



ISSN 2278 – 0211 (Online)

A Comparative Evaluation of Technical and Vocational Education in Pre-Colonial, Colonial and Post-Colonial Zimbabwe, a Case of Manicaland Province

Plaxcedia Mahundi

Lecturer, Department of Human Nutrition,
Curriculum Studies Department, Great Zimbabwe University, Zimbabwe

Abstract:

The study was a comparative analysis of technical-vocational education during the pre-colonial, colonial and post-colonial Zimbabwe, a case of Manicaland Province. It sought to establish how Technical-vocational education has evolved over the past decades. A descriptive survey research design was employed, with a population of 40, which included primary and secondary school heads, education officers and retired school heads. The sample comprised 4 primary and 4 secondary school heads, 2 retired school heads and 2 education Officers. These were chosen using purposive sampling procedure. Interviews and document analysis were the main instruments used. The major findings were that, before colonization, the Africans in general, and Zimbabweans in particular, had their way of education which was very rich and wholesome and was aimed at producing a total individual. Another finding revealed that the African type of education was not individualistic, but rather it was the duty of every member in the community to educate the young one, even though the curriculum was not in black and white. On the other hand, the colonizers had their way of education which was more formal than that of the natives. It was recommended that the strengths of the pre-colonial and the colonial education be merged for a more comprehensive post-colonial education which is relevant to the present day Zimbabwe.

Keywords: *Traditional / indigenous education, colonial era, segregation, f1 and f2 schools, formal and informal, education, natives, rudimentary, bottlenecking*

1. Background to the Study

The country Zimbabwe is based in the Southern part of the continent Africa situated within the tropics. It is an agrarian country with generally red loam and sandy soils. According to Atkinson (1972), the country is to a very remarkable degree, suitable for European habitation due to its Geography. Just like any other country, there is a means of educating people in Zimbabwe. However, the education system has taken a long way to be where it is today. It has also gone through a colonial era from July 1890 to April 1980. As such, the economy is based on the British style of governance and has been developed under a capitalist system. English is the official language, while Shona and Ndebele are the major languages of local people, according to Matsika (2012).

Education, as has been noted, did not begin with the coming of the white settlers in July 1890. Before colonization, there existed what is termed Traditional education or indigenous education. Zimbabwe, having been a British colony from 1890 to 1980, has got a history which can be divided into 3 periods, that is, the pre-colonial, colonial and post colonial eras. Not much was written on the indigenous education, but so much on the education during and after the colonial period. Mukanya (1998), agrees with Matsika (2012) and Zvobgo (1994) that various motives were behind colonization, of which, the economic one is major, since Zimbabwe was known to possess gold deposits. The British wanted to take advantage of the minerals in Zimbabwe, after Cecil John Rhodes discovered the country which was later named Rhodesia, after him. This was after the defeat of Lobengula who was a "Super Power" reigning in the Matebeleland then. The British South African Company (BSAC) claimed having mineral rights in Mashonaland and this resulted in a conflict with Lobengula and a war broke loose between these two rivals. Prior to this, Lobengula was used to frequently raiding the Mashona people for food and cattle, but this time it was not to be so, as the BSAC white settlers overpowered him. Thus, according to Matsika (2012), they became an unchallenged authority on the land. Through the BSAC, rules and regulations were instituted to govern every aspect of life.

Zvobgo (1997) concurring with Matsika (2012) outlines that two systems of education, one for the whites and one for the natives were established. Atkinson (1972), states that education for the Africans was limited to servitude, and the colonial government wanted to enjoy some rights and privileges at the expense of the Africans. Dosey (1975) concurring with Shizha and Kariwo (2011) affirms

that education was used by whites to avoid economic and political competition from the black majority. Provision of African education, was somehow balanced to give just enough to allow the African to serve humbly and they felt somehow they had to provide some form of education to the natives, even though rudimentary. Their assumption was that Africans did not have any form of education prior to their coming. They never bothered to find out how Africans had operated before.

Mungazi(1982), explains that in 1910, the committee chaired by Sir James Graham recommended that African education follow three lines, that is religion, literacy and industrial/vocational. Tech -Voc education included farming, building, carpentry, iron work and brick making for the boys. The girls were to do domestic work, to include cooking, dress making and maintenance of the homes. The curriculum and education was completely under the control of the government. This is supported by Zvobgo (1986) when he states that the colonial masters miscalculated and limited their assessment of the African and this resulted in serious flaws. What Africans learnt at school, they could not see the relevance to their lives or at home. There was no continuity between home and school or the past and the present. The child was exposed to different worlds, the western world at school and the traditional African culture at home. As such, this did not auger well with the African majority, who then devised methods of retaliating and this they did, until they attained their independence in 1980. The failure of the white settlers to understand and respect cultures of inhabitants, their social structures, methods of worship, as well as their education system greatly contributed to the African resistance to their form of education. It is therefore against this background that this study sought to comparatively analyse technical and vocational education, before, during and after the colonial era.

2. Conceptual Framework

2.1. Introduction

Zvobgo (1997) states that politics and power struggles can be beneficial to educational change or can suppress the desirable change if it is disadvantageous to the ruling elite. It has to be understood that education is live politics and is not just about teaching and learning, it is about deciding who controls politics and the knowledge and the politics of class struggle. The curriculum is a reflection of the power struggles which characterizes all societies, it reflects all the ideology of the ruling elite. In other words, education is the politics about what society learns and how it learns. The analysis following is comparative in nature, focusing on the nature of Tech voc education in pre-colonial, colonial and post colonial Zimbabwe.

3. Indigenous Education

This is the education that existed before colonization. It is called by various names such as pre-colonial education, technical and vocational education. The colonialists rather referred to it as industrial training as it sought to prepare natives for the world of work in the industry. It was education that included any one or more of the following; farming, brick making, building, carpentry and ironwork for boys, while domestic work was meant for girls. As Baker (1990) propounds, traditional educational was not an end to life, but rather, it was life in itself.

3.1. Characteristics of Indigenous/Traditional Education

This type of education was both formal and informal, even though the informal aspect of education was more dominant than the formal. The time-table and curriculum was not scheduled and there were no exams at the end. Learning was by observation, role play imitation than formal. Grandparents would be there teaching, storytelling, riddles, and proverbs as they sat by fireplace in the evenings. It was a societal responsibility to mould the children /individuals into a better person. Success of one individual meant the whole community had succeeded, thus, every elder was a teacher in community and people were required to respect elders and seek more of their advice and by so doing learning would take place. There were no drop outs, no wastage, each person was trained according to their ability, and e.g. some were trained into skillful blacksmiths, witch-doctors, hunters, farmers and some into royal families. No one was said to be incapable of doing anything, thus everyone was accommodated in the society. Linked to daily manual and mental work, made it easy for the children to follow, story-telling and riddles was meant to sharpen the children's intelligence and some of the games they played actually prepared them for adulthood. For instance, young boys would stage mock battles while the girls would play house 'mahumbwe'. This encouraged cooperation in all aspects. People would operate in groups or teams e.g when going for hunting, fishing, farming, weaving or sewing resulting in the spirit or team work being encouraged. All the learning and teaching was done in the local language for them to understand. Traditional education was very conservative. During evenings by the fire place stories would be told and passed to younger generations for continual understanding and remembrance. Because of this, morals, beliefs do's and don'ts of the society would be kept going from one age group unto another, thus conserving.

4. Colonial Education

Dorsey (1989) cited in Matsika (2012) states that from the British conquest of Rhodesia in 1890 until 1980, education was used by whites to avoid social, economic and political competition from black majority. Therefore, the provision of African education was to ensure that just enough was given in order for the African to serve humbly. The Europeans offered a rudimentary type of education to the blacks and were not bothered at all.

The BSAC having defeated Lobengula, became an unchallenged authority on the Zimbabwe land, thus formulating native regulations. Africans abhorred these regulations, as they were not favourable because the company had started levying hut tax from all adult males and engaged in forced and unpaid labour practices, according to Matsika (2012). Refusing to work or to take orders meant a jail

sentence and this system negatively impacted on education. This then resulted in natives running away into forests and hills, when missionaries asked people to come and learn at their mission centres.

In fact, the primary aim of African education was to train Africans to become more efficient workers in Agriculture and Industry as well as render more efficient service to their European employers, as stated by Atkinson (1972). Africa, being a source of raw materials, helped industrial and technical advance of Europe, itself suffering more under-development. African labour was exploited to produce raw materials. In other words, Education for Africans was limited to the role of servitude, and the colonial government did not want to educate the natives to the level of Europeans to avoid natives from requiring the same rights and privileges as the settlers. This is confirmed by Moyana (1999) who stresses that Africa was believed to be a very dull continent requiring three Cs that is Commerce, Christianity and Civilisation. This is confirmed by Atkinson (1972:8) when he stresses that, "Mashona people do not appear to have contained any learned class, in any acceptable sense of the term." On the other hand, putting Europeans at par with the Africans would destroy the mysticism that surrounded the white people, as they did not want to be fully known to avoid being challenged by anyone. As Chung (1987) puts it, a system of education was developed that would provide enough education to be useful to colonization, but definitely not enough to endanger it.

4.1. Major Characteristics of Colonial Education

Education was very formal and teacher centered. The teacher did most of the talking while pupils listened. The teachers were whites with English as their medium of instruction, making it more difficult for Africans to understand. As a result of this, Africans were said to be uneducated. The timetables, curriculum and examinations were strictly scheduled. The drop-out rate was high because of the prevalence of the bottlenecking system and the introduction of F1 and F2 schools, according to Zvobgo(1997). Only the top 12 ½ % succeeding at primary school would attend F1 schools to be trained as junior clerks and messengers. F2 schools had a stigma placed on them right from the time of its introduction. It was meant for less able children who could not cope with the rigours of academic work, and as a result it was resented by by pupils and teachers. Atkinson (1972) stresses that education given to Africans was not capable of raising them to higher levels of productivity, or of enabling them to profit from European experience. Zoning also took place, thus the African child could not attend good schools with good teachers. Colonial education wasn't communalistic and humanistic, neither was it intergrated like the traditional African education. Education was Eurocentric, catering for the coloniser's needs only and was thus irrelevant to Africans because it never linked with their day to day needs. Unfairness and discriminatory tendencies prevailed. The settlers were very selective and elitistic. This is supported by Murphree (1971), concurring Zvobgo(1997), who states that the education system in colonial Zimbabwe was segregatory. The education act of 1979 consolidated the existing racial structures, with large sums of money being spent on the education of the minority whites, Asians and Coloureds. The financial year 1977-1978, an average of \$491 was spent on every European, Asian and Coloured pupil's education, and only \$45 for each black pupil. One can therefore conclude that educational disparities during the colonial era were based on race. This is so because Matsika (2012) and Zvobgo(1997), concur on the fact that the first education ordinance established by the BSAC in 1899 was primarily intended for Europeans, but also had a provision for Africans. The dual process of education had more money spent on European education with the 'change' being used on the African majority. Good and best schools were for Europeans while the technical F2 schools were for Africans, (Zvobgo, 1997). The section dealing with African education gave a provision for aid grants to African schools on condition that the schools gave no less than two hours of vocational training per day, and the first payment was made in 1901. Mazrui(1978), states that the entrance of missionaries in Zimbabwe was to serve souls and consolidating colonial rule, of which the latter was their main mandate. The way they taught the Africans the three Rs, was to make them understand the language to make instructions easier. Zvobgo (1994) also confirms this when he says, industrial work was to be systematically taught, pupils were to be taught to speak and understand English language to help the natives to acquire the habits of industry, though not through academic learning but through a program of industrial education. As such, education in the colonial era actually destroyed most aspects of the African culture as it emphasized more on academic work, than the vocational, such as farming since Africa was more of an agrarian society / continent. The conservative African way of education was destroyed. Social responsibility was now a thing of the past, with people now minding their own business, individualism was now called for and cooperation was lost. Murphree (1971), also sharing the same sentiments with Zvobgo (1994), states that schools were graded and grants paid 'according to the quality and efficiency of the school.' Settler security was of paramount importance in this decision. The education standards laid down by government for quality and efficiency were very subjective with the crumbs being left for the Africans to consume. Schools that failed to meet the standards were ordered to close, as a way of undermining African advancement. The whites never considered giving or teaching them the African curriculum, but rather were inconsiderate to the extent of teaching them European history, which had nothing to do with them. The African was not part of the curriculum planners and developers, but rather to be subservient to their masters' instructions in order to consolidate the 1910 Graham chaired committee, which recommended three educational lines for Africans to follow, which were religion, literacy and the industrial lines, (Mungazi,1982). 'Honesty, punctuality, humbleness and respect for elders,' though they are good behavioural aspects, were to be instilled in Africans for them to be loyal to their white masters. However, despite all these efforts, African education exploded, Zvobgo (1999).

5. Education in Post Colonial Zimbabwe

Africans, having been denied the opportunities for skilled work, even the very few who would have completed secondary education just as the whites, were classified as unskilled or semi-skilled. Such blatant unfairness made Africans more conscious of the intent of the settlers. As such, they fought back to get their land and privileges back, and they succeeded in obtaining their independence.

The African concept of education originates from their experiences with their former colonial masters. Africans, according to Zvobgo(1997), suffered because of 'lack of education.' He was exploited, discriminated against and dominated for several decades because of lack of education. In most cases, the Africans would struggle to obtain education in mission schools, and under very difficult conditions.

After independence, the African was determined to succeed the way his oppressor has succeeded and to occupy key positions in government, economy and in various social occupations. Education was his vehicle to political, economic and social power. As such, education was therefore a leading issue in the liberation struggle. According to Zvobgo(1997), the problem in Zimbabwe today is that the system of education, while purporting to be liberative, has remained largely conservative, segregatory and oppressive because of its colonial background.

Sadly, Zimbabwe's education system does not expose students enough to the operations of education systems in the neighbouring countries and the sub-region. Zvobgo (1999) agreeing with Matsika (2012), reiterates that it is the role of every state, irrespective of its ideology and of whether it is democratic or autocratic, to deliver services to its citizens, and education is one of such services. In the post colonial Zimbabwe, education was seen as the only vehicle by which one gained status and social mobility and the prime mover of development. It was regarded as the key to success, a good job and the most effective in affecting political and ideological control on the masses. The three main political influences on education are influence of policy, over content and educational procedures as well as over the latitude of social and political action.

In an effort to bridge the gap in transition rates and improve accessibility of education to the African majority, the post colonial government expressed the noble view that children had a fundamental right to education in Zimbabwe. Thus, it was stated in the 1987 education Act, section 5, that:

"It is objective of Zimbabwe that primary school education for every child of school going age, shall be compulsory and to this end, it shall be the duty of every parent of any such child to ensure that school child attends primary school," (Zvobgo,1997: 40).

Post colonial education brought vast expansion in the education system. It eliminated the distinction between manual and mental labour and adopted a curriculum based on the Zimbabwean cultural context. Its aim was to totally change society and the primary education was free and compulsory with children starting school at 6 years and spending 7 years in primary schools. Zvobgo (1997), states that 3 types of schools were formulated. These were group A, which were government urban and rural schools which were formally exclusively for whites only; group B schools which were originally designated for Africans situated in urban areas, townships or high density suburbs and group C schools, which were run by a local authority like a council, municipality or church organization.

However, Matsika(2012), concurring with Bone(1970),states that by 1985, educational standards had fallen drastically and this was evidenced by a high failure rate in 'O' level, due to inadequate human and material resources and facilities. The 1990 secretary's report elaborated that for a long time traditional African education was ignored. Even after independence, many authors upheld borrowed ideologies, capitalism and socialism, totally ignoring the relevance of their own African traditions in education, bringing about crisis, according to Shizha and Kariwo (2011).

Also issues on gender have continued to be a matter of concern, as girls still remained at a disadvantage in three respects. Firstly, they are less likely to attend secondary school than boys, secondly, they drop out of both primary and secondary school at a higher rate than boys and finally, their 'O' level pass rates are inferior to those of boys in most subjects, (Zvobgo, 1997). Inequalities still exist in the current education system; however, these are now rooted in class structure of society and the unequal distribution of resources to the various regions.

5.1. Statement of the Problem

Traditional African education was characterized by its collective formal and informal nature with its intimate tie with social life both in the material and spiritual sense. It can also be termed indigenous or pre-colonial education. Not being a preparation for life, it was life in itself with a consciousness of people and it was the way of transmitting culture in terms of continuity and growth, focusing on skills acquisition and character building. The Europeans, having been attracted by wealth from mining and agriculture penetrated into Africa and into Zimbabwe. Upon overpowering Lobengula, the then reigning king, the settlers became an unchallenged authority, thus turning the country Zimbabwe up-side-down. The traditional education and way of life was greatly disturbed. The Europeans, through the BSAC instituted rules and regulations which were meant to govern every aspect of life, (Matsika, 2012). Various forms of tax and forced labour were introduced to the Africans. A dual system of education was established, one for the whites and the other one for blacks. F1 schools were meant for the settler children and were more superior to F2 schools which were meant for the blacks. A large chunk of money was channeled towards settler education at the expense of the natives. Rather, a rudimentary type of education was established for the Africans, which sought to prepare them for more subservient roles under their European masters. In other words, the African education system was totally destroyed, promoting individualism and killing team spirit. This resulted in Africans retaliating and war broke loose as they fought to get back their land and authority. Therefore, it is in light of these aforementioned issues, that this study sought to analyze comparatively, the education in pre-colonial, colonial and post-colonial Zimbabwe.

5.2. Objectives of the Study

It was the objective of this study to:

- Compare and contrast the education systems before, during and after the colonial era.

- Examine ways of merging positive aspects of the indigenous and colonial education systems to establish a sound education system relevant for Zimbabwe.

5.3. Purpose of the Study

The sole purpose of the study is to critically expose the nature of education before, during and after the colonial era. Strengths and shortcomings of each education system are to be analyzed so as to establish ways of merging mental and manual work and promote independence, creativity and team work. The study purposes to explore ways of alleviating discriminatory tendencies and rather promote equity and equality in education, in an effort to link school with home. The child should not live in two worlds, rather, the curriculum at school should be a continuation of what is at home, for it to be relevant, and it should prepare the child for the world of work.

5.4. Assumptions

It is assumed that:

- Colonial education totally destroyed the African concept of education.
- Indigenous education offers a rich knowledge basis and experiences vital for life.
- Colonial education exposed natives to different and separate worlds, i.e. the western world at school and the experiences at home, based on the traditional African culture.
- Segregation and discriminatory tendencies made African education inferior and irrelevant to them, as compared to whites.

5.5. Key Terms in the Study

Traditional / Indigenous education

Colonial era

Segregation

F1 and F2 schools

Formal and informal education

Natives

Rudimentary

Bottlenecking

5.6. Methodology

Methodology refers to the techniques employed in research to extract data concerning a given phenomenon. It deals with the strategies and methods employed to obtain data. Howard (1993) has defined methodology as a body of knowledge that describes the methods of data collection. As an operational framework within which facts are placed, it allows meaning to be seen more clearly. In this study, the methodologies employed helped to solicit information in comparatively analyzing the education system in the pre-colonial, colonial and post-colonial Zimbabwe.

5.7. Research Design

Best and Khan (1993) defines research design as the systematic and objective analysis and recording of controlled observations that may lead to the development of generalizations, principles or theory, resulting in prediction and possibly ultimate control of events. Put simply, research design is a plan or structure of an investigation. Both qualitative and quantitative paradigms were used in this study, even though bias was more on the qualitative approach. The study focused more on the societal appropriateness or relevance of the education offered to the Africans by their colonial masters. A descriptive survey was adopted since it involved describing the education systems in the various educational eras. It was also isolated as beneficial because it allows the widespread of opinions to be ascertained at the same time analyzing the situation in its natural setting.

5.8. Population

Borg and Gall (1989) define a population as a homogeneous mass of individual units, having one or more characteristics in common, that are of interest to the researcher. It comprises of units that share something in common which is beneficial to the study. In this study, the target population comprised all sixteen primary school heads and thirteen secondary school heads in Mutare urban and 6 education officers, 5 retired school heads, giving a total of 40.

5.9. Sample

Since it was not possible to study the whole population of 29 schools, 6 education officers and 5 retired school heads, a sample was extracted from the target population. A sample can be defined as part of the population which is representative of the population with its different characteristics, Best and Khan (1993). Inferences about the population were derived from the sample. A sample of 4 primary and 4 secondary school heads, 2 retired school heads and 2 education officers, was selected using purposive sampling method. Eight schools out of a total of 29 in the province which indicated a percentage of 27.5, was a fair representation of responses upon which generalizations were to be made.

5.10. Sampling Procedure

Purposive sampling was used in order to come up with one primary school and one secondary school from each of the four locations that make up Mutare urban. Small papers with names of schools located in the same cluster were put in a box, and the name of the school which was picked first automatically became the sample. Thus, a total of 8 schools were selected, four of which were primary schools while the other four were secondary.

5.11. Data Collection Instruments

Instruments can be defined as tools that have been developed to aid in the acquisition of data. These data gathering devices come in various forms. In this study, the main instruments used were interviews and document analysis. This was in an effort to establish what really transpired in the education of yesteryears and how we have arrived at where we are currently. Validity and reliability of instruments was first established before instruments were administered.

5.12. Findings and Discussion

When the data was finally collected, it was analysed and interpreted so as to come out with findings and and extract meanings that help to draw possible conclusions. The following major findings were established:

Traditional or indigenous education has always existed among the African people well before the coming of the colonial whites. From the responses obtained from interviews as well as document analysis, it was established that about 70 percent of the schools were built before independence, of which primary schools were more dominating. The whites saw no need to educate the blacks to any higher levels as the primary school would give them sufficient preparation for their work as general hands, tea-boys, garden boys, among other low ranking duties. African people had a way of educating their young ones which was more informal than formal as opposed to that of the whites. Not being an end to life, it was life in itself. It included farming, brick-making, building, carpentry and ironwork for the males. For the females, this included domestic work such as cooking, sewing and home maintenance, according to Zvobgo(1997). During the indigenous education era, the learners adopted a more practical approach to learning as they observed, role played and imitated the elderly demonstrating some skills after which they would imitate. For example, during the cooking of sadza, the young girl would carefully observe the tutor starting from making the fire, boiling of the water, blending of the mealie- meal and water to make a paste, the simmering process up until the sadza was thickened with more mealie meal to the correct consistency. Those with the responsibility of teaching were required to give explanations in support of their activities, e.g. why the mealie meal paste should be allowed to simmer for a certain period of time over heat. This discouraged the rote type of learning which was more prevalent during the colonial era as it was mainly centered on the teacher with little or no pupil practice.

In the Mashona culture, it was also noted that moulding of individuals into complete persons was a societal responsibility. Each and every individual elderly person would make his contribution in the moulding of junior individuals or minors in an effort to come up with holistic personalities. The success of one individual was celebrated by the whole society. In other words there was no individualism amongst the natives; rather there was a team work.

A major finding also was that the daily manual work was intimately linked to mental work, thus making it easy for the child to follow as it was more relevant to his setting or environment. The mode of instruction was through the vernacular language for easy comprehension. The intellectual development of the native children was sharpened through storytelling, riddles and some games. Some of the games were also meant to prepare them for the world of adulthood that was soon coming, for instance, boys staged mock battles, while girls would play "house." However, each and every person was trained according to what they were able to do best as no one was said to be incapable of doing anything, everyone was accommodated in the society, thus discouraging dropouts or wastage, unlike was the case with the colonial type of education. Zvobgo (1987) propounds that the indigenous type of education promoted a lot of bottlenecking where only 12 ½ % proceeded to F1 schools. On the other hand, the colonial type of education was Eurocentric and irrelevant for the natives, discriminatory tendencies also prevailed during this era. The colonial type of education had massive amounts of money being spent on the European children at the expense of the land owners, the blacks. This was also confirmed by the observations made by the researcher upon visiting a former group A boys' high school in the province. Well constructed classrooms, spacious laboratories, luxurious senior staff residences, were still evident. Also of note, was sporting-infrastructure for elitist games for various sporting disciplines such as tennis, badminton, rugby, bowling among others and a gymnasium as well. However, on one end of the school was a rather pitiful site called the 'compound' which was over-populated. A family averaging about five individuals would share one room. The compound was constructed in the colonial era as residence for the blacks, who were either general-hands, tea boys, messengers or junior clerks.

Other findings to the study also revealed that the coming of the Europeans greatly destroyed the conservative African way of thinking, culture and social responsibility. Over and above everything else, the native type of education was too conservative. It sought to impart to its young ones the values upheld by the society so that they would also value them and also continue to teach the generations to come and the thread of conservatism would be maintained. In as much as missionaries aimed at saving souls, their main task was that of consolidating the colonial rule. The colonial type of education emphasized more on academic work and literacy and the mode of delivery was English, with white instructors adhering to more teacher-centered approaches, making the learning more difficult for the Africans. It was against this back ground that the whites regarded the Africans as uneducated.

As Harvey (2004) puts it, vocational education and training is any formal post-compulsory education that is aimed at developing knowledge, skills and attributes linked to particular forms of employment and in some instances, might exclude professional education. In essence, vocational education during the colonial era lost its salt due to the motive that was behind, that of ruling the

native. However, if the strengths of the colonial and pre-colonial education were to be merged properly, they would produce a masterpiece of education which is far more relevant for the present day Zimbabwean.

6. Conclusion

The intrusion of whites did not mark the coming of education to Zimbabwe, rather it introduced an era of cultural and societal disintegration. Even though the African education curricula was not in black and white, it had existed and it was life in itself and not a preparation for life, as was the case with the more formal colonial education. The contribution of indigenous education cannot go unnoticed because it aimed at producing a holistic individual who is a responsibility of the society. The fact that it links mental and manual work implies that it is very relevant to the world of the learner as there is a continuous and cyclic thread from home to school and vice versa. Despite the rigorous upheavals that it has gone through, it has stood the test of time. Colonization came and went but indigenous education is still there though with some bruises. What has to be done now is to make sure that such a rich type of education is not abandoned but is perfected for the betterment of its individuals and the society at large.

6.1. Recommendations and the way forward

The aforementioned findings reveal the high level of neglect of the traditional education during the colonial era and the dominance of the colonial education. In order to come up with the best way forward, the following recommendations have been made.

1. Given that there is a wealth of knowledge, wisdom, skills and dispositions from the past which can be tapped into, in order to improve education today, Zimbabwe must realize the richness of their indigenous knowledge and thus promote indigenous knowledge and technologies.
2. The strengths of the indigenous education system to be combined with that of the colonial era in order to yield far more excellent results and should clearly link mental and manual work.
3. Technical and vocational subjects to be compulsory from elementary level right from pre-school to tertiary level in order to perfect the fine motor skills and bring reality and relevance to the teaching and learning process.
4. Teachers at all levels to employ child centred or participatory methodologies during their delivery of lessons where demonstrations followed by pupil practice will prevail.
5. Equality and equity to be the order of the day in the running of schools in Zimbabwean schools. No school should be regarded as better than the other and as such, financial provisions or government grants should be done without any form of discrimination or segregation.

7. References

1. Atkinson, N.D.(1972)Teaching Rhodesians. A History of Educational policy in Rhodesia. London: Longman
2. Barker, R.E. (1990) Progressive Teaching in the Primary School. Harare: College Press
3. Best, J.W. and Khan, J.V. (1993) Research in Education (7th Edition)Boston:Allyn and Bacon.
4. Bone, R.C. (1970) African Education in Rhodesia: The Period to 1972.Faculty of Education,Occasional Paper Number 9. Salisbury:University College of Rhodesia.
5. Borg, W.R. and Gall, M.D. (1989) Educational Research (An Introduction).London:Longman
6. Chung, F.(1987)(Editor) The New Teacher: Decolonising the Classroom. Harare: ZIMFEP
7. Dorsey, B.J (1975) The African School Leaver: Aspirations, Academic Achievement, And Post-School Employment. In Mupfhee, M.W (Ed), Education, Race And Employment In Rhodesia, Salisbury, Artca Publications
8. Harvey, A.(2004)Technical and Further Education (TAFE) Handbook 2004. www.vu.edu.au/sites/default/files/m...
9. Howard, G.(1993)Multiple Intelligences: The Theory and Practice. New York: Skylight Training and Publishing or (www.institute4learning.com/multipleintelligences...)
10. Matsika, C.(2012)Traditional African Education: Its significance to Current Educational
11. Practices with Special reference to Zimbabwe. Gweru: Mambo Press.
12. Moyana, H. (1999) The Politics of National Culture and Urban Education Reforms in Post-Independent Zimbabwe. Harare: Longman
13. Mukanya, S. (1998) Dynamics of History. Harare: College Press
14. Muzrui, A.A. (1978) Political Values and the Educated Class in Africa. London: Heinemann Educational Books.
15. Mungazi, D. (1982) the Underdevelopment of African Education: A Black Zimbabwean Perspective. Lenham, MD : University Press of America.
16. Murphree,M.W.(Ed)(1971)Education, Race and Employment in Rhodesia. Harare: Artca Publications.
17. Shizha, E. and Kariwo, M.T. (2011) Education and Development in Zimbabwe. Rotterdam: Sense Publishers.
18. Zvobgo, R.J. (1986) Transforming Education. The Zimbabwean Experience. Harare: College Press
19. Zvobgo, R.J.(1994) Colonialism and Education in Zimbabwe. Harare: Sapes Books.
20. Zvobgo, R.J.(1997) The State, Ideology and Education. Gweru: Mambo Press.
21. Zvobgo R.J. (1999) The Post Colonial State and Educational Reform. Zimbabwe, Zambia and Botswana. Harare : ZPH