

A missional study of the United Methodist Church and the education system of
Mozambique (1929-1992)

by

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Abstract

The present dissertation is a missionary study of the United Methodist Church and the education system of Mozambique (1929-1992). It arises from an exploration of literature relating to the mission of Protestant churches in the development of education; first at a time when education for indigenous populations in Mozambique was restricted to areas where there were official schools run by the Catholic Church where the end product of the educational system was not to train professionals but to educate the Mozambican people to be obedient to the colonial authorities. The focus period is from 1929 to 1974 when education reinforced the oppressive ideology.

At this time the Protestant churches were firm in their promotion of an education that defended Mozambicans, an education that had the purpose of raising the conscience of the town, the nationalist and revolutionary spirit of Mozambicans. This had implications that culminated in the persecution of the Protestant churches that even before this period were considered to be harmful sects within the colonial system as well as the mission of the Catholic Church. The study affirms the mission of the United Methodist Church in promoting education even in the most difficult situation in the southern region of the country which was the political bastion of the colonial system.

In the province of Inhambane under an evangelisation permit, the United Methodist Church adopted a strategy to educate the natives using huts as places for clandestine educational development. The church with this noble attitude was doing its best in persuading the colonial authorities which culminated in authorising the United Methodist Church to open educational establishments from pre-primary to three elementary classes, which once again was indicative of the United Methodist Church's dynamism in the formation of Mozambicans in many areas of knowledge.

The United Methodist Church through its teaching awakened the nationalist and revolutionary spirit of the youth. In the patrol groups the young people were inspired by the freedom and the awakening of the conscience of Mozambicans. The United Methodist Church facilitated young people to join the liberation movement that had been formed as "FRELIMO" in Tanzania.

The second phase of the study discusses educational policies in the post-independence period from 1975 to 1992. During this stage we saw that the churches

were forbidden from carrying out any activity in the productive units, that is, in the communal villages under the pretext that they were aligned with the colonial system and the state did not want interference of religion in the affairs of the state. We see that the nation had nationalised the key sectors of education and health. All infrastructures of the church in the areas of education and health were nationalised and, with the nationalisation, the church could not continue to manage the education and health sector. The implication of this led to the loss of educational centres that are still in the hands of the state.

Keywords: A missional; *Study; Developed; Education; System.*

Declaration

I, Isaiás Filipe Machigane Face, hereby that this dissertation is my own work and where the ideas and works of other people have been used are properly referenced. I also declare that this work has not been submitted at any other university for the grant of any other degree.

Signed: *Isaiás Filipe Machigane Face*

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Date:

Dedication

I would like to dedicate with much love in this portion of work to my dearly beloved parents José Face Phenga (late) and Calor Machegane Magununda (late) who with great love and within their possibilities have passed me a mosaic of values and principles that have shaped my life since childhood and knew how to point me the right way to seek knowledge.

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“A canja ginwe a gi zikoti a kutira na gihi goxte, a ca chukwana ku hunza zonthe ma tlanganise matira zinwe. Loyi a khoma hi seno, loyi a khoma hi seno... A hand is not able to perform a certain activity without the participation of other hands; it is necessary to unify both hands to develop a certain activity”.

The above words have a huge meaning in my academic course because without the presence of material sources provided by my academic predecessors and oral sources with wide experiences in the present approach, it would not have been possible to carry out the present study for which I thank the availability of material in physical and virtual libraries. There are also individuals and groups including the United Methodist Church and other institutions that have contributed greatly to my formation and deserve with all respect my recognition.

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I want to finish by thanking God the giver of wisdom and life. Praise the Lord.

Acronyms and abbreviations

ABCFM	American Board of Commissioners of Foreign Mission.
BCE	Before Christian Era
BW	World Bank
CE	Christian Era
Estado Novo	New State
FRELIMO	Frente de Libertação de Mocambique
GBGM	General Board Global Ministers
GDS	General Direction of Security
IPP	Indicative Prospective Plan
MEC	Ministries Education and Culture
MILTAWA	Groups
NES	National Educational System
OMS	Military Obligation Service
PIDE	International Police Defence State
RENAMO	Resistência Nacional de Moçambique
SRP	Structural Rehabilitation Programme
UMC	United Methodist Church
UNESCO	United National Education Scientific Cultural Organisation
USA	United States of America

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Part I - Research proposal

1. Introduction

In this study, I discuss the role of the United Methodist Church in Mozambique's education system from 1929 to 1992. In the first 45 years of the period under review, the education system in Mozambique is marked by an oppressive ideology, where Africans were trained to serve and obey the colonising masters, provide some services in the administration with very low remuneration and serve as cheap labour for the private capitalist firms of Europeans.

The education offered by Protestant churches supported freedom and equality of human rights. This meant that the Protestant churches moved in the opposite direction from the state, which frustrated the objectives of the new state in the Portuguese colonies in Africa (Taimo, 2010:74).

The last 18 years of the period under analysis were marked by a socialist/ communist ideology which rejected the participation of the church in the educational system, claiming that the church served capitalists.

2. Motivation

The motivation for this study is to investigate the role of the United Methodist Church in the development of education, at a time when the Portuguese colonial presence had great influence in Mozambique. It must also be noted that the investigation will be further extended to the independence period.

3. Delimitation of the Research

In the present investigation we will present a study on the role of the United Methodist Church in the development of education, with a focus in the southern region of Mozambique from 1929-1992. The research will be subdivided into two phases: in the first phase we will discuss policies, educational developments of the *Estado Novo* in Portugal and its impact on Mozambique between 1926 and 1974. We will analyse the implications of this period for the entire United Methodist Church. In the second phase, we will discuss the educational policies of the Mozambique government from 1975 to 1992 and the implications for the church today.

4. Definitions

Colonialism refers to a form of intergroup domination in which colonists in significant numbers migrate permanently to the colony of the colonising power (Horvath, 1972:47). This form of domination involves the subjugation of one people by another which is considered more powerful.

Imperialism is a form of intergroup domination in which few permanent settlers of the imperial homeland migrate to the colony (Horvath, 1972:47). This form of domination calls attention to the way one country exercises power over another, whether through agreements, sovereignty or indirect mechanisms of control.

Indigenous According to Serra Frazão, 1947 quoted by (Tanga, 2012:10), the indigenous word comes from the Latin *indu*, reinforced of *in*, and *gen*, generation, (Darwin). It is everything that is born in a country and lives there, whether man, animal or plant as opposed to exotic. If we take the concept literally it would say that it is devoid of racial load. The term in its originality carries no negative charge. Each one is indigenous to where s/he was born. So, those born in Angola, Guinea or Mozambique, or Portugal are indigenous to those countries. The term would have nothing to do with race.

Society is a group of people involved in persistent social interaction or a large social group sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations. Societies are characterised by patterns of relationships (social relations) between individuals and groups who share a distinctive culture and institutions. A given society may be described as the sum of such relationships among its constituent members. In the social sciences, a larger society often evinces stratification or dominance patterns in subgroups.

Society consists of a structure formed by the main groups, linked together, considered as a unit and participating all of a common culture (Lakatos and de Andrade Marconi, 1977: 321).

A **state** is a politically organised institution, constituted, by the people, territory and government. It encompasses all people within a delimited territory, which means that within a state exists the government and the governed (Lakatos and de Andrade Marconi, 1977:311/12).

Education, Paulo Freire presents two definitions on Education: general education and specific education. In the general definition, education is a philosophical and / or scientific conception of the knowledge put into practice. In the specific definition, education is the constant process of creation of knowledge and the search for transformation-reinvention of reality by human action-reflection. According to Freire, there are two general types of education: domineering education and liberating education. The domineering form would describe only the reality and would transfer knowledge; the liberating would act on knowledge creation and an action-reflection method for the transformation of reality (da Costa, accessed on 15th August 2018).

Christianity: is an Abrahamic monotheistic religion based on the life and teachings of Jesus Christ, who serves as the focal point of the Christian faith. The term “Christianity” was used for the first time in approximately 40 CE in Antioch in Syria to describe those who followed “*Christos*”, a Greek translation of the Hebrew word “*Messiah*” (Krüger et al., 2009:189)

Atheism: the “term” atheism is from the Greek (“*a*”-no, and “*Theos*”-god) and literally means “no god”. It was used in 18th century Europe to indicate disbelief in a Judeo-Christian God, but today it is more often used to denote disbelief in all gods or supernatural forces (Krüger et al., 2009: 291-292).

5. Problem Statement

The main problem to be discussed in this study is the discriminatory policies perpetrated by Portuguese settlers against Protestant missions and other non-Christian religions and the persistence of the Protestant churches in these situations.

We also encounter another problem - the intolerance experienced by the churches from the Mozambican state. This will be investigated.

Some African leaders, if not most, were converted receiving Christian baptism by the Catholic Church. Father Gonçalo da Silveira, a Jesuit missionary, in 1561 baptised King Negomo Mupunzangutu with the name of Don Sebastian. According to the example of the sovereign, about three hundred nobles of the kingdom asked for the sacrament of baptism (Muscalu, 2015:129).

That was well thought out, persuading the sovereign and his nobles to become Christian, the Portuguese would then find an opening to explore the resources in the empire of Mwenemutapa.

Because it had friendly relations with the Portuguese state the Catholic Church enjoyed more privileges than the Protestant churches who had almost no privileges. Portugal regarded the Portuguese Catholic Church to be a partner in their efforts to “civilise” Africa. It colonised it politically and, developed policies for the exploration and subjugation of Mozambique.

Protestant churches began to spread throughout Africa in the second half of the nineteenth-century, with a mission to teach equality and to preach against racism. Because of this they were seen as subversive by the Portuguese colonial powers Portugal, being a traditionally Catholic country allied with the Roman Catholic Church and not with Protestants, harboured the same feelings about the Catholic Church. Although much of the Protestant missions (Swiss Mission, Methodist Episcopal, Methodists Wesleyan, Anglican churches...) had arrived in the nineteenth-century but failed to develop because of colonial restrictions (Taimo, 2010: 74).

The mission of the Protestant churches to spread equality and combat racism by using education became questionable in the eyes of the Portuguese colonial government.

6. Research Questions

The following questions are important:

1. What was the mission of the Protestant churches during the colonial period specifically in the development of the educational area?
2. What was the relationship between the Portuguese state and the Churches (Roman Catholic and Protestant) in the period under review?
3. What was the relationship between the Roman Catholic Church and the Protestant Churches in Mozambique during the period under review?
4. What was the commitment of the Methodist missions in the period under analysis?
5. What kind of environment existed in the post-independence period between the state of Mozambique and the churches?

6. What was the contribution of the United Methodist Church to the development of (secular and Christian) education?
7. What was the desired attitude to be fostered among men and women in society today?

7. Aims

The aims of this study are:

- To explore the perceptions and implications of education policies in colonial and post- colonial until 1992
- To discover the roots of the accruing problems between the state and churches
- To find the motivation for the rivalry between the Catholic Church and the Protestant churches.
- To investigate the challenges facing the United Methodist Church in education.

8. Assumptions

The present study will provide a factual description of the discrimination that the United Methodist Church suffered during the period of Portuguese colonial rule regarding its role in educating the indigenous people. The study will provide concrete indicators of what the United Methodist Church did in terms of education in Mozambique from the colonial period to the present day. In addition, this study will investigate gendered terms.

9. Theoretical Framework

It is intended here to present some theories that will form the basis of this research on the role of churches in the development of education. This requires a historical analysis of the social, economic and political situation in Mozambique.

Before 1845, the education of the children of the Christian mercantile bourgeoisie was for certain periods provided by priests, private teachers, regimental schools, and teachers paid by the state. The first educational changes, with state involvement was introduced by the Decree of August 14, 1845 from Joaquim José Falcão who established a system of public schools in the provinces overseas (de Souto, 1996:315).

The European public school was transplanted to Africa in a form of instruction that was intended to put the indigenous population on the same level as citizens from other parts of European monarchies. Falcão's decree standardised formal education and divided primary education into two grades: the first to be taught in "elementary schools" and the second confined to "principal schools" and established in overseas provincial capitals. In the late nineteenth century, there began to arise voices opposed to the liberal ideas of equality of educational systems for the "indigenous" and the "civilised" (de Souto, 1996: 315).

The generation from 1880-1914 witnessed one of the most significant historical mutations of modern times. It was during this period that Africa, a continent of some thirty million square kilometres, was subdued and effectively occupied by the industrialised nations of Europe (Boahen, 2010: 21). The strongest motivation of the West was its plunder of valuable commodities.

Several theories explain reasons that led the major European powers to occupy effectively the African continent in the eighteenth and nineteenth centuries.

We delineate some theories that explain and interpret the degeneration of African societies and the European role in the effective occupation of the African continent. We can see the following:

Economic theory

In this theory, it is argued that overproduction, surplus capital, and sub-consumption of industrialised countries had led them to place an increasing share of its economic resources outside its political sphere and to actively implement a policy of an expansion strategy to obtain new territories (Uzoigwe, 2010: 21).

It is admitted that there is an economic reason for the implementation of imperialism.

Psychological theories

We intend to analyse the psychological theories, classified as social Darwinism, evangelical Christianity and social atavism, because these theories contributed a lot to the supremacy of the "white race" (Uzoigwe, 2010:24-25).

Social Darwinism

Darwin's work, *The Origin of Species through Natural Selection*, or the preservation of favoured races in the struggle for life offered scientific security to the supporters of the white race's supremacy (Uzoigwe, 2010: 25). What happened in Africa was a consequence of this idea of white supremacy. This enabled whites to view themselves as superior to all human races, motivating them to master and exploit other races.

Evangelical Christianity

The racial nuances of evangelical Christianity were tempered by a good deal of humanitarian zeal and widespread philanthropic sentiment among European statesmen during the conquest of Africa (Uzoigwe, 2010: 25). The missionaries with their humanitarian and regenerative character contributed greatly to sharing in Africa.

Social atavism

Social atavism is based on what is considered a natural human desire: to dominate the neighbour for the pleasure of mastering it. This innate aggressive impulse was driven by the desire for property, by humans. Imperialism would therefore be a national collective egoism, "the arrangement, devoid of objectives that a state establishes to expand unlimitedly by force" (Uzoigwe, 2010:26).

In truth, psychological theories contain some truths about Western triumphalism. They provide elements that explain the effective sharing and occupation of Africa.

Diplomatic theories

Diplomatic theories offer a purely political explanation; they reveal the national interest of the European states. Instead of simply being against each other they collaborate with each other in colonialisng Africa. These theories deal successively with national prestige, the balance of power and global strategy to react against the forces of radical African nationalists (Uzoigwe, 2010:26-27)

Balance of power

The theory of power emphasises that the desire for peace and stability of the European states was the main cause of the division of Africa which occurred at the Berlin Congress (1884-1885). As conflicts of interest in Africa threatened peace in Europe,

the European powers retaliated against Africa to safeguard the European diplomatic balance (Uzoigwe, 2010: 27-28).

An analysis of the trajectory of Western triumphalism in Africa.

In 1880, about 80 percent of African territory was ruled by its own kings, queens, clan chiefs, and lineages of empires, kingdoms, communities, and political units of varying character and nature. After the Berlin Conference in 1884/5, an extraordinary and radical transmutation began. In 1914, with the sole exception of Ethiopia and Liberia, all Africa is subdued by the domination of European powers and divided into colonies of various dimensions, but generally much larger than pre-existing political formations, and many with little or no relationship with one another. At that time, Africa was not only attacked in its sovereignty and independence, but also in its cultural values (Ibid).

Borges, mentions, in the context of Western triumphalism, that until 1875 the direct political control of Africa by the French, English, Portuguese and German powers was very low (Borges, 2013:8), since only the coastal zones were affected by the Europeans, while the interior remained intact. It also states that effective occupation was developed in the last decades of the nineteenth-century through wars that lasted until the eve of World War II. By the mid-1870s, entry routes into the interior of Africa were already known. The growing cartographic knowledge of Africa was accompanied by the significant development of new communication technologies (Gentili, 1999:135).

Explorers such as Livingstone, Stanley, Brazza, Serpa Pinto, Brito Capelo and Roberto Ivans, the last three of whom were Portuguese, knew that Africa had wealth in the interior, hence the role of spreading the desire of Europeans to exploit the riches of the continent, to meet the imperatives of capitalism.

With the consolidation of the Industrial Revolution in Europe, ideas about the African continent, especially the supply of raw materials and manpower for plantations, had completely changed. Africans could constitute cheap labour internally to supply the raw materials and build a consumer product market without necessarily having to put their products on the European market.

From the 1870s, military technology allowed Europeans to exercise superiority over the indigenous peoples, whose armies used traditional weapons or old rifles with little firepower. Two decades later, automatic weapons, authentic instruments of expansion, arrived in the sense that they contributed fundamentally to the change of the balance of power between Europeans and Africans, even if resistance was organised (Gentili, 1999:135/36).

The real competition took place in the second half of the nineteenth-century between the great powers, which subscribed to the need to increase the sources of raw materials, mining and agriculture, for the benefit of the industrial development of European countries, as well as the organisation of a colonial state, aiming at an economic and social restructuring of the colonised countries that would lend themselves to racial exploitation of the resources (Borges, 2013:7).

Until the beginning of the modern colonial era it was common to find positive images of Africa. Arabs and Europeans described highly elaborated and socially perfected African political forms, including kingdoms, empires, city-states, and other kinship-based political forms, such as leadership, clan and lineage. Because of imperialism these "sympathetic" and comforting images began to dissipate. Innocent childhood was replaced by the image of the sub-humans to facilitate the workings of subjection, the natural beauty disappeared and was replaced by the horrors of the jungle, barbarism and backwardness and people became uncultivated, without history, without identity. Kingdoms and empires were replaced by primitive tribes in a state of permanent war between themselves to justify and legitimise the civilising mission (Faturi, 2013:1017-1018).

One of the great strategies of Western triumphalism was the delivery of flags from the colonial powers to the colonised peoples along with signed agreements with African hierarchies. At some point African leadership was forced to sign agreements for the recognition of colonial power, culminating in the setting up of a political and administrative structure.

10. Research Methodology

It is important to mention the research methodologies that will be used for this research, I will use the following techniques:

- Primary sources: Literature review, church and state documents.

- Secondary sources: oral sources constituted by older people who have experienced certain events or even met people who lived during the events to be studied.

We will conduct a structured interview with a total of 20 people of both genders who have experience of the topic of research.

11. Research Design

The research design is a plan outlining how observation will be made and how the research is to be carried out for the project (Bless and Higson-Smith cited in Strydom et al., 2011:142).

The first chapter consists of the following content: presentation of the research proposal: (1) introduction; (2) The geographical and demographic situation of Mozambique; (3) Colonial Expansion; (4) The expansion of Christianity; (4.1) The Roman Catholic Church; (4.2) The Protestant churches; (4.2.1) The United Methodist Church in Mozambique and (4.3) Summary.

In the second chapter we have the following content: (1) Introduction; (2) Society disintegrates; (3) Church and state worked together; (4) Summary.

The third chapter consists of the following content: (1) Introduction; (2) Political education of the Metropole; (3) Education policy for Mozambique; (4) The relationship between the Portuguese state and the Roman Catholic Church; (5) The relationship between the Portuguese state and Protestant churches; (6) The relationship between the Catholic Church and Protestant churches; (7) Education during the period of the liberation struggle in Mozambique; (8) End of the colonial system of education and (9) Summary.

The fourth chapter presents the following content: (1) Introduction; (2) Education based on atheistic ideology; (3) The first system of education after independence; (4) Policy of the nationalists, post- colonial; (5) The policies of nationalists and the situation of the churches; and (6) Summary

Last the fifth chapter includes: (5.1) Introduction; (5.2) Research design; (5.3) population; (5.4) Sampling; (5.5) Ethical considerations; (5.6) Method of data collection; (5.7) Presentation and discussion of data; (6) Summary of main results; (7) Suggestions; (8) Recommendation (9) Conclusion.

Part II- Historical background of Mozambique

Chapter One

1.1. Introduction

We have just explained what motivated the European expansion in the socio-political, economic and religious spheres which led to the effective occupation of Africa. In particular, the function of each seen in the theoretical dimension of some theories of economic, psychological and social order, which generally justified the presence and a set of motives that led the Europeans to share and effectively occupy African territories. In addition, the role Christian religions played in the process of effective sharing and occupation will be discussed.

In this chapter, our approach will focus on how Mozambican territory settled through colonial expansion and simultaneously with Christian expansion and analyse various events related to the establishment of Catholic and Protestant missions that resulted from the reform.

Below a brief geographical and population presentation of Mozambique will be made.

1.2. Geographical, Location and Population of Mozambique

Mozambique is a country on the eastern coast of Southern Africa bound by: Tanzania to the north; to the northwest, Malawi and Zambia; to the West, Zimbabwe, South Africa and Swaziland; to the south, South Africa; to the east, a section of the Indian Ocean called the Mozambique Channel.

Data from the 2007 population census indicates that Mozambique had a population of about 20,366,795 of which 10,524,035 are women.

1.3. The Colonial Expansion in Mozambique

The Portuguese presence in Mozambique is illustrated by several episodes beginning with the voyage by Vasco da Gama, who discovered Mozambique on the way to the Indies when he stopped for a break in Inhambane Bay on 10 January 1498. He discovered that the traditional chiefs were engaged in business with Arabs. Gold and ivory were exchanged by Mozambicans who received products of linen and beads from the Arabs.

These commercial activities between Africans and Arabs aroused great interest for the Portuguese. As a result, in 1505 the Portuguese built the first fortress in Sofala, called the "Fortress of Sofala". In 1507 they built another fortress on the Island of Mozambique (de Souto, 1996: 119).

The choice of Sofala by the Portuguese is due to its importance in the gold trade in East Africa. It was from this point that the Arab traders sent gold, which they bought in the kingdom of Monomotapa to Kiloa and beyond. When King Cabral visited the port of Sofala in 1500 they said that it was the Ophir de Salomon (Baur, 2002:75).

Thus, securing a fortress at Sofala, was intended to control the export routes for gold and ivory.

The Portuguese merchant penetration was accompanied by the flow of fabrics purchased in India and beads bought in Vaneza destined for the dominant stratum of the Mwenenmutapa

Gold was a fundamental product that attracted the Portuguese to Mozambique, which allowed them to buy Asian spices, with which the Portuguese mercantile bourgeoisie penetrated the European market with these exotic products. Mozambique became a sort of reserve of means of payment for the spices. There was another episode that went beyond discoveries. The Portuguese had already begun to settle in Mozambique until 1693. The ivory trade which on the other hand was predominantly in the north of the Zambezi River until the end of the century was a catalyst for colonial expansion in Mozambique, especially between the Luanga and Quelimane rivers in the centre. In this zone, ivory was poached and marketed in exchange for fabrics and beads and were organised in a regime of monopoly by the aristocracy. The ivory represented one of the main sources of income (Serra and Mondlane, 2000: 55).

The slave trade, that began in 1750/60 and officially ended in the years 1840 to 1885, was another episode that justified the establishment of the Portuguese in Mozambique. The slave trade exceeded the demand for the gold and ivory trade. Portugal at this stage did not need to acquire a mineral (gold) or animal (ivory) raw material but found that slave labour was constituted as an economic base for the local bourgeoisie. The year 1788 was considered the apogee of the slave trade. 11,000 slaves were sold and exported from Mozambique (de Souto, 1996:136).

Another episode that justified the Portuguese presence for me in Mozambique from 1886 to 1930 began with the military occupation of the territory of Mozambique. The Portuguese attacked the military states of the Zambezi valley and consequently a new period of colonial history in Mozambique broke the objectives of the previous period that was characterised by marketing gold, ivory and the slave trade (Serra and Mondlane, 2000:154-155).

This occurred at a time when the actual occupation of Africa had already begun in order to respond to the economic issues that had been identified in Europe, although we cannot ignore the colonialists civilising purpose. They discerned a great need to convert African people to Christianity, improve their living conditions and build schools and hospitals.

The expansion into Africa was a "natural" result of the industrial expansion of the great European powers. Colonies had become a complement of capital accumulation or one of its key moments in terms of raw materials, new markets, new fields of capital investment and cheap raw materials. It aimed to reduce the costs of production and to face the organisation of the European working class which, in its struggles against capital, obtained better wages and better living conditions.

1.4. Christian Expansion in Mozambique

It is common to think that Christian churches in Africa and foreign institutions, as cultural agents of colonial and capitalist powers, helped to subjugate Africans to European domination. Christian missionaries brought and imposed specific European cultural norms of religious, social, moral, ecumenical behaviour and tried to shape their societies.

The expansion of Christianity in the territory of Mozambique will be considered during different eras of missions: first, the Catholic mission of the fifteenth to sixteenth centuries in parallel with the process of colonisation. Then the Protestant missions in the late eighteenth century and from the beginning of the nineteenth-century until twentieth century, a period when a great proliferation of Protestants coming from Europe and America, accompanied by the industrial revolution which was underway in Europe. We will contextualise the events with more emphasis on the mission of the United Methodist Church then the Methodist Episcopal Church, as a starting point to speak of the challenges of the same in teaching.

It is not possible to speak of this phenomenon in isolation, without taking a look at the world and specifically its expansion to sub-Saharan Africa. Therefore, our articulation of the phenomenon of the Christianisation of Mozambique is not as an isolated Christianisation of sub-Saharan Africa. The spread of Christianity in countries outside Europe by the Jesuits was one of the most striking features of Christianity in the past 500 years. Since 1500 Christianity expanded throughout the world. Until 1750, Christianity was geographically widespread and created Christian communities on five mainland continents and on many of the islands around them. Two and a half centuries later, by the end of the twentieth century, Christianity had established itself as the largest religion in the world, not only geographically but numerically. What dictated the overwhelming Catholic influence during these centuries was the fact that the dominant European nations at the time were Catholic (Portugal and Spain) and Catholic reform gave a tremendous impetus to the Catholic cause (Krüger et al., 2009:225).

At the end of the fifteenth century and throughout the sixteenth century, in Mozambique (a colony of Portugal), was the only point of land contact on the passage to India. It is for this reason, in the context of the search for the trade route to India that Christianity penetrated, for the first time in Mozambique. It was on March 11, 1498, on the occasion of the first voyage of Vasco da Gama and his Indian fleet was when the first Mass was celebrated on Mozambican territory, on the island of S. Jorge later called Goa, near the Island of Mozambique (Sousa, 1991:30).

It is recorded that this occurred in the context of the search for a pathway to India that began a process of expansion of Christianity in Mozambique. Although there are reports that a Christian Catholic named Pero de Covilhã was Mozambique in 1448, 50 years before the passage of Vasco da Gama.

Protestants began to evangelise Mozambique at the beginning of the nineteenth-century. After the Berlin Congress, the Portuguese tolerated the presence of Protestant missionaries in their colonies although they were not welcome. Some examples illustrate the displeasure of Portuguese settlers' due to the penetration in the country of Protestant missionaries. The newspaper *Lourenço Marques District*, on December 22, 1888, three years after the Berlin Congress commented:

It is our duty to call the attention of the public authorities to this abuse of religious tolerance, which clearly endangers Portuguese domination. All will

recognise that it is not a good colonial policy to allow the establishment of these foreign missionaries to open schools, for the time being they have become houses of prayer in order to catechise the indigenous people, instilling their religious convictions and, perhaps, inspiring them with ideas policies that are most useful to their ends, or to those who pay them (Chamango, 1982:7- 8).

The same newspaper also shows how Protestant missionaries came to be authorised to work in certain places. They tried, on the one hand, to win over the traditional chiefs, and on the other, they had to have the authorisation of the Portuguese government. The criticism of the Portuguese arose because the Protestant missionaries were more interested in dealing with Africans rather than the class of rulers. They studied African languages to communicate directly with the natives. H. P Junod said: "the knowledge of the language of a people is the half way to the hearts of the inhabitants". *News of Lourenço Marques 1960-1970* (Chamango, 1982:7- 8).

1.4.1. Roman Catholic Church

We said earlier that the years of Portuguese expansion in 1505 and 1507, were the years that the Portuguese built the fortresses of Sofala and Mozambique Island. It is in these historical places that the word of God would begin to spread to Mozambique interior (Sousa, 1991:30).

The process of evangelisation was not only carried out by the vicars and chapels. An order from king of Portugal in 1530, ordered the captain of the Sofala stronghold to engage in the Christianisation of the natives of the land, work begun with the process of evangelisation in Mozambique.

At this time, Portugal was a "feudal state, small and poor," so that its maritime expansion was built as a commercial monopoly with India, and the church was a bulwark with its own style of influence and administrative substance. Goa was the centre of colonial rule in 1510 and the sea route was protected by the strong who commanded the Mozambique Channel, from Delagoa Bay to the current Tanzania (Gnerre and Sampaio, 2014: 118 -119).

According to the same source, Portugal had a warlike superiority and fleet that conquered the Arab and Swahili ports, but they were insufficient for the administration of the region. During the fifteenth century, "the soldier, and with him the merchant and,

between these two, the missionary, conciliatory element and moderator of the roughness of one against the greed of the other." (Gnerre and Sampaio, 2014: 119).

In 1560 to 1572 the first movement of the Jesuit presence in Mozambique took place with the main objective, "to gain the local elites for the Christianity". With the auspicious news that a black king wanted to convert. The Jesuits present in Goa soon found themselves stimulated and sent to Mozambique three missionaries, notably Priests Gonçalo de Silveira and André Fernandes, brother of Andrade da Costa, Gonçalo da Silveira of the Mission Head (Gnerre and Sampaio, 2014:120)

The same source says therefore that the first Jesuit mission of Jesuits to East Africa or Mozambique began in August 1560. After the mission to Inhambane, the Jesuits led by Silveira, "decided to advance to the powerful emperor of Africa - the Mwenemutapa".

On January 20, 1561, the anniversary of King Sebastian, the Monomotapa (Negomo Mupunzagutu), received Christian baptism with more than 300 members of his court.

John says that the turning point came at the instigation of an Islamic businessman who told the king that the Priest Gonzalo was a spy for the Portuguese and rebel governor of Manica who contested the election of Negomo. It is also said that through the baptism and the strange words used by the priest, the people would come under his magic spell in order to steal the parents as the Portuguese had done in Sofala (Baur, 2002).

The priest was fished from the Moengeze River where he had died. This may have been the cause of the death of other missionaries, the fact that they were accompanied by merchants, in this case from Goa, interested in acquiring wealth, military and power (Chamango, 1993:4).

The period from 1610 to 1759 demonstrates an intention to avenge the memory of Mwenemutapa by the Priest Monclaro, accompanied by Nunes Gonçalves, both Jesuits, as part of the expedition of Francisco Barreto from Portugal with an army of revenge which was then evidently suspended. In this expedition, Priest Monclaro declared that the Kaffirs should be considered incapable of receiving baptism, despite this being the mission of the Jesuits. Evidently, Portugal was desirous of revenge, and in 1571 an army was formed but the mission was suspended until 1610. This isolation

caused some Jesuit missionaries to engage in the slave trade and ivory and gold business, leading to conflict with the Dominicans. They disputed over deadlines and slaves. The second movement of the Jesuit mission in Mozambique was much longer, lasting more than a century. The hallmark of this long period is the development of a proper Christendom, with the establishment of colleges, schools, residences, churches, seminaries (Gnerre and Sampaio, 2014:120)

The period between 1700 and 1875, emphasises the decadence of evangelisation throughout the eighteenth to nineteenth centuries. Two hard blows contributed to aggravate such decadence: the expulsion of the Jesuits by Marques de Pombal in 1759 and the extinction of religious orders in 1855. This period was characterised by the absence of missionaries. In 1753 there were 20 priests; in 1855, 10 missionaries remained in the prelate of Mozambique and twenty years later there were no missionaries in the interior of Mozambique (Sousa, 1991:32-33).

From 1875 to 1940, signs of hope are recorded. First, in 1875 came the first three missionaries from the college of Cernache do Bonjordim. 1891 to 1897 was notable because the prelate of Mozambique, Archbishop António Barroso, had worked energetically in the restoration of the old parishes (Sousa, 1991:33).

From the 1880s, the Portuguese government adapted policies where one had to first approach the Catholic Church. Thus, the Roman Catholic Church was considered an important tool for maintaining solid control from Lisbon of Mozambique as part of this redirection. The Portuguese state began to support the activities of the Catholic Church and this led to the formation of a commission to control new missions in Mozambique in 1880.

Up to this point, the Catholic Church did not really exist in the south of Mozambique, only a few parishes along the coast were still under the administration of priests who were mostly Indian from the Portuguese colony. Secular priests, in addition to preaching the gospel to the Portuguese colonists and serving as teachers¹, read from the first letters, "spent the major part of their time participating in local policies and accumulating wealth ((Saúte, 2005:49).

From the same source, in 1897 the Franciscan missionary sisters of Mary arrived in Beira and the following year the Franciscan fathers, who later worked in the districts

of Inhambane, Gaza and Lourenço Marques. In 1907, the Salesian priests in charge of the School of the Arts in the Island of Mozambique arrived

With the expulsion of the Portuguese missionaries and the Jesuits, priests came from the Germans of the Divine Word. They were retired when war was declared between Portugal and Germany in 1916.

Another group appeared as missionaries in Mozambique called tasks lay, "or simply civilising missions" composed of lay. The Government of Portugal intended to stifle "religious missions" with their civilising work with the absolute exclusion of any educational or religious work.

It is proclaimed in Portugal the end that marked the monarchy in 1910 and 1911 and instituted the 1st Republic and decree of law separating church and state.

In 1916 improvements in the relationship between the church and the state began to take place. The Organic status of the Catholic missions of Africa and Timor of 1926 recognised the legal personality of the missions and encouraged the opening and reopening of houses of missionary formation. There was however an increase of priests in 1920-1940 from 30 to 85. From 1940-1975 there were circumstances that helped put the Catholic Church in a growth phase: the "Concordat" of a "Missionary Agreement" between the Holy See and the Portuguese Republic (Sousa, 1991: 34 - 35).

The Roman Catholic Church, at this stage was characterised by the creation of dioceses; the increase of missionaries; creation of new missions; for missionary activity in the field of teaching; the foundation of major and minor seminaries; social action in favour of justice and peace and by pastoral renewal. Since the antecedents were the role of the church in the development of education, there are data indicating that the Catholic Church in the period between 1940-1975 had about 4,267 educational institutions with half a million students by 1972.

On the other hand, the missionaries' opinion about the receptivity of the African population to Christianisation was quite positive, even if this image was eventually revealed idyllic. The daily practice of the missionary, and the deepening of knowledge regarding African culture, demonstrated the existence of numerous difficulties and obstacles (Pereira, 2000:82).

The same source describes the lack of preparedness of the new Jesuit missionaries which was evident from early times. Their ignorance of the language and characteristics of local societies and the obvious difficulty in disentangling the different hosts of the two great cultures in the presence the Ngoni and Chewa: the first revealing great ease of relationship with missionaries and showing greater receptivity to Christianity; the second aloof to the priests and to Europeans in general. The lack of preliminary information on African societies was notorious because the knowledge of previous Jesuit missionaries was not considered in the early years of the new period of evangelisation.

With the 1949 agreement, the Prelature of Mozambique was divided into three dioceses including the then Lourenço Marques in the south, Beira in the centre and Nampula in the north by 1954, the diocese of Quelimane was created, and in 1957 the then Diocese of Port Amelia now Pemba, Inhambane 1962, 1963 Tete Vila Cabral present Lichinga in 1964 and now João Belo Xai-Xai 1972 (Chamango, 1982:6).

Throughout more than a century of its ministry in Mozambique, the church has engaged and developed, facing challenges of varying order, but nevertheless achieved remarkable social achievements, including secular and Christian education and health care.

The period before 1880, the Catholic missions, already gained territorial hegemony in Mozambique. As we have seen, the Catholic Church in Mozambique has already occupied the leading position in the sphere of the expansion of Christianity to Mozambique from the south to the north and from the east to the Zumbo in the West, supported by the Portuguese government.

1.4.2. Protestants

The phenomenal growth of Christianity in the modern period was intimately linked to the colonial expansion of European nations, especially Portugal, Spain, England, France and Holland. This expansion was partly because of exploration by travellers and scientists, partly by military conquest, partly by mass migrations of Europeans to other continents, and partly by commerce. Christianity travelled with all these movements (Krüger et al., 2009:225-226).

During the second half of this period, Protestants demonstrated an equally strong fervour when the first voluntary missionary organisations and later churches sent groups of missionaries around the world. The missionary enterprise was strongly stimulated in the history of the commercial success of Protestant nations like Holland and England by the religious awakening that spread throughout Europe and America in the eighteenth century (Krüger *et al.*, 2009:225).

The Protestant missionaries arrived in Mozambique at the end of the 19th century. They had a mission to teach equality; preach against racism and for the freedom of the oppressed.

In 1823 an attempt was made by the Wesleyans to evangelise. Captain Owen, in charge of making soundings in the Mozambique Channel, the Bay of Delagoa freely offered a place in his ship to take one missionary willing to work in this country. A young Christian offered himself but unfortunately picked up malaria at Katembe which led to his death in Cape Town.

Around 1880 missionaries of the American Board of Commissioners for Foreign Mission arrived in Inhambane and Gaza, from 1884 their work was carried out under the supervision of Rev. Richards who was appointed missionary of the Methodist Episcopal Mission in 1887 (de Silva, 2001:37).

Before the first arrival of Wilcox (which we will discuss later) some beginnings of Protestant missionary work had taken form at Delagoa Bay, where Lourenço Marques was by then growing into importance. Yosefa Mhalmhala, who was the forerunner of the Swiss Mission in that region, had settled at Ricatla, 30 Km north of Lourenço Marques, preaching enthusiastically in spite of official Portuguese suspicion. Two more years passed before the first Swiss missionaries settled in the Lourenço Marques region (Helgesson, 1994:59).

They were Reverend Paul Berthoud and his wife, who arrived at Ricatla, together with three Tsonga evangelists from the Northern Transvaal and their families, on July 9, 1887. The revival had by then spread all over the region, and the missionaries could step into the ongoing, lively movement, which also affected the enterprising Tsonga in Lourenço Marques. One of these was Jim Ximungana who had become rich by selling liquor but was now an evangelist, preaching the gospel and witnessing radical

conversion. A joyous spirit was abroad among the Christians and had already changed some patterns of daily town life. Jan van Butselaar cited by (Helgesson, 1994:59), notes that local employers were up in arms against the movement, as Christians refused to work on Sundays. As part of their spiritual awakening, literacy work helped men and women read Buku themselves, for example only selected parts of the Bible which were translated and printed in Tsonga. A school was soon started at Ricatla, and the mission work spread rapidly (Helgesson, 1994:60).

Yet another Protestant influence had begun in Lourenço Marques in 1885. Robert Mashaba (Machava) had earlier visited Natal and other parts of South Africa, selling animal skins. He then got a burning desire to study and managed to enter school in the foreign country. While in South Africa, he found his Christian faith through the Wesleyan Methodist Church and became an evangelist within that church. In 1885, Mashaba returned to Lourenço Marques and learned Portuguese. He began to preach in the local Ronga language. He even translated the Bible into Ronga and started a school, teaching Ronga and English (Helgesson, 1994:60).

Another attempt was made by the Dutch Reformed Church in 1842. A Dutch shepherd asked the government for a Portuguese licence to settle in Mozambique in order to work with the community. The Governor-General of Mozambique, Abreu de Lima, refused to grant the licence

An analysis made from the point of view of the events of the nineteenth-century, the so-called industrial revolution in Europe, leads us to realise that the Protestant churches were not well received by the settlers in Mozambique. This analysis is due to its connection with the English force acting against Portugal.

Starting with the Berlin Conference from which came the General Act, and since Portugal was a signatory, could not oppose the entry of Protestants into Mozambique, by Article number 6 that protected and promoted freedom of movement without distinction of nationality or worship all institutions and religious work, scientific, or charitable (Correia, 1992:75-76).

This article in English hand provided hitches that hindered Portugal who opposed the activity of Protestant missions. It was not exactly the primary intolerance on the part of Portugal in relation to Protestant religious action but due to past experience that

Protestants always acted in the interests' of the indigenous people which was contrary to Portuguese and possibly even to English imperialism. Correia still gives as evidence, the adventures of Livingstone and the Moffat (father and son) where England can be thankful for large portions of African land, when as missionaries they proceeded with great reserve in relation to the colonial elite (Correia, 1992:76-77).

So, the Protestant churches in Mozambique had increased after its official recognition in 1921, but the school policy prohibiting the use of all languages, except Portuguese impeded their progress (Baur, 2002: 347).

1.4.2.1. The United Methodist Church in Mozambique

The United Methodist Church is the institution most discussed in this work. This religious institution was the result of an early historical process in the 18th century, when Brothers John and Charles Wesley, then clergymen of the Church of England, began a movement that became known as Methodism.

Their missionary endeavour was demonstrated in South Africa by the many young people who went to South Africa to work in the mining companies. In addition to the salary they received, they were also evangelised.

The specific case of Mozambique deserves to highlight the missionary work of the then Methodist Episcopal Church which started in 1890. The Book of Discipline of the United Methodist Church summarises this in its preamble, the history of the Union in 1968 of the Methodist Episcopal Church with the Evangelical Church United Brothers, now constituting the United Methodist Church (United Methodist Church Discipline, 2012).

In 1879, the American Board of Commissioners for Foreign Mission (ABCFM), guided by the vision of the journey towards intact Africans, decided to start work in the kingdom of Muzila located in the lands of Gaza (Gaza Empire) in the south of Mozambique. The Rev. Myron W. Pinkerton, an American missionary working in a Zulu mission (South Africa), was appointed to visit King Muzila. In November 1880, Pinkerton died of malaria before reaching his goal. The following year Reverend Dr Erwin Richards, an American missionary and companion of Pinkerton in the Zulu mission, reached Umoyu Mulhe, the seat of Muzila on October 8, 1881. Reverend Richards, reporting on his trip to ABCFM, stated that King Muzila wanted five

missionaries and their families to immediately begin the work in the mission, two years later Muzila sent messengers at Christmas to Reverend Richards, where he showed concern because the missionaries had not been sent (Saúte, 2005:45).

The reason for not sending missionaries to Muzila was due to differences of view between American missionary candidates regarding the nature of any new mission to Muzila. While Reverend Richards preferred to spend money preparing groups of good African Christians to teach other Africans, Rev. William C. Wilcox had the idea of spending mission money on tools for future mission planning and the purchase of livestock (Saúte, 2005:45).

Thus, we find the Muzila invitation being put on hold, mainly because personal differences between the potential actors. Both Richards and Wilcox put forward one further reason for delay: not one single Zulu man had yet been found, willing and ready to go with them to establish mission work in the Gaza kingdom (Helgesson, 1994:37).

Meanwhile, a new action plan emerged. The Rev Wilcox proposed to ABCFM to open a mission in Inhambane and in 1882 Wilcox explored the Inhambane region together with his wife Ida, by coach they travelled northwest of Inhambane bay and in June 1883 established a mission. By August Wilcox already claimed to have collected about 80 words of the *Guitonga tongue* (Helgesson, 1994:39-40).

Although the Portuguese Governor noticed the establishment of an American Board mission in Inhambane in 1884, Wilcox's family arrived in Inhambane, after a short Christmas visit, with Reverend Richards and his wife Mittie, Mrs. Dalita Isaacs and Mr. Cetewayo Goba and his wife (the last three being Zulus). In July 1884, they settled in Mongue which was considered a healthier place than Khoche (Helgesson, 1994:41-42)

It is interesting to note that when the missionaries of the American Board settled in Inhambane, Father Gaspar de Sousa began to issue a veto on Americans going to teach other religions (Saúte, 2005:47).

The Episcopal Methodist Church in Mozambique was founded by Dr Erwin Richards who settled in Mozambique around 1880 as a missionary of the American Board of Commissioners for a foreign mission of the Congregational Church. Later the American Board of Commissioners for the Congregational Church's Strangeness

Mission decided to end its activity in Mozambique and Dr Erwin Richards who was to continue with his work was received by the Missionary Bishop for Africa William Taylor of the then Methodist Episcopal Church, now United Methodist Church.

The United Methodist Church, formerly known as the Methodist Episcopal since its founding in 1890, had been concerned with the development of evangelisation; education; health and agriculture in order to free the mind and body of the indigenous people (Nhantumbo, interviewed on 27 October 2018).

1.5. Summary

In this chapter, we focused on the process of Mozambique's discovery, Portugal's interest in the development of trade between Africans and Arabs. It was in this process of discovery that the Portuguese built factories to better control the gold and ivory trade against all Arab exploitation. We have seen that during the period under analysis, in addition to the gold and ivory trade, the slave trade subsequently developed, which greatly influenced the Portuguese establishment in Mozambique.

The military conquests to a certain extent resulted in the effective occupation of Mozambique by the Portuguese.

There was also an expansion of Christianity that paralleled the colonial expansion in Mozambique, extolling the role of the Catholic Church in the nationalisation and civilisation of Africans and also the Protestant churches that resulted from the reform and industrial developments in Europe.

We have also seen that Catholic missionaries had at some point taken part in some sea voyages to Christianise sub-Saharan Africa, and that around 1880, southern Mozambique noted the presence of the Protestant missions which in the light of the industrial revolution was concerned with the expansion of its missions in Africa.

Chapter Two

2.1. Introduction

We discussed in the previous chapter the geographical and demographic situation of Mozambique. We have seen how Vasco da Gama's "discovery" of Mozambique was during his maritime adventures to find extraction from mineral and animal origins, especially gold and ivory, produced in the empire of Mwenemutapa. Based on these products the natives were engaged in trade with Arabs who, in turn, brought linen fabrics and beads from Asia to trade for the gold and ivory.

We have also seen that the Portuguese gradually established control of the trade routes between the Mwenemutapa Empire and the Arabs, when they built fortresses on the coast of Mozambique. Then in a process of nationalistic enthusiasm we witness the triumphalism of the West, where the major world powers shared the African continent among themselves in a context of colonisation and progressive exploration and exploitation.

In this chapter, we will deal with the degeneration of African societies stimulated by the role of the great European powers; particularly the collaboration between the Portuguese State and the Catholic Church that was traditionally considered the church of the state. This relationship began with the formation of the Portuguese monarchy in the remote past and with Catholic Church's participation in the project of discoveries of new territories until the formation of colonies in Africa.

2.2. Society degenerates

Degeneration is the pathological changes, from one condition to another in society and in the body that caused deviations in performance. This phenomenon has as its premise the breaking of continuity with the intention to isolate types of societies in the domain of politics, economy, religion, ethnicity or culture. This idea was crucial for the politicisation of the indigenous African colonial administration. The colonial law imposed the categories of native and non-native. "Natives" were those related subjects of ethnic groups considered ancestrally indigenous, tribal and governed by customary law. The "non-natives" were related subjects considered not tribal, non-indigenous and those who embraced colonial rule (native conferred potential and partial citizenship). In their attempts to establish meanings of Europeanism and ingenuity, these regimes

diverted the "non-native" inside and outside the colonial notions of "native" and "civilised" (Erasmus, 2011:2).

As far as Africa is concerned, the degeneration consisted of the detrimental images of societies, their sciences and their products which were regarded as inferior. This resulted from their form of capitalism, which spread the idea that the African continent is torrid and full of lost tribes devoid of history and civilisation. It is also considered that the degeneration of African societies was the result of the ethnocentrism of the nineteenth-century European sciences (Salum, accessed on 5, October 2017), characterised by the colonial fact that caused social changes in the African continent as well as within the framework of traditional African societies. From about 1883-1885 until the beginning of the second half of the twentieth century, European governments divided and regrouped traditional African societies into colonies whose borders did not correspond with their original territories.

Traditional (or pre-colonial) African societies had in their economic activities customary ways of surviving, according to the environment in which they lived. Their material and spiritual needs were met within their context and environment and they had traditions of various techniques and types of production. There were many nomadic people, who had to move periodically, and there were sedentary people, who developed their territories and they became great kingdoms whose governance was based on a genealogical order (clans and lineages), or in initiatory processes (Boahen, 2010), or by heads (political units, in various forms). The people developed productive economic activities in these realms, both consumer goods and prestige goods (in which is found several of their arts of sculpture and metallurgy) (Salum, accessed on 5, October 2017).

By 1880, about 80 percent of the African territory was governed by its own kings, queens, clan chiefs and lineages in empires, kingdoms, communities, and political units of varying character and nature. However, in the next thirty years, there was an extraordinary, if not radical, transmutation of this situation. In 1914, with the sole exception of Ethiopia and Liberia, the whole of Africa was subdued by the domination of European powers and divided into colonies of various dimensions, but generally much larger than pre-existing political formations, and many with little or no relation to

them. At that time Africa was not only assailed by European sovereignty and independence, but also by its cultural values (Boahen, 2010:3).

The missionaries expressed their ethnocentrism, by looking at African culture and religion in a negative way. The sciences by which African societies identified themselves were interpreted negatively. From the beginning they were determined to destroy them. They preached that the only true God was the one whose nature and essence had been revealed by the Bible; that all other gods were just illusions; that the Son of God, Jesus Christ, was the supreme revelation and the only saviour of mankind; that the church was the only one to dispense divine grace and that there was no salvation beyond it. In this way, the European missionaries considered it a divine duty to lead all peoples to the domain of grace and salvation. Imbued with the conviction that they were masters of the one truth, they condemned anything "pagan." They preached against all forms of traditional practices: the pouring out of libations, the celebration of pompous ceremonies, drumbeat and dances, the traditional ceremonies of rites of passage, such as conducting the new-born beyond the threshold, the puberty rites of the girls and the customs associated with the dead and burials. They also denied the existence of the gods, witches, and other supernatural entities in which Africans believed (Boahen, 2010: 612).

In general, they claimed that to become a Christian meant to stop being African and take European culture as a point of reference. Christianity exercised, a force that disintegrated African culture.

2.3. Work of the Church and State together

Although this is a subject that we will discuss in more detail regarding aspects related to their relationship in education, the majority of the population was and continues to be Christian.

I learned in History that the relations between the Portuguese state and the Catholic Church counted from the time of the formation of the monarchy through which the church became a church of the state. The expansion of the Arab dominions, mainly driven by the incipient Islamic religion, consequently broke the great expansion enterprise of the Roman Empire constituted since the beginning of year 210 BCE.

Another aspect that we would like to mention is the maritime voyages carried out during the fifteenth century by the Portuguese. Here the Catholic priests assumed the function of nationalising and civilising the nations who was considered as delayed backward.

During the process of colonial occupation, the Roman Catholic Portuguese church collaborated in this process where it played a significant role although there were periods of discord between state and church which were mundane, because the church remained a direct ally in the process of the colonisation of Mozambique

Boahen (2010:610-611) believes that the Christian missions in Africa were allies and complemented European imperialism, which means that missionary activity was part of the advance or penetration of the West into the non-Western world. He further asserts that Christianity was considered the source of the white man's power. Missionaries gave access to education, employment, power and influence in the white world. The missionaries played a significant role in the introduction of the monetary economy in Africa. The African reaction to the missionaries' efforts took three different forms: acceptance, rejection and adaptation. There is no doubt that many Africans willingly accepted the new faith and that Christianity gained far more adherents in Africa during this period than it had in the previous two or three centuries.

The phase of discord has led to the breakdown of relations between the Catholic Church and the Portuguese state because of several factors. The most relevant was the autonomy of the Catholic Church and the aggressive environment surrounding it at the end of the Portuguese Monarchy (ALVES DE SOUSA & CORREIA, 1998:75).

It was pointed out that there was an intention to rescind the Organic Statute of the Portuguese missions of Africa and Timor from 1926-1974 and the Concordat, Missionary Agreement and Missionary Statute of 1940 / 41- 1974, which we will be discussing in detail.

The collaboration system implemented between the Catholic Church and the Portuguese government has brought many advantages for the Catholic Church in Mozambique and many advantages for the Portuguese politically in Mozambique. The missionary actions of the Catholic Church acted in national ways, defending oppressive policies of colonisation.

There was also a considerable increase in the number of religious congregations within the Catholic Church, subdivided into female and male congregations, thanks to agreements signed in 1941.

Another peculiarity of note is that through the signing of agreements the Catholic Church gained power to dominate effectively Africans spiritually and mentality

Politically speaking, the Portuguese state reached its optimum levels in the political sphere because with the work of the Catholic Church in the colonies, it gained its dominion. Helgesson notes in, "*Church, State and People in Mozambique*" (also mentioned by Saúte), that the Portuguese colonial officials supported the Catholic Church which maintains that the state worked particularly in the process of colonisation with the church. In other words, the Catholic Church was the fulfilment of the colonisation in Mozambique.

With the advent of *Estado Novo* (this was the authoritarian, autocratic and corporatist political regime that had been in force in Portugal for 41 years without interruption, from the approval of the Constitution of 1933 until its overthrow by the Revolution of April 25, 1974), the Portuguese government implemented a more austere education policy in Mozambique with the institutionalisation of a completely separate primary system for the natives, which was now entrusted to Portuguese Catholic missionaries (de Silva, 1992:23).

With the protection and support of the state, Catholic missions and schools expanded, especially after 1940, when the Portuguese state formalised its institutional relationship with the Holy See, through the signing of agreements previously mentioned, namely "Concordat" and the "Missionary Agreement", which regulated the question of mission (de Silva, 1992:24).

The Portuguese Catholic Church, when receiving protection and financial support from the state for accomplishing its evangelising mission subjected itself to the control of the state in everything: from the sanctioning of their appointments of its cadres with bishops and auxiliaries to the control of their teaching. Even their own activities began to respond to the ideological goals of the colonial state and to serve their economic interests. They were very simply completing the political work with the sanction of spiritual possession conferred by the Holy See with the nationalisation of missionary

work, which was definitely integrated into the Portuguese colonising action (de Silva, 1992:25-26).

Churches were not only interested in evangelising Africa, but also in human resources and legal commerce. For David Livingstone, the best known and influential missionary, explorer, and geographer of the nineteenth-century, legal commerce was the main route to rescue African populations from their “servitude” and “backwardness” (Gentili, 1999:141).

In the sharing of Africa, Portugal sometimes used Portuguese missionaries as peacemakers for the natives spreading the Christian faith as an instrument to subdue Africans, while the Portuguese military forces occupied the land and controlled the people.

The establishment of colonial rule greatly helped the work of the missionaries. First, colonial administrators and missionaries shared the same worldview and came from the same culture. Second, the colonial administration had a favourable disposition towards the missionaries' work and often subsidised mission schools. Third, the imposition of colonial control in each territory ensured peace and order, through which missionaries could count on the protection of the administration (Boahen, 2010).

2.4. Summary

We have discussed matters inherent in the process of the degeneration of African societies as well as the work carried out by the state and the Catholic Church in the formation of Mozambique by the Portuguese empire and the process of discoveries carried out by the great sailors in their adventures around the world.

We have seen the collaboration of both institutions in the desire to control directly African territories and to make them their colonies in order to solve the problems caused by the industrial revolution which took place in Europe, and the African continent became the source of a solution to respond to industrial demand, prizes and cheap labour, making Mozambique a playground of the great European powers in the world, using all the forces and strategies of their commercial scope, technological, military force, and evangelisation.

The West discovered that Africa had a large wealth of minerals and other resources that could somehow alleviate the fragmentation of European development in the period under review.

Therefore, colonialism and Christianity for all purposes were powerful weapons that we can associate with the great project of the capitalist powers of the Western world, particularly of Europe, through their ideologies to colonise the African continent. Traditional African societies felt the influence of the West in the context of civilising and nationalising Africans. Christian doctrine and military ideology were key instruments used by European powers in the degeneration of Africans.

In the context of colonisation, we witness a progressive approach and a frank collaboration between both institutions, the Portuguese state and the Catholic Church, in the consolidation of a nation as well as in the process of the establishment of Portuguese colonies.

In the next chapter we will look at the process of colonisation and the educational policies in force during the period of analysis and the discussion around the relations between the Portuguese state and churches.

Chapter Three

3.1. Introduction

In this chapter we discuss educational policies towards the indigenous population in Mozambique in the context of the relations between the colonial government and the Catholic and Protestant churches, during the first 45 years of the period under study.

3.2. Education policy of the Metropole

Portugal in the late 1920s and early 1930s was a peripheral and dependent empire with a predominance of poor and backward people. Almost half the economically active population was involved in the agricultural sector. The capitalist industrial sector was relatively small, with an established industry in traditional sectors, the result of the so-called first industrial revolution from 1760 to 1860. The peasant population was illiterate (de Jesus Almeida, 2011:16). In 1900 the illiteracy rate in Portugal was 74% and in 1911 rose to 75% (Teodoro, 2003:130). Portugal's concern at that time was industrial development. Education was not a priority for Portugal. The headquarters of the colonial powers in Portugal did not consider education is important. It is obvious that it would not be so important in the colonies. This will highlight the importance of Protestant education in Mozambique.

The population census of 1930 shows that illiteracy rates in Portugal were around 61.8%. The *Estado Novo* (or the Second Republic, was the corporatist authoritarian regime installed in Portugal in 1933, which was considered fascist) built a solid social base of support for intermediate and previously marginalised social groups. The new state used schools as agents of social and cultural control. The effect of the political change from the 1st Republic to a dictatorship increased the level of education immediately, mainly in the field of primary education (de Jesus Almeida, 2011:16).

The Salazar regime, from 1930, emphasised the ideological functions of education and in the 1950s, promoted a Literacy Development Plan to counter the country's stagnation. The foundation of education was based on a sociological rather than a psychological orientation. Salazar's goal was not to promote the capacity of personal expression in students, but rather to use education as a medium to boost national pride (Martins, 2013:155).

Salazar ratified the "Colonial Act" (a constitutional law that defined the forms of relationship between the metropolis and the Portuguese colonies approved in 1930). The objective of the act was to regulate Portuguese policy in relation to the Portuguese Empire and African colonies. Through this act the new state promoted Portuguese products in overseas markets. The colonies were to continue with their primary function as a supplier of raw material to the metropolis in exchange for manufactured products.

Education, in the state service, performed the role of "modelling" the child to create a "New Man". This "New Man" will be a person whose values will be those of the "nature of the Portuguese", a forged image emanating from government discourses. Only through education would national unity be attained, education was the preferred medium for the construction and the transmission of "truth." Salazar stated that the family and the school should impress in the souls in training, those high and noble sentiments which distinguished our Portuguese "civilisation" and in order that deep love for the home/mother country no longer existed (SANTOS, 2007: 366-367 quoted by Taimo, 2010:66).

Education in the new state was based on the contrast between 'instruction' and 'education', thus valuing the educational function of the school to the detriment of its instructive purpose. The metropolitan school intended to install "virtue" (an instrument of indoctrination of the regime and exaltation of the value of the colonial empire) and not provide professional training or transmission of knowledge useful for a professional life. The Christianisation of schools reduced the school curriculum and strengthened religion and politics in education. Although the official discourse wanted to extend education to all, the reality showed a different picture, because of the lack of schools and the high prevalence of illiteracy (Martins, 2013:166).

By the middle of the twentieth century, UNESCO (United Nations Educational Scientific and Cultural Organisation) statistics demonstrated that Portugal had a more than 40% illiteracy rate and a 45% educational rate of the child population, which put Portugal in last place in Europe. These percentages were a great concern for Salazar and his government. After a first strong doctrinal phase, the regime discovered the need to invest in the cultural and intellectual development of the nation (Santos, 2016:33).

In the early 1950s, Portugal realised that teaching people to read, write and count was not enough to develop/modernise the country. Salazar asked that education must also prepare the 'New Man' to be able to know the events of the rest of Europe. Due to its geostrategic position, Portugal was unable to escape the fascination of the European challenge. Between 1930 and 1974 education in the metropolis was characterised by three distinct phases: the first phase comprising the period between 1930 and 1936; the second phase for the period from 1936 to 1947 and the third phase from 1947 to 1974 (Marroni, 2008:22).

The primary school, which emerged after 1926, along with the appearance of the Bulletin, would assume a "dual role - to try to erase the original cultural loyalties and favour a new official ideology." Children and young people were seen as "virgin territory", both for socialisation and for the "inculcation" of a new nationalist identity (Marroni, 2008:21-22).

In the second phase, attempts were made to build the nationalist school through ideological inculcation and moral indoctrination; a school that calls itself "invested." The school in the second phase was characterised as "an agency, not of transmission of knowledge (instruction), but of formation of consciousness (education)". Still in this phase the "Portuguese *Mocidade*"; (*The Mocidade Portuguesa*; English: Portuguese Youth) was a youth organisation founded in 1936 (dissolved in 1974) during the Portuguese President of the Council's António de Oliveira Salazar's far-right-wing regime. Membership of the *Estado Novo* was compulsory for those between the ages of 7 and 14, and voluntary until the age of 25. The Mothers' Work for National Education was also created. The "primacy of indoctrination over education" as a "nationalist assertion priority" involved a "moral and political dimension" which, coupled with the necessity for stability and internal consensus, dispensed with the need for legitimation of normal education (Marroni, 2008:22).

During the third phase, 1947 to 1974, Portugal sought to frame educational policy in alignment with the country's economic and industrial growth goals which marked a rupture with previous practices. Portugal felt the need to train qualified human resources for the future, focused on valuing "school capital". Education now tended to favour "controlled" social mobility and expanding the school base of elite recruitment (Marroni, 2008:22).

Marroni characterised metropolitan education in two scenarios. The first was from 1926 to 1958, where educational policy for the indigenous population was an outflow of missionary activity and education for settlers was managed by the metropolis. Teaching for indigenous peoples, known as "rudimentary" until the late 1950s, was almost exclusively dedicated to Catholic missions. The teaching of Catholic missions was characterised by the rurality and domesticity typical of colonisation. The second period was from 1958-1974, which saw the development of the primary school system in urban centres and in certain rural areas. This period saw the growth of secondary schools, the introduction of the first higher education and the gradual opening of access to the schooling of African children. The legal point of view was the change from "rudimentary teaching" to "adaptation teaching". This resulted in institutional and curricular uniformity of the education system that existed from 1961-1964 (Paulo 1996: 111-113 quoted by Marroni, 2008:26).

3.4. Education policy for Mozambique

The European empires that dominated Africa determined the nature of education for their colonies. In this context an analysis of educational policies will be carried out in Mozambique, a territory dominated by Portugal.

The first educational regulations in the colonies were instituted on April 2, 1845. On August 14 of the same year, a decree was made that differentiated education in the colonies and education in the metropolis and created public schools in the colonies. On August 14, 1845, the first policy document was published to organise primary education in "Portuguese overseas provinces." After 1845, the first primary schools on the Islands of Mozambique, Ibo, Quelimane, Sena, Tete, Inhambane and Lourenço Marques were created by decree (de Souto, 1996:315-316).

We note that colonial education in Mozambique was established without respecting the culture of Mozambicans but reflected the ethnocentric character of indigenous politics and the policy of assimilation. Educational policy was shaped by the perspective of the colonial rulers with their interest as a priority. The colonialists generally despised and ignored culture and education in the tradition of the African people. The Portuguese dismantled the traditional educational structures and instituted its own version in the educational system that pulled the African out of his past and forced him to adapt to colonial society. In the Portuguese territories the

education of the African had two purposes; to form an element of the population that would act as an intermediary between the colonial state and the masses and inculcate an attitude of servitude in the educated African (Mondlane, 1995:56).

For the indigenous people in Mozambique, to acquire Portuguese cultural values and to reject African cultural values (although only formally, in appearance) was a precondition for social ascent, something very valuable in a context of repression and inequality and can only be achieved by a minority, given the difficulties imposed by the system (Wane, 2010:165) quoted by (Guerra,2014:13).

In this context, rudimentary primary education was structured and destined exclusively for the indigenous population with the aim of gradually leading African “savages” to a “civilised life”, forming an awareness of what it means to be Portuguese and, making them more useful to colonial ideology.

Between 1929 and 1930, various laws began to emerge organising indigenous education, approving primary education regulations and programmes, arts and crafts in schools and indigenous teacher training schools in the colony of Mozambique. The aim was to lead the indigenous young scholars gradually from being people “of the jungle” to a “civilised” life, to raise their awareness as Portuguese citizens and to prepare them for life, making them useful to society and for themselves (de Souto, 1996:318).

Political ideology and government policy on social, educational, and assimilation issues adopted Catholic moral principles and supported Catholic missions working in overseas colonies after 1940-41. In Articles 66 and 74 of the Missionary Statute, the Portuguese state gave the responsibility of indigenous education to Catholic missions. They assumed the leading role of the development of education in accordance with Christian moral principles, favouring the assimilation of the indigenous population and nationalisation. It is common ground that the colonial process policies of the 1940s and like missionary activity, favoured nationalisation (Silva, 2001:93-94).

The Concordat and the Missionary Agreement signed in 1940 between the Holy See (Vatican) and the Salazar government formalised the institutional relationship. This relationship established the principles of cooperation between the Catholic Church and the state to benefit the colonial enterprise. Article 68 of the 1941 Missionary Statute

prescribed an education designed to promote Portuguese nationalism based on Catholic missions. For the rudimentary school, instead of transmitting scientific knowledge, it was charged with the task of shaping the consciences (de Silva, 2001:93).

Thus, education during this period represented the ideological presence of the coloniser, which constituted, according to Bourdieu' "symbolic violence," by the oppressor. Education in the period under review transformed the indigenous population to assimilate their souls into colonial Portuguese ideals, to become true Portuguese who proudly identified themselves as Portuguese with a Christian morality (Taimo, 2010:70). This created a division within the social classes of the indigenous assimilated population.

Thus, education in Mozambique during the colonial period was classified into three major areas, namely the official schools only for the sons and daughters of white Portuguese who lived in Mozambique, later extended to those indigenous population who were recognised as assimilated; and there were also the Catholic schools, considered semi-official, protected by the Portuguese government that were even obligatory (Machado, interviewed on 29, October 2018).

In general, the official schools were attended by the children of the Portuguese, the assimilated indigenous people and others near the villages with certain circumscriptions. The children from the indigenous families could study in the schools of the Catholic missions only on the condition of having been baptised.

For African children, the school system was, for all practical purposes, limited to "rudimentary primary education", organised as follows:

The third area was the Protestant schools. Although the guiding principle of the Berlin Conference included a statement not to restrict the actions of non-Catholic churches in their colonies, it is prudent to point out that the Protestant schools in the period under review were harassed by the Portuguese and by Catholics, in spite of the stipulation of the Berlin Conference, and as a result the new state, Portugal, strengthened its alliance with the Catholic Church, making the life of Protestant churches more difficult. The 1940s and 1950s were particularly difficult times for

Protestant missions as a result of the political developments of the time and the intensification of the discrimination against them (Silva, 1998:398).

3.5. The relationship between the Portuguese state and the Portuguese Catholic Church.

The relationship between the colonial state and the Catholic Church, in the period under review, was characterised by a progressive collaboration between the two institutions, drawing on the Organic Statute of the Portuguese Catholic missions of Africa and East Timor of 1926. The Catholic Church and the various sectors of the bourgeoisie of Portuguese society supported the military coup of the new state. The Catholic Church hoped several sectors of persecution and limitation, which occurred since the liberal era, would be abolished and eliminated by the new government, such as lack of religious freedom, protection and financial assistance from the state, as well as the establishment of a good relationship with the state (Chidassicua & Cruz de Silva, 2005:13).

In the period under review, the Roman Catholic Church was the state church. In this context, the management of education in the colonies was overseen by Catholic missions. In order to maintain this tradition, priests of the Catholic Church celebrated Mass once a week in Catholic missionary schools and in official state schools. The exclusive responsibility of the education in the colonies was entrusted to the Catholic Church. This process began in 1926 with the institution of the Organic Statute of Portuguese Catholic Missions in Africa and Timor-Leste. This instrument protected Catholic missions in the colonies and then, in 1940, with the Missionary Agreement, complete with the Mission Statute, in which Articles 66 to 74 entrusted the Catholic Church with the task of "education for the natives", leaving the state with the responsibility for programmes aiming to "acquire habits and work skills and the preparation of rural workers and artisans" a "nationalist" and "practical" education in Portuguese and taught by the Portuguese. In short, a specific indigenous education, totally entrusted to Catholic missions, in which the state intervened with an introduction of plans, programmes and examination certificates (Marroni, 2008: 33-34).

With the formalisation of primary education separating the indigenous population, the European citizens, indigenous, mixed and indigenous individuals who were assimilated, a type of education was planned whose ideas and programmes were

identical to those of Portugal. The indigenous population, in turn, was subjected to rudimentary teaching called (from 1956) adaptation teaching.

According to the Missionary Statutes, education for the indigenous population should remain under the control of the state and be guided by the principles of the constitution which means that the plans and programmes should be established by the government. The use of the Portuguese language as a means of instilling ideologies and the transmission of cultural values remained a permanent rule in education. The formation of teachers for the rudimentary schools from 1941, was overseen by the Catholic missions.

The protection of the state of Catholic missions resulted in a considerable increase in the parishes and primary schools under their responsibility. For example: between 1940 and 1960 the number of missions and parishes increased from 44 to 167. In rudimentary schools similarly, the number of students in the years 1942-43 grew from 95,444 to 385,259 in the 1960-61 (de Silva, 2001:95).

In 1941, the Missionary Statute, determined that the plans and programmes of indigenous education aimed at:

Regional education, nationalised and moralised, aimed to equip indigenous people and with the acquisition of habits and work skills, in harmony with gender requirements, included the abandonment of idleness, the preparation of future rural workers and craftsmen who produce enough for their needs. Indigenous education will thus be essentially nationalistic, practical and conducive to the indigenous person being able to obtain means to earn their livelihood and support their family. These uplifted the social status and the psychology wellbeing of the populations for which it intended. (Article 68 of the Missionary Statute) (Moutinho, 2000: 109).

The policy of indigeneity promoted since António Enes (High Commissioner in Mozambique from 1891 – 1896), was reinforced by the approval of new legislation in 1929 and 1930. These legislative instruments unequivocally brought the concept of Portuguese responsibility in education and the protection of the indigenous which is attributed by Papal authority. In Article 2, Title I of the General Guarantees of the Colonial Act said, "It belongs to the essence of the Portuguese Nation to play the

historical function of owning and colonising overseas dominions and civilising the natives." (Taimo, 2010:73).

The relations between the Catholic Church and the colonial state were strengthened in what is referred to as colonial domination.

3.6. The relationship between the Portuguese state and the Protestant Churches

The legislative instruments of 1929 and 1930 regarding indigenous politics established the design of Portuguese responsibilities for the education and protection of indigenous peoples.

Because the great colonial chiefs lived in missions, towns, villages and administrative posts Protestant missionaries could not establish themselves, the presence of these missionaries posed a great threat to Portuguese settlers in Mozambique. The settlers knew that the Protestants taught the truth and that the truth will sooner or later liberate the Mozambican people (Chamusso, interviewed on 20, October 2018).

Despite this, in 1929 the Protestant missions developed alternative means of complying with the regulations for education. After 1940, the situation changed in a very complicated situation caused by the expansion of Catholic missions and rudimentary schools in southern Mozambique, creating a climate of hostilities promoted by Catholic priests against the Protestant churches. They accused Protestants of being against the colonial rulers and educating children not to respect the authorities. As a result, many schools belonging to the Protestant missions were closed. Repressive action was taken against Protestant pastors in the settlement period, which culminated in deportations (de Silva, 2001:74-75).

In this context the colonial state usurped the missions of Mongue and Mocodoene in the present district of Morrumbene in the Province of Inhambane, that belonged to the then Methodist Episcopal Church (today the United Methodist Church in Mozambique) (Macamo, interviewed on 27 October 2018).

Because the formal education system, was not accessible to many black youths who married early (Machado, interviewed on 29, October 2018), Protestant churches used non-formal education to liberate indigenous people using African tongues for communication in their worship and other forms of informal education.

To promote literacy the Methodist Episcopal Church, invented the alphabet in *xitshwa* and made leaflets that called, "*xipele xo sangula, xipele xa wumbiri xi xipele xa wunharu*" which means level one, level two and level three (Chamusso, interviewed on 20, October 2018). Pastors and evangelists taught youths and adults in villages. Missionaries of the Methodist Episcopal Church were granted leave to enter the gold and coal mines in South Africa to evangelise and educate the Mozambicans who went to work there for 15 to 18 months. The miners sent their sons to study in Cambine (Bodine) and their daughters to (Jerusalem) in Chicuque (Machado, interviewed on 29, October 2018). Talented students were selected to take a Bible course in Cambine and many turned out to be brilliant priests (Chamusso, interviewed on 20, October 2018).

The Methodist Church provided scholarships for students who returned to teach others. For example, the late Bishop Dr Almeida Penicela, who studied in Portugal, led the Pedro Nunes College in Maputo. Others came from Southern Rhodesia, now Zimbabwe, to learn English, other young people studied in Brazil (Chamusso, interviewed on 20, October 2018). Still others went to the United States of America clandestinely.

The teaching of reading and writing in the mother tongue and its use for evangelisation reinforced the feeling of belonging to a community with which the population identified and shared certain attributes. As literature proclaiming the gospel became an urgent necessity, the Protestant missionaries used local languages as a vehicle for communication, a printing press was established at their mission. With the expansion of this literary material, speakers of local languages were exposed to a wider perception of linguistic similarities that went beyond local political, social and economic boundaries (de Silva, 2001:50)

Among Protestant missions, with their schooling and literacy, led the indigenous population to the secondary schools. Indigenous education was fundamentally a literary education designed to prepare them for teaching and for admission to secondary schools (Moutinho, 2000:110). Despite this commitment, the Protestant churches were not well regarded, as there were people defaming the Protestant churches before the colonial authorities, alleging that the Protestants promoted disobedience to the laws of the Portuguese government. That is what led to the search and capture of some Protestant leaders. The secret police were created to listen to what was said in church services, in classroom and at the meetings of young people. For this reason, many, known and unknown, were arrested and killed. A clear example is the last American bishop, the late Bishop Ralph Dodge, a man who had prepared many young people fled to Tanzania, after he was expelled by the Portuguese as an undesirable person (*persona non-grate*) (Machado, interviewed on 29, October 2018). The colonial government persecuted and arrested members of the United Methodist Church and even forced them to become Catholics and study in state schools on the threat of being punished and deported. Teacher Marcos, in a conversation we had about the relationship between the colonial state and the Protestant Churches, said: "My father Ezequiel Nhantumbo suffered this, he was arrested and escorted to Chefinas Island" (Nhantumbo, interviewed on 28, October 2018).

3.7. The relationship between the Catholic Church and the Protestant Churches

This section brings to the surface more relevant aspects regarding the type of relationship between the Catholic Church and the Protestant Churches in the period under analysis.

The educational system introduced by the colonial government in Mozambique after 1929-1930 had a strong discriminatory component. Legislation regulating the activities of Protestant missions in the religious and educational field created a separate educational system for the indigenous population at primary level in school based on racial and religious differentiation.

We have previously mentioned that the Catholic Church was the state church and the state accepted that the Catholic Church was responsible for the education of the indigenous population with the aim to make them obedient to the settlers. Some

intelligent local young persons were arrested when they questioned ill-treatment by their white bosses. Just going to confession to the priest was enough reason to prevent scholars from returning to school (Machado, interviewed on 29, October 2018).

Another aspect is that Protestant missions in the beginning were allowed to teach up to rudimentary 3rd class. In order to move to the 3rd elementary class it was necessary for priests to come and examine students in the Protestant missions, but the priests did everything to ensure that the students did not pass to justify their view that the United Methodist Church's education was inferior. This forced teachers to work harder (Machado, interviewed on 29, October 2018).

The United Methodist missionaries encouraged the members of the church in the centres they created, taught young people and adults, men and women, gave lectures where Bible verses were recited and with the participation of each centre, presented dramas (Chamusso, interviewed on 20, October 2018).

Although the Protestant missionary activities were confined to some centres, they were more efficient in comparison with the Catholic missions. This contributed to the intensification of the hostilities of the colonial authorities and of the Roman Catholic Church in the south of Mozambique. When the Concordat between the Holy See and the Portuguese state in 1940 was implemented, the relationship between the state and Protestants became increasingly difficult (de Silva, 2001:99-101).

The relations between Catholics and Protestants in the period under analysis was extremely conflictual. Consequently, growing suspicions regarding their activities resulted in persecution through school inspections to assess the degree of implementation of current regulations. In the late 1950s, the Portuguese authorities showed an interest in analysing the aspects underlying the relative success of Protestants, referring to the means used by Protestants in the Portuguese colonies to organise "religious propaganda." Their report mentioned the use of the press and audio-visual media in the dissemination of knowledge, socio-medical assistance that was delivered in the schools; the effective transmission of religious or technical knowledge; the quality of local teachers; the acknowledgment that local authorities with great influence were educated by the schools. The cooperation between the different missions was also noted, but all these positive factors were in the Portuguese

administration's view causing instability and they feared the influence of Protestants on the indigenous population.

3.7. End of colonial system of education

On June 25, 1962, the Liberation Front of Mozambique was formed, which began the struggle for the liberation of Mozambique on September 25, 1964. This movement began to teach the population in liberated zones.

Rodney, quoted by Taimo, said that the educational system in the colonial period advocated the training of Africans to serve as managers at an extraordinarily low level and to provide labour for privately owned European companies. This meant, in practice, the selection of some Africans to participate in the domination and exploitation of the continent. It was not a system of education derived from the concrete conditions of African society, nor was it intended to promote the more rational use of material, human and social resources. It was not an educational system designed to convey to young people the pride and confidence of members of African society, but to establish a sense of submission to European capitalism (Taimo, 2010). It was an educational system associated with domination, in which the colonialists generally presented characteristics of superiority in this case, dissenting and ignoring traditional African culture and education.

According to (Mondlane, 1995:56), the colonialists assaulted Africans instituting a version of their own education system, totally out of context, which would uproot the African from his/her past and force him/her to adapt to colonial society. It was necessary for the African to have contempt for his own identity. In the Portuguese territories the education of the African had two purposes: to form an element of the population that would act as an intermediary between the colonial state and the masses; and to inculcate an attitude of servility in the education of Africans.

In the presidential speech of Samora Machel delivered at the celebration of independence on June 25, 1975, he pronounced how the colonial education system would end. Several factors had contributed to the end of the colonial education system in Mozambique, among which we must consider the following: "the elimination of structures of colonial oppression and exploitation"; and the "continuous struggle against colonialism and imperialism"; and the creation of a socialist state where the

privileged accumulation of resources, whether economic or material, was abominable and opposed.

Samora Machel, considered the colonial education system a manoeuvre, directed and organised by capitalists in Mozambique. This organisation was developed by settlers. To obtain education services it was necessary to pay money made from their knowledge of exploitation. He also referred to the,

exploitive masters who, combined with the teachers, made the education defective. In order to take advantage of the defective educational system, in the armed struggle liberation fighters-built schools and educated the populations that were in liberated zones. Education finally aimed to end the oppressive ideology that characterises the colonial period (Machel, 1975:19).

In his presidential address, Machel invited those present at the rally on June 25, 1975, particularly the elements of his government, to publicly declare that they would suffer at least one or two years, but that they would serve to organise this system in order that it would serve the entire Mozambican population. He also said in his speech, one would miss teachers for a year or two even three years, but when we decide that it is time for our teachers, they will really be teachers who would eliminate ignorance and illiteracy, to develop the Mozambican people to walk proud.

In the same speech he ended with the following:

To demonstrate that the government is serious the control by Catholic Church, which had previously been in control of the education system, will end.

ALVES DE SOUSA and CORREIA, (1998:185) explained that there were many missionaries who could no longer work in the institutions created by them. Some made a great effort to stay. They did it for the good of the people. Some of the missionaries stayed and created bonds of friendship and co-existence in different ways.

This may even answer the question of a new integration. In the curricular area, the programmes of history and geography were reformulated because they had nothing to do regarding the policies that had been established by the Mozambican government. They were more to do with the disciplines of history and geography of

Portugal, portraying a past that should be forgotten because the contents of these disciplines were evidence of exploitation.

How did colonial education policies end in Mozambique? As we will develop the point 3.7, we will find factors that influenced the end of the educational policy in Mozambique.

However, we can understand from this scenario that breaking from the system of colonial domination in Mozambique, meant ending without leaving any traces of the exploitation of the people of Mozambique that was prevalent in the Portuguese educational system. And it would be a giant step towards the consolidation of the ideals of the Government and the FRELIMO Party.

3.8. Summary

We spoke in this chapter of the education policies in the metropole and in the colony of Mozambique during the colonial period. On paper the policies defined by the metropole would be the same as those implanted in the colonies during the period analysed. In practice their implementation was different because there was the separation of schools of state where they taught the children of the white masters and later were integrated with the children of indigenous, and also the assimilated Africans that in law had acquired Portuguese nationality. Then, there was the indigenous education that was entrusted to the care of the Catholic Church who taught the indigenous population to be good subordinates of their white masters who attended rudimentary classes.

We have also seen that the Protestant missions engaged in informal education where they were noted for promoting the teaching of truths that would free Africans without restricting their cultures, welcoming men and women, youth and adults to deep knowledge for preparing young people for teaching practice and admission to secondary schools.

We conclude by stating that all the effort undertaken by Protestant missionaries had aroused the suspicions of the colonial government and the Catholic Church. As a result, the government and the Catholic Church harassed, suspected and persecuted the Protestants until some were arrested, some killed, and some missionaries expelled from the country, making their mission more difficult.

All the activities of the Protestant missionaries of the period investigate have been deemed harmful to the colonial government and the Catholic Church.

Another aspect that we can highlight regarding the educational policy, the relationship between the state and Catholic Church and the state with the Protestant churches; in short, the entire colonial system and regime, the environment experienced during the period under analysis caused a sense of revolt at the native level. This sense of revolt culminated with the founding of FRELIMO in 1962 and an intense war that ended only in 1974 with the signing of the Lusaka Agreement and the determination of the FRELIMO government led by late President Samora Moisés Machel, who drew lines for the end of Portuguese politics and of the colonial education system in Mozambique.

Chapter IV

4.1. Introduction

We discussed in the previous chapter the educational policies of the first 45 years of the period under study. In this chapter, we intend to continue discussing the same theme, but focusing on the last 17 years of the period under study from 1975 to 1992.

In our discussion, we will highlight: Education versus atheistic ideology; the first education system after independence; post-colonial policy of the nationalisation in Mozambique; the policies of nationalisation and the situation of the United Methodist Church in Mozambique the affirmation of cooperation agreements between the Government of Mozambique and the United Methodist Church in the area of education.

We will make a presentation and discussion of study results based on opinions collected during the interviews.

4.2. Atheistic ideology

We call atheistic ideology "Scientific Socialism". Scientific socialism was developed by Karl Marx, a major opponent of capitalism, during the nineteenth century.

Baptistta Mondin (1987) points out that one of the consequences of the imperialist conquest of the West during the eighteenth century was the unjust distribution of wealth in the world. The implementation of capitalism depended on the exploitation of workers. There was no relationship between the work performed and the remuneration of the workers. Remuneration was very low in relation to the hours of work gained. This demonstrated that the exploiters had more to gain (Mondin, 1987:103).

The conception of Karl Marx influenced the way of thinking in post-colonial Mozambique. Underdevelopment was seen as a consequence of colonial domination and capitalism. Since the beginning of the armed struggle socialist ideology had become attractive.

FRELIMO resisted not only colonial domination but also the accumulation of wealth and exploitation associated with capitalism. For this reason, FRELIMO embraced a socialist ideology as an essential part of the rebellion against colonial domination.

Based on materialism, the ideology of Scientific Socialism was an atheistic doctrine developed by Karl Marx that at the same time determined a great struggle against religion suggesting that religion was connected to the capitalist system.

Marx shows no Christian piety. He was angered by the unhappiness caused by social and economic inequalities. For him, the problem of unhappiness was caused by the fatalism that imprisoned people under the influence of religion, subjecting them to the pressure of circumstances. He was not interested in religious matters in a more rigorous sense, but his criticism affected the church negatively (Mondin, 1987:105). Thus, many countries that sought independence from colonial rulers, including Mozambique, were inspired by the doctrine of Marxism and his atheism. Therefore, philosophical atheism was a lever for a hard, continuous and systematic struggle against the church.

Samora Machel openly stated that FRELIMO saw as its duty to keep Mozambicans from a religious worldview. Since the beginning of the armed struggle in 1964, FRELIMO's policy on religion has evolved as part of the reaction against Portuguese colonial-religious domination.

At the third FRELIMO party congress held in February 1977, Machel said that FRELIMO is now officially a Marxist-Leninist political party. The Marxist-Leninist party replaced the traditional clan states and the Portuguese state which had for 500 years dominated Mozambique Mazula (1995 quoted by Domingos, 2010:121). Mozambique was now being governed by a party that had implemented policies against religion.

The third congress of the party decided to hold the second National Conference of the Ideological Work of the FRELIMO Party in July 1978, where it established norms for the functioning of certain activities of the church and religious confession. Religious action was seen as an obstacle to revolutionary transformation. The guidelines of this conference were not applied in the same way in all provinces (Chamango, 1983:19-21).

4.3. The first post-independence education system in Mozambique

For Samora Machel education was a means to unify the efforts and instruments of national unity. For this reason, the slogan was the FORMATION OF THE NEW MAN, a man capable of studying, producing and fighting for various challenges that have arisen in the country, a man free from obscurantism, superstition and the bourgeois

and colonial mentality, a man who assumes the values of socialist society such as national unity, love of the homeland (DOMINGOS, 2018:12).

During Portuguese colonial domination, Mozambique was an overseas province; in this period the indigenous population was forced to assume a Portuguese identity. FRELIMO (Liberation Front of Mozambique) affirms itself as a movement that wants to reaffirm the Mozambican identity. FRELIMO faced the challenge of unifying Mozambique, which was divided into about thirty tribes, cultures and religions. The establishment of this identity was a gigantic challenge for political leadership, especially for Machel. Replacing previous loyalty to tribal, linguistic, religious and cultural orders by national unity was a priority for Samora Machel (Helgesson, 1994:2).

Ethnic, cultural and religious divisions were obstacles in the process of national unification. To achieve the desired goal of national unity, FRELIMO had set an extremely high objective. Nothing less than a total change of everything in Mozambique would suffice. The exploitation of land and people that was characteristic of the colonial period had to be eliminated. FRELIMO placed its indelible seal on all aspects of life in the country. Mentality and old attitudes must be replaced by the formation of a new human being (Helgesson, 1994:2). FRELIMO called for a total change of mind-set led by SCIENTIFIC SOCIALISM. An ideology that permeates the life of Mozambicans like rain that penetrates the whole soil, making it new, producing beautiful and nutritious fruits. Although discord and self-criticism in various aspects of community life were indeed necessary, it became clear that the ideology of Scientific Socialism was in order for the Mozambicans (Helgesson, 1994:2). In the colonial period, the economic, social, political and educational structure was evidenced by foreign capitalist domination. There was nothing that was managed by the indigenous populations. FRELIMO, continually sought to identify the offences committed by the Portuguese colonial regime against Mozambicans was committed to scrutinise all situations (Helgesson, 1994:2). It started a very active programme of political education everywhere in the period of independence. "Committees" were organised quickly in each local community and unit of work. Through an endless series of mass political encounters, the FRELIMO leaders exposed their new doctrines that advocated communism as well as atheism. For pedagogical reasons, the songs of the armed struggle that identified the FRELIMO forces were transformed into political slogans to be sung by the people at all political meetings (Helgesson, 1994:3).

It should also be noted that these doctrines exalted Scientific Socialism and the independence of FRELIMO, the vanguard party in Mozambique.

In order to achieve the objectives defended in FRELIMO's new political ideology, the leadership of the People's Republic of Mozambique saw the education sector as a source of human development, a factor of patriotism, an instrument to mobilise the social stratum of the population and expose the population to the new socialist ideology.

The aim of the new policy introduced in the area of education was, to eradicate the high illiteracy rate that developed during the colonial area; the high rate of illiteracy of the indigenous population in Mozambique was around 95% to 98%. In order to reduce it, the Mozambican government had adopted two fundamental strategies: the accessibility of primary education and an adult literacy campaign (Mosca, 2005 cited in BONDE: 49-50)

Previously, Mozambicans were excluded from access to education and health services. FRELIMO carried out a campaign to dismantle this inheritance of the colonial regime and its systems of oppression to allow true democratisation of education throughout the country.

The Mozambican people were socially divided into low class, middle and upper class. The lower class lacked the financial means and were unable to afford the expenses of access to education and health. FRELIMO was aware that the future development of a newly formed country would require the introduction of a social policy capable of accelerating education and eradicating illiteracy. This required the transformation of the education and health sectors.

From December 1974 to January 1975, a National Seminar of Teachers was held in Beira. This resulted in changes to the curriculum for all grade syllabuses, except for tertiary education. The objective of the new curriculum was to eliminate the colonial objectives and content of the curriculum (Gómez, 1999:146).

In 1981, the legislative body of the new State (People's Assembly) at its session on December 17 discussed and approved the General Guidelines of the National Education System. The first principle was the creation of the "New Man". This "New

Man" will be the builder of the socialist homeland. This vision was an imperative from where each can find personal fulfilment.

A first action to materialise the objectives of the creation of the "New Man" was to change the content of the books on History and Geography and the Portuguese language that was related to Portugal and adapt them to the contents of Scientific Socialism.

The transformation had already begun during the national liberation struggle. It is then that the nationalisation of education, the transformation of the contents and the new ways of conceiving, organising and directing the entire educational process was initiated in Mozambique (Rodrigues, 2007:56).

It was through the National System of Education that an important contribution was made to the transformation foreseen in the socialisation of the country, the increase in industrial production and the progress and qualification of the labour forces that assumed greater value in socialist society.

The National Education System had become a powerful weapon to dismantle educational schemes that were previously inspired by colonial and bourgeois values. It became a catalyst for the formation of the "New Man" that would serve the country's new challenges.

In this way, education assumes an important role in the construction of a new Mozambique, an education for the service of people deeply identified with the national culture, an education linked to production and inserted into the community according to the needs of the country, an education that has become an instrument of reinforcement to the protagonist of the working class and the peasant's main ally, an education that has become a right and a duty for all citizens.

To achieve these objectives, it would be necessary to eradicate illiteracy and then introduce compulsory and universal education, guaranteeing all Mozambican youth a basic education. It should then provide professional training for scientists and highly qualified specialists to conduct scientific research. Educating teachers as educators and conscientious professionals, with good political preparation, able to carry out education according to the values of a socialist society, was an indispensable task.

Following the guidance of the Third Congress held in February 1977, the party published the Indicative Prospective Plan in 1980. The IPP was presented as a plan to adjust the economic situation and modernise society. It set goals and idealised large economic projects of heavy industries that would accelerate the socialisation of the field, create bases for the elimination of underdevelopment in ten years and thus put the country at the same level of developed countries (<https://www.google.co.mz/osistemanacionaldeeducaaoemmocambique/resumos/> accessed on 23th March 2018).

In the educational field, the Ministry of Education and Culture presented to the 9th Session of the People's Assembly a document containing the conception of a new National Education System, which was approved by the General Education System Guidelines, approved by resolution no. 11/81 of December 12 (Tembe, accessed March 23, 2018).

The National Education System was designed to achieve the objectives of the Indicative Prospective Plan (Borges). This has already been adopted in the 4th Congress as a development strategy, focusing on the development of small projects. According to the IPP, education should create conditions for the formation of a more adequate and effective school network, thus ensuring compulsory schooling.

In 1983, Mozambique presented the National Education System through Law 4/83 of 23 of Mozambique. The introduction of the NES was gradual (one class per year), starting with the 1st Class in 1983.

On March 23, 1983, Law No. 4/83 was approved, which summarises the general political-ideological foundations, principles, purposes and educational objectives of education in Mozambique. The principles of Marxism-Leninism and the common heritage of humanity were the ideological background of the Law. Education has been defined as a right and a duty of all citizens, which implies equal access to all levels of education, permanent and systematic education and educational management by working groups. It established that education should guarantee the formation of the “New Man” (article 4 of Law 4/83), as this was his central objective (Tembe, accessed March 23, 2018).

The formation of the “New Man” was understood as a cultural process. Tembe quoting Graça Machel, says that the formation of the “New Man” implied a new conception of

the world, of the nation and of the people. It is the cultivation of new values of community, collectively, the freedom of women and the formation of production councils and the development of a new consciousness (Tembe, accessed March 23, 2018).

What did FRELIMO in the 1980s understand by the concept "New Man" and at what levels does the NES propose to contribute to this new phenomenology?

The concept "New Man" was formed in the context of modern and traditional societies. The old man referred to the man of the colonial past, the man of the feudal-traditional society, the bourgeois and capitalist man.

The war declared by FRELIMO in 1964 had as its objective to institute a new popular social order in the country, opposing the old colonial order.

The same source points out that the Assembly considered the new system capable of responding to the demands of the planned growth of the country. Its central objective was the creation of the "New Man", which builds the socialist homeland, where people do their best to find personal affirmation (Tembe, accessed March 23, 2018).

The NES was designed to achieve the objectives of the Indicative Prospective Plan (Borges). This had already been adopted in the 4th Congress as a development strategy, focusing on the development of small projects. According to the IPP, education should create conditions for the formation of a more adequate and effective school network, thus ensuring compulsory schooling. This was a key strategy for the eradication of illiteracy. The training of basic technicians and intermediaries needed for agro-industry projects and workers in the priority sectors of the national economy these were the priority from a political-ideological point of view, education should guarantee workers' access to science and technology to become leaders of society and ensure the formation of a new socialist person capable of following the transformational social process.

To implement the IPP vast financial resources were allocated to this programme in 1984, Mozambique asked to join the World Bank (BW) and the International Monetary Fund (IMF with the intention to make a leap towards socialism). Pre-specified by the IPP, Mozambique began a movement entitled "Breaking the Siege" determined by the late president of the then People's Republic of Mozambique Samora Machel, who

believed it was the turn of Mozambique to search for solutions to the crisis that plagued the country.

According to Joseph Hanlon and Tereza Smart (2008), the support offered by the World Bank and the IMF to Mozambique had an explicit condition that it was implementing a Structural Rehabilitation Programme (SRP) as part of the consensus between Washington and poor countries that needed to develop and integrate into the global capitalist world (António, 2014:96).

In 1987, the Mozambican government presented the contents of the Economic Rehabilitation Programme that it intended to implement, thereby formally marking the beginning of the economic restructuring of the Mozambican state (Severino, 2014).

Emergency situations and defence needs brought serious cuts to public spending on education and have led to the stagnation of the education system in both quantitative and qualitative terms. Schools were a prime target for the action of destruction and looting during the civil war, and thousands of students and teachers were abducted, mutilated and murdered (Gasparini, 2007:4).

Castiano and Ngoenha consider that from 1987 to 1992 there was a general crisis in the education system in Mozambique, a crisis that meant the inability of the state to ensure access to basic education for all children and a minimum of quality for those children who were in school (António, 2014: 107).

Post-colonial policy of the nationalisation and the situation of the United Methodist Church in Mozambique

Nationalisation arose in the context of political transformation in Mozambique.

One of the great achievements of FRELIMO during the struggle for national liberation was the creation of bases for the installation of a more egalitarian society. Previous experiences were used in educational centres, such as Cambine, where FRELIMO's first president, Eduardo Chivambo Mondlane, studied. He and others have been trained in the areas of education, preventive medicine and agriculture. The physical spaces were adapted according to the type of environment in which they lived.

The "New Man" Project undertook the withdrawal of Mozambican society from the beliefs which were considered, "superstitious and obscurantist". The state would expose the people to a materialistic and scientific perspective of the world. The

FRELIMO government adopted an attitude of restriction and persecution of the various religious denominations in the country.

The government at that time faced challenges of how to continue to provide services in the areas of health, education and agricultural production. They understood that the majority of the Mozambican people needed access to certain services that had been denied to them during the colonial period. To respond to these challenges, the government issued an order for the nationalisation of sectors considered essential for the country's development, namely, education and health. The Portuguese colonial government had entrusted the Catholic Church with the administration of the health and education sectors, although Protestants had ventured into the establishment of schools and health posts which were considered to be clandestine work.

But it is pointed out that all national and foreign missionaries were considered agents of imperialism in post-independence Mozambique. The intentions of the missionaries were seen as strategies for manoeuvring believers in the interests of exploiters. When the church advocated the ways of heaven, the action of the churches was seen as transforming teaching into dogmas that enslaved people and made them believe that misery and oppression were immutable (DE SILVA, 2017: 101).

Hence, the education carried out by the church during the first years of independence was considered as if it were pursuing the goals of capitalism, that is, an education designed to prepare the indigenous population for submission. This is the reason why the Mozambican government would strive to establish a socialist government whose objectives were opposed to capitalism.

In this sphere, a programme of nationalisation of the education, health and housing sectors was implemented to give access to basic social rights, which, according to the possibilities of the time, sought to repair the balance of arrears engendered by the colonial regime.

It was in this climate that private schools, parochial schools, charitable schools and missionaries would cease to function. The schools of the Swiss Mission, the Catholic Church, the Anglican Church, the United Methodist Church's educational centres were taken over by the state (Machel, 1975: 20).

With the nationalisation of schools FRELIMO sought to erase the evils of the colonial educational system - the socio-racial discrimination embodied in the education sector. Educational policy designated the planning and execution of education as a state responsibility. The nationalisation of education ensured the democratisation of access to schools (Domingos, 2010:122).

At the outset, we now present the deliberations of the Government on nationalisations, deposited in Decree No. 12/75 of September 6 (Machel, 1975:87).

Article 2.1. It was decreed that all private educational institutions, including missionary schools or religious organisations and those teaching other types of education outside the official plan, are placed under the Ministry of Education and Culture (Machel, 1975: 87).

Article 2.2. It is the responsibility of the Ministry of Education and Culture to establish the rules of the functioning of education until complete integration into the structures of the state.

Article 3.1. All material assets and equipment belonging to the educational institutions mentioned in article 2 shall be under the control of the Ministry of Education and Culture, which shall designate liquidation committees, which shall be responsible for their administration.

The nationalisation and the policies that the government adopted in the post-independence period disrupted religious institutions.

Nationalisation was a great blow that hit many people, but especially the institutions of the church and the missions. The Catholic Church was not prepared and, even if it were, it would not resist a huge force (made up of security forces and police) that was present in all institutions and missions that morning of July 24, 1976 to carry out the nationalisation policy cohesively (ALVES DE SOUSA and CORREIA, 1998:184).

Was there a need for the government to implement the politics of nationalisation? The answer to this question will be found in the diverse opinions of people who have experienced the nationalisation process at first hand.

The nationalisations of July 24, 1975 were fair to the government, according to the objectives they intended to achieve; however even if its application had been

erroneous. Therefore, the United Methodist Church, like other churches, suffered from the effects of nationalisation, when groups of people took over the Cambine and Chicique educational institutions, the Pedro Nunes Institute, and agricultural land, by claiming that they already belonged to people. It was a terrifying moment. There was no denying that the creation of a secular government to advance the revolutionary project made it necessary to sweep the house (Nhantumbo, interviewed on October 28, 2018). The Pedro Nunes Institute that belonged to the United Methodist Church located in Lourenço Marques did not escape the fury of nationalisation.

Another interviewee was the retired Bishop João Somane Machado, who led the United Methodist Church from 1988 to 2008). He was also a student at Cambine Educational Centre. He considered that nationalisations were fair in the sense that the Mozambican government carried a new conception of an independent country. He was also of the opinion that that the government has sinned greatly by not recognising the hard and selfless work of certain religious denominations in the preparation of the spirit of freedom and nationalism. He further said that many of those who fought were influenced by certain religious denominations. For me it lacked sincerity not recognition those who fought without being in the ranks of the movement. The church has always been willing to do what the government allows (Machado, interviewed on October 29, 2018).

The College of Cambine was given the name of Cambine Popular Secondary School in Morrumbene. The school of Chicique in Maxixe, whose activity was centred on the education and training of girls, became the Training Centre for Primary Teachers. The Chicique Hospital and the health posts of Cambine, Matalalane and Maivene become state property (Nhantumbo, interviewed on October 28, 2018).

Due to the nationalisation process, there were always dramatic clashes between the FRELIMO government and all religious institutions during the first five to seven years of independence (Helgesson, 1994:1). As we have seen, the politics of nationalisation distanced to some extent the functioning of the United Methodist Church in relation to education. Before independence, the United Methodist Church had become a great provider of teaching that even challenged the Catholic Church for quality, a fact that the United Methodist Church prided itself on. Although for some, it was a way of being servants of the colonial regime, but it was not so for all. Only the Catholic Church had

connections with the state. This was not understood by the new government. All the churches were placed on an equal footing, sanctioned in the same way, and everything that they produced in terms of infrastructure passed to the state.

The second National Conference of the Ideological Work of the FRELIMO Party in July 1978 established norms for the functioning of certain activities of the church and religious confessions. Religious action was seen as an obstacle to revolutionary transformation. The guidelines of this conference were not applied in the same way in all provinces where chapels closed. This type of relationship between State and church came to change perhaps because nationalisation was announced without the government having the administrative and technical capacity to support the application of the same (Chamango, 1993:19-20).

In December of 1982 this situation changed, when the president of the Republic, Samora Machel met with the leaders of the religious confessions. The News of December 15, 1982, says "religions in themselves, can serve progress, freedom and peace, and that a right relationship between the churches and the state is what all believers want, whatever their religious profession". President Samora emphasised the fact that the government and churches should collaborate in the national construction. The atmosphere tended to designate that the religious groups participate in activities of national reconstruction (Chamango, 1993:20).

Young people and pastors of the United Methodist Church were forbidden to pray in schools or boarding schools because of government policies. They were threatened with severe punishment if they disobeyed orders and they could not go to church to attend Sunday services. They could only do so when they went on holiday (Mavulule, interviewed on November 7, 2018).

This type of relationship between State and church came to change perhaps because nationalisation was announced without the government having the administrative and technical capacity to support its application, the universalisation of services not was accompanied by improvements in quality.

Perhaps because the economic crisis associated with natural disasters and the war between the Government and RENAMO that had erupted in the country, made something change in the way of conceiving the functionality of the churches. As of

1988, a process of restitution of the church's heritage began (ALVES DE SOUSA and CORREIA, 1998:185), although in a degraded state.

Nhantumbo said that the United Methodist Church mandated him along with Mrs. Edna Zunguze to go to the Inhambane Government to negotiate the return of United Methodist Church property. This mission was received by Governor Francisco Pateguane. The return of land, hospitals, and educational institutions that were nationalised by the state were on the agenda. To his surprise, there were no documents to support the nationalisation of the United Methodist Church property, and as a result, the governor ordered the drafting of a deed of return for all properties that were taken by the state and others that were taken by the population (Nhantumbo, interviewed on October 28, 2018).

Despite these contradictions, the church had prepared young people for service not only for the church but also for society in general. Many young people were educated in high school and college. Until 1992 young people were trained to serve society and the government (Machado, interviewed on October 29, 2018).

4.4. Summary

In the development of this chapter we find that between 1975 and 1991 the government of Mozambique experienced strong influences from the ideology of Scientific Socialism and atheism. FRELIMO established a model of communist life based on equality critical the capitalistic production of wealth. The capitalist model and religion were rejected. We also see the idea of creating the “New Man” capable of developing the country differently from the old man who was responsible for the unequal distribution of wealth at all levels.

A single party state was founded, guided by communist principles, to which FRELIMO was loyal.

With this ideological point of departure all social structures were used to contribute to the national reconstruction. The Catholic Church, which in the colonial period became a partner of the state, together with the Protestants were denied the right to participate in the process of national construction.

Educational infrastructure and agricultural farms were nationalised, leaving the church helpless during this period.

The state through the MEC (Ministry of Education and Culture) took responsibility and control over all systems and subsystems of education. The churches were disbanded and could no longer exercise the noble activity of education because education had been secularised by the state. This impediment resulted in the churches, in particular the United Methodist Church, suffering.

The church found itself outside the plan of national construction and was considered to be a collaborator in constructing the old structures. Previously people in the various subsystems of education beyond the official curriculum were taught moral civic education. In the Protestant churches civic moral education was translated into Christian education. Moral principles based on Christian doctrine such as fidelity, honesty and respect were part of this Christian education. These elements cultivated the minds of young people to be good citizens. Due to the relationship it had with the Portuguese state, teaching submission to colonial rule was a peculiarity of the Catholic Church. The Methodist Church was sympathetic towards the struggle against colonialism and supported the liberation of the people from slavery. The example of the people of Israel enslaved in Egypt was an important guiding narrative.

A large gap was created in the introduction of new subsystems of education in the post-independence period. Consequently, a degraded society was found where there was a lack of respect, fidelity and honesty which is necessary for the integrity of human beings. The result was a society exposed to crime, dishonesty, infidelity and corruption. Where it was hoped to harvest beautiful and nutritious fruits, ugly and rotten fruits were harvested.

Although from 1982 the government sought to approach churches through successive meetings, nothing has changed in relation to the promotion of secular education by the church. It was only in 1988 when talks started regarding the introduction of private education in Mozambique.

The government that came into force in 1975, made it difficult for churches that had been promoting secular education since colonial times.

Chapter Five: Research Methodology

5.1. Introduction

This chapter describes the activities and procedures that were used by the researcher in field (data) collection. The first section is structured as follows: research design; population and sampling; description of the sample; sampling techniques; ethical considerations; method of data collection; presentation, discussion of data and summary.

The second section is a summary of main results; suggestions; recommendation and conclusion.

5.2. Research design

Research design is a logical task undertaken to ensure that the collected evidence allows us to answer questions or test theories in the most unambiguous way possible. When designing research, it is essential that we identify the type of evidence needed to answer the research question convincingly. This means that we should not simply collect evidence that is consistent with a particular theory or explanation.

The research needs to be structured in such a way that the evidence has alternatives that allow us to identify which of the competing explanations is empirically most convincing. This also means that we should not simply look for evidence to support our favourite theory: we must also seek evidence that has the potential to refute our preferred explanations (<http://www.nyu.edu/classes/bkg/methods/005847ch1.pdf>. Accessed on 26 November 2018).

Since we intend to understand the context of education during the colonial and communist period in Mozambique. The present study uses a qualitative approach which allows the researcher to measure the subject's understanding through the responses and attitudes of the respondent. It also helps the researcher to make a decision about how and what question to ask, according to the response of the respondent. It is also an opportunity for the researcher to interact with the interviewees as well as to observe how people were affected by colonialism and communism.

The southern region of Mozambique was chosen for the case study, being the region where the United Methodist Church, at a time when the education system was restricted, focused on the education of the indigenous population.

5.3. Population

The choice of the population of southern Mozambique in this study was due to historical factors related to the United Methodist Church. The population of Maputo consisted of many refugees from Inhambane. Because of poor service provision and war, many inhabitants of Inhambane relocated to Maputo. This choice was justified because of the researcher's experiences and knowledge regarding a missionary study of the United Methodist Church and its participation in the educational system. Information from this population is important in order to meet the objectives of the study.

5.4. Sampling

Sampling is the act, process or technique of selecting an appropriate sample (a finite part of the statistical population whose properties are studied to know the whole), or a representative group of a population for the purpose of determining parameters or characteristics of the whole population. A list of the entire population eligible for inclusion in the specific parameters of a research study is the sampling frame (Brink, 1999 quoted by (Rakotsoane & Rakotsoane, 2006:26).

The present study consists of a cohort of 28 people and a sample of 19 people as follows:

The table below shows the total population of the study and the total number of people in the study.

Table 2: Description of the sample according to the origin of the population included in the study

Description	Populstion	Sample
Vilanculo	1	1
Morrumbene	4	3
Maxixe	5	2
Cidade de Inhambane	1	1
Jangamo	1	1
Inharrime	3	2
Maputo	13	9
Total	28	19

5.5. Ethical considerations

As the researcher engages in the process and data collection techniques, he must be aware whether research procedures are likely to cause any physical or emotional harm to those involved in the research (Brink, 1999) cited by (Rakotsoane & Rakotsoane, 2006:49).

The researcher presented the consent form that guarantees simplicity, confidentiality and anonymity for the data to be collected to the informants. Learning enough about the culture of informants is absolutely necessary to ensure that such culture is respected during the data collection process (Bless & Higson-Smith, 1995 quoted by Rakotsoane & Rakotsoane, 2006:50).

Not to cause any physical or emotional harm to the participants, the researcher coded the names of the respondents using the letters A & B. The letter [A] corresponds to the male participants; the letter [B] corresponds to the female participants.

5.6. Methods of data collection

Data collection techniques allow researchers to collect information systematically about their object of study (people, objects, phenomena) and the context in which they occur. It should be done systematically in order to facilitate the informants' responses (Rakotsoane & Rakotsoane, 2006:21).

The method/technique that will be used in this study consists of a questionnaire. In this case the distribution of the questionnaire will be distributed to the number of the population already inserted in the past so that the informants are better prepared to answer the questions asked.

5.7. Presentation of data and discussion

5.7.1. Introduction

In this section we present and discuss the data collected. The research was carried out with a population of 28 people and a sample of 19. The answers found in this section were based on knowledge regarding the intervention of the state and churches in the “revitalisation” of the educational system in Mozambique in favour of the indigenous population, taking into account influential policies from the colonial past and post-independence. The questions asked in this questionnaire were answered individually. The people who were part of this work were able to externalise their

knowledge in this research freely. The participation of people in this research was of such importance for the completion of the study.

The table below shows the distribution of the sample

Table 3: Sample distribution

Origin	Gender		Subtotals	Origin	Gender		Subtotals
	Men's	Female			Men's	Female	
Vilanculo	1		1	Vilanculo	7%	0%	5%
Morrumbene	2	1	3	Morrumbene	13%	25%	16%
Maxixe	1	1	2	Maxixe	7%	25%	11%
City of Inhambane	1		1	City of Inhambane	7%	0%	5%
Jangamo	1		1	Jangamo	7%	0%	5%
Inharrime	2		2	Inharrime	13%	0%	11%
City of Maputo	7	2	9	City of Maputo	47%	50%	47%
Total	15	4	19	Total	100%	100%	100%

Table 4: Demonstration of participants.

Order	Origin of participants	Gender		Subtotals
		Men's	Female	
1	Vilanculo	1		1
2	Morrumbene	2	1	3
3	Maxixe	1	1	2
4	City of Inhambane	1		1
5	Jangamo	1		1
6	Inharrime	2		2
7	City of Maputo	7	2	9
Total		15	4	19

Field data are presented and discussed according to the four objectives of the present study and are presented in descriptive form.

In analysing the data collected, account was taken of the first objective -to explore perceptions and implications on education systems in Mozambique during 1929 to 1992, taking into account of the colonial and post-colonial periods under analysis in this study.

Since the Catholic Church was the Church of the State, the second objective was to discover the roots of the main problems between the state and the Protestant Churches.

The third objective was to explore the perceptions and implications of the educational system in Mozambique during the 1975 communist era until 1992.

The fourth objective of this study was to investigate the challenges facing the United Methodist Church in education, particularly in the period of independence.

A descriptive presentation of the collected data will be made, and the level of response will have a representation in graphical and percentage tables.

The first part presents data collected in the field by the respondents. The objective was to explore perceptions and implications on education systems in Mozambique during 1929 to 1992 in the southern region of Mozambique in the areas mentioned above in Tables 1 and 2. Areas that were highly influenced by the United Methodist Church. The data are analysed showing pros and cons regarding how education was conducted in the study period.

5.7.2. Part One

Objective I: To explore perceptions and implications on education systems in Mozambique during 1929 to 1992.

- 1. Question asked: During this period, it is well known that most of the population did not have access to basic education. How did people feel about this?**

Response

A1: The years 1929 to 1959 the population still felt shy and subjected to obey white people. Even those who had the opportunity to know how to read and write did not feel different from those who did not know anything about school. Even the settlers themselves were illiterate.

A2: Naturally, people never felt fulfilled because they were in a situation where there was no school education, it was a situation that made people discontented.

A3: People were distanced from education. They had no idea of its importance. They gave value to agricultural production for food and men had travelled to the mines of South Africa to earn money.

A4: We were exploited and considered that we are all boys, we had no right to go to school to study. We were workers in the settler farms.

A5: The unschooled population experienced harsh, frightening circumstances, in short, oppressive conditions, taking into account what colonialism was intended to achieve. The United Methodist Church has supported the unschooled through adult education commonly referred to as literacy. In this case those who did not get this help were subordinated to those who could read and write.

B1: The greatest number of people did not have the privilege of studying, thus impeding the level for personal development of society and of the country in general. People felt the feeling was of inferior and that there was discrimination against them.

A6: There was a restriction on access to basic education for the indigenous population, especially for 18-year-olds because they did not have the financial power to continue their studies without having to pay boarding schools. These young people opted for mining work in neighbouring South Africa to seek their livelihood, coupled with the lack of the academic level desired to work in the state. Some young people who lacked education chose to work on farms

B2: We felt like servants because we had no rights to study and know other things, we did not have freedom and only worked as servants in the cotton and sisal farms belong to whites.

A7: A feeling of great sadness because the indigenous population did not have the opportunity to enjoy one of their universal rights of education for all citizens. The population rejected, in this case the indigenous, turned to the Protestant missionary schools.

B3: The indigenous people who knew the value of studying had a feeling of great distress; conformism for those who simply conformed to the environment and obeyed. They feared brutal sanctions in cases of disobedience; iii) feeling of permanent revolt with the situation of rejection. So, there was no open space to revolutionise the situation.

A8: It was a situation of great distress since the children of indigenous population did not have access to education. Young people resorted to the Protestant churches where most of their children were welcomed and pursued their education.

A9: They were sentimental since children of the indigenous population had no choice whatsoever to study. As colonial strategy was teaching rudimentary until 3a because they wanted indigenous be taught the minimum in order to communicate with their employer.

A10: A situation of total despair for the indigenous people who could not attend official education. In order to have basic education they had to submit to the priests' schools, where the condition to enter basic education was first to learn to catechise and then to accept baptism. This was an extremely difficult situation for non-Catholics.

A11: Many young people did not have access to education. Their only refuge was to get married early and go to work in the mines of South Africa as contractors, but that money was sent to the Portuguese government. When they returned, they were given almost nothing and had to live on what they would receive. Portugal was strong due to money from Mozambican miners. The few who could study were those who studied in the Catholic missions. Many of those who were smart were arrested for questioning maltreatment by white bosses. Just going to confess to the priest could prevent them from ever studying again.

A12: Certain people had no understanding of the use of teaching as a means for their own livelihood. This is because everything was programmed by the colonial system to manipulate Mozambicans towards colonial interests. Some fled because they understood that it was a means for the recruitment of Mozambicans for slavery (*xibalo* = forced labour); Some people who understood the usefulness of education as a means of extending their livelihoods felt very limited given the existence of principles that would not allow Mozambicans to study in order to achieve a broader understanding of general knowledge: historical and science in this situation, it was the colonists who prevented the Mozambican from gaining a level of understanding of the sciences, philosophy, and other areas that education itself might open up. This was the reason why access was allowed only to the so-called "assimilated." This was supposedly favourable for the whole social situation of the country. It was believed that there was equality between the Mozambican and the settler, these were the ones who found their compatriots did not deserve the rights to which they had access. But even so, we must understand that this layer of people was in the minority.

A13: Indigenous people felt inferior, and incapable, which led many to resort to mines in South Africa to improve the conditions of life. The only opportunity for women were do work on farms.

A14: People without access to education in the period under analysis felt very frustrated, lacking a future and not professionally prepared, which led many indigenous people to opt for work in the mines in South Africa and on the farms.

A15: I cannot speak since 1929, but I have something to say in 1974. Religion played an important role in educating the indigenous population because it provided basic education. The people who lived close to the Portuguese had an opportunity to study. Those in the interior could not consider education because they did not even talk about school.

B4: There is no doubt that people felt diminished, trampled upon and unjustified discriminated against. Their rights were disregarded. To this day people still remember this with bitterness. They have been deprived of one of their basic human rights: the right to an education. Many of our parents today say, "I did not study, or I did not have a chance to study." Especially women were barred from the opportunity to study. Combined with the African culture that discriminated against women, made the situation worse for women.

1. Question asked: What effort was made by the Methodist Church to place some of the children of its members in Elementary, High School and Higher Schools?

A1: The few who passed from the rudimentary third to the third elementary were sent to the then Lourenço Marques, now Maputo, and lived in the Kovo Lar, home of the Presbyterian Church. Others attended classes at de Cambine and Chicucque schools, as home teaching and did state examinations in the missions of the Roman Catholic churches.

A2: It was a huge effort because in colonial times it was not easy for Mozambicans to enter public schools. A great effort was made to keep the greater number of Mozambicans illiterate at that time.

A3: In the parishes the pastors spoke of the importance of education and sent boys to Cambine mission and girls to the mission of Chicuque, where they did elementary education. The Methodist Church provided scholarships to selected high school students.

A4: I know the mission of Cambine, Chicuque, and Guiua Mocodoene.

A5: Later the United Methodist Church created educational centres. Where with many difficulties and with the help of the missionaries, they taught the children of its members pre-primary until the 4th Grade. The High School and Higher Schools awarded scholarships to study in Lourenço Marques, although with many difficulties.

B1: The United Methodist Church in Mozambique has developed partnerships with other out-of-country circuits to: obtain funding to build schools that educate children (not only from their members but also for other Mozambican people) and granted scholarships for higher education.

A6: The Methodist Church allocated funds to support the children of the first black pastors who had no financial means to pay for the studies of their children in state schools. The children of members also benefited from these funds. The process was cumbersome. The application for scholarship was submitted in the parish where he/she was a member. After analysing the behaviour of the candidate, the parish conference approved the application by means of a vote. When it passed, the request was submitted to the Ecclesiastical District and from there passed with the same procedures at the annual conference. If the candidates successfully went through all the processes, they joined the educational centre of Cambine (for boys) and Chicuque (for girls).

B2: In Cambine there was an educational centre, where all students came from the parishes and were being placed in boarding school or in the residences of the evangelists.

A7: There was a great gymnasium to put children of its members in elementary and high school, the little that was done was with the help of the missionaries.

B3: Three situations characterised the creation of missions with internships for the retention of students and their education: i) Promotion of an integrated education that prepared students for life through courses in: carpentry, cutting and dressing, agriculture, moral education and religious education. ii) Promotion of education for adults. iii) The award of scholarships was not only for the sons of Methodists, but for those who were fit and eligible to attend, according to the needs of the time.

A8: The award of scholarships, introduction of literacy in parishes where the pastor played the role of literacy educators in the 1st phase in everting schools using the local language to teach.

A9: The United Methodist Church has always dedicated itself to creating general and religious schools, as well as professional and artistic schools, to educate all those who could gain this opportunity.

A10: The great effort was to put its members in the first schools, the expansion of the school network and to grant scholarships, these initiatives continue until our day.

A11: The Methodist Episcopal Church, before Union with the Evangelical United Brothers church in 1968, placed some of the children of its members in the elementary and secondary schools. This was not an easy task. But with the help of missionaries some young people got scholarships.

A12: The Methodist Church, understanding that the right of education was restricted to landowners, created basic missionary schools to give elementary education and scholarships for secondary and higher education. I personally did my elementary teaching at the Methodist school, at the time the Episcopal of Cambine.

A13: The church has created educational centres like Cambine and Chicuque, separated by sex. With the development of education, the church created secondary education as the Pedro Nunes Institute. In higher education the church gave scholarships at the GBGM and at other annual conferences in Europe and America.

A14: The church made great efforts to place some of its members' children, not only in elementary school but also, in secondary school.

A15: It was not easy to place the school population in secondary education, because it was too luxurious and only reserved for the white population. The United Methodist Church helped some sons of the members, primarily the children of pastors, who lived in deplorable conditions. Some scholarships were given.

B4: The Methodist Church made a lot of effort, creating schools in their missions where many children could at least study to the 4th grade. In addition, many young people have benefited from scholarships abroad to continue their studies in different areas of knowledge.

2. Question asked: How do you describe the role of the United Methodist Church in the literacy field?

A1: The Methodist Church played an important role in the literacy field. The church first invented the alphabet in *xitshwa* and made little books called *xipele xo sangula*, *xipele xa wumbiri* and *xipele xa wunharu*. In each Christian village, led by an evangelist, there were people who taught young people and adults. In South Africa they taught the men who worked in the gold and coal mines. They identified those who could go to Cambine to take the Bible course. Many were brilliant shepherds in the United Methodist Church in Mozambique.

A2: Very positive, within various private institutions, the Methodist Church struggled a lot to set up schools to teach their children.

A3: The church produced school textbooks used by pastors in parish literacy. Teachers at various sites taught reading and writing in the local language. It is because of this that some adult people can read and write in *xitshwa* tongue but cannot read Portuguese.

A4: Our church has grown a lot because of mission teaching that was a quality teaching. They also provided teaching in carpentry, agriculture and other activities.

A5: The United Methodist Church has had, and continues to play, a major role in literacy. This helped many in their educational development and elevated some to assume various responsibilities in business, government and the church.

B1: The United Methodist Church established literacy centres for the education of the Mozambican people.

A6: Church promoted literacy but at that time it was not so defined, there were only books that were used to prepare the people in the parishes called *xipele xo ranga*, *xipele xa wumbiri*, *xipele xa wunharu*.

B2: In this area the church was very strong. Because they feared colonial rule they thought literacy in a clandestine way. The church has also been able to educate and teach adult people. All this was done at night.

A7: The United Methodist Church was a major driver of literacy. They prioritised national tongues in adult education, which contributed greatly to the population's ability to read and write.

B3: The United Methodist Church read the Bible in local languages and learned the alphabet to members of the congregations in order that they know how to write as well. The Bible courses were preceded by secular teaching up to the 3rd Rudimentary class. Literacy was not just for adults, it was for children as well. The church played a leading role in educating communities where there was no facility for secular education. Many members had the opportunity to read, write in Tshivenda using the "*Xipele*" textbooks and greatly aided the missionaries in translating the Bible from English to Tshivenda which is still used in the Inhambane region.

A8: It played a preponderant role in the education of communities, where there was no facility for secular education. Many members had an opportunity to know how to read and write in Tshivenda using textbooks "*Xipele*". This allowed many to use this language for communication and reading of the Bible which was translated from English into this language.

A9: Literacy is what formed most of the members that until today directs several areas of the church and not only the church, but of the society and of many institutions.

A10: The Methodist Church played a large role in literacy. In the colonial period it established literacy centres in each parish. Currently, in coordination with the government, the UMC continues to set up shelters and many people who did not have access to schooling started attending the literacy centres.

A11: Education in literacy had two crucial aspects: in the villages, and mainly in the Sunday school classes, pastors and evangelists taught literacy. For men, the Methodist Episcopal Church through its missionaries, obtained permission to enter the gold and coal mining companies in South Africa. They went to evangelise the Mozambicans who worked there for 15 to 18 months. They were educated, not in Portuguese, but in *Txithswa* tongue. Some of the miners sent their sons to Cambine (Bodine) and the daughters to (Jerusalem) in Chicuque to study.

A13: Literacy originated in South African mines. The missionary went to South Africa where the Mozambican miners sought conditions of life free from persecution of the Portuguese. The miner returned to their home country with the knowledge and taught others. Literacy was taught with *Xipele* booklets. In 1935 missionaries began to teach not only adults but also children. The trainers were used by the population to be secretaries in the correspondence with the husbands in South Africa. They exchanged the monetary payment for conquering the children that went in the Catholic Church happened to be formed in the centres of alphabetisation of Mocodoene, Makhehlwane Chilaule and others.

A14: The role of the United Methodist Church in Mozambique in the field of literacy is difficult evaluate. In recent times the church forgets its mission. Lately I've never heard anything on this area to report. In the past, the church worked very hard in these areas in the past it was successful. Now there is total failure.

A15: The church has played an important role in the area of literacy. I remember that the church instilled enough women to participate in literacy, so they could read the

letters of their husbands who worked in South Africa. Even in the preparation for basic health care and home care, the church played a major role.

B4: I can say with great certainty that the United Methodist Church did and still does much in the area of literacy. Many women primarily learned to read from the literacy programme in the Methodist Church. These women could mainly read the Bible in the *xitshwa* language. They could also teach children Christian education.

3. Question asked: What was the origin of the teachers who taught in the educational centres of the United Methodist Church and who remunerated them?

A1: They were volunteers and later placed catechists, who were offered money as an incentive, to teach in parishes. This work was fruitful to young people and adults as they began to read and write. Later those who succeeded advanced. This work created in people the will to study.

A2: At the beginning, according to the history of the church, it was the missionaries themselves who dedicated themselves to teaching catechesis in the chapels. In addition to catechesis they taught general reading but in a clandestine way.

A4: Since the missionaries came from America, their salaries were paid from America. Voluntary believers who taught literacy, were not paid.

A6: Indigenous teachers who taught in the parishes on a voluntary basis with no remuneration. The teachers who taught at the Cambine and Chicuque educational centres were given some grading but not wages. Those who received salaries were those who taught in primary education. The missions were required to pay wages to those under the guidance of the colonial government. There were missionaries from the US, Sweden and Germany who taught in the educational centres. They were paid wages from their countries of origin.

B2: Missionaries coming from the United States of America taught in missions and salary also came from missionary organisations. In the houses where they taught in a clandestine way they were not remunerated, it was from free will only.

A7: The teachers were missionaries and locals were paid by the missionaries.

B3: They were missionaries. They were paid through the mission's fund from the U.S.

A8: Some of the teachers are from the state and the other from the Methodist Church. For teachers assigned by the state their remuneration came from the state and those allocated by the church was paid by the church itself.

A9: Missionaries from America, Sweden, and few locals; all were paid by funds donated by the mission facilitators.

A10: The professors who taught in the Cambine and Chicique centres were missionaries from outside Mozambique. Some of them were Mozambicans. The church paid them.

A11: Most of the teachers were prepared by the churches. Some in primary teacher training schools', primary magistrates, like the old Alvor in Manhiça and later Homoíne and other places. But monitors were accepted as long as approved by the missionary. With a 3rd class qualification a person could be a pre-primary and first-class teacher. With a 4th class qualification a person could teach 2nd to 3rd class.

A12: I suppose at first, the teachers were missionaries, mostly from the United States and from Sweden. I am referring specifically to the 1970s. Remuneration for these, I suppose, in my opinion, has been supported by donations from abroad and related to the work of the church.

Later, education in the United Methodist Church's educational centres began to count on qualified Mozambicans for the area. Remuneration at this stage was not a priority, especially for locals. They were interested only in education.

A13: Leaving the missionaries who had their missionary origins, the local teachers in the church's Educational Centres in the Teacher Training Centres such as Alvor.

Salaries were pay paid by the church's education section. The assistants, those of the rudimentary 3rd class level, received nothing, but taught with dedication.

A14: I do not know exactly, but I think they came from Christian education.

A15: The teachers were missionaries and other locals who had the vocation to teach, using their talents without being paid. Others taught basic education as teachers.

B4: Well, some teachers were missionaries, and others were missionary wives. These were paid by the entities that sent them to Mozambique, in this case, the United States of America and Sweden. But there were some teachers who were from the state, these were paid by the state despite teaching in the schools of the missions. There was always cooperation between the church and the state.

4. Question asked: What was the purpose of education during the colonial period?

A1: Settler education was to retard the so-called "indigenous". Therefore, they tried everything to make education difficult for Mozambicans, but in the 1950s and 1960s Mozambicans did not sleep at night for studying.

A2: In colonial times teaching focused only on knowing how to count and communicating in Portuguese with the settlers. This teaching was not intended for the progress of Mozambicans, so it was not easy to reach the level of education at the time.

A3: It was to make the national feel Portuguese, different from his brothers, to assimilate with the colonial rulers, unfamiliar with their own customs, to defend the flag and interest of the Portuguese and to be a Portuguese official MOS (*Military Obligatory Services*).

A4: It was only to communicate with the white man in Portuguese that he could read, write and count, so that he could control the business in the colonists' stores.

A5: The purpose of education was to frame the people in the political objectives of the Portuguese government, to oppress and colonise the black Mozambican.

B1: Teaching to read and write.

A6: The purpose of education was to know how to read and write to communicate with bosses. In this case the “natives” studied 1st to 3rd class. It was not easy to study 4th grade because this was the level that was reserved for whites. That is why with 1st class and 2nd class a person could occupy a position of clerk. With the third class he could be an aspirant treasurer and financier and considered himself to be a higher level at that time because one could not study more than that.

B2: It was not for deep knowledge because only with 4th class was considered assimilated education was focused just to teach how to count and write the numbers.

A7: For colonial government the purpose of education was to form intermediaries and the "civilisation" of the “native” population. Education denied local history, culture and geography. Even the local languages were called "dog language".

B3: To teach the indigenous to read and write and not to train doctors. Teach the indigenous to serve the interests of the colonialists, that is, for communication and obedience.

A8: To form servants of the colonial state that is, they prepared individuals to serve the interests of the colonial state. In the second phase and mainly in the Protestant schools or missions, education aimed at training the citizen for life.

A9: Education has helped people to know how to serve, to behave properly to conserve culture.

A10: Education in colonial times was an oppressive education, that is, they did not open horizons for blacks. For this reason, the indigenous became blind from the point of view of knowledge.

A11: In the colonial period the purpose of education was to prepare the indigenous to be good workers in the heavy services and be able to communicate well with their

bosses. It was also important to show that the Portuguese government was transforming the “savages” to be "civilised" because Mozambique was the province of Portugal.

A12: The first purpose was evangelisation. Then, based on this argument, the church began to enter deep into the formation of Mozambicans. It should be noted that the teaching brought the real understanding of colonialism and its real practices.

A13: Education in the colonial period was intended to prepare the black up to the level of the rudimentary or elementary 3rd class to serve the white. For the president of Portugal, António de Oliveira Salazar ordered that they did not teach the blacks because they could revolt, demanding independence.

A14: The purpose of education during the colonial period was to evangelise, also to educate and to know biblical truths - John 8:32.

A15: The purpose of education during the colonial period was much more to facilitate communication to better serve the Portuguese.

B4: Education in the colonial period served to teach Portuguese as the tongue of the white boss to be able to communicate with him. People could read and write their names as well. But the main purpose was to know how to speak Portuguese so that he could communicate with the Portuguese bosses.

5. Question asked: How did the United Methodist Church deal with education within a system controlled by the colonial regime?

A1: The United Methodist Church gave scholarships out of the country in order to re-teach the majority. Some went to Southern Rhodesia, at the moment Zimbabwe, to learn English. Others went to Brazil and others went to Portugal. The then director of the Pedro Nunes College, that belonged to the United Methodist Church in Mozambique that was located in Lourenço Marques (at present Maputo), the late Dr Almeida Penicela did his doctorate in Portugal.

A2: The tactic used by the United Methodist Church in Mozambique was to use the system of catechesis in its chapels and in large centres; the colonial government understood that it was a purely ecclesiastical activity, while also teaching literacy.

A3: The church provided education, following current curriculum, in the Cambine and Chicuque missions as well as in areas or sites of dominion or influence of the United Methodist Church.

A5: As I said, despite the difficulties the government had created for the Protestant churches, they served as a force that energised the United Methodist Church to create educational centres. Paid and not paid their educators gave much attention to the education of the people with divine power.

B1: The United Methodist Church established its educational centres.

A6: It was difficult for the church to deal with education within this system; i) the state developed plans and programmes, the church was forced to follow these plans; ii) The United Methodist churches did not have autonomy to examine all the students went with zero mark, the content that the examiners controlled vary the external students. Then, if he answered the exam well, his result passed to the white man who had not responded well, leaving an opinion that the indigenous knew nothing. This made education for the church very difficult.

A7: The Methodist Church did not make a violent challenge but in a peaceful and strategic way transcended barriers, built educational centres and simulated the true teaching of Mozambicans, teaching true African culture and history.

B3: Using strategies that awakened the indigenous to discover that the reality they were in was not normal, the church promoted more attractive educational practices (evangelisation, education and health promotion).

A8: The church, with the intention of training and teaching young people, had to proceed according to the rules of the state. For example, it was imperative that

students prepared by the church be examined in official schools or schools belonging to the Catholic Church.

A9: The United Methodist Church has always respected the general education programme, teaching its students well.

A10: The UMC in colonial regime, faced with many obstacles that the system itself imposed, but did not falter. The church was able to change the obstacles into challenges, advancing forward without fear.

A11: It was very difficult for the Methodist Episcopal Church to deal with education, but as it was an integral part of their mission, the missionaries were able to get boys and girls to study even though it was difficult. Chicunque internship has educated many girls, not only to read and write, but also to be future women capable of being housekeepers, teachers and nurses. This was also observed at Cambine boarding school.

A15: In fact, the control was strong, but the Methodist Church was nonetheless introducing a moral religion. Many young people studied under cover and they developed spiritually on the contrary they taught nationalism in the educational centres.

B4: There was no other way if we did not obey the established system. For example, the exams were controlled by the colonial system itself. The United Methodist Church was not autonomous. Even the students of the schools of the Protestant churches were taken to the examination with a grade of zero. Despite this the church persisted with education. Education included religious education, which made the schools of the colonial education system different from the present ones, even though state schools had also intensified religious education since it had the Catholic Church as church of the state. In addition, the Methodist mission schools had practical classes such as agriculture, carpentry, health, etc. The teachers prepared the students very well so that they could take the exams without any problem. Many students who came from the missions passed without problem.

6. Question asked: How has the Church established the link between secular and religious teaching?

A1: It was the will and power of God that the United Methodist Church was able to conserve religious and secular teaching. Much was done almost clandestinely, as the liberation movement acted more and the colonial government increased difficulties.

A2: At that time the catechists were also the teachers of literacy.

A3: In areas under its domain, it the church included morals in school curricula, in addition to religious programmes it was obligatory for students to fulfil.

A6: secular and religious teaching were complemented in the plans of the church. As students entered general education, the brightest could begin Bible studies, others could continue in other areas of knowledge such as nursing. They also did studies in language, *xitshwa*, and were advised to study until the 4th grade. Portuguese was taught in elementary class for personal use. The church created education for the good of the church and the people.

A7: Within its schools it introduced disciplines of moral and religious education as a complement of the secular teaching.

B3: Referred to in nos. 2 and 3.

A8: In the case of Protestant missions and with well-defined aims and objectives, the church was able to educate its young people in official education and later, with the need to train their cadres (pastors), they integrated them into theological formation through agreements with the state.

A9: As the Methodist Church has its schools for general education, it always gave religious and moral education as disciplines of maintaining respect and faith

A10: The church succeeded in establishing the link between secular and religious teaching through conversations between missionaries and the colonial government.

A11: Within the teaching the disciplines of religious education in general education was indispensable. In addition, out of the classes there were religious studies appropriate for the age groups. From children under 12, from 12 years to 17 years and from 18 years old onwards there were different curricula. Each group had their

religious books, their practices and their games. The boys taught themselves arts, carpentry, locksmith, agriculture and construction.

A13: The church had established a link between secular and religious education. The government did not hinder the 1st to 3rd rudimentary class, the examinations of the 3rd class were carried out in their own school centre guided by the government. At the level of the 3rd elementary to the 4th class the government established the domestic education; in this system the class took a maximum of six students.

To a greater extent the church used the system of home caretakers and procurators, commonly known as "*Mitlawa*" (groups) that accelerated the religious formation of young people.

A14: It was not an easy task because the colonial government had introduced the PIDE (International Police of state Defence) in all areas (church, teaching, and working chains) to give information about everything. Knowing how to work with the kind of people who served the devil and God at the same time, was a great challenge

A15: There was general education with a curriculum prepared by the state, but the church introduced moral education. In moral education we could devote ourselves to religious politics.

B4: As I mentioned above, the church not only taught but also educated. Many children were taken from their families to live in the boarding schools of the church such as Jerusalem, called Chicunque, which was a girls' centre and Bodine at Cambine which was a boarding school for the boys. These children not only went to secular school, but also learned from the missionary brothers and sisters' various things about the church. In the boarding school they were taught to pray, they learned the Bible, and on Sundays it was obligatory to go to church worship. Going to church was part of the school.

Comments of the researcher

In general, all respondents showed an understanding of the subjects that dominate the study. They maintained a line of reasoning almost similar with regard to how the educational system was conducted in Mozambique during the colonial period. In the first place they demonstrated that there had been deprivation of education rights for the indigenous population; there had been racial discrimination, particularly against

women who were defenceless, leaving them no rights other than just being at home and satisfy the needs of men. Some responses showed that there were restrictions on the distribution of the school network. In the streets and towns there were official schools that served the children of whites and the assimilated. There were no schools in the interior areas, which led the Protestant churches to establish teaching centres, using local languages, they taught people to read and to write, which allowed them to read and interpret religious literature.

Respondents showed the role of the United Methodist Church was first to create educational centres; and had been one of the first to care about women's education. The church; were ready to fight ignorance; liberate the Mozambican people's consciousness and dispel nationalism and partisanship as well as encourage the revolutionary hope of the population. The church has been concerned about the literacy workers in the mines of South Africa. Those missionaries who worked ministered to the mineworkers became evangelists and shepherds of great integrity and dedication in teaching and expanding the gospel. They were also involved in the production of study materials in the local tongue.

Respondents speak of the rivalries between the Protestant churches and the colonial state that had as an ally the Catholic Church. This, resulted in persecution, imprisonment, and expulsion of the United Methodist Church members and missionaries

The respondents also showed in this study that the United Methodist Church's ability to defend the defenceless from the oppressive colonial system.

The answers given allow us to make a comparison with the primary sources mentioned in the chapters dealing with the relationship between the state and the churches and the educational policies in Mozambique during the colonial period.

According to the responses, the researcher understood the discriminatory asymmetries in education between whites and blacks, asymmetries between the state and Protestant churches, which were even called sects, created by the prodigals. There was differentiation of the privileges between the Catholic Church and the Protestant Churches by the colonial state.

Notwithstanding the fact that the Protestant churches were dominated by churches that prevented the people from being taught dogmas, this aroused the people to create revolutionary movements against the Portuguese.

Respondents extolled the contribution of the Cambine and Chicucque educational centres in Inhambane; the home of the students of the Kovo and the Pedro Nunes Institute in Lourenço Marques (now Maputo), which left unforgettable memories of how the United Methodist Church dedicated itself to training young Africans in different areas of knowledge.

The respondents demonstrated the role played by the missionaries in the awarding of scholarships outside the country that after their formation returned to serve the church and society in general.

The analysis that the researcher makes in relation to the data collected in this first part was that the respondents make an extremely important contribution to the achievement of the first objective.

5.7.3. Part Two

The second part presents data collected in the field by the respondents. The main objective of this part was to find the roots of the main problems between the colonial state and the Protestant Churches during the study period.

Here the root causes of major problems between the state and the Protestant Churches are examined because the Catholic Church was a state church.

Objective II: Finding the roots of the main problems between the state and the Protestant Churches, since the Catholic Church was the Church of the State in the period under study.

1. Question asked: How did the colonial state treat the Protestant churches?

Response:

A1: To put it mildly, the colonial state treated the Protestant churches well. The problem was with the Catholic Church. The Catholic Church introduced through the state its malice against the Protestant churches.

A5: The state has not allowed the Protestant churches to exercise their rights to evangelise and educate, they arrested and tortured leaders, and others were killed. It has hindered the authorisation of foreign labour to help the Mozambican people.

A6: Taking into account that the Protestant churches were not of the colonial state's preference, (first because the first Protestant missionaries worried that learning and speaking the local languages would judge whether there was something to be confused about behind it) this does not make sense. Reconsider; Second, the Catholic Church was the Church of the State, it received financial support from the government while the Protestant churches received nothing. This shows that there was unequal treatment.

A7: The colonial government did not consider the Protestant churches. It was; i) considered that they were opposed to the authorities. The Catholic Church, ally of the state, became the pacifier of the Mozambican people while the government was exploiting them.

B3: Protestant churches were treated as: i) Religious sects that opposed colonial authority. ii) As revolutionaries against the colonial regime and iii) as instrumental to mobilise the indigenous people to revolt against the regime.

A8: The Protestant churches were not welcomed by the colonial state. Thus, the state using its colonial instruments made all projects connected with the education of Protestants impossible. Moreover, Protestants had no right to establish their missions in Mozambican cities and towns.

A10: The colonial state treated the rigid Protestant churches not giving much space to carry out their activities. For example, all Protestant churches were based in the south zone were not allowed to cross to the centre and the north.

A11: They were not well seen because they were considered as those that fomented the disobedience of the laws of the Portuguese government. That is why it began to the search and capture of some Protestant leaders. The secret police were created to

hear what was said in the services, classes, and youth meetings. That is why many, known and unknown, were arrested and killed.

A13: The colonial state treated the Protestant churches as instigators of the revolt for the conquest of independence. Since most Protestant churches retained the spirit of freedom, true teaching in the word of God, was a reason for the rupture with the Roman Catholic Church. As the colonial state had as its adviser the Roman Catholic Church, the Protestants suffered hatred from the state church, so the government developed the racist colonising attitude of Salazar.

A14: The colonial state dealt with the Protestant churches in a cruel way, especially the Roman Catholic Church committing barbarities. The baptism ministered by the Protestant churches was not recognised by the Catholic Church, those who studied in the Protestant schools were subjected to examinations in Catholic schools, with the danger of being reprovved due to the issue of colour (Protestants and Catholics). The Protestant scribes could only teach up to 3rd elementary class.

A15: The state always distrusted the Protestant churches. In the period to which I refer the armed struggle had already begun and the state considered the Protestant churches as recruitment centres for youth for FRELIMO in Tanzania.

B4: They were treated with great suspicion, mainly because of the missionaries who came from outside. It was thought that they could open the eyes of many Mozambicans in the struggle for independence. Some missionaries were prevented from continuing here in Mozambique for a long time. Some pastors of the Protestant churches were haunted and killed by PIDE simply because they were suspicious that they were involved in the process of the struggle for the liberation of Mozambique. Zedequias Manganhela of the church Mission Switzerland. Serves as an example of this.

In addition, Protestant churches were confined in suburban neighbourhoods or even outside the capital city of the country. The Catholic Church surrounded the Protestant churches as a way to maintain control

2. Question asked: Did the United Methodist Church or Episcopal Methodist suffer any kind of persecution during this period under analysis?

Response:

A1: No. Everything was done secretly.

A5: Undoubtedly, the Methodist Church was persecuted step by step. Primarily in education and many of its members suffered and were imprisoned, some were dragged to death. In state schools they were forced to be Catholics. My father Ezequiel Nhantumbo suffered this, and they banned him to the island of Chefinas.

A6: The church suffered persecution. PIDE persecuted the Methodist Church a great deal. They asked why members took Bibles to the church on the day of worship. In this, the PIDE agents bought Bibles pretending to be believers and infiltrating the services, just to hear what was said and how the Bible was interpreted. Another aspect was an awareness that Eduardo Mondlane passed through the educational centre of Cambine and others such as Artur Vilanculo, Alberto Getimane who still live in the US.

A7: Yes, the Methodist Church was a victim of persecution because in its schools it taught about nationalism and patriotism; culture and acceptable moral values that was against the principles of colonial government.

Some Methodist missions were usurped by the colonial state. An example: Mongue and Mocodoene, were places that once belonged to the Methodists the colonial government seized them, forcing the Methodists to look for other places.

A10: Yes, our United Methodist Church suffered persecution from the Portuguese government because Methodists could only evangelise in Inhambane province, making it difficult to expand the gospel to other provinces.

A11: The Methodist Episcopal Church suffered greatly. A clear example of what I can mention is the last American bishop, the late Bishop Ralph Dodge, a man who prepared many young people and fled to Tanzania, was expelled by the Portuguese as *persona-non-grata*. It was thus that in 1964 at the Central African Conference he felt obliged to elect a native bishop to continue with the direction of the church. I refer

to Bishop Escrivão Anglaze Zunguze, the first African Bishop of the United Methodist Church.

A13: Yes, the United Methodist Church suffered persecution, because the aim of the government was to keep alive its plan to prevent the development of African nationalism. It is in this period that the spirit of independence in Africans was growing in the Portuguese colonies. Angola already gave signs of revolt.

A14: I do not remember, I just heard from the Presbyterian church and Wesleyan Methodist Church (Neves Machava, Sidomo, Zedequias Manganhela, Eduardo Mondlane, Malangatane Valente Nguenha, United Methodist Church) I have no record.

A15: The church underwent persecution with the colonial state through PIDE / DGS.

B4: If you look closely, you will notice that the Methodist Church is rooted in Inhambane. This was not on a case by case basis. It was a departure from this to operate far from the city of Maputo. And today the church is known as the *Matswas* church. Thanks to God, after independence, the church began to penetrate throughout the country. There are many parishes that were created mainly in the north of the river after independence.

In addition, there is one thing that the Methodist Church has... and being open has a discipline book that is clear, it has helped her to work without many problems as such. But the Portuguese government knew that there were some Methodist youth who had joined the liberation movements in Tanzania.

3. Question asked: Question asked: How did the colonial state see the Protestant churches, especially in education?

Response:

A1: The Portuguese colonial state, looked at the Protestant churches as they awakened the indigenous population. The few indigenous who spoke little Portuguese

were obliged to be assimilated and not speak the language of the “Dog”, forcing us to speak Portuguese which was the tongue of so-called “civilisation”.

A5: Because they taught the people about the evil of buying forgiveness for indulgences and the doctrine of transubstantiation, the Portuguese state looked upon the Protestant churches as an enemy, although some of them understood that it was and is a lie in practice and faith.

A6: The Methodist missionaries who came to Mozambique were obliged to pass through Lisbon, to learn Portuguese and to sign agreements. This was a strategy to control the missionary activity of Protestants. This was because there was much distrust from Portugal about the missionary activity of Protestants.

A7: Because the Catholic Church had an obscure practice of ignoring oppression. The Portuguese state saw the Protestant churches as opposition.

B3: The Portuguese government did not support the Protestant churches and viewed them as partners with the common goal of education and training, but rather viewed them as against the regime and promoters of disorder and disobedience.

A8: the colonial state looked upon the Protestant churches as inventors of an education that did not co-exist with the objectives of colonial education. The partnership that took place between the colonial state and the Protestant Churches had as a purpose the Portuguese state to control the teaching at the supper of the Protestant churches.

A10: The Portuguese state looked at Protestant churches in the area of education with animosity because the churches taught the need for liberation from colonial oppression.

How did the Methodist Church, despite the barriers posed by the colonial regime, manage to circumvent the obstacles to the point of creating educational centres?

A11: with much doubt, caution and much distrust.

A13: The colonial state educational system created rivalries for the Protestant churches. The United Methodist Church in Mozambique added significant value in the distribution of Methodist religious literature produced in South Africa. The Catholic Church bought the bulk of the books and had them burnt. The Methodists repeatedly commissioned more and more until the Catholics gave in, recognising defeat in a “war” now declared. The colonial government hindered education to delay the drive towards independence, without education the conscience of the indigenous people could not be aware of oppression.

A14: The colonial state looked at the Protestant churches as a partner, despite the barbarities committed.

A15: With distrust.

B4: The colonial government looked kind to the Methodist Church. And the reason is because the colonial government knew that the churches would help people to open their eyes. Especially in the awakening of the consciousness of the indigenous by "freedom". Some churches had songs that had to do with this awakening of consciousness. Example: "*Vukani nwina vanhu vaswa vawukristu mulwelwa a tiku ga nwina gi lovaku*" translated says: "arouse young Christians and fight for your homeland that is perishing" See, this song was specifically for young people. Which meant the Methodist Church had a message for the young.

4. Question asked: Do you know of any reason for the troubled relationship between the Catholic Church and the Protestant Churches?

Response

A1: No, everything was done secretly.

A2: The doctrinal question was the main reason for conflict. But also, the strong alliance between the Portuguese State and the Catholic Church. The Protestant church had no links with the Portuguese colonial state.

A5: The reasons for enmities between the state and the Protestant Churches have become the same between the Roman Catholic Church and the Protestant Churches. Both the Portuguese colonial government and the Catholic Church defended the

"colonisation" of Mozambicans. The Protestant churches contradicted the political objectives of the state and the Catholic Church. And even the conflict of the doctrines between Catholicism and Protestants prevailed.

A6: The Catholic Church was the State Church. It was a beneficiary of funds from the Portuguese colonial state. For example, the priests were offered royalties by the Portuguese state. Another aspect is that they did not recognise the universalism of the Protestant churches. For example, a person baptised in the Protestant church, if he wanted to continue his studies in Catholic missions, he should accept baptism in the Catholic Church, absolving the previous baptism. This upset the relationship between the churches.

A7: The Catholic Church was the state church; the educational mission was to numb the people while the state exploited them. Yet the Protestant churches taught true Christian doctrine and human relationships.

B3: The reasons for the discomfort between the Catholic Church and the Protestant Churches in Mozambique in the colonial period were: i) The reform promoted by Martin Luther; (ii) Protestants had the spirit of fighting slavery through the interpretation of the sacred scriptures and teaching; iii) as they taught, the Protestants gained the sympathy of the Indians of education iv) the Catholic Church knew of the connection of the Protestants with revolutionary initiatives that led to the liberation of the country.

A8: One of the reasons for the troubled relationship between the Protestant churches and the Catholic Church is that while the Catholic Church was the state church, Protestants were regarded as instigating disobedience against the state.

A10: Taking into account that the Catholic Church was the right arm of the colonial state the priests worked in close connection with the PIDE (International Police of the Defender of the state). As the members went to confession, they were subject to arrest, while the Protestants taught the truth to the members from the point of view of how to face the present and the future.

A11: I do know some of the reasons that put a bad image between the Catholic Church and the Protestant Churches: i) The Catholic Church was a church of the Portuguese state, supported almost entirely by the state; ii) The so-called Protestants were foreigners with teachings seem harmful to the Christian faith and against the process of Portuguese colonisation and domination.

A13: The troubled relationship between the Catholic Church and the Protestant Churches has no clear reason except that of the reform of Luther in the sixteenth century. According to Protestants are lost and disobedient brethren/ another reason was that the Catholic Church exploited African wealth for the sake of religion.

A15: There was no relationship between Catholics and Protestants because of the irreconcilable doctrines.

B4: I am not very sure. But the Catholic Church was the state church; it was part of the colonial government and could not tolerate other churches. Besides that, because of historical reasons Protestants have always been seen by Catholics as prodigal sons. Also, the Catholic Church was seen by the Protestant churches like a spy church. The Catholic Church represented the Portuguese government, for that reason they could not be trusted by the Protestant churches.

5. Question asked: How did the Methodist Church, despite the barriers posed by the colonial regime, manage to circumvent the obstacles to the point of creating educational centres?

Response:

A1: The missionaries learned from the difficulties of colonialism. They knew how to overcome obstacles, creating educational centres, in the bush or in the interior. The missionaries were able to turn difficulties into opportunities.

A2: It was a great effort undertaken by the church until it managed to convince the Portuguese state to accept the functioning of schools in Protestant churches.

A5: The truth is that to prevent the passage of running water is not only necessary to cover where it passes, an alternative route must be found, or you can never prevent the wind with a sieve. The colonial state eventually understood the United Methodist Church's reasons for promoting education.

A6: The proposals of the projects that the Methodist Church had, had to be submitted to the colonial state before its execution. After a careful examination the licenses were granted. That is how the Cambine and Chicique educational centres were established.

A7: It was not an easy task but rather a great challenge. Given that it created these centres as vocational centres and that they were not only for secular teaching but also for professional education.

B3: It was not an easy task: (i) The United Methodist Church had a mission to "liberate" God's people from ignorance and slavery; ii) promote biblical, ethical and moral principles;; (iii) The church was convinced that education was not a revolutionary political project but rather a religious one, even if it had indirect benefits in the political arena. That is how he got around barriers

It was not an easy task: (i) The United Methodist Church had a mission to "liberate" God's people from ignorance and slavery; ii) promote biblical, ethical and moral principles; (iii) The church was convinced that education was not a project of a revolutionary political movement, but rather religious, even if it had indirect benefits in the political arena.

A8: The United Methodist Church managed to bypass the barriers of the colonial regime and create educational centres because it claimed to be licensed to evangelise, but the United Methodist Church needed local people to be part of this activity and needed to be trained. The nature of training implied preparing the Indians for knowledge and practice in order to achieve positive results, hence they were able to teach converted people.

A10: Through persistent work as well as the resistance of the missionaries, the United Methodist Church, despite the obstacles that were posed by the colonial regime, managed to create educational centres, the United Methodist Church cooperating with other Protestant churches achieved great victories.

A11: The first missionaries of the United Methodist Church came to Mozambique to feel commissioned by God to announce the good news in the light of the good teachings of Jesus Christ. The conviction that they were called by God gave the missionaries dedication, courage and love of for the Mozambicans. There was an ardent desire to see communities freeing themselves from their ignorance.

B4: I have no information, but I think there was diplomacy on her side of the leadership of the United Methodist Church In many things the church submitted.

Comments of the researcher

The respondents at some point diverged in their views on the way in which the state treated the Protestant churches and, invoked the rancorous spirit that characterised the Catholic Church in this period. Issues related to religious politics made members of Protestant churches prodigies. This in a way influenced the treatment between the state and Protestant churches.

The state adopted a cruel attitude towards the missionaries of the Protestant churches. Allegedly the Protestant churches were weakening the oppressive and dominant ideology of the period under study.

The respondents stated from the collected data that the Protestant churches suffered secret persecution through the PIDE who introduced their agents to investigate and collect information from the classrooms, the catechesis and in the youth meetings. The problem that gave rise to the persecution was the emergence of the revolutionary and nationalist spirit of Africans in the 1960s. When the church was helping many young people to flee to Tanzania.

The researcher made an analysis regarding the answers provided by the respondents on how the persecution of Protestant churches occurred.

The researcher discovered that missionaries of the United Methodist Church, such as the late Bishop Ralph Edward Dodge, was prevented from continuing to pursue his activities in Mozambique in the 1960s and was consequently expelled. The respondents stated that pastors and members of Protestant churches were persecuted tortured and killed (C.f. A5, A6, A14).

Data presented by the respondents show that the United Methodist Church produced religious literature from which they used to teach and educate the Mozambican people. The respondent noted negative attitudes of the Catholic Church who were buying the literature and then burning it, claiming it to be harmful to the people. The Catholic Church has shown its true complicity in the project of oppression of the people. In this case any act that aimed to open the conscience of the people is something to fight for, in contrast the Methodist Church was aware of what was happening and produced large quantities of books for the good of the church and the people.

The state and the Catholic Church knew beforehand that the policies of oppression and exploitation were not beneficial to the indigenous people, but they did so to

achieve their attempts at a time when Portugal was digging into its economy. However, the educational system at that time served as an instrument of oppression. That is why the state persecuted the Protestant churches.

The researcher believes in this sense that the data provided made clear the second objective of this study.

5.7.4. Part Three

The data that the researcher intends to present in this third part was also collected in the field. The objective is similar to the first one, but this time it has as its beacon the communist period from 1974 to 1992.

The researcher points out aspects of the relationship between churches and the Mozambican state, especially the implications of the communist system that prevailed in the period of a single party rule.

Objective III: To explore perceptions about the development process of education in Mozambique during the communist period 1974-1992.

1. Question asked: On July 24, 1975, the Mozambican State nationalised the education and health sector previously entrusted by the colonial state to the Catholic Church, and later also to the Protestant churches. Give your opinion on nationalisations?

Response:

A1: The nationalisations made the Protestant churches very low, state power was greater and incontestable. Unfortunately, even Christian education itself did not work.

A2: It was positive because education as well as all services became available to all Mozambicans and not for a small group.

A3: Due to the control of key social sectors by individuals' nationalisations aimed at controlling everything by the government to avoid conflicts of interest. This measure was necessary at that time.

A5: Although the nationalisation policy was misapplied, nationalisations were fair in accordance with the objectives it was intended to achieve. There were the so-called

wounded buffaloes who misinterpreted the church's intentions. Even rowing against the tides, the church never stopped educating.

A6: There was no reason to nationalise the education and health sector or the assets of any church. But what happened was that the state wanted to show its robustness. I understand that it could nationalise the licenses granted to the churches to promote education and health, but do not understand the nationalisation of infrastructure. What was experienced at the time is that the churches were forced to rent the state their own establishments by paying the state.

B2: After the nationalisations the FRELIMO government did not consider education by the church favourable. The chapels were closed.

A7: No, they were not fair. What should have happened, rather than nationalising infrastructure, government should have only followed in the standardisation of curricula. The participation of the United Methodist Church in Mozambique in the area of education was positive and peaceful because, despite the fact that its infrastructure was nationalised, it continued its mission to educate with a liberating intent.

B3: They were not fair. But to control the situation of the country in that transition period, this was considered a basic principle for the start.

A8: From the political point of view of the time the nationalisations were fair. From a religious point of view as far as the properties of the churches is concerned, they were not fair since there was an allocation of infrastructures, moral degradation, and persecution of religious leaders and sabotage of the infrastructures by some individuals. The church continued with its mission of forming a citizen although with the politics of nationalisation that took place during this period, where for example some schools were nationalised, namely Chicuque and Cambine. Through scholarship policies many young people were trained abroad and others in Mozambique.

A9: The nationalisations were not fair, because the Mozambican state could not manage, so it ended up giving the schools back or cooperating with private entities. The government; also returned the premises (houses).

A10: Nationalisations were not fair on the UMC, because the government of the day started to run everything. The church became the passive and could not address a word to the educational centres.

A11: The nationalisations were fair because it was about bringing a new conception into an independent country. But he the government has sinned greatly because the hard and self-sacrificing work to prepare the spirit of freedom and nationalism of certain religious denominations has not been valued. Many of those who fought were prepared by certain religious denominations. For me it lacked serenity, recognition of those who struggled without being in the ranks of the movement. The church has always been willing to do what the government allows. In this period, he the church again concentrated his activities in the social areas, until there were agreements in the area of health (signed in 1979), and later in the area of education.

A13: 1. The nationalisations were good for every Protestant Church because the government with the declared secularity, all the religious stopped interfering in the affairs of the state.

Thus, nationalisations levelled religious in maturity, the second aspect is that for Protestant Christians were asked to assume part of the leadership in the government in order to direct the destinies of the country.

A15: For me, the nationalisations were not fair because although it was an independent period, the government had to consider that the Protestant churches have always been united with liberation struggle in order to put an end to Portuguese domination.

B4: The nationalisations were an Achilles heel. To this day some schools are still in the hands of the state and churches cry because of this loss of infrastructure.

I think it was not a good programme. It has destabilised and weakened many social structures within the country. Education has been weakened, many infrastructures have been degraded, churches have run out of action and even some temples have been closed. I think the government did this as a way to prevent religious or Christian education in the country. Given that communism had the policy that religion was “the opium of the people” because God does not exist, so, by taking the schools out of the hands of the church they thought it would be the best way to combat Christian education. But this has brought many problems for our country, moral education has fallen, the values of society have fallen, today we only cry because of this. Certainly, the government distrusted the role of the churches in the country. As the Catholic Church had this dual role, they thought that all churches were like that too, which is why they nationalised any kind of infrastructure that belonged to the churches.

2. Question asked: What were the difficulties faced by the Church in the education sector from 1975 to 1992?

Response:

A1: He had no difficulty at all because they trusted what the state would face.

A2: A great constraint was the lack of qualified local teachers because the teaching was restricted.

A3: Churches have no control over the educational centres, so the quality of education has declined, and morale has deteriorated, in particular, in young people.

A4: With the war many children remained without education

A5: The state, during 1975 to 1992, made it difficult and threatened to close schools if there were European teachers. Scholarship holders were forbidding to continue their studies outside Mozambique.

A6: First, the church has lost its infrastructure; lost the role of maintaining education in general; and lost funds. The chapels were closed; the temples were to be 80 km from a village - that was to punish believers who insisted on believing in God.

B2: The non-recognition of African culture and morality was the main consequence.

A7: Civil war has impeded the education sector, the educational infrastructure was destroyed, kidnapping and murder of students and teachers took place and foreign investment was, reduced off.

B3: There were setbacks: the destruction of existing infrastructures, the dispersion of students and teachers to safe areas, the death of teachers and students, the destruction of moral values,

A8: There was destruction of infrastructures (schools).

A9: In general, during the revolutionary period in Mozambique, the church's action has subsided. The Mozambique's government seemed to inherit the same thinking from colonial times. The churches that were located near the schools and hospitals were closed on the pretext that the mere ringing of the bell disturbed the students and the sick. The students were not allowed to attend the services or to pray. The churches had to find other places far from the schools and hospitals building. Young people, some are pastors today, have gone through these pressures. Yet the church did not perish or waver, it was a retreat that permitted new positioning. In the villages the programmes of education and evangelisation were introduced until in 1994 when the state returned the schools to the church.

A10: The church faced many difficulties in the education sector such as the usurpation of the facilities of the schools that had passed to the control of the government, so the church had no chance to execute its plans.

A13: The difficulties faced by the church in the education sector from 1975 to 1992 were the fruits of Leninism's Marxism in declaring God did not exist. Unprepared communism was declared, this created a space for debauchery; rules of conduct were violated.

A15: One of the difficulties faced was the confrontation between the church and the FRELIMO government over the communist policy that denied the existence of God. One of the falsehoods is the question of the origin of the humans. Communism taught in schools that the humans came from animals. This doctrine distorted the mind of the people.

B4: The church did not have room to carry out its functions or educational activities because even its church buildings were closed. The government continued to look at the churches as part of the colonial system. The churches were suspected. I remember that Chicuque church was closed until the 1986. The Keys school in Cambine to this day is still in the hands of the state because of nationalisation. This discouraged and impoverished churches and adversely affected religious communities.

Comments of the researcher

A considerable number of informants responded that the relationship between the state and churches was not good.

Respondents showed that this period was characterised by confrontations between the state and churches. We will cite some of these confrontations: the nationalisation of the key sectors such as education and health implied nationalisation of the United Methodist Church infrastructures and others; the lack of consideration on the part of the rulers for some churches that have undertaken selfless efforts, clandestinely supporting the armed struggle for liberation.

Respondents point out the church's withdrawal or prohibition from interfering in the areas of education. They further pointed out the remoteness of the church in the communal villages that were units of production according to materialism where religion was considered to be a tool of oppression of the people. The construction of the "New Man" following an atheistic ideology, denied the existence of God with allegations that human beings are descended from monkeys or vermin.

Nationalisation aimed at combating Christian education. As a result, the informants affirm that bad things have happened, such as persecution, humiliation and imprisonment of many Christians in Mozambique during the communist period, which has created great fear in people.

Also, the respondents point out interference that implied abandonment of some leaders of the churches that joined the Communist Party and turned the tide against the church.

Some interviewees emphasised that there had been persistence in the communist environment. Opportunities were created for some, especially for young people to

benefit from scholarships out of the country, but there was much control and confusion about what was going to study abroad. This has greatly hurt our young people after independence. But there were cases where some were able to remain abroad

Other informants point to the disintegration of the infrastructure and human fabric by the civil war that has ravaged the country. There have been human and material losses and also the decline in the values or moral principles that guides human dignity. They talked a lot about the youth and schools where water and electricity were stopped.

The situation sought to change for the better from 1982 when President Samora called religious dominations to take part in the national construction. This led to the terms of cooperation in the area of health in 1986.

After this a more positive relationship between churches and the state began. The churches began to experience some freedom.

The researcher thinks that the information obtained showed how the state tried to restrict the churches. Throughout the de-colonialising process, a new history of the Mozambican people was introduced, although some claimed that the process of the nationalisation in Mozambique was not always beneficial.

The researcher finds a symbiosis in the way the two states treated the Protestant churches. Although it must be stressed that colonial rule did not benefit anyone except the colonisers. The Protestant churches experienced moments of cruelty under the colonial government as well as under communist rule. The United Methodist Church found no relief in one period or the other.

5.7.5. Part Four

It is intended that in this latter part the aim was the collection of data to investigate the difficulties that the United Methodist Church faces in the area of education,

Objective IV: Investigate possible challenges that the United Methodist Church has in relation to society in the area of education.

Question asked: How do you compare the teaching in public and private schools in Mozambique before and after the 1990 Constitution of the Republic?

Response:

A1: Before 1990 you had successes, afterwards the teaching was weak. Students do not show interest to learn, but only want to get a diploma to make money. It is very regrettable.

A2: Public and private schools before the 1990 were controlled by the Mozambican government under the leadership of FRELIMO. FRELIMO had difficulties from the lack of qualified personnel. After the new constitution, education in Mozambique faced several difficulties because the country had just come out of the war. Education is now very positive because Mozambique already has many well-qualified personnel.

A3: Before 1990 there was little, or no difference between public and private schools. After 1990 the primary and secondary schools have quality education but at a higher level it is noted the opposite. There are universities that take away the prestige of higher education in the country.

A5: Because of the lack of moral education in the school curriculum. Education in public and private schools was no better after the constitution of the Republic of 1990.

A6: The Mozambican state control education in Mozambique. Public and private schools teach what the state prescribe. But it happens that in private schools even if it is not 100%, the teachers teach the classes well. In public schools there is overcrowding of classes that hinders the teaching and learning process. In public schools after the constitution there is much corruption, for instance, the vacancies are sold.

A10: What I can emphasise is that in public and private schools, there was morality for the students. He passed the class that dominated the subject, there was no corruption. After the constitution in 1990, everything changed. People were only concerned about diplomas and knowledge; levels of corruption are high.

A13: Before the constitution of the Republic of 1990, the teaching in schools that wanted to be private, obeyed a system of education that consisted in the transmission of literary knowledge. After 1990 education was combined with the human development component, which is to perfect the human faculties, that is, the part of

morality takes place in the person. The student was prepared in literary instruction and moral education.

A15: Before the 1990 constitution there was no private schools. All schools that in the colonial period were private had been nationalised in this period. After 1990, I have no idea what happened. I was abroad at that time.

B4: Well, I would say that privatised education is always a little above public education. Private schools always have something more. Classes are not crowded in as in public school. Teachers in public schools have an overload that they cannot handle, it is difficult to control a first-class class with 70 to 95 students. It is true that parents and guardians sometimes prefer public schools because they are at zero cost compared to private ones. But there is a little more attention in private schools. In other words, teaching in public schools has lowered the level of education. Before 1992, there was a rigour in schools. President Samora Machel was in favour of education, even within his own family he had a tough education.

1. Question asked: How do you compare what the church did in the education sector in public and private schools in Mozambique before and after the 1990 Constitution of the Republic?

Response:

A1: Before 1990 the students were dedicated to wanting to know and now, they just try to pass to get a diploma that earns you money.

A2: The church played a very preponderant role in the education and formation of the “New Man”. In both periods; the church had several challenges but never gave up.

A3: The church has always provided quality education and has been concerned with building infrastructure.

A5: Before and after the 1990 constitution, the church has done better work, especially in the area of moral education and preparation of honest and faithful cadres for any occupation in Mozambique.

A6: The plans and programme of teaching used in public and private schools come from the state, but in the implementation of private schools, especially those that belong to the churches, there is morality. Teachers behave well in the classroom.

A10: The communist government did not allow the churches to do anything relevant beyond that the infrastructure had been nationalised.

A13: The United Methodist Church helped Mozambicans in secular education associated with moral civic education.

A15: There was no relationship between the FRELIMO government and the church the teaching was of the communist regime.

B4: What I do know is that there are many schools that the church has built and delivered to the state as a way to help government in the area of public schools after the 1990 constitution. For example, we have schools in the north of the country and some in Matingane, another in Mabubuza in the Massinga district that the church built and delivered as support.

2. Question asked: What is your opinion regarding the behaviour of pupils in schools before and after the 1990 Constitution of the Republic?

Response:

A1: Before 1990 students' behaviour in public schools was positive but after 1990 associated with the side effects of the war the behaviour of the students was rebellion.

A2: Formerly the students were well educated with good morals respecting the symbols of the state as well as good student teacher relations. Currently, due to the introduction of the democratic system, students are not endowed with these values.

A3: Before 1990 students behaved in a good way and had good social conduct, since 1990 it is the opposite, with tendency for the worst.

A5: Student behaviour in schools before 1990 was negative. Even after 1990 associated with civil war continued negative, in addition to that many young people in rural areas did not go to school because they were destroyed by the war.

A6: The students misbehaved, but I do not want to blame the students, the fault is attributed to teachers who barely behave in schools. Teachers drink alcoholic beverages and smoke with their students. Another aspect to mention is that students will learn science because in school science is taught. Education that includes morals, is not part of the state programmes so far. Hence, in schools, students are not trained in human dignity and mutual respect. A student can threaten you to be fired in the middle of the classroom. The student carries with him many distorted influences in his life.

A10: Student behaviour in schools prior to the 1990 constitution was good, students respected their teachers and their caregivers. 1990 things changed, teachers were required to respect their students fearing retaliation from parents because the law commanded that students should not be beaten, and it became unruly students in school.

A15: During this period 1975 to 1992 students had respect but not as before due to the influence of communism.

B4: Well, student is always a student, but now there is too much freedom, which I would even call debauchery. The government appreciated the rights and not the duties of children. And the children now no longer respect the teachers. Let me tell you something that you cannot possibly not agree with: "respect is a little afraid". I mean by this that the children or by another, the students are no longer afraid of anything and no one so they have also lost respect. Formerly the students were afraid because they were severely punished, and then they behaved as they should be. Today the law says that you cannot punish the student ... and our student have become lazy, relaxed, because he knows he will not be punished even when he does not do homework. The students have a lot of disrespect these days and a lack of dedication, some even pay to be able to pass class. Which means that they do not devote themselves to their classes. A good thing is that books are free, but students do not respect these books,

3. Question asked: How do you evaluate the Church's performance in providing education services until 1992?

Response:

A3: The church has always performed well in providing educational services.

A5: The church's performance in providing educational services was positive, albeit with limitations and curriculum changes.

A6: The church has taught a lot in social areas such as education by facilitating training, of teacher nurses and pastors, I evaluate positively.

A10: As I said in the previous pamphlet, the church from 1975 to 1992 almost did nothing, because the church had been targeted, yet it tried to navigate gradually in search of what belonged to it.

A13: The church was more applied, the ministry of education used sophisticated system of Marxism in education, "the man who comes from the monkey", was taught in biology. Matters that actually belonged at classes of high levels, was given in the first classes of the teaching. The church was obliged to promote various activities to correct mistakes.

A15: During the period from 1975 to 1992 the students had respect but not as before due to the influence of communism.

B4: Well, the church was weakened, but it did not cease to be present within society. The church struggled a lot in the mobilisation of populations and government towards the end of the war. It involved itself in the area of adult literacy, which greatly helped to reduce illiteracy.

4. Question asked: What challenges did the Methodist Church have in education?

Response:

A1: No challenge because he had no idea about education.

A5: The major challenges the church has had in education has been: to improve teaching, to increase schools at different levels and to improve the behaviour of teachers and students.

A6: The Methodist Church spared the native population to fight against ignorance, stigmatisation, preparing for determinism and nationalism.

A10: The church has had many challenges in the area of education. To begin with it struggled to have its infrastructures, so far, the government appoint directors of the church schools who are proposed by the church.

A13: The Methodist Church encountered many challenges in education such as: i) Recovery of a scandalised spiritual heritage; ii) Education of the person without facilities); iii) Face those who thought to eliminate the church; iv) to train workers capable of responding to the demand.

A15: The church continued to provide education services within the ecclesiastical community. As for general education, the church could not win.

B4: Not only the nationalisation of church schools, but also the 16-year war also paralysed the operation of many schools and their missions closed. All along, schools have faced an education system that we can say was prohibitive. The students who studied in the Methodist missions followed a system of repeating the third class. That was called Rudimentary Tent, for the third elementary. The exams were done in the so-called official schools. In Cambine there was the mission school and the official school in Mudjambane. So, we can say that it was a system to delay the students who came from the mission schools.

5. Question asked: What means does the Church have for education?

Response:

A1: I had no idea! There are many means: churches have money from those who contributes every Sunday; the church has members who can be teachers.

A3: The church has educational centres, scholarships, production of teaching manuals for various areas and provide professional technical education.

A5: The means that the church has for the purpose of number 5 is to seek to restore moral education, both in theory and in practice, for teachers and students.

A6: The church continues with Cambine and Chicuque educational centres in cooperation with the state. We have Gileteni, Guilundo, Tsalala and Malhazine in southern Mozambique.

A10: The church has the infrastructures, and human resources but suffers from the lack of material resources that often make it difficult for the church and dependant on others.

A13: The main means are: (i) Human resources; ii) Educational centres; iii) The preaching in the pulpit; iv) Seminars; v) Division of members in age group.

A15: The church has always had the means to educate religious literature (Bible, catechism, lectures, *Malhalhe = awakening*), restricted to the religious community.

B4: It has many human resources well equipped in terms of skills; infrastructures developed, and above all a good partnership with the government in the area of education.

Comments of the researcher

This part was characterised by abstention, many informants did not contribute in relation to the issues in this part.

Despite this, the researcher's appreciation of the efforts made by the informants who have done their best to consolidate the present data we can say that the fourth objective was realised.

The respondents mentioned that public and private schools both developed a system of education that consisted only in the transmission of literary knowledge and not in the perfection of human faculties that congregate moral education. In another analysis, it is stated that classes in public schools in Mozambique are overloaded; the teacher-student ratio is between 75 and 90 students, thus making the teaching and learning process difficult. Which means that the standard of education fell compared to the post-independence period.

In their reflection they mentioned that private schools did not exist during the communist period and began to speak of private schools from the constitution of November of 1990.

Some respondents said that the teaching was to some degree good, but it was also bad in that civic and moral education had been excluded. Moral civic education was useful in the formation of students but because the state had no regard for the church, excluded moral education. Drug use and alcohol consumption has been mortgaging the moral values of our people especially young people.

By the consumption of drugs and alcoholic beverages by our youth, students do not respect anyone in schools or at home because the rights of children prohibit corporal punishment when students misbehave in school.

The United Methodist Church was prohibited from engaging in any type of educational activity, so it is not possible to assess engagement prior to 1990.

One of the respondents stated that the lack of moral education in curricula in public and private schools contributes to low quality teaching and learning.

Regarding the behaviour of students, today the opposite is observed, the teacher reassures his student, fearing the consequences if the laws on children's rights are transgressed. This brings anarchy and debauchery in the school; the students do not pass exams through knowledge but by automatic passages; purchasing diploma's and certificates.

This increases the vulnerability of the student and the teacher mainly for the girls who offer themselves to their teacher to get grade passes, where do we go with that? First of all, the researcher asks where we are going with all this. In the past, teaching was restricted only to whites mixed and assimilated. Today it is comprehensive for all Mozambican society, but it lacks many aspects. It seems that for better studies, it takes money to send your child to study abroad or put your children in private schools. This is because public schools do not provide quality education. This situation also happens in some private schools that put money as a priority over education.

We risk getting to a point where the minority have in had a good education while the majority have not. Students are educated be able to master science, but it is necessary that science be complemented by morality.

The Methodist Church should strive to have the infrastructures that are in the hands of the state returned to them and build more schools to make a difference and improve education and development.

5.7.6. Summary

The nature of the study allows us to follow two defined paths in the analysis of the study results. This means that our approach was taking into account that which divides our study: colonial and post-colonial.

In relation to the colonial period, the results of the study indicate that the United Methodist Church played an important role in the education of the indigenous population. She was very concerned with the reduction of illiteracy levels in the southern region of the Save river, the informants proved this when they discussed the role of the missionaries in the Cambine and Chicuque educational centres. These centres had a role in the fight against ignorance in the southern region of the country. In addition, because they did not conform to the policies of domination and exploitation of the indigenous population, having educated people to know how to defend themselves and fight for freedom, and prepared Mozambicans in various areas of knowledge. An aspect of great importance in the Methodist Church was also highlighted in the enlargement of classes in remote settlements. The education of women and the opening of opportunities for young people of both sexes to apply to study in educational centres and elsewhere was highlighted.

Through this the United Methodist Church awakened many of the young people's consciousness, began to seek to understand the purpose of the colonial regime and used the knowledge to investigate the phenomena that occurred.

The results also demonstrated that in addition to teaching and learning, the educational centres imbibed in young people a revolutionary and nationalist spirit, so that some respondents who were part of this youth stated that there were meetings

where young people were discussing the need to liberate the country and considered mainly Cambine school for boys to be like an embryo of the revolution of 1962.

Posited by the domination of the mind of the black, is to make the black person always obedient and ready to be the servant of his master. This type of education Catholic missions provided had these characteristics. White people had priority to study more and get high academic degrees in relation to black people.

This created a cloudy atmosphere in the relationship between the three institutions (the Colonial Portuguese state, the Catholic Church joined forces against the United Methodist Church). The Methodist Church was persecuted, and missionaries were sent to prison and expelled because they were seen as traitors. A severe and strict control was established by the government, mainly in the 1960s with the formulation of FRELIMO (Helgesson, 1994), on suspicion of providing support in the re-training of young people to join FRELIMO in Tanzania.

Another scenario found in the results refers to the independence period. The informants said that the church did not find fertile ground to develop its activities. The church was forbidden to continue to play the role of educator. The state feared interference from the church in state affairs. A communist government was established that denied the existence of God. As a result, the educational infrastructure was nationalised by the state. The two educational centres to date are in the hands of the state.

A confrontation of ideas dominated the period. The churches began to lose their members who were surrendering to FRELIMO. But this was changing, and the government was not able to manage alone as the war destroyed structures and killed many people. The quality of teaching dropped. The church was called to national reconstruction (cf. Chapter 4). A process of cooperation in medical accountability began (Helgesson, 1994), specifically in the rural hospitals of Chicunque. The church began to erect educational infrastructures and offered them to the state.

To summarise, these were the results found in the field of research, which diverges from the information from the literary review.

6. Summary of main results

The researcher presents a summary of main results, taking into account the four objectives of this study.

6.1. Exploring the perceptions and implications of educational policies from the colonial period 1929 to 1974 and post-colonial in Mozambique from 1974 to 1992.

The study was carried out looking at both the colonial political conjuncture and communist political dispensation in Mozambique until 1992.

In developing the study on the mission of the United Methodist Church and the educational system in Mozambique, the researcher, observed that the policies of the *Estado Novo de Salazar: new state of the Salazar*, which was in force a year before the period under analysis, i.e., 1928 to 1974, had the intention to achieve through education the “civilisation” of Africans, which may today be understood as a “degeneration” of the African from a cultural point of view, which consequently made an African, obedient and to conform to the conditions of colonisation (Belchior, 1951) quoted by (Ramijo, 2017:63).

The researcher also noted that educational policies during the colonial period were linked to economic issues as Portugal sought to acquire cheap labour in the colonies in order to meet the needs of the metropolis.

According to (Duarte and Bastos, 2016: 16768), the Portuguese colonial system introduced formal education around the 16th century and gradually sought to differentiate the teaching modalities, one being for the colonial elite and those who had been assimilated and the other for those within the colonial structure who were considered indigenous.

The researcher found in this study that the differentiation of teaching modalities introduced by the Portuguese colonial authorities judged the indigenous according to their standards and produced a misrepresented image. Indigenous people felt that they were marginalised, trampled underfoot, and that was the reason why in the Inhambane and Gaza regions many young people chose to cross the border to seek their livelihoods in the mines of South Africa. This contributed significantly to building the self-esteem of the indigenous peoples. Consequently, the civilisation project experienced problems due to the lack of cooperation of the indigenes.

The researcher found that formal education did not meet the needs of the population considered indigenous. It was from this that the United Methodist Church, observing that the modalities of education introduced brought disadvantages to the indigenous population, gradually began to introduce an education that was initially called informal, teaching that was considered clandestine because it was administered outside the objectives of the colonial authorities. A teaching that began in the evangelists 'and shepherds' huts, was taught in the local language.

While the state introduced education in order to differentiate modes of education, most of the Protestant churches had observed these colonial processes and were indignant at these modalities. They therefore introduced in a clandestine manner what was later considered by the colonial educational authorities as informal education. Why was it called informal teaching? The first aspect is that Protestant missionaries used local tongues to impart their knowledge, which the Portuguese called dog lanes. The Protestants constituted a great potential for educating and arousing the African conscience. In addition to the local tongues, the Protestant missionaries were convinced that they were coming to Africa to deal with a people whose culture and customs, and above all their language, which should be valued, was disseminated. European culture was forced upon them and Africans were forced to speak the Portuguese tongue by which they hoped to achieve the objectives of colonisation.

The other aspect that we can see is that the Protestant missions, particularly the United Methodist Church, sought through education to develop in the African a nationalist spirit later espoused by many young people. In addition to their interest in learning local languages, they also started producing literature in local tongues to better facilitate their teaching and development of skills and knowledge.

During the communist period the Mozambican state did not offer a truce to the religious confessions.

The researcher found that this period was characterised by clashes between the church and the state. The infrastructure of the church, less than thirty days after independence, was nationalised and the missionaries denied the role of teaching. A decision was taken to silence the church because it was considered to be the 'opiate of the people'. The leaders of the Methodist Church suffered greatly from these decisions and to this day the educational infrastructure is still in the hands of the state.

6.2. Find the roots of the major problems between the state and the churches.

The main roots of the problems between the state and Protestant churches could be found during the colonial period

The researcher discovered that the Portuguese colonial state treated the Roman Catholic Church differently from the Protestant churches. The Catholic Church received financial support from the state for its missionary activity. The colonial state guaranteed the expansion of the Catholic Church. As a result of this assurance, the Catholic Church established missions and missionary schools throughout the country. The Protestant churches did not have equal guarantees; on the contrary their expansion throughout the country was restricted.

The Protestant churches were not welcomed because they were the result of the sixteenth century Reformations and it was thought that they taught heresies. The Catholic Christians could not accept the Protestant teaching which was seen as deviant because it taught the people to disobey the colonial authorities. The missionary activities of the Protestants were hampered by the colonial authorities. The United Methodist Church was not allowed to settle in the major cities, let alone in the capital city of the country. The location of their missions, in for instance Inhambane, was due to them not being granted a licence to work in Lourenço Marques.

In the educational sphere, the Protestant churches were prevented from blending in with the Catholic Church because it would harm the faithful of the Roman Catholic Church by the spread of their perverse and subversive teachings (c.f. Taimo, 2010).

What the Portuguese colonial authorities failed to do was to prevent the establishment of Protestant churches in Mozambique because of the Berlin Congress (1884-1885) that deliberated the division and effective occupation of Africa by European powers which established international rules to be respected. Portugal had to obey the clauses one of which was that there were no restrictions in establishment of other religious missions. Fearing that the most powerful powers such as Great Britain would challenge this agreement and the economic situation of Portugal at this time was very weak.

In the post-independence period it was verified that the government under the guidance of Marxism, excoriated the colonial administrative system, consequently the

educational system, was also affected. Missionary action was called into question, and the churches were challenged to engage in teaching activities.

This situation is described in two moments:

The first moment consisted in denying the existence of God, and consequently it was characterised by the construction of a new mentality in Mozambican society of which meant the transformation of metaphysical reasoning, which was typical of the traditional society, into a materialist reasoning.

The liberation of the creative energies of the masses was stifled by the conservatism and immobility of earlier society (Helgesson, 1994). The Roman Catholic Church had almost covered the whole country aided by the colonial authorities who conceded vast fertile lands to explore and develop. Meanwhile most of the Protestant churches were in the southern part of the country not by their own volition, which would allow greater control of the Portuguese colonial system. The churches were seen as part of the colonial heritage and the government with a communist orientation put all churches under a dark cloud of suspicion.

The state argued that the churches should be challenged, and the common life of the population should be adapted to a new form of social co-existence, guided by the principles of the socialist system. The new authorities were instructed to disclose that: the Christian faith was offered to calm the people while the Portuguese occupied the land; the Clergy had opted early and actively to promote fascism, and the church became part of the colonial war against the Mozambican people (for strong moral support as well as support for army chaplains). The strike fostered the feeling that Africans were racially inferior; forced labour was extensively used in Catholic missions; while attempting to "Portugalise" Mozambicans, the church had stifled all African cultural and linguistic expression, leading to cultural genocide. The church prevented Africans from accessing education beyond the fourth class (fourth year) (Helgesson, 1994).

This may have made the new rulers of the country aggressive but there was no reason to condemn and prevent the growth and development of religious activity. There were churches that supported the armed struggle secretly and were suspected by the colonial authorities before independence.

The second moment concerned ideological changes in Mozambique. The government gradually began to approach the churches, through an invitation to be involved in national reconstruction. Here civil war would have embarrassed the government's plans too much in addition to the church's capacity as a social actor. A phase of infrastructure devolution is beginning, because some were degraded and destroyed, and the state did not have the financial resources to put the destroyed infrastructure into operation. The important thing here to note is that the state once claimed religion to be dividing national unity, re-entrusted the role of the church in rebuilding national unity was now a dilemma.

The interdiction of the church in the life of the population of Mozambique during this period has matured the church. The church confronted the state until it agreed to a succession of meetings that began with the late President Samora Machel resulting in harsh criticism of the churches by the state.

6.3. Find the motivation for rivalry between the Catholic Church and the Protestant Churches.

During the colonial period, the Catholic Church had expanded in the same proportion as the colonial administration, which meant that in every city, constituency, administrative post, the Catholic Church was represented. This made it representative throughout the country. The state facilitated the process of the expansion of the Catholic Church. Colonial authority granted the Catholic Church vast tracts of land to explore. The Catholic Church received financial support from the colonial state in its missionary activities.

To this extent, the Protestant churches did not have this privilege and were incorporated in only one region. The United Methodist Church was given permission exclusively to develop their activities in the region of Inhambane, mainly for the population of the *Xitshwa, Ronga and Changana*.

Another issue we can find in the relationship between Protestant and Catholic Churches were the reforms found in the religious field. From a historical point of view, the Protestant Reformation became a public issue on 31 October 1517, the day that Martin Luther of 1483-1546 a 34-year-old German monk attached 95 theses at the door of the castle church in Wittenberg protesting against what he considered serious failures in the Catholic Church. Before this public act, Luther went through a long

period of intense religious struggle. As a monk, he had meticulously conformed to the monastic discipline of the church, but still felt that he was not sure of personal salvation. Also, another figure who stood out in the reform was John Calvin 1509-1564 and others had left the Catholic Church (Krüger et al., 2009:15-7).

Therefore, the strategy of distancing the Protestant churches from one another by the two institutions (state and Catholic Church) aimed to prevent a duel which would hinder the actions of the state and the Catholic Church in the project of civilisation of the indigenous.

6.4. Investigate the challenges the United Methodist Church faces in education.

One of the challenges faced by the church in the educational field was when the colonial state established rules that obliged all 3rd Grade students who wanted to continue their studies to repeat the 3rd grade in elementary schools for the purpose of continuing their studies. The United Methodist Church felt challenged in their teaching, which demanded more dynamism because the colonial state's intent was to retard the development of Mozambicans.

In the period after independence from 1975 to 1980, the state had paralysed church action, the best tactic used was the nationalisation of the schools that belonged to the churches; later the civil war that set off in the country, witnessed the destruction of the infrastructure and human resources.

Another challenge identified in the educational area was the destruction of morals. Moral and social values were challenged by drugs and excessive consumption of alcohol, a result of the expropriation of educational policies. The communist system could not control the emotions of the population. It confused freedom and debauchery too much. There is not the respect in society that there should be, in all of this we have a Mozambican society full of defects. The nationalism that both the United Methodist Church instilled in the youth in the 40's and 60's until independence does not inspire Mozambican society today. There is too much individualism.

This is a summary of the main results of the study.

7. Suggestions

The present research led to the following suggestions:

The researcher suggests that as in the relations between the state and the churches, culminated with the cooperation in the area of health in 1986, a dialogue could be continued in order to reach new agreement on the return of schools that are still in the hands of the state .ii) Conversations between different state and religious bodies must take place to articulate ways of restoring good educational practices, especially moral civic education in all schools in Mozambique, which was a great loss to Mozambican society, although it was ratified but not put in practice (See constitution of the Republic Article 113, paragraph 1).

iii) To study strategies of how to end the practice of drug and alcohol consumption that is destroying our youth and;

iv) it is suggested that there be more extracurricular activities that would occupy the students during the day in order to prevent students from coming into contact with new practices such as the consumption and use of drugs. Until such time these practices that are destroying the moral values of our youth as well as acts of corruption are arrested.

8. Recommendation

- If churches are allowed to carry out educational activities, it would recommend the full return of educational establishments at all levels.
- Finally, I would like to recommend the continuation of the research in order to analyse what the church is doing for the educational system in the present moment.

9. Conclusion

The discussion about the data obtained during field work and compared with the literature review in the present study leads us to conclude that the period under analysis has never been plain sailing for the United Methodist Church. It dealt with a period surrounded by many thorns, specifically with regard to the educational system in Mozambique. It was well known by the church that the policy of expanding the Portuguese territory to the African and Asian continent was to improve the economy of Portugal. The Portuguese did not want to put education as a priority in the colonies. Establishments of schools for children in Mozambique during the colonial period was necessary only for the benefit their settler children.

The black people who lived in the neighbourhood of towns, villages and administrative posts were obliged to assimilate in such a way as to compete with the standard of whites and to facilitate their education as servants to the administrators. Hence some black children could share classrooms with the children of whites because they were considered Portuguese citizens.

This was one of the strategies that caused the assimilated African to revolt against the colonial culture, his values, habits and customs, his religion and his relatives in defence of the culture, of the European religion. The Portuguese Catholic Church had become an ally of the state and the policies of the Catholic Church were to support the oppressive ideology of the state. It was thus that the Catholics were given large tracts of land to establish infrastructures available to this day. Education for the indigenous, aimed only at obtaining a means to earn their livelihood and to support their family (Cf. Chapter III, 3.4).

For this reason, beacons were established for the education of the indigenous, which consisted of teaching up to 3rd rudimentary class, 3rd elementary class and 4th elementary class. Because of this type of teaching the indigenous were only able to read, write and communicate with their employers in domestic service. The indigenous were not allowed to study beyond the 4th elementary. The Portuguese were not interested in training black doctors, and this contributed greatly towards retribution in the mind of the African.

Analysing the facts, the United Methodist Church and other Protestant churches had a messianic message for the indigenous population.

It was from there that the state did everything to make the United Methodist Church's mission difficult, such as its removal to the interior lands in order not to have access in the city. However, this created robustness because the church created infrastructures such as schools' temples and medical stations to alleviate the suffering of the indigenous population. Which incidentally was envied by the colonial state.

The Cambine and Chucuque educational centres housed boys and girls respectively from Gaza to the northern region of Inhambane province in order to learn all areas of knowledge and to interpret political and religious conjuncture. In these centres, young

students were required to attend church services, read the Bible, and interpret the scriptures. A practice that was not common in the Catholic Church.

Many young people ended their studies at Cambine and Chiquque with the ability to work anywhere. They also had the spirit of responsibility and teamwork. The obligatory character of participating in worship has created habits of reading the Bible and interpreting Holy Scriptures.

This led to the birth of the colonial authorities and the Catholic Church's hatred of the Protestant churches. The colonial authorities through the PIDE infiltrated themselves in the midst of the Protestant churches with the aim of finding evidence that justified the closure of their missions.

One of the things to be regretted was the attitude of the Catholic Church that measured the capacity of Protestant churches. The United Methodist Church was provided with a printer that produced religious literature that had been established in the Cambine mission, which later due to poor relations with the colonial authorities, moved to South Africa. However, Inhambane province was the largest consumer of the material produced because of the language used in its production which was *xitshwa*. The Catholic Church had become one of the largest purchasers of these books but not for use, it is said that the material purchased in large quantities was burned, preventing the population from access, claiming that it was material that taught the people not to respect the colonial authorities as we referred to previously. In fact, the Catholic Church and the State feared reprisals because the people were soon ignoring colonial authority. Nor did they prevent the sale of this material. However, the church continued with the sale of the material and garnered sums of money that underpinned the missionary work of the United Methodist Church.

The missionary activity of the Protestant churches in Mozambique was not well received from the ideological political point of view of colonial government as well as from the religious political point of view. From a political-ideological point of view, the Portuguese wanted to avoid the influence of the West that appeared with a revolutionary face against the colonial system. Portugal knew that with the presence of the Protestant churches their colonial businesses would not go well. From a

religious point of view, the Catholic Church saw the Protestant churches as prodigal sons who should return home. On the other hand, Protestants saw the Catholic Church as spies, a church that worked with the state that had the role of slumbering the people while the colonial authorities exploited and dominated them. Therefore, the type of education was different because Catholicism and Protestantism were Christian institutions with extremely different teaching. While the basis of teaching for some was subservient and obedient, for the Protestants, they taught the people to strive for their liberty that was being denied.

Thus, we can conclude that the relations between the Portuguese colonial state and the Protestant Churches, particularly the United Methodist Church, were tense. As a result, the students who studied in the Methodist mission schools studied hard to pass the examinations that were controlled by the Catholic fathers because they made their progress difficult because of the long-running historical rivalries.

There is no doubt about the role the Protestant churches played in the course of the struggle against Portuguese domination in Mozambique in 1964. The United Methodist Church was one of those who stood out; many young people of whom some excelled in the political arena nourished their revolutionary and nationalist spirits in the educative centres of the United Methodist Church. It was in these places that the awareness of the rights of the Mozambican people were built. It is important to mention figures such as Eduardo Mondlane, Graça Machel and others who were part of the national liberation struggle that were students of the United Methodist Church. Although knowing that the Protestant churches formed liberators of their beloved homeland, the period after independence left much to be desired for all religious confessions: i) in considering religion as the cause of social division, and embargos on the government of unity which was built during this period; (ii) Declaration of the Lay state (C.f. Constitution of the Republic of Mozambique in 1975 and repealed in 1990, article 12, paragraph 1), which removed the influences of religion in government, guarding the interference of the church or religion in the affairs of state. iii). The adoption of the communist system as a master policy guided the destinies of the country.

We consider that the post-independence period was marked by great contradictions between the state and the churches. The starting point of the confrontations was the nationalisations of July 24, 1975, where the Mozambican state determined that the key sectors such as education and health were passed to the state.

The facilities of the United Methodist Church were cited as the case because of the key schools in Cambine, the Chicucque Centre which until today is in the hands of the state, still functioning and the temples of Cambine and Chucucque that were reopened in 1986.

The government thought that by taking schools out of the hands of the church, this was the best way to combat religious education. The post-independence period in Mozambique characterised the imprisonment of missionaries, public humiliation of pastors and priests. The Christian holidays of Christmas and Good Friday were removed in the official calendar.

Between 1975 and 1980, 40 of the members of the United Methodist Church in Mozambique gave up their membership and loyalty, spoke ill of the leadership of the church at mass gatherings and popular elections (Helgesson, 1994).

Religious activity in the post-independence period was seen as an obstacle to the advancement of the revolutionary process. It was said that it was sought to spread anti-scientific concepts of the world, of humans and of society. The weapon of war would be to introduce into schools an ideological political education that would be a catalyst for communism to make the people impenetrable to the ideological and metaphysical propaganda developed by the church.

The Catholic, Protestant and Pentecostal churches were excluded from the rapidly growing "communal villages", where large populations were concentrated outside the cities. The "village" was considered "a unit of production" and should not be disturbed by any outside influences. Those who wished to participate in a religious service had to travel a distance equal to or greater than 80 km to build or to find a church. This was a way of prohibiting people from practising religion. The work between church and youth, as well as children, was disapproved.

The FRELIMO government introduced political education to replace religious practices in boarding schools and schools that once belonged to the church. This has brought many problems for our country; moral education has all but vanished and the values of society have disintegrated. Certainly, the government distrusted the role of the churches in the country. As the Catholic Church had this double role, they thought that all churches were like that, which is why they nationalised any kind of infrastructure that belonged to the churches.

In December 1982 President Samora Machel invited religious leaders to attend a conference with himself and his closest advisers. This was the beginning of a new era in relations between the state and the church. A strong spirit of cooperation was proclaimed by President Samora Machel as a result of the Conference.

At the initiative of the government, negotiations were begun in August 1986 with some churches cooperating to provide medical services. It was thus that the first hospitals to be managed once again by the church with support from the government were the rural hospital of Chicucue and the health station of Cambine that belonged to the United Methodist Church.

A special sign of the new creative relationship between State and church was seen in the participation of the new president, Joaquim Alberto Chissano, at the celebrations of the UMC Centennial in Mozambique in December 1990. President Chissano, accompanied by several government ministers as well as the governor and local administrator, praised the church and its leaders for their "positive work throughout the century," emphasising that "a number of UMC pastors have contributed to the birth of nationalist and patriotic ideas in the bosoms of many Mozambicans."

The difficult period of 1975/1980 catalysed the church in Mozambique until it might have been a better time for the FRELIMO party. The confrontation between them opened new horizons. Probably many reflections came out of this ideological confrontation, contributing to the new constitution adopted in November 1990. That gave freedom of expression to all, as well as revocation.

It was from that time that a process of devolution of infrastructure began for the respective owners. As a result, the schools were returned to their respective owners, the churches which were and still are enthusiastic inheriting new teaching facilities.

But the church's autonomy in the management of its schools is lacking because here the church watches over the physical aspect of schools, but the management of education is reserved for the state.

Finally, I would like to point out that there were pastoral missionaries who gave their lives during the period of analysis as a way to leave their legacy so that the people would not perish for the lack of knowledge.

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Respondents:

Order	Name	City	Occupation	Organisation	Information collection date
1	Alfredo Chamusso	Maputo	Secretary	UMC	20/10/2018
2	Alfiado C. Zunguze	Matola	Retired pastor	UMC	19 10 2018
3	Américo Artiel Tafula	Morrumbene	Pastor	UMC	Email received on November 2 2018
4	Arnaldo Macamo	Maputo	Member of UMC	UMC	03 11 2018

5	Artiel Arnaldo Chiponze	Maputo	retired Human Resources	National Institute of Statistics	03 11 2018
6	Chuva Titosse Mahesse	Maputo	Miner	Member of UMC	17 11 2018
7	Delfina da Silva Magalo	Maputo	Teacher	University of Pedagogical in Mozambique	Email received on October 17 2018
8	Enosse L. Mahava	Morrumbene	Retired pastor	UMC	27 10 2018
9	Geraldo Nataniel	Inhambane	Teacher	UP Maxixe	28 10 2018
10	Hortencia Américo Langa	Maxixe	Pastora	UMC	Email received on December 15 2018
11	João Somane Machado	Inharrime	Retired Bishop	UMC	29 10 2018
12	José Mateus Maswanganhe	Vilanculos	Pastor	Superintendent of the UMC	Email received on November 10 2018
13	Marcos Tai Nhantumbo	Maxixe	Retired teacher	Ministry of Education and Culture	28 10 2018
14	Maria Zacarias Mucambe	Morrumbene	Member	UMC	27 10 2018
15	Olga Maria Raimundo	Matola	Director	UMC Tsalala Community School	Email received on November 20 2018
16	Rogério M. Guilengue	Maputo	Accountant	Enterprising	Email received on November 1 2018
17	Romão M. Macamo	Jangamo	Director	UMC Department of Education	28 10 2018

18	Timóteo E. Hafo	Inharrime	Pastor	UMC	29 10 2018
19	Victor Mavulule	Matola	Pastor	Biblical Society of Mozambique	07 11 2018

Legislation

Constituição da República Popular de Moçambique, 1975. Maputo

Constituição da República de Moçambique, 1990. Maputo

Appendices

Appendix A: Mission of Cambine (Educational Centre)

Figure 1



This building is in Cambine School Kays. It was the first School of the UMC in Mozambique built in the colonial time. It was nationalised by the state in 1975. So far it is still in, the hands of the state.

Figure 2



This building was the Theological School. Now it is the Theological Seminary. This building was not nationalised but was semi-closed during the communist period.

Figure 3



This building is a carpentry to train young in colonial times. Another activity developed in the centre. It still works today but in the hands of the state.

Appendix B: Silo, Mechanical building and Boarding

Figure 4



Another area of knowledge offered at this Centre was agriculture. This building is an old silo where every student was required to keep a portion of the produce of their crop in seeds for the agricultural season.

Figure 5



This building was built in colonial times and operated as a mechanical workshop. Now it is office of the installed United Methodist University in Mozambique

Figure 6



These are Cambine boarding schools, built during the colonial era to accommodate those who were going to Cambine, it was also nationalised in 1975, and to this day is in the hands of the state.

Appendix C: Mission of Chicuque (Educational Centre)

Figure 7



This is the access gate to the old educational Centre of Chicuque. Which stood out in the state to function as Institute of formation of teachers.

Figure 8



These buildings provide by classrooms where students learned how to weave, primary school primary health care and home economics.

Figure 9



These buildings were a boarding school for girls during the colonial era. It was, also nationalised and until today it is in the hands of the state

Appendix D: Christian Centre of UMC in Chucuque

Figure 10



This is the Christian Centre where a Bible School works today. This building was nationalised and in communist times it functioned as a cultural centre but was returned to the church.

Appendix E: Questionnaire

Identification

Date of interview ____/____/____

Researcher:

Interviewed:

Code:

Gender: Male____ Female____

Age approximate: 18 - 25 years____; 26 - 35 years____; 36 - 45 years____; Above 45 years__.

Occupation:

This questionnaire is part of the preparation of the Master's dissertation in Science of Religion and Missiology at the University of Pretoria and is intended to collect data that will help analyse the role of the United Methodist Church in the development of education in Mozambique from a missiological perspective. The data to be collected is intended for strictly academic purposes and will not be used for any other purpose. Your answers will be kept confidential and anonymity is guaranteed.

I ask for your cooperation? Feel free to respond as you see fit.

Part I

With the questions mentioned below we intend to explore perceptions about the development process of education in Mozambique during the colonial period 1929-1974, analysing "The role of the United Methodist Church in the Development of Secular and Religious Education."

Questions:

1. During this period, it is well known that most of the population did not have access to basic education. How did people feel about this?
2. What effort was made by the Methodist Church to place some of the children of its members in elementary, High School and Higher Schools?

3. How do you describe the role of the United Methodist Church in the field of literacy?
4. What was the origin of the teachers who taught in the educational centres of the United Methodist Church and who remunerated them?
5. What was the purpose of education during the colonial period?
6. How did the United Methodist Church deal with education within a system controlled by the colonial regime?
7. How has the church established the link between secular and religious teaching?

Part II

The objective of the following questions is to find the roots of the main problems between the state and the Protestant Churches, since the Catholic Church was the Church of the State.

1. How did the colonial state treat the Protestant churches?
2. Did the United Methodist Church or Episcopal Methodist suffer any kind of persecution during this period under analysis?
3. How did the colonial state see the Protestant churches, especially in education?
4. Do you know of any reason for the troubled relationship between the Catholic Church and the Protestant Churches?
5. How did the Methodist Church, despite the barriers posed by the colonial regime, manage to circumvent the obstacles to the point of creating educational centres?

Part III

With the questions mentioned below we intend to explore perceptions about the development process of education in Mozambique during the communist period 1974-1992, analysing, "The role of the United Methodist Church in the Development of Secular and Religious Education."

Questions:

1. On July 24, 1975, the Mozambican state nationalised the education and health sectors previously entrusted to the Catholic Church by the colonial state, and later to the Protestant churches. Give your opinion on nationalisation?
2. What were the difficulties faced by the church in the education sector from 1975 to 1992?

Part IV

The United Methodist Church is a religious institution dedicated to evangelisation and committed to social areas such as education and health. The past shows us that chapels, schools, and hospitals were built to respond to the basic needs of the population.

The needs of the people continue to be a wake-up call to the church to respond to the challenges and create more opportunities for children, youth and adults to feel welcome and respond to their concerns about education.

Questions:

1. How do you compare the teaching in public and private schools in Mozambique before and after the 1990 Constitution of the Republic?
2. How do you compare what the church did in the education sector in public and private schools in Mozambique before and after the 1990 Constitution of the Republic?
3. What is your opinion regarding the behaviour of pupils in schools before and after the 1990 Constitution of the Republic?
4. How do you evaluate the church's performance in providing education services until 1992?
5. What challenges did the Methodist Church have in education?
6. What means does the church have for education?