

Post-colonial theory in Zimbabwe's education system: Headmasters' views

Gomba, Clifford ✉

Dreeben School of Education (University of the Incarnate Word), USA (cgomba@uiwtx.edu)

Received: 16 November 2016

Available Online: 10 April 2017

Revised: 3 February 2016

DOI: 10.5861/ijrse.2017.1692

Accepted: 19 February 2017

ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS



Abstract

Zimbabwe as an independent state continue to use, thereby perpetuate colonial systems especially in education where the government controls the formulation of policies. The study seeks to examine and understand the extent of the influence of colonial legacies in education from the headmasters' viewpoints. The findings from the study put it clear that colonial legacies continue to influence policy. If there is a change, it is only in name as the implementation, methods, and results are the same as those previously used in colonial periods. There is, however, a gap in the discussion as for whether the continued use of colonial systems in independent Zimbabwe is of benefit to the country or to people as individuals. It is the recommendation of this study to empower teachers to become transformational leaders and agents of development through a combination of local systems as well as foreign ones to produce a hybrid system. Examination and understanding of the science behind post-colonial theory is significant in the adoption of policies to run the education sector thus this research offers an alternative way of looking at the post-colonial theory in the eyes of the administrators.

Keywords: post-colonial theory; colonial models; education policies; colonialism; knowledge systems

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1. Introduction

Postcolonial theory tries to understand the power and continued dominance of Western ways of knowing. Sharp (2009), following Spivak (1988), argues that other forms of knowing are marginalized by Western thinkers reforming them as myth or folklore. In order to be heard, the subaltern must adopt Western thought, reasoning, and language. Because of this, Sharp (2009) and Spivak (1988) argue that the subaltern can never express their own reasoning, forms of knowledge or logic; they must instead form their knowledge to Western ways of knowing. It is on this basis that the education system is influenced by policies enacted during the colonial period and that although African countries became independent, the continued use of these policies means that they are still culturally, economically, and politically dependent on colonial masters. There have been studies written in the propagation of colonial structures in the post-colonial era (Diang, 2013; Imoh-Itah, Amadi, & Akpan, 2016) while some have focused on the total disbandment of any colonial structures in independent states (Talton, 2011). It has been argued elsewhere especially in history books written by Eurocentric authors who claim that colonialism brought with it many benefits, while those historians that are Afrocentric argue otherwise. Despite all the arguments put forward in defense or support of colonialism, the fact remains that colonial structures have been adopted, propagated into the post-colonial period.

In fact, the struggle of once-colonized African countries did not end with political independence as cultural, economic, and political domination remains in place (Ahluwalia, 2002). Examples may be drawn from politics, economy, social, and cultural spheres. A case in point is Zimbabwe, which reluctantly adopted Economic Structural Adjustment Program (ESAP) in 1990 after being pressured to do so by bilateral and multinational organizations (Nherera, 2000). The result was that the economy suffered, more so the education sector that had previously survived on subsidies that were stopped. Some of the effects of colonialism that have remained rooted into the system pertain to the education sector. Independent African governments, especially Zimbabwe took long to address some of the colonial policies that existed in the education sector.

Post-colonial is synonymous with "post-independence," reflective of the era after the independence when the colonialists left the country. The theory focuses on the effects of colonialism on cultures and societies (Mitchell, n.d.). Rukundwa and van Aarde (2007) view post-colonial theory as a "*means of defiance by which any exploitative and discriminative practices ... can be challenged*" (p. 1171). In other words, it focuses on how conquered and controlled cultures responded and resisted the habits and practices of the conqueror. The postcolonial theory is based on the premise that dominance of Western colonizers on the colonized (subaltern) has put independent, formerly-colonized governments in a situation where they have to continue using the Western ways imposed on them in order to be heard or compete in world affairs. This has also extended to education in that the education sector is in many ways a reflection of Western customs and traditions (Barnhardt, 2006), disregarding the local culture. In this line of understanding, I felt it relevant to understand the views of headmasters in relation to post-colonial theory in relation to the education sector.

2. Post-colonial Theory in Education

Zimbabwe was colonized by the British for almost a century since 1890 and became independent in 1980 after a protracted war. Prior to independence, the education system was racially biased, benefiting European students (Shizha & Kariwo, 2011), while blacks suffered (Kadhani & Riddell, 1981). The colonial education inherited by Zimbabwe was regarded as racist, individualistic, competitive, Eurocentric, and capitalist-oriented and had to be reconstructed to be socialist in nature by the government (Chung & Ngara, 1985). Although the government began to redress the imbalances in education, colonial policies remained in place. In fact, the government would seek and accept advice from the British with the introduction of ESAP the highlight of such

actions. Implementing ESAP resulted in the declining economic performance, with the education sector that had previously survived on subsidies being stopped. Nherera (2000) argued that although Zimbabwe was an independent country, colonial legacies continued to influence education and training in the country.

Pre-colonial education in Africa undermined of traditional culture and created social stratification, economic inequality, and cultural and intellectual servitude (Woolman, 2001). The undermining of traditional culture continued in post independent Zimbabwe because the country continued with her relations with Britain, her colonial master, thus enabling precolonial societal formations to persist (Ahluwalia, 2002). Post-colonial education in Zimbabwe has shown a continuity of colonial education in terms of the curriculum despite the zeal shown by the new governments to change (Jansen, 1991). The new government of Zimbabwe often aligned decisions on education to the former colonial government's directions (Shizha, 2013). The spirit of control and intolerance that characterized the colonial regimes was adopted and used to perfection by the new African leaders (Shizha, 2006). There is no room for consultation with all the stakeholders. In other words, the reconstruction policy is centrally controlled and manifests the way it was done during the colonial period. Some of the policies implemented after independence did not diverge in any way from the colonial period. One example of this is textbooks, which have never been replaced since reconstruction and which continue to reflect the capitalist perspective (Jansen, 1991).

The postcolonial education system in Zimbabwe is still based on structures established during the colonial period and perpetuates the colonial view that school knowledge must be Western (Shizha, 2006). Although post-colonial education, which is still Eurocentric undervalues the importance of local worldviews, indigenous scholars have accepted it as a natural and significant productive process of giving meaning to our new world experiences (Shizha, 2006). The failure by post-colonial governments to accommodate the diverse and conflicting cultural identities in the independent states justifies the continuance of the education policies established by the colonizers (Ahluwalia, 2002). This explanation is not in itself sufficient to explain this continuity of colonial education after the independence of African countries especially Zimbabwe.

3. Why Colonial Models are Resistant to Change

Scholars the world over have had trouble explaining why the inherited education model in Africa proved so resistant to change. There are powerful forces that may help explain it beyond the simple reason of inertia. The interplay of several powerful forces like politics, education policies and student-teacher interactions may help to explain the durability of the inherited models. Policy formulation was hampered by the new African petit bourgeoisie who had access to a privileged economic and social status as their white counterparts and were not ready to relinquish the new found status (Jansen, 1991). The colonial heritage of the authoritarian rule continues to trouble independent Africa because of one-party states and desire to adopt socialism (Ahluwalia, 2002).

The education model legacy has been so institutionalized that some people's jobs have become dependent on defending the model and its values (Samoff, 2008). Globalization has also contributed to the postcolonial education that glorifies Western education through painting it as the universal best way of doing things (Ahluwalia, 2002; Shizha, 2006; Woolman, 2001). At the individual and the national levels, the colonial system designed for failing students never to catch up has been maintained because the policy was created and is maintained to create gaps. The celebration and lauding of schools with high examination pass rates is confirmation of this policy despite the fact the same schools systematically discriminate against minority groups and girls (Samoff, 2008). Research has shown that the traditional academic education offered under colonialism was favored by people across the different races, so maintaining the status quo seemed feasible (Jansen, 1991).

When the country became independent, English was maintained as a medium of instruction. Adopting local languages was seen as not feasible because the country including other colonized countries included people of many cultures and different languages. This cultural diversity and linguistic diversity posed a challenge for schools to cultivate a common national spirit and unity (Woolman, 2001). The public examination was controlled

and evaluated by the Cambridge Examination Board, which remained intact after independence. Black teachers, who were largely unprepared for the paradigm shift from rote learning practices centered on examination learning would hinder change. In this manner, they continue to practice what Bode (2013) and Dewey (1916) have called rote learning which comprises of memorization of information to be reproduced later. Zimbabwe is caught up in the same scenario of rote teaching practices get replicated over the years without any innovation and change.

Textbooks being used in classrooms are imported from the West, and Western constructs and frames of knowledge are dominant in Zimbabwean schools (Shizha, 2006). The period immediately after the independence of Zimbabwe witnessed educators from the US and the UK preparing teaching and learning materials for African classrooms without regard to the local culture, thus perpetuating colonial practices (Shizha, 2013).

4. Statement of the problem

The British colonized Zimbabwe for almost 100 years (from 1890 to 1980). They established an education system that was exclusionary, segregated, and de-culturalized. However, 36 years after independence, Zimbabwe's education system is still rooted in British cultural dominance system which devalues the indigenous people's way of life. The problem is that white imperial education system which was impressed upon the indigenous people is still in place. We need to change it. The question is: How independent are we really? Education established by the British in Zimbabwe has been so institutionalized and has become a systematic tool to strip away the local people's culture and language. Students' knowledge systems are considered inferior meaning personal illumination, social consciousness, and transformation may not be realized when students lack confidence because of supposedly backward knowledge. The problem requires innovative minds, policy makers, and educators to come up with a multi-cultural based education system that is inclusive of indigenous as well as foreign knowledge systems and come up with a hybrid system. This qualitative instrumental case study will examine perceptions of headmasters in Zimbabwe about colonial policies that are currently in existence in schools with the aim of coming up with a probable solution on how to make the best out of the system.

4.1 The Purpose of the Study

The purpose of this instrumental case study is to examine and understand the science behind the post-colonial theory and how it affects the local headmasters in the running of their respective schools and general impact to the generality of the school community. In order to understand this post-colonial theory from the headmasters' view, the following questions were used to guide this study:

- How are colonial education policies influencing current policy in Zimbabwe?
- What are the perceived benefits of adopting colonial policies in independent Zimbabwe?

5. Methodology

5.1 Research Design

This study utilized an instrumental case study research design intended to provide an in-depth exploration (Baxter & Jack, 2008) of the presence and applicability of post-colonial theory, as a specific issue (Mertens, 2005), in education in Zimbabwe. An instrumental case does not seem like other typical cases (Stake, 1995) but is used to provide an insight into an otherwise misunderstood phenomenon or situation (Harling, 2012). In other words, an instrumental case study is ideal for examining an issue or idea (Compton-Lilly, 2013) that affect a group of people. In this case, the focus is on post-colonial theory in education. Yin (2009) defines a case study as an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident. The contemporary phenomenon is post-colonial theory influence in education. The aim is to understand, from headmasters' views on the extent and use of post-colonial theory in education in Zimbabwe. Using the instrumental case study

research design allowed me to scrutinize the headmasters' understanding of policies and systems that they used prior to independence that is still present in the education system (Baxter & Jack, 2008). It also allowed me to understand the post-colonial phenomenon in education in the country, thereby extending knowledge and experience of the case (Grandy, 2012).

5.2 *Participants and Data Collection*

My headmaster participants were all males, aged above 50 and all had a Bachelors' degree. Participants were carefully sampled from a pool of headmasters, numbering 14 from 14 schools in the district of the Midlands province. To come up with the sample, I focused on those who either worked before independence in education and or who showed that they had dealt with colonial education systems in different capacities. The aim was to ensure the case yields valuable findings pertaining to the research questions (Grandy, 2012). I engaged in the constructivist philosophical reconstruction of the experience with my participants. Data was collected mainly through interviews which were 40 mins to one hour in length. To ensure the trustworthiness of the representation of the case, I made follow-up interviews with all the headmasters. After transcribing the first round of interviews, I reviewed the transcripts, noted confusing statements and those that I did not understand. It was during the second round of interviews that helped me to clarify some of these issues. All interviews were done in English at the school site. Additionally, I also collected data through artefacts, especially those that dealt with school operation before independence and after independence. I could not take the original copies, so I copied them and used as my data sources. I also took notes during my interviews enabling to draw upon multiple sources of data.

5.3 *Data Analysis*

In order to analyse data, used Glaser's constant comparative method that involved these four stages: (a) "comparing incidents applicable to each category, (b) integrating categories and their properties, (c) delimiting the theory, and (d) writing the theory" (Glaser, 1965 p. 439). In doing this, I first read the transcripts to get the general sense of the data (Creswell, 2009). I also wrote short notes as a form of a guide on the important points or aspects raised. In doing this, I managed to identify phrases and words that related to the study's purpose (Fink, 2009). I then coded the data, focusing on each participant and came up with central ideas that helped to answer the research questions. With an instrumental case study, the data analysis is aimed at identifying patterns, compare them with each case, in this case, the participants in relation to post-colonial theory (Grandy, 2012). The focus of the study, as with other cases was on the richness of the case, rather than generalizability. Hence the findings of the case may not be transferable or generalized to other saturations.

6. **Results**

After I finished my analysis, I presented my results based on each individual headmaster rather than presenting them as themes so as to capture each of the headmasters' views in relation to the extent and effects of post-colonial theory on education in Zimbabwe. Though their responses seem to focus on the issue of policies, they also present interesting views on the effect the curriculum has on culture.

	Kevin	Maxwell	Brian
Coding scheme for the vignettes	Colonial policies remained	Unchanging policies	Stagnation of education policies
	Effect of globalization in education	De-politicization of education	Globalization of education
	Fear to try new things	Duplication of duties	Politicization of education
	Alignment of policies with culture	Alignment of policies with culture	

Figure 1: Coding scheme used for vignettes of each headmaster

6.1 Kevin (Headmaster of a Government-owned school)

Kevin has been a headmaster of a rural government-run school in the Midlands province and has been at the school for 10 years. Before he came to the school, he was a Secondary school Mathematics teacher at a different school within the district. He holds a bachelor's degree he obtained through distance education with a local university. His desire is to remain in the rural areas but has hopes and dreams of becoming a headmaster of a boarding school. He lamented that government schools are characterized by too much bureaucracy and it stifles development.

Kevin stated that in terms of educational policies, he felt that the policies that existed before independence worked in favor of teachers and must remain in place. He explained that the reason the education sector in Zimbabwe is a mess is because the government waited too long to change the laws after independence. The government is now unpopular with teachers who feel that their benefits are being eroded right in their face.

When we became independent in 1980, the new leaders just adopted everything that the British used to do ... they just inherited the system and did not revisit these policies ... You might be surprised that some of the policies that we used from 1980 to about 2013 were promulgated by the British. We did not take any effort to revisit the statutes any align them with our own culture.

The Head further went on to identify one specific policy that was used during the colonial period that the new government adopted without question which is vacation leave policy and having an office orderly in addition to school messenger. For the vacation policy, he had this to say:

There are policies such as vacation leave, whereby teachers go on leave, say after about 7 years, was used during the colonial times by the British expatriates to afford them time to go to visit their homes. You know what they continued to get the salary even when they were not working because it was a privilege thing they did to themselves. In our stupidity, we adopted it, and now 36 years down the line, we somehow say it's not working. Teachers are justified to be angry with the government because they were used to the old system.

The reason for not changing given by Kevin was that of new leaders in government wanting to imitate and act like the previous colonizers.

It was (having someone making tea for teachers) a thing that was adopted from the colonial period, and we never wanted to correct it. I guess the new leaders wanted to imitate what the white colonial masters were doing ... how can you employ someone on a full salary just to make tea?

Another area that Kevin shared with me with regards to the effect of colonialism on education was the influence groupthink and culture. He stated that the one reason why teachers have remained in teaching is because they have grown comfortable with the harsh conditions and fear to try out new things. He argued that it is a mental concept that was instituted by the colonial masters that teaching is a noble profession and whether things go tough you have to remain in teaching for the sake of the students. That mentality has become a culture in the education sector and can be traced to the colonial period. He categorically stated that:

I see a colonial mentality that has crept into the minds of these teachers ... we have been trained to stick with one job forever as a sign of loyalty to the superiors. I can liken it to the war of liberation struggle. Even if you sensed that as a group, what you are about to do is not right, you would not question for fear of being labelled a sell-out, mutengesesi. So with teachers they cannot leave even when they know things are bad for that fear that has remained in their minds.

Although Kevin bemoaned the lack of quick alignment of education policies to the local culture and the country's laws, he also attacked the continued revocation of all colonial statutes in the education sector. One such

policy that he spoke at length stating that its scrapping was a no-brainer on the part of government is corporal punishment from Zimbabwean schools. To him, corporal punishment is part of African culture of raising a child and scrapping it makes teachers powerless and indiscipline prevails. He had this to say:

I want to say that the government has just made life difficult for us by scrapping the corporal punishment. Of course, I have some powers to use corporal punishment, but when you have to log it, record the details, it's as good as not doing it ... Teachers are powerless in these schools ... In our culture, corporal punishment is used by parents if children misbehave. It's a corrective measure. Without it ... society is soon turning into a monster society. We are even afraid of our kids. These government policies are destroying the education sector, our culture, and our country, and in the long run, we will live to regret these actions.

6.2 Maxwell (Headmaster of a Catholic-owned school)

Maxwell has close to 20 years' experience as a headmaster and has been at a Catholic-owned school for close to 12 years. As a head of a Catholic-owned school, he shared that he has so many responsibilities and the job is stressful. Maxwell is close to retiring from being a headmaster because he said he close to reaching the government retirement age of 65. He is married with three children and is a holder of a Bachelor's degree. As with most headmasters, he also started as a teacher at a rural school. His dream was to retire while being the head of a school closer to his home area. He remained in the education sector because "in the past things were good."

Just like Kevin, Maxwell bemoaned the failure by government to re-align educational policies with "our" culture and not just inherit a foreign system. The result is that teachers grew accustomed to the inherited colonial policies. Maxwell reiterated that inheriting of colonial policies in independent Zimbabwe brought financial problems for the government, while at the same time the teachers felt that the policies served them well. The vacation policy addressed by Kevin was also addressed by Maxwell. Maxwell said:

The government scrapped the vacation leave, and that is not good at all. They are (government) supposed to stick to the old policies that teachers were used to. It's what attracted them to teaching in the first place.

Maxwell also talked about how political violence in pre-independent Zimbabwe as adopted in the post-independence era by the ruling class to their benefit. He stated that there were political linkages that existed between education and politics that dates back to the pre-independence period. He noted that during colonialism, the Ian Smith government maintained itself in power through violence, and would visit schools to monitor if students were not politicized by the teachers. He stated that teachers found on the wrong side of the law were punished either through dismal or sent to jail on "trumped up" charges. He had this to say:

The same modus operandi used by the colonial government to remain in power is the same method used by the same government. In 2000 war veterans and youths terrorized teachers ... marched around the school singing revolutionary songs ... instilling fear into everyone. There was setting up of bases close to the school and I heard they recruited young people to sleep at these bases ... forcing teachers to attend pungwes. They also set up roadblocks searching everyone and forcing people to donate.

He also explained that the concept of instilling fear in teachers was to try and ensure they do not teach condemning the ruling party. Maxwell said that although the use of threats in the post-colonial period is different from the pre-independence period, the aim and outcome was the same. The aim was to politicize the education sector to support the ruling class of the day and the outcome was suppression of the will of the people.

There is also the issue of bureaucracy that existed in the education sector before independence in Zimbabwe that Maxwell shared with me. In the colonial times, he said many offices were created to ensure most whites

have a job. Maxwell said that after independence it “was jobs for the boys” as the government maintained the posts and created some to cater for the war veterans who had no jobs. The result was the exploitation of the system without resources and Maxwell stated that is the reason the country is experiencing economic hardships.

There is a duplication of posts ... look at our ministry. We have district staffing officers, they have their secretaries, office messengers, and tea boys. There are just too many. In the colonial era, the government of the time was able to pay its workers ... the current one is struggling.

6.3 Brian (Headmaster of a Council-owned school)

My third participant is Brian, a man who has 14 years' experience as a headmaster of a council owned school in the Midlands province. Brian appeared to me as a man of few words and would always end his response with a phrase; “Have I answered your question?” He is married and his dream of being a head of a school close to his home area was realized as he is also in the area. He said that the school is a small one and hence not difficult to manage. He considers himself as a teaching head. He holds a Bachelor's degree and stated that his dream has always to be a head of a school.

In relating to the post-colonial theory, the Head stated that not everything has changed from the colonial times. Brian said that most of the things they did in the colonial period are still with them. He, however, quick to say not everything done in education during the colonial period was bad. He pointed the issue of using English as the medium of communication. He had this to say:

We used English before independence to teach and it's still the case ... Look at English literature for example; we continued using British text like Shakespeare. The curriculum itself was portrayed in the British context. We continued looking down upon our language, culture just the way the British did. Can I say it's a mental thing? Maybe yes ... we were colonized mentally.

Brian also explained that it is now difficult to disregard the English language as everything including the world is becoming a global village. He articulated the issue of textbooks that the country continues to import from Western countries and also the sending of students to study in Western nations. According to him, it will be difficult for students to integrate well in the culture of foreign countries when they go to study.

We need the language of our colonizers. We learn their language, their way of doing things so that we feel accepted by them. Our governments in Africa have become dictators just like what the colonizers were. So you find people running away from their countries and settle in other countries. We are going to Western countries and in some way, we are asking them to re-colonize us. We go there and do menial jobs that we would not do here in our own country.

Brian also shared his views on the politicization of the education system. He stated that in the colonial period, students left school to cross the Mozambican border to join the freedom fighters. The result, according to Brian was that the colonial government responded by tightening the security at most schools to ensure that students do not join the armed struggle. He explained that the same control of schools exercised by the colonial may be compared with the control of school after independence.

This government (Zimbabwean) started to control us ... controlled teachers ... to ensure that they do not teach attacking the government. They did that because they were losing support and realized that teachers have respect in their communities and influence people to change. The result was that politics was brought into the education system.

7. Discussion

The three headmasters, Kevin, Maxwell, and Brian shared their views on how the colonial legacies continue to influence decision making and the way of doing things in post-independent Zimbabwe. The views of the

headmasters have contributed to the whole post-colonial theory especially with respect to the education sector from the perspective of the players on the ground. Their views focused on how good or bad the colonial legacies are in relation to education. In fact the central theory that can be related to the stance made by the headmasters is the existence of neoliberalism whereby people should be free to use policies that they are comfortable with and at the same time helping them to develop educationally.

The reluctance by indigenous people to move away from the systems established during the colonial times in independent African nations is explained by the post-colonial theory. The teachers continue to teach students a foreign culture using a foreign language and textbooks. It is also interesting to note that during the interviews, teachers made a choice to be interviewed in English and all of them but one used English language throughout the interview.

The post-colonial theory as a model argues that colonial models and policies are so ingrained in the culture of the independent nations that it is difficult to revise them without facing any backlash. From the study, Brian shared the use of English language in schools as a medium of communication as an example of something that has not changed even after independence. It is interesting to note that those responsible for policy formation in the education sector would not even dare change the use of English. In fact, they criticize indigenous knowledge and language as backward (Shizha, 2013). This position is exactly the same that is explained by Gregoriou (2004) who argued that in most parts, the education in British colonies was controlled through assimilation and then later supplemented by conquest by regulation. Through this process it became so ingrained that revoking by the political leaders is proving to be an insurmountable task. This explanation is shared by Kevin who pointed that independent Zimbabwe adopted colonial systems and no one wants to revoke them.

This study showed that headmasters have been accustomed to policies that were in place when they joined teaching and are against the idea of changing the policies. The headmasters were against revoking the vacation and study leave with full pay. They argued that it was one of the reasons why they joined the education in the first place. They were opposed to the constant change of syllabuses to reflect an African and Zimbabwean experience at the expense of Western view. This finding corroborates the findings by Shizha (2013) who found that educators challenge the revocation of Western policies as they regard them as scientific, tried, tested, and relevant to Zimbabwe in the light of globalization. In neoliberalism theory, Robbins (2001) argues that governments need to free the country's "institutions" so that they explore for opportunities that are beneficial to everyone. To this end headmasters in this study attacked the government for the change in policies.

The headmasters in this study provided evidence that the systems that were in place before independence are still in existence in the education sector. In fact, they advocated for their remaining in place and attacked the willy-nilly changing of policies in independent Zimbabwe. The teachers argued that the change in policies is not benefitting anyone as it is making the teachers' lives harder. Shizha (2013) argues that the post-colonial education is not changing for the better since it is not offering the voice to the marginalized and the neglected (Ahluwalia, 2002). In reality colonial residuals imprison the feelings, attitudes, beliefs, actions of the once colonized people.

Another finding was the use of textbooks from the Western countries, and this is also explained by the post-colonial theory. Brian put it aptly when he said; "Would you rather have your child study Shona language at degree level or Science or Accounting." This finding is corroborated by Shizha (2006) who found that it has become acceptable to admire and value resources imported from the Western world as important and of high quality. In postcolonial theory studies, there is evidence that the subaltern was so exposed and conscientized that foreign ways of learning were the only acceptable (Woolman, 2001) therefore the focus on Science subjects and disregarding of local languages. The quote from Brian also shows that former colonized nations like Zimbabwe continue using colonial system do not trust their own systems.

Politics have also affected education the same way it did before independence. Postcolonial governments have maintained themselves in power through implementing policies and doing was that the previous colonizers

used (Ahluwalia, 2002). The new African leaders, especially those in Zimbabwe have established a spirit of control and intolerance that have been in place and there is no room for consultation with anyone (Shizha, 2006). The headmasters are aware of the control that has destroyed the country and the education sector in particular as due to continuance use of policies that have been used to control and subjugate the subaltern, who happen to be the teachers and headmasters in this particular case. The role of the government, according to the headmasters, is to provide an environment for institutions and people to create wealth through freeing the markets and removing old policies of plunder and control (Shah, 2010). This is basically what neoliberalism theory is all about.

Pre-independent governments centralized decision making and this has been a manifestation of the post-independent government as decisions have been centralized in the hands of the leaders (Shizha, 2013). This study found that the headmasters lamented the centralization of decisions that affect teachers in the hands of the government. To this, Brian, Kevin, and Maxwell seemed to agree in attacking this and gave the change of policies and implementation of new ones without consultation. Many researchers are in agreement that the banning of incentives in Zimbabwe was not done in consultation with the affected constituency who happen to be the teachers. In fact, the banning of incentives has only contributed to disenchantment against the leadership by teachers.

8. Conclusions and Recommendations

The purpose of this instrumental case study was to examine and understand, through listening to the headmasters' stories, the science behind post-colonial theory and how it affects them in the running of their respective schools. In addition, the focus was also to understand the general impact to the generality of the school community. The results show that the headmasters value the colonial systems they inherited because they worked in their favor. In addition, they had grown comfortable with policies, and any change was seen as an attack on those in education in general and teachers and headmasters in particular.

The adoption of colonial systems in education, including the use of Western languages and textbooks, although not popular in some sections, the value was that the world is turning into a global village through technology. As such, students in Zimbabwe can easily fit in and adapt effortlessly when they go to other countries to study. Although this is the case, the findings also tend to support the notion that Africans in general and Zimbabweans, in particular, do not trust their systems, in this case, education. Failure to come up with strong policies in education might be traced to the lack of knowledge and trained personnel. Halsall (1998) cited a speech by Kenneth Kaunda, the first president of Zambia bemoaning the lack of trained personnel and finance as a source of weaknesses for their failure to innovate. However, Talton (2011) argues that it was the strategy of the colonial masters to make colonized nations depend on them.

Most findings from the headmasters blame the government of practicing dictatorship, thereby stifling progress in education. The headmasters believed that it is through corruption that the current government is failing to make progressive reforms and policies in education. Through adoption of restrictive and not-so-friendly policies, the headmasters ended up believing that the colonial policies were better than the current policies. In any case, according to the headmasters, the policies have a colonial attachment in them, and that made the headmasters furious.

In the light of the findings, I, therefore, propose a recommendation that policies in education should be framed on the basis of improving the educational standards in the country. As it has proved to be difficult to come up with new policies that are not copied from Western nations, political leaders might try to engage educationists in the country in coming up with policies, rather than having to impose policies. The government of Zimbabwe must practice democracy and abide by those democratic principles that encourage dialogue in solving problems.

Talton (2011) argues that most African governments fail to fully serve the interests of the people through adoption and implementation of innovative development programs. The current government must accept to

change for the better and not continue maintaining itself in power using strategies used by the colonial government. I put it that development and progress in education will not be realized as long as politics takes center stage in education. The government cannot be the player and the referee at the same time. It is time to accept the advice of experts in education. Liberation of education may be the way to go.

This instrumental case study was limited to three secondary school headmasters who are the gatekeepers at the schools. The main reason for targeting them is that they help in implementing policy promulgated by the government through the Ministry of Secondary and Primary Education, previously known as Ministry of Education, Sports, and Culture. In future, such a study might be carried out in a different district, and have more schools represented including primary schools. The findings from this study might not be generalized to all schools in Zimbabwe owing to the small sample used. The study has, in short, and in the eyes of the headmasters, shown that education policies in Zimbabwe have failed to rid of colonial culture, language, political control, corruption and economic exploitation. In short, the post-colonial theory is very much applicable in independent Zimbabwe's education system.

9. References

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