in instilling positive values amidst broader societal influences (Benevene et al., 2020; Souza et al., 2023). These findings align with existing literature on the complexities of educational environments influenced by societal shifts and underscore the importance of understanding these dynamics for effective pedagogical approaches.

5. Conclusions and Recommendations

In conclusion, this study investigated the perceptions of educational practitioners (HoDs) regarding the impact of elderly advice on learner discipline in two selected secondary schools in Ekiti State, Nigeria. Participants 1-6 emphasised the importance of learners receiving such advice, recognising generational differences and their positive influence on their behavioural development. The study highlighted the interconnectedness between societal influences, cultural values, and the educational landscape, with implications for leadership practices. The findings indicate the significance of understanding and integrating teacher-elderly advice into learner discipline management. Recognising the generational gap and occasional dismissal of advice by learners' points to the need for culturally sensitive communication strategies. The role of educators as 'loco parentis' and the acknowledgement of Ubuntu principles in guidance emphasises the integral part played by cultural wisdom in shaping learner behaviour. The study reinforces the importance of incorporating traditional values into education, fostering holistic approaches that consider cultural dynamics. In conclusion, educators and policymakers must recognise the cultural significance of elderly advice and its potential impact on learner discipline. This understanding should guide the development of inclusive pedagogical methods that incorporate cultural teachings and values. By fostering a harmonious integration of cultural wisdom into educational practices, school leadership can create environments that promote academic excellence and the holistic development of learners. The study calls for ongoing efforts to promote cultural sensitivity and leverage traditional wisdom to enhance learner discipline in Nigerian education.

6. Limitations and Policy Implications

The findings contribute to the discourse on integrating cultural wisdom into educational practices, fostering a holistic approach to learner discipline. While the study offers valuable perceptions, it is crucial to acknowledge certain limitations. Firstly, the study's generalizability may be constrained due to the relatively small sample size of participants 1-6 from two secondary schools, potentially limiting the broader applicability of the findings (Hennink & Kaiser, 2022). Secondly, the qualitative nature of the research may introduce subjectivity, as participants' responses are inherently influenced by personal perspectives (Fossey et al., 2002). Thirdly, the study primarily focuses on administrators' perspectives (HODs), and the absence of learners' voices could be considered a limitation in capturing a holistic understanding of the impact of teacher-elderly advice. Additionally, the cultural context and specificities may vary across regions, emphasising the need for caution in extrapolating findings to different educational settings. Lastly, the study's reliance on self-reported experiences may introduce recall bias, as participants may selectively remember or present information based on their perceptions or preferences.

These limitations underscore the need for future research with larger, diverse samples and a more inclusive exploration of various stakeholders' perspectives for a more robust understanding of the cultural dynamics influencing learner discipline. Future research should explore the impact of

elderly advice on learner discipline from the learners' perspective, providing a more comprehensive understanding of the dynamics involved. Investigating the influence of cultural guidance on specific aspects of learner behaviour, such as academic performance and social interactions, could offer targeted insights. Comparative studies across diverse cultural contexts would contribute to a broader understanding of the universal and context-specific aspects of cultural guidance in education. Additionally, exploring the effectiveness of different pedagogical methods for transferring cultural information, such as storytelling or interactive workshops, could inform best practices for school administrators. The study suggests integrating cultural sensitivity training into teacher professional development programs for educational practitioners and policymakers. This would equip educators with the skills to navigate generational differences and effectively communicate traditional wisdom to learners. Creating development programs that incorporate cultural practices such as elderly guidance and Ubuntu principles, emphasising shared responsibility and community building, can foster a positive and disciplined school environment. Therefore, policymakers should consider incorporating cultural elements such as elderly guidance into the curriculum, promoting a holistic approach to education.

7. Declarations

References

Adeoye-Olatunde, O.A., & Olenik, N.L. (2021). Research and scholarly methods: Semi-structured interviews. *Journal of the American College of Clinical Pharmacy, 4*(10), 1358-1367. https://doi.org/10.1002/jac5.1441

Adeyemi, T.O. (2010). Examination malpractices among secondary school learners in Ondo State, Nigeria: Perceived causes and possible solutions. *Journal of Education Administration and Policy Studies, 2*(3), 48-55.

Alam, A., & Mohanty, A. (2023). Cultural beliefs and equity in educational institutions: Exploring the social and philosophical notions of ability groupings in teaching and learning of mathematics. *International Journal of Adolescence and Youth, 28*(1), 2270662. https://doi.org/10.1080/02673843.2023.2270662

Alharahsheh, H.H., & Pius, A. (2020). A review of key paradigms: Positivism VS interpretivism. *Global Academic Journal of Humanities and Social Sciences, 2*(3), 39-43. https://doi.org/10.36348/gajhss.2020.v02i03.001

Alhojailan, M.I., & Ibrahim, M. (2012). Thematic analysis: A critical review of its process and evaluation. *West east journal of social sciences, 1*(1), 39–47.

Aramide, K.A., Jacob, U.S., & Pillay, J. (2023). Conceptualisation and contextualisation of mixed-methods research: A review. *Research in social sciences and technology, 8*(4), 14-36. https://doi.org/10.46303/ressat.2023.31

Bashar, S., & Yasin, M. (2020). A review of public secondary schools effectiveness in Nigeria: Challenges and managing strategies. *International Journal of Psychosocial Rehabilitation, 24*, 5220-5229. https://doi.org/10.37200/IJPR/V24I5/PR2020229

Benevene, P., De Stasio, S., & Fiorilli, C. (2020). Well-being of school teachers in their work environment. *Frontiers in Psychology, 11*, 1-4. https://doi.org/10.3389/fpsyg.2020.01239

Benjamin, C. O., & Ezindu-Odoemelem, M . (2023). Semantic Implication of Imagery in Igbo Proverbs. *International Academic Journal of Advanced Educational Research, 9*(9), 18-26. https://doi.org/24514252371993.

Berg, M.H., & Conway, C.M. (2020). Retired teachers as mentors in the American String Teachers Association mentor program. *Bulletin of the Council for Research in Music Education, 22*(3), 59–78. https://doi.org/10.5406/bulcouresmusedu.223.0059

Bihari, S. (2023). Cultural Heritage and Indigenous Knowledge: Reviving Traditions for Future Generations. *Sustainable Development Goals in SAARC Countries: Key Issues, Opportunities and Challenges, 1*, 24–32.

Brew, E.A., Nketiah, B., & Koranteng, R. (2021). A literature review of academic performance, an insight into factors and their influences on academic outcomes of learners at senior high schools. *Open Access Library Journal, 8*(6), 1-14. https://doi.org/10.4236/oalib.1107423

Bryman, A. (2016). *Social Research Methods.* Oxford University Press.

Castleberry, A., & Nolen, A. (2018). Thematic analysis of qualitative research data: Is it as easy as it sounds? *Currents in Pharmacy Teaching and Learning, 10*(6), 807-815. https://doi.org/10.1016/j.cptl.2018.03.019

Chigwada, J., & Ngulube, P. (2023). Stakeholders in the acquisition, preservation, and dissemination of indigenous knowledge projects. *Information Development*, 1-18. https://doi.org/10.1177/02666669231192851

de Wet, C., & Jacobs, L. (2021). Workplace bullying, emotional abuse and harassment in schools. *Special Topics and Particular Occupations, Professions and Sectors*, 187-219. https://doi.org/10.1007/978-981-10-5308-5_11

Elkadi, E. A. F. M., & Sharaf, R. S. (2023). The impact of positive discipline as a classroom management approach on learners' well-being and academic achievement: A case study in an international school in Cairo. *ESI Preprints, 17*, 57-57.

Espelage, D. L., El Sheikh, A., Robinson, L. E., Valido, A., Ingram, K. M., Torgal, C., ... & Nicholson, A. M. (2022). Development of Online Professional Development for School Resource Officers: Understanding Trauma, Social-Emotional Learning, Restorative Discipline, and Cultural Diversity. *Journal of Police and Criminal Psychology*, *37*, 737–751. https://doi.org/10.1007/s11896-020-09404-z

Ewuoso, C., & Hall, S. (2019). Core aspects of ubuntu: A systematic review. *South African Journal of Bioethics and Law* 12*(2), 93-103. https://hdl.handle.net/10520/EJC-1c8f827d83

Ezemba, E. U., Uwaezuoke, M. R. I., & Ogbunaya, C. P. (2021). Issues and challenges in classroom management facing secondary school teachers in Onitsha South/North LGA and proposed solutions. U*NIZIK Journal of Educational Research and Policy Studies, 9*, 51-56.

Fossey, E., Harvey, C., McDermott, F., & Davidson, L. (2002). Understanding and evaluating qualitative research. *Australian and New Zealand Journal of Psychiatry, 36*(6), 717-732. https://doi.org/10.1046/j.1440-1614.2002.01100.x

Garcia-Rodriguez, L., Redín, C. I., & Abaitua, C. R. (2023). Teacher-learner attachment relationship, variables associated, and measurement: A systematic review. *Educational Research Review, 38*, 100488. https://doi.org/10.1016/j.edurev.2022.100488

Gardner, N. A. (2023). *A study with a large school needing reform: A school within a school model's effect on student discipline, communication, and school culture* [Doctoral dissertation, University of Kansas]. ProQuest Dissertations Publishing.

Gichuru, M. J. (2017). The interpretive research paradigm: A critical review of IS research methodologies. *International Journal of Innovative Research and Advanced Studies, 4*(2), 1-5.

Gwagwa, A., Kazim, E., & Hilliard, A. (2022). The role of the African value of Ubuntu in global AI inclusion discourse: A normative ethics perspective. *Patterns, 3*(4), 1-7. https://doi.org/10.1016/j.patter.2022.100462

Hennink, M., & Kaiser, B. N. (2022). Sample sizes for saturation in qualitative research: A systematic review of empirical tests. *Social Science & Medicine, 292*, 114523. https://doi.org/10.1016/j.socscimed.2021.114523

Hermino, A., & Arifin, I. (2020). Contextual character education for learners in the senior high school. *European Journal of Educational Research, 9*(3), 1009-1023. https://doi.org/10.12973/eu-jer.9.3.1009

Jacob, S, John, S., & Gwany, D. M. (2020). Teachers' pedagogical content knowledge and learners' academic achievement: A theoretical overview. *Journal of Global Research in Education and Social Science, 14*(2), 14-44.

Jayawardena, N.S. (2021). The role of culture in learner discipline of secondary schools in cross-cultural context: a systematic literature review and future research agenda. *International Journal of Educational Management, 35*(6), 1099-1123. https://doi.org/10.1108/IJEM-06-2020-0325

Jepketer, A., Kombo, K., & Kyalo, D. (2015). Teachers' classroom strategy for enhancing learners' performance in public secondary schools in Nandi County, Kenya. *IOSR Journal of Humanities and Social Science, 20*(7), 2279-0845. https://doi.org/10.9790/0837-20726173

John, L.M., Ishengoma, J.M., & Kafanabo, E.J. (2023). Trends in Mentoring of Beginning Teachers in Government Secondary Schools of Rukwa Region, Tanzania. *East African Journal of Education and Social Sciences, 4*(3), 136-145. https://doi.org/10.46606/eajess2023v04i03.0285

Liamputtong, P. (2019). *Handbook of Research Methods in Health Social Sciences.* Springer.

Longhurst, R. (2003). Semi-structured interviews and focus groups. In *N. J. Clifford & G. Valentine (Eds.), Key methods in geography* (pp. 117–132). Sage Publications.

Magaldi, D., Berler, M. (2020). Semi-structured Interviews. In: *Zeigler-Hill, V., Shackelford, T.K. (eds) Encyclopedia of Personality and Individual Differences*. Springer, Cham. https://doi.org/10.1007/978-3-319-24612-3_857

Mangaliso, M., Mangaliso, Z., Knipes, B., Jean-Denis, H., & Ndanga, L. (2018). Invoking ubuntu philosophy as a source of harmonious organisational management. In *Academy of Management Annual Meeting Proceedings.* AOM 2018 – Chicago, IL, Paper #15007

Merriam, S. B. (2009). *Qualitative Research: A Guide to Design and Implementation.* Jossey-Bass.

Michel, J., Stuckelberger, A., Tediosi, F., Evans, D., & van Eeuwijk P. (2020). The roles of a grandmother in African societies - please do not send them to old people's homes. *Journal of Global Health, 9*(1), 010306. https://doi.org/10.7189%2Fjogh.10.010361

Mokgolodi, H. (2023). Decolonising Evaluation of Indigenous Guidance and Counseling Approaches: A Review of Selected Evaluated Programs. *Journal of MultiDisciplinary Evaluation, 19*(44), 231–246.

Omodan, B. I. (2022a). Ubuntu Politics of Process. *Journal of Ethnic and Cultural Studies, 9*(4), 42-54. http://dx.doi.org/10.29333/ejecs/1277

Omodan, B. I. (2022b). The Potency of Ubuntugogy as a Decolonised Pedagogy in Universities: Challenges and Solutions. *African Perspectives of Research in Teaching and Learning, 6*(2), 96-111.

Onaolapo, A. A., & Makhasane, S. D. (2023). An Analysis of Ubuntu Theory of Management: Reimagining Africanised Leadership Towards Improving Discipline in Nigerian Secondary Schools. *E-Journal of Humanities, Arts and Social Sciences, 4*(5), 516-527. https://doi.org/10.38159/ehass.2023452

Onaolapo, D. G., Makhasane, S. D., & Onaolapo, A. A. (2022). Mitigating Gender-Based Violence Through the Use of Ubuntu-Like Leadership in Nigeria Secondary School. *Journal of Studies in Social Sciences and Humanities, 8*(2), 196-206.

Patel, M., Mohammed, T.A., & Koen, R. (2024). Ubuntu in Post-Apartheid South Africa: Educational, Cultural and Philosophical Considerations. *Philosophies, 9*(1), 1-12. https://doi.org/10.3390/philosophies9010021

Redding, C. (2019). A teacher like me: A review of the effect of student–teacher racial/ethnic matching on teacher perceptions of students and student academic and behavioral outcomes. *Review of educational research*, 89(4), 499–535. https://doi.org/10.3102/0034654319853545

Rubel, D.J., & Okech, J.E.A. (2010). Qualitative research approaches and group counseling. In *T. L. Sexton, S. L. Berger, & R. E. Landreth (Eds.), The Oxford handbook of group counseling* (pp. 260-284). Oxford University Press.

Singh, S. (2024). The Social Culture of Bullying: Exploring the Institutions of Family and School. *Psychological Studies,* 1–6. https://doi.org/10.1007/s12646-023-00769-9

Solehuddin, M., Muktiarni, M., Rahayu, N. I., & Maryanti, R. (2023). Counseling guidance in science education: Definition, literature review, and bibliometric analysis. J*ournal of Engineering Science and Technology, 18,* 1-13.

Souza e Silva, N. S., Leão, L.L., Barbosa, R.E.C., Silva, R.R.V., Almeida de Magalhães, T., Sampaio, C.A., ... & Haikal, D.S.A. (2023). Physical Activity among Elderly Teachers Working in Basic Education Schools. *Behavioral Sciences, 13*(10), 1-9. https://doi.org/10.3390/bs13100841

Thembelihle, B. M., & Bongane, M. M. (2023). Ubuntu as an emancipatory framework for teaching and learning in Social Work: A narrative literature review. *African Journal of Social Work, 13*(4), 179-187. https://doi.org/10.4314/ajsw.v13i4.1

Wilkins, N. J., Verlenden, J. M., Szucs, L.E., & Johns, M.M. (2023). Classroom management and facilitation approaches that promote school connectedness. *Journal of School Health, 93*(7), 582-593. https://doi.org/10.1111/josh.13279

Wilson, T.P. (2017). Normative and interpretive paradigms in sociology. In *Everyday Life* (pp. 57-79). Routledge.