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A PROPOSED PLAN FOR A GIRLS' SCHOOL
IN SOUTH AFRICA
UNDER THE FREE METHODIST MISSIONARY BOARD

By

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INTRODUCTION

A PROPOSED PLAN FOR A GIRLS' SCHOOL
IN SOUTH AFRICA
UNDER THE FREE METHODIST MISSIONARY BOARD

INTRODUCTION

A. Statement of the Problem

Before Christianity came to Africa, the girls and women of that country were not only the slaves, but also the riches of men. They did practically all the work to support the entire home; their value was measured in terms of how much work they could do or how many cattle the father would receive for his daughters when they were married. Girls were to work or to be sold; they were not to be educated. But with the coming of Christianity, the position of the African girl is being changed. Women who have been the physical slaves are now becoming the spiritual leaders. The following quotation from one who studied conditions in South Africa shows the truth of this fact:

"....after one hundred years of Christian progress in South Africa it is amazing to find South African women still the soul and life of the Christian Church in the sub-continent. They are in the majority everywhere, the most enthusiastic and prayerful, the most energetic and the best evangelists, being very often relied upon by the Missionary as organizations spiritually, financially, and numerically. They have made themselves felt in the Church; they deserve to be always. Hard work seems to be their lot. They work hard to keep their

homes Christian, to supply them with food necessities, and to have their children schooled even if men neglect these duties."¹

Since girls and women responded so whole-heartedly to the Gospel and have proved themselves to be the spiritual leaders in South Africa, the Church has always felt her responsibility to train them for Christian service, home-making, and places of leadership in the community. Nor did the Free Methodist Church fail to realize the part she could contribute toward the education, as well as the evangelization, of the Natives in South Africa, and to this end through the years established a number of Christian schools. Among these was the Fair View Girls' Home, established in 1898. Here hundreds of girls² were trained to be Christian teachers, home-makers, and workers. The school was operated successfully until 1932, when various circumstances, mainly financial, led to its being closed. Since that time the school remained closed, and girls from the Free Methodist missions in South Africa have had no place to continue their education beyond standard³ VI, without going to other mission schools, most of which⁴ are so far away that it is impossible for many to attend.

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1. J. D. Taylor: Christianity and the Natives of South Africa, p. 179.
2. Because of its common use among South African missionaries, the term "girls" refers to girls and young women between the approximate ages of 12 to 25.
3. About the equivalent of the eighth grade.
4. Since the nearest and cheapest mission schools are Catholic, some girls from the Free Methodist missions go there to continue their education.

Therefore the need for a school to replace the Fair View Girls' Home, is at present very great, and it is the purpose of this thesis to propose a plan for such a school.

B. Values of this Study

If a church is to make progress, it must have young people who are trained to carry on the work of the church in its various phases. The young women should be trained as teachers for schools and Sunday schools, home-makers, evangelists, visitors, and workers. There are constant demands from the Native church in South Africa for girls trained and ready to fill these places of Christian service. The girls' school, for which a plan is proposed in this study, would do a great work in preparing girls for the tasks to which they are being called by the church.

The homes of South Africa are also in great need of trained Christian girls as wives and mothers. There must be education against the awful evils of polygamy, witchcraft, superstition, immorality, filth and disease, with a positive emphasis on cleanliness, pure and holy ways of living, the sacredness of the home, and the care of the human body. Through the Domestic Science courses of the school, girls would be trained to use practical Christianity in the homes and communities of South Africa, thus combatting the ignorance and superstition of Natives. With so many evil influences on every hand--not only those

which the Natives had originally, but also those which non-Christian white people have carried to South Africa-- the girls must be given a sound, vital Christian education if they are to be saved for the church, for the future generation, and for the whole of the African nation. This study endeavors to outline a practical plan for a girls' school which will have a part in this great task, the task of educating the girls of South Africa.

C. The Subject Delimited

The school which we would like to see established, would be primarily for the purpose of meeting the needs of Native girls from Free Methodist missions in Natal,¹ although girls from other missions should also be welcome. It would be for Native girls only, since in South Africa, Native education has always been separate from European education, and is a separate sub-department of the government department of education. Boys will not attend the school, as the Free Methodist Church already has a well-established Boys' Industrial School at Edwaleni, Natal.¹ Furthermore, co-education is not acceptable or advisable among Natives in South Africa.

Students will have passed standard IV before entering the school in order that the emphasis may be on

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1. See map of Free Methodist missions on page 87.

a higher level of training. There are a number of mission day schools where children may receive the first four standards of education. The main departments of the girls' school should be the academic (including teacher training), religious education, and Domestic Science.

D. Procedure

Chapter I is a study of Native culture to give an understanding of the Native race, the Bantu, and their ways of living and believing. This will be a background for the remainder of the study.

Chapter II presents the educational situation in South Africa, both the historical background and the present organization. The girls' mission schools in progress in Natal at the present time are studied. A large part of the chapter is a history of the Fair View Girls' Home, with special attention to its origin, objectives, growth and accomplishments, and the factors causing the school to be closed. The chapter closes with an analysis of the general educational needs in South Africa and the needs of the Free Methodist Church for a girls' school.

The proposed plan for the girls' school is given in chapter III. Following a discussion of the objectives, various phases of the plan such as personnel, location, buildings, equipment, and financing are considered. Lastly, the proposed curriculum will be outlined.

The final chapter is a summary and conclusion.

E. Sources

One of the primary sources for this study is interviews and correspondence with South African missionaries, and with those who have worked in any Christian mission girls' school.

Other primary sources are reports of missionary boards (Free Methodist, The United Christian Missionary Society, United Lutheran Board, and the American Board Mission), reports of South African educational officials (Director of Native Education and Inspector of Schools in Natal), missionary periodicals, (especially the Missionary Tidings), pamphlets, and books on South African missions and education.

Many other pamphlets and books on South African life and education are used, as well as general mission books and periodicals.

CHAPTER I
NATIVE CULTURE

CHAPTER I

NATIVE CULTURE

A. Introduction

In order to understand the needs of South African girls and to determine the best ways of helping them, we must know something of the culture out of which they came. This Native culture is very largely the determining factor of their present condition and ways of living and believing, which we must also know. If missionaries are to convert the Natives and teach them a better way of life, they must first know where the Natives are and how to begin there to help them. Especially, if we are to help the girls of Africa, we must know their place in the great tribal system and in the individual homes. To have a head knowledge of these conditions is not enough; we must so comprehend the Native way of life that we can imagine ourselves seated in a filthy, smoky, hive-shaped hut, surrounded with physical and spiritual blackness, bound with chains of superstition and tradition. We must "feel" the burdens and the suffering of the African women. After "feeling" these conditions, we

must hear the call of the Natives to Christian missionaries, "Can you not stop and sing us one song? Can you not teach us how to read and write, to feed and clothe ourselves properly? Can you not teach us to make our homes Christian?". This is the cry of South African girls. If we are to answer them with the Gospel message and with loving service as Christ, the Great Teacher, would, we must first know who they are, where they came from, and what peculiar characteristics they possess.

B. Ethnological Characteristics

1. Origin and Distribution of the Natives

The South African Natives, from the equator south to the Cape of Good Hope, belong to the great Bantu race, except for the surviving Bushmen and Hottentots in southwest Africa.¹ When Europeans first went to South Africa following the discovery of the Cape of Good Hope,² they found three distinct races, the Bushmen, the Hottentots, and Bantu. The origin of these races was not known until many years later

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1. See section on Races, plate 5, Appendix I.
2. Five years before Columbus discovered America, Bartholomew Diaz rounded the southern tip of Africa, the Cape of Storms, soon to be named the Cape of Good Hope because of the possibility it made for a sea route to India.

after various studies and investigations. It is now thought that the first of these to come to South Africa were the Bushmen, who came from the dense forests of Central Africa to the plains of South Africa where they could hunt undisturbed. They may have moved also because of the pressure of more powerful tribes coming into Central Africa. A few centuries later, the Hottentots followed the Bushmen southward; and still later, probably about the fifteenth century, the more numerous and powerful tribes of the Bantu race pushed into the southeast, crowding the other two races into the southwest, where they remain, except for a few scattered in other parts of South Africa. The Bantu probably came from around the great lakes of Central Africa.

The Bushmen are very small people, not usually more than four and one-half feet tall, who live in caves and roam about hunting with their bows and arrows. The Hottentots, averaging five feet and five inches in height, are a bit more advanced, constructing their own huts and possessing flocks and herds, with which they move from place to place searching for water and pasture.

The Bantu race are more advanced than either the Bushmen or Hottentots. They are a superior race in stature, ranging from five feet and eight inches to six feet in

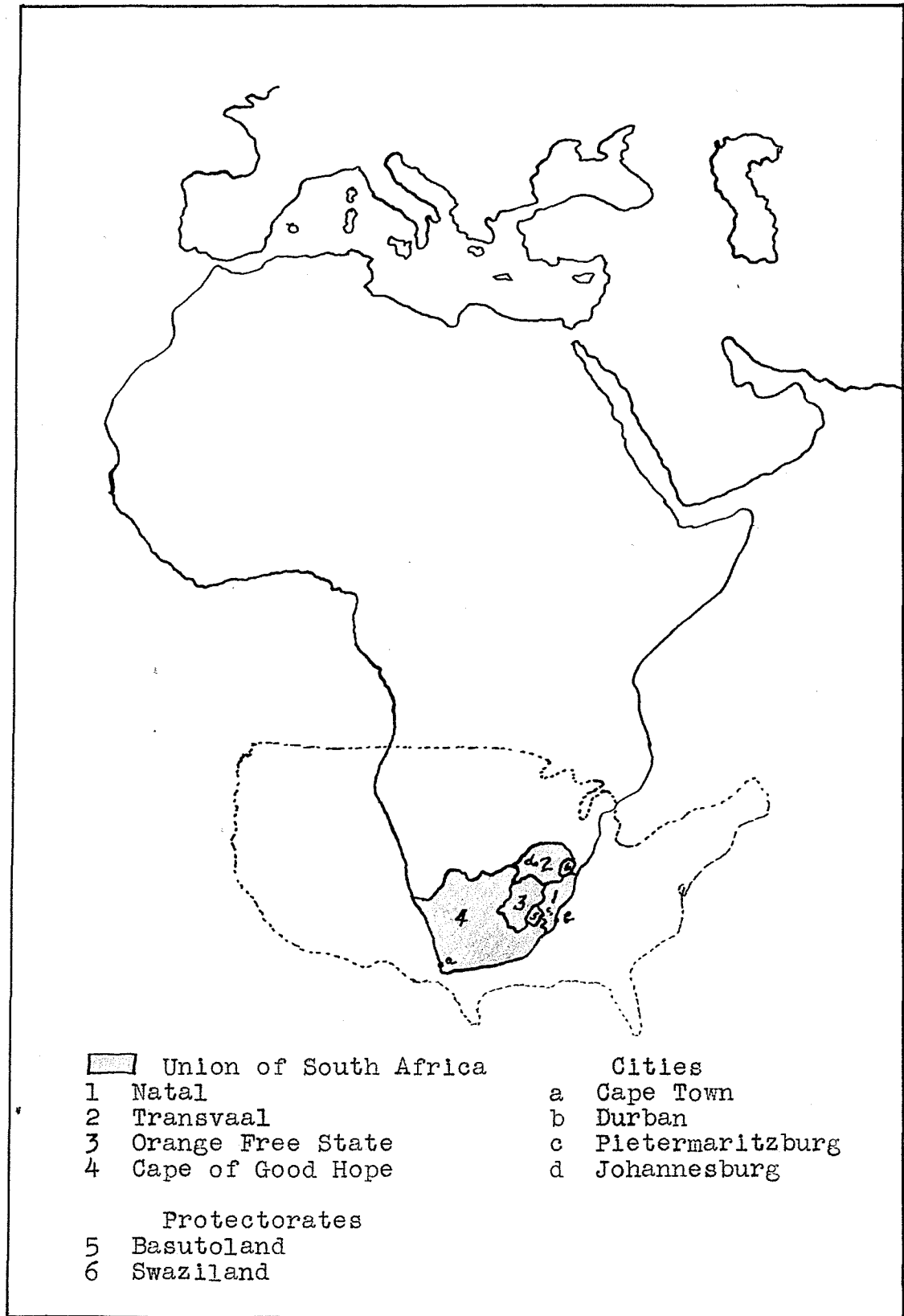
height. They live in more permanent homes and are tenders¹ of the soil as well as herdsmen.

In the last century an increasing number of Europeans have been attracted to South Africa because of its beauties, semi-tropical and temperate climate, and recreational facilities. They are settling along the coast and in rich interior mining areas, where a number of large cities have grown up. In 1941, there were 2,188,200² Europeans in the Union of South Africa out of a total population of 10,521,700. The non-European population of³ 8,333,500 included 238,400 Asiatics, 844,000 Colored, and 7,250,700 Natives (Bantu). In the province of Natal, with which we are particularly interested because it is the center of Free Methodist work in South Africa, there were, in 1941, 204,600 Europeans, 198,000 Asiatics, 20,600 Colored, and 1,695,800 Natives (Bantu).

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1. Cf. J. DuPlessis: Christian Missions in South Africa, pp. 3-6.
2. The Union of South Africa was founded in 1909 by the South Africa Act, passed by the Parliament of the United Kingdom. It includes four provinces: Transvaal and Orange Free State (former republics), the Cape, and Natal. Basutoland and Swaziland are not in the Union but are Protectorates under the British government. They are reserved for Natives only. Zululand, in northern Natal, is also for Natives only. See map on following page.
3. Colored are a mixture of Native and another race.

AFRICA COMPARED WITH THE UNITED STATES



2. Peculiar Characteristics of the Zulus

The Zulu tribe of the great Bantu race are the principal inhabitants of Natal, and therefore, the people with whom the Free Methodist missionaries work largely. They are a fascinating people and very interesting to study.

The Zulus are never in a hurry and their patience is unlimited. Their language is smooth, easy-flowing, and melodious, interrupted by frequent "clicks",¹ and accompanied with many gestures. The Zulus are great conversationalists and ".... news of any import will spread through the land like wild-fire by means of what the settlers term the 'bush telegraph'".²

Fondness for music, both vocal and instrumental, characterizes the Zulu. He is a born singer. N. B. Ghormley, for eighteen years a missionary among the Zulus, says:

"As heathen their singing has degenerated into a wild, monotonous kind of sing-song, with endless repetition, and meaningless phrases. Yet, under the training given in mission schools, they become quite accomplished vocalists."³

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1. These "clicks" are very peculiar to the American ear. They were not in the original Bantu languages, but were apparently adopted from the guttural speech of the Bushmen which has many clicks.
2. Pamphlet on Zululand issued by the South African Railways and Harbours Administration, the Natal Provincial Administration, and the Zululand Publicity Association, p. 15.
3. N. B. Ghormley: The Land of the Heart of Livingstone, p. 52.

Much music usually accompanies their wild dances and beer drinking parties. These, along with gossiping, are their principal amusements.

The Zulu has excellent powers of memory, especially for historical facts. However, he sees no need for exact sciences and is little interested in mathematics, which he finds difficult and uninteresting. He usually learns to read quite readily.

Natives are polite in their own way. When a missionary goes to call in a Native home, the wife will sweep the hut and put out the fire in preparation for the visitor. In spite of her good intentions, she only fills the hut with smoke and dust, for she uses no dust-pan, and the dirt is merely "swished" with a grass broom from the floor into the air.

The Zulus have been great warriors, but tribal wars are now a thing of the past, and they are contented to live peacefully. Their livelihood comes mainly from the land.

C. Tribal System

The life of the Zulu centers in the tribe, at the head of which is the Zulu chief, and his council of

"indunas", who assist in the administration of justice.

The unit of economic life is the household, or kraal.¹

The head man, or "umnumzana", is ruler of the kraal, and he in turn is responsible to the chief and his assistants.

"The obedience due to chief is absolute because he incarnates in himself the authority of the tribe. He is assisted by a council of old men who remember the past and in whose living memories the dead live again."²

Thus, the unity of the tribe extends into the past, as well as the present, by its being bound to tradition and to the worship of ancestors.

The land is another great unifying factor. It is owned by the people as a whole, but is under the control of the chief and the head men, who divide it in portions among the people. Land is important not only as the source of food supply, but "...it is the home of the race and the sepulchre of the dead. In it the race is one--those alive above the earth and those sleeping beneath."³

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1. "A 'kraal' is the group of huts necessary to house a family establishment, which comprises the 'umnumzana', (head of the kraal), one or more of his wives, each having her own hut, a hut for each grown son, and these, if married, require huts according to the number of their own wives. Then sundry huts, for corn, pumpkins, etc., as well as for pigs and other stock. The arrangement is usually in a group, without much order." Ghormley, op. cit., p. 72.
2. A. Victor Murray: The School in the Bush, p. 39.
3. Ibid., p. 39.

It is probably due to the closely knit nature of the tribe that the Bantu people still occupy so large a part of South Africa.

"This binding together of the tribe occupying the same land, the sense of a deathless society of which the chief is the living emblem, the feeling of common humanity, 'ubuntu', which recognizes in every man in the community a man and a brother so that food is as common an element as air, are factors that make for survival."¹

In some parts of South Africa today, the Native is found still living according to all the traditions and customs of the tribal system, but in other places these are giving way to Western individualism, to a sense of "every man for himself". This has come through the influence of the white man and through industries and cities developed in South Africa. When a man leaves his rural home to go to the city or to work in the gold or diamond mines, as some of the Natives are doing, he begins to lose some of the feeling of unity with the tribe. Instead, his desires are for money and a way of life more similar to that of the white man. However, in spite of this tendency on the part of some to go to the cities, the majority of Zulus still live in their traditional way where the tribe and the kraal are the two main influences.

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1. Murray, loc. cit.

D. Home Life

The home life of the Native, centering in the kraal which has been described, is simple, yet fascinating. Modern conveniences and sanitary ways of living are very much lacking, as we shall see.

1. Physical Aspect

Each hut is round,¹ made of wickerwork covered with grass and daubed over with mud,² or constructed with sod. The roof and walls may be continuous, but usually there is a separate thatch roof. The doorway is low, there are no windows, and the floor is the ground specially treated by the women with ant heap softened with water and pounded down with stones. Then the weekly "sindi" (smear of cow manure) mixed with water and spread over the floor, tends to keep down the boring insects and maintains a hard polished surface. With this precaution, which is really quite satisfactory to the Native, the hut is still a very unsanitary place.

A large open fireplace is in the center of the

.

1. A Native can make a circle with ease, but a straight line with great difficulty.
2. See plate 1, Appendix I.

hut. On the left side are large three-legged iron pots, utensils, blankets, mats, and piles of wood. Calves, kids, or fowls may be on the other side of the hut. About thirty yards away there is, perhaps, a small hut for storing grain and pumpkins. A cattle kraal is usually at the center of the group of huts. It serves as the meeting place of the men.

In many ways the physical aspect of the Natives' homes are being improved by missionaries and government social workers. Square or rectangular huts, larger and more substantial, are being constructed.¹ The Natives are beginning to use such simple furniture as chairs, tables, and beds, and to make windows and larger doors in their huts. Animals are kept in separate places, and cleanliness and order are being emphasized for the Native home. These Western influences, which are coming gradually to South Africa, are a great help in improving the health of the Natives.

2. Occupations

"To a greater extent than any of the other races

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1. See plate 2, Appendix I.

inhabiting South Africa, the life of the Bantu people is bound up with and directly dependent upon the occupation of the land."¹

Agriculture is the leading occupation, most of the planting, hoeing, and harvesting being done by the women and girls. The main crops are "mealies" (or corn, the staple food of the country),² beans, millet, pumpkins, sweet potatoes, calabashes, and a kind of tuberiferous herb called "idumbe". Ploughing is done in October (spring) and reaping, in June or July. Tobacco is grown and cured, and there is much home brewing of beer.

Cattle and goats are kept and used in exchange among the Natives. No dairy produce is made, nor woolled sheep kept. The Natives are very slow to adopt European methods or to grow European crops.

3

3. Place of Women and Children

The status of women in South Africa is inferior,

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1. Maurice Evans: Natives of Natal in Relation to the Land, South African Journal of Science, Nov.-Dec., 1918, p. 235.
2. Corn is pounded by the women with the use of a mortar and pestle. See plate 3, Appendix I.
3. The following is an African version of the creation:
"Long ago God created one man and one woman and saw that they were good. To the woman he gave a hoe and a jug, and told her with them she must secure food and water for the man. To the man he gave a mat and told him to rest in the shade until his wife brought nourishment for him." - quotation by Julia Lake Kellersberger, "Women of Africa", Christian World Facts, 1945, 46.

yet very important. The words of a missionary to South Africa give evidence of this fact:

"Girls have nothing to which to look forward but early wifehood and motherhood. The satisfaction of her husband, and the preparation of his food, constitute the filling of her life. This does not mean that she is merely a negative character. Far from it. She is intensely alive to all that concerns her. She is industrious and skilful within her limitations, and affectionate toward her family; she is generally good-natured and obliging; but, on occasion deeply and passionately vindictive; she, no less than her brother, has a capacity for becoming devilish. She is capable of reaching the depths of heathen vice, and equally capable of attaining the sublimest heights of noble, virtuous womanhood."¹

As a tiny tot, the girl follows her mother and carries sticks and vegetables. From early childhood, she has a garden where she digs, plants, and reaps. At the beginning of adolescence, a feast is made announcing her debut into society; then she is courted by a young man. The young man works for a few months (in gold or diamond mines or sugar cane fields), gets enough money to rest a while, then comes home, shaves, and goes out with a concertina to court young ladies in surrounding kraals.

Aside from the simple duties of hut and garden, the girl learns to weave mats and make bead ornaments for

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1. N. B. Ghormley: The Land of the Heart of Livingstone, p. 235.

her young man.

"It is only as Christianity comes into her life that she can in any way find, or care to find better things. Her marriage will be a matter for cattle payment; she does not think of being her own, but the property of her husband's kraal. The children will not be hers; they will belong to her husband's people."¹

After marriage the woman's duties continue about the same. Besides being the mother of a large family, she is responsible for the family food supply. She cultivates, prepares, and cooks the food. She carries the water, collects fuel, makes pots, weaves grass mats and baskets, does the marketing, raises the poultry, and assists in hut building.

The duty of the young boys is chiefly that of looking after cattle and waiting on the older boys and men. The young girls help care for the babies and assist in the general house and garden work.

2

4. Education

Another quotation from Ghormley will help us understand the educational system of the Native:

"Bantu heathen are entirely without schools, in the

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1. Ghormley, loc. cit.
2. Secondary education for women will be considered in the following chapter.

accepted sense of the word...He has no written language, until the missionary puts his language into writing for him...Education, as such, for the Bantu, must be classed as incidental--for both boys and girls--and that which may be properly termed formal, or systematic, for boys only. Informal education comes through the environment of kraal and neighborhood, while customs, folk-lore, etc., are all to be taken into account. To Bantu children this means growing up to be like those around them."¹

Thus we see that education for the Native is practically all informal, except that which the missionary is able to bring to him. Many day schools have been established by missionaries. They are elementary schools and are most valuable for teaching reading and writing.

5. Arts and Crafts

Simple arts and crafts are an important part of Native life. Those found in South Africa include wood and bone carving; bracelets, armlets, and anklets made from iron; pottery such as water urns, beer pots, drinking cups and other clay vessels. The pottery making and grass-weaving are mainly the work of the women. With grass, they weave sleeping and eating mats, baskets, belts, hats, and beer strainers. The men often do tanning,

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1. N. B. Ghormley: Land of the Heart of Livingstone, pp. 71-73.

blacksmithing, and wagonmaking.

E. Religious Life

To understand the Bantu people, we must study the important place that religion has in their everyday life.

The following quotation from J. W. Haley, a missionary among the Bantu, helps to explain this:

"Their whole life is dominated by their religion, nothing of importance being begun, continued, or ended without religious rites. God, the Creator, is usually regarded as an absentee deity. He is feared and thought to be responsible for much of the evil that afflicts them. A woman explains a great sore on a child's leg by saying, 'Fire came down out of heaven and burned him; it is the work of God.'"¹

2

1. Animism

The fact that various tribes in South Africa³ still have a concept of and a name for Deity shows that⁴ they were originally monotheistic. However, this idea

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1. Haley, op. cit., p. 149.
2. The belief that men, animals, plants, stones, etc., are inhabited by souls which may exist in a separate state. Webster's Collegiate Dictionary, Fifth edition.
3. The Zulu notion of the Supreme Being is expressed in their word "Unkulunkulu", meaning the Great-great one.
4. Cf. Samuel M. Zwemer: The Origin of Religion, pp. 53-99. Dr. Zwemer holds that monotheism was the earliest form of all primitive religions, and that it preceded polytheism, animism, and all other inferior religions.

of one true God has become so faded and degraded, that the Bantu can no more be called monotheistic, but are more properly described as animistic. N. B. Ghormley, missionary to South Africa, has said concerning the Bantu:

"Thus we find among them all the debased features of revolting heathenism. Utterly unable to lift themselves out of the quagmire, sinking lower and lower with each successive step...They are but little exceeded by any, in the depths of immorality and superstition."¹

Animism has two aspects, a positive and a negative. The positive is found in natural religion and the
2
negative in superstition.

a. Natural Religion

Natural religion may be described as "that innate furnishing of the human soul, which enables the human to appreciate moral truth, as well as relations to God and his
3
fellowmen". Some of the elements of natural religion in the South African Native are: a recognition, though vague, of a Supreme Being; conscience as recognized in a sense of duties toward fellowmen; instinct of worship; and a certain belief in immortality and spiritism.

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1. Ghormley, op. cit., p. 143.
2. Ibid., p. 143.
3. Ibid., p. 144.

b. Superstitions and Ancestor Worship

The spirits of the dead are believed to be always present and watching over those left behind. Their portion of beer is poured on the ground. If the cockroaches or field mice may eat what runs over, they say the spirit has taken it and will be kind toward them. The spirit of the ancestors must be consulted before making important decisions, such as choosing a site for a kraal. The Native believes that he must be very careful to please the ancestral spirit, especially that of the dead headman, or else the spirit will be displeased and will bring great trouble upon the people. To invite the spirits of the dead to a feast and to seek their favor, the head man slaughters an animal as a sacrifice to the ancestors.

In all ancestor worship, fear is a dominating element.

2. Manners, Customs, and Various Superstitions

It would be impossible to understand the Native of South Africa without thinking of his great dependence upon manners, customs, and superstitions. Hughes says in "Awakening Womanhood",

"The whole of women's life in Africa is inseparably

bound up with religious customs and superstitious beliefs!"¹

a. Birth and Childhood

The greatest desire of the women and girls, whether married or unmarried is to have children. For this reason, the birth of a child is usually hailed with rejoicing. If a boy is born, they cry out, "inkosana yekaya", (the young master of the kraal). If a girl is born they say, "umvusi yomzi" (the raiser up of the kraal). The latter also has the meaning that someday, ten heads of cattle will be received for the girl.

The infant is "smoked", or swayed to and fro in the fumes of medicinal herbs every morning at sunrise for about six months. Then the roots of herbs or some charm is worn around the neck or waist to protect the child from evil spirits. Because of superstitions among Native midwives, as well as disease, ignorance, and bad housing conditions, the infant mortality rate is very high.²

b. Betrothal and Marriage

The dowry, or giving a price for a wife to the

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1. Hughes-Hallett: Awakening Womanhood, p. 13.
2. P. W. Laidler: (Bantu) Beliefs Concerning Pregnancy and Childhood, South African Journal of Science, Nov., 1931, p. 418.

girls's father, is a very important custom among the Natives. This is usually paid in cattle, the number varying according to the father's wealth. A chief's daughter may be worth fifty or sixty head of cattle. In one sense, the dowry is a safeguard for women in a polygamous land. On the other hand, it often results in the parent giving the girl to the highest bidder and not to the one most suited to her. However, a girl may have some voice in the marriage question. She may refuse to become the wife of a young man, but if the parents wish, they may also prevent her from marrying the one of her choice.

Polygamy is another custom which forms part of the Native law and is endorsed by the government.

"Polygamy is practically universal, and is another factor which militates against any real home life. Women as a rule are in favour of it, as one wife finds life lonely and the work too hard; and so far, there has been no place in African society for the unmarried women, and she would have no respectable status or security. The custom is, of course, degrading to the body and blighting to the mind, besides leading often to the spread of disease, and causing jealousy, suspicion, and friction among the wives; yet the whole question is very complicated, in a land where to be married and bear children is a woman's only safeguard."¹

When the wedding day arrives, no invitations are sent, but the news spreads rapidly and all are welcome. The bride, dressed in her wedding dress and jewels, starts for the wedding, which is at the home of the groom. After

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1. Hughes, op. cit., p. 15.
2. See plate 4, Appendix I.

going part way, she may refuse to go farther without a present. After receiving a gift, she proceeds a little farther and demands another present from the bridegroom. This may be repeated several times, the presents in each case going to the father of the bride.

The wedding scene is a great feast and may last for several days. There is much beer and singing and dancing. After the bride and groom accept each other publicly, the bride will probably make every attempt to get away from the groom and go back to her home. Guards may be placed to catch the escaping bride or someone may chase her and bring her back to the wedding party. Often the bridegroom and a group of his friends may go on home, and the bride with several of her associates will follow him later in the day.

c. Death and Funerals

The Native has peculiar beliefs and customs about death:

"To the Native mind, natural death, except from senile decay, is an impossibility; consequently when death intervenes before a ripe old age the departed one is looked upon as having been under the spell of the 'abatakati' (wizards or witches), who are supposed to be continually exercising a malevolent influence over the community."¹

For this reason, when a man is dying, all the men of the kraal will come and sit up with him, or their absence

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1. Aitchison, op. cit., p. 34.

will be taken as evidence of the fact that they are causing the evil to be upon the dying man.

When death occurs..

"....the fact is proclaimed by the women of the kraal, who give vent to weird cries of grief. The body is speedily tied up in a sitting posture, the chin resting on the knees, and is thus carried to the grave. All the deceased personal belongings are buried with him."¹

There are other customs regarding the kraal or hut in which a person dies.

"At the death of the chief householder all the food in the kraal becomes taboo and cannot be eaten by any of his dependents. It must be exchanged for other food or purified. The same applies to the death of the great wife. The kraal can no longer stand. It must be moved and everything in it cleansed. This is not the case when one of the dependents dies. Only one hut becomes defiled and only those living in it must seek undefiled food."²

d. Belief in Immortality

The South African Native believes that man lives after death, also that his existence will be one of either happiness or unhappiness, determined more or less by his character of life on earth. There are many superstitions connected with this belief. The idea that departed ancestors live close to their families and have a great influence over them has been discussed under ancestor worship. In relation to the return and appearance of ancestral spirits, there are several interesting superstitions. A missionary

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1. Aitchison, op. cit., p. 37.
2. Haley, op. cit., p. 154.

writes about some of these:

"When a man dies among the Bantu, a long ritual, covering many months, must be performed before he is 'brought back home' by the first sacrifice to him as an ancestral spirit. Previous to this he is supposed to show himself in a dream, in the form of a snake or lizard, at the grave, in the cattle kraal or about the huts. A shout of joy goes up on observing these creatures and it is announced with hand-clapping that so-and-so has come back...If none of these representatives appear foul play is suspected and a diviner is sent for to call him home...Not all the people are equal in the next life. Great people are liable to remain great and insignificant people insignificant."¹

3. Medicine and Health

The Native hut is an ideal place for disease germs to grow and spread. Diseases are also contracted and brought back to the huts by the men who go away and work for a period in the mines or docks. The Native girls also go into the town to do domestic service and often return with venereal disease.

a. Prevalent Diseases

The following quotation gives a summary of the most common diseases in South Africa:

"Tuberculosis probably causes more deaths than any other disease. Influenza and pneumonia are common. Typhus and enteric fevers are both endemic in the Native territories, breaking out into epidemics here and there. Dysentery is met with every hot season, sometimes in epidemics.

"Leprosy is met with throughout South Africa among all races. Contagious ophthalmia is common, especially

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1. Haley, op. cit., pp. 155-157.

among the Native and Colored people. Bilharzia disease (red water) is common, many rivers being infected. It seems in some cases to lead to cancer of the liver which is rather common among Native young men. Other cancers are met with, especially of the mouth and uterus, but on the whole cancer seems decidedly less common than in Europe.

"Measles, whooping cough and diarrhoea cause many deaths among small children. The infants of tuberculous mothers often die of phthisis. Native cattle are generally free from tuberculosis; abdominal tuberculosis is therefore not so common as in Europe. From all causes there is everywhere, but especially in the towns, a heavy infantile mortality."¹

b. Witch Doctor

The Native belief is that all sickness is caused by some spiritual power--that of the dead or of some living evil-minded person such as a wizard or witch. For this reason the doctor must be a "spiritual" doctor, who can determine the "spiritual" cause of the illness and use the right charms, medicines, and ritual to drive away the evil spirit. This type of doctor who communicates with the spirit world and produces cures by his methods of divination is called a witch doctor.

The root of the evil work of the witch doctor is his belief in himself and his "spiritual" powers and the belief of the people in him. A perfectly innocent person may be accused of causing the evil. Formerly, the accused person was often killed, but now he is usually driven from the community.

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1. Taylor, op. cit., pp. 22-23.

The witch doctor (called "inyanga yokubhula") usually knows more about the business of everybody in the community than that of himself. With his knowledge of the quarrels and strife among the people, he can usually choose as the cause of the sickness, one who is at enmity with the afflicted one. His power is supposed to be over blighted gardens and sick cattle as well as people.

c. Medicine Man or Native Herbalist

Entirely different from the work and position of the witch doctor is that of the medicine man. As his other name, Native herbalist, suggests, the medicine man does most of his work with herbs or other products which he may say have medicinal value. He may have some practical knowledge of their use as medicine, or he may have no knowledge of their proper use. The office of the medicine man (or woman as in a few cases) is to some extent regulated by special legislation. An applicant must be licensed, after being recommended by his chief or the chief of the tribe where he expects to practice. However, no qualifications are necessary.¹

"The Zulu medicine man is easily recognizable, with his strips of skin, tails, small baskets, horn, bottle, and haversack. He is wiry and alert, for the ambulatory nature of his practice gives him exercise in plenty; and he carries himself with dignity."²

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1. Cf. Justice C. G. Jackson: "The Medicine Man in Natal and Zululand", South African Journal of Science, Nov.-Dec., 1918, p. 193.
2. Ibid., p. 198.

One of the worst evils is the practice of selling in the streets some products, in addition to herbs, which are called medicines. These things may include "....snake flesh and skin, powdered bones, portions of the dried flesh of wild animals, the fat of birds and beasts, mysterious powders, and many other substances."¹

A special type of herbalist is the "lightning doctor" who is supposed to have knowledge of herbs used in repelling the elements. When anything is struck by lightning, he is sent for.

F. Spread and Influence of Christianity

During the past four decades Christianity has advanced far and made a great impression in South Africa. Although there is still much to be done, thousands of Natives have been transformed from raw heathenism into real Christian living by the Gospel of Jesus Christ. The influence has been not only in individual lives, but in educational institutions, social conditions, and the whole of South African life.

1. All Denominations

The following table shows the various denominational groups and membership among the Natives in Natal

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1. Jackson, op. cit., p. 195.

in 1936:¹

| | |
|-----------------------------|-----------|
| Dutch Churches | 7,471 |
| Anglican Churches | 83,617 |
| Presbyterian | 12,820 |
| Congregationalist | 14,338 |
| Methodist | 113,340 |
| Free Methodist ² | 1,204 |
| Lutheran | 69,302 |
| Roman Catholic | 112,858 |
| Other Christian Sects | 14,010 |
| Native Separatist Churches | 294,185 |
| Buddhist | 1,646 |
| Hindu | 147,570 |
| Mohammedan | 25,917 |
| Confucian | 56 |
| Heathen Bantu religions | 847,174 |
| Others and unspecified | 10,401 |
| Total | 1,755,909 |

2. Native Separatist Churches

Separatist Churches are independent churches formed by the Natives, usually as the result of jealousies and quarrels over the question of supremacy in the church.

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1. The Statesman's Year Book, 1945, p. 458.
2. H. F. Johnson: Handbook of Free Methodist Missions, p. 67. Statistics are for 1940 and include a few from Pondoland also.

Personal ambitions and desire for authority and independence on the part of a leader or a group will cause them to break away and form their own church. Separatist Churches, as a whole, are low in character and have a degrading effect on Christianity. The following statement summarizes their influence:

"The Union Native Affairs Department has knowledge of over 135 separatist bodies, many of which are unstable and factious, making a caricature of religion, whilst a few have developed into stable, well-disciplined organizations, wielding a powerful influence among the Bantu."¹

3. Roman Catholicism

The Catholic Church, because of its growing influences, and schools, hospitals, and churches which it is establishing, (and seems to have abundant finance to support) is not to be overlooked by Protestant missionaries.

In an article in Catholic Missions, December, 1932,² Rev. Bede Jarrett calls on Catholics all over the world to pray for the Catholics in South Africa. He points out that Protestant denominations have made great advance in South Africa, but says, "We still have our chance." Then he lists three reasons for the hope of his church in South Africa. The first, the large number of nuns, is

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1. Pearce, op. cit., p. 425.

2. Bede Jarrett: The Church in South Africa, Catholic Missions, Dec., 1932, pp. 335-337.

important for us to notice in this study. Out of the 70,000 white Catholics in South Africa, there are at least 2,500 nuns engaged in educational missionary work and in hospitals. Practically the whole of the girls' education in South Africa (Catholic, Protestant, and Jewish), he says, is in the hand of the nuns. There are also Native and Colored nuns. The other two hopes he lists for the Catholic Church in South Africa are the educational establishments of the various orders and the introduction of the German missionaries into South Africa.

If we believe that our message is superior to that of Catholicism, or any other religion, we will do our best to bring it to the South African Native through both evangelism and education.

E. Summary

This chapter has given us a picture of the way the Natives live and what they believe. Their social life centers largely around the home and the tribe. Life is simple, and physical conditions are very poor and unsanitary. Outside of Christianity, there is little to live for as a goal in life.

The Natives' religion is largely one of fear, dominated with belief in spirits and witchcraft, ancestor worship, and many superstitions covering practically all of life. Because of the superstitions, as well as

ignorance and filthy living quarters, infant mortality is very high and there is much suffering from various diseases.

In the last four or five decades, Christianity has made great advance in evangelism and education in South Africa, but there is still much to be done. Other churches and religions are increasing their efforts among the Natives; we must do the same with the Gospel message. We must not only evangelize, but we must prepare the Native, through education, for better Christian living and leadership.

CHAPTER II
EDUCATIONAL SITUATION

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A. Introduction

Before making a plan of education for any people, we must understand, in addition to Native culture, the growth and development of education among the people. We must know the extent of education at the present, that is, are the majority of the population illiterate, high school graduates, or college graduates? Other questions that must be answered are: Who is responsible for educating the people, and what is the present organization of the educational program?

It is the purpose of this thesis to answer these and related questions as they pertain to establishing and maintaining girls' vocational schools in Natal. It is important to know what has been done and what is at the present time being done in this field. In the light of this study, the present needs can then be more fully understood and met.

B. History of South African Native Education

There are two significant facts in the development of Native education in South Africa. The first is that Native education is entirely separate from European

education, coming under a separate sub-department in the government organization. This means that Native and white children do not attend the same schools.¹ They live in separate communities and have practically no association with one another.

Another factor of interest is that missionaries have been largely responsible for educating the Natives. They were the first to begin schools for Natives, and have had a very great influence in the growth and development and continuance of Native education. Recently, the government has shown an increasing interest, and practically all Native schools are now aided and supervised by the government. A few are even entirely government sponsored.

1. Beginnings through Missionary Endeavor

Native education in South Africa began in the Cape Colony (Cape of Good Hope)² late in the eighteenth century when a few Natives attended schools for white children. Development was slow at first because the missionary was more concerned with evangelism and the future life than with the present. Gradually, however, the need for educating the Native was realized, and

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1. There may be rare exceptions to this in higher institutions of learning, such as technical trade schools or medical colleges. It is to be regretted that there is very strong race prejudice in much of South Africa. However, putting Natives and Europeans together in schools would not be the wise way to begin solving the problem.
2. See map of Africa on page 13.

schools were organized. Growth was especially rapid following the great missionary movement begun by the Moravians in 1792.

In Natal, with which we are particularly interested, a few missionaries established schools for Natives about 1824. For a number of years schools were small and it was difficult to keep them going. There were still tribal wars among the Natives, preventing any general system of education. It was not until the second half of the century that missionaries were able to increase and improve their schools to any great extent. The following statistics given by D. McK. Malcolm, Inspector of Native Education in 1928, show the remarkable progress that was made in Natal following 1889.¹

| Year | No. of Schools | Enrollment | Attendance | Government Grant (£) ² |
|-------------------|-------------------|------------|------------|---|
| 1877 | 42 | 2,390 | 1,506 | 1,938 |
| 1897 | 157 | 8,542 | 6,407 | 4,853 |
| 1915 | 302 | 21,700 | 19,313 | 21,587 |
| 1925 | 492 | 38,441 | 26,081 | 64,921 |
| 1943 ³ | 881 | 144,745 | | 591,416 |

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1. Taylor, op. cit., p. 98.
2. £1 (one pound) equals approximately \$4.00.
20 shillings equal £1.
12 pence equal 1 shilling.
3. 1943 statistics are from the Statesman's Year-Book, 1945. They include all non-Europeans (Colored, or mixed, and Asiatic as well as Native) so are not exactly correct figures for comparison. However, Coloreds and Asiatics make up a small per cent of the non-European population.

2. Government Attitude

For several reasons the government has been slow in giving aid to Native education, especially for women or for industrial education.¹ At one time, Natives were not considered capable of being educated. It was also feared that the educated Native would bring too much competition and opposition to the white man in South Africa. The government began to show a concern for Native education when, in 1848, provision was made for grants to Native schools.

In 1884, Native education, which had been under direct control of the governor, was put under the Natal Council of Education. The powers of the Council were carefully defined and two new members were appointed. These members were men acquainted with Native customs and interested in Native education. At the same time a syllabus was outlined to be followed in Native schools in Natal. Another very important step at this time was the appointment of an Inspector of Native Education. This began the present system of Native education, as a sub-department of the Superintendent of Education, separate from European education.

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1. Cf. Margaret Wrong: "Education of African Women in a Changing World", 1940 Year Book of Education, "....the tendency of governments to leave the development of the education of women and girls to Christian missions in the past may have been due, not merely to lack of appreciation of its urgency, but to a sense that for this task more than knowledge is needed." p. 516.

In the following years there was increased emphasis on the school as social center with exhibits, parents meetings, etc. A Chief Inspector of Native Education was appointed in 1918. The first to hold this office was Dr. Loram, who was assisted by four European Inspectors of Native schools. Some of the duties of the Chief Inspector are to make supervisory visits; give demonstrations; interview parents, committees, and chiefs; and to conduct examinations in primary and intermediate schools. On the whole, the missionaries in charge of Free Methodist schools in Natal, have had very friendly relations with the Chief Inspector and his assistants. Their visits to the schools, which may be announced or unannounced, are for the purpose of determining the quality of work being done and whether or not each school deserves the government grant being received. The Inspector also gives advice and suggestions to help the missionaries and teachers in their work.

3. History of Vocational Education

Vocational, or industrial, education was only incidental in early mission work, being secondary to both evangelism and the teaching of reading, writing, and arithmetic. Vocational subjects were gradually added as the need for them was realized. One of the earliest vocational subjects taught to girls was needlework.

The government has taken several steps to assist in the development of vocational education. The syllabus outlined for Native education by the Natal Council of Education in 1884 included both industrial training and needlework for the girls' schools. The tendency, in these early attempts, was often to Europeanize the schools so much that the special needs of Natives were neglected. This error is being gradually corrected as results are analyzed and methods changed to meet the Native way of life.

Increased emphasis was put on industrial education in 1888, when schools were divided into the following three classes, the first receiving the highest grant from the government:

1. Schools with regular instruction in industrial work.
2. Schools with manual or field work regularly under the supervision of the teachers.
3. Schools with no industrial or manual instruction.

Following this stress on industrial education, there was strong prejudice against it on the ground that it brought too much competition to Europeans. As a result, in 1895, government grants were withheld from those schools producing goods likely to compete with European trade. For a few years industrial education was greatly lessened, but by 1902, it was on the upgrade and has been progressing since that time. The report of Native education in Natal in 1914, stated that general housework was being taught at each girls' boarding school. In addition, two had classes

in housewifery, five in laundry, and two in spinning and weaving. Ten years later a definite three-year course in Domestic Science was outlined for girls who had passed standard IV.¹ Spinning, weaving, and knitting were included in the course.

C. Present Organization and Administration

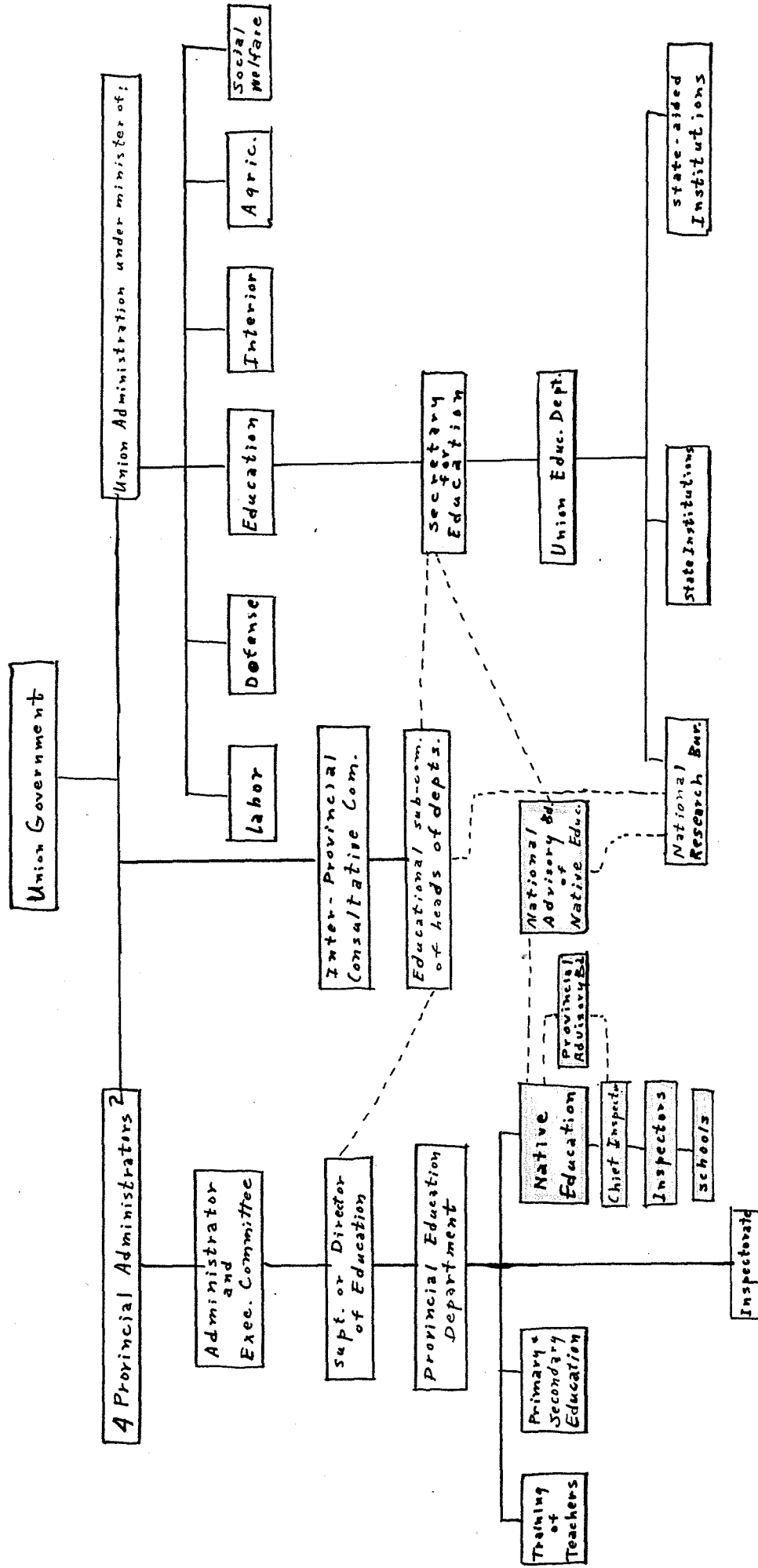
In the Union of South Africa, the education for Natives is graded into Primary, Post-primary, and Higher. The Primary includes eight elementary grades--the first two classes are primary grades and the last six are known as standards I through VI. This level of education is given largely in what is known as day schools or station schools. They are taught by missionaries, or, more probably, by Native Christian teachers. Day schools have increased greatly in numbers in recent years, but still do not include nearly all Native children. The Post-primary schools include secondary² and industrial education, and the training of primary school teachers. The Higher grade is college or university as provided by the Union government at the Native University, Fort Hare,³ and a number of technical trade schools throughout the Union.

The distinguishing features of Native schools

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1. Equivalent to the sixth grade.
2. Sometimes called high schools. They include four grades known as forms 1, 2, 3, and 4, or standards VII, VIII, IX, and X.
3. See lower section of map, plate 5, Appendix I.

Administration of Education in South Africa¹



1. Official Year Book of the Union of South Africa. p. 286.
2. Four provinces of Natal, Cape of Good Hope, Transvaal, Orange Free State.

are study of the Zulu language, an emphasis on agriculture and school gardens, an attack on superstition by practical hygiene and later on by the study of physiology, and an improvement of manual arts.

Native education in Natal is a distinct branch of the Education Department. In addition to European Inspectors who assist the Chief Inspector in his work, there are also Native supervisors. They are not specially trained, but are men who have made good in their own villages. Their work is to go around and teach other Native instructors, helping them with some of their school problems.¹ There is also a Native Educational Advisory Board, composed of representatives of the leading missionary denominations, Native people, Native Teachers' Union, and the Native Affairs Department.²

The Post-primary schools in Natal in 1941 included five institutions at which teachers are trained, twelve schools where secondary work is given, three industrial schools for boys,³ and three girls' schools where industrial subjects are taught. These three, which we shall now study, are Inanda, Indaleni, and St. Hilda's.

1. Inanda Girls' School

Inanda Seminary, as the school was first called,

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1. Cf. Murray, op. cit., pp. 129-131.
2. See chart on previous page.
3. One of these is the Free Methodist school at Edwaleni.

was the first boarding school for Native girls in Natal. It was founded by Mrs. Mary K. Edwards in 1869, under the American Board Mission, the first Foreign Mission Board of America.¹ This school, like Fair View Girls' Home, was at first a haven for many kraal girls. Some of them ran away from home to come to a Christian school and had had no education. While the aim of the school from its beginning was to be a high school, that is, to give education above that of the station day schools, for many years the primary department was larger than the secondary. It was not until in 1914 that the lower grades were discontinued and standard V made the entrance qualification.

Domestic Science was emphasized from the beginning of the school, but the first distinctively Industrial Course, recognized for a certificate, was started in 1917. This was a three-year Domestic Science Course including needle-work, dress-making, knitting, cookery, housewifery, basketry, laundry, and gardening. In addition to the Domestic Science subjects, academic subjects are taught for standards VI through VIII. A two-year Industrial Teacher's Course is offered to a limited number of candidates approved by the Education Department. In 1900, teacher training was included

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1. The American Board Mission was founded in 1810. At first, it served other denominations as well as the Congregational. It was under this Board that Miss F. Grace Allen, founder of Fair View Girls' Home, and a few other Free Methodist missionaries to Africa worked for a short time in the latter part of the nineteenth century. Miss Allen taught at the Inanda Boarding School for Girls a few years.

as a regular part of the curriculum, but was discontinued in 1908 and replaced by a co-educational Normal Department¹ at Amanzimtote Institute.

The school buildings include Edwards Hall (the old mission house), Phelps Hall (dormitory, dining and assembly hall),² and an Industrial Building. In 1927 the enrollment was 222. Student fees are #8 per year. The staff includes four European teachers besides a principal, matron, and secretary; a trained nurse in charge of health and sanitation of the school;³ twelve Native teachers, five of whom are industrial teachers; and a farm manager.

The staff and students do three kinds of extension work. The nurse goes into the community to do medical service for a small payment from the patients. The farm manager conducts a yearly Agricultural Show, not merely as an exhibit, but to instruct the Natives in better farming. The religious extension work is very important and includes Sunday schools at the main church and its branches, and kraal services. About one-fourth of the students are engaged in some kind of active Christian service. Most of the other girls are professing Christians.

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1. Amanzimtote Institute is at Adams Mission Station, about twenty miles southwest of Durban. It is a boys' Industrial School in addition to the Normal Department, which prepares young men and women from all parts of South Africa for receiving the Government teacher's certificate. See map on plate 5, Appendix I.
2. Other buildings may have been added recently.
3. First aid classes are taught and regular medical examinations are given.

The early emphasis of the school was evangelistic and this has continued. J. D. Taylor wrote in a history of the American Board Mission in South Africa:

"Inanda still maintains its high Christian standards and seeks definite conversions amongst its students, while at the same time it has modernized its offerings in the matter of school activities."¹

Student activities include directed games, such as basketball, volleyball, tennis, deck tennis, and regular social evenings arranged by the students. The programs are composed of such entertainment as "stunt nights", moving pictures, dramatics, debates, and concerts.

2. Indaleni High School and Industrial Institute for Girls

The Indaleni High School and Industrial Institute for Native girls, under the Wesleyan Methodist Church of South Africa, is situated in the center of the Indaleni Mission Reserve.² Like most other schools, it had a small beginning with thirty girls boarding in a wattle and daub building. The school room, dining room, and dormitory were all one.

The early emphasis was on academic work, while the recent trend is giving more attention to the practical aspect of education. Standards V through VIII and the three-year Domestic Science Course are now taught. The

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1. J. D. Taylor: One Hundred Years of the American Board Mission in South Africa, p. 40.
2. See same map on plate 5, Appendix I.

Domestic Science subjects, dress-making, spinning and knitting, cooking, laundry, and housewifery, may be taught to students in other courses also. There is a Student Teachers' Domestic Science Certificate class to prepare girls for teaching Domestic Science in intermediate¹ schools.

The buildings for the school are a large three-story Mission House with dining and assembly halls and dormitories for 250 students, a small hospital, and industrial buildings. The industrial buildings are lighted by their own electric plant. There is a spinning room where wool from the sheep's back is washed, carded, spun, and knitted, besides other classrooms for academic and industrial subjects. Six European teachers and six Native teachers, a matron, and an assistant matron are on the school staff. Student fees are £5 per half year session.

"The formation of Christian character, in all its practical bearing on life is the supreme aim and purpose of the Indaleni High School."² In keeping with this objective, there are religious services each morning and evening, weekly Bible classes, Sunday schools, and Sunday evening services in which students may participate.

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1. Intermediate schools come under the Primary, and are those where standards V and VI are taught.
2. J. D. Taylor: Christianity and the Natives of South Africa, p. 446.

3. St. Hilda's Industrial and High School

The St. Hilda's Industrial and High School is a Diocesan Boarding School for Native girls, under the Anglican Church in Natal. It is located at Enhlonhlweni, Natal, about two miles off the main road to Pietermaritzburg, one of the principal cities in Natal.¹ The school began in a sod school building about 1900 with six Native girls, most of them just out of heathendom. It has grown until now the enrollment is over one hundred. The buildings are of solid stone, including a beautiful round stone chapel.

Students must, with few exceptions, have passed standard IV before entering the school. The regular subjects of the three-year Domestic Science Course are taught, as well as the academic subjects for four years of High School. One variation in the Domestic Science Course is the addition of a class in poultry raising. Two English teachers, trained in Domestic Science, assisted by three Native teachers, are in charge of the Industrial Department, while two certified English ladies and a Native teacher are at the head of the academic work.

D. Fair View Girls' Home

The Fair View Girls' Home was under the General Missionary Board of the Free Methodist Church and was in

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1. See same map on plate 5, Appendix I.

operation from 1898 to December, 1932, when various factors, mainly financial, led to its being closed. During these years it was a very successful school with a high enrollment of 144 in 1910. The story of its growth and the blessing of the school to Native girls is very thrilling--a story of hard work and tears, much prayer, and many joyful answers. We are especially interested in this school since the plan proposed in this thesis is for a similar school to carry¹ on the work formerly done by the Fair View Girls' Home.

1. Origin

The first missionaries sent out under appointment of the Free Methodist Missionary Board were a party of five,² who landed at Durban, South Africa,³ in June, 1835. Two of these remained in Natal, South Africa, until the following year, when they returned to America because of poor health, while the other three went up into Portuguese East Africa to found a mission station.⁴ In 1887, Mr. and Mrs. A. D. Noyes were sent to South Africa, and the following year, Miss Ida Heffner and Miss F. Grace Allen. Because of the lack of funds of the Free Methodist Board,

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1. The Fair View Girls' Home was sometimes called the Fair View Girls' School, although the first was the real name.
2. G. Harry Agnew, Mr. and Mrs. Walter W. Kelley, and Mr. and Mrs. Robert R. Shemeld.
3. See same map on plate 5, Appendix I.
4. Rev. Victor Macy is preparing a history of Portuguese East Africa Missions (Free Methodist) as a thesis at the Biblical Seminary, 1945-46.

Mr. and Mrs. Noyes worked for three years under the American Board, and Miss Allen also worked for three years under the same Board, at the Inanda Boarding School.

In 1891, Mr. Noyes purchased 2,265 acres of fertile land along the Umzumbi River, about seventy miles south of Durban, the principal seaport and largest city in Natal.¹ This farm, purchased from Mr. Noyes by the Free Methodist Board, became Fair View Mission Station, the first Free Methodist Mission Station in South Africa.² The land is about sea level, and extends to within one-half mile of the shore of the Indian Ocean. Two rivers flow through the farm, the Umzumbi (Bad City), a fair sized river across the northern part of the farm and a smaller stream, Njambile, (two dogs) through the southern part.³ Having a semi-tropical climate (30° south latitude), Fair View Mission Station is one of the beauty spots of South Africa. Bishop Sellew, following his visit to the Mission Station in 1905, described it as a "series of sugar loaves". A missionary living near wrote, "....it is hills rolling into each other, and out of each other, just a wild tumble of hills". Miss Allen, who spent nearly forty years on this station said, "There are beautiful, picturesque spots

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1. See same map on plate 5, Appendix I.
2. "A mission station in Natal, South Africa, is usually a portion of land set apart for mission purposes, where Native Christians can live and enjoy the privileges of church and school." -F. Grace Allen.

on the station, where blue sea, and deeper blue skies, waving palms, chattering monkeys and birds of brilliant plumage charm the eye and please the fancy".

The farm land was greatly improved under the leadership of Mr. Woods, who was in charge for over twenty years. ¹ Hut rents from Native tenants (about seventy families) paid for the farm, and there was profit from farm products ² to help support the missionary work in South Africa. The farm also provided food for the school, and was an example of agricultural methods. It also provided a place for Natives to have homes with Christian surroundings.

Miss Allen came to Fair View Mission Station in 1891, where she was to labor for over thirty years, establishing and carrying on the Fair View Girls' Home, a home and school for Native girls. Miss Allen, now in her eighty-third year, writes:

"My first work was to build me a wattle and daub house, that is, of sticks and mud. It had three rooms, a good big living room, fifteen by eighteen feet, two bed rooms (one for myself and one for my Native girl helper, Martha), a pantry and a closet large enough for my trunks and suit cases. This house was built principally by our first convert, Mpolosa Mqadi, who cut and carried on his shoulder, all the heavy timbers for the wall, from the forest. The posts were set two feet apart, and sticks woven between in basketwork. The whole was plastered with mud inside

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1. Brush was cleared so the land could be cultivated. 175 acres were put into bananas, besides mango orchards and pineapple fields.
2. In 1926, \$3,500 was given from the farm for a hospital building at Ebenezer.

and outside and whitewashed. The roof was thatch grass which the Native women cut and carried to the house, receiving six cents for a bundle which they could clasp in their two arms."¹

During the time² of the building of this house, Miss Allen lived with Martha Isaac, her Native helper, in a round Native hut with a dirt floor, hard in dry weather and soft mud in rainy weather. After about a year, the wattle and daub house, with doors, windows, and a wood floor was finished and ready for Miss Allen to occupy. She said it was like a palace to her. It was made more comfortable by a separate kitchen built outside the house.

This humble missionary home was seen to be the starting place of the Fair View Girls' Home. Miss Allen writes further:

"As soon as we got settled in our new house, heathen girls began to come to us, asking to stay and learn to read, and be Christians. They were wrapped in their dirty little cotton blankets, the only clothing they had. There were no schools for them to attend anywhere near. I chose a few of the more intelligent ones and let them sleep in the kitchen and taught them in my living room."³

This was the beginning of a school for Native girls at Fair View--a consecrated young missionary lady sharing her home with a few black girls, teaching them to read and write, and most of all, to be Christians.

The first "church" on Fair View Mission Station

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1. Letter written March 6, 1946.
2. Martha had had several years careful training at Inanda Boarding School.
3. Same letter written March 6, 1946.

was a large round hut, built with the assistance of Natives who had been recently converted. The hut was also the classroom for day scholars as well as the girls who lived with Miss Allen. The equipment was very primitive--at church or school, the people sat on grass mats spread on the ant heap floors.¹ A sheet of plain galvanized iron, such as was used for building, served as a blackboard. Nevertheless, Divine Providence was directing the work on Fair View Mission Station. "We had some gracious revivals in that old hut", Miss Allen writes, "and several boys were saved there who afterwards became ministers of the Gospel". A few years later, 1896, the hut was replaced by a wattle and daub Chapel. This was a great improvement. Doors, windows, and seats were purchased with money granted by the government to aid schools. But there was still no home for the girls living with Miss Allen. It was only in answer to prayer that this was to be made possible. Miss Allen writes about this:

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"I had nine girls in my home at that time, and others wishing to come. We needed a building badly for them... I told the girls we must pray the Lord to give us means to build a schoolhouse and home for them. We all prayed earnestly day by day for the Home. I drew up a plan for

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1. Ante, p. 18.
2. These girls were sometimes called "runaway girls".
"A 'runaway girl' usually meant one who so desired to become Christian, that she had left home for that purpose, knowing that at home she would not be permitted to give up heathen customs." -F. Grace Allen in "Early Days at Fair View Mission Station", quoted by Mrs. Chloe S. Brodhead in Free Methodist Missions in Africa, p. 36.

a building with school room, sleeping room, dining room, and kitchen for the girls; and a sitting room, dining room, kitchen and two bedrooms for myself and the lady I hoped would be sent out to help me in the work. I thought it would be native built of wattle and daub. My faith did not reach higher than that.

"I set apart a day to fast and pray for the building. Taking my plan and my umbrella, I went out to the place where I thought the building should be, and there, under a bush for shade from the bright Natal sun, I spread the plan before the Lord and asked for the means to build it. It was a long hot day, but I tarried there, until I felt I had received the answer, and it came. Within a year's time the building stood there exactly as I had planned it, but instead of sticks and mud it was all built of burned brick."¹

The answer to the prayer came through the donation of some money by a Christian man in the United States. He gave the money from the sale of 2500 copies of a book he had recently written. This money was sent to South Africa, and there, under the direction of J. P. Brodhead, fifty thousand bricks were made and burned on the mission station and used in the building of the Fair View Girls' Home, as it was then named. It was a one-story building with ant heap floors. (Later wooden floors were put in.) The building was forty by sixty feet, besides the kitchen and a veranda, which extended half way around the building and overlooked the Indian Ocean. The foundation was of stone² and the roof of corrugated iron. Long benches and tables

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1. Same letter written March 6, 1946.
2. Water for cooking and drinking purposes was caught from the iron roof and stored in a large tank. (Later there was a cistern made for storing the water.) River water was used for laundry purposes.

were used in the schoolroom at the opening of school in the building in 1899. In December of that year, seats and desks came from America for the school.

2. Aims and Objectives

The Fair View Girls' Home was begun as a refuge for kraal girls who wished to become Christians and wanted to leave home in order that they might escape the heathen customs and superstitious way of life. Many were forced to leave home after they became Christians, while others did so because of their own desires, contrary to their parents wishes. There were very few day schools at that time and it was almost impossible for a girl to get any education while staying at home. Even if a day school might have been established near her home by some missionary, she was often not permitted to go to school. Many parents thought school was only for boys, and they required the girls to stay at home and work. And so the earliest aim of the Home was to provide for the temporal and spiritual needs of these girls, to teach them to read and write and keep house, while living in a Christian environment.

The girls came in their Native blankets with no other way of paying their support except by the work of their hands. So they were given manual labor in the Home and gardens. Each girl worked five hours a day and eight on Saturday. A few who were able to pay small fees worked fewer hours. The desire of the missionary teachers

was to give these girls practical Christian training, preparing them to go back to their homes and be leaders in Christian living and better house-keeping.

As day schools increased in number and girls were allowed to attend them more, and also as government control became more organized, the character of the Girls' Home School changed from that of a lower grade school (Primary) to a high school (Post-primary). The emphasis and basic objectives of the school, however, remained unchanged. In the 1927 Year Book of South African Missions, the following report is given regarding the aims of the Fair View Girls' Home:

"The endeavor is to maintain a School Home, where the principles of Christianity are taught and exemplified in the lives of the teachers and scholars. The ideal daily held before the girls is preparedness for Christian service in holiness of heart and life, consecration and divine call to lives of service as helpers¹ at their homes, in mission schools, on out-stations¹ and new mission stations, the demand for such helpers being constant from Zululand, Swaziland,² and other places."³

Emphasis on high intellectual work was not neglected in the great objective of training girls to be Christian home-keepers, teachers, evangelists, and workers. This is proved by the Inspector's reports and results of

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1. An out-station is a place where regular weekly preaching services are held. It may be a home, a school house, or a church building.
2. To the north of Natal, see plate 5, Appendix I.
3. J. D. Taylor: Christianity and the Natives of South Africa, article by F. G. Allen, p. 447.

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examinations given to the Fair View girls.¹

While the School was primarily for girls from the Free Methodist Mission work, students from other denominations were welcome and often attended. At the South African Mission Conference in 1924, the Committee on Education gave the following report on objectives for the Free Methodist schools in South Africa:

"The aim is to build strong, well-rounded Christian characters in young people who shall, in turn, unselfishly use what they have acquired in helping their own people to be more loyal to their country and to God....So far as we are informed there are no other distinctively holiness schools in South Africa."²

The report further stated that the schools were needed as a source for ministers, teachers, and missionaries of the Free Methodist Church in South Africa.

3. Growth and Accomplishments

a. 1898 - 1906

Miss Allen was in charge of the Girls' School from its beginning until 1906, when she returned home on her first furlough.³ During this time enrollment was not much over fifty for any one year. Girls with no education, as well as those in standards I through V, were accepted into the school. Classes to meet the academic needs of these girls were taught by Miss Allen,

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1. Post, p. 67.

2. Missionary Tidings, August, 1924.

3. She returned to the school after her furlough.

who was assisted by one or two Native teachers. Housework was also taught. The girls cooked their own food in large three-legged pots over an open fire and were responsible for keeping their schoolroom, dining room, kitchen, and bedroom tidy. Because of limited facilities, the industrial training was not yet as adequate as Miss Allen desired and planned that it should be. The girls gathered wood from the bush area, built fires, carried water from the spring in buckets on their heads,¹ and did their laundry on stones² in the river every Monday morning.

b. 1907 - 1921

The period from 1907 to 1918 was one of definite growth, not only in the number of girls enrolled, but also in physical improvements and government recognition. In 1909, there were over seventy girls enrolled, ranging from ages 4 to 20.³ Dormitories and dining room were so crowded that a tent was put up for some to sleep in, and one dining table was put on the veranda.

The annual visits of the government Inspector were eagerly anticipated by teachers and students. Their

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1. Later a pump and pipe-line from the river were installed so water did not have to be carried.
2. Njambile River, ante, p. 55.
3. Three girls were preparing for the government teachers' examinations. After passing these at the end of the year they were to go to Normal School at Adams Mission Station for two years and would then be qualified to be head teachers anywhere in Natal.

visits were friendly and helpful. The following report was given by the Inspector in 1909:

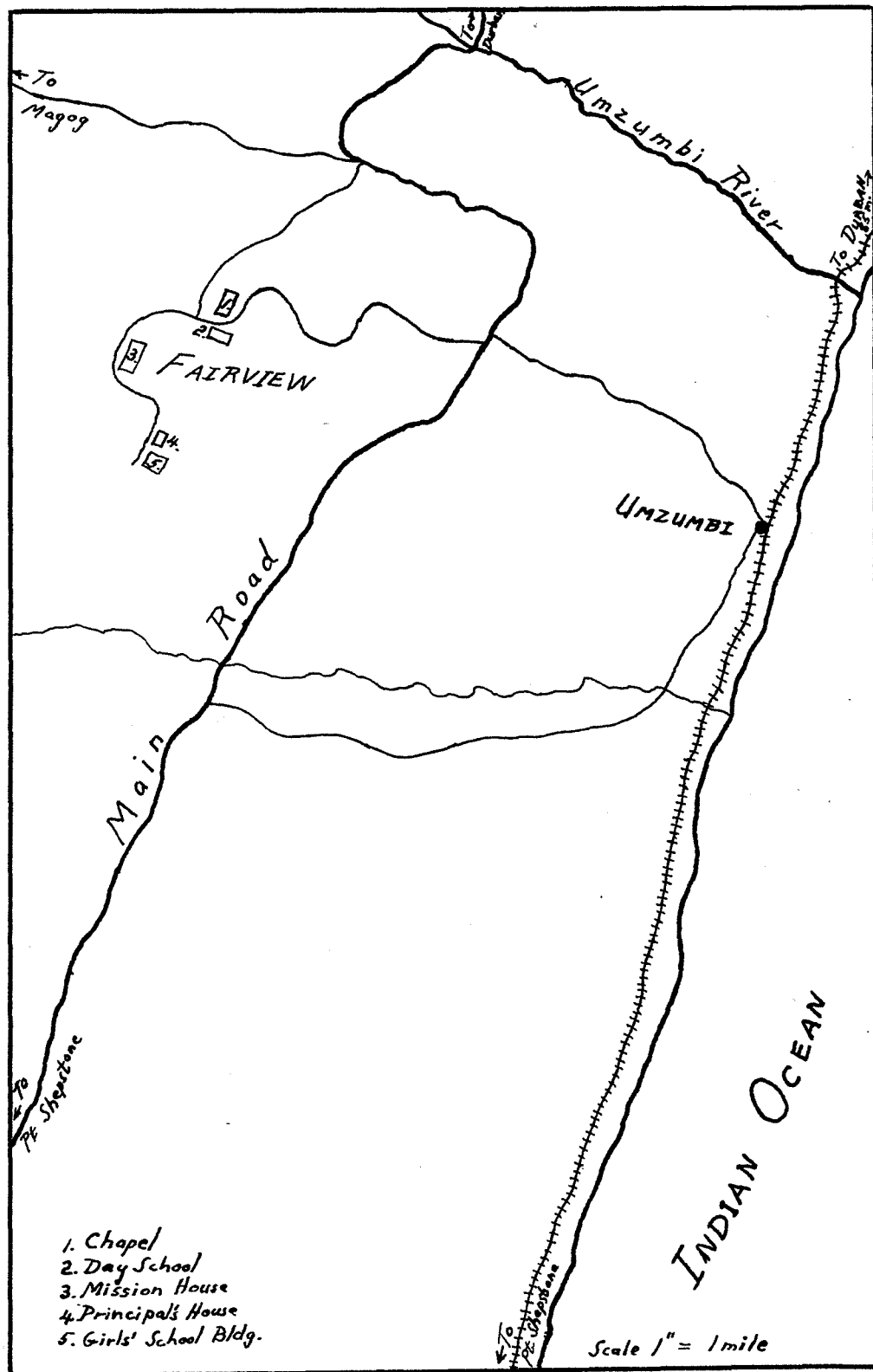
"The results of this inspection are satisfactory, and, when the present tone of the school is compared with the work done some three years ago, a vast improvement is in evidence. If the school had adequate accommodations the higher rate of grant would now be recommended."¹

Physical improvements were started the next year when the upstairs was made into a dormitory and a partition removed on the first floor making the schoolroom larger. A wooden floor was also put in the dining room. The enrollment for that year closing June, 1910, was 144, the highest in the history of the school. Miss Allen wrote, "It has been a year of victory and blessing, for which we praise our heavenly Father, and take fresh courage for the coming year."²

In 1911, attendance was again high. New seats for eighty girls were added in the schoolroom. The teaching staff was increased to include three very good Native teachers and another missionary teacher, Miss Newton, making possible three sewing classes instead of two. A team of four donkeys and a plow was obtained to assist the girls in the garden work which was proving very successful.³

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1. Missionary Tidings, March, 1910, p. 3.
2. Missionary Tidings, September, 1912, p. 12.
3. Report in Missionary Tidings, September, 1911, says:
"The girls have harvested about forty muids of mealies (about 120 bushels of corn), besides having many meals of green corn from their gardens. It takes about 270 ears of green corn, or thirty pumpkins for a meal. They also raised six muids of beans, besides pumpkins and sweet potatoes." p. 6.



At the close of the first term in 1912, every girl had professed to be saved. Good reports were being received from the eleven former pupils who were teaching that term. Two former Fair View girls, who had taken the normal course at Adams High School were supplying vacancies at the Home.

In February, 1913, school opened with 76 girls. Miss Cretor was a new teacher for advanced Bible classes and for the sewing department. She had four weekly sewing classes of four hours each.

The following year enrollment was 101. The sewing department was enlarged with five classes, each having special work required for the examination. Standard IV made skirts, standard V blouses, and standard VI dresses (cut, fitted, and sewed by themselves). Each class also had a certain amount of darning, patching, and feather-stitching to do. There were weekly classes in laundry and house cleaning, and some girls were given instruction in cooking.

A new bungalow, with kitchen, office, dining and living room, and four bedrooms, provided a pleasant and comfortable home for the missionaries after 1915.

Religious services formed a very vital part of the girls' experiences at Fair View. A report of the Home in 1915 tells that two class-meetings¹ were held

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1. A class-meeting is for the purpose of relating and discussing personal religious experiences or problems.

weekly, one for Christians and one for seekers. Almost every girl attended one or the other meeting.

In spite of drought and war and times of difficulty, the school was able to meet government requirements and in 1918 was put in grade A, receiving the highest government grant.¹ The Inspector, Dr. Loram, had been very kind and helpful during his visits to the school. He gave final examinations to girls completing the sixth standard. The eleven girls in this class at Fair View did better in their final tests at the close of 1917 than any previous standard VI. They did better in arithmetic and English than any other Native school Dr. Loram had examined.

c. 1922 - 1932

By 1922, the number of day schools had increased greatly in Natal. Because of this and government regulations, the Fair View Girls' School was changed to a High School in 1922. This meant that girls who had not completed standard IV were no longer admitted to the school. Miss Allen writes concerning this change:

"This was a grief to me, as those kraal girls were the ones to become Christians first. But our day school² was able to take them provided we could find a place

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1. The same year, the Edwaleni Training School for boys (Free Methodist) was also put in grade A.
2. Primary school on Fair View Mission Station.

for them to stay. Some found places among other missionaries, and some with the Native Christians on the station."¹

Consequently, the enrollment was somewhat decreased, because up to that time, Fair View had continued to have a number of kraal girls in standards I through IV, who came because they were not allowed to go to school while at home, even though day schools were opened near by.

Miss Allen was sent to Pondoland, bordering on the south of Natal,² in 1924, and Miss Daisy Frederick was put in charge of the Fair View Home. She showed great ability in organizing and pushing forward the work of the school following the change to a High School. The school days were busy ones as shown by the following schedule:

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|-------------|---|
| 5:30 | rising bell |
| 5:30 -5:45 | dressing, prayer |
| 5:45 -6:45 | cold bath in river |
| | make beds, sweep rooms and yards |
| 6:45 -12:30 | lessons with intermissions for breakfast and recess |
| 12:30-1:30 | meal |
| 1:30 -4:30 | industrial work--cooking, sewing, knitting, ironing, spinning |
| 4:30 -5:30 | free time |
| 5:30 -6:15 | meal |
| 6:15 -8:00 | study period |
| 8:00 | prayers |
| 8:30 | retiring hour |

On five afternoons a week four girls pounded stamp.³ On four days a week groups went to the woods after firewood.

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1. Same letter written March 6, 1946.
2. See map on page 87.
3. Hominy and beans.

The term of school opening in August, 1925, was a time of crisis, but in answer to prayer, the next term opened as usual and was one of full attendance, revival, and harmony.

In 1927, the government Inspector gave the school an excellent report and Miss Frederick wrote that the school was almost entirely self-supporting.¹ Miss Frederick gave another good report for the year of 1928. Parts of the report follow:

"First, in January God gave me the commission for the year--a year of intercessory prayer for the girls in the school. God showed me how we should form a prayer band for fasting and prayer for the salvation of the fathers, brothers, and friends of the girls, how we should go from this to personal work among the sick and to the out-stations especially for Sunday-school, everywhere witnessing for Christ²....With what contentment I saw them each take her turn leading a meeting in different kraals!

"The second term opened the first of August with the greatest ease of any term I have known....We all seemed unusually successful in teaching and learning during this second term. The atmosphere of the Home was that of contented industry and the result was good passes for all whose examination results have been announced."³

Registration was increased the next year, and Miss Frederick was assisted by four Native teachers. There was continued emphasis on "community service" for the students as they conducted noon day prayer meetings,

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1. That is, the government grant and the student fees financed the school with very little help from the Missionary Board.
2. Here was a real "visitation evangelism" program.
3. Missionary Tidings, March, 1929, pp. 48-49.

taught Sunday school classes, and went out in groups to visit in various kraals or out-stations.

In 1930, Miss Frederick came home on furlough, and Miss Ila Gunsolus was in charge of the school until various circumstances, largely financial, led to its¹ being closed.

4. Reasons for Discontinuing

For over thirty years, Fair View Girls' Home had been in progress, blessing hundreds of girls and sending them out to be a blessing to their homes and communities and the church. Then came the great financial depression over the world in 1932. The Government of Natal, at that time, did not have sufficient funds to carry on, and withdrew the grant for the financing of the Girls' School at Fair View. The Superintendent of the Free Methodist work in South Africa reported the following in 1932:

"The depression that has throttled the world is being felt by the Government of Natal, with the result that grants in aid of native schools have been cut to the extent of 10,000. The outlook is so dark that other cuts will probably be made."²

Because of these conditions the Fair View Girls' Home

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1. The buildings still remain on the mission station, but the school has never been reopened.
2. Quoted from 1932 Reports, by Miss Mabel Cook, Office Secretary of the General Missionary Board of the Free Methodist Church, in letter dated March 8, 1946.

received notice that the grant in aid would be discontinued after December, 1932. The grant in aid received from the government in 1927 was £347. Without this amount, which paid the Native teachers and part of the running expenses of the school, it was almost impossible to carry on. The only support left for the school was student fees and the amount received from the Missionary Board. Fees paid by each student were £2.10¹ for each half-year term. This included their room, board, and tuition, but was not nearly enough to pay teachers' salaries and keep the school going. The Missionary Board in America was also under financial difficulties at that time and had found it necessary to reduce missionaries' salaries by twenty-five per cent. With these conditions existing, it did not seem that the school could be carried on, and the South African Conference took the following action in October, 1932:

"Owing to the fact that the government has withdrawn its grant for the financing of our Girls' School at Fairview, South Africa, it was ordered that the School should be closed at the end of the year, in December."²

Miss Allen wrote a few years later:

"....greatly to the grief of our native Christians, and to those who had spent years of hard work to establish it, and to the great loss of our children, the school was closed."³

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1. About \$6.00.
2. Quoted from 1932 Conference Minutes, in same letter from Miss Mabel Cook.
3. Missionary Tidings, May, 1938, p.140.

Since 1932, the Church has regretted that the school was closed. It was indeed a sad incident to both Native Christians and missionaries, but the best that can be done now is to work and pray and plan that a girls' school may be reestablished. This would be a source of great joy to many in Africa and America as well.

E. Present Educational Needs

Although at the present time there are over eight hundred Native schools in Natal, and the number is increasing due to the combined efforts of missionaries and the government, the educational needs of the Natives are far from being met. Thousands of children are still in raw heathenism and entirely uneducated.¹ A brief comparison of educational statistics in Natal with those in the United States will help to show the great need among the Natives. Out of an approximate total population of 130,000,000 in the United States, there were 24,562,473 children between the ages of five and seventeen in public schools in 1942, and 1,403,990 college students.² This meant that 20% of the population was attending school regularly, or 20 out of 100. In Natal, out of a total Native population of approximately 2,000,000, there were

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1. 95% of the African population are illiterate.
2. The World Almanac, 1945, pp. 596, 603.

144,745 in school in 1943.¹ In other words, about 7% of the Natives were in school, or 7 out of 100. Comparing this with the figures from the United States, we see that out of the 20 from every 100 that should be in school, only 7 are actually attending. From this we can conclude that at least two-thirds of the Native children and young people are not attending any school. For this neglected majority, a large number of day schools must be established, so that every child can begin his education.

For those who are attending schools and receiving a partial education, many improvements need to be made in order that their training may be adequate and complete. The African needs to be taught the practical things of life, not merely book learning. He is sadly lacking in discipline and order; therefore, needs instruction in such principles as neatness, method, obedience, cleanliness, industry, thrift and honesty.

The need for the education of girls and women is especially great since this has been neglected in the past. The Christian home and the Christian school are the two greatest forces for good in Native Africa, and these two must go hand in hand, for it is only the girl trained in a Christian school who is well prepared to be a good home-maker. Educated Christian boys need educated Christian

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1. These figures include Colored and Asiatic also.

girls for their wives. Girls must be taught the principles of hygiene, proper diet, simple treatment of diseases, child care, and methods of good house-keeping so that they may help lessen the diseases of Natives and lower the high infant mortality rate.

In the great task of educating girls and women of South Africa, care must be taken that they are not made into Europeans or Americans.¹ We need rather to cleanse and purify what they have, and at the same time let them remain Africans. They should retain their simple African way of life and their Native hospitality, along with the tidiness and refinement that Christianity and education² bring to them.

The need for trained teachers in Natal is especially great, to say nothing about the urgent need for Protestant Christian teachers. Many Protestant

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1. Cf. Hughes - Hallett: *Awakening Womanhood*, p. 21.
"In any coast town or large center may be seen the Europeanized girls in crowds, dressed in the latest fashion,...intelligent and healthy-minded, many of them, but having lost touch with much that is African--inevitably--and without much interest in their fellow-creatures of the dark brush places. The poorer type of these are the girls who have got the 'little knowledge' that is dangerous: European clothes, but not rightly made and not rightly put on; high-heeled shoes without the knack of walking in them, faces disfigured with too much white powder, only enough education to make them think so much of themselves that they will let their old mothers do all the work for them, only enough civilization to make them look down on girls who wear only native clothes."
Quoted from Mrs. Wilkie in *"Education in Africa"*, p. 89.
2. Ibid.

groups are now finding it necessary to employ Roman Catholic trained teachers in their day schools. This is a sad fact, and it points out the great need for Protestant girls' schools where teachers are trained.

F. Need of the Free Methodist Church for a Girls' School

The Free Methodist Church has a responsibility to help meet the educational needs of South Africa. Its leaders have realized this and have put emphasis on educational work, as well as evangelistic and medical. The missionaries have realized that it is not enough to evangelize the Native population; new members in the Church must be helped to a full life in Christ. Schools must be established to strengthen and build upon the work of the evangelist, or too often, the Native is back in heathenism in a few years, or by the time of the next generation. It is true that the power of the Gospel of Christ is unlimited in its ability to transform a heathen into a respectable man, woman, or child, but the Christian missionary is responsible to do what he can to give the Native a better way of life, a more comfortable home, a healthier body, and a new and wholesome attitude toward life--free from superstition and fear, and motivated by love and a desire to be of service for others. It is largely through Christian schools that these things can be accomplished. The Free Methodist Church has realized this and has, through its missionary efforts, promoted many day schools and a few

secondary schools for Natives in South Africa. There is now a well-established Industrial School for Boys at Edwaleni. The successful work of the former Fair View Girls' Home (1898 - 1932) has been studied, as well as the causes for its being closed. It has been pointed out that since that time there has been no Free Methodist school for girls in South Africa. A school of this type is greatly needed.

In the first place, the Native Church wants and needs a girls' school. The number of Native Christians and Christian families in southern Natal has increased since 1932, and there is a good possibility that enrollment in a girls' school could now be much higher than it was. There are five hundred Native tenants on Fair View Mission Station alone, and many of these families have girls whom they would be glad to send to the school if it were reopened. There are also many Native girls, daughters of former Fair View students, who would undoubtedly attend the school. After the girls have completed standard VI in the day schools, there is now no place for them to continue their education without going long distances and to schools that do not maintain the standards and doctrines of the Free Methodist Church. Sometimes the religious influence of these other schools is not helpful to the girls, and activities in the school may not be those approved by the Church.

A church cannot go forward without schools to train its young people for present and future leadership. Therefore, the Free Methodist Church needs schools to train Native young people for places of leadership in the Native Church. There is a great demand for Christian school teachers in the day schools, for Sunday school teachers, and for evangelists. The Christian schools must be able to supply the workers for these calls. Furthermore, girls need to be trained for Christian home-making, in order that they may be prepared to be the wives of the educated Christian boys completing the course at the Boys' School.

Probably the two greatest educational needs of the Free Methodist Church in South Africa are a Bible Training School and a Girls' School (Industrial, Normal, and High School). It is for this second great need that a plan is being proposed.

G. Summary

The first schools for Native South African children were begun by missionaries late in the eighteenth century, and for many years, missionaries were entirely responsible for educating the Natives. In 1848, the government began to show some concern and gave money grants to aid Native schools. From that time, government aid and supervision has increased so that now practically

all Native schools are aided and inspected by the Native Education Department, a separate sub-department under each of the four Provincial Education Departments.¹

Government syllabuses are prepared for all grades in Native schools, including the Industrial Courses.

There are now over 800 schools for Natives in Natal. Most of these are primary schools where standards I through VI are taught. Approximately twenty-five are secondary, Normal, or Industrial schools. The three girls' schools sponsored by Protestant Missions and teaching industrial subjects are Inanda, Indaleni, and St. Hilda's. Each of these is serving well its particular mission and area.

A Free Methodist girls' school, the Fair View Girls' Home, was started by Miss F. Grace Allen in 1898 and continued a successful school until 1932, when financial difficulties, as a result of the great world depression, caused the school to be closed. During the years of its progress, the Fair View Girls' Home gave academic, industrial, and religious instruction to hundreds of girls, in a wholesome Christian environment. Many of these girls taught school, did missionary work, or became Christian home-makers after they left Fair View. The school served the Free Methodist Church in South Africa

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1. Natal, Transvaal, Cape of Good Hope, and Orange Free State.

well, and was the means of helping hundreds of girls become established in their Christian living. Many missionaries and Native Christians were very sad when the school was closed and will rejoice when it can be reopened. Native Christians and the Native Free Methodist Church need the school in order that the girls may have somewhere to be trained for their very important place as home-makers, teachers, missionaries, and workers in South Africa.

CHAPTER III

THE PROPOSED PLAN FOR A GIRLS' SCHOOL

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A. Introduction

Having considered the existing girls' schools in South Africa and the need of the Free Methodist Church for a girls' school to replace the Fair View Girls' Home, we are now ready to propose the plan for the girls' school. This plan should not be thought of as final or exact, but as a guide and suggestions for establishing the school. The plan will undoubtedly be revised as the school is actually opened. This work of reopening a school will not be an over-night task, but will of necessity begin again at the bottom and gradually build up to a larger and better school. This is especially true since the plan is to re-establish a work which has been lying idle for a number of years. No one could expect to accomplish this without facing many difficulties and battles. The task can be accomplished, finally, only through the help of God and as a result of earnest prayer and much hard labor. Miss Allen, the founder of the Fair View Girls' Home, says concerning the re-establishing of a girls' school:

"Many things are in much better condition there now than they were when we started the Girls' Home...Yet you will have many battles to fight, as all do who attempt anything worth while for God...It will take

faith and courage and strength to start it up again, as it did to launch it at first; but if it be God's will, and I believe it is, He will see it through. I shall pray earnestly that the right ones may be called of God to undertake the work, at the right time. Let us all pray and work to that end."¹

With these things in mind, we will now consider the objectives for the proposed school.

B. Objectives

1. For the Students

The aim of the school will be first of all to bring each girl to a vital relationship with Christ as personal Savior and Lord, and to prepare her for a life of vital Christian service, whether in the home, the school, or the church. The desire is to see each girl have such a real and practical Christian experience that she will be a positive witness for Christ when she comes in contact with non-Christians. This goal will be reached through religious services, personal conferences between teachers and pupils, and through the general Christian atmosphere and environment of the school.

2. For the Home and Community

In various ways the school will endeavor to improve the social, religious, and moral standards of the

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1. Letter written March 6, 1946.

communities in South Africa, to which the students will return after attending the school. We must help to wipe out such great evils as polygamy, witchcraft, and superstition, by helping the girls have a wholesome Christian attitude toward life. Then these girls will have a great influence in their home communities as they work and witness in their everyday duties and contacts with others.

Through the Domestic Science Course the girls will be trained in more efficient, orderly, and sanitary methods of house-keeping and caring for their families. The school will endeavor to improve health conditions through various other phases of its curriculum and activities.

3. For the Church

Another principal objective of the school will be to train young women to be leaders in the Native Free Methodist Church in South Africa. Workers are greatly needed as teachers in day schools and Sunday schools, evangelists, pastor's wives, and home visitors. Through its Bible classes and training in actual Christian service, the school will aim to prepare the girls for these various places of leadership in the Church.

C. Personnel

1. Students

The student body will be made up of Native girls

who have passed standard IV in primary education. Many of these girls will come from Free Methodist mission day schools, but those from other missions will also be welcome. The students will be only Natives, because in South Africa all Native education is entirely separate from European. A boarding school for girls below standard IV would not be advisable for there are an increasing number of day schools for these girls to attend.

In order to maintain the Christian environment of the school, students, before entering, should be required to show a certificate of good character from their teacher, pastor, or other responsible person. This does not necessarily mean that all students will be Christians, but that they will be of good moral character and willing to uphold the standards of the school.

Students should also have a certificate of health from a physician indicating that they are not carriers of any infectious disease.

2. Administrators and Teachers

The administration of the school should be in the hands of a missionary couple.¹ The duties of the man

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1. The Fair View Girls' Home was always in charge of a single missionary woman, who did very fine work, but missionaries who have been in South Africa a number of years suggest that a man and wife would be more capable of administering the affairs of the school, and working in cooperation with the government. It is true also, that a man contributes to the psychological soundness of a school organization.

would be those of business manager of the school. The missionary wife should be a qualified teacher, able to supervise the work of all classes and probably teach some subjects in the upper classes. There should be a missionary woman, well trained in Domestic Science, at the head of that department. Another trained missionary should have charge of and supervise the Normal, or Teacher Training, Department. Either she or the missionary wife, or both would teach Bible and have charge of the "community service" for the girls. The secretarial work of the school should be done by a third missionary woman.

The staff should include one or two Native teachers to assist in the Domestic Science classes, and three or four to teach academic work for the four standards.

One of the three missionary women should be well qualified to teach music and have charge of the musical activities of the school. Physical education should also be under the leadership of a qualified teacher, either Native or missionary.

The total staff here suggested is a missionary couple, two missionary teachers, a secretary, and four to six Native assistant teachers, depending on the size of the school. The school could perhaps be started with fewer teachers, but the number would need to be increased as the school grew.

Although talent, intellectual qualities, and

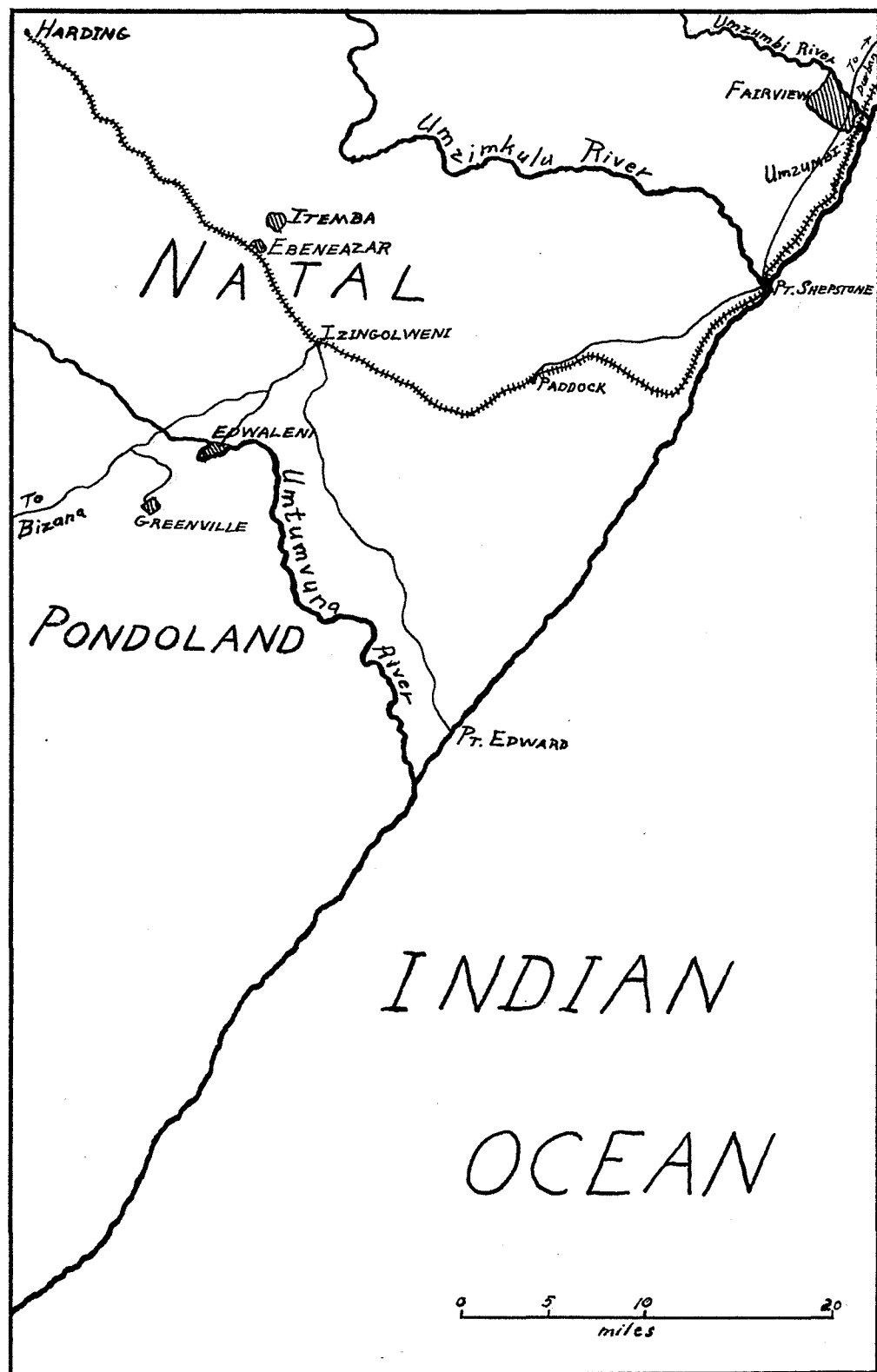
personality are all very important factors in the selection of teachers, the most essential qualifications are a vital Christian experience, a real love for the Native people, and a conviction that the girls' school is the place where God would have them work.¹ Like all other missionaries, these teachers and workers need to have organizing ability, good health, and a sense of humor. Other qualifications² are adaptability, patience, and joyfulness.

D. Location

Since the school is primarily for Native girls of the Free Methodist Church in South Africa, it must of necessity be located somewhere in southern Natal, where the mission stations are centralized. The possible locations for the school are at four mission stations,--Fair View, Edwaleni, Itemba, and Greenville.³ It is very difficult to decide upon the best location, but Fair View and Itemba seem to have the most advantages. It is best for us to consider the various possibilities, leaving the final decision with those responsible when the work can actually

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1. Mrs. Mabel K. Rice in letter of March 2, 1946, lists essential qualifications: "...teachers that have a good Christian experience, who have a love for the Natives."
2. Cf. His, (published monthly by Inter-Varsity Christian Fellowship) Dec., 1945, pp. 26,27. "Get tough with yourself" for prospective missionaries. "Be glad always. Praise God always. When you are ill or tired or tempted or at your wits end, learn the habit of perpetual praise, for it prepares a way whereby God may shew us His victory."
3. See map on following page.



be carried out. First, the disadvantages of Edwaleni and Greenville will be mentioned before we proceed with the reasons for selecting either Fair View or Itemba as the site for the proposed school.

The Boys' Industrial School is at Edwaleni, and the experienced missionaries are agreed that it is better both for students and the teachers to have the boys and girls separated by a greater distance. Furthermore, co-education is the exception from common practice among Natives in South Africa. Edwaleni is also the proposed site for a new hospital in South Africa. So a girls' school here, too, would make the mission station too crowded. Greenville is undesirable because of poor transportation facilities and water supply, and because it is in Pondoland¹, the home of another tribe who speak a different dialect. The Zulus from the mission work in Natal would be slow to go into Pondoland to attend school.

We will now consider the two most desirable locations, Fair View and Itemba, from several different points of view.

In answer to letters sent to four missionaries, whose each spent a number of years in South Africa, all four gave Fair View as the best location for the girls school.

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1. Across the Umtumvuna River, south of Natal, is Pondoland, entirely Native except for missionaries and a few traders. See map on preceding page.

These four, who returned to the United States about four years ago, give the following advantages for Fair View: The Native Christians were accustomed to having a girls' school there; they had confidence in the quality of work done there and would be glad to have their girls attend a school with which they felt somewhat familiar. Fair View is only two miles from the railway station, and would be easily accessible to any of the Natal missions. It could also be reached easily by girls from other missions if they wished to attend. The farm land on the mission station makes good provision for school gardens, which are a great aid in maintaining a balanced diet for school pupils at as low a cost as possible. Fair View is beautiful; it is within easy walking distance of the sea, so frequent visits to the beach can be made. There is ample water supply; the buildings from Fair View Home are still standing and could, perhaps, be used to start the school again. However, with the exception of one building, the missionaries' cottage, they are in poor condition and would need to be replaced with new buildings.

The only disadvantage mentioned by these four missionaries was that of the surrounding community. The land around Fair View mission station has been declared "white man's area" by the government, and Natives will undoubtedly be forbidden to hold land there much longer. Evidently, this condition has become more acute in the

last few years, for a recent letter from Dr. Lowell Rice, now in South Africa, points out this disadvantage for locating the school at Fair View. Unfortunately, part of the farm land at Fair View has been sold to Natives, over whom the mission has no control, and this has brought in influences which would not be an asset to a girls' school at Fair View. Because of these disadvantages, which seem rather serious at the present time, Dr. Rice suggests Itemba as probably the best location for the girls' school for the following reasons: Itemba has a large property and also has the largest and most spiritual membership. It is not over four or five miles from a railway station and the property joins the main road. The school located there would serve a great demand for a center of higher education in southern Natal, which is developing fast these days. It would be only twenty miles from the prospective hospital¹ site at Edwaleni.

After considering these various factors, it seems that Itemba would be the best location at the present time. However, conditions change rapidly sometimes, so the final decision for the location of the girls' school cannot now be made.

E. Buildings and Equipment

As has been mentioned, the buildings of the Fair

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1. Personal letter dated March 19, 1946.

View Girls' Home are still standing and could probably be used to begin the school if it were located at Fair View. They would have to be replaced soon, however, so the following suggestions are for buildings and equipment that should be ready for use as soon as possible at either location. The best buildings for the school would probably be made with double concrete walls, that is, two concrete walls with an air space between them to prevent moisture from coming through the walls. This is a great help since the climate is quite damp, especially in the rainy season of the year.¹ Another essential feature in building is some protection against white ants, or termites.²

1. Living quarters for Teachers and Pupils

There should be two houses for missionaries, one for the missionary couple and another for the single women to live in.

The plan suggested for the students' living quarters is the cottage plan, similar to that used at

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1. Winter is the rainy season.
2. A successful and simple method used for missionary dwellings in South Africa is to have a sheet of rust proof metal extending about two inches beyond the wall just above the foundation. It is impossible for the ants to pass beyond this sheet of metal and enter the house or damage the walls. If steps to the house are built with just an inch space between them and the house, the ants will not be able to bridge the gap to enter that way.

the Sumankhetan Girls' School in India.¹ A number of cottages, wither brick or concrete, should be built sufficient to house the girls with ten to fifteen living together in a manner similar to that of a family group. The cottages should be equipped with simple, economical furniture. Furnishings such as pictures and curtains should be selected by the girls with the assistance of a teacher. An effort should be made to have the home neat, clean, and attractive so that the girls will be more eager to keep it that way. Each group of girls would have their own garden spot to care for and would do their own house-work, laundry, and cooking. The older girls would be responsible for the household budget and the management of the work. In addition, a teacher would supervise the work of each cottage.

This plan, it is felt, would have several advantages. It would give the girls opportunity to put into practice what they learn in the classroom and would be more like actual home life. Mrs. Mabel K. Rice, a

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1. Miss Veda Harrah, principal, wrote the following in her report of the Sumankhetan Girls' School, Pendra Road, Central Provinces, India, June 4, 1945: "Our school is built on the cottage plan and girls live as families in Indian style doing all their own house-work including cooking, cleaning, sweeping, gardening, laundry and buying. Each family is given a food allowance and girls do their buying at the school shop and from local vendors. Older girls of the families budget the allowance and thus learn to manage household accounts." Quoted from copy of letter written to United Christian Missionary Society.

missionary in Natal for about twenty years, suggests the following advantages:

"It seems like it might be a saving financially, and that there might be more harmony among the girls than if they all lived in one building. Then too, the doing of their own work--laundry, etc., would give them something to keep them busy and develop more self-reliance."¹

2. Buildings, Rooms, and Equipment for Classes

A main school building should include a general assembly hall or chapel, office room, library, and separate classrooms for each of the four standards. Classrooms should be equipped with movable arm chairs, teachers' desk and chair, blackboards, maps, globe, and books and slates.² The chapel should be a simple, beautiful place of worship, with platform, pulpit stand, and chairs or benches to seat all the students.

The Industrial department should be housed in a separate building, equipped for Domestic Science work. There should be separate rooms for sewing, cooking, and laundry classes. Although sewing machines will probably not be in use in Native homes for many years, it would be well for the school to have several which the girls could be taught to use. This would aid in the efficiency of the work done. Such items as needles, thread, scissors, and cloth should be supplied for sewing classes. Finished

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1. Letter written March 18, 1946.
2. Slates are more economical and easier to obtain than paper.

garments could then be sold to the girls to help pay for the cost of the materials.

The kitchen should be equipped with cupboards, cooking utensils, and dishes in addition to the stove and work tables. A pantry would also be helpful for storing foods and supplies. Since the students would be eating in their cottages, a large dining room would not be needed. However, a small dining room could be furnished with table, chairs, dishes, and silverware, and used in classes for teaching how to prepare the table and serve a meal.

Tubs, washboards, boilers, ironing boards, and flat irons with a stove to heat them on would be essential equipment in the laundry room. There should also be lines both indoors and out-of-doors for hanging clothes to dry. Space for laying and folding clothes could be provided for with a few tables. All of the equipment should be as economical and practical as possible.

F. Financing

Probably for a few years, the school would have to be financed without government aid, until certain requirements in equipment, enrollment, teachers, buildings, etc. could be met sufficiently to meet government approval and receive financial aid. These years of beginning would undoubtedly be the years of financial struggle. The importance of prayer for the financial needs of this school,

as of the Fair View Girls' Home,¹ should not be forgotten. As the church at home and in South Africa realizes the need for the school, it is possible that gifts might be received and that the missionary board would be able to give extra financial help to get the school started.

After the school has reached the required standards, the government grant-in-aid will cover the salaries of the Native teachers and a small amount per pupil for the expenses of each term. Then the missionary board will take the responsibility for the missionaries' salaries and a part of the regular operating expenses of the school. Student fees will also help meet part of the financial needs. They will be arranged to approximate those of similar girls' mission schools in South Africa, probably 4 or 5 for each half-year term.

G. Curriculum

In general, the curriculum must follow the syllabuses outlined by the government for the academic, normal, and industrial courses. Certain subjects, including Bible, are required, and a definite amount of time² must be devoted weekly to each subject. After the

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1. Ante, p. 59.
2. The syllabuses for Native schools are in the process of being revised at the present time, and copies are difficult to obtain due to war shortages and to the fact that new ones will be printed shortly. If a copy can be obtained later, it will be added in Appendix II.

government requirements are met for each subject, there is not too much time for other things to enter in, so the teachers must be constantly on the alert to integrate Christianity with the whole of the class work and the school life. If the missionaries wish to add anything to the curriculum and can work it into the schedule, the government will probably permit them to do so.

All classes are taught in English, except classes in Zulu grammar.

1. Domestic Science Department

The Domestic Science Department is one of the most important for the girls' school. As previously mentioned, the work of this department must follow the government syllabus. Housewifery, cooking and dietetics, needlework and crafts, laundry methods, gardening, and home-nursing should be taught. In all of these classes, the girls will be getting training in systematic work, one of the most needed things for African women.¹ We will now discuss each of the subjects briefly, giving suggestions for making the domestic science classes as helpful and practical as possible. Care must be taken that the girls are not given desires which could never

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1. Cf. Gertrude Leonard Simpson: Our African Story, Account of Lutheran Women's Work at Muhlenberg Mission, Liberia, Africa, p. 30.

be realized in their homes, and that would therefore, discourage them from returning to their home communities.

a. Housewifery

The purpose of classes in housewifery is to teach the girls to be good house-keepers. Cleanliness and orderliness must be especially emphasized, as the African girl has little natural tendency for either of these.¹ The work, being made as practical as possible, should include instruction and practice in such things as selecting and arranging simple furniture suitable for a Native home, cleaning a room, making beds, arranging bouquets from the many South African flowers, and entertaining guests.

b. Cooking and Dietetics

If a girl is to be a good home-keeper, she must also be a good cook. In Africa, this means first of all knowing what to cook, for the diet of the Natives (mainly corn, called "mealies", pounded and cooked into a mush) is very poor. In cooking classes, girls should receive instruction in the benefit of eating proper foods and the relation of diet to health.² Obviously, the food cooked must not be too expensive, but should be clean and nutritional.

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1. Cf. Simpson, op. cit., "Housekeeping and household duties are a new art to the African girl. System and order are qualities unknown in a Native home." p. 30.
2. Natives think sickness has spiritual causes. Ante, p. 32.

Meals containing a variety of foods, especially green vegetables and fresh fruits, should be planned and prepared. In addition of corn--pumpkins, beans, greens, guavas, lemons, pineapples, bananas, mangoes, and other vegetables and fruits might be included in the diet.

The girls should be taught methods of preparing and cooking the foods so they will retain the best food values and look attractive. They should also be taught the sanitary reasons for using dishes and silverware rather than having all members of the family dip their fingers into one large pot. Simple, sanitary methods of serving foods should be learned. This can be put into practice by having each class prepare and serve a meal to another class as their guests.

c. Needlework and Crafts

Sewing classes should give instruction in mending, patching, darning, cutting and sewing articles of clothing for different members of a family. The girls should learn how to fit garments, how to make various kinds of stitches, buttonholes, etc. The teaching of spinning and knitting is also very practical. In order to make the work of the sewing department more efficient, part of the sewing will be done on treadle and hand sewing machines. Therefore, the girls should learn how to operate and care for a sewing machine. It is most important, however, that they learn to do good hand sewing, because

that is probably the only method most of them will use in their own homes.

If desired, basketry, mat-making, and the making of pottery may be included in the class work. Perhaps most of the girls will have learned to do these things well in day schools or at home. If so, they need not be included in the curriculum.

d. Laundry Methods

The girls can learn to do laundry well and properly with the use of inexpensive tubs, boilers, and wash boards. This method will give clothing much better care than beating and rubbing them on rocks in the river. This equipment should also be economical enough for the girls to use later in their own homes. Regular instruction should be given in folding and ironing clothes. Flat irons heated on a large cook stove are best for practical purposes.

c. Gardening

Since the women in Africa are responsible for the entire food supply, they need to be trained in good gardening methods. As in cooking, what to plant needs to be taught as well as how best to prepare the soil, plant the seeds, care for and harvest the products. Mrs. Simpson, writing about the work at the E. V. Day Memorial School for girls in Liberia, Africa, says:

"In the native life, the next meal is not planned for and it is a common occurrence to 'go hunt chop' (food)

which is easily found in this tropical country. Hence to teach the girls to prepare the ground, plant the seed, tend and cultivate, then gather and prepare for table use is quite an education in itself. Each girl is given her turn in the farm work, which includes hoeing, planting, getting wood and cutting bush, etc."¹

The care of flowers would also be a profitable subject to teach the girls. This would help to develop a desire for and appreciation of beautiful things.

f. Home-nursing

The African girl knows so little about the simple common sense treatment of injuries and diseases, that instruction along this line is of great value to her.

Very practical lessons should be taught in the care of infants and children, simple treatment of diseases, care of the sick, and preparing food for infants, children,² and invalids. Occasionally (weekly, if possible), classes should be arranged when a doctor or nurse could be present to give more technical lessons in the care and treatment of diseases. These lectures might also deal with such

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1. Simpson, loc. cit.
2. In same letter of June 4, 1945, Miss Harrah reports the following practical work in home-nursing: "We have a sick room that is managed by members of the Home-Nursing Class, where they get practice in caring for the sick... This year we have given special attention to the training and care of little children. The class in Child Care has been responsible for the care of six little orphans. Next year we anticipate having a nursery school and kindergarten to take care of the orphans and the children of the neighborhood. It will also serve as a teaching agent for both students and parents."

subjects as the care of the body and proper diet. Sex education and lessons in preparation for marriage should also be given by the doctor or nurse.

2. Academic and Teacher Training Departments

The academic work must follow the government syllabuses for standards V, VI, VII, and VIII.¹ The syllabuses are revised from time to time, but will probably include the following subjects: Zulu grammar, English composition, hygiene, mathematics, history, geography, music, and Bible, which will be in a separate department in the girls' school because of its importance. In each of these classes the teachers should feel the responsibility to see that Christian principles are always upheld and practiced.

One of the special emphases of the academic department, as well as the religious education, will be teacher training. As the school advances, this should be made a separate department, for the training of Christian teachers is one of the greatest needs of southern Natal. A class should be taught in teaching methods and school management. The last year, girls could be given a class in observation and practice teaching in cooperation with the day schools on the mission station and near by.

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1. As the school grows, the last two years of high school should be added and standards V and VI discontinued.

3. Religious Education Department

Because of the Christian emphasis of the school, the work of the Religious Education Department is especially important. The first aim will be to meet the spiritual needs of the individual girls, to lead each one to a vital experience with Jesus Christ as Savior and Lord. The desire is that each girl might develop a thoroughly Christian way of living, that she will be prepared for Christian service in her home, community, and church. The complete atmosphere of the school must contribute to this work as well as that directly included in the Religious Education Department.

a. Bible Classes

In the regular classes in Bible instruction, the objectives will be two-fold: to teach the great fundamental truths and facts of the Bible as the inspired Word of God, and the experience-centered objective. In other words, every effort should be made to teach the Bible in such a way that the lessons will be put into practice in everyday life. This means that the teacher must have in mind the specific life problems and individual needs of the girls as she plans her objectives for each Bible lesson. She must see the Bible as a powerful, living Book with an answer to every current problem of life, whether great or small.

From Bible classes should come the formation of principles and rules of conduct for each girl in her personal living. Take, for example, the Epistle of James or the Old Testament book of Deuteronomy and approach the books with the objective of finding in them rules of conduct or a guide for holy living that can be followed in present day situations. If the teacher thinks first of her girls and their needs, and then of how the Bible study can be of value to them, she will make the Bible "live" much more in the lives of her students. The Biblical method of having students go straight to the Bible and study it for observations, relationships, and values for today is another great aid in making the Bible lessons valuable in individual lives. There is no more practical and thrilling experience than that of discovering for one's self some of the wonderful lessons in the Word of God.

b. Christian Service

A very practical part of the religious instruction of the school should be the actual Christian service done by the girls. This will include teaching Sunday school classes, superintending Sunday schools, visiting in surrounding Native homes, going in groups to hold special meetings or to assist in services in near-by kraals or places where preaching services are held. This work for the girls should be definitely organized and supervised by one of

the missionary teachers, with the students making reports and meeting together to discuss various problems.

c. Devotions, Chapel, and Other Services

In addition to Bible study and Christian service, there must be that phase of the religious program which gives opportunity for worship and the receiving of personal inspiration to aid in individual spiritual growth. There must be both the "drinking in" and the giving out.

The importance of daily individual devotions should be emphasized, and a place in the schedule planned for them. In the separate cottages there should be "family worship" each morning and evening. This will help the girls realize the value and importance of having family worship in the homes that they will some day build.

Daily chapel services from twenty to thirty minutes in length, should be held with the entire student body participating. Special care must be taken to make these services meaningful to the students and not just a form. This can be accomplished through variety in the program and student participation. Occasionally a brief hymn study or an appreciation lesson on some work of religious art might be included in the service. Brief missionary biographies or stories with a challenge might be given. Students should participate in the prayers, the singing, and also in leading the meetings. Special musical numbers might be given by the students occasionally.

Other talent in art, choral reading, etc. might be used as well. Visual aids of various types might add to the effectiveness of chapel programs. The aim should always be to contribute to the spiritual life of the group and the individual growth of students.

Attendance at the regular church services of the Native church and Sunday school on the mission station should be required on Sundays when students are not engaged in some form of Christian service at that time. Class-meetings for groups of twenty to thirty should be organized for weekly meetings in which the girls share their religious experiences and problems, and discuss and pray about them together. Each class-meeting should be led by a teacher. Weekly prayer meetings for the entire group on one evening would also be profitable. All of these services, as the chapel programs, should be made helpful to the students.

H. Summary

This chapter has outlined the proposed plan for a girls' school in South Africa. The aim of the school is first of all, to help each girl accept Christ as personal Savior and Lord, if she has not already taken this step before entering the school, and to develop habits of Christian living. The school shall endeavor through its Domestic Science, Academic, Normal, and Religious Education Departments to prepare the girls for places of service as

Christian home-makers, teachers, evangelists, and workers.

The staff suggested for the school is a missionary couple, two missionary teachers, a secretary, and four to six Native assistant teachers. The best location for the school seems to be Fair View, or Itemba. However, final decision must be made by the Missionary Board when definite steps are taken for establishing the school.

The cottage plan is advised for the students' living quarters. Other buildings should be two missionary dwellings, a main school building, and an industrial building.

The school would be financed by student fees and by money received from the Missionary Board and the government grant-in-aid.

In general, the curriculum must follow the government syllabuses outlined for the Academic, Industrial, and Normal departments. All of the work should be made as practical as possible, and all should contribute to the spiritual life of the individual girls and of the group as a whole. The religious program of the school, which is very important in attaining the objectives, should include Bible classes, "community service" done by the students, morning and evening devotions in each cottage, daily individual devotions, daily chapel services, class-meetings and prayer meeting. All of these services should be meaningful to students and should help to prepare them for lives of Christian service.

CHAPTER IV
SUMMARY AND CONCLUSIONS

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A. Summary

The purpose of this thesis has been to propose a plan for a Native girls' school in South Africa under the Free Methodist Missionary Board. As a background for the study, a chapter was devoted to Native culture of the Zulus of southeast Africa. They are a tribe of the great Bantu race which migrated southward from Central Africa a few centuries ago. In the past, the Zulus have been great warriors. Because of this and their closely-knit tribal system, uniting all people of the tribe under a chief, the Zulus have survived and still occupy a large part of southeast Africa. Although many white people have recently settled in the coastal and urban areas of South Africa, the Zulus still constitute about seventy per cent of the population. They are now a peaceful people, living a simple life in their huts grouped together in kraals. The ruler of the kraal is the headman who is responsible to the chief and his council of assistants. The women do most of the work of caring for their large families. Polygamy, superstition, witchcraft, ancestor worship, and illiteracy are some of the worst evils of Native life. Their whole life is bound up with superstition and the

fear of displeasing their ancestors, whose spirits are among them, and thus bringing disfavor upon themselves. All sickness is thought to have a spiritual cause; therefore, no sanitary precautions are taken against illness. It is because of this belief that the witch doctor with his powers of magic for driving away evil spirits, is found in South Africa.

With the coming of Christianity many of these evils are being gradually lessened. One of the most remarkable results of the Gospel in South Africa is the raising of the woman's place in life. African women are responding to the Christian message of freedom and are becoming the spiritual leaders of their people. Along with evangelism and medical work, one of the great emphases of missions is education for the Natives, both boys and girls, men and women. Missionaries were the first to found schools for the Natives early in the nineteenth century. Progress was slow at first, but during the second half of the century the number of schools was greatly increased. It was then that the government began to show an interest in Native education. Grants of money were given to aid schools for Natives, a council of Education was organized to supervise and aid the development of Native education, and later a Chief Inspector of Native Education was appointed. The government of Natal now works in cooperation with mission bodies; practically all

Native schools are aided and supervised by the government, and some are entirely government sponsored.

In the province of Natal there are over 800 schools for Natives. Most of these are Primary day schools teaching standards I through VI; about twenty-five are Post-primary schools where secondary, industrial, and normal courses are taught; and a few are Higher institutions of learning which go beyond high school level. Out of the twenty-five Post-primary schools, three are Protestant mission girls' schools where industrial subjects are taught. These three are Inanda, Indaleni, and St. Hilda's. The Free Methodist Church had a girls' school of this type at Fair View from 1898 to 1932. The school was founded by Miss F. Grace Allen in 1898, thirteen years after the first foreign missionaries were sent out to South Africa by the General Missionary Board of the Free Methodist Church. The first students were "runaway" girls, who left their heathen kraals and came to the Fair View Girls' Home in order that they might be Christians and go to school. During the thirty-four years of its successful operation, the Fair View Girls' School brought spiritual and physical help to hundreds of girls who went from the school to be Christian home-makers, teachers, missionaries, and workers. It was sad indeed, when, in 1932, the school was closed as a result of financial difficulties during the great world depression. The missionaries and the

Native church were grieved, and many would rejoice if the school could be reopened.

The Free Methodist Church, the schools in Natal, and the homes and communities of South Africa are very much in need of trained young women to fill responsible places of leadership and service. The girls' school which we propose in this thesis would help much to meet these needs. The school, in order to serve the Church best, should be located in southern Natal, probably at Fair View or Itemba. Its work of training young women who have passed standard IV in day schools should be carried on in four departments: the Industrial, Academic, Normal, and Religious Education. Vital Christianity should be the emphasis in every department of the work as the students are trained to go out and serve their Savior and Lord as Christian home-makers, teachers, missionaries, evangelists, and workers.

B. Conclusions

One of the conclusions of this study is that South Africa, although it is said to be the best evangelized foreign mission field in the world, is very much in need of Christianity and especially Christian schools.

The white man's coming to South Africa has not been altogether a blessing to the Natives. In some cases immoral and social evils have only been increased by

so-called educated and civilized people. Africa is not so much in need of civilization as of vital Christianity and Christian education that transforms as well as informs.

The African must not be robbed of all that is his own and re-made into a European or American, but he must be allowed to retain his simple way of life and his natural tendencies in so far as they are Christian. Education must bring purity, cleanliness, high ideals, and refinement to the African.

These general conclusions bring us now to a few more specific conclusions regarding the girls' school which has been proposed. The need for such a school in southern Natal is great, especially for the training of Christian school teachers, workers in the Church, and wives for the educated Christian young men. Christian women in the homes is very important, for here their influence extends to the next generation and to the future of the African nation. The proposed school should receive good support from the Natal Education Department, because of the tremendous need for trained school teachers in the province of Natal.

Actual plans for establishing a girls' school should not be delayed. Probably the main reason for this is that the Roman Catholic Church is advancing rapidly in South Africa. About fifty per cent of the Native teachers (male and female) are already trained in Catholic schools. The Catholic Church seems to have plenty of finances and

able to put up fine school buildings, attracting the young people. Mohammedanism is also spreading in South Africa. Unless the Protestant Church moves quickly, it may lose its opportunity for educating the girls of South Africa.

A third conclusion regarding the proposed girls' school is that it must be established and organized with a long range view, with a definite plan to enlarge and improve the school year by year. There should be plans for personnel to take over the responsibility of the school when those in charge go home on furlough.¹ We should plan that the school will ultimately offer a recognized University Course with a degree in B. S. or B. A. The need for a Christian school of this kind is already apparent as higher education is developing fast.

Finally, the establishing of a girls' school in South Africa will be a great task. It will be accomplished only as a result of much prayer and hard work, and with the help of our Great Teacher who said, "Thou shalt love the Lord thy God with all thy...mind."

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1. Letter from Dr. Lowell Rice, South Africa, March 19, 1946.

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Miss F. Grace Allen, Missionary to South Africa and founder of the Fair View Girls' Home.

Miss Margaret Nickel, Missionary to South Africa.

Mrs. Mabel K. Rice, Missionary to South Africa.

Mrs. Nellie R. Bohall, Missionary to South Africa.

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APPENDIX I



Zulu Kraal

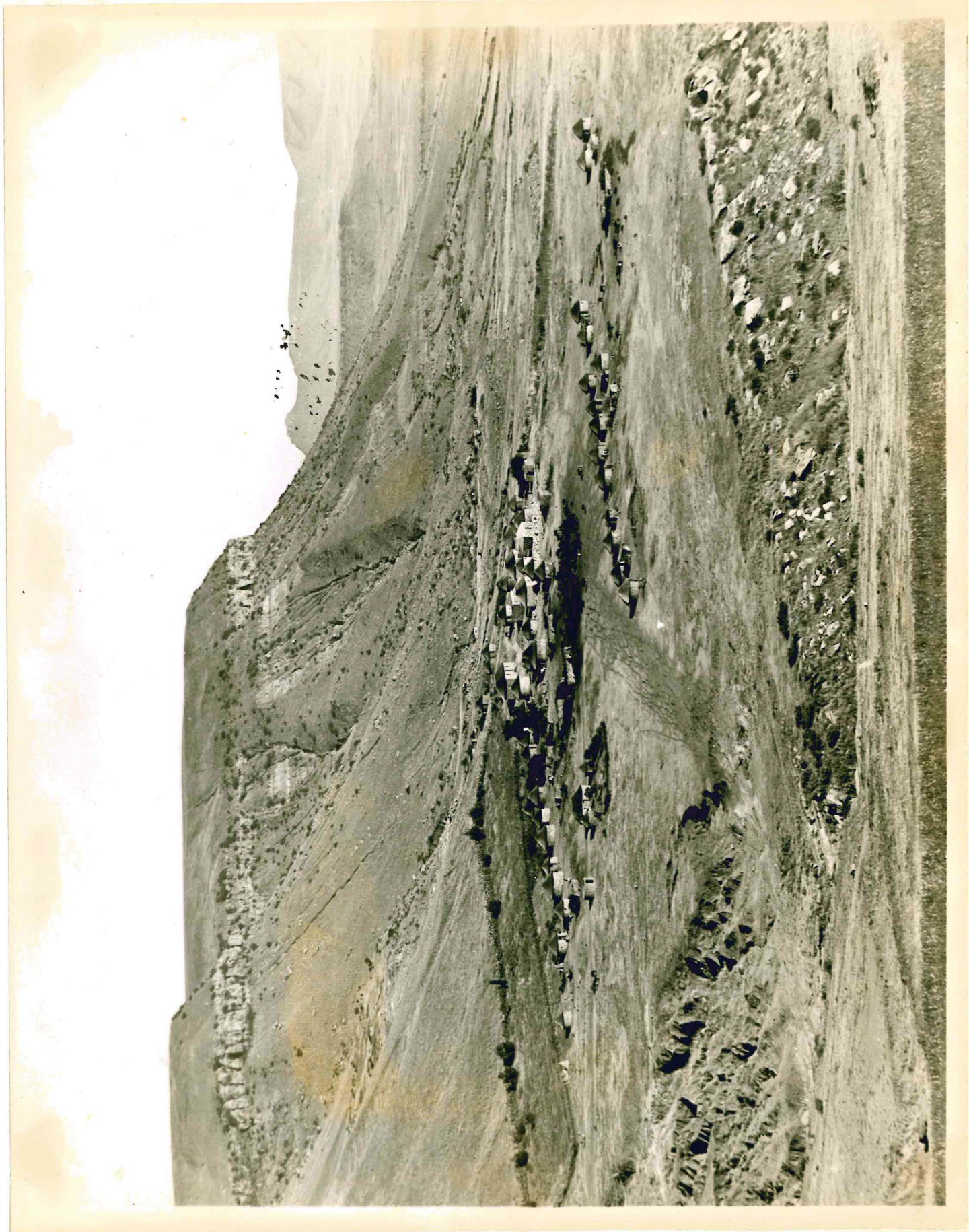


Plate 2

T. M. ... Native ...



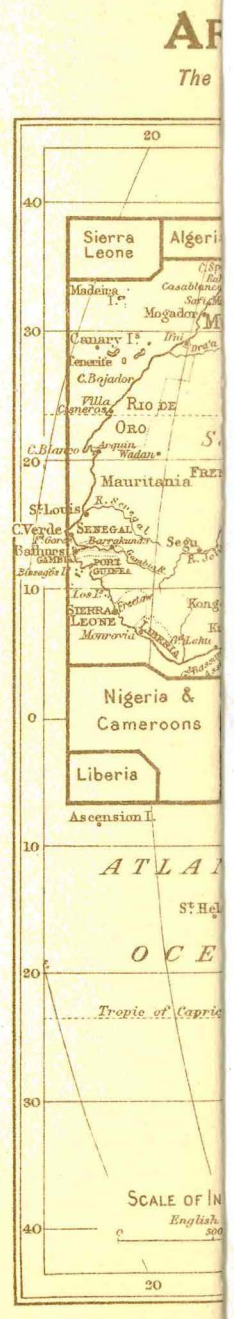
Pounding "Mealies" (corn)
Plate 3

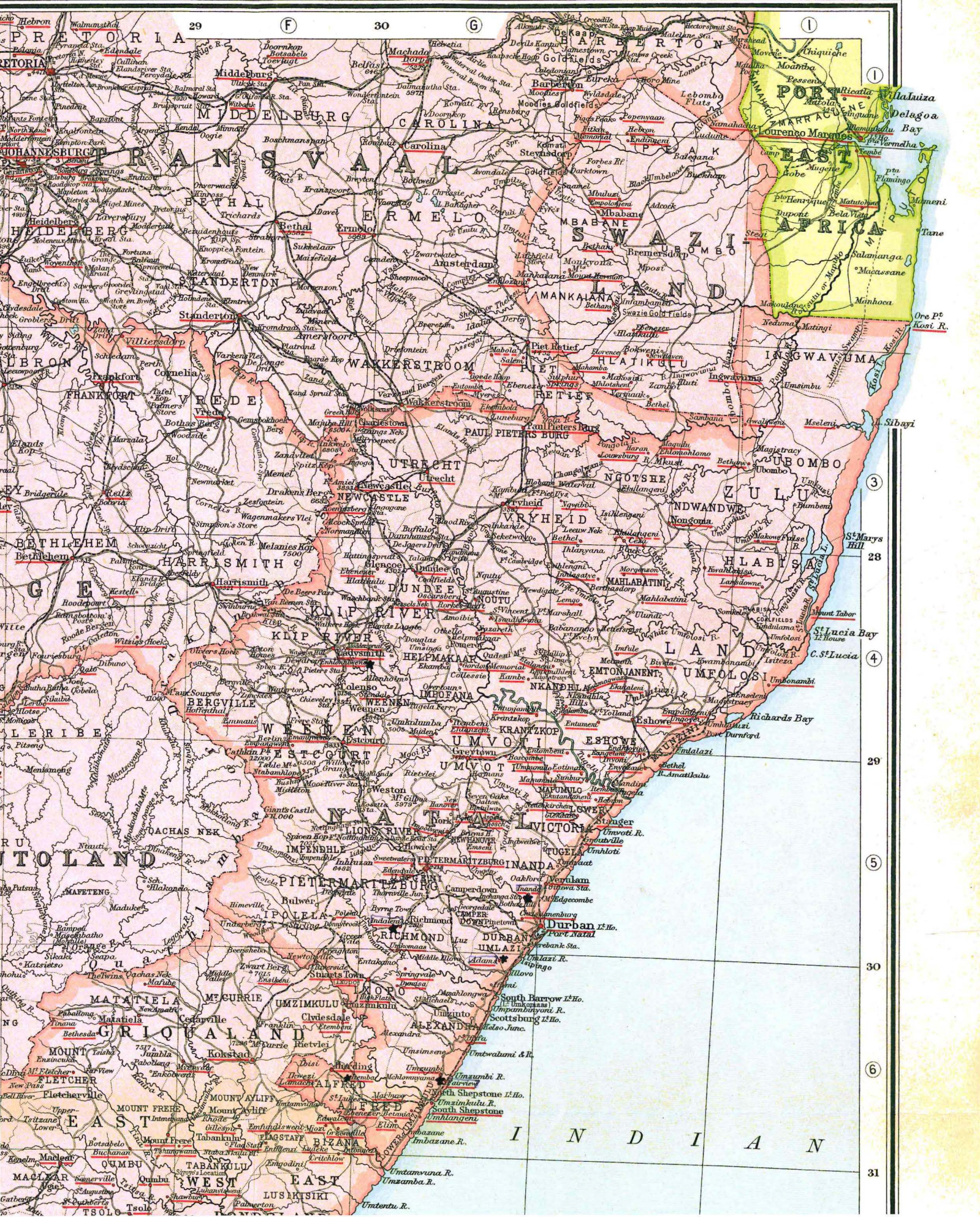


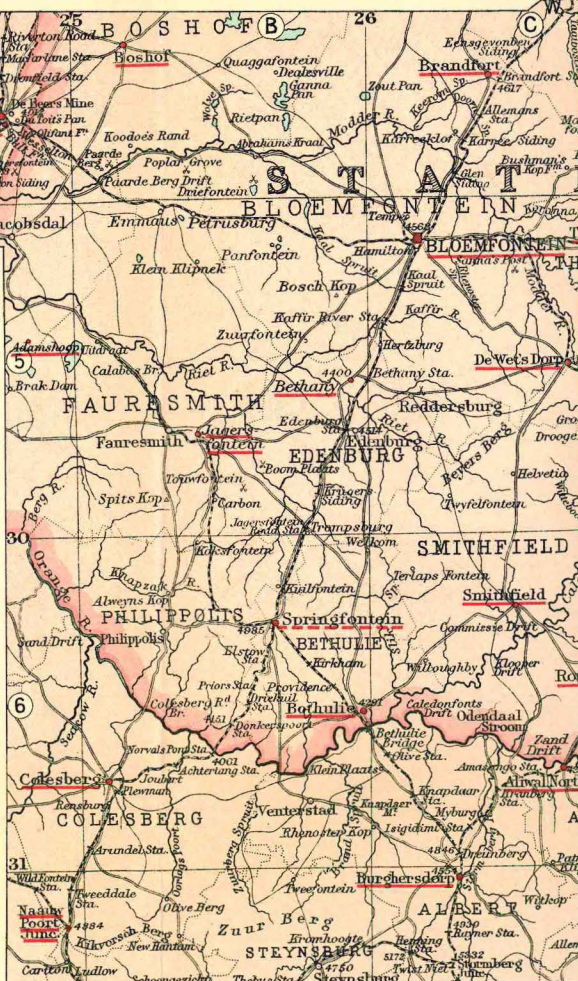
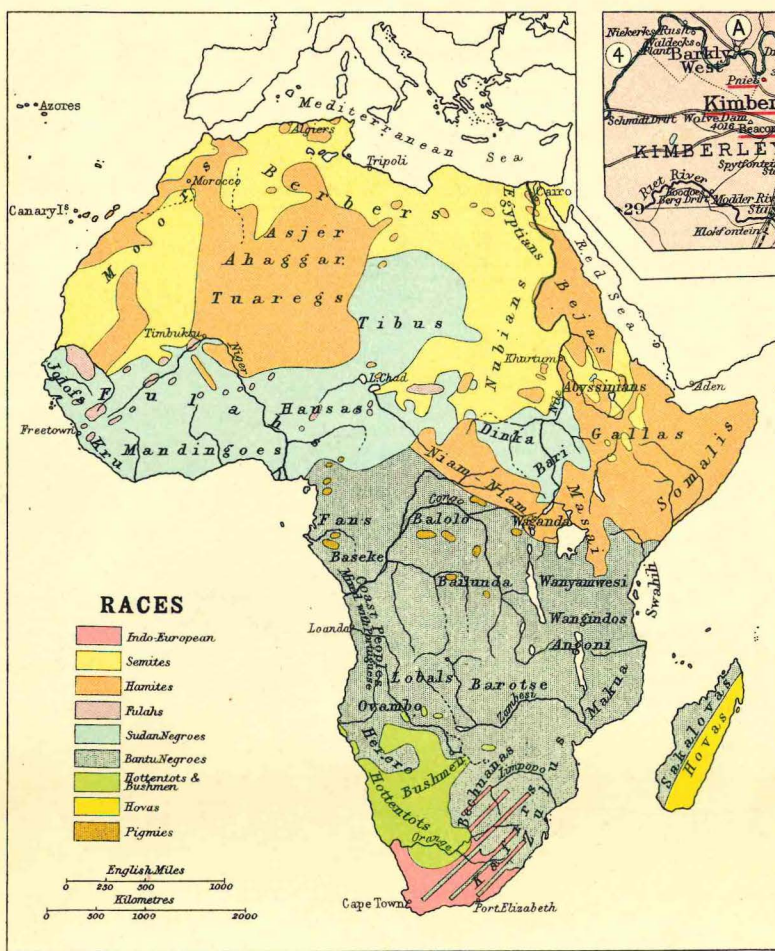
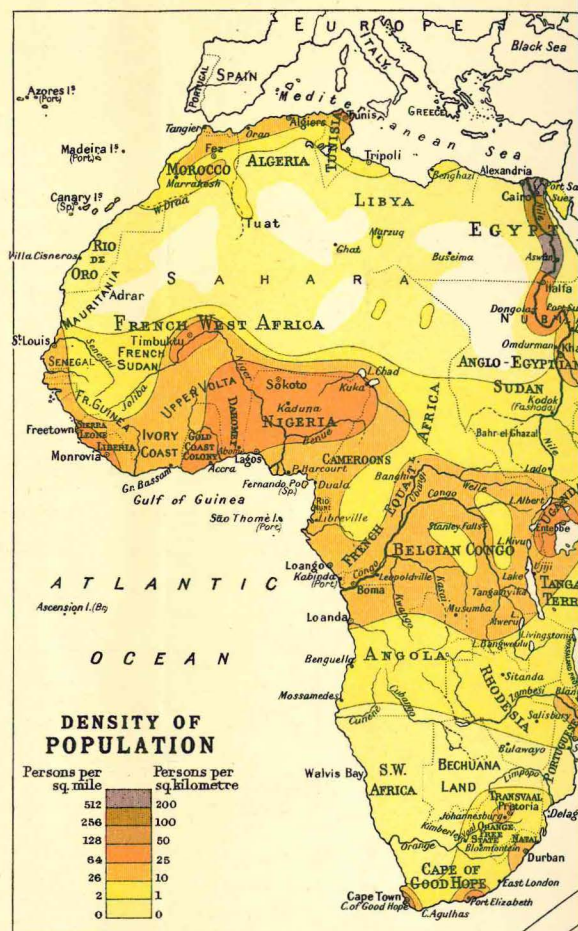
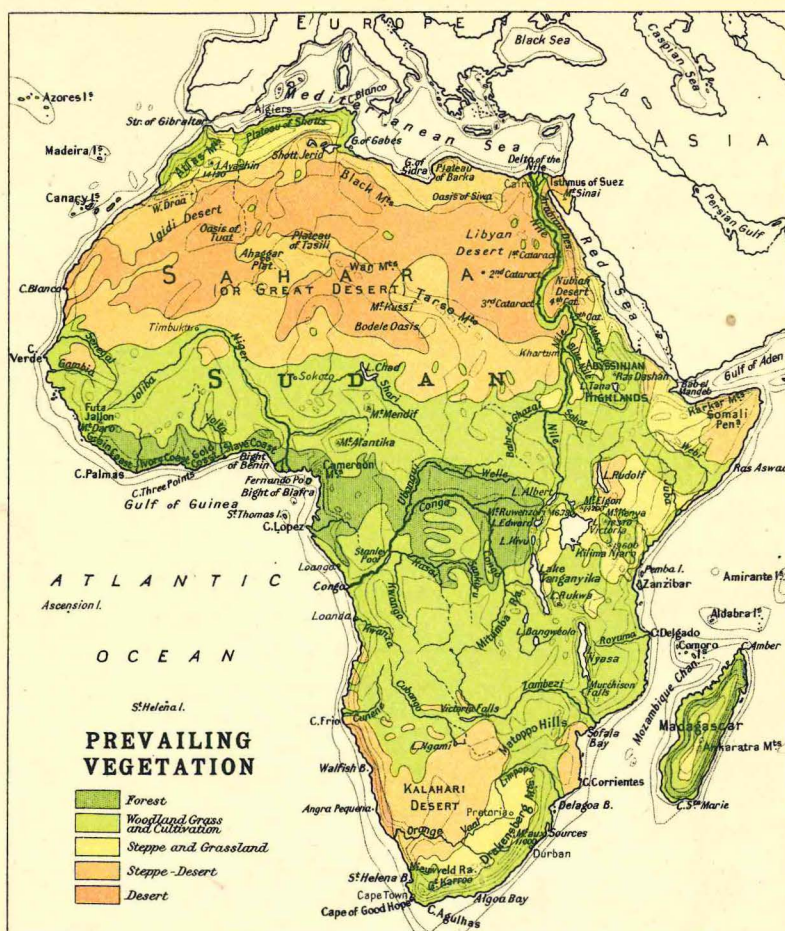
Zulu Bride
Plate 4

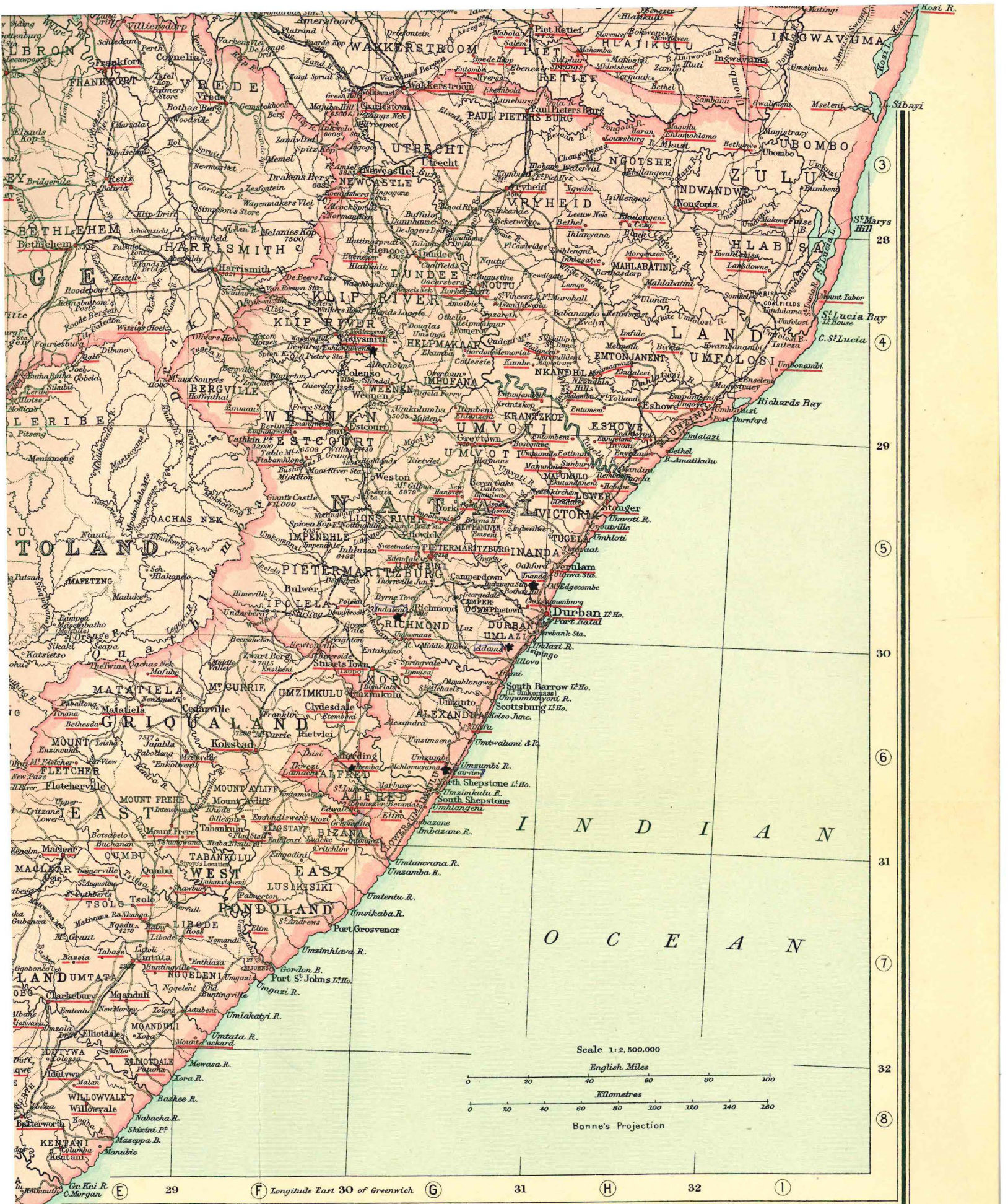
AFRICA

SOUTHEASTERN SECTION









Protestant Mission Stations underlined in Red
Stations occupied in 1923 ----- Occupancy interrupted due to World War and Aftermath

John Bartholomew & Son, Ltd., Edin.

APPENDIX II

Government Syllabus will be added
here when obtained.