MIDLANDS STATE UNIVERSITY

An investigation into the dialectical relationship between Catholic – run schools and the Government of Zimbabwe

BY

ALEXIO KURISA

Submitted to the Midlands State University in partial fulfillment of the requirements for the Masters of Education in Educational Management

MIDLANDS STATE UNIVERSITY

ZIMBABWE

2015

RELEASE FORM

Name of author---Alexio Kurisa

TITLE OF PROJECT

An investigation into the dialectical relationship between catholic-run schools and the Government of Zimbabwe.

DEGREE FOR WHICH PROJECT IS PRESENTED

MASTER OF EDUCATION IN EDUCATIONAL MANAGEMENT

Permission is hear by granted to Midlands State University library to reproduce single copies of this project and to lend and sell copies for private or scholarly studies only. The author reserves other publication rights and neither the project nor extensive extracts from it may be printed or otherwise reproduced without the author's written consent/ permission.

Signed ----------------------------

Contact Address

13 Carrington Avenue

Paradise Park

Marondera

APPROVAL FORM

The undersigned certify that they have read and recommended to the Midlands State University for acceptance, a research project entitled:

AN INVESTIGATION INTO THE DIALECTICAL RELATIONSHIP BETWEEN CATHOLIC-RUN SCHOOLS AND THE GOVERNMENT OF ZIMBABWE

....

SUPERVISOR

....

PROGRAMM/SUBJECT COODINATOR

....

EXTERNAL EXAMINER

....

DATE

AN INVESTIGATION INTO THE DIALECTICAL RELATIONSHIP BETWEEN

CATHOLIC RUN SCHOOLS AND THE GOVERNMENT OF ZIMBABWE

DEDICATIONS

This project is dedicated to all innocent individuals across the spectrum that have been spiritually, emotionally and physically abused by instances of conflict between catholic-run schools and the government of Zimbabwe.

ACKNOWLEDGEMENTS

ABSTRACT

The project aims at interrogating the dialectical relationship between catholic-run schools and the government of Zimbabwe in the provision of quality education. These two players started to officially work together after the promulgation of the 1894 Matabeleland Order in Council. This order in council gave birth to the 1899 Education Ordinance which legally prescribed how the state was going to relate to the church education institutions as well as the non-denominational learning institutions. That legal prescription and the subsequent education policies received mixed feelings within the rank and file of denominational learning institutions.

While the actions and reactions towards these policy promulgations are of significance in this study, it is important to point out that it is primarily the people on the ground that are affected by the negative relations that ensue. So many stories have made rounds both in the official media and the grape vine of a government official (in most cases the school head) and the church representatives (in most cases the Priest in Charge or Mother Superior) locking horns as a result of policy incompatibility. The spill over of such scenarios has very negative implications downstream. It is in view of such a background that the researcher chose to interrogate this relationship.

The research project 1 outlined the history of education in the country. Emphasis was placed on what roles were played by these two stakeholders in question. Some selected laws, ordinances and policies were scrutinized. The research was informed by the qualitative research paradigm. Critical Theory came in as the working theoretical framework. The research dispensed with descriptive survey design. Purposive sampling was done to catholic-run schools in the Archdiocese of Harare and most precisely those in Mashonaland East. Five schools constituted the sample. Each of the categories of the catholic schools was represented in the sample.

Questionnaires and interviews were used as data capturing instruments. The researcher personally administered these instruments. The data captured was analysed both quantitatively and qualitatively. Numerical figures were analysed and presented in graphs and tables. These were accompanied by some narratives. The main findings were articulated as themes and categories.

The research questions were placed against the findings of the research. Possible answers and explanations were articulated. These helped inform the conclusion and the recommendations of the research project. It is an established fact that Catholic run schools have reservations on some of the government policies. What stuck out conspicuously are the recruitment and promotion procedures and most of the provisions of S I 87 of 1992. Ironically, most of the catholic schools do not have written down policies to guide them on these issues of concern.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

THE PROBLEM AND ITS CONTEXT

1.1 Introduction

The first attempt at providing education to Zimbabweans was done by missionaries of the London Missionary Society who established their first mission station at Inyati in 1859. This marked the beginning of a long lasting relationship between the Catholic Church and the state. This chapter explored the fundamental issues that made the researcher keen to interrogate the relationship between the Catholic – run schools in the Archdiocese of Harare and government. The chapter provided a succinct background to the problem, the statement of the problem, the purpose and significance of the study. The objectives of the study and the research questions were highlighted. The scope of the study, limitations, delimitations, assumptions and operational definitions are also part of this chapter.

1.2 Background to the study

The vicissitudes of missionary enterprise in Matebeleland, championed by the London Missionary Society, was followed by the colonization of Zimbabwe in 1890. The subsequent penetration and effective occupation of Zimbabwe followed the "flag follow the cross" principle (Willis 1985:97). This "smart partnership" was cultivated, developed and enriched during the entire colonial era through the signing of a variety of memoranda of understanding between the two parties. This complimentary relationship allowed the Catholic Church to acquire large swaths of land where it established hospitals, schools and orphanages. Zvobgo (1996:1) reveals that Inyati Mission acquired 8 000 acres and Hope Foundation 6000 acres, to mention just but a

few mission stations. The succeeding colonial governments controlled the education system through the passing of ordinances and laws. Arguably, although there were some areas of disagreement here and there, the relationship between the succeeding colonial administrators and the Catholic Church regarding the provision of education would be best described as fairly cordial.

Since Zimbabwe acquired her political independence, the relationship between the post-colonial government and mainly the mainstream churches, particularly the Catholic Church has been far from being satisfactory. It should be noted that the catholic-run schools have contributed quite significantly to the high literacy levels that Zimbabwe boasts about today. The overwhelming number of catholic-run schools in the 2012, 2013 and 2014 ZIMSEC "O" and "A" Level top 100 schools is living testimony to that. In the same breath, the government has a lot of regulations, directives, policies and statutory instruments that are meant to control and regulate the running of all schools in Zimbabwe. However, it has been observed with great concern that some of these government control instruments are not finding favour with the catholic run schools with regards to applicability, interpretation and implementation. This is so because the catholic-run schools claim to have policies that they have been using since time- immemorial to successfully run their institutions. Therefore the existence of dual authority and competing control instruments in catholic run schools has led to a lot of suspicion, tension and conflict. Some of the control instruments from the government side that are being resisted in catholic-run schools are: S I 87 of 1992, Treasury Instructions 0900 – 0964 and 1200 -1258, Accounting Officers' manual –Circular P70 and Finance and Administration circular number 6 of 1994.

The education secretariat in the Archdiocese of Harare convened a workshop attended by the local responsible authorities and school heads in catholic run schools. This workshop was meant to come up with a unified policy document for use in all schools under diocesan authority. It is sad to note that, some of the schools reported that the relationship between the school head (government representative) and the local responsible authority (church representative) could be best described as "warring parties."The learning environment was described as 'a war zone'.

To add to that, after a series of misunderstandings between government and N H school responsible authority after the appointment of a substantive deputy head who later on acted as head, the Provincial Education Director of Mashonaland East ordered for a special audit investigation. The results of the investigation revealed that that catholic-run school did not comply with the provisions of statutory instrument 87 of 1992 part III Section 16 Subsection 1 and 2 which outline the functions of the School Development Committee. The investigation also revealed that the provisions of Administration and Finance Circular Minute Number 6 of 1994 were also ignored.

The above revelations are a clear testimony to the fact that the relationship between government and Catholic-run schools in the Archdiocese of Harare leaves a lot to be desired. It is also evident from the deliberations in the policy formulation workshop that more is happening in these schools. Some of the areas of concern are:

- Financial management

- Formation and functions of School Development Committees

- Duties and Responsibilities of the school head and those of the local Responsible Authority

- Staffing and promotion issues

As a result of the failure by government and the Catholic-run schools to share a common understanding on these issues, the relations between these partners is characterized by a lot of mistrust, suspicion and conflict. Therefore, this dissertation explored and unravelled the underlying issues behind this lack of understanding in the above shown issues. In a bid to get an insight into this dialectical relationship, the research was guided by Critical Theory. Some functionalist and conflict perspectives that include Marxist and neo-Marxist conflict perspectives were also be consulted.

1.3 Statement of the problem

The government and the Catholic Church are indispensable partners in the provision of education in Zimbabwe. As mutual partners, these two institutions are conceived to share a common goal with regards to education. Each of these institutions has contributed and continues to contribute handsomely to the education of the Zimbabwean children. The high literacy rate is living testimony to that fact. The statement of the problem can be stated, as the relationship between these two institutions is not as smooth flowing as expected judging by the suspicion, tension and conflict that characterize it. This unfortunate negative relationship affects the image of the two institutions. Most importantly, this relationship has resulted in the bruising of some innocent law-abiding professionals who are caught up in the storm. Furthermore, in a bid to resolve the impasse, a lot of resources-financial, human, material and most importantly time are unreasonably abused in the process. So, there was a need to interrogate this dialectical relationship with a view to clearly and categorically identify the source, nature and scope of the conflict.

1.4 Declaration of the main research question

To guide this investigation, the following research question was raised

(i)   What are the significant differences between state ideology driven education policies and Catholic doctrine driven education policies?

Sub-Questions

(i)   What similarities and differences exist between government's vision and mission statements on one hand and the Catholic Church's vision and mission statements in education on the other hand.

(ii)   What ideological perspectives inform these vision and mission statements.

(iii)   How are policies that guide and regulate education practice formulated by these two institutions?

(iv) To what extent is the human factor accountable to this conflict- ridden relationship?

(iv)   What power relationships exist between the government and the Catholic Church?

1.5 Significance of the study

It was hoped that the study would bring into focus the relevance of critical theory and the attendant conflict perspectives to the relationship between two major players in the provision of education – one political and the other religious. The study was therefore intended to benefit the following interested parties: the researcher, teachers, administrators in catholic-run schools, local responsible authorities, the church education secretariat and government policy-makers.

1.5.1 The researcher

The researcher benefited by getting first hand information through the data capture process. This enabled him to be staff- developed and become a more effective

manager of future conflict situations. His degree programme also required him to carry out such a study in order to complete the programme.

1.5.2 Teachers

The research findings were expected to enlighten teachers on the expected code of conduct when operating in catholic-run institutions. Empowered this way, the teachers would be able to appreciate their role as potential players in conflict resolution ventures.

1.5.3 Catholic School Administration

The research worked as an eye opener to the various challenges that come their way as a result of being in their positions. The research findings were intended to staff develop them and it was hoped that that would enhance their efficiency and effectiveness.

1.5.4 The Local Responsible Authorities

This research was intended to help fill in the gaps in communication and knowledge resulting in them appreciating fully their roles (as representatives of the church) and the role of the office of the school head (the government representative).

1.5.5 The Church Education Secretariat

It was hoped that the research findings would assist this department in having a more detailed appreciation of the subtle challenges that the dual system of administration presented to the personnel running church schools. This would allow this department to give informed counsel when the need arises.

1.5.6 Policy-Makers

The research findings were intended to assist policy makers evaluate the policies in force and establish areas of interface. A rational and professional appraisal of these areas of interface would help reduce tension and conflict.

1.6 Purpose of the study

The purpose of the study was to explore the experiences of school heads and members of the administration in co-running Catholic schools. The experiences of the local responsible authorities were also explored. The study aimed at identifying areas of interface between catholic control instruments and government control instruments. Most importantly, the research endeavoured to conduct an evaluation of policy issues at Catholic-run institutions.

1.7 Delimitations

The study will only focus on the relationship between the catholic education policies and education policies from the government. Investigations will be conducted on five catholic run schools in Mashonaland East Province out of the fourteen catholic schools in the province. The respondents will be drawn from the local responsible authority of each school, the school head of the same school, the deputy head and the two senior teachers. Personnel from the policy planning departments of the two institutions in question will also be interviewed.

1.8 Limitations

The study was conducted in such a manner that only the provisions of educational policies from the two institutions in question regarding chosen areas of interest were interrogated. The researcher faced logistical challenges such as transport from one school to the other, money for travelling, typing, photocopying and printing the research document. The interviews were difficult to conduct as most of the respondents were full time employees in very high offices with a tight schedule. However, persistent calls on these officers yielded positive results. Coming up with a representative sample proved to be a great challenge as catholic schools belong to a

variety of categories. The three schools settled for represented the major three categories. Since this was a policy issue with political overtones, some officers were not quite comfortable to give their honest opinion .These limitations were overcome by proper planning, provision of a working budget and booking appointments in advance.

1.9 Assumptions

The researcher had the following assumptions as he undertook this research:

- The catholic run schools had a perfect relationship with the several colonial governments of Zimbabwe.

- The catholic run schools were in conflict with government because they wanted to be autonomous entities.

- The conflict between catholic run schools and government was mainly based on the human factor.

- There were irreconcilable differences between Catholicism and Marxist – Leninism.

1.10 Definitions of key terms

Catholic Church – One of the many denominations of the Christian faith that is centrally controlled by a sitting Pope in the Vatican City in Rome.

Missionaries – people who organize themselves and undertake long journeys in an attempt to spread a religion or a creed.

London Missionary Society – An amalgamation of Christian denominations founded for the purpose of missionary work outside Britain.

Colonial era – the historical period in which Africa or parts of Africa were under the rule of whites.

Colonial government – a political and legal system organized by the whites to rule Africans.

Ordinance – a local rule or regulation.

Colonial administrators – persons appointed to administer given parts of a colony before a real government is put in place.

Mainstream churches – these are Christian denominations that broke away from the Catholic Church but continue to share similar theological processes and practices.

Statutory instrument – a legal policy guideline that is gazetted and passed by parliament.

Archdiocese of Harare – a geographical territory that covers areas in Mashonaland East, Mashonaland Central and Harare Metropolitan Province that is under the religious jurisdiction of an archbishop.

Dialectical relationship – a reasoned interaction between two opposite institutions concerned with the same issue.

Local responsible authority – the religious head of a congregation or order of priests in charge of the local operations of the congregation or community.

Church Education Secretariat – officials appointed by the church to run the affairs of education within the Catholic Schools.

Policy-makers – the people responsible for making rules and regulations that form the operations of some institutions.

1.11 Summary

This introductory chapter highlighted some background information to the research study. The introduction of the Christian faith through missionary activity was explored. The concerted effort between the missionaries and the former colonial masters in providing education was also examined. The role played by the Catholic Church to raise the levels of literacy in Zimbabwe was expounded on. Clear examples were offered to illustrate this fact. The chapter also focused on the issues surrounding the unsatisfactory relations between Catholic-run schools and the government. Some issues were singled out as testimony to this unsatisfactory relationship. The problem was clearly articulated in the statement of the problem. Questions associated with the problem were raised. All the other issues like significance of the study, limitations and delimitations were looked at. Lastly, a concise definition of terms was offered .The next chapter looks at a detailed but concise discussion of relevant literature. This literature was critically analysed and presented. Findings by some renowned scholars were interpreted and evaluated. The chapter made extensive reference to the main focus of the research endeavour.

CHAPTER 2

A REVIEW OF RELATED LITERATURE

2.1 Introduction

The official 'birth' of the country now called Zimbabwe was on the 30th of October 1888 when Lobengula was pressured into signing The Rudd Concession (Zvobgo 1996:1). This had been preceded by a lot of exploration and cartographic work which marked the geographical boundaries of the modern day Zimbabwe. The Catholic Church has its origins in the events that occurred after the death of Jesus Christ, the divine figure who is believed to be the father and founder of the Christian faith (Conlan 1996:12). The Catholic Church played a very instrumental role in the colonization of Zimbabwe through the missionary enterprise of Robert Moffatt, Rev. C.D. Helm (who was the interpreter when the Rudd Concession was signed), Rev. F.A. Hartmann (who moved with the first B.S.A.C detachment), Rev. T. Presage (who accompanied the Dominican Sisters, as Chaplain, in the pioneer column) and a lot other Jesuit members of the clergy.

This chapter focuses on a brief history of the Catholic Church, a brief historical background to missionary activity in Zimbabwe, the relationship between imperial administrators and missionary activity in Zimbabwe, education laws and ordinances during the colonial era, education laws and policies in post-colonial Zimbabwe, policy issues in church run schools in post-colonial Zimbabwe and post-colonial education policies. These areas clearly put into perspective the dialectical relationship between the Catholic Church and the Zimbabwean state before and after independence.

2.2 A brief history of the Catholic Church in Zimbabwe

The Catholic Church is reputed to have been born in the late first century A.D. This is after the death of Jesus Christ around 33AD (Conlan 1996:38). The four gospels of the New Testament, the Acts of the Apostles and the Apostle Paul's fourteen books are considered the pillars of the Catholic faith. . The fall of the Great Roman Empire in around 396 AD coincided with the rise of Christendom. By around 500AD, the Catholic Church had spread its influence in the whole of Central and Western Europe. The Middle Ages or Dark Ages are an historical era in which the Catholic Church took charge of all the social, religious and political lives of the peoples of the 'known world' (Central and Western Europe). Due to a lot of vices that had plagued the leadership of the church, a good number of very senior members of the church broke away from the church. The first monk to split Christendom was Martin Luther. The Restoration period coincided with the Renaissance period in which great thinkers (philosophers) and inventors revived the creative and imaginative passion of ancient Greece and Rome that had been extinguished by the reign of the Catholic Church.

The new inventions of the 16th and 17th centuries allowed adventurous voyagers to sail as far as Africa from Europe. Vasco da Gama landed at the Cape of Good Hope in 1640. This and other contacts between Africa and Europe allowed Europeans of different persuasions to take the perilous voyage to Africa – fortune –seekers, traders, explorers, miners, geologists, condemned criminals and evangelists. This saw the coming of famous missionaries like Father Gonzalo Da Silveira, David Livingstone, Robert Moffatt and others. Contact between the Catholic Church and Zimbabweans date back to Father Gonzalo da Silveira (a Jesuit Priest) and his evangelizing efforts in the North East of Zimbabwe. Nothing much came out of it, as he was unfortunately martyred (Ranger 1964:56).

The first meaningful contact between the Catholic priests and the Matabele occurred in 1859 resulting in the establishment of Inyati mission (Arkinson 1972:22). Fr. Presage, Rev. C.D. Helm and Fr. Andrew Hartmann were very instrumental in the signing of the Rudd Concession and the subsequent occupation of Mashonaland by the Pioneer Column. After the effective occupation of Matabeleland and Mashonaland in 1897, more and more Catholic clergyman and nuns entered the country. It is important to note that the Catholic Church clergy is made up of different religious orders that include Jesuits, Franciscans, Camelites, St Patrick's priests, Benediction monks, Precious Blood Sisters, Dominican Sisters, Presentation Sisters and others. These are religious groups that follow the teachings of a venerated, beatified or canonized founder or foundress (Conlan 1996:13).

The following is a list of religious orders that entered Zimbabwe for missionary work:

(a) The Jesuits started their missionary work in Zimbabwe in 1892 and they opened mission farms to teach and train people.

(b) The Marianhill Missionaries arrived in 1902 and opened several schools in Zimbabwe.

(c) The Swiss Bethlehem Missionaries came in 1938 and worked in the Diocese of the then Gwelo.

(d) The Spanish Missionary Institute came in 1949 and worked in the Diocese of the then Wankie.

(e) The Irish Camelites arrived in 1949 and worked in the then Diocese of Umtali.

(f) East German Jesuits arrived in 1959 and took over the then Diocese of Sinoa.

(g) The Dominican Sisters (5 nuns) accompanied the pioneer column in 1890 and established their first school in the then Salisbury in 1892.

(h) Irish Franciscans arrived in 1958 and took over the Waterfalls parish. They later on worked in Wedza.

(i) The Irish Presentation Sisters started operating in Marondera in 1959.

(Source Conlan 1996:38-49).

The first Bishop in Salisbury was Fr. Aaron Chichester S. J. who was succeeded by Archbishop Francis Markall S.J. after his retirement in 1956. Archbishop Markall retired in 1976 and was succeeded by an African, Fr. Patrick Chakaipa. The missionary activities cited above and those that were not mentioned are a clear testimony to the level of commitment of the Catholic Church to provide education among other services that it rendered to the Zimbabwean community.

2.3 Pre-Independence missionary activity in Zimbabwe

The evangelical revival in Britain in the late 18th century generated new currents in church schooling for the growing industrial population (Willis, 1995:97). A century later, the Berlin colonial conference was convened giving way to the segmentation of the African continent into spheres of influence by Europe's most powerful nations at that time. The subsequent penetration and effective occupation of these spheres of influence followed the "flag follow the cross" principle (Willis ibid). After a futile attempt to make converts among the Ndebele because of the almost formidable Ndebele system of government, the Jesuit priest Fr. Presage urged the dismantling of the Ndebele Kingdom (Zvobgo 1996:7). Fr. Presage was quoted as saying:

> I trust the Matabele Kingdom will be smashed up. The Matabele
> System of government is a system of iniquity and devilry …This is the
> only satisfactory solution of the matter. No settlement can be durable or
> satisfactory which fails to ensure security of life and property to whites

.... We must put down the Matabeles and then go on with our work as

if nothing had happened (Zvobgo 1996:7).

This clearly demonstrates the cordial relationship between the Catholic Church and the first would-be colonial administrators of the then Rhodesia. Therefore, an informal alliance was established between the Catholic Church and the future colonial administration. Mashingaidze in Zvobgo (1996:252) contends that the alliance between the Catholic Church and the B.S.A Company was 'built on the basis of a community of interests'. Be that as it may, this partnership was further developed and enriched during this embryonic stage by generous land grants to the Catholic Church. For examples, apart from the land given over to Inyati Mission and Hope Foundation Mission, Mother Patrick Cosgrave and her contingent of Dominican Sisters were given a big piece of land where they established the first hospital in the then Fort Salisbury. The Jesuits were given 12 000 acres of farmland which constituted Chishawasha Mission in 1891. In 1895, Cecil Rhodes gave the LMS £200 towards the expenses of erecting a new church at Inyati. This and more is over and above what other denominations received.

In light of the above and pursuant to Mashingaidze's observation, there was a mutual relationship between the BSAC and the Catholic Church although at this stage the two entities were pursuing different but complementary agendas. After the demise of the Ndebeles and Shona reign, the BSAC established the first colonial administrators. Dr. L.S. Jameson was responsible for Mashonaland and Mr Duncan who was in charge of Matebeleland. With the relative peace and tranquillity that ensued, the Catholic Church intensified its activities on establishing schools in their mission stations.

2.4 The Rationale for Establishing Educational Institutions

Originally, the main objective of missionary education was religious. In order to strengthen the faith of the converts, it was necessary that they should be able to read the bible. The schools were regarded as the main gate into the church (Zvobgo, 1996:149). However, for evangelization to take place the Catholic Church also regarded education as 'a powerful force by which to weaken the influence of indigenous religion, superstition and witchcraft and ultimately to influence their hearts and their actions before ingrained prejudices and various habits have acquired a permanent hold". By implication, one of the aims of educating the black people was to ultimately create a subservient individual without a real identity of his/her own. The curriculum that was introduced in these schools was industry based. Girls learnt catechism, addition, subtraction, multiplication and a few Geography facts, cooking, baking, washing, ironing clothes, dairy work, gardening, wearing, mat making and sewing. Apart from Catechism and the stated few academic subjects for the girls, boys, also learnt carpentry, building, blacksmithing, well-sinking, gardening, basket-making, felling timber, sawing, preparing timber for cutting; making beds, shelves, chairs and doors. The curriculum was meant to prepare servants for a future master.

In the same vein, the Catholic Church received a lot of support from the colonial administrators in the form of grants and donations and it insisted that the education received should be industry based. This position dovetailed with the imperial administrators' views on educating the Africans. Sir Matthew Nathan quoted by Atkinson (1972:12) said:

> The governments of European African colonies have through the greater period ... been endeavouring to train the natives on European

lines – to make them competent.......... in agriculture and trade, in

crafts ... with no fear of their competition with the ruling race ....

Indeed, the position of the missionaries with regards to educating the Africans is quite compatible with the views of the imperial administrators. It can therefore be conjectured that although the imperial administrators were politicians bent on exploiting and plundering the natural resources of Zimbabwe and the Catholic Church was driven by the need to evangelize the Africans, to a larger extent, they shared the same vision with regards to the goals of educating Africans.

This shared vision can best be summed up by Atkinson (1972:35) who said:

> To missionaries, industrial education was   essentially the ancillary of
> Christian moral instruction, which they must seek to underline at every
> turn. To non –missionary observers, however, industrial education was
> a chief aim in itself, to be used in rendering the African population
> better able to serve the economic interests of both Africans and
> Europeans alike.

However, in as much as the provision of industrial training to Africans was a shared vision between the Catholic Church and the imperial administrators. Zvobgo (1996:178), observes that that perception from the Catholic Church was partly because the government attempted to wrest control and direction of African education from the missions through promulgating very stringent conditions through which mission schools would secure grants from the government. The issue of coming up with stringent conditions to be adhered to in order to secure grants were couched in the Education. Ordinances of 1899, 1903 and Order D of 1907. It is also interesting to note that the Native Affairs Committee of Inquiry of 1910-1911 discovered that there

were pockets in the mission constituency that showed overt displeasure in denying literary education to the Africans (Zvobgo 1996:179).

While the above sentiments may be true to the views of other denominations, Atkinson (1972:54) clearly singles out the Catholic Church as an institution that was not coerced to adopt the stance of providing industrial training by the government. He cites Fr. Brehler, the priest-in-charge of Empandeni and its four outstations, whose philosophy emphasized that 'the great object of industrial training at these schools was to improve the homes and the home life of the natives and not make them highly-skilled carpenters and masons who would compete with white artisans'.

It can therefore be concluded that, to a larger extent, the Catholic Church and the imperial administrators shared a lot in common with regards to education and what it had to achieve amongst the Africans. In the same breath, it is also difficult to overlook the fact that the African students and some sectors of the wide missionary constituency had reservations to this treatment of the African students.

With the progression of time, missionaries were granted the permission to hold missionary conferences when they would invite government representatives and discuss, among other things, the various government policies on education. The first conference of this nature was held from 16th to 21st July 1913 (Zvobgo 1996:179). In this conference, Rev. E. H. Etheridge expressed the view that the government was not giving mission schools enough resources to fund the industrial training programme. The minimum number of pupils for whom a mission could claim a grant was also an issue raised at this conference. All the conferences were of the view that the number needed to be reduced. Accordingly, in 1914, Order 'D' was amended. The grants to

mission schools were raised and the minimum number of pupils qualifying for a grant together with hours of attendance were reduced (Zvobgo ibid).

With the holding of each missionary conference, the government was seen responding positively to the demands of the missionaries. Although these were not catholic conferences, it is important to note that, the Catholic Church was well represented and it was part of all the deliberations and resolutions. What is key at this point is the fact that the imperial administrators would afford missionaries the opportunity to give an input in some of the government policies resulting in harmony with regards to curricula and other education issues.

Kamusikiri (1978:90-91) observed that government grants to missions were a mixed blessing. On one hand, they enabled a wider diffusion of education among Africans and the standards imposed by Government through the inspections were high. He says the inspections were 'a stimulus to greater efficiency which was very much needed in mission schools'. On the other hand, some missionaries resented what they perceived as an attempt by the Government to control and influence the direction, which African education should take. Whichever way these grants were perceived, there was mutual agreement between missionaries and the Government regarding compliance to the standards set by the Government. After the establishment of a Responsible Government in 1923, the Department of Native Education was created. In the Missionary Conference of 1928, the missionaries pressed for the appointment of an advisory body which had been recommended by the Hadfield Commission of 1924 (Zvobgo 1996:247). The Advisory Board was appointed in 1930. This shows that the Government and the churches worked hand in glove in the provision of education to the Africans.

On 15 November 1929, the government introduced some educational reforms that resulted in the division of schools into six classes. This was followed by several other reforms during the entire colonial era, which include the 1966 Education Policy, the Lewis-Taylor Education Reform of 1974 and the 1979 Education Act. A close scrutiny of these reforms reveals the fact that there was very little consultation done with the missionary representatives. However, the missionaries continued to have the opportunity to engage Government and amicable resolutions were arrived at. Zvobgo (1996:251) observes that, although the missionaries were unhappy with the manner in which the reforms were made:

> … the relationship between the Government and Missions had been
>
> established on a satisfactory and intimate basis: not only had the
>
> official association been improved and strengthened, but also the close
>
> contact between the Department's Inspectors and Missionary workers
>
> had led to mutual counsel and co-operation which had been invaluable
>
> to the whole system of African education (Zvobgo 1996:255).

The above citation therefore summarizes the relationship between the Catholic Church and Government during the colonial era.

2.5 Education Laws and Ordinances during the Colonial Era

The overthrow of the Matabele and Mashona insurrections paved way for the construction of a stable and effective system of government. The Matabele Order in Council of 1894 authorized the BSA Company to 'make, alter and repeal regulations for the government of the territory ..." (Atkinson 1972:39). Decisions regarding educational policy were bound to be influenced by the interaction of a number of mutually-conflicting interests (Zvobgo 1996). The missionaries had already

championed the task of educational work and replacing their efforts by a system of education controlled by the state was going to present challenges. There were also issues to do with the diversity of the culture and religious orientations of the 'frontier community'. Later denominational rivalry also played its role in intensifying the tension in this atmosphere of mutual conflict of interests. However, in a bid to avoid discord, the imperial administrators passed the Education Ordinance of 1899 (The Milton Resolution). The ordinance declared that grants for European education should be paid to undenominational schools alone. This was firmly resisted by the Roman Catholic Church owing to its firm belief in fighting against liberal and socialist ideas (Dachs 1979:107). According to Dachs (ibid), the Encyclical of 8 December 1864 with its appended syllabus, Pope Pius IX did not only condemn secular education divorced from Roman Catholic teaching, but 'also declined to allow any intervention by the state or 'mixed' system of education in co-operation with other denominations'.

However, Atkinson (op cit) contends that, the Catholic Church's resistance was not premised on doctrinal grounds but it felt betrayed by the imperial administrators. To the church, the resolution was unfair on very practical grounds because it seemed to ignore the services rendered by denominational organizations in the past. Father A.M. Daigault had this to say:

> It is impossible for us not to feel deeply that such a blow should come
>
> from the company whose officials have always been so kind to us. We
>
> have repeatedly been called friends ... we have shown our friendship
>
> by deeds more than by words in peace and war in good and in bad
>
> repute.

Of interest in this scenario is the fact that William Milton went on to promulgate an ordinance without consulting the major players in the provision of education at that moment in time. It can also be noted that the response from the Catholic Church emanated from two sources – church doctrine and human perception and feelings.

The Milton resolution was not implemented courtesy of the timely intervention of Cecil Rhodes who had taken note of the plight of the Catholic Church. This led to the promulgation of the Education Ordinance of 1903. Nothing much relating to the relationship between the Catholic Church and the government was noted with this ordinance since it had been triggered by the church itself. The same goes for the 1908 Hole Committee Resolution which in part set out to respond to the concerns of the 'small' denominations.

The 1912 Education Ordinance had far-reaching consequences. The missionaries, (including the Catholic Church) after having scored successes in the past, established themselves firmly and embarked on strengthening and improving their educational activities. Dachs (op cit) recalls that, although it was an agreed position (between government and the missionaries) that African education should follow along three main lines: religious, literary and industrial, the main focus of the missionaries was to win souls for Christ. There was no problem with administering religious and industrial education to the Africans. The question lay in the provision of literary education. The 1911 Committee of Enquiry into Native Affairs chaired by Sr. James Graham observed that, some of the mission schools were offering academic subjects contrary to the laid down standards. The findings of the committee culminated into the 1912 Education Ordinance which came up with measures to control and curtail the activities of the missionaries. A whole cocktail of controls were issued out including: the withdrawal of leases of those schools which were suspected of promoting "feelings of

ill will or hostility against the state." (Zvobgo in Mandaza:1956). All established mission schools had to be run by European school heads approved by the government. All the teaching staff had to be approved by the government.

The above-mentioned conditions were a great blow to the missionaries. Through the Missionary Conferences held between 1912 and 1918 all the churches spoke with one voice against such draconian policies. In a bid to appease the missionaries, H.S Keigwin established the Domboshava and Tijolo-tijolo training centres. What further perplexed the missionaries is the fact that the curriculum was not far off from that offered in mission schools except for the teaching of religious education. So many commissions were set up to come up with recommendations for future policies and laws. These include the 1962 Judges Commission which gave birth to the 1966 Education Plan. The 1966 Education Plan created the two tier education system (F1 and F2). The Education plan was so radical and insensitive to the contributions made by missionaries to the country's education system. For example, all the rural primary schools that were previously run by missionaries were taken over by rural district councils. This did not please the missionaries at all. The Lewis-Taylor commission of 1974 did not improve the situation either. The 1979 Education Act created three groups of schools-government schools, community schools and private schools. Mission schools did not get particular recognition. In the preamble of the Act mission schools are by implication referred to or "other educational institutions".

To sum up this part, it is quite clear that the relations between the state and the missionaries especially the Catholic Church vacillated from discord to cordial during the entire colonial period. It can be clearly seen that, although the government laws and ordinances were meant to protect the whites against unwanted competition from the blacks, some of the political leaders like Ian Smith took issues personally with the

church. This is probably the reason why a good number of the members of the Roman Catholic Church clergy supported in various ways the liberation struggle of this country. It is also important to note that most of the laws, policies and ordinances were promulgated without any proper consultation from the missionaries. The missionaries on the other hand fought very hard, as a constituency, some of these unfavourable pieces of legislation. The Catholic Church stood out quite conspicuously in challenging some of these unpopular laws and policies.

2.6 The Post-Colonial Education Laws and Policies

The attainment of political independence in 1980 led to the introduction of wide-ranging reforms in the socio-economic political and educational spheres (Zvobgo 1996:30). Racial discrimination both in law and practice was outlawed and education was declared a basic human right for all citizens. National and educational leaders embarked upon a revolutionary path to bring about innovations in education. These innovations and reforms were planned and implemented within the framework of the ruling ZANU Party and government's ideology of scientific socialism based on Marxist – Leninist principles. The main objective was to establish an egalitarian and democratic society thereby redressing the injustices of the colonial past. The government's policy on education was first enunciated in the Party's 1980 Election Manifesto. Item L of that document stated that the state would:

> … under ZANU government, maintain a uniform educational system
>
> and abolish the distinction between African education and European
>
> education. (Zvobgo 1996:30).

The Manifesto further outlined six cardinal principles which would guide education in an independent Zimbabwe as follows:

(a) The abolishment of racial education and the utilization of the educational system to develop in the younger generation, a non-racial attitude and a common loyalty.

(b) The establishment of free and compulsory primary and secondary education for all children regardless of race.

(c) The abolishing of sex discrimination in the education system.

(d) The orientation of the education system to national goals.

(e) The basic right of every adult who had no or little educational opportunity to literacy and adult education and

(f) The special role of education as a major instrument for social transformation.

The above declarations reflect the democratic nature of the Party's aspirations. It is important to note that, in line with the issues at hand in the study the declarations made above reflect the political ideology that informed all the subsequent educational policies. Another important point to underline is the fact that although most of the leadership in both the party and government are products of missionary education system, the declaration does not include any covert or overt inclination to include Christian ideals and virtues in these guiding principles. It can therefore be deduced that while Zimbabwe was celebrating a new political dispensation, the incompatibility that characterized the state and the church regarding educational policy formulation and implementation in the colonial era was allowed to continue.

The education and training sector was democratized; access and provision of education became available to the majority of the school-going age children in the

country. The new policy provided for free primary school education. The few innovations in the school curriculum were guided by three main aims. The aims emphasized that education should develop pupils who were masters in building a new culture derived from the best of our heritage and history and that the new curriculum for Zimbabwe was to underline initiative, self-reliance, innovation and creative qualities. The new education was to place greater emphasis on the transformation of teacher education. Government was to assume a central role in the provision and financing of education (Mutumbuka and Chanakira in CIET 1999:10).

In view of the revelation above, it can be evidently seen that the role of missionaries in the provision of education after independence was completely bloated out at policy level. This is so because the aims that informed curriculum innovation and change do not refer in any way to the thrust of missionary education – spirituality and morality. Admittedly, the government played and continues to play a pivotal role in the provision and financing of education especially at teacher's training level. It is greatly unfair, in the opinion of the researcher on the part of central government to fail to give credit to missionary work considering the role played by missionaries in training most of the teachers who were in employment during the colonial era. Without the gallant work of these missionaries, one wonders what kind of an education system Zimbabwe could have inherited at independence? More so missionaries continue to churn out thousands and thousands of highly qualified teachers from colleges like Nyadire Teachers' College. Bondolfi Teachers' College, United College of Education and Morgnester Teachers' College but the new policies are silent about the existence and contribution of these institutions.

2.7 The New Laws and Policies and the Position of the Churches

One of the first innovations done to the education system was to come up with a new organogram. The Ministry now consists of four main divisions which fall under the overall responsibility of the Secretary. These divisions are: Education Division, Schools, Finance and Administration and Planning. Each division has sub-structures that stretch vertically downwards to the provincial and District Offices. It is very interesting to note that more than half of the best schools in the country are run by the church. About a third of these schools belong to the Catholic Church (ZIMSEC 'O' & 'A' Level 2014 best 100 schools in Zimbabwe). A closer scrutiny of the structure of the Ministry of Primary and Secondary education reveals the fact that there is no specific allocation of representatives of church run institutions. One wonders what this says about the perception of central government to church-run schools.

The first official effort to systematically examine the curriculum was done in September 1985 through a memorandum of the Working Party of Cabinet (MOESC: 1986). This committee requested the Ministry of Education "to prepare a more definitive paper on the education and training component of education". The request resulted in the production of the Structure and Content of General Education 1986 reform of education policy proposal (CIET 1999:10). The reform proposal stipulated six significant reforms. Some of the reforms are:

(a) A continued provision of seven years primary education that would ensure 100% transition to two years secondary education with a curriculum that inculcated appreciation of scientific skills.

(b) Modification of Form I and Form II into offering general education with a compulsory technical component requiring each learner to do at least two

technical subjects which are related to the economic developmental needs of the nation.

(c) The system and philosophy of secondary education to change after the Form Two to channelling

      (i)   Applied education

      (ii)   Conventional education

(d) The applied education components were to be administered by relevant sector ministries and not by the Ministry of Education (CIET 1999:11).

The reforms cited above are quite noble and relevant on many respects to the economic development of the country. The philosophy of alternative pathways was very noble and should have been given greater support than it really received. However, it should be noted that, such innovations required a lot of financial resources. How would the church-run institutions manage to commit their meagre resources to this noble cause when they were not consulted at the formulation of these reforms. The failure of the implementation of these reforms arguably may be attributed to the fact cited above.

Furthermore, the Education Planning Model adopted immediately after independence did not recognize the church institutions as active participants in deciding curriculum issues. The planning model has slots for all other players except for the church institutions.

Figure 2.1: Education Planning Model

National Policy (Cabinet)

EVALUATION

THE CITIZEN

NATIONAL GOALS

IMPLEMENTATIONS
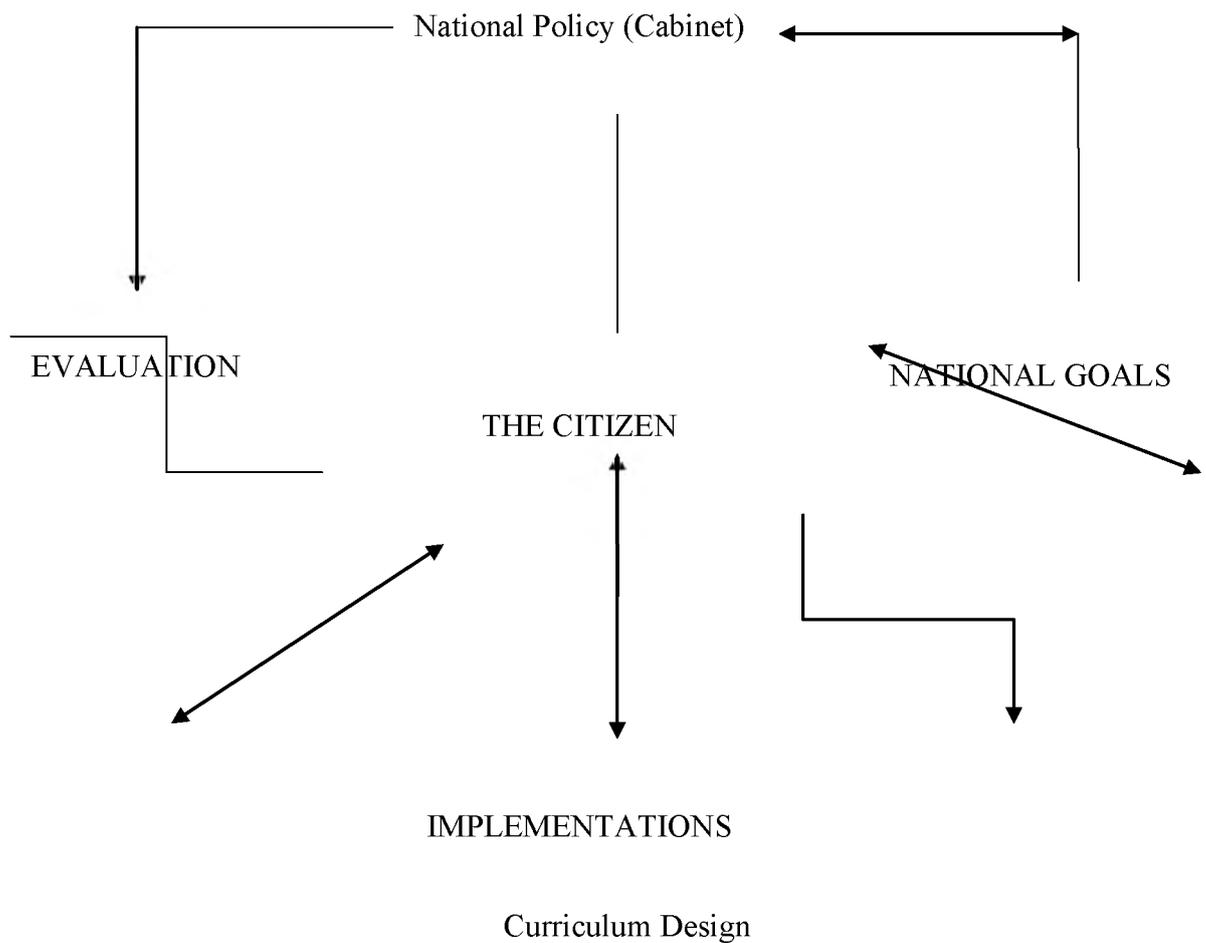
Curriculum Design

Zvobgo (1996:39)

According to the above planning model, national policy is decided by the political party in power through the cabinet and the parliament. National goals are also decided by these two institutions used above. Curriculum design is done by technocrats like curriculum experts, philosophers, sociologists, the CDU unit, the examination body and others. The implementation stage involves all the other players in education including the church institutions. The evaluation is done by politicians, educationist, industrialists and other senior civil servants. The model above shows that the church institutions, despite their long history of providing education to Zimbabweans, have no place in curriculum planning. This explains why the Catholic Church expressed a

lot of reservations in teaching sex education in their schools when it was introduced in the early nineties.

The categorization of schools in the 1987 Education Act does not consider church institutions as special institutions that deserve some recognition. The 1992 Amendment of the Education Act recognizes only two groups of schools - Government and non-government schools. In the eyes of the law, all church schools have the same status as those schools that do not belong to the government like council schools, farm schools, mine schools and schools constructed by individuals. The question is: Does this allow church schools to feel wanted as players in the education sector?

In 1999, there was a commission of inquiry into education and training that was chaired by Professor Nziramasanga. A detailed analysis of the investigation done by this commission as recorded in the 644 page document does not say anything about education in church schools. This is against the background that item 3,4 of its terms of reference reads:

> ... to inquire into and report upon: the establishment of an appropriate framework for the organization and management of the education and training systems, with particular attention to their institutional capacity, and the administrative, financial and legislative requirements (CIET, 1999:15).

It is so sad to note that nothing much was said relating to church institutions despite the fact that article 3.4 cited above encompassed the contribution from church institutions.

The research also observed that most of the policy circulars that were made after the Nziramazanga Commission did not recognize the fact that the church institutions are amongst the major players in education that need to be sounded so that they provide their input into some of these control instruments.

2.8 Summary

The Zimbabwean education system has come a long way since its inception dating back to the establishment of Inyati Mission in 1859. The missionaries worked hard among the African people to educate them so that their task of evangelism would smoothly take place. They conveniently entered into partnership with the earliest imperial administrators in the area of dislodging African systems of government through wars of conquest. The missionaries managed to secure large pieces of land and generous donations to kick-start their grand projects. They are the pioneers of education in Zimbabwe. Like any other government, the succeeding imperial administrators enacted pieces of legislation to guide and control the provision of education in the pre-independence era. Of note are the 1899 Education Ordinance, the 1903 Education Ordinance, the 1912 Education Ordinance, the 1962 Judges Commission, the 1966 Education Plan, the Lewis-Taylow Commission of 1974 and the 1979 Education Act.

Most of these pieces of legislation were meant to control African Education. Despite the fact that missionaries owed partly their existence to the "generosity" of the imperial administrators, they were able to rise and express their reservations on some of the unfavourable regulations. The Catholic Church is so conspicuous for raising their concern over some of these unfair legislations. However, relations between the Catholic Church and the imperial administrators did not deteriorate to confrontational

levels in the areas of education. When Zimbabwe got its political independence in 1980, the new government had a different ideology to that of the colonial administration. The new government ushered in a new era of educational reforms guided by the Marxist – Leninist ideology. A lot of legal statutes were put in place to guide the provision of education in this new country. Of note are the 1986 Structure and Content of General Education report , The 1987 Education Act, The 1992 Education Amendment, The 1996 revised Education Act, The Nziramasanga Commission, Statutory Instrument 87 of 1992 and a number of circulars and directives from the Ministry. It is however evident that, the Catholic Church and other churches are not significant players with regard to policy formulation in education circles. The next chapter focused on the research design, population and sample size ,the research instruments to be used , data management and collection procedures. The chapter also highlighted how the data was analysed, interpreted, presented and discussed.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter focused on the methods used in data collection and analysis. Concepts such as methodology, research paradigm, research design, population, sampling, sample size, research instruments, data collection procedure, data analysis and research ethics were explored. The chapter also looked at the merits and demerits of using questionnaires and semi-structured interviews. Issues of validity and reliability were also be explored.

3.2 Methodology

Methodology is the systematic theoretical analysis of the methods applied to a field of study (Howell, 2013). On the other hand, Polit and Hugher(2004) concur that methodology refers to ways of obtaining and analysing data. In this study, methodology refers to how research was conducted in its logical sequence. This includes the methods used in gathering data including the research designing approaches used in selecting participants and ways of collecting and analysing data. The study endeavoured to meet quality standards and observed the national and international ethical considerations.

3.3 Research paradigm

A paradigm is a "basic set of beliefs that guides action" (Guba: 1917). It is also a "worldview" or a set of assumptions about how things work. This study employed the qualitative research paradigm under the guiding framework of critical evaluation. This approach enabled the researcher to appreciate participant perceptions through semi-structured interviews and questionnaires. This qualitative study was well suited to

explore \, interrogate and get an insight into the nature and character of the dialectical relationship between the Catholic Church and the government of Zimbabwe regarding the provision of education. This relationship was a complex socio-political phenomenon that the study intended to understand from the perceptions and perspectives of school administrators, responsible authorities and the policy-making personnel both at church and ministry level. It was both an inductive and deductive process of organizing qualitative data into categories and identifying patterns and relationships among categories (McMillan and Schumacher: 1993). It was concerned with developing explanations of socio-political phenomena. Its main aim was to help us understand the socio-political world in which we live and get reasoned explanations as to why things were the way they were and how data and meaning emerged from the researcher in text. The researcher's role was to record what he observed and collected data from his respondents in their official capacities. The researcher therefore recorded fully; accurately and impartially, the reality as it was perceived and conceived by the respondents, as they were participants in this relationship.

3.4 Research design

The research design adopted for this study was the Descriptive Survey Design. This was ideal for gathering original data for purposes of describing certain perceptions, opinions, attitudes, relationships and orientations that were held by a population too large to be observed directly. The descriptive survey research design enabled the researcher to obtain in-depth information which was used to facilitate the generalization of the findings to the larger population . When using the descriptive survey, the researcher was reminded of the need to be as objective as possible, developing an understanding of the world as it was"out there" independent of their personal bias, values and idiosyncratic notions (Borg and Gall: 1996). To achieve this

objectivity, the researcher endeavoured to be personally detached from those studied through using objective instruments such as standardized questionnaires, observation schedules and interview guides to collect data (Maree: 2007).

3.5 Population

Mashonaland East had fourteen catholic-run schools. Of these fourteen, three were Girls High schools run by catholic nuns, one was a boys' only school and the remaining ten had a mixture of boys and girls. Interviewees were recruited from the school heads and responsible authorities of the five schools. Two ministry officials, one from the district office and one from the provincial office were also interviewed. Two members of the clergy were interviewed; one from the education secretariat of the Archdiocese of Harare and the other from the National Secretariat. Questionnaires were administered to the head, deputy head and the two senior teachers of the five schools.

3.6 Sample size /participants

The sample size was chosen from the study population that is commonly referred to as the "target or accessible population" (Burns and Grove:2003). The size of the population was controlled by the specific duties that the respondents carry out in the system. All the respondents had something to do with policy formulation, interpretation and implementation at various levels in the two organizations in question.

3.6.1 Sampling method

Sampling was defined as the selection `of some part of an aggregate or totality on the basis of which a judgment or inference about the aggregate is made (Donald: 1995). It entailed the process of obtaining information about an entire population by examining

only a part of it. In this research, purposive sampling method was used. It was very essential for situations where one needed to reach a targeted sample quickly and where sampling for proportionality was not the primary concern. Purposive sampling is also referred to as non- probability sampling, purposeful sampling or qualitative sampling. It involved selecting certain units or cases "based on specific purpose rather than randomly" (Tashakkoni and Teddlie: 1982). Its main goal was to focus on particular characteristics of a population that are of interest, which best enabled the researcher to answer the research questions. Purposive sampling was used because it is a type of non-probability sample that is most effective in studying certain phenomenon with knowledgeable experts in the field (Godambe: 1982). In this case the deputy head and senior teacher were chosen because they are policy implementers. The high ranking officers in the two institutions in question were chosen because of their expertise.

3.6.2 Homogeneous sampling

This is a purposive sampling technique that was employed in the study. Homogenous sampling is a purposive sampling technique that aimed to achieve a sample whose units for example people, cases and so on shared the same or very similar characteristics or traits for instance age, gender, background, occupation or position at work (Patton: 2002). A homogenous sample was used because the research question being addressed was specific to the characteristics of a particular group of interest which was subsequently examined in detail.

3.6.3 Advantages of using purposive sampling
- It used a wide range of sampling techniques that could be used across qualitative research designs for example the use of homogenous sampling.

- It provided the researcher with the sample that was being studied, whether such generalizations were theoretical, analytical and/ or logical in nature (Kuzel; 1999).

3.6.4 Disadvantages of purposive sampling
- It is highly prone to researcher bias. The idea that purposive sampling has been created based on the judgment of the researcher is not good defence when compared with probability techniques that are designed to reduce such bias.

- To overcome this bias the schools comprising the sample represented the three main categories of catholic-run schools. To add to that, both boarding and day schools were represented in the sample. Furthermore, the schools constituting the sample were drawn from urban, rural and farming areas.

3.7 Research instruments/ tools

The study used open-ended semi-structured questions. Cohen et al(2005) postulate that the interview has three conceptions being a potential means of pure information transfer and collection, a transaction that has inevitable bias that should be recognized and controlled and it is an encounter that is necessary for showing some features of everyday life. The open-ended nature of the questions posed defined the topic under investigation and provided opportunities for both interviewer and interviewee to discuss some topics in more detail. The questionnaire administered to members of the administration contained structured questions.

3.7.1 Interviewing
This involved face-to-face interactions and all precautions were taken to make the interview environment free from disturbances and any other variables that might compromise the findings. In this case, in-depth interviewing was carried out. Boyce and Neal (2006) pointed out that in-depth interviews are most appropriate for

situations in which the researcher wants to ask open-ended questions that elicit depth of information from relatively few people as opposed to surveys. The researcher was solely responsible for collecting data through the interviews and questionnaires. The interviews were conducted over thirty minutes. For the sake of anonymity, interview transcripts were coded using numbers as reflected on the consent forms of participants.

3.7.2 Advantages of the semi-structured interviews

Semi-structured interviews when conducted face to face provided accurate screening. The researcher was able to get accurate information on gender, age, sex and race. Interviews also allowed the researcher to use verbal and non-verbal cues to capture more detailed information. Non-verbal cues like body language, facial expressions, dress and other artefacts provided an extra dimension to data capture that aided the verbal exchange. Semi-structured interviews kept the interviewees focused on the issue at hand. Semi-structured interviews were not influenced by other people as found in-group interviews. Semi-structured interviews also allowed the researcher to capture the emotions and behaviour of the interviewees. These were clarified and incomplete answers were followed up.

3.7.3 Disadvantages

Interviews are associated with costs in the form of preparing for the interview- typing and printing of semi structured questions. The other costs involved were those of transport and subsistence. The quality of data captured this way depends to a larger extent on the ability of the interviewer to solicit for more detailed information through probing for other responses. Interviewer biases also affect the quality of data collected. However, this was overcome by triangulating this data collection method with other instruments like questionnaires. Semi-structured interviews are time

consuming. This usually results in researcher settling for smaller sample sizes which may in turn affect the validity and reliability of research outcomes .In this case the sample size was not affected because the researcher was dealing with limited options. Finally, analysis of data proveed to be difficult as the researcher got a lot of data over a very short space of time. Sorting this data proved to be difficult. To overcome this hurdle the researcher got the assistance from a research expert working for Zimstats.

3.8 Questionnaires

According to Tuchman (1978), a questionnaire is a data-collecting instrument that sets out a formal way in which research questions of interest should be asked. Open-ended forms of questionnaires enabled the respondents to state his or her case freely and give reasons. This is also known as a free response questionnaire as it goes beyond statistical data. It probed hidden factual information beyond motives and decisions. The researcher also used closed questions. These made it easier for the researcher to code and classify responses.

3.8.1 Advantages

Large amounts of information were collected in a short time. This instrument can be administered by the researcher himself or his designated proxy with limited effect to its validity and reliability. The results from questionnaires were easily quantified. Lastly, data obtained from questionnaires were analysed scientifically and objectively compared to data from interviews.

3.8.2 Disadvantages

It was difficult to establish changes of emotions, behaviour and feelings. Questionnaires lack validity because there is no way to check the truthfulness of the respondent. It was also difficult to establish how much thought a respondent had put in responding to a questionnaire. There is a high level of researcher imposition during

the construction of the questionnaire. Furthermore, there is no guarantee that all respondents will have a uniform understanding and interpretation of the questions.

3.9 Reliability and validity

Gronlund(1981) defines reliability as the degree to which an assessment tool produces stable and consistent results. It can be considered a synonym for consistency and replicability over time, instruments and groups of respondents. Denzin and Lincon (1994) suggests that reliability and replicability in qualitative research can be addressed by using reliability types such as :-test-retest reliability, parallel forms reliability, inter-rater reliability, internal consistency reliability, stability of observations and others. In this project, the researcher used a combination of parallel forms reliability and internal consistency reliability. The researcher administered different forms of semi-structured interviews on the responsible authority and church informant. Both versions were probing the same construct, skill and knowledge base. The data gathered from the two versions was correlated. The semi-structured interviews used were also structured with internal consistency in mind.

Validity refers to how well a test or assessment instrument measure what it is purported to measure. In qualitative data, the subjectivity of respondents, their opinion, attitudes and perspectives together contribute to a degree of bias (Gronlund: 1981). There are several different kinds of validity which include: - content validity, criterion validity, external validity, formative validity and others. The researcher triangulated construct validity and sampling validity. The catholic –run schools under investigation belonged to three main categories. So the sample chosen had schools that represented each of the categories. To add to that, two schools were mission boarding schools, three-day schools- one in the urban areas, one in a farming

settlement and one in the rural areas. By adhering to the sampling validity concept, the researcher was able to cover the broad range of areas within the concept under study. The study also solicited for the perspectives of policy formulation experts from the two institutions under investigation. This ensured that the instruments used actually measured what it was intended to measure and no other variables. Therefore, the construct validity phenomenon came handy here.

Over and above what has been highlighted, the researcher triangulated questionnaires and semi-structured interviews. This yielded very pleasing results.

3.10 Data collection procedures

Data gathering is a precise and systematic capture of relevant information to the research sub-problems using methods such as participant observation, interview, focus group discussions, questionnaires and case studies (Burn and Grove: 2003).Data collection through open- ended semi-structured interviews enabled the participants to express their experiences. The collection of raw data was done at St Paul's Mission, Mount St Mary's High School, St Vincent Primary and Secondary, St Pauls Primary and Nagle House Convent School. Approval of the research study was obtained from the Faculty of Education Foundations at Midlands State University (MSU). Before the data was collected, the researcher asked for permission from the Ministry of Primary and Secondary Education to conduct research in schools. This ensured that the whole process was supported by the authorities. Before commencing data collection, participants' consent was sought and issues of confidentiality were adhered to. Interviews were carried out at the official places of work by appointments. Information collected during the interviews was treated with great confidentiality. Debriefing and dehoaxing were done to enable the participants to voluntarily take part

in the interviews. The researcher did everything in his power to protect participants from whatever harm before and after the study as an ethical practice. The consent forms were discussed with the participants.

3.10.1 Data analysis plan

Analysis of data in quantitative research project involves summarizing the mass data collected and presenting the results in a way that communicates the most important features. Le Compte and Schensul (1999) define data analysis as the process a researcher uses to reduce data to a story and interpretations. Data analysis is the process of reducing large amounts of collected data to make sense of them. Data should be analysed as soon as data is collected in the field and when out of the fields. In-field analysis includes inscription and transcription.

Analysis of data means describing each presented interview or response for the purpose of explaining the meaning of such data. In this particular study, ethnographic analysis and content analysis were considered as guidelines to data analysis and interpretation. This refers particularly to the interviews that were conducted. With regards to the analysis of data from questionnaires, the researcher dispensed with some aspects of Interpretive Phenomenological Analysis (IPA). IPA is interpretive and recognizes negotiation between the researchers and the researched. The data are accounts, which researchers then code for emergent themes, look for connections and construct higher order themes (Anderson and Barclay: 2005). It is often combined with constant comparison methods and elements of content analysis. Interview transcripts were made, read, understood and notes made on anything of substance from the participants. Non- verbal cues were also noted in the field. Themes and perspectives were developed from the responses of participants and the researcher generated the main themes based on the theoretical underpinnings of the study as well

as participants' responses. Transcripts were analysed one by one as a means to recognize or take note of recurrent patterns.

3.10.2 Data management

This is the process of controlling the information generated during a research project. The outcome of any research endeavour depends on how well data is managed. Data management also helps organize research files for easier access and analysis. Data management also involves the process in which data is acquired, validated, stored, processed and protected. This involves the organization of files, the provision of back up facilities, the use of documentation and metadata and storage. In this research, the data were acquired through semi-structured interviews, questionnaires and document analysis. The triangulation of these data capture instruments enabled the data to be validated. The researcher stored the data in a computer, flash disk as well as keeping hard copies of the data. The data was processed and analysed through the use of tables and graphs. Much of the data in the computer was stored in the e-mail inbox which is not prone to virus attacks. The flash used was periodically screened for some viruses as a way of protecting the data. The hard copies were kept in lockable cabinets.

3.11 Ethical considerations

Ethical considerations were essential to the study due to the sensitive nature of the issue at hand. In order to protect participants from harm, ethical considerations as informed consent, confidentiality and debriefing were upheld in this particular study. Also the issue of honesty was upheld in the reporting of the research findings.

3.12 Summary

This chapter spelt out the research paradigm used, the method of sampling (purposive sampling), the descriptive research design, the population size and the sample size that

was determined by the target and accessibility concept. The open-ended semi-structured interview questions were used. This data capture tool was envisaged to be the best as it was helpful in collecting first-hand information from the experience of respondents. Questionnaires were administered to junior officers selected to participate in the study. Data collection and analysis procedures were highlighted. The need to adhere to research ethics was underscored. The following chapter focused on the presentation, analysis interpretation and discussion of research findings. Closer and detailed attention was paid to discussion and interpretation of the research findings.

CHAPTER 4

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter focused on data presentation, analysis and interpretation. The data was presented, analysed and interpreted in relation to thematic areas and categories that emerged during the data collection process. A description of the respondents who took part in the study was given. The description includes age categories, (substantive heads and deputy heads) and religious affiliation. The researcher presented the data from respondents' questionnaire schedule, church respondents' interview schedule and the ministry officials' interview schedule. So the analysis is in three sections which are: A-school administrators'' perspective, B- Catholic Church's perspective. C- Ministry of Primary and Secondary Education's perspective. The themes that emerged in the three perspectives are presented in a table. Some of the data was presented in tables, graphs and charts. The research also engaged in a protracted discussion of the main findings of the research and answers to all research questions were provided.

SECTION A

4.2 School administrators' perspectives

A description of administrator respondents

Table 4.1: Sex profile for members of the school administration

MALE	13
FEMALE	7
TOTAL	20

The above data showed that there were more of male than female administrators in Catholic Church run schools. While this is the trend in most of the schools in Zimbabwe, it should be noted that this set up is also reflective of the patriarchal nature of the Catholic Church.

Table 4.2: The profile of the age range of members of the school administration

AGE RANGE	TOTAL
25-30	0
31-40	2
41-50	11
51 and above	7
GRAND TOTAL	20

The above table revealed that most of the individuals in the administrative positions were mature teachers. The table showed a very normal distribution curve.
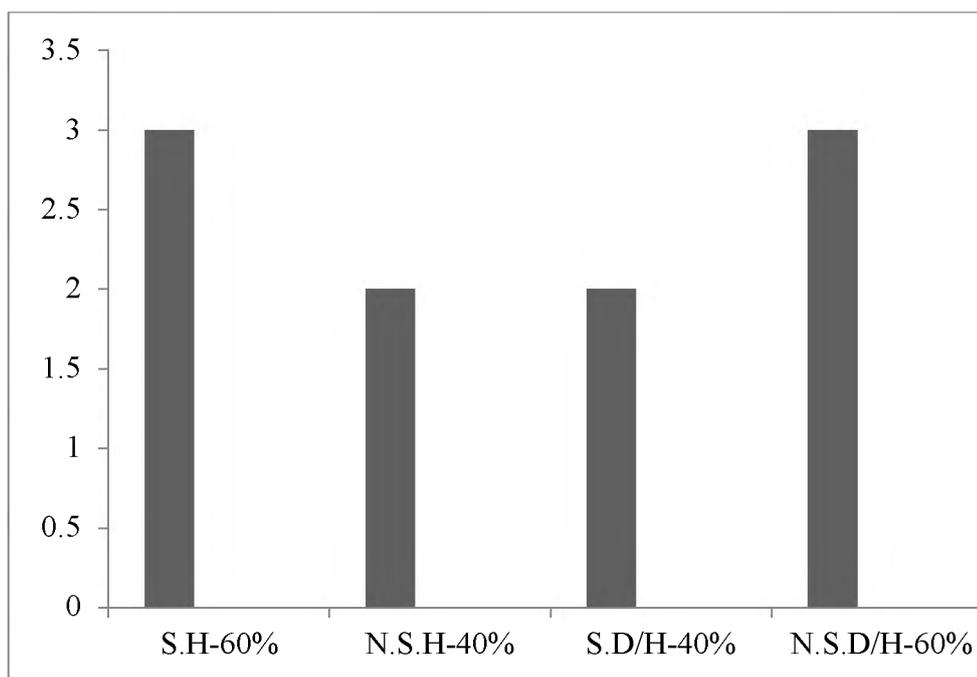
KEY

S.H-Substantive Head   **N.S H**-Non-substantive Head   **S.D/H**-Substantive Deputy Head

N.S.D/H-Non-Substantive Deputy Head

The information above showed that 60% of the catholic run schools in the sample were administered by substantive heads while 40% were run by non-substantive heads. 60% of the deputy heads were non- substantive while only 40% were substantive. An inquiry into the rationale behind this situation revealed the fact that most of the local responsible authorities (Priest in charge or Mother Superior) are very comfortable in working with non-substantive personnel that they can intimidate and manipulate. This allowed them to violate government policies at will; so they usually do not advertise posts or they resist any appointments made by the government.

Table 4.3: Religious affiliation

Denomination	Total
Roman Catholic	14
United Methodist	3
Later Day Saints	1
Seventh Day Adventist	1
Anglican	1
Total	**20**

The above data showed that75% of the administrators in the sample were practicing Catholics. This indeed is in keeping with the memorandum of understanding agreed upon by the Assembly of church secretaries and government. Ideally, this was meant to allow the ethos and values of the denominational faith to be practiced in the schools. However, due to the patriarchal and authoritarian nature of the Catholic Church, this M.O.U was abused as the administrators were not able to question some of the conduct of the responsible authorities, as they would be considered to be subjects at church rituals as well as at the work place.

4.3 Responses from the members of the administration

The majority of the non-substantive heads and senior teachers pointed out the fact that they were appointed into office by the local responsible authorities. The respondents also showed that running the school and financial management were some of the duties of the local responsible authority. More than 50% of respondents noted that the local responsible authority was responsible for administering the financial resources of the school. In fact, much of the conflict witnessed in some schools between the school head and local responsible authority was in the area of financial administration. While the majority of the local responsible authorities did not want to recognize the provisions of statutory instrument 87 of 1992(S.I. 87 of 1992), they failed to provide

written policy guidelines on financial management from the church's side. The research also revealed that local responsible authorities in charge of both primary and secondary schools often exerted a lot of pressure on the secondary school sector. This is so because that is where more financial resources were available.

In line with the above, the respondents also revealed that in some cases, the relationship between government and the church depended on the particular individuals manning the offices of head and that of the responsible authority. This is so because the church did not have clear-cut written down policies on the delimitation of authority between the school head and the responsible authorities.

With regards to the general relationship between the government and catholic- run schools, most of the respondents noted that the two institutions should have a complimentary role since they work to achieve the same goals. The only challenge comes in the form of schools that apply government policies selectively. Most respondents noted that the majority of local responsible authorities implement whole-heartedly all the other government policies that do not involve the management of finances. So, there is selective application of policies.

Most of the respondents recommended that there should be more dialogue between church-run institutions with regards to policy formulation and implementation. Some even felt that catholic-run schools should be allowed a greater degree of autonomy. The human factor was also cited as one of the causes of unnecessary friction between government and the local responsible authorities.

SECTION B

4.4 Catholic Church's Perspectives

Background data

Sex profile of the church representatives

MALE	5
FEMALE	2
TOTAL	7

As shown in Table1, there are more males than females in church leadership in the church. This is as a result of the patriarchal nature of the church.

Table 4.5: Age

Profile of the age range of the responsible authority

AGE	TOTAL
25 – 30	0
31 – 40	1
41 – 50	1
50 and above	5
Grand total	**7**

The above statistics revealed that most of the respondents who took part in the research were above 50 years of age. These belong to the old school of the church by their both education and socialization. They are highly conservative and rigid. They are not easily adaptable to change as is shown by their continued use of the old-fashioned title "principal" in schools. The table above does not yield a normal distribution curve.

Table 4.6: **Education-related qualifications for church representatives**

QUALIFICATIONS	NUMBER
Theology Diploma	1
BA Religious Studies	5
Post Grad Diploma In Education	1
Other	0

The information above showed that while all the members of the clergy working as local responsible authorities and those in the education secretariat had some tertiary education, about 86% of them did not have any qualifications related to education. Ironically, these are the people that held the posts of "principal" in the catholic-run schools. This partly explains why there is conflict between catholic-run schools and the government because most of their decisions are based on either ignorance or arrogance or both.

4.5 Knowledge of the history of education in the country

According to the information gathered through the interviews of the church representatives, only two out of the seven respondents demonstrated an intimate knowledge of the history of the education system in the country. The majority had very scant information about the history. What they recalled are mere events and incidences that were orally handed down from one generation to the other. Such information fell short of the very official knowledge and could not be relied upon. This therefore made it impossible for those individuals to appreciate the current government policies because the policies hinge to a greater extend on the previous policies that were in force especially during the colonial system.

4.6 Church education policies

The church education policies are drawn from the Vatican Council 2 document.

Due to the multiplicity of the catholic religious orders that are running educational institutions, there were also different policies for the different religious orders. These policies were in line with the particular charisma or area of focus of the founder or foundress of the religious order. Admittedly, the various religious orders that are running educational institutions in Zimbabwe had up to date policies and constitutions regarding their spiritual obligations. There was very scant information on education policies. The researcher did not see any such policies serve for one that was done in 2013 by the education secretariat, which was meant for diocesan- run schools. According to her, most of the catholic-run schools are operating using outdated education policies that in the majority of cases were not on paper.

4.7 Responses to colonial education policies

The respondents had very little information on these policies. Most of them indicated that they needed more time to do some research. Some referred me to the Church's archives and indeed a handful confessed that they do not even know that such statutes existed and they did not have time to study them. This is basically so because the individuals did not have qualifications related to education.

4.8 Responses to post-colonial education policies

Most of the respondents were aware of the policies that influenced the education system at the time when they were in school in the early 80s. They glorified the education with all policy, the free and compulsory education and the education with production policy. The policy on teaching sex education in schools was vehemently attacked by all since it contradict with the church policy on abstinence. The S.I. 87 of 1992 was partly implemented in all the catholic-run schools under investigation. However, the responsible authorities did not like to see school development

committees exercising all the powers given to them by the statutory instrument. The areas of concern were the composition of the school development committee, the composition of the finance sub-committee, the procurement procedure and the general handling of finance in the school. Admittedly, the authors of the statutory instrument did not recognize the responsible authorities in the S.I. 87 of 1992. However, the responsible authorities themselves did not have written down guidelines on managing school finances. They are also not very conversant with a lot of government policies that they detest.

SECTION C

4.9 The education officials' perspectives

Two respondents participated in the research. One was from the district office and the other one from the provincial office. The two officers shared the view that catholic-run schools are giving a lot of challenges in running the education system. Some of the challenges highlighted include:-

a) Failure to adhere to stipulated policies for example S.I. 87 of 1992, teaching of sex education in schools.

b) Failure to appreciate and recognize laid down procedures in recruitment and promotions.

c) Failure to clearly delimit the duties and responsibilities of the local responsible authority and those of the school head.

d) Inability to keep pace with the rapidly changing policy landscape.

However, these officials were unable to answer those questions to do with policy formulation. The researcher was referred to the office of the Principal Director responsible for policy formulation. Because of the limited time available, the

53

researcher could not manage to seek audience with this very high ranking officer in the Ministry of Primary And Secondary Education.

4.10 Findings

Themes, categories and sub-categories.

1. A theme is the main idea or topic in a discussion. This is the main thing the researcher wanted to find out from the respondents.

2. A category is a class or group of things possessing some quality or qualities in common.

The table below provides a summary of the themes and categories that emanated from the research.

Table 4.7: Themes, categories and sub categories from all respondents' perspectives

THEMES	CATEGORIES AND SUB-CATEGORIES
Delimitation of authority	• Encroachment into each other's duties and responsibilities
Ignorance	• Failure to conceptualise the real content within which the education system is functioning • Being ill equipped academically and professionally for selected tasks.
Arrogance	• The human factor in decision making • Insensitivity to change • Selfish and individualistic behaviour
Absence of written down policies	• Making of arbitrary decisions
Low competence level	• Failure to articulate relationships between parts of the whole
Transparency	• Failure to clearly show how decisions are arrived at. • Lack of clarity on issues of procedure
Evaluation	• Lack of updated church policies
Co-ordination	• Lack of harmony between policies of different religious orders
Ideological differences	• Theological perspectives • Politically motivated perspectives

4.11 Discussion of Results

The discussion of results will be done following the research questions. However it is crucial at this point to highlight the major features of the theoretical framework that guided the research endeavour

4.12 Theoretical base

The research was informed by the guiding theoretical framework of critical theory. According to this theoretical framework, positivism and interpretivism provide incomplete accounts of social behaviour by their neglect of the political and ideological context of much of educational research (Habermas: 1984). The paradigm of critical educational research is heavily influenced by the early work of Habermas and his predecessors (Gage: 1989). Critical theory is explicitly prescriptive and normative, entailing a view of what behaviour in a social democracy should entail (Fay, 1987). It seeks to emancipate the disempowered, to redress inequality and to promote individual freedom within a democratic society (Morrison: 1995). It holds up to the lights of legitimacy and equality, issues of repression, voice, ideology, power, participation, representation, inclusion and interests (Eagleton: 1991).

According to Cohen et al (2000), critical theory and critical educational research endeavour to examine and investigate the relationship between any two institutions in society or an institution and how it relates to society. Critical educational research also investigates the social construction of knowledge, who defines worthwhile knowledge, what ideological interests it serves, how this reproduces inequality in society; how power is produced and reproduced through education; whose interests are served by education and how legitimate they are.

In light of the above, the research managed to place the dialectical relationship between catholic-run schools and government into the correct political and ideological contexts. Church doctrine as enunciated in Vatican council 2and the Marxist-Leninist philosophy were examined as they help shape education policies from these players in question. The research questions whose answers were provided in the discussion part of the investigation provide the link between political and ideological contexts and the dialectical relationship between the two players in question.

4.13 Research question

What are the significant differences between state ideology driven education policies and Catholic theology driven education policies?

The Zimbabwe education system is informed by Marxist- Leninist political philosophy. The blue print is couched in the 1980 ZANU election manifesto. Reference has already been made to item L of 1980 ZANU campaign manifesto in chapter 2.The cardinal points alluded to in the same chapter will also be referred to at this point in the research.

The doctrine of the modern Catholic Church is informed by the following citation:

> God who "wills that all men be saved and come to the knowledge of
> the truth "(Timothy 2; 4) "Who in many times and various ways spoke
> of the old to the fathers through the prophets." (Hebrews 1:1). When
> the fullness of time has come sent his son, the word made flesh
> anointed by the holy spirit, to preach the gospel to the poor, to heal the
> contrite of heart, to be a bodily and spiritual medicine; the Mediator
> between God and men. (Vatican Council 2 Page 3)

What sticks out of this citation is the thrust of the church that "all men be saved and come to the knowledge of the truth..." And"....to preach the gospel to the poor, to heal the contrite of heart.....". in pursuit of these grant spiritual goals, the sacred ecumenical Council gave a careful consideration to the paramount importance of education in the life of men and "...it's ever growing influence on the social progress of the age. (Vatican council 2; 725). The said council constituted a sacred synod that promulgated twelve fundamental principles concerning Christian education, especially with regard to schools. Some of the principles read;

   i.   All men of whatever race, condition or age, in virtue of their dignity as human persons, have an inalienable right to education. This education should be suitable to the particular destiny of the individuals adapted to their ability, sex and national cultural traditions...

   ii.   All Christians ......are called children of God -have a right to a Christian education.

   iii.   As it is the parents who have given life to their children, on them lies the gravest obligation of educating their family.

   iv.   In nurturing the intellectual faculties which is the special mission of the school, it develops a capacity for sound judgment and introduces the pupils to the cultural heritage bequeathed to them by former generations.

   v.   As cooperation, which is becoming daily more important and more effective at diocesan, national and international levels, is very necessary also in the educational sphere, every care should be taken to encourage suitable coordination between catholic schools.

These and more are international theological guidelines that should inform church education policies at congregation, religious order, diocesan and national levels. The

research has therefore managed to clearly outline the differences between the nucleuses of policy formulation by the two players in question. Through the Marxist - Leninist philosophy, the state commits itself to provide education to all regardless of religious affiliation. Church policies are so quick to single out Christians from non-Christians. The role of parents in educating their children is so pronounced in church policies while the state believes it is its obligation to do so. Furthermore, Marxist-Leninist teachings do not appreciate anything positive about religion. Karl Max himself is quoted as having said, "religion is the opium of the poor" (Haralambos :2000). This is one of the reasons why the teaching of political economy as a subject flopped as it was resisted by all Christian-run schools especially the catholic church (Zvobgo: 1996).

It is also important to note that, although the government of Zimbabwe was initially guided by the Marxist-Leninist ideology, in practice, there is a remarkable shift from the ideals of that philosophy. The Zimbabwean education system now has a clear separation of education for the elite and that of the poor. This is evident in the ever-increasing number of purely private and expensive schools right from ECD to university. On the other hand, the church remains fairly consistent with regard to its ideology. So, part of the conflict was as a result of ideological incompatibility. This is further exacerbated by the incessant ideological vacillations.

Sub-question 1

What similarities and differences exist between government's vision and mission statements on one hand and the Catholic Church's vision and mission statement is its education on the other hand?

4.14 Similarities

Both players believe that education is a fundamental human right. It can therefore be inferred that both institutions are signatories to the United Nations Charter on human rights. The two players endeavour to teach their subjects the cultural heritage of the societies under their authority. They both purport to develop the individual skills of their learners for future careers. They also both claim to offer a holistic education.

4.15 Differences

The Zimbabwean government's vision and mission statements are guided by unhu/ubuntu philosophy. The moral content of the curriculum has very little to do with Christian spirituality. On the other hand, the moral content of the catholic-run institutions is largely informed by Christian spirituality. The government is placing a lot of emphasis on gender equity and gender parity. Gender issues in the Catholic Church receive very little attention owing to the patriarchal nature of the church. The government is making protracted efforts to ensure that pupils receive up to date sex education to counter the HIV/AIDS scourge. The Catholic Church remains steady fast on its principles of abstinence hence they see no need for explicit sex education. It can therefore be argued that the holistic nature of education from the catholic side is different from that of the government's side.

Sub-question 2

What ideological perspectives inform these vision and mission statements?

The catholic run schools are guided by Catholicism, which is a brand of Christian teachings. On the other hand, the government is informed by Marxist-Leninist ideology which is the brain child of Marxist-socialist thought.

Sub-question-3

How the policies that guide and regulate education practice formulated by these two institutions?

The Catholic Church has a multiplicity of religious orders and congregations that run educational institutions. Each entity is guided by the constitution that is informed by the charism of the founder or foundress. These constitutions are informed by the church doctrine which is contained in the Vatican Council 2 document. As a result of this background, each catholic school has its own policies that differ from sister schools run by different religious orders. For example, all the Jesuit- run schools have policies that differ from the Dominican-run schools. There are no common policies for all the catholic- run schools despite the fact that they all use one source.

On the other hand, the government has policies that are highly centralized. The policy-planning department initiates the formulation of policies. This is usually done after a research or survey would have been conducted. Stakeholder perspectives and sentiments are solicited for and policies are formulated. Some of the policies need the endorsement of parliament. (Statutory Instruments). Some of the government's policies are formulated as a response to global trends. The gender policy and the child protection policy are examples.

It should be noted that policy formulation at government level is faster and is an ongoing process compared to policy formulation in the catholic-run schools. Although the Catholic Church boasts of numerous scholars and academics in its rank and file, there is very little effort dedicated to educational research.

Sub-question 4

To what extend is the human factor accountable to this conflict-ridden relationship?

Since most of the catholic-run schools, as revealed by the research findings, do not have updated education policies, the decisions most of which clash with government education policies are done basing on individual whims and tastes. The academic history of some of the members of the clergy appointed to positions of authority leaves a lot to be desired. It can be inferred that they may be naturally incapacitated to make sound academic and professional decisions. In addition to that, the mere fact that some of these local responsible authorities do not have professional qualifications is a clear testimony to their inability to make sound professional decisions. The inter-congregational and religious order rivalry is also exacerbated by the human factor.

On the government's side, the personality of the person in the P E D's office also contributes to the good or poor working relations. A P E D with a Christian orientation is likely going to work harmoniously with church institutions especially regarding issues where the system allows him /her to use his discretion.

Sub-question 5

What power relationships exist between the government and the Catholic-run schools?

The Catholic Church is a religious institution that is part of the Christian family. Religion is one aspect of the social life of Zimbabweans. The operations of religious institutions in Zimbabwe are subject to the laws of the country. The government is responsible for registering and de-registering any church and its ancillary activities. Therefore, church policies do not supersede government policies.

4.16 Summary

The researcher managed successfully to administer the data capturing instruments to the five chosen schools, five local responsible authorities as well as the two church

informants. Two senior education officials were also interviewed. However, they referred some of the questions on policy formulation to higher authority.

Most of the members of the administration are mature teachers who have been in the service for more than ten years. Their responses indicated that they were aware of the various areas in which there was conflict between government and church-run schools. Some of the issues that necessitated the conflict included ignorance, arrogance, low competence levels, lack of transparency, unavailability of updated policies, failure to evaluate the system, lack of cooperation etc.

Respondents from the church's side cited issues to do with the need for church schools to be given some autonomy, displeasure on policies that do not involve the local responsible authorities on decision-making platforms, the need to show respect for institutional property and the need to respect church doctrine.

On the other hand, the senior education officials noted that the education system in the country should respond uniformly to the country's political ideology. The church should have updated education policies. There is also need for coordination of policies and there is also need for using individuals with the correct professional qualifications and experience.

Overall, it is an established fact that these two players in education should complement each other and there should be mutual respect for what each has contributed to the education system.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter provides the summary of the major highlights of the research project. It also explores the utility of critical theory in explaining and characterizing the relationship between government and catholic-run schools. The chapter also looks at the conclusion and some recommendations for schools, local responsible authorities, policy makers and policy implementers will be made.

5.2 Summary

The researcher was prompted by the desire to establish the real reasons why almost all the Catholic schools are characterized by some misunderstanding between the school head (a member of the civil service representing the head of ministry) and the local responsible authority (a member of the clergy representing the church). Instead of Catholic schools being places of prayer, peace and tranquillity, they have in some cases turned to be battlefields. To insiders, life at most of the Catholic run schools is characterized by suspicion, tension, mistrust, accusations and counter accusations. There is a lot of jostling for power at these institutions. In some cases, the hostile environment far surpasses what can be witnessed at secular institutions. These and more awkward occurrences at Catholic run schools prompted the researcher to engage in this enterprise.

In order to unravel the 'mystery' behind the above scenarios, the researcher managed to provide a succinct background to the study. The statement of the problem was clearly stated. The focus of the statement of the problem is to try and pry open the

goings on in Catholic run schools in order to establish the cause, nature and scope of the conflict. Research questions were raised. Their main thrust was on policy issues regarding the implementation of the education system at Catholic run schools. All the questions got very relevant and satisfactory answers. The purpose of the study was established. All the stakeholders who ought to benefit from the results were identified. It remains to be seen if all these stakeholders can take a leaf from the research findings. The history of the Catholic Church was briefly outlined and the history of missionary activities in Zimbabwe was outlined. The character of the Catholic Church and all its various religious orders was also examined. The relationship between the Catholic Church and the colonial and post-colonial was also investigated. Some educational laws and ordinances were examined. The relationship between the Catholic Church and government in the colonial period vacillated from cordial to discord. The research methodology was clearly outlined. The sample for the research consisted of five catholic run schools. Purposive sampling was done. Data capture was done well and the analysis of the data was graphically as well as narratively presented. The discussion of the research findings were done against the research questions raised. A revisit of the theoretical framework undergirding the research endeavour was briefly done.

5.3 Conclusion

The research managed to remain guided by the research design, research problem and the research questions. Adequate related literature was obtain, discussed and analysed. Although challenges of time and financial resources affected the smooth conduct of the research, the researcher tried to do the best within the confines of the challenges. All the research questions were responded to. The main question sought to establish the ideological orientation of the two institutions. Catholic doctrine informed by

64

papal authority informs catholic education policies while the government policies are informed by Marxist – Leninist ideology. The two institutions share almost the same vision of providing holistic education. However, the catholic holistic education is more informed by spiritual morality when that of the government is informed by materialistic discourse. There is a great difference in policy formulation in those institutions. The government's policy formulation is guided by research conducted by expects, stakeholder consultation and adherence to global trends. The Catholic Church has very few education expects hence very little research is done. It is very slow to respond to contemporary concerns because of its little thrust on educational research and policy evaluation. The catholic run schools are regulated by oral policies that reflect individual, collective opinion or collective ignorance. The government is always the superior authority with regards to the power matrix. So, the relationship between these two institutions remain fairly polarized owing to the incompatibility of ideological perceptions, failure by the catholic run schools to have updated policies, failure by the Catholic run schools to engage professionals in the office of 'principal' failure by the government to afford the Catholic run schools a say in national policy formulation as well as failure by the Catholic church to have coordinated educational policies.

5.4 RECOMMENDATIONS TO SCHOOLS, POLICY MAKERS AND LOCAL RESPONSIBLE AUTHORITIES

From the study, the following recommendations are made:-

➢ Schools should clearly understand the critical role played by the catholic church-run schools and various governments of Zimbabwe in providing education.

➢ The catholic-run schools should endeavour to update their educational policies.

- ➢ The catholic run schools should endeavour to come up with uniform policies that regulate the running of their schools.

- ➢ The afore-mentioned policies should be in line with national goals and aspirations.

- ➢ The Catholic Church should appoint people with relevant professional qualifications to run its schools.

- ➢ The correct, transparent and policy backed management and both human and financial resources is called for in the catholic- schools.

- ➢ The government should try to treat the catholic-run schools as equal partners.

- ➢

REFERENCES

Administration and finance circular minute number 6 of 19994

Atkinson, N.D. (1972).*Teaching Rhodesians: a history of education policy in Rhodesia* .London: Longman group LTD.

Bokenkotter.T.(1990). *A concise history of the Catholic Church.* New York: Image books Doubleday.

Croodall,N.(1954). *A history of the London missionary society,* 1895-1945.Oxford: oxford university press.

Dachs, A.J (1979). *The Catholic Church and Zimbabwe,* 1879-1979. Gweru: Mambo press,

Godambe V.P (1982) .*Estimation is survey sampling: Robustness and optimality.* Journal of American statistical association vol.77 pp 3p3-403,

Hughes, K.L and Walters, T.P (2001). *Church history: faith handed on Chicago:* Loyola press.

Kamusikiri, J.G. (1978). *African education under the American Methodist Episcopal church in Rhodesia: objectives, strategy and impact 1898-1966.* Los Angeles: university press.

Needham, die, Mashingaidze,E. K and Bheke,N (1985).*From Iron Age to independence: a history of central Africa* .England: London group limited,

Polit, M.Q (2002). *Qualitative research and evaluation methods.* (3rd Ed), Thousand Oaks,CA: sage

Ranger T.O. (1968).*The nineteenth century in southern Rhodesia: aspects of control African history.* London: Heinemann.

Statutory Instruments 87 of 1992

Tashakkoni .A. and Teddie,C.(.2003). *Handbook of mixed methods research: from data triangulation to mixed models designs.*

The 1987 *Education Act*

Anderson, D.S and Biddle, B.J (1991) Knowledge for Policy : Improving education through research, London : Palmer

Borg, W.R and Gall, M.D (1996*) Educational Research : An introduction* (6th edition) New York : Longman.

Burns, S.N & Grove, S.K (2003) *Understanding missing research.* Philadephia :L Sannders. Guba, E.G (1995) Naturalistic Inquary. Thousand Oaks, Calif : Sage

Cohen, L (1977) *Educational research in classroom and schools : a manual of materials and methods.* London : Harper & Row.

Denzin, N.K and Lincoln, Y.S. (1994) *Handbook of qualitative research.* Thousand Oaks, Calofornia : Sage Publications Inc.

Donald , J.D (1976*)* *Investigative social research, Beverly Hills: Sage Publications*

Guba, e.G (1991) *Competing paradigms in qualitative research.* London : Palmer.

Howell, P (1984) *Action Research : Getting it into perspective, London* : Routledge

Kuzel, s (1996*) Interviews. London* : Sage Publications

Le Compte, M. And Schensul, J. (1993) *Ethnography and qualitative design in educational research (2nd edition).* London : Academic Press Ltd.Manbo Press

Merriam, S.B (1998) *Case study research in education.* San Francisco : Jossey Bass.

Merrian, D (1998) . *Practical social research,* London : MaMillan Press.

Patton M.*Q Qualitative research and evaluation methods 3rd edition.* Thousand Oaks; CA, Sage

Polit, D.F & Hungler, B.P (1995). *Nursing research; principles and methods 5th edition.* Philadelpha : Lippincolt.publishing.

Tchman, B.W. (1972*). Conducting educational research.* New York : Harwart Brace Lovanovich

The 1992 *amendment of the Education Act*

Zvobgo, C.J.M (1996). *A historical of Christian mission in Zimbabwe 1890-1939.* Gweru:

Zvobgo, R.J (1996).*The post –colonial state and educational reform.* Harare: Zimbabwe

APPENDICES

Appendix 1

INTERVIEW TO OFFICIALS IN THE MINISTRY of PRIMARY AND SECONDARY EDUCATION

Interview type-semi-structured

1. What are the main functions of your office?

2. For how long have you been in this office?

3. What challenges have you faced regarding regulating the running of catholic-run schools?

4. Briefly comment on the government's established position regarding the following education policies and acts.

Pre- colonial era

    i.   The 1899 Education Ordinance

    ii.   The 1912 Education Ordinance

    iii.   The 1966 Education Plan

    iv.   The 1979 Education Act

Post-colonial era

    i.   The free and compulsory Education Policy

    ii.   The education with production policy- what do you think contributed to its failure?

    iii.   Sex education in schools

    iv.   The 1987 Education Act and its subsequent amendments

    v.   Statutory Instrument 87 of 1992

vi.   The post 1999 Education Policies

5. How much do you involve the Catholic Church in policy formulation?

6. What is the government's position on government policies that contradict church policies?

7. How best can you describe the relationship between catholic- run schools and the government?

8. What are your recommendations?

Appendix 2

Nagle House School
P. Bag 3804
Marondera

Phone 0279-23370
Cell-0772205855

RE: AN INVESTIGATION INTO THE DIALECTICAL RELATIONSHIP BETWEEN CHURCH-RUN SCHOOLS AND THE GOVERNMENT OF ZIMBABWE.

PREAMBLE TO THE QUESTIONNAIRE

This research project is being conducted by Alexio Kurisa in partial fulfillment of the requirement for the Master of Educational Administration currently studied at Midlands State University. The Catholic Church is one of the first religious institutions to introduce formal education in Zimbabwe. It has successfully partnered with the successive colonial and post-colonial Zimbabwean governments in providing quality education. However there are some policy differences that have characterized the relationship between these two major players in education dating back to the colonial times. This questionnaire would like to establish the nature and the scope of this relationship. I therefore kindly ask you to respond to the questions below as honestly as you can. Your responses are of utmost importance to this research and they will be kept completely confidential. Your identity remains absolutely anonymous and I also guarantee that there is no harm that will come your way as a result of your contribution to this research. Your cooperation therefore in answering these questions will be greatly appreciated.

Appendix 3

SEMI- STRUCTURED INTERVIEW FOR CHURCH INFORMANT

1. What are the main functions of your office?

2. For how long have you been in the office?

3. What challenges have you faced in running the education sector of your office?

4. What would you consider to be the major achievements of the church with regards to education during:-

      a) The colonial era

      b) The post-colonial era

5. What have the most outstanding challenges during the above shown periods?

6. How did the church respond to the following ordinances, educational plans, policies and laws?

Pre-colonial era

a) The 1899 Education Ordinance

b) The 1912 Education Ordinance

c) The 1966 Education Plan

d) The 1979 Education Act

Post-colonial era

a) The Education For All Policy

b) Free And Compulsory Education

c) Education With Production

d) The 1987 Education Act And The Subsequent Amendments

     • Focus on classification of schools

- Financing of education

e) Teaching of sex education

f) Statutory instrument 87 of 1992

7. How much is the church involved in the formulation of national Education Policies?

8. Who is responsible for formulating church policies on education?

9. What government Education Policies do you think are not in line with Church Policies? Why?

10. How best would you describe the relationship between church-run schools and government?

11. What are your recommendations?

Appendix 4

QUESTIONNAIRE FOR THE SCHOOL HEAD, DEPUTY HEAD AND TWO SENIOR TEACHERS

PLEASE TICK THE APPROPRIATE BOX AND FILL IN THE SPACES PROVIDED.

Interview questions

1. Sex | Male | | Femal |

2. How old are you? | 25-30 | | 30-40 | | 40-50 | | 51 and above |

3. What administrative duties do you hold?
| Head | Dep /Head | Snr /Teacher | Snr /Lady or Master |

4. Are you in a substantive position? | YE | | NO |

5. If no, who appointed you into that office?
----

6. Do you go to church? | YES | | NO |

7. If yes, which church do you go to?
----

8. Are you familiar with the catholic ethos in catholic schools? | YES | | NO |

9. What are your core duties?

----

10. Using your experience, what are the core duties of the Responsible Authority?--
----

----

11. How applicable are government policies in your school?-------------
----

----

12. Are there any government policies that are not applicable to your school?   YES   NO

13. If yes, which ones?--

----

14. According to your duties and experiences, why are the policies not enforceable in your situation?---
----

----

15. Do you know of any church policies that contradict government's policies?   YES   NO

16. If yes, were you provided with such copies?   YES   NO
17. If no, how did you come to know about them?

----

18. How best can you describe the relationship between government and the Catholic Church in providing education?----------------------

----

-----

18. What recommendations do you have?------------------------------------

----

Appendix 5

SEMI- STRUCTURED INTERVIEW FOR LOCAL RESPONSIBLE AUTHORITY

12. What are the main functions of your office?

13. For how long have you been in the office?

14. What challenges have you faced in running the education sector of your office?

15. What would you consider to be the major achievements of the church with regards to education during:-

    c) The colonial era

    d) The post colonial era

16. What have the most outstanding challenges during the above shown periods?

17. How did the church respond to the following ordinances, educational plans, policies and

laws?

Pre-colonial era

    e) The 1899 Education Ordinance

    f) The 1912 Education Ordinance

    g) The 1966 Education Plan

    h) The 1979 Education Act

Post-colonial era

    g) The Education For All Policy

    h) Free And Compulsory Education

i) Education With Production

j) The 1987 Education Act And The Subsequent Amendments

- Focus on classification of schools

- Financing of education

k) Teaching of sex education

l) Statutory instrument 87 of 1992

18. How much is the church involved in the formulation of national Education Policies?

19. Who is responsible for formulating church policies on education?

20. What government Education Policies do you think are not in line with Church Policies?

Why?

21. How best would you describe the relationship between church-run schools and government?

22. What are your recommendations?