

ABSTRACT

This work examines two theories on the role of missionaries in the provision of education to Africans in Zimbabwe in the context of the philosophy of *hunhu/ubuntu*. The two theories are the theory of collaboration and the theory of benevolence. Beginning with the latter, proponents of the theory of benevolence argue that missionaries aimed at benefiting Africans when they came to Africa and provided education to Africans. On the other hand, proponents of the theory of collaboration maintain that missionary activities, including the provision of education to Africans, were part and parcel of a larger movement, the colonisation of Africa. So, largely, missionaries were collaborating with the colonial movement and supported it both overtly and covertly. It is then argued that missionary provision of education to Africans must be understood in the context of the missionaries' role in supporting the colonial venture.

Using the *historico ó inductive* as well as the comparative approaches, this study examines the activities of missionaries in Zimbabwe in the context of these two contending theories. It is argued, using the inductive argument, that if missionaries were concerned with the welfare of the African people, their activities should have been aimed at building onto what the Africans already had, their culture, traditions, civilization, values, and education, and that relations with Africans would have been characterised by respect for Africans, especially their philosophy of life, the philosophy of *hunhu/ubuntu*. After a discussion of the African philosophy of *hunhu/ubuntu*, the two theories, Christian missionaries' view of Africans as well as the goals and activities of the missionaries amongst Africans, and Africans' perceptions and reactions to missionary education, the conclusion is drawn that missionaries, if considered from an African perspective grounded in the philosophy of *hunhu/ubuntu*, can be characterised at best as collaborators with the colonial regime. The missionaries ignored the philosophy of *hunhu/ubuntu* which permeated every aspect of African life in Zimbabwe. That Africans benefited from missionary activities is undeniable, but it is the intentions that missionaries had in coming to Africa and the means of ensuring that their intentions were realised that lead to the above conclusion.

DEDICATION

I would like to dedicate this work to my family, my wife, Loveness Hapanyengwi, my daughter Nyashadzaishe Chemhuru, my sons Oswell Kudakwaishe Chemhuru and Ben Bernard Simbaraishe Chemhuru. This work is further dedicated to members of my families who are late, my mother Eneth Hapanyengwi Makotore, Jeremiah Makotore, Synesius M. Zindere, as well as my late sister Queen Makotore Bhila. May their souls rest in eternal peace!

ACKNOWLEDGEMENT

First and foremost I would like to thank my supervisor, Prof N.D. Atkinson, for his painstaking assistance and guidance during the course of this study. I would also like to thank Dr. I. Muzvidziwa for assisting with proof-reading which was very helpful in removing many errors that would have marred the smooth flow of the ideas here presented. I would also like to thank very heartily Dr Fainos Mangena who, as stand ó in supervisor, assisted me to fine-tune the whole thesis.

My indebtedness also go to officials of the various church denominations who gave me the opportunity to make use of their libraries and archives. I would like to give gratitude to the Reformed Church in Zimbabwe, for allowing me access to their archives at Morgenster; the headmaster of Henry Murray School for the deaf, for affording me an interview; the Dutch Reformed Church Secretary for Education; the Roman Catholic Church, especially the Jesuit Community; and its staff and the Wesleyan Methodist Church. I would also like to thank Mr. R. Batty for directing me to the sources of information on the Anglican Church in Zimbabwe.

Table of Contents

Abstract í i

Dedication í ii

Acknowledgement í ... iii

Contents í iv

Chapter 1 General Introduction í1

Chapter 2 The Philosophical Foundations of Zimbabwean Indigenous Education í 15

Chapter 3 Contending Theories on the Role of Missionaries in Zimbabwe..... í í 48

Chapter 4 Christian MissionariesøPerceptions and Goals in
 African Education í ..í ..77

Chapter 5 African Perceptions of, and Attitudes Towards
 Missionary Provision of Education í í í í í í í í í í í í í í í í í í í .147

Chapter 6 Collaborators or Benefactors: Weighing the Evidence: Conclusion
 and Recommendations í í ..í ..í í í í í í í í í í í í í í í í í í í 192

References í ...231