

**THE HISTORY OF THE DAISYFIELD ORPHANAGE,  
BOTHASHOF CHURCH SCHOOL AND EAGLESVALE SCHOOL  
BETWEEN 1911 AND 1991**

by

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I declare that " The History of Daisyfield Orphanage , Bothashof Church School and Eaglesvale School between 1911 - 1991 " is my own work and that all the sources that I have used or quoted have been indicated or acknowledged by complete references.

*S.F. Pretorius*

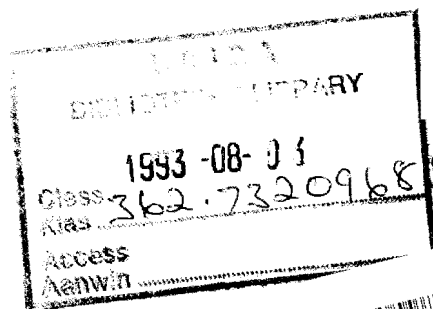
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## SUMMARY

The history of the Daisyfield Orphanage which was continued in the Bothashof Church School and is presently the Eaglesvale School, is described. This mainly covers the period between 1911 and 1991. This development is viewed as a religious phenomenon. The focus is on the major aspects of the religious factors which influenced this history, namely evangelization, education and language. It is shown how these aspects blended and eventually led to the founding and maintenance of the above mentioned institution, the only orphanage and church school under the auspices of the Dutch Reformed Church in Zimbabwe during the twentieth century.

It is indicated that the Dutch Reformed piety which led to the founding of the institution was closely related to the Afrikaner worldview concerning education. This worldview developed, in adaption to the changing Zimbabwean society, into a religiosity which became relevant in its new multi-denominational and multi-racial context.



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## INTRODUCTION

### 1. Topic and Aim

The general objective of this dissertation will be to describe the history of the only orphanage and school under the auspices of the Dutch Reformed Church (S.M.A.) in Zimbabwe. This history encompasses the period between 1911 - 1991.

The institution under discussion was first known as Daisyfield Childrens Orphanage (1910 - 1948), then as Bothashof Church School (1948 - 1982) and, since 1983, as Eaglesvale School. The main focus is on the religio-historical factors which led to the founding and maintaining of the institution. It will be argued that language, evangelization and education were all aspects which blended in Dutch Reformed piety and resulted in the establishment of the institution.

### 2. The Contents and Structure of the Dissertation

The investigation is chronologically described in five chapters. In the first chapter a brief description is given of the social, economical and religious situation just prior to the establishment of the Daisyfield Orphanage in 1911. A description of the church structure in Zimbabwe is given to show that piety within the society resulted in congregations being formed which later became a fully constituted synod of the federation of Dutch Reformed Churches. In Chapter Two the factors which led to the founding of the orphanage are described and the reader is also enlightened about the social, economical, educational, cultural and religious situation experienced at the institution between 1911 and 1948. Numerous factors led to the orphanage being shifted from Gwelo to Salisbury in 1948 where it was renamed the Bothashof Church School. A description of the aspects of life at the school is given in Chapter Three which deals with the period up to the closure of part of the High School in 1982. In this Chapter it is shown that

religion played an important role in the life of the little community. A description of historical events is given so that the interaction between the most important factors, namely evangelization, education and language, becomes apparent. These factors were already prominent before the orphanage was shifted to Salisbury but once the church school was established there, these three factors blended together to such an extent that within the Dutch Reformed ecclesiastical circles and also the Afrikaans society within Rhodesia, they were viewed together as a complete unit viz Afrikaans Christian education, which was manifested in the Bothashof Church School. In this Chapter it is shown that the factor of evangelization was the most important. In Chapter Four it is shown that, as a result of an independent African government coming to power in Zimbabwe in 1980 a new paradigm in history was ushered in. The White exodus from Zimbabwe, together with other factors, caused the closure of part of the High School in 1982. Almost a year later the Synod of Central Africa (S.M.A.) took the decision to change the policy concerning the Bothashof Church School and to re-open it as Eaglesvale. The name of the school was changed in order to suit its new image. In the Fourth Chapter the changes in policy, as they affect the school, are described. The period that is dealt with in this Chapter is 1983 to 1991. The conclusions to the dissertation are given in the Fifth and final Chapter, together with some modest thought with regard to the Dutch Reformed Church and system of education in Zimbabwe, the language and the culture of the Zimbabwean Afrikaner and how these will probably be influenced by piety in the future.

### 3. Contributions

#### 3.1. *Contribution by others : Written and artistic sources*

Very little has been published concerning the institution first known as the Daisyfield Orphanage (1910 - 1948), then as Bothashof Church School (1948 - 1982) and since 1983/4 as Eaglesvale School.

The Reverend A.F. Louw wrote and distributed a letter annually until his retirement in 1976 as Director of the school. This was called "'n Verslag aan ons Vriende" and was used in the fund-raising campaigns. Reports by various committees were periodically presented to ecclesiastical authorities

who were charged with the task of administrating the institution at the time, such as the Dutch Reformed Church Synods of the Cape, Free State or of Central Africa.

(i) Newspapers

Newspapers have published short articles about the Orphanage, the School or aspects connected with the Institution. As examples of this, may be cited the following:

(a) An article with the heading "Die verskuiwing van Geskiedkundige Daisyfield Aangekondig" was published on Page 1 of "Die Volksgenoot" dated Friday the 6th August 1948, which was the first publication of the Afrikaans newspaper in Salisbury (Harare).

(b) "Afrikaners se skool Mondig" was the heading to an article on Page 1 of "Die Rhodesiër", a monthly newspaper dated April 1969 and also published in Salisbury.

(c) An article that showed how disheartened the Afrikaner had become with the contemporary situation in Zimbabwe was published on Page 14 of "Die Beeld" dated the 1st August 1981 and had the title "In die skole sterf Afrikaans!"

(d) Numerous newspapers were read that were concerned with the Afrikaans language and culture, for instance "Die Rhodesië" and "Die Kern". Many of the articles were contributions by the staff at the Bothashof Church School, notably those written by C.J.O. Groenewald who was concerned with fostering a love for the Afrikaans culture and, as a result, gave a biased view.

(ii) Magazines

The school printed a School Magazine annually and, in addition to this, numerous articles have appeared in a variety of magazines and journals dealing with some or other aspect or personality connected with the Institution. One such example of this is found in "Die Voorligter" dated March 1977. On Page 12 is an article with the heading "'n Getuie van die Lig" which is about the Reverend A F Louw. This was written by Engela de Villiers.

## (iii) Monographs and Books (Popular media)

During 1961, Mr J. van Zyl Gryffenberg wrote a thirty-five page booklet called "Ons eerste 50 jaar", to commemorate the existence of the institution for half a century; excluding this, only paragraphs and chapters have been written, of which the most important are:

- 1) De Jager, T. 1970. Die Nederduitse Gereformeerde Kerk in Midde Afrika 1895 - 1970. Salisbury : Unitas Press Ltd (Page 62 & 63).
- 2) Groenewald, Christo, 1978. Ons Afrikaners in Rhodesië. Bloemfontein : Privately by author (Page 138 - 155).
- 3) Gryffenberg, J. van Zyl, 1961. Ons eerste 50 Jaar. Salisbury : Unitas Press Ltd.
- 4) Maree, M.D, 1954. Die Daisyfieldinrigting 1910 - 1948. M Ed, Potchefstroom University.
- 5) Olivier, S.P. 1946. Ons Kerk in Rhodesië 1845 - 1945. Paarl CP : Fisher and Sons (Page 318 - 330).

## (iv) Photographic contribution

A film about the Daisyfield Orphanage was made by KARFO in 1946. This 30 minute documentary film was titled "Selfs kry die mossie 'n huis" and was used in the fund-raising campaigns. A copy of the film is kept in the Dutch Reformed Church Archives, Pretoria.

3.2. *Own Contribution*

I wish to give a picture of Dutch Reformed Christianity, from a certain religious perspective, as a concrete historical phenomenon in Zimbabwe, and will endeavour to describe this historical phenomena by concentrating on the major factors which influenced this history, namely, evangelization, education and language and the blending of these three factors which resulted in the founding and maintaining of the Daisyfield-Bothashof-Eaglesvale institution. An attempt to interpret this in a Christian religious context will be made. In this I wish to show that the Dutch Reformed piety was practical and relevant within the society in which it found itself. This is the first

academic and scientific contribution using this perspective. The wish is to make a unique contribution using mainly, but not solely, primary sources.

#### 4. Method

##### 4.1 *The Acquisition of Sources*

Permission was requested and granted to investigate all the data presently held by Eaglesvale School. The Reverend Willie Pieters, charged by the S.M.A. to supervise all matters concerning the institution, allowed access to data concerning both the Daisyfield Orphanage and the Bothashof Church School. These included letters, documents, deeds of property, pamphlets, leaflets, minutes of Board meetings, minutes of Church meetings, reports by Inspectors from the Department of Education, Education Acts and much more. This body of data was sorted, selected, classified and chronologically filed. Chronologically the documents date from 1909 at Bulawayo (written in Dutch), through the period when Afrikaans was used, which was up to 1984 and, since when, the language used has been English.

Further to this I collected oral histories from people who had lived at the institutions, examined artistic sources such as the Gweru Church, Daisyfield Church and the foundation stones of all three schools. This I did in order to prove that my dating was correct. The State Archives in Pretoria also assisted in this investigation and converted the film made in 1946 into a modern video recording.

Mrs Tillie Louw, wife of the Reverend A.F. Louw, helped in the acquisition of valuable information. She also obtained the books by Olivier and Groenewald which were out of print and held by very few libraries. Christo Groenewald was Headmaster of the School between 1952 - 1974 so he was an important witness to many of the events, while Olivier had been charged by the Presbytery of Bulawayo with writing the official account of the Dutch Reformed Church in Rhodesia (1895 - 1945).

##### 4.2 *The Selection and Testing of Information*

Although much of the information came from persons who had experienced events

and lived at the institution, much of it had to be checked and cross-checked as the events had happened years ago and memories are not always reliable. This checking was necessary because it was found that individuals experience events differently.

The task of selection and testing of information was made easier by the fact that I am conversant with all three languages used during the history of the institution and was personally an orphan at the Bothashof Church School. I am aware of my subjectivity with regard to this work but tried to be as objective as possible. In this dissertation the endeavour will be to describe the historical events by using the sources in a balanced fashion, viz by giving an idea of what the Dutch Reformed Church saw as her task in Zimbabwe with regard to the destitute children of the Dutch Reformed Church; showing how the government of the day regarded the institution and also describing the human relationships in the community.

## 5. Names, Explanations, Abbreviations and Definitions

### 5.1 *Names and Explanations*

Through this dissertation I will use the names current during the period of time being described; for instance, the name Rhodesia is used for the country until it gained Independence in 1980; thereafter, it is called Zimbabwe. The words Afrikaners, Boers or Voortrekkers are used to denote people of Dutch descent who originated in South Africa, while the term Zimbabwean Afrikaners is used for people of Dutch descent who have settled in Zimbabwe.

### 5.2 *Abbreviations*

N.G.Kerk: The Dutch Reformed Church = the Nederduitse Gereformeerde Kerk - see sketch on the structure of church, Page 23.

S.M.A.: Synod of Central Africa = the Sinode van Midde Afrika. This is the fully constituted synod of the Dutch Reformed Church Zimbabwe.

C.N.O.: Christelike Nasionale Onderwys. This is a national system of

education based on Christian principles and which allowed that Afrikaans, as a language, should come into its own in South Africa.

D.B.: Dagbestuur (Afrikaans) = The School Board which administered the Bothashof Church School.

D.V.: Direktie vergadering (Dutch) = The Director and his Committee which administered the Bulawayo and also Daisyfield Orphanage. Eaglesvale is administered by a Board of Governors appointed by the Dutch Reformed Church Synod of Central Africa.

### *5.3 Definitions*

Piety: the term "piety" or godliness is used in the sense of devotion as distinguished from the insistence on religious creeds and forms. It refers to reverence towards God and religious devoutness. Zimbabwean Afrikaners, generally, followed a tradition in which piety shaped both the social and cultural order.

## CHAPTER 1

# BACKGROUND

In this Chapter a description is given of the situation within South Africa and Zimbabwe at the turn of the century. Emphasis will be on the main moments of history, which were firstly, the arrival of missionaries in the country, secondly, the settlement of the Whites in Matabeleland and Mashonaland, and thirdly, the establishment of the Dutch farming community in Gazaland. As a result of the settlement of people of Dutch descent in the country, Dutch Reformed Church congregations were established. A description will be given of the role played by certain factors which eventually led to the founding of the Dutch Reformed Church Orphanage at Bulawayo, namely evangelization, language and education. It will be shown that a blending of these factors, together with certain religious components of Dutch Reformed piety, eventually led to the founding of the Orphanage at Bulawayo. This Institution was to become the only haven for neglected and destitute children under the auspices of the Dutch Reformed Church in Zimbabwe. I will also give a description of the structure of the Dutch Reformed Church in Zimbabwe because, not only did the congregations sustain the Institution by making regular donations towards the maintenance of the Institution, but was also the source from which most of the pupils came who eventually attended the school. All authority, concerning the Institution, with regard to the orphans and destitute children, lay with the particular Dutch Reformed Synod charged with the care of the work at the time. As the financial burden increased, the Synods changed from the Cape to the Orange Free State, to the Transvaal and eventually to the S.M.A. The idea of discontinuing support was never raised as the Dutch Reformed Church believed that the continuation of the institution was a Godgiven task.



## 1.1 The situation at the turn of the century

The population movements that took place in South Africa before the twentieth century were born out of an urge for freedom and independence. In South Africa it was initially economic, and later political pressures that motivated migration. The majority of the White migrants were people of Dutch descent and became known as the Voortrekkers. Eventually small parties of these migrants entered neighbouring states. "Socio-economically these people were less well-off and they served as a buffer against the indigenous population" (Hofmeyr 1989 : 34). The Dutch Reformed Church sent ministers to these groups on pastoral visits periodically, but not often, nor regularly. Various churches also sent missionaries to work among the indigenous peoples and these missionaries were accepted by the Africans, not so much for being the bearers of the Christian faith but because the indigenous people could benefit from aids such as medicine and education (Dachs & Rea 1979 : 21 - 27). Thus it came about that there was a presence of both missionaries and groups of White members belonging to the Dutch Reformed Church in the interior.

After the British South Africa Company under the leadership of Cecil John Rhodes had gained a concession from Lobengula and a Charter from Queen Victoria, people started settling in Mashonaland (Bhebe 1985 : 39 - 42). Most of the initiative came from the Cape Colony where Rhodes was the Prime Minister. Here the church with most influence was the Dutch Reformed Church, so it was natural that this Church felt itself called to minister to the Dutch speaking segment of the new European settlement in Mashonaland. The Dutch Reformed Church was not unfamiliar with the territory north of the Limpopo River as some of their members had hunted in that area; also they were acquainted with the writings of the missionary, Stephanus Hofmeyr, who had worked from the Soutpansberg in Northern Transvaal (Van der Merwe 1953 : 8, 9).

## 1.2. The "Buitelandse Sendingkommissie"

In 1865 Stephanus Hofmeyr had been sent by the Dutch Reformed Church to work among the people of Euro-African extraction, called the Buys tribe, as well

as amongst the surrounding African tribes in the Northern Transvaal (Olivier 1946 : 11). On more than one occasion he had requested that the Dutch Reformed Church (Cape) should send a missionary to work among the Banyai people in Mashonaland. He even volunteered to go himself if the Church would send someone to replace him in the Soutpansberg (Van der Merwe 1953 : 8, 9).

"A deputation was sent to the Banyai in 1874 to enquire whether they were desirous of receiving bearers of the Gospel. Upon their return the deputation reported favourably" (Van der Merwe 1953 : 9).

Although missionaries were sent to work amongst the Banyai, Gabriel Buys in 1872, and a group led by the Reverend Coillard in 1879 (Van der Merwe 1953 : 9), no permanent mission was established until Mr Andries Adriaan Louw was dedicated for this work on the 30th of March 1891 (he was ordained in 1894) and, as a result, the "Buitelandse Sending Kommissie" became the first organisation to represent the Dutch Reformed Church in Mashonaland. They called their headquarters Morgenster and started a school in 1892 (Van der Merwe 1953 : 19). During the Ndebele rising in 1895 this mission also ministered to the Europeans while these were in the laager at Fort Victoria. In 1900 a boarding school for European children was opened which was transferred in 1904 to "Spes Bona", a farm owned by Mr Johnson (Van der Merwe 1953 : 22; Olivier 1946 : 21).

The Reverend A. A. Louw's services were mainly, but not exclusively, confined to the members of his own denomination, neither did this mean that he addressed segregated congregations (Van der Merwe 1953 : 22). Only in 1936 was Fort Victoria organized into a separate congregation. This did not mean that everyone accepted the mission, in the area of religion the Dutch Reformed Churches' intolerance of African religion and some cultural practices which it regarded as heathen, caused discontent (Maranvanyika 1985 : 129). This resulted in some Africans attempting to start their own schools (SR Department of Native Education, S1542/M8 dated 28 April 1933) but the fact remains that Morgenster was the pioneering spirit with regard to education in this area. The mission taught the people to value education, while at the same time they promoted Christianity. They educated all those who were willing to attend their schools regardless of race or belief. The missionaries saw education as an aid to their main concern, which was evangelization.

The Dutch Reformed Churches' objective of converting people to Christianity is criticized in some quarters today; "An Investigation into the Evolution and Present State of the Primary School Curriculum in the Reformed Church of Zimbabwe Schools", a thesis submitted to the Faculty of Education at the University of Zimbabwe by O E K Maravanyika in 1985 is an example of this. He feels that too much emphasis was placed on the religious instruction as content of the school curriculum, (Maravanyika 1986 : 109, 110, 121, 284). He believes that the Reformed Church seemingly tried to create an artificial world which eventually did not meet the demands of a secular state such as Zimbabwe today is (Maravanyika 1986 : 109, 255).

The fact remains though, that this mission did build and support the largest number of primary schools in the Masvingo Province and the adjacent Midlands and Manicaland Provinces - an area that covers a significant proportion of the country's population. "It still remained the single biggest missionary group in Zimbabwe, providing primary education between 1891 - 1971" (Maravanyika 1985 : 5). "By 1925 they had 324 schools and 21 055 students. In addition to all these schools which were mainly elementary level type, they had one of the earliest Teacher Training Institutions" and a school for the blind had also been established (Bhebhe 1987 : 10).

### **1.3. Report to the Synod in 1890 concerning the members of the Dutch Reformed Church in Mashonaland**

The Synod of the Dutch Reformed Church (Cape) had appointed a Commission of Enquiry to report about the circumstances of its church members in Mashonaland. In 1890 this Commission had recommended that the church should send one or two ministers to the new territory as soon as possible, and that, when necessary, these ministers should be replaced so that there was a continuity in the church's ministry. The Commission also recommended "that congregations should be established when numbers or circumstances allowed this. They said that, while donations should be collected for this needy ministry, Rhodes's administration would also help" (Acta Sinodi 1890 : 34). According to Olivier, on the 31st March 1891 the Synod had sent the Reverend Adriaan J L Hofmeyr from Prince Albert, and the Reverend G W Stegmann from Oudtshoorn, to Mashonaland to report on the circumstances there (Olivier 1946

: 12). These two men journeyed to Fort Salisbury where they found a settlement of between 400 and 500 Europeans. Because the prospects in the country were favourable and also because the conditions offered by the British South Africa Company were reasonable, the two ministers felt that soon there would be many more people wanting to make the territory their home (Hofmeyr & Stegmann in "De Kerkbode" 20 October 1891). They reported back to the Synod in the Cape and the result was that the church decided to send a minister to work in Mashonaland (Olivier 1946 : 12, 13). They believed that evangelization was a Godgiven commandment and that it was the task of the Dutch Reformed Church to win souls for Christ. They also believed that the object of mission was not determined by race nor colour, although language was an important factor because a common language would promote evangelism (Van der Merwe 1953 : Xiii).

#### 1.4. The Reverend Paul Nel (ordained 1893)

On the 12th April 1893 Paul Nel was ordained at Stellenbosch especially for ministry in Mashonaland (Olivier 1946 : 17). The British South Africa Company had written to the church on the 6th April 1891 that

"as your mission to this country is now approaching it's completion, the local Managing Director of the British South Africa Company, Dr Jameson, desires me to inform you that the Company will reserve for the use of the Dutch Reformed Church an erf for the church and an erf for the parsonage in each of the two principle town sites, now in the course of surveying, for Mashonaland and Manicaland. The custom of your people to have a private outspan place near the church will also be remembered as provided for in the survey. I must also tell you that, wherever in the country a group of farmers belonging to your church form a "dorp" or small township, the same provisions for their religious needs will gladly be given by the Company. Three erven for public schools, library, hospital etc have been arranged for in each of the chief towns. As regards to mission work by the Dutch Reformed Church, the Company will be glad to give you any facility in it's power" (Acta Synodi 1893).

On the 23rd May 1893 the Reverend Paul Nel arrived at Fort Tuli where there were about 40 of his church members. It was here that the need for a school was brought to his attention. He discussed this with Commander Raaff who promised to do what he could about the matter (Olivier 1946 : 18). The Reverend Paul Nel travelled further and, on reaching Fort Victoria, found only 19 Dutch Reformed Church members as the others had left because of malaria

and the lack of medicine and other necessities. Carrying on his journey he reached Salisbury on the 30th June 1893 where 20 people attended his first service (Olivier 1946 : 19). His wish to build a church was temporarily halted because of the outbreak of the Ndebele War. The war caused many families to trek back to South Africa and soon there remained only one family at Fort Salisbury (Olivier 1946 : 20).

Reverend Paul Nel reported back to the Cape Synod that development in Matabeleland would make it more profitable for the church to work there instead of in Mashonaland. The well-known missionary at Morgenster, A A Louw, also wrote to this effect. He added that one of the reasons for the families returning to South Africa was because of the uncertainty of the Company making good the losses of settlers incurred during the war (Olivier 1946 : 23).

Soon there was a new influx of settlers into the country, later to be known as Zimbabwe. This time they came to settle in the southern part of the country, known as Matabeleland, as, by 1896, Lobengula was completely defeated by the Whites.

A census taken at the time numbered 500 Dutch Reformed Church members in Matabeleland and only 60 in Mashonaland (Olivier 1946 : 24). This situation gives rise to the question of why the members of the Dutch Reformed Church were not absorbed into the mission churches. One reason for the segregation between the mission church and the Dutch Reformed congregations was the fact that different languages were spoken, and neither the indigenous nor Dutch people were keen to learn the other's language. In the early days the segregation in the church in Rhodesia was due to the difference in language not based on racial grounds.

#### **1.5. The arrival of the Afrikaner farmers in Gazaland**

Gazaland was the area between the Sabi River and the boundary with Mozambique. These pioneer parties should be seen as the first organized attempts to bring farmers to settle in the country. Rhodes felt that Dutch farmers were the best suited to tame the country as, traditionally, these people travelled with

their families and would have a stabilizing effect on the territory.

"Rhodes was baie gretig dat Boere daardie deel sou kom bewoon, nie soseer om Portugese indringing te verhoed nie, maar omdat hy oortuig was, dat daar net een nasie is wat pionierswerk kan doen, en dit is die Boere-nasie" (Groenewald 1978 : 24).

Cecil John Rhodes did his best to encourage settlers.

"The first concessions were granted to members of the Pioneer Column and, as both inducement and reward, the Company gave them farms of 1 500 morgen with no obligation on the recipients to occupy the land. Owners of "pioneer farms" were required to pay to the Company a "quit rent", the amount of this varied according to the terms of the concession" (Rolin 1913 : 219).

The Deeds Registry Act 1891 of the Cape Colony was extended to Southern Rhodesia in 1894 and this ensured that a permanent record of all the transactions was kept (Rolin 1913 : 222).

A number of parties or "Treks" came to Gazaland between 1893 - 1895, namely The Moodie Party; The Du Plessis Party; The Webster-Moolman Party; The Gifford-Edenburg Party; The Mynhardt Party; The Martin Party; The Kruger-Bekker Party; The Henry Steyn Party (Groenewald 1978 : 24 - 38; Palmer orally 1992).

Marthinus Martin, who was a friend of the Reverend Andrew Murray, Moderator of the Cape Synod, kept the Cape Church informed of the circumstances in Gazaland. He wrote in an open letter that, although the church membership exceeded 250 people, the Afrikaner farmers were too poor to afford a minister:

"Wij hopen ons, zoo de Here wil, binnekort in Gazaland te vestigen in getallen sterk genoeg om het u der moeiten waard te maken ons een Herder en leeraar te senden. Hem self te ondersteunen daartoe sijn wij nog niet in staat, wij hopen echter om later met den zegen des Heren tot een zelfstandige gemeente te groeien" (Kerkbode 11 October 1894).

In this we see that there was an acceptance by the Afrikaner families that the trek to Gazaland was the will of God, and that they believed that God would provide in their spiritual needs by sending enough settlers which would enable the area to afford to have a minister who would minister to their spiritual needs.

## 1.6. Establishing the Dutch Reformed Congregations in Rhodesia

### 1.6.1 Background

In answer to Martin's pleas, the Reverend Andrew Murray set about finding someone to send. The person willing to go to Mashonaland was the Reverend Strasheim. This astonished not only his congregation at Wynberg but also the 23 other boards, committees and organizations of which he was a prominent member (Olivier 1945 : 27). That the factors of evangelism, language and education were regarded as very important and linked to each other can be seen by the fact that the Reverend Strasheim requested that a Christian teacher should accompany him to Mashonaland. This request was not, at first, granted due to the lack of funds but, just before his departure to Rhodesia, Mr J.S. Groenewald was employed for the position. He had had some theological training but was not yet ordained and it was felt that he would be the right person to assist the Reverend Strasheim in Rhodesia. On their journey northwards they held religious services for the small groups of people they met up with (Olivier 1946 : 27 - 29).

Disappointment awaited them at Fort Victoria for here they found that some of their church members were on their way back to South Africa, disillusioned and malaria-ridden. Reverend Strasheim and Mr Groenewald then arranged with the Reverend A.A. Louw of Morgenster Mission to hold services monthly whereby communicants could partake of the sacraments. These services were interdenominational and could be attended by anyone who cared to do so (Olivier 1946 : 30).

### 1.6.2. *The First Congregation established at Bulawayo on the 6th September 1895*

Before the influx of Afrikaner farmers into Gazaland the church membership in the territory was greatest around Bulawayo. This was where the Reverend Strasheim, on the 6th September 1895, established the first Dutch Reformed congregation for Whites, north of the Limpopo River (Olivier 1946 : 31). Mr Groenewald remained in Bulawayo to establish a school, while the Minister took the road through Marandellas on his way to Gazaland. Later Mr Groenewald was ordained to become the first Minister to the Bulawayo Dutch

Reformed Church and ministered there between 1895 and 1902 (S.M.A. General Secretary orally 10th January 1992).

### 1.7. The Church Structure in Zimbabwe

The Dutch Reformed Church in the country was established by the mission endeavour of the Cape Church. As soon as there were sufficient members in a certain area they were organized into congregations. Until 1906 all the congregations in Zimbabwe were part of the Presbytery of Hopetown and, when it was subdivided, these congregations became part of the Presbytery of Dutoitspan (Kimberley). Until 1919 the Bulawayo congregation was responsible for the ministry in Zambia, then the Lusaka Dutch Reformed Church congregation was founded and took over the work. This meant that all the members of the Dutch Reformed Church throughout Zambia and part of Zaire were grouped together in one congregation (Olivier 1946 : 45, 47, 51, 226). Meanwhile, the Dutch Reformed Church congregations in Zimbabwe were organized to form the Presbytery of Bulawayo, which held its first meeting at Salisbury on the 20th August 1920 (Olivier 1946 : 52). This presbytery also included the newly established Lusaka congregation which stretched from the Zambezi River to Zaire, nearly 1 000 miles in distance (Van der Watt 1987 : 36).

Two committees of the Dutch Reformed Church (Cape) were charged with the mission of assisting in the establishment and the maintaining of these European congregations, namely the "Kommissie vir Hulpbehoewende Gemeentes" and the "Inwendige Sendingkommissie" (Van der Watt 1987 : 34, 35).

Soon the work in Zimbabwe expanded and was taken over by the Synod of the Orange Free State in 1928. This was mainly for financial reasons and also because the Dutch Reformed Church believed that it was a Godgiven task to continue the work in the territory and, for the next twenty-nine years, the church of the Orange Free State supported and helped finance the church in Zimbabwe. One of the church institutions to be helped was the Daisyfield School, which later became known as Bothashof Church School. By 1957 all the congregations in Central Africa were divided into four regional presbyteries, namely, the "Ring van Bulawayo", "Ring van Enkeldoorn", "Ring van Lusaka", and the "Ring van Meru".

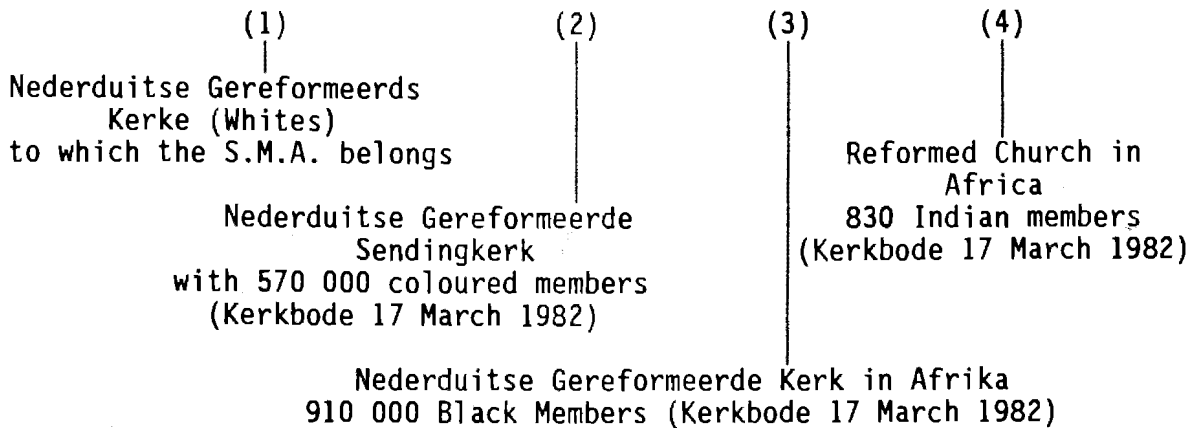


The Rhodesian congregations felt that they should ask to form a regional synod but, as the Free State Church had not yet accepted the principle of regional synods, it was decided to hand the Rhodesian ministry over to the Transvaal Dutch Reformed Church who had accepted this principle of regionality (De Jager 1970 : 8).

On the 16th August 1957 this was done and immediately after the transfer, the congregations in Zimbabwe constituted what is still known as the "Midde Afrikaanse Sinode" (S.M.A.) - the Central African Synod. Since 1963 the S.M.A. was no longer designated a regional Synod but a fully constituted one. This Synod meets annually while all the regional and provincial Synods meet together every four years at a General Synod to discuss the Church policy, ministry and administration. Lately the focus has been on unity talks (Information received from the Reverend F Maritz, General Secretary of S.M.A., on 10th January 1992). The main concern of the Dutch Reformed Church has been for lost souls, and because the members of this church need to read and understand scripture themselves to grow spiritually (Bosch 1980 : 9 - 25), the church has encouraged people to learn their own languages properly in order to do this. From this we deduce why the factors of evangelism, language and education are so entwined on the Protestant mission fields. The following sketch explains the structure more clearly.

**THE N.G.K. FAMILY OF CHURCHES : STRUCTURE IN SOUTH AFRICA**

THE FEDERAL COUNCIL OF THE N.G.K. FAMILY OF CHURCHES



**THE CHURCH STRUCTURE IN ZIMBABWE**

Federal Council

Dutch Reformed  
S.M.A.

Reformed Church in Zimbabwe  
(R.C.Z.)

C.C.A.P.  
(Synod Harare)

General Synod C.C.A.P.

**1.8. Concerning Education, Administration and Ordinances**

*1.8.1. With regard to the Dutch Reformed Church Schools in Rhodesia*

At the turn of the century the task of educating the young fell mainly to the missions and churches in Rhodesia who saw education as an aid to their main concern, viz evangelizing people (Atkinson 1972 : 35; Central Statistical Office Report on Education Statistics for years 1900 - 1978 : 1, 2, 13).

In 1899 the Administrator of Mashonaland, William Henry Milton (1854 - 1930), encouraged the London Board of the British South Africa Company to pass a resolution allowing grants for European education to be paid to

"Undenominational Schools" alone. The general feeling was that secular education should be the goal. This resulted in two classes of recognized schools in the country, voluntary public schools, the group to which the Church schools belonged, and public undenominational schools (Atkinson 1972 : 39 - 44). Attendance to these schools was irregular, both the indigenous people and the Boer farmers kept their children at home when the children were needed to help with any work. In 1920 the Director of Education, Mr L M Foggin, wrote in his annual report in 1920 that "I am led to understand that it is fairly common practice that, during certain seasons of the year, children are withdrawn from school to take part in farming operations, especially among the Dutch population" (1920 : 15). There were other reasons for the poor attendance at school; for instance, during one inspection "out of 873 children examined, 476 (54,4 percent) suffered from Malaria" (Director of Education Report 1920 : 17); the lack of boarding schools and distance from school also made attendance difficult.

The Boer farmers did not feel inclined to send their children to schools in which the language used was English nor did they wish their children to attend schools which were run by denominations other than the Dutch Reformed Church. Here, not only piety, but also patriotism should be considered to have played a role. In the Annual Report (1915) on education in the territory, the Director of Education wrote that

"The schools of Rhodesia have had various opportunities of affording tangible evidence of their patriotism since the war commenced and a very large number of schools have taken full advantage of their opportunity and have organized themselves to assist in various ways. The numerous war funds have benefited greatly from the contributions by the schools" (Director of Education Report 1915 : 7).

By this time in history it was accepted that evangelization and education could be successfully combined within the system of education in the country. Cecil John Rhodes opposed the idea of a system devoid of Christianity, (NAZ MS M11/1/1), and, in full acceptance of his idea concerning religious instruction, the "right of entry" was introduced. This measure allowed the churches to use the first period of each day for the instruction of the children of their own denomination.

To the members of the Dutch Reformed Church the "right of entry" was important as they feared that some of their members' children could easily be influenced

by other denominations and cultures (Olivier 1946 : 263). Other parts of the resolution were not so popular; for instance, those concerning the use of English as language in all schools within the territory. The situation becomes clear when seen against the background of the so-called second Anglo-Boer War (1899 - 1902), and when one is made aware of the terms of a memorandum signed by the Administrator of the territory which read as follows:

"Memorandum of Agreement entered into between his Honour the Administrator of Rhodesia on the one hand and the Reverend P A Strasheim representing the Dutch Reformed Church on the other hand, with reference to subsidising certain schools to be erected by that Church in this land:"

1. The terms of this Agreement will cease to have effect on 1st April 1901.
2. The Government will contribute to the erection of a school building at Bulawayo, Fort Victoria, Umyati and a spot between Umtali and Salisbury, and at a spot near Melsetter, on the pound for pound principle, such a contribution in each case not to exceed three hundred pounds sterling or where rent has to be paid for such a building, the Government will contribute half, such portion however not to exceed thirty pounds per annum.
3. School at Bulawayo - the teacher's salary to be two hundred pounds per annum; of this the Government will contribute seventy-five pounds per annum.
4. School at Victoria - the teacher's salary will be one hundred and fifty pounds per annum; of this the Government will contribute one third.
5. School at Umyati district - a village will be erected behind Short's Drift for which the Government has expressed their consent in a letter to Mr W F Potgieter and dated 18th March 1895 from the Office of the Surveyor General. The teacher's salary to be one hundred and fifty pounds per annum; of this the Government will contribute a third. The teacher to reside six months in the Northern and six months in the Southern part of the district.
6. A school somewhere between Umtali and Charter. The teacher's salary to be one hundred and fifty pounds per annum; of this the Government will contribute one third.
7. A school at or near as possible to Melsetter (Gazaland) - the teacher's salary to be one hundred and fifty pounds per annum; the Government will contribute one third.
8. All payments of the salary to be quarterly by the Civil Commissioner of the district to the teacher or his legally appointed deputy. Such payments to date from the day when the appointment is officially notified to His Honour the Administrator.
9. Payment for rent on building accounts to be made by the Civil Commissioner of the district to the School Building Committee on their producing paper vouchers that similar payments have been made or are to be made by them.
10. The internal management of each of these schools is left to the Dutch Reformed Church, the Government having the right to

advise from time to time as long as contributions are paid from state funds.

11. After the last day of April 1901 the buildings as detailed above will remain the property of the Dutch Reformed Church but the Government will have the right, should an undenominational system of education come into force, to cause scholars of other denominations to receive instruction in these buildings on condition that such scholars are taught by the teachers appointed by the Dutch Reformed Church and submit to the rules that may be in force for the internal management of these teachers.

This Agreement is made subject to the approval of Mr Rhodes. In witness wherefore we have herewith set our hands, this thirty first day of August, one thousand and eight hundred and ninety five.

On behalf of the British South Africa Company  
(Sgd) L S Jameson

On behalf of the Dutch Reformed Church  
(Sgd) P A Strasheim (V.D.M.)" (Olivier 1946 : 247 - 149).

The signing of this document strengthened the arguments for, language and religious rights within the system of education, by the Dutch people in Rhodesia. They felt that they had the right to establish the Afrikaans culture in the country.

In 1902 provision was made for the establishment of state schools (Olivier 1946 : 263), and in 1908 a Commission of Enquiry concerning education recommended that all primary education should become the responsibility of the government and that all education in the country should have a central authority; furthermore, they recommended that the government should have the right to enforce compulsory schooling and that no other language excepting English should be used in school unless recommended by the Education Advisory Board (Olivier 1946 : 263, 264).

This did not mean that the recommendations were implemented immediately. The administration did sympathize with the Dutch settlers and, in many instances, went out of their way to accommodate the Dutch needs (Minutes D.V. dated the 12th January 1915), but the main goal of the administration was to establish some uniformity concerning education. In practice this meant that the little schools in rural areas were left very much to themselves (Groenewald 1978 : 90). All these factors plus the unavailability of suitable teachers and lack of funds made it impossible for the Dutch Reformed Church schools to

remain open (Report Salisbury congregation to the Presbytery of Dutoitspan 1907), and gradually they closed down or were taken over by the government. Another factor that contributed to the failure of these Dutch Reformed Church schools was the lack of co-ordination between the schools and the congregations within Rhodesia (Olivier 1946 : 250). Some blame for this may be sought in the way the church was, and is still, structured as the congregations operate completely independently of each other concerning the day to day activities, and only have contact with each other periodically, at Presbyterial or Synodal levels.

### *1.8.2. Education, Administration and Ordinances with regard to the "C.N.O." Schools in Rhodesia*

As has been shown there were strong links between South Africa and the Colony; not only were these economical, social and cultural but there were also strong links between the Dutch Reformed Church in South Africa and the Dutch Reformed congregations in Southern Rhodesia. The mistrust and bad relationship that existed between the two main European groups, namely, the English and the Afrikaners, were carried over into the Colony. In many of the districts in Southern Rhodesia, Afrikaners were in the majority but did not have much of a say in formulating the system of education. In Enkeldoorn in 1909 for instance, there were thirteen Afrikaans-speaking children and only one English child, but the school committee was composed of five English members and two Afrikaners (Olivier 1946 : 277).

This was the trend throughout Southern Rhodesia, and perhaps the government had reason for this manipulation. The Afrikaners were mainly farmers, not very well educated and did not really show much interest in official bodies, boards and committees. Very often they were out of touch with national events until some or other "Law" or "Act" was passed (Olivier 1946 : 277).

The Dutch Reformed Church in South Africa supported and financed the congregations in Southern Rhodesia, and it was the driving force behind the "C.N.O." movement, which the Church saw as the solution to the secularization and denationalisation of its youth. The "C.N.O." Movement had roots which went back to the South African organization known as "Die Genootskap van Regte Afrikaners". The aim of the organization was to establish a national system

of education based on Christian principles which allowed that Afrikaans as a language should come into its own.

In the "C.N.O." schools the factors of evangelization, education and language were blended to such an extent that it may be said that the Dutch Reformed piety had permeated reality and developed into a practical worldview.

It was only natural that "C.N.O." Schools should also be established in the Colony. Afrikaners in Southern Rhodesia wanted their children to be taught in their own language. Many of their children were too old for their classes and having to learn a second language meant a further disadvantage (Olivier 1946 : 284 - 287), and, in accordance with the worldview of the Afrikaners during that period in time, religion played an important role in the instruction of their children.

The Church sent Dr D F Malan to Central Africa and the Congo on a fact-finding mission during 1912. He reported that the situation was serious and needed to be brought to the notice of

"publiek, Sinode en Raad der Kerken. Die stryd om de Christelike nationale opvoeding is in Rhodesië nog niet eens met ernst aangepakt, laat staan gewonnen. En toch hangt alles daarvan af indien op onderwijsgebied de toestand blijft zoals hij is, heeft noch onze Kerk noch ons volk in deze gewesten enige toekomst" (Olivier 1945 : 284).

Numerous committees were elected and commissioned with the task of collecting enough money to establish "C.N.O." schools in Southern Rhodesia (Olivier 1946 : 287, 288). The Church Committee that was appointed to promote education in Rhodesia, consisted of the community leaders in each congregation in that country. These had decided to meet annually to discuss the financial assistance needed to administer the schools. They drew up the constitution for the administration of the "C.N.O." schools. This read as follows:

"Deur Christelik-nasionale skole word verstaan skole waar die onderwysers(esse) aangestel is op voorslag van 'n kommissie gekies deur en verteenwoordigende die ouers van skoolgaande kinders, waar godsdiensonderwys in 'n Christelike gees verskaf word, en gewone onderwys tot Standard IV deur midde van die huistaal, terwyl die tweede landstaal tot Standard IV slegs as taalonderwys word, en daarna as tweede meduim aangeleer word" (Olivier 1945 : 287).

Financial assistance would not be sought from the Government. Each school

would see to its own needs, and the "Helpmekaar Fonds" was started. As donations to the "Helpmekaar" fund were made, so the Trustees invested the money. This was not always done wisely. In one instance the Salisbury congregation bought a boarding house instead of earmarking the money for the "C.N.O." School in their area (Olivier 1946 : 298).

Local conditions were most unfavourable. The rinderpest had reduced, or wiped out, livestock and crop failures had caused famine in the country. People were extremely poor and hardly had enough to eat. By 1921 most of the schools were in real trouble. Some of the ministers were using part of their salaries to subsidize the schools (Minutes D.V. 6 March 1915). The Reverend W C Malan went on a fund-raising campaign but this too was disappointing in that not very much was collected. There was a real possibility that all of these schools would have to close down. When this news reached South Africa, it resulted in a flood of telegrams to Rhodesia. The Reverend Alheit of Clanwilliam wrote that lack of support was not due to apathy but due to national circumstances in the Union itself. The Reverend Alheit was a member of the Executive Committee for the poor and had pleaded for help to be sent to Rhodesia. As a result a sum of two hundred pounds was collected to help pay the outstanding debts. The Moderator, the Reverend Botha, suggested that "at least one 'C.N.O.' school should remain open as a protest to the Rhodesian authorities" (Olivier 1945 : 296). At this stage in history the Afrikaners practiced the linking together of evangelization, education and their language.

In recruiting settlers, the British South Africa Company had given the undertaking that circumstances in the new colony would be similar to those in South Africa, i.e. English and Afrikaans-speaking people would be treated alike and given the same privileges (Director of Education Report 1917 : 4). In practice this was not happening. The Reverend Botha had written to their Minister of Education, Dr Malan, about the matter.

As a result of religious convictions and after consultations, it was decided that a deputation should see the authorities in Rhodesia concerning the whole matter. They would ask for the following to be considered:

That school committees should be elected by the parents of children attending



the school in question and that Biblical studies and Religious Instruction become a school subject. They also requested that the Rhodesian Department of Education absorb the teachers at present teaching in the "C.N.O." schools, into the state system and, in the event of the Rhodesian Department of Education rejecting the three requests, whether they would consider subsidizing the Dutch Reformed schools to the same extent that they were supporting the Anglican and the Roman Catholic schools.

At first the deputation was informed that

"an examination of the Educational facilities afforded by the administration of this territory would fail to reveal any grounds for the complaints embodied in the resolution" (Olivier 1946 : 297; Director of Education Report 1917 : 4).

By this time there were only three "C.N.O." schools still operating, those at Salisbury, Umtali and Melsetter.

Then two new ministers came to the country and brought with them a new perspective on the matter. The Reverend Barrish believed that confrontation would achieve very little, and he became friends with Mr Foggin, the Director of the Department of Education. This resulted in permission being given that the first half an hour of each school day should be used to teach Biblical studies or Catechism, whatever the minister pleased.

In fact he stressed that the "right of entry" was especially meant for this. Mr Foggin also allowed the Reverend Barrish to appoint his own teachers to the government schools, on condition that these were approved by the Department of Education. Later in his career, the Reverend Barrish would recall that, in his position as Treasurer of the "C.N.O." schools in Rhodesia, he was likely to have had many a confrontation with the Department of Education in the country, had it not been for his attitude: That it was more Christian to make friends of enemies (Olivier 1946 : 298).

The second minister to have influenced the issue, was the Reverend Olivier who believed that one should respect the authority of the government of the country in which one lived. The Reverend Olivier remarked that language concessions were not as important as the religious ones anyway. What really worried him was the appalling state that the "C.N.O." schools were in. He said that the Afrikaners should be ashamed that such schools existed because

in that it had forced the Church to venture into a sphere not completely religious. The people, language and the Dutch Reformed Church formed such a unity that if the Church did not intercede in the language and educational issue there would soon have been no Church. The Church authorities realized that people would only attend a church service that could be understood and the same conclusion was made concerning all other church activities. So to ensure its own existence the Dutch Reformed Church became involved in the establishment and maintenance of schools in Rhodesia.

The factors of evangelization, education and language had become entwined to such an extent that they could hardly exist separately. This is proved by the acceptance of the terms of agreement between the Commission, consisting of the Reverend Malan, the Reverend Wessels and Mr P.J. Cilliers who was the principal of the Umtali School, and the Department of Education, which was represented by Mr Condy and Mr Foggin who was the Director for Education in Rhodesia. The Agreement was signed on the 21st September 1922 and recognized the rights of both the religion of the Dutch Reformed Church and the Afrikaans language within the system of education in Rhodesia (Olivier 1946 : 305).

### 1.9. CONCLUSION TO CHAPTER 1

In Chapter One it was shown that the Dutch Reformed Church came to Zimbabwe because it was concerned with the task of evangelizing the indigenous people. They believed that this was a Godgiven commandment to the Church, to go and preach and teach the Gospel to those who had not yet heard it. It was shown that the factors most important during this period in history were evangelization and language. The concern was to spread the Gospel, and to do so, the missionaries needed to use a common language.

The next group of people who became objects of mission were the hunters and farmers who were of Dutch descent, and of whom most of them were already members of the Dutch Reformed Church. Components of the Dutch Reformed piety led to the establishment of congregations throughout the country. Historically there were now both missions and churches within the country. Segregation was along language lines for practical reasons. At this stage in history, education as a factor, became very important and a description was

given of the struggle to establish an education system.

The Afrikaner faction within the country believed that they had a right to a system of education, in which religion and their own language had a place within the curriculum. The State did try to accommodate their needs and the "right of entry", by the churches, into the schools was introduced. Language concessions were also made but this did not satisfy the Afrikaner needs completely, so they set about establishing, first the Church schools and then the "C.N.O." schools.

During this period in history blending of important factors took place, namely, education, language and evangelization. These would gradually lead to the founding of the Institution first known as the Daisyfield Childrens Orphanage and later as the Bothashof Church School.

Both the Church Schools and the "C.N.O." Schools were established in Rhodesia as a result of the influence that practical piety had on the social and ecclesiastical life of the members of the Dutch Reformed Church, and, although the schools did not last very long, they served the purpose for which they were established, namely to be institutions which promoted principles dear to the Afrikaner heart; institutions which offered Christian education in the mother tongue to the Afrikaans speaking children. They also encouraged solidarity between the Afrikaner people in Rhodesia who, during this time, suffered from an inferiority complex due to the defeat they had suffered in the Anglo Boer War (1899 - 1902).

These schools also brought about a closer link between nationalistic and religious interests. It strengthened the link between people in South Africa and those in Rhodesia. As a result of this, Afrikaans was given a place in the school curriculum.

Religious humanism also played an important role in the historical process of social development in Rhodesia. Running parallel to the whole problem of educating the children of Dutch descent in Rhodesia, was also the problem of caring for the destitute and orphaned children of these people. At the turn of the century there was no established institution that catered for this need and the church found itself guardian to these homeless children.

The idea that it was the task of the church to care for the neglected and homeless children was a continuation of the Dutch Reformed Church tradition in South Africa, where this Church had established the first orphanage in South Africa in 1815 (Olivier 1946 : 318).

In Rhodesia this task was extremely difficult as the Dutch Reformed Church itself was not properly established and there were not enough funds nor facilities to promote the ideal.

## CHAPTER 2

**DAISYFIELD ORPHANAGE (1911-1948)**

The aim of this chapter is to describe how the Dutch Reformed Church founded an institution to care for the homeless children of Dutch descent in Rhodesia.

By this description I wish to show that the piety of the members of the Dutch Reformed Church evolved into a practical religion. The emphasis will be on certain factors, namely evangelization, education and language, which played important roles in this evolution which resulted in the founding of the Daisyfield Orphanage which later became the Bothashof Church School. I will indicate how this happened, firstly, by relating what the reaction was of the Dutch people to poverty and parental deaths among themselves; secondly, I will indicate how the Dutch Reformed Church reacted towards what they believed was their Christian responsibility towards the orphans and neglected children in their midst.

I will then indicate what roles the Dutch, English and Afrikaans languages played in the curriculum and the life of the institution, because this was a ruling factor when the constitution of Bothashof Church School was formulated and the Daisyfield Orphanage became Bothashof Church School. Fourthly, I will endeavour to show that the relationship between the Dutch Reformed Church, in its capacity as educators and guardians of the neglected and destitute children, and the government of the time was cordial and that the government did much to help the church in the task of caring for the children.

### **2.1. The beginning of the first Dutch Reformed Church Orphanage at Bulawayo 1911**

As has already been mentioned, the years immediately following the so-called Anglo-Boer War (1899 - 1902) were very difficult years for the Dutch people generally and more particularly for those who had travelled north into South

Zambezia, later to be known as Rhodesia, either as hunters, traders or farmers (Hofmeyr 1992 : 34; Bhebe 1985 : 13).

These Dutch people usually travelled as families. This was one of the reasons why Cecil John Rhodes sought them as settlers. He believed that the surest way of taming the interior was to bring families to live there (Groenewald 1978 : 23). These Dutch settlers did not only bring their families with them, but also their religion. Very often the only reading matter that they possessed, was their Bible. The question is often raised about how these people experienced hardships. It is generally thought that they accepted that suffering was part of achieving any ideal in life. Many believed that

"Vir ieder groot en blywende werk is daar twee vereistes - inspirasie en perspirasie - besieling en sweet! ..... die pad na die verderf is 'n maklike ..... hy loop afdraend! Die pad na die hoogste lewe bly swaar en opdraend. Laat ons in die jare wat voorlê die hoogste ideale voor oë stel en steeds vorentoe beur om hulle te bereik" (De Villiers in Van Zyl Gryffenberg 1961 : 9).

Sometimes accidents would happen, or the parents would die because of the Malaria fever. Then the children would be orphans in a foreign environment. At a meeting of the Synod in 1906, the Reverend N J Geldenhuys of Bulawayo, expressed concern for the children who were destitute in the country, and requested that an institution should be established for them. He argued that

"De synode besluite eene kos en industriële school te Bulawayo op te richten, ten einde de armblanke van Rhodesië, of gratis of zoo goedkoop mogelijk naar het geval mocht zijn te laten opleiden" (Acta Synodi 1906 : 10).

As a result of this plea a fund was established (1907) but very few donations were made to it. Although the school was not established, a hostel for school children was started by the Reverend Geldenhuys.

In 1909 the evangelist, A.J. Botha, came as an assistant to the Reverend Geldenhuys and, while travelling through the area, the Evangelist came upon White children who were being cared for by African people because the parents had both died of Malaria (Groenewald 1978 : 140). As far as can be ascertained, the Coetzee family had come to the country on a hunting trip. The eldest of the children could not have been more than seven years of age

at the time (Coetzee, orally). The Reverend Botha took charge of the children. Soon he had eight neglected and destitute children sharing his home. With support from his Church Council this became the first orphanage for Dutch children, on the 30th January 1911 (Groenewald 1978 : 140; Olivier 1946 : 319; de Jager 1975 : 62). Piety and patriotism present within the Dutch community, fostered feelings of self-consciousness about the interdependence of members within the community for each other and worked creatively towards actions fired by a sense of personal responsibility.

Soon there were applications for children to be committed to the care of the orphanage. Records of different cases in the minutes of the monthly meetings held by the Church Council (referred to as D.V.) attest to the fact that the orphanage was filling a real need in the country. For example, on the 25th August 1911 it was decided that

"Omtrent 'n kind van den Heer W. Nel besluit de vergadering haar op te nemen in't Weeshuis, en haar als al de andere wezen te beschouwen" (Minutes of the Committee attended by the Evangelist Botha and Messrs Burnett, Bester and Terblanche).

At the Directors' meeting held on the 6th October 1917 the Board dealt with seventeen applications to have children committed to the care of the institution. There were also cases where one parent had died and the remaining one was unable to cope (Minutes D.V. 15/1/1912); Minutes D.V. 18/10/1913). Sometimes the single parent was relatively rich and then the application was turned down, as in the case of Mr Nieuwenhuys who wanted a stepchild to be admitted to care (Minutes D.V. : 25/8/1911). In another case the orphanage allowed children to board in their hostel until the parents had built a dwelling for themselves. The children's well-being was paramount and became the ruling factor in considering each individual case. In writing to the Department of Social Welfare the Director of the Institution said that a family of children could not be returned to their mother's care unless "personal and considerable rehabilitation had taken place in her personal life and in possible home life" (Louw : 30/8/62).

Children were to be cared for in a loving way whether they were good or naughty.

"Verder besluit die vergadering aan Mej Groenewald kennis te geven dat de Direkteur haar handelwyze insake de Rautenbach en MacDonald kinderen

goedkeuren en versoek haar verder in beslistheid tegen kwaad te volharden, maar ook te trackten de kinderen met de meeste liefde te behandelen" (Minutes D.V. 7th October 1911).

In cases where people had acted unfairly towards the children they were reprimanded in the strongest terms:

"Aan de Heer Jacobs vollestem kennis te even zich niet meer in die toekomst, met eenige derzaken in 't weeshuis te bemoeien en dat Eerw. Botha en die geest van de vergadering hem hieromtrent zou schriftelik kennis geven" (Minutes D.V. : 7th October 1911).

The institution endeavoured to make the Christmas season a time of joy for the children. In November 1911 plans were made to bring decorations for a Christmas tree all the way from the Cape, and a Christmas picnic was also organized for the children (Minutes D.V. : 20th November 1911).

Their physical health was cared for by a Government doctor while the hospital allowed children to be operated on in the theatre, free of charge, as the orphanage had also been able to acquire these concessions from the Department of Welfare because they were a certified institution. The institution became known for its strict moral piety as can be seen in the fact that the Headmaster of Milton School in Bulawayo, recommended to the Department of Social Welfare that a child be committed to the care of the institution instead of a reformatory as "he was a chronic liar and the mother does not care whether he is at school or not" (Headmaster Milton School Ref. 6/1/1303/70). The Headmaster believed that the environment at the Church School would offer the best method of correcting bad habits.

People who heard about the orphanage offered to have some of the children for holidays, but consent was not given unless the council was certain that the children would be looked after properly - spiritually as well as physically. They believed that

"Die skool se verantwoordelik is groot, ontsettend groot, want hy werk met duur materiaal - materiaal wat bedoel is vir Christusdiens, volksdiens en eie diens en moet dus voorberei en toegerus word vir hierdie godsbestemming. Dit is dus vir die ontwikkeling van die verstand sodat elke individu self kan oordeel, besluit en uitvoer; dit is vir die vaardigmaking van die hand om selfdiens vir eie bestaan en volksdiens te kan verrig waarvoor die skool verantwoordelik is" (Davel in Van Zyl Gryffenberg 1961 : 8).



## 2.2. The Law and Juvenile Courts (Section to the Magistrates Court) in the early days

Even in those early years, the Church Council could not commit any child to the orphanage without the permission of the District Magistrate.

"The British South Africa Company imported from the Cape of Good Hope the Roman Dutch law which was in force there, and which would govern the legal relations of the White community and provide a basis for the criminal law which would apply to all people. The subsequent legislation based on this, both before and after Independence 1980, was strongly influenced by the British legal concepts and forms of justice and now constitutes that body of law known as the General Law of Zimbabwe (May 1987 : 45).

The most striking characteristic of the Southern Rhodesian judicial system of the time was the small number of professional magistrates. "There were only four professional lawyers engaged in the administration of justice" (Rolin 1913 : 87).

As can be seen from the following quotation, the legal system was very simple and uncomplicated when a child needed to be admitted to the care of the orphanage the Church Council got permission from the local magistrate.

"Aangaande 't kind van Mev Edwards (de Jong William) besloot de vergadering 't kind in te nemen en hem by die Magistraat te laten in schryven" (Minutes of D.V. : 8th March 1913).

In events such as these it becomes apparent that the relations between the State and the Institution were friendly and cordial. No fear was expressed by the institution that the magistrate would object to the child being committed to the care of the institution.

The first complete Childrens Act was formulated in 1939 and was called "The Childrens Protection and Adoption Act" (Chapter 155 of 1939). This was replaced by a more detailed and complete Act in 1949, then the Clerk of the Juvenile Court kept a book (Form No 2) which was called the Juvenile Court Record Book in which "were entered particulars of all enquiries held by the court" (Government Notice No 276, 1949 : Part 1), while "a magistrate shall keep a register (Form 13) of all protected infants within his area of jurisdiction" (Government Notice No 276, 1949 : Part 2). The child could

only be removed by a person who had been issued with a permit to this effect, and, in practice, this meant that the Orphanage applied for a permit for each child every vacation (Government Notice No 276 1949 : Part 3).

Sometimes, as a result of an enquiry, the Juvenile Court would decide that a young person should be sent to an institution in the Union of South Africa or a certified institution in the colony. In the Minutes of the committee meeting held on the 9th June 1913 one such case was discussed:

"Met betrekking tot 't Esterhuys kind besluit deze vergadering 'n kind naar Langlaagte, 'n verbeterings huis in Kaap Stad te zenden, de eerste maal nadat hy weer 'n poging maakt om te ontsnappen" (Minutes D.V. 6th June 1913).

In another case three young girls who were at the orphanage were sent to Langlaagte Orphanage in South Africa so as to qualify themselves as dressmakers (Minutes D.V. 15th December 1922).

### 2.3. The Orphanage is shifted from Bulawayo to Daisyfield

In the early days there were few certified institutions in the country. At the age of fifteen years the child was allowed to leave the institution and fend for himself; even so the Minister's house used as an orphanage soon became too small and the Church Committee decided to shift the institution to Daisyfield where they believed they could buy a plot of ground for one pound and ten shillings per morgen (Minutes D.V. January 1914).

It was a sad time to shift the orphanage as the Reverend Smuts had recently passed away, and he had been the Chairman of the Orphanage Committee (Minutes D.V. 10th March 1914) which had bought plots No 5, No 7 and No 12 from the Anglo French Company for one pound, one pound and five shillings and one pound and ten shillings per morgen respectively (Minutes D.V. 3rd April 1915). The house-father of the boys' hostel was in charge of the brick-making project which was done by the older boys. They employed a qualified builder and also a carpenter to help supervise the work and paid a salary of one pound and five shillings per month to each (Minutes D.V. 10th March 1914).

On the 10th July 1914 the committee decided to lease the land not being used for the buildings, to a farmer for cropping. The condition was that they would supply the seed and, in exchange, would receive one third of the harvest. The land was more than was needed for the buildings and, although the plots were cheap, there was not enough money to pay for them. If they could not find someone to lease the fields they would have to ask the Anglo French Company to take one section back (Minutes D.V. 10th July 1914). Eventually the orphanage managed to find someone who rented the farming section. After a couple of years the institution decided to farm the land themselves (Minutes D.V. 21st July 1916).

On arrival at Daisyfield the small community set about building the hostels first which also served as the school. Later, after the school buildings had been completed, a little church was also erected. The boys made the pews and the pulpit in the carpentry classes at school and these can still be seen in the church (1992).

The opening of the new orphanage took place on the 15th August 1914. The Reverend Geldenhuys officiated at the ceremony. All the members of the Bulawayo Committee had travelled to Daisyfield to be present on the occasion and were thanked for their years of service to the institution by the Church Council (Minutes D.V. 14th September 1914). The Dutch Reformed Church believed that it was according to divine will that the orphanage was founded and that "die Inrigting hom deur diens onmisbaar gemaak het in Gods plan vir ons kinders" (Louw in Van Zyl Gryffenberg 1961 : 4).

The evangelist, Botha, shifted with the children to the new site and became Director of the Orphanage. On arrival a new problem awaited them. The Government levied a "hut tax" on families by which they thought they could "get the indigenous people to work" (Minutes D.V. 10th July 1914). After much discussion the institution was forced to make a contract with the Africans or else pay the "hut tax" themselves. This they could not afford to do as they had no money and had already extended their credit facilities to the maximum. Some of the workers employed by the orphanage had already undertaken to work for no pay for forty-eight days that year. The widow, Mrs Smuts, had also lent all the money she could spare to the orphanage. This was four hundred pounds. In the end the Reverend Botha and Mr Campbell went

to the Native Commissioner for advice but the result was that the "hut tax" had to be paid by the institution who could ill afford to do so.

Another problem that was experienced by the institution concerned its registration. The committee had requested that the government should subsidize the orphanage in some way, either by paying the salary of one teacher or allowing it to operate as a school for paying children as well. The reply from the Department of Education was that the institution would be allowed to admit paying pupils, and that the government would also assist in paying the salaries of the teachers nominated by the committee and approved by the Department of Education (Minutes D.V. 15th March 1915). Thus Daisyfield had become a Government School with certain privileges for the Dutch children. By 1922 the Department of Education did much to encourage industrial training at the school and helped with the purchase of tools and machinery (Minutes D.V. 4th November 1922; Department of Education letter dated 29th December 1914 : No 12872/24).

#### 2.4. Alleviating the financial burden

There was never enough money to run the orphanage and often the institution was forced to find someone to go on collection tours. In 1915 we find that

"Daar de Financiele toestand van deze inrichting betreurenswaardig is omdat wij zoo geld noodig hebben om te voltooyen de oue Weeshuis de winkel de nieuwe weeshuis achterstallige schulden enz, besluit deze verg, Mnr Verwoerd een Kol, toer te belasten" (Minutes of D.V. 13th January 1915).

The Verwoerd family was destined, for better or for worse, to play an important role in South African politics but, in 1915, their concern was with the destitute children in Rhodesia.

The community at the orphanage not only believed that the founding of the institution had been the Will of God but also that God would provide for its maintenance.

"Die Heer het wonderlik voorsien deur manne en vroue te stuur wat uit liefde die werk onder die arme en weeskinders onderneem het, vergoeding in terme van geld was maar min ..... ons glo dit is die Heer se wil, want Hy maak alles moontlik ..... en Hy sal voorsien" (Coetzee in Van

Zyl Gryffenberg 1961 : 5).

The Verwoerd fund-raising tour took all of five months, and, even then did not reduce the financial burden very much. In July 1915 the institution owed three thousand five hundred pounds and did not know how they would be able to pay the arrears (Minutes D.V. 21st July 1915). The institution could not even pay for two thousand bricks which were needed to complete the cement reservoir and ablution block. These were borrowed from Mr D Campbell, one of the members of the school board who also supplied the orphanage with wood for fire during 1921 (Minutes D.V. 3rd September 1921). This points to the piety in the society. Piety had become practical and saw as criteria for Christian identity the praxis of the community and its Christian performance as well as the cohesiveness of this Christian performance.

Congregations in Rhodesia were asked to donate what they could, as there was no money to pay for the necessities and salaries were long overdue. There was hardly any food - the institution was living from hand to mouth, and on one occasion when there was nothing to eat on the following day, a message came from the Station Master saying that a consignment of four bags of wheat had arrived from Northern Rhodesia for the orphanage. The Reverend Botha experienced this event as an answer to his prayers (Minutes D.V. 7th May 1921).

The congregations did what they could. Headlands congregation sent cattle instead of cash, and this started a trend to give "in kind" when no money was available, another congregation gave the orphanage flour (Minutes D.V. 21st July 1916). By the following year things got worse and very little was collected.

"De skriba deelt aan de vergadering mee, dat hy een brief van Eerw. Liebenberg had, waarin hy sijn deel van de in de verschillende gemeentes teworden gecollecteerde voor de schulden op Daisyfield zendt, de scriba recht gevende om die thirty-three pounds, three shillings and sixpence voorlopig te gebruiken" (Minutes of D.V. held on 5th May 1917).

The war was also having an adverse affect on the territory. At the orphanage the little shop at the railway siding was to be broken down so that the corrugated iron could be put to better use (Minutes D.V. 4th August 1917); hardly anyone was able to buy goods from the shop as everyone had become so

poor. The staff were appointed for a three month period at a time as there was not enough money to pay their salaries. The director's salary was paid out of money collected by the Dutch Reformed Church women's organizations in the Transvaal and the Orange Free State provinces in South Africa (Minutes D.V. 1st June 1917). In actual fact this meant that the Reverend Botha had to beg for a salary as he was given leave to tour the Orange Free State and Transvaal and see what he could achieve in the way of donations. The Standard Bank had requested that a mortgage payment be made as soon as possible. Meanwhile, the orphanage had written to ask for a deferment (Minutes D.V. 1st June 1917), which was granted.

The school had started to take in paying pupils. Parents were anxious to get their children educated at Daisyfield as the school had become known for its vocational training. It offered subjects such as book-binding, shoe making, domestic science, agriculture, typewriting; all of which were important in the young country (School files on curriculum).

None the less, these were hard times and even during the Influenza epidemic someone had to be found to collect funds for the orphanage:

"Die vergadering meen dat dit wenslik is om die versoek van Mev. Vermaak om 'n lijs so dat sij met die oog op die epidemie onner die Engelse Vriende kan kollekteer, toe te staan" (Minutes of D.V. held on the 4th April 1920).

1921 brought a slight change in the economical situation of the institution. The Department of Education in Rhodesia had offered to pay half the amount required for a piano (Minutes D.V. 7th May 1921), while the Synodal "Committee for the Poor" (Armsorgkommissie) had sent a donation of two hundred and forty pounds (Minutes D.V. 7th May 1921). The house father had collected two hundred pounds for the much needed lighting plant and saw mill (Minutes D.V. 17th December 1921), and the firm of legal advisors, Bredasdorp Executors, had given the orphanage a loan of four hundred pounds to help pay off the mortgage instalment (School file on fixed property 1921). This firm had helped on more than one occasion.

The annual Church Bazaar brought in one hundred and fifty pounds. This money was earmarked to be used to start some industrial training at Daisyfield. This training would be supported by the Department of Education (School

Inspectors Report 1st February 1922). People were still extremely poor but compassion for the children at the orphanage insured that donations kept coming in. Even when the situation was critical the orphanage managed to survive. Even the government of the day was most sympathetic towards the institution and helped when and how it could. This may point towards the piety of the people practiced within a humanitarian framework.

## 2.5. The relationship between the Daisyfield Orphanage and the Department of Education

By examining some of the earliest reports on the Daisyfield Orphanage by the Inspector for the Department of Education it becomes apparent that the Department believed that too much time was spent in pursuing religion and not enough time was allowed for academic subjects such as reading. On the 15th November 1916 Inspector S de J Lenfestey wrote that

"All classes showed a substantial knowledge of both English and Dutch. They read well in both languages, a number reading excellently. Their English poetry is abundant and well chosen and it was strikingly well recited both as regards accuracy and feeling. A better choice of Dutch poetry should be made and the Principal now has the matter in hand. In Composition V and VI wrote me an account of the coming of the Huguenots in Dutch and IV - VI various Compositions in English. Standard IV is not a strong class and should re-study the simple sentence. All three classes require training in the paragraph" (Department of Education Inspector's Report dated 13 November 1915).

Soon after this the School Board applied to take pupils up to Standard VII as this would give the orphanage more time to prepare the children to earn their living by some technical and industrial training. The Director of Education replied as follows:

"In regard to your application that this school may be allowed to take pupils up to Standard VII, I am prepared to assent to this proposal, on the understanding that the work taken in this class shall be that prescribed for Standard VII of the elementary school course.

It is not allowable that secondary work such as, French, Latin, Algebra, Geometry, and Chemical and Physical Science, should be incorporated in the curriculum of this school, the object of which is understood to be to prepare children, on leaving school, to earn their living by following some industrial career and, in the case of girls, by domestic duties.

Any proposal to develop the education given in your school on lines specially directed to these ends will receive the sympathetic

consideration of the department.

L M FOGGIN  
 ACTING DIRECTOR EDUCATION"  
 (Education Department 1915: No 5049/818)

This meant that the daily time-table had to be readjusted to accommodate this training as can be observed from the following extraction out of the Inspector's Report dated 15th November 1916.

"If a short time could be set aside once or twice a week, in the evening for the boarders to read books from the library, both Spelling and Composition would benefit, while a taste of Reading might be acquired by some. These children have few cherished possessions, but if a love of Reading could be inculcated they would leave the Institution with a valuable asset indeed.

The Rev. Botha, the Acting Principal and Staff are to be congratulated on the excellent tone throughout the Institution. The conduct of the boys and girls is exemplary. The children are well fed and comfortably housed, and appear to be perfectly happy. There are various industrial occupations in which the children are employed. As most of the boys will settle on the land and the girls marry, farming, ploughing, care of stock, gardening, brick-making, building and housework form at present the remainder of their education. Bootmaking is already established and Mr.Botha tells me the Orphanage has bought no boots since its establishment.

The time-table of the day is :-

|              |                                |
|--------------|--------------------------------|
| 5.30         | Rise.                          |
|              | House-cleaning. Older scholars |
|              | half-an-hours study.           |
|              | Religious teaching.            |
| 7.           | Breakfast.                     |
| 7.30.        | Prayers and Bible Reading.     |
| 8. - 1.      | School.                        |
| 1.           | Dinner.                        |
| 1.30 - 2.30. | Interval.                      |
| 2.30 - 5.    | Farm and Housework.            |
| 5. - 6.30.   | Play.                          |
| 6.30.        | Supper, and Prayers.           |
| 7.30 - 8.30. | Study.                         |
| 9.           | Bed.                           |

The enrolment of the school will lie along the lines of preparing the children to earn their livings by some manual occupation. The main need would be of teachers skilled in various manual occupations. A teacher with special knowledge of Woodwork will probably be the next addition to the staff as the school grows and provision for equipment should be made on the next Estimates.

The school at present is a good sound institution, and the authorities are not only giving good scholastic education, but securing industrial activity and training character through it all, on a christian basis. The health of the children is noticeably good, their manners are excellent in nearly all cases, and an air of happiness pervades the whole place.

(Signed) R. MCINTOSH  
 INSPECTOR OF SCHOOLS (1916. XII. 15)"



In 1919 the Inspection Report by R McIntosh and J Condy indicated that the Department of Education was satisfied with the quality of instruction given and the conditions which existed at the Daisyfield Dutch Reformed Church Orphanage School. They reported that

"The general standard of work in Dutch is throughout the school distinctly good. St.I has been well taught, its Reading and Recitation being most satisfactory, and its Spelling excellent - average error 1.6. (The average error in English also, it may be noted, was 1.6.) The Reading and Recitation of Dutch in St.II was of a high order and the Dictation very good. In Standards IV and V considerable ground has been covered in Reading and 4 pieces of Poetry have been committed to memory, one of which was rendered accurately. Spelling was fairly good and Composition good.

In the highest class, Sts.VI and VII, the pronunciation of the language in Reading and Recitation was noticeably good and clear. Translations were freely made into English showing that the scholars have a good working knowledge of both languages, a matter of prime importance.

An important advance in the life of the Orphanage is marked by the erection of the new school, the walls of which are now rising from the foundations. The building is to consist of a Central Hall, 50' x 25', which will also be the Infant Department, 2 class-rooms for 40 pupils each and 2 for 24 each. There will be cloak-room, lavatories, 2, for boys and girls.

The new dormitories, 4, each accommodating 8 children, with clothes-room and teachers' room, 2, are now practically complete.

It is most satisfactory to place on record the distinct advance this school has made, to observe the further developments of work that are projected, and to see the excellent and commodious buildings now in course of erection. It is fortunate for these poor children that they have come under the constant and generous and unsparing care of the church" (School Inspectors' Report dated 18th November 1919).

By 1922 S de J Lenfestey and Colonel Brady reported that:

"Miss Redman, also a new member of the staff, has done conscientious work. Her pupils were examined on the syllabus of the first two terms; they read with fair fluency and are being taught to guard against mis-pronunciation of English words common to children who are Dutch speaking in the home.

The Oral Composition is fair, though much still remains to be done to enlarge vocabulary and to cultivate fluency. Passages presented for recitation were suitable in selection, well prepared and recited with some spirit; tests set in business letter writing showed a fair capacity in most instances for pupils to apply their knowledge of English to practical needs. In Arithmetic the syllabus for the first two terms of the year has been covered, the steps in the working were shown in a neat and orderly manner, and where failure occurred it was more often due to inaccuracy than to ignorance of method. The written exercises of both classes were quite creditable.

An important feature of this year is the installation of the new Plant.

The 15 H.P. Engine runs the circular saw and drives a 5 H.P. dynamo used for lighting the school and hostel. In addition it works a machine for grinding mealies; the whole is most economically worked.

It is proposed to erect a larger building for Wood-work and so to train a number of the senior boys on industrial lines as practical carpenters.

We strongly recommend the claims of this school for financial assistance towards any further equipment in view of this proposed development which it is hoped may come into effect before the close of the current financial year" (School Inspectors' Report dated 1st February 1922.

After this report was submitted the Department of Education wrote and offered "to pay for half the cost of any equipment and machinery needed for the Industrial work" (Department of Education letter dated 29th December 1924 : No 12872/24). The Government was prepared to encourage industrial training. The letter went on to say that "it is noted that the teaching of English appears to be inferior in certain cases, owing apparently either to the use of unsuitable methods or to the lack of sufficient books. Every effort should be made to remedy these". The Reverend Botha promptly replied by making a request for financial help in establishing a school library.

The Department had accepted the fact that very often underprivileged and/or destitute children, as those at Daisyfield "are on an average from two or three years behind those throughout the country"; but they thought that the solution would be achieved

"and greater progress might be obtained if the time devoted to Religious Instruction and to Afrikaans were somewhat diminished" (Director of Education's letter dated 15th March 1923 : No 2576/261).

Mr Foggin believed that where children were continuously under the influence of people interested in moulding their characters, the provision of a considerable number of periods in the week for Religious Instruction, was not necessary.

Interest was still very much on industrial training which would benefit the country, and in a letter to the Orphanage dated the 9th October 1926, the School Inspector S. de J. Lenfestey suggested that a three year course should be offered "to establish pupils in a trade" he also wrote that he was pleased that "great keenness exists among the girls as regards this new subject, Domestic Science, and a very intelligent appreciation has been formed of the

objects to be attained" (Director of Education's letter dated 9th October 1926).

The requests to limit Religious Instruction were either totally ignored or else given the minimum of attention. By its very existence it was firstly a religious institution; so the main interest lay in the spiritual condition of the children. "Evangelism", in the lives of the people at the institution, led by a short head with "education" in a close second position.

## 2.6. Daisyfield Childrens Home after 1929

By 1929, funds were still not available to help establish school libraries but "the matter was now under the consideration of the Honorable the Colonial Secretary" (Department of Education letter, Reference No 4211/29). Mr Foggin went on to write that "I am glad to note that the work in the lower standard is sound, sounder I judge, than at any previous time". Two years later it was recommended "that although general reading after school hours should be encouraged, the time assigned to formal lessons should be lessened" (Inspector's Report dated 31st October 1931 by S de J Lenfestey : No 836).

At the time of the visit by the Inspector to the orphanage in 1931 there were 157 children on the roll and part of the Inspector's Report read as follows:

The lowers tandards have an hour's preparation from 7.0 - 8.0 in the evening, the upper an extra half-hour in the evening and an hour from 6.0 - 7.0 in the morning as well. It is a very long day, particularly when one remembers the long hours put in at industrial work of one kind or another, and the brief periods for play or real recreation as compared with other schools. It is not surprising therefore to find pupils somewhat listless in the evening. And it must be borne in mind that if pupils are up at 5.30 and do an hour's work before breakfast, they can scarcely be expected to respond heartily for a full five hours morning session. Various matters have to be considered at Daisyfield, and it is not suggested that the usual regime in force at other schools can be applied. I would, however, make a plea for the lightening of the tasks imposed during preparation. The work should be of as interesting a character as it is possible to arrange and, if written work is excluded, then the reading matter might well allow part time use of library books which would evoke greater attention from a fatigued pupil than the school text-book can be expected to do" (Department of Education, Inspector's Report dated 31 October 1931).

The Inspection Reports by the Department of Education indicate that there was growth and improvement at the orphanage, not only at the academic level but also concerning the other spheres. In 1941 the Inspector wrote that the

"Institution is to be congratulated on its new school buildings. The bright surroundings make for both mental and physical alertness and response is already apparent, but the sanitary accommodation is inadequate and unpleasant. It is hoped that improvements in this respect will engage the early attention of the Director" (Department of Education Inspectorate 2208/104/7 dated 9th June 1941).

Elsewhere in the same Inspector's Report the language problem is discussed.

"Conscientious work is being done, but unfortunately it is too often unrelated to the pupils' needs and takes little account of what has gone before.

In Reading, some pupils have still to master mechanical difficulties. The children need to be progressively taught how to do so, otherwise the difficulties will persist. Fluency, as opposed to reading word by word, should now become normal.

Tense and fluency in oral composition show commendable improvement; articulation and pronunciation remain unsatisfactory. There are many bright children in Standards III to V and these are capable of a far higher degree of accuracy in idiom and enunciation than has yet been achieved...

It is difficult to see that much improvement can be effected under the present policy of staffing. Afrikaans is the primary language of all members of the present staff and English is secondary. Although the teachers fully realize the necessity for improving their command of English, it is practically impossible for them to improve to any great extent because of the lack of opportunity for systematic practice.

The present policy has, in fact, resulted in the appointment of a full complement of Afrikaans-speaking teachers with a knowledge of English which is inadequate for teaching purposes.

In a school where English is the medium through which the pupils are taught this is obviously a serious matter and demands immediate attention. In order to improve the ability of the teachers to speak English and definitely develop this power in their pupils, it is suggested that a substantial proportion of the staff should be English-speaking and if the teachers are placed in charge of young children they should possess a satisfactory knowledge of Afrikaans" (Department of Education Inspectorate No 2208/104/7 dated 9th June 1941).

This language problem combined with the urge to evangelize and educate the young fostered a yearning in the Afrikaner to establish an environment in which these three factors would exist in tension with one another, viz in an Afrikaans Church School. Christian identity and Afrikaner selfhood were identified.

## 2.7. CONCLUSION TO CHAPTER TWO

The Dutch Reformed Church in Rhodesia came to be established as a result of the mission endeavour of the Cape Church who felt itself called to minister to the needs of the members of this Church who had trekked northwards into Mashonaland and Matabeleland.

The piety of these Dutch Reformed frontier farmers and hunters generated the need for fellowship, so when there were sufficient members of this Church in an area they established congregations in the new country. The main characteristics of these people were a simple way of life in which meditation, prayer, reading of the Scriptures and partaking of the Sacraments played an important part. Church discipline was also regarded as part of the Christian life. Because only ordained ministers could administer the Sacraments every congregation felt they needed their own minister. This was also a necessity because of the great distances between the congregations. These congregations were extremely poor due to numerous factors.

As was bound to happen in a frontier situation, children became orphaned and destitute. The piety within the community resulted in a fervor to win these children to the Christian faith. This fervor coupled together with the tradition in the church, that it was the task of the church to care for the poor and the needy, resulted in the congregation of the Dutch Reformed Church in Bulawayo establishing a hostel for these children on the 30th January 1911. Previously, because Bulawayo was the first congregation to be established within Rhodesia, the minister of that congregation simply took these destitute children into his own home.

The law in the early days was uncomplicated but even then the church could not simply commit children to the orphanage if and when they pleased, but had to get the magistrate's permission to do so.

Soon the hostel became crowded and the Church Council bought land cheaply at Daisyfield Siding near Gwelo in 1913. At that stage in history the government of Rhodesia did not give grants in support of committed children but did expect all children to attend school. So the institution had the formidable task of not only caring for these children but also of establishing

a school for them. By 1926 a hostel was built to accommodate paying scholars but this too did not lighten the financial burden. The Presbytery of Bulawayo petitioned the government to help in some way as the institution could not carry on as it was. The outcome was that Daisyfield became a government school with the privilege of appointing their own teachers. Language and religious concessions were also granted by the state. Piety in the society resulted in compassion for the children and empathy for the work done by the institution. Fund raising tours throughout South Africa and Rhodesia attested to this. The donations were not always in cash but sometimes "in kind". Even the very poor wanted to support this good cause, and so it was that the institution survived. The piety was such that the criteria for Christian identity was the cohesiveness of Christian performance. The praxis of the community was paramount.

Meanwhile, the piety at the Orphanage itself was determined by spiritual exercises, prayers and Bible studies and this was referred to in the reports by the Department of Education who believed that too much time was given to religion at the Orphanage. These were encouraged by the Daisyfield Orphanage Board who believed that this achieved a harmonious fellowship with the Lord and this spiritual well-being was of paramount importance. The Daisyfield Orphanage Board believed that a Christian environment was important to promote the well-being of the children. In this the interaction between certain factors became apparent, namely evangelization, education and language.

The School Inspector Reports between 1915 - 1941 attested to the fact that the focus was on religion and character building while vocational and industrial training also received much attention. There was no time for hobbies as such, reading for pleasure nor entertainment; life was too short and serious for these and it was felt that as the institution could not afford to keep the children at school after the state required age of 15 years, most time should be spent in building characters, spreading the Christian faith and training the children to support themselves once they left the orphanage.

These School Inspector Reports had focused the attention on the language problem and, while those at the institution had tried their utmost to comply with governmental requirements, the Afrikaners yearned for greater language and religious freedom in the curriculum. Because of the friendly relationship

between the State and the Institution, this was granted when the memorandum for the Bothashof Church School was signed because, by 1944, the Daisyfield Orphanage Board was forced once again to face the fact that the Institution could no longer remain at Daisyfield. The Dutch Reformed Church authorities concerned with the Institution believed that the status of the school needed to be changed so as to achieve the ideal of a church school with language rights and that this should be done when the school was relocated from Daisyfield to Salisbury (Harare).

These causes for the relocation, together with the scarcity of water at Daisyfield, made the shift to Salisbury inevitable. In 1948 the Daisyfield Childrens Orphanage was relocated and became the Bothashof Church School, equally motivated by the piety which directed Daisyfield, a piety blended with the factors of evangelization, education and language.

## CHAPTER 3

**BOTHASHOF CHURCH SCHOOL (1948-1982)**

In this Chapter I will give a brief description of the problems experienced at Daisyfield which resulted in the institution, which became known as the Bothashof Church School, being moved to Salisbury (Harare). I will relate how the fixed property was acquired and also why some of it was sold.

Using the two decades between 1950 - 1970, because these are roughly the central period of time with which this dissertation is concerned (1911 - 1991), I will describe some aspects of life at Bothashof Church School and refer to the role played by religion in the routine. I will also briefly sketch the variety of examinations that were offered to the pupils and tabulate some of the results in order to show that the standard of education at the School was generally fair to good, considering the cross cultural problems, shortage of teachers and lack of educational aids such as a well equipped Science laboratory.

In relating this history I wish to show that piety became practical and that the religion of the Dutch Reformed Church did not lose sight of reality. The endeavour will be to show the inter-relationship between evangelization, education and language and the interdependence and blending of these factors.

I will do this, firstly, by relating the events which led to the decision to shift the orphanage to Salisbury and describe how the fixed property was acquired and buildings put up. This description is given to illustrate the piety and worldview of these Afrikaners. Throughout its history the institution has been hampered by insufficient funds and yet it has survived. I shall investigate the possibility that this was due to piety which took on a practical form.

Secondly, a description will be given of the status of the school and how the School Boards and Committees were chosen and the role that religion and



language played in appointing these. Thirdly, brief sketches will be given of the activities and competitions in which the pupils took part; here the focus will be on religion, education and language. Fourthly, I will deal with the examinations taken by the pupils at the Bothashof Church School in order to show that - even though they sat the South African examinations in which the Afrikaans language was a crucial subject - this did not mean that they neglected the examinations offered in Rhodesia and later Zimbabwe.

In this I wish to show the relationship between language, education and religion and also to illustrate the goodwill of both the South African and Rhodesian governments towards the Bothashof School in allowing the pupils to sit these examinations.

Fifthly, I will give a picture of how the needs of the children were satisfied. In this I will show that piety was not divorced from the world but was very much a practical piety in touch with reality.

### 3.1. Another Shift is contemplated

By the 1940's there were over two hundred children at Daisyfield and the orphanage was once more bursting out of its seams. Not only that, but there were other problems concerning the location. A few may be named here:

- i. The Daisyfield complex was situated too far from the nearest doctors, and the cost in lives and transport far too expensive for the orphanage to remain at Daisyfield (Louw 1946 : 2).
- ii. The pupils were not having enough social contact with other schools as the distances were too great. At first the orphans and the paying children had used separate facilities but later this practice was discontinued with perceivable results. This had made the Church Board members aware of the advantages of social contact between children (Minutes D.B. 27th and 28th December 1944).
- iii. The pupils could not make use of any government facilities such as libraries as these were situated in the main centres (Director of Education 1924 : No 12872/24; Director of Education 1932 : JL/LMF; Minutes D.B. 4th April 1944).

- iv. The buildings which had been put up on a tight budget, had become a fire hazard (Minutes D.V. on 15th December 1924; Karfo Film 1947).
- v. The lighting plant was inadequate for the complex and was too expensive to replace, so the institution had to contend with many a power failure (Minutes D.V. 5th May 1928; 25th August 1928; Minutes of D.V. held on the 27th August 1932).
- vi. But the main and most important reason for wanting to shift Daisyfield was the lack of water (Minutes D.V. 14th May 1927; Minutes D.V. 25th February 1928; Minutes D.B. 15th February 1944).

There was no water wastage and the orphanage used the longdrop type toilet (Minutes D.V. 27th February 1932), and yet there was too little water for the vegetable gardens and the farming operations. At times, there was too little water to enable the children to bath more than once a week. The latter was a sore point with the Inspector of Schools (Department of Education Inspector's Report 1918). In 1944, the Presbytery of Bulawayo, a group of congregations which was charged with the responsibility of running the orphanage, decided to shift the institution nearer to Salisbury, the capital of Rhodesia. They had been offered a donation of five thousand pounds by two brothers, D.M. and S.A. de Kock, who farmed in the Inyazura district. So, armed with this, they bought a lush and green farm on the instalment plan, six and a half miles from the centre of Salisbury and called it Bothashof. The price was eighteen thousand pounds and this meant that another collection tour would have to be made. This time the Dutch Reformed Church decided to make a new film, as the previous one made in 1937 was outmoded. This would be used on the tour to inform people about the situation at the institution. The name of the film was "Selfs die mossies kry 'n huis". The text was written by D.H. Rompel and the photography was by Dr F.E. O'B Geldenhuis and it was produced by KARFO. The production cost was two hundred pounds. The Reverend A.F. Louw, the new director, did the narration himself and was also the person chosen to go on the fund raising tour through South Africa.

Others charged with the collecting of funds were: The Reverend Pienaar in the Salisbury congregation; Mr W.H. Boshoff in the Gwelo area, Zambia and South Africa; The Dr T.C. de Villiers in the Bulawayo district; The Reverend J.J. Schoeman in the Umtali congregation; The Reverend de Necker in South West Africa (Namibia). Other ministers who had offered to collect funds were: The

Reverend J.H. Roos; G.J.J. Boshoff; D.C.H. Human; Dr C.C. Nepgen (Minutes D.V. 28th August 1947; 4th December 1947).

The collecting of funds thus proceeded from the Dutch Reformed Church congregations.

The influence of piety on individuals was by no means always pleasant or magnanimous as it sometimes resulted in coercion being applied to members in the community. For instance in the case of the minister of the Dutch Reformed Church in Umtali who had refused to carry on collecting funds; a letter was written to him stating that

"Ons besef dat dit maar 'n lang pad vir u is om dikwels af te ry, maar ons is tog jammer dat u nie baie langer die voorreg wil aanvaar om dit gereeld te doen nie" (Louw in letter dated 2 January 1953).

### 3.2. Fixed Property and the Administration thereof

The transfer of the whole Daisyfield Children's Home to Bothashof was a major operation the likes of which had never been seen in Rhodesia before (Louw 1948 : 2). Some of the contracts to erect buildings, to provide labour, to lease portions of land are given in the appendix. All of the contracts took up a lot of time to formulate, nothing was done without much prayer, thought and discussion, as it was generally accepted by those involved that

"Nooit kan geloof te veel vermag nie. Daar was talle tydstippe toe geloof en visie oor gesonde verstand geseëvier het" (Landman in Van Zyl Gryffenberg 1961 : 11).

Behind it all was the new Director, the Reverend A.F. Louw, a very conscientious and dedicated man. He was very seldom absent from the institution, and often, even then was "absent on duty". The Ministry of Education of Rhodesia allowed the Reverend Louw to have ten days per term in which to make visits:

"(a) To attend meetings of committees and/or church organisations concerned with welfare work which often entailed reporting on the work at the institution.

(c) To attend conferences in connection with welfare work especially as arranged by the Dutch Reformed Church or to attend conferences for the heads of childrens' institutions within Rhodesia".

This leave was called "absent on duty" (Ministers Authority Ref 1203/504). Not only the Ministry of Education recognized and accepted the work done by the Reverend Louw, but also the Ministry of Labour and Social Welfare did so when they appointed him as a member of the Board of Management of the Northcot Reformatory (Secretary for Labour and Social Welfare Ref No 3/5/1921234). This appointment was mainly in recognition of his personal piety. For four years, since the decision was made to shift the institution, nothing else was quite so important at the institution. The Reverend A F Louw wrote in his circular that year "die trek was voorwaar 'n Groot Trek" (Louw 1948 : 2).

As was shown in Chapter One the Dutch Reformed Church had received land from the state. They were also given land on which to build schools. This land was also used to farm crops as at the time this was one of the main means of making a living in Rhodesia. At the institution the land was also used to train children how to farm so as to enable them to support themselves on leaving the Institution. When the transfer was made to Salisbury, the Presbytery of Bulawayo gifted the Daisyfield Church and a plot of land to the Gwelo congregation of the Dutch and a plot of land to the Gwelo congregation of the Dutch Reformed Church (Minutes D.V. 24th September 1947; Minutes D.B. 16th February 1949; Minutes D.B. 30th November 1949).

Two farms had been bought near Salisbury (Harare) called Aspindale Park and Willowvale. These were renamed Bothashof and Geldenhuis after the two founders of the Institution (Die Burger 1944). The Institution was built on the one renamed Bothashof. At the time of the transfer the land and school at Gwelo had not yet been sold so the main problem was one of finance. In the annual newsletter to donors and friends of the Institution the following statement was published concerning the cost of transferring the school from Daisyfield near Gwelo to Bothashof, Salisbury. It is interesting to note from the following Financial Report, that the donations collected from the congregations within Rhodesia had exceeded those collected in South Africa. A sense of responsibility for their own members was a characteristic of piety and an indication of the further influence that this piety had on society is seen in the fact that congregations in South Africa, and the Government in Rhodesia, were willing to make donations to the Institution.

## "B O T H A S H O F"

## VERSKUIWINGSFONDSREKENING

| Uitgawes  |         |    |    | Inkomste                       |         |    |    |
|---|---------|----|----|--------------------------------|---------|----|----|
| -----   |         |    |    | -----                          |         |    |    |
| Koste van Plaas<br>en verdere<br>verbeteringe ... | 20,349  | 0  | 1  | Eiendomme<br>verkoop ..        | 9,230   | 16 | 7  |
| Boukoste dusver ..                                | 84,200  | 9  | 1  | Bydraes uit die<br>Rhodesieë . | 36,820  | 15 | 10 |
| Kolleksiekoste ...                                | 2,865   | 4  | 9  | Bydraes uit die<br>Unie ...    | 27,571  | 4  | 2  |
|   |         |    |    | Bydraes - S.R.<br>Regering.    | 5,000   | 0  | 0  |
|   |         |    |    | Bydrae Beit<br>Trust ...       | 7,000   | 0  | 0  |
|   |         |    |    | TEKORT ...                     | 21,791  | 17 | 4  |
|   |         |    |    | (Lenings<br>16,000             | 0       | 0  |    |
|   |         |    |    | Ope Rek.<br>5,791              | 17      | 4) |    |
|   |         |    |    | -----                          |         |    |    |
| (Pounds)  | 107,414 | 13 | 11 | (Pounds)                       | 107,414 | 13 | 11 |
|   | -----   |    |    |                                | -----   |    |    |

R. H. LANDMAN  
Sekretaris.  
(Louw 1949 : 2)

17th November 1939

In the same circular the Reverend A.F. Louw stated that, during the previous five years, eighty thousand pounds had been collected and that a further sixteen thousand pounds was needed to pay off debts to date. The debts had been incurred in putting up the buildings. He wrote that almost everything at Bothashof was new and was a sight to gladden many a heart (Louw 1949 : 2). In fact the school would endeavour to be of service to the whole Afrikaner community which existed north of the Limpopo River (Van Zyl Gryffenberg 1961 : 24). At Daisyfield Dutch Reformed Church Orphanage this had also been the case and the records show that -

"Teen 1920 was daar 150 weeskinders waaronder ook kinders van ander kerkgenootskappe, veral van die Hervormde Kerk" (Van Zyl Gryffenberg 1961 : 25).

From this we see that the institution drew some of the pupils from other Afrikaans speaking churches. The common factors were religion and language.

Soon it became apparent that the school had bought into an area that was to become the heavy industrial area of Salisbury. The school was forced to face the possibility of another shift and with this in mind bought Teviotdale Farm, North of Salisbury for forty-three thousand five hundred and five pounds of which all exception five hundred and five pounds was a mortgage loan. They also sold off portions of their existing properties: "800 acres (Lot 6) of Willowvale was sold to the Municipality of Salisbury at two hundred and twenty-five pounds per acre" (Town planning map, Plan A No 4530). The firm W.B. White & Co represented the school and handled the transaction which was completed on the 29th October 1957. In that year the congregations in Central Africa formed their own Synod and since then all the fixed property has been held in trust by that Synod (General Secretary S.M.A. orally on the 10th January 1992). The fixed property listed in the financial statement dated 30th June 1959 was valued at one hundred seventy-two thousand five hundred and seventy-seven pounds, six shillings and ten pence.

Times were changing and it was no longer necessary for the institution to own a large acreage of land. The majority of the children no longer needed to make their living by farming. As the country developed there were more opportunities, and a variety of careers and professions to choose from and so the focus was less on teaching the children to cultivate the land.

Plot by plot was sold off until only the land on which the buildings were situated remained. The school obtained land in the Marandellas district as it was considered to have the ideal climate for schools and it was suggested that the institution should be shifted there. Bothashof established a special fund and in the annual Newsletter to Donors and Friends in 1961, the Director estimated that at least one hundred thousand pounds was necessary in the event of another shift (Louw 1961 : 2).

During the next decade a few offers were made to buy the school itself:

- i. A group of Africans offered one million four hundred thousand dollars as they wanted to establish an industrial training centre there (Minutes of School Board held on the 11th July 1973).
- ii. The Rhodesia Railways needed space to extend their yards and had made some enquiries. Their offer to purchase was accepted and the Institution was given the assurance that the School would not need to

vacate the premises for at least the next seven years (Minutes of S.M.A. Synodal Committee held on 3rd December 1982).

Previously there had been confusion in connection with the question of authority to transact financial matters concerning the Institution. Some thought that the Synod had the final word in all these matters while those at Bothashof believed that the School Board had been entrusted with complete authority to do so.

In 1971 the S.M.A. Synod ruled that in all matters, excepting fixed property transactions, the Board had the final say (Agenda & Acts S.M.A. 1971 : D15, 16; B,20; Directors Report to Synod 25th October 1973; S.M.A. Commission Report K.K.K. 12th June 1974 & B.H.F. 13th June 1974).

The School Board promptly appointed a Building Committee to take charge of the whole matter and mediate between the Board, the Synod and any persons interested in buying property. They were also to investigate the whole idea of moving the School to Borrowdale (Minutes of the School Board held on the 24th October 1979), as, by then, the idea to move the Institution to Marandellas had been dropped.

To date (1993) the School is still occupying the same original premises and funds are still being collected to enable the Building Committee to make the necessary change and set up a school some place else.

### 3.3. The status of the School

The Presbyterial Committee of the Dutch Reformed Church, the School Board of Daisyfield Orphanage and the officials of the Department of Education got together to work out the issues concerning the status of the school. A memorandum was produced and the following points were of importance (My summary):

1. The School would become an aided Church School, under the control of the Church subject to the provisions of the Education Act of 1938 Chapter 58, and to such Acts as may become Law.
2. The Church shall have full control of the entry of pupils, of the appointment of teachers and of the finances and organisation of the

school and hostels, subject to the terms of the memorandum and of the laws of the country.

3. The Government shall have no obligation whatsoever other than those specified in the memorandum, i.e. the Church shall have no claim to a grant in terms of any other regulations.
4. The Government shall make grants to the Institution as follows:
  - a) A salary grant which shall be equal to the sum the Government would have to pay to the same staff if employed in a Government School of similar enrolment and of the same grade. This means that the number of teachers would depend on the enrolment. The grading would be determined by the rules applied to Government Schools, and that the teachers would be paid according to standard scales, which include scales for teachers as are not recognised as qualified by the Education Department.
  - b) A grant to cover payment of salary to teachers on leave approved by the Education Department.
  - c) A grant not exceeding one hundred and fifty pounds per annum each in aid of a qualified nursing matron, of a caretaker and of a clerk.
  - d) A grant not exceeding five hundred pounds per annum towards payment to Industrial and Domestic Science instructors at the rate of five shillings per hour when such instructors are actually employed for approved post school training.
  - e) A grant for books, stationery and craftwork calculated on the same basis as is used in Government schools.
  - f) A grant not exceeding one hundred pounds per annum on the pound for pound basis for approved items of Industrial and Domestic Science equipment and requisites.
  - g) A grant not exceeding fifty pounds per annum provided not less than twenty pounds is spent on medical supplies, and not less than ten pounds on library books.
  - h) A grant equal to one shilling in the pound, for the salaries for teachers; this to be reserved for pensions.
5. The Church shall:
  - a) Pay to individual teachers exactly that portion of the total salary grants as will equal salaries paid in Government schools.
  - b) Repay to a teacher who resigns before reaching the retiring age, such a sum as the teacher would have recovered had he been in the Government service.

or

  - c) Provide a teacher who reaches the retiring age with such a sum in cash or in the form of an annuity, as is secured by the deposit of the teachers contribution and of the Government grant in aid of pensions with an Insurance Society offering terms approved by the Government.
  - d) Enter into agreement with a recognised insurance society by which a lump sum or annuity is paid to a teacher on retirement; a provision made for the widow in the event of his early death and a repayment of teacher's contributions on the Government basis if he leaves the service of the institution before reaching the retiring age.
6. The Church shall be free to appoint such teachers as it desires, provided that:
  - a) If a male teacher is over 60 years or a woman over fifty-five years of age on appointment, the renewal of the grant year by



- year will be subject to a satisfactory annual inspection report.
- b) If a teacher reaches the age of sixty (or fifty-five in the case of a woman) while in the service of the Institution and then continues to teach, his salary grant for the extended period will be on the rate applicable to temporary teachers in Government schools (less Government contribution in respect of pensions). The Institution would be required to pay his pension from the date on which he reached the age of sixty, and such additional service would not be counted for increased pension.
7. No teacher may claim a transfer to a Government school, but the Government shall consider applications by such teachers if they are suitable.
  8. The Church shall have the right to use Afrikaans as the medium of instruction in the Kindergarten, until the children are able to comprehend the instruction through the medium of English as provided in the Education Act. The Church shall have the special right to teach Afrikaans as a subject in all classes in the school, provided the weekly time allocation does not exceed the amount approved by the Department and provided English is the medium of instruction in all other subjects.
  9. Specific aid for orphans and committed children shall be on the current basis prevailing for any similar instruction.
  10. Boarding grants will be payable for children whose parents are in necessitous circumstances. These grants will be calculated as those in Government schools.
  11. The Church shall grant free tuition to the children of Southern Rhodesian residents, but it may determine the tuition fees to be charged to extra-territorial pupils and additional fees (recreation, music etc) on a basis comparable with that observed in Government schools.
  12. The Government shall have a representative on the controlling body of the School. The representative shall be chosen by the Government in consultation with the Church.
  13. The Grant of five thousand pounds is made on the grounds that the Institution is primarily an orphanage and without any promise of further building grants at a later date.
  14. It is clearly understood that the staff of the Institution will be servants of the Institution and not of the State, they will have no Civil Service rights and no appeal to Government.
  15. "The change of status shall become absolute on the 1st day of May 1948." (Education Department Draft of 19/6/1947).

The School was classified as a Grade II School in May 1951.

The government of the day was sympathetic towards the institution. It allowed that the committed children be granted free medical aid and public transportation while it made various other grants concerned with education. For instance, in 1951 the total sum paid to the institution by the State was Four thousand, two hundred and four pounds, thirteen shillings and eight pence, out of a total of Thirty-six thousand, four hundred and eleven pounds, eight shillings and four pence received from all sources for that year by the

orphanage (Financial Statement for year ending 31st December 1951). The Government especially wavered the conditions concerning the Beit Trust so as to accommodate the Bothashof School in building the Beit Hall (Minutes D.B. 30th May 1951). Usually the Halls aided by the Beit Trust had to be free standing buildings but in the case of this school the hall was allowed to be part of the school proper as this was less expensive for the institution to erect.

The language question once more came to the fore and in this too, concessions were made, (contrary to the Memorandum), when compared to those accorded to other schools. For instance, a teacher could explain a lesson in Arithmetic using the Afrikaans language which was considered the second language by the State.

A problem that was not considered at the time, concerned the pensions of staff other than teachers. Very little provision was made in connection with this, and at the time of their retirement during the 1970's mention was made of the very nominal amounts which were allowed to persons such as Mr D J Steenkamp and Mr J S Schlebusch who had given a lifetime of service to the Orphanage (Oral information). In exercising piety, self-denial and submissiveness had become suffering in the lives of some.

#### **3.4. Members chosen for the School Board and other Committees; Constitutions, Rules and Regulations formulated and routines established at Bothashof**

The members of the School Board were chosen by the Presbytery of Bulawayo to serve a term of three years. Their first meeting took place at Bothashof on the 26th May 1948.

This Board was comprised of the following persons: Mr T.G. Coetzee (Chairman), Mr P.J. Cilliers, Mr A.B. Mentz, Mr B.J. Peach. These people were chosen because of their standing in the community. They were also members of the church council in the Dutch Reformed congregations to which they belonged. Their reputations as Christians were unblemished. Even today (1993) when the names of these people are mentioned, religion as an important

aspect of their lives is brought to the fore.

The Dutch Reformed Women's Association known as the R.C.V.V. also nominated two women to serve on the Board as this organisation was very much involved with the Institution. The R.C.V.V. gave donations regularly, they held flag days and gave book prizes to children for attainment as well as improvement in certain subjects at the School. This organisation nominated the following persons to serve on the Board: Mrs W.H. Botha, Mrs Hennie Botha.

Two members were nominated by each congregation in the country. Bulawayo had not named theirs by the time the first meeting was to be held but sent a delegate instead and the following persons served on the first School Board now renamed the "Dagbestuur".

#### FIRST "DAGBESTUUR" OF BOTHASHOF

|                            |   |
|----------------------------|---|
| Enkeldoorn:                | Mr F.J. Eagar<br>The Reverend B.J. Viljoen            |
| Fort Victoria:             | The Reverend C.J. le Roux<br>Mr O.A. Jackson          |
| Gatooma:                   | The Reverend W.W. Esterhuyse<br>Mr G.J. de Lange      |
| Gwelo:                     | The Reverend Hennie Botha<br>Mr D.H. Davel            |
| Lusaka:                    | Mr Jos Geldenhuys<br>Mr W.J. Davel                    |
| Salisbury:                 | The Reverend J.D. de B. Joubert<br>Mr N.P. van Biljon |
| Umtali:                    | Mr D.M. de Kock<br>Mr Moolman                         |
| Director of Bothashof:     | The Reverend A.F. Louw                                |
| Presbytery Adviser:        | The Reverend A.B. Wessels                             |
| Book-keeper and Secretary: | Mr R.H. Landman                                       |
| Bulawayo's delegate:       | The Reverend J.A.H. Pieters                           |

Dr W. Murray became the Government representative on the 22nd September 1948, and was required to attend all Board meetings. The Board appointed the following committees: A Bothashof sub-committee known as the "Dagbestuur" to be on the spot to sort out any problems and to supervise and organise the new complex; a Building Committee; the Financial Committee and a Hostel Committee (Minutes D.B. on the 19th April 1950). The Director was requested to attend all committee meetings while the committees in turn, were asked to

submit written, not verbal, reports. The Presbytery of Bulawayo had also defined, exactly what the School Board was required to do. They saw the Board, who had been chosen for their piety, as being the highest authority in the daily administration of the Church School with the Director as its top executive (Minutes D.B. 3rd August 1949). This Board was in turn answerable to the Presbytery of Bulawayo and was required to present a Financial Statement annually (Constitution of Bothashof Church School 1949 : Article 15). The top ecclesiastical authority at the time was the Dutch Reformed Church in the Orange Free State (Minutes D.B. held on 13th April 1949). This Board was also to report on all its activities regularly and set new goals annually.

Concerning religion, the Board was to see that all the children attended the religious services of its own denomination and took part in all the activities of their churches. No child was to be forced to attend, or join the Dutch Reformed Church (Article 20). The structure of the school was such that "only Europeans were allowed at present, but no child was to be rejected because of nationality nor religion" (Constitution of Bothashof Church School 1949 : Article 20). Apartheid as such, had not yet become a determining factor within ecclesiastical circles. The aim was the well-being of the child; physically, mentally and spiritually. The institution was to imitate Jesus Christ, the Friend of children. The children were to be taught to look up to God the Father for all their needs; both temporal and eternal (Minutes D.B. held on 13th April 1949 : concerning Article 3).

The focus was on the religious experience and in 1961 the Reverend A.B. Wessels said that -

"Bothashof is 'n reuse sukses van die geloof, en dit dra gevolglik een heerlike vrug, en dit is die vorming van 'n godsdienstige karakter by die jeug van ons Kerk en Volk... Mag godsdienstige karaktervorming altoos die eerste mikpunt van Bothashof wees" (Wessels in Van Zyl Gryffenberg 1961 : 10).

The first thing that the Parents and Teachers were requested to do was draw up a constitution for their organisation. This they did, and when it was approved, copies were distributed to all those concerned.

The most important articles in this document were the following: that the

motto would be: "Ons werk saam". To "work together" was a most appropriate motto for a school which had only one word on its badge, namely "Diens" meaning "service" (Article 2). The community at Bothashof saw themselves as offering a service, to the society in which they found themselves, by educating children. This had been their ideal throughout the history of this institution (Louw in Van Zyl Gryffenberg 1961 : 4). They also felt that they were offering a service to their church by bringing up these children to adhere to Christian principles; then, lastly, they believed that "service" should be a personal motto in the life of each pupil, encouraging the individual to be of service to others in all circumstances throughout their lives (Louw in Van Zyl Gryffenberg 1961 : 4). Further depicted on the school badge was a Bible and an ox wagon which symbolised the history of these people who tried to live according to the Word of God (Minutes D.B. held on the 21st February 1951). Thus piety, in its blending with evangelization, education and language/culture was a main characteristic of the community at the orphanage and this was also their ideal in practice.

The Parents and Teachers Association saw the establishment of the Orphanage, first at Bulawayo, then at Daisyfield, and now at Bothashof as a combined effort of all the Dutch Reformed Church congregations in general and those in Rhodesia in particular. This effort had been handsomely supported by the government of the day in recognition of the service the Orphanage offered to society in caring for the children.

In Article 4 the aims of the Association were defined as being: The promotion of education and the edification of the pupils; The investigation of any complaints and misunderstandings as these arose in order to solve the problems immediately and to generally, as far as possible, promote a happy atmosphere at Bothashof.

In Article 6 the administration of the Association is discussed. It is defined that parents of children at the school were 'ipso facto' members and that the Association should hold its meetings once a term. At these meetings, a twenty percent attendance will be considered a quorum and it ruled that the membership fee will be two shillings and sixpence per annum. The Committee would consist of the Chairman, Vice Chairman, Secretary and two other members; and would be required to serve for the period of one year

(Minutes P.T.A. held on 21st February 1951).

### 3.5. Life at the Bothashof Church School between 1950 - 1970

Because 1950 - 1970 falls roughly in the middle of the period of time that this dissertation is concerned with, it would be a good idea to gain a detailed picture of some aspects of life in the little community during that period. This will help clarify the interaction between certain factors, namely those of evangelism, education and language.

#### 3.5.1. *The Children*

On the 5th May 1950 there were the following children at Bothashof:

|   |     |
|---|-----|
| Paying pupils   | 206 |
| Pupils from whom the parents are partly helped by the school itself | 25  |
| Committed children paid for by the Government                       | 39  |
| Committed but receive no State support                              | 1   |
| Not committed but do receive State support from Northern Rhodesia   | 3   |
|   | --- |
|   | 278 |
|   | === |

On 5th May 1950 there were 279 pupils enrolled at the school. On this date it was decided that enrolment was to be closed until the facilities which were not complete became adequate. This did not mean that any orphan nor destitute child would be rejected. In such a case the child would be accepted as this was the only haven for the neglected and needy children of the Dutch Reformed Church within the country.

#### 3.5.2. *The Teaching Staff*

There were twelve teachers at the School and some of them had been transferred from the Daisyfield Orphanage.

The staff at Bothashof (with their qualifications) on the 5th May 1950 were:

Mr D.H. Davel, Oz (O.F.S.) - Principal  
 The Reverend A.F. Louw, MA, M.Th, H.O.D.  
 Mr Christo Groenewald, BA, H.O.D.  
 Mr R. Ferreira, B.Comm, H.O.D.  
 Mr J.A. Jacobs, B.Sc, H.O.D.  
 Mr D.J. Steenkamp, H.P.O.D.  
 Miss F. Thom, BA, H.O.F.  
 Miss J. Marais, H.P.O.D.  
 Miss J.H. Bosman, H.P.O.D.  
 Miss D.C. van der Merwe, P.O.S.  
 Mrs J.D. Davel, BA (Temporary Staff)  
 Mrs S.M. Schlebusch, H.P.O.D.  
 (Minutes of D.B. dated 5th May (1950).

As can be seen on examining this list, at this stage in history, specialization in specific subjects and fields was not called for, and holders of a teaching diploma were more than adequate for the needs of the school.

The recruitment of teachers has always been a problem in Zimbabwe. There have never been enough teachers in the country. The Herald of 11th May 1991, carried an article stating that "The Government has embarked on a crash training programme for more than sixteen thousand primary school teachers in the country, to equip them with basic teaching skills to improve the quality of education" (Page 5). At Bothashof the problem was aggravated by the fact that, although the official language of instruction was English the school drew its teachers from South Africa and these were mainly Afrikaans-speaking people.

It was not always easy to fill the vacancies as many of the South African teachers did not relish (i) using English as means of instruction, and (ii) losing benefits from the South African Department for the period of time they were outside their own country, eg Benefits concerning Pensions. Many of the teachers that did come saw the period of teaching at Bothashof as their contribution to promote mission and evangelism. Before being appointed the institution required that the applicant submit a declaration concerning religious convictions and a character reference from the minister of the applicant's congregation. This became a traditional requirement by the Bothashof Church School and dates from a Board Meeting held at Daisyfield on

the 22nd and 23rd February 1926. Staff were appointed for educational abilities and their piety - and for their language.

### 3.5.3. *Music at the School*

The School also appointed two music teachers, namely: Miss F.A.E. Coetzee and Miss N. Hipkin (Minutes of D.B. dated 5th May 1950).

Children who took Music were required to do both a Theory and Practical examination. Annually, the examiner from the Royal Academy of Music in London, came to the country to examine the candidates and usually about one month after playing the examination, the children were notified of the results.

Bothashof pupils usually did well in the examinations, as the Music teachers as well as the staff on duty in the hostels saw to it that the children practiced music regularly. By the late 1950's there were six Music rooms. The Music lessons were usually given at the Music teachers' houses which were situated near the main school buildings. Pupils also took turns to play at the "assembly", at the start of each school day, then the whole school would gather in the Beit Hall for the morning devotions which were usually led by one or other of the male teachers. At these devotions a lesson was read from the Bible, a prayer said and a hymn sung. During the 1950's the hymns were written by Miss Didi van der Merwe (Geldenhuys), in large black letters on white oilcloth pinned onto a wooden frame. This stood in front of the hall on the stage so that all could read from it. The oilcloth was more durable than poster paper and was hardly ever replaced. For the Music pupils to play at "assembly" was a test in itself.

As a matter of interest, there were sixty-seven children taking Music during 1967. When the school experienced difficulties in recruiting Music teachers in 1969 they were assisted by the Rhodesian College of Music in filling the vacancies (Director of Rhodesian College of Music, Mr W.D. Caldwell, in letter to Reverend Louw on 7th October 1969).



#### 3.5.4. *The Administration Staff*

The office Administration staff were:

Mr R.H. Landman  
 Mrs J.C. Landman  
 Miss J.M. Scott  
 The Reverend A.F. Louw - Director of the Institution  
 (Minutes of D.B. dated 5th May 1950).

The Administration staff worked long hours and did far more than most people realized. The typists helped with all kinds of projects, fund-raising, ecclesiastical gatherings and meetings. The Director, The Reverend A F Louw, was often the mediator between the State and the committed children and, to him, the well being of the child was paramount. Once, when the Acting Senior Social Officer wrote to the Reverend Louw concerning the adoption of a child, and requested him to consider a certain couple as adoptive parents, the Reverend Louw answered as follows:

"The couple make a fairly pleasant impression and they are keen to adopt a child. Financially I believe, they will also be able to care for the child, but I am not sufficiently acquainted with their home and personal background to make any statements regarding their temperamental and paternal ability to care for an adopted child. I suggested that they should mention the name of their own minister as a reference. To my surprise they replied that, although he had lived very close to them for quite a while, they were not personally acquainted. I then told them that, in the United States of America, children are only given to adoptive parents if the authorities are sure that the adoptive parents will further the religious education of the children by example and not only teaching" (Louw to Acting Senior Social Welfare Officer on the 24th April 1962, Ref AFL/BL).

From this the importance of religion/piety, in its blending with education, as practiced at Bothashof can be deduced.

The Accountant, Mr R.H. Landman, was effective in his work and also extremely pious. In 1961, after the institution had been in existence for fifty years, he attributed its continued existence through years of financial need to religion and faith triumphing over commonsense (Landman in Van Zyl Gryffenberg 1961 : 11).

### 3.5.5. *The Hostel staff and the Sick Bay*

In 1950 the Boys' Hostel staff were:

Mr and Mrs R.H. Landman (House Father)

Miss M.H.E. Steenkamp

Miss S. Benade.

The Girls' Hostel staff consisted of Mrs G.S. Steenkamp who was Head Matron and also in charge of the Sick Bay as she was a State Registered Nurse. She was assisted by Miss G. Bester (Minutes of D.B. on 5th May 1950).

One of the main reasons for shifting the institution from Daisyfield was the distance from the nearest doctors and hospitals. At Bothashof this was only half an hour away. The institution has always expressed gratitude for the special services rendered free of charge to the orphans by the medical profession, particularly the Surgeon, Mr Honey, and also the Pediatrician, Mr E. Saunders (Orally by various persons).

In the case of a "paying child" needing a doctor, the parents were, and still are, requested to appoint their own house physician to deal with any emergency, and let the school know whom to contact if and when such a situation arose.

Dr Rabson was the Dental Surgeon in 1950. He was prepared to offer service to the children only in the event of an emergency and did so on condition that a nominal fee was paid. The sick room staff were helped by various high school girls, who wished to make nursing their career, after leaving school; three may be named here: Georgina van Tonder, Shirley Nel and Iris Steenkamp.

There were a number of epidemics to contend with; a serious Measles epidemic raged during 1956. The school used the "Memorandum on Closure of and Exclusion from School" as a guide. This booklet was distributed by the Education Department to all schools in the Colony, and had been printed and published by "His Majesty's Stationery Office" in London (1930).

Due to the epidemics the Sick Bay was shifted during the 1960's from the girls' hostel to "the house on the kopje", then, when the numbers of pupils

dropped drastically at the end of the 1970's and beginning of the 1980's, the Sick Bay was once more returned to the original location on the ground floor of the girls' hostel. By this time, Mrs Steenkamp's daughter, Iris, had completed her training as a State Registered Nurse and, later, as a qualified Sister did relief work at Bothashof (Oral history, Mrs Trudie Steenkamp and Mrs Iris Breytenbach).

One case of exceptional dedication should be mentioned within the framework of the practical piety practiced at Bothashof: In 1975 Mr (Oom Daantjie) and Mrs D.J. Steenkamp retired after serving Bothashof School for a period of 27 years and one term (1st December 1948 - 31st December 1975).

### 3.5.6. *The Kitchen and Diningroom Staff*

During 1950 Miss E.J. Landman was in charge of the kitchen and diningroom. Her assistant was Miss J.C. Jordaan. One of the main tasks was to bake all the bread needed daily by the institution. The senior boys took turns to knead the dough in great big tin baths.

The meals were plain but nutritious.

An example of the menu offered, that for Mondays (1952), would be:

|            |   |
|------------|---|
| Breakfast: | Mealie-meal porridge with milk.<br>Brown whole wheat bread and butter with jam.<br>Tea, milk and sugar. |
| Lunch:     | Beef stew, samp, creamed parsnips, mixed fresh salad.   |
| Supper:    | Soup of the day.<br>Brown whole wheat bread and butter.<br>Cheese and jam.<br>Tea, milk and sugar.      |

Twice weekly, a dessert would be served with custard. This could be jelly, stewed fruit or tapioca pudding. There were two tea-breaks during the morning. At the second one doughnuts were given to the children. After study and before sport, the children were served with a drink, sandwiches or fruit. The latter was often a handful of raisens or an apple.

Mrs Steenkamp watched over the health of the children and those she thought were under-weight or under-nourished were listed and had to queue for milk

five times daily - at the meals and at tea time. Their names were checked off each time so that no one would be missed.

Grace was said before all the meals and a lesson from the Bible was read by the teacher on duty in the dining room, at supper time. The children would also sing a hymn of praise out of the "Halleluja" song book. The committed children were given pocket money to buy these books by the School Board (Minutes D.B. held on 17th April 1950), and these books were well used. Two decades earlier, the Inspector of the Department of Education had suggested that the children at the institution should be taught English hymns but this was rejected as the Dutch Reformed Church saw hymns as an integral part of their church services and activities and felt that the children should rather learn their own traditional hymns (Minutes D.V. dated 27th February 1933).

After supper, the children would clear the tables and fetch their books to study in the diningroom. This enabled one teacher to supervise all the children together in one locality. Afternoon study took place in the classrooms (Minutes D.B. on the 5th May 1950).

### *3.5.7. The Laundry and Mending Department*

Miss M. Erasmus was in charge of the Laundry which was situated in the girls' hostel (Minutes D.B. dated 5th May 1950). Children had to submit their soiled clothes twice weekly, to the dormitory prefects. There were regular inspections and the neatest person chosen per term was honoured in some small way. This fostered a sense of pride in the children, for their possessions. "Cleanliness and neatness was thought to be close to godliness" (Oral histories by numerous people).

On Saturday mornings, all the senior girls would get together for a sewing and mending session. Those who could not sew or knit, were soon taught the rudiments of needlework by those who could. The assistant matrons did all the mending required to keep the garments belong to the toddlers and junior children in good repair and were sometimes required to make garments for the committed children in this age group. (Oral histories by various people).

### 3.5.8. *The Caretaker and Groundsman*

The Caretaker and Groundsman was Mr J.S. Schlebusch who was handy everywhere. Not only did he understand electrical maintenance and plumbing - he was also the Superintendent of the Dutch Reformed Sunday School until he retired (Minutes D.B. dated 5th May 1950). Mr and Mrs J.S. Schlebusch had come to Daisyfield in 1940 and had shifted with the institution to Bothashof. Mr Schlebusch offered to farm for the school until they managed to employ Mr P.J. van der M. Grobbelaar (File on staff at Daisyfield). Omie Schlebusch also served on the Provincial Central Committee of the Voortrekker organisation, first as the Secretary and later as its Commander. He was employed by the Church School until he retired in December 1980. This is another example of the blending of language/cultural commitment and piety in the people serving at Bothashof (see Minutes D.B. dated 2nd December 1980 : 3.2).

### 3.5.9. *Vegetable Gardening and Farming*

In the early years, this was a very important facet of life at Bothashof. The institution ran a mixed farm. This was comprised of separate units for poultry, pigs, milking, cropping and market-gardening. Some of the cattle had been transferred from Daisyfield and the herd numbered 270 head. Some other cattle had also been brought from Daisyfield and these belonged to the staff who paid the institution for the grazing. These cattle numbered 123 head. The milk sold brought in twenty-five pounds monthly (Minutes of the Committee Meeting held at Bothashof on the 23rd February 1948).

Two new boreholes were put down and yielded 1 000 gallons per hour (Minutes of the Committee Meeting held on the 13th April 1949), and a reservoir was built on the kopje. The latter did double duty as a swimming pool for the children and was used to water the vegetable gardens (Minutes of Committee meeting held on the 30th November 1949).

**Main part of a Farming Report delivered to the School Board by Mr P.J. van der M. Grobbelaar on the 21st February**

The cropping programme which had been adopted was on schedule and the crops looked promising. These were:

|           |                  |
|-----------|------------------|
| Maize     | 100 acres        |
| Beans     | 40 acres         |
| Munga     | 40 acres         |
| Sunflower | 15 acres         |
| Sunhemp   | 20 acres         |
| Oats      | Only 3 bags sown |
| Tobacco   | 50 acres         |

It was also reported that there were 48 milking cows as the rest had been culled as they no longer produced any milk. Also the cull tollies had gone to slaughter and had brought in a profit of twenty pounds each (Minutes D.B. dated 21st February 1951).

The farming operations were not only for profit, but were also used in training the children, to be understood within the practical piety practiced at the school. A large proportion of the children at Bothashof had come from farming backgrounds, and wanted to make farming their career. The senior boys did the milking and worked with the pigs and poultry. The poultry section had a large incubator unit which enabled the School to sell day old chicks.

Children at the school also belonged to the international organisation called the "Young Farmers' Club" and, during 1956, delivered 6 543lbs of green vegetables and 1797lbs green mealies to the school kitchen. This won the Bothashof Branch of the Association the national trophy (Report and newsletter to donators and friends of the School 1956).

The children were offered a choice between three subject combinations in Standard Seven and very often Domestic Science or Agriculture was the popular choice. The combination choices were given between Typewriting and General Science; between Commercial Arithmetic and Commerce, and between Domestic Science and Agriculture. Sometimes it happened that boys took Domestic Science and girls Agriculture as their chosen subjects. This occurred when some of the boys wanted to go into the Hotel trade or when there were girls certain to inherit farms. Taking Agriculture and Domestic Science as school

subjects meant that a certain part would entail practical application of the work studied. The children always did well in this, as the practical section was necessarily an integral part of their lives (Oral history and letters by Mr D.J. Steenkamp and Mr J.S. Schlebusch).

### 3.6. Examinations taken by the Children at Bothashof

The pupils at Bothashof School were required to sit internal and external examinations annually. In this way a check was kept on the standard of education offered by the school. The children wrote the examinations at different levels of their high school education. These examinations were written until part of the Bothashof High School closed in 1981. It was decided that there would be a continuation with Standard Six and Seven in January 1982. By June that year the number of pupils had increased to such an extent that a decision was taken to re-open the higher standards in 1983. Permission for this was granted by the Department of Education (D.R.C. Archives Pretoria, S.M.A. Report dated 23rd September 1982).

When the school re-opened it was decided that the pupils would write the local examinations. These papers were set and marked in England but in 1988 the Department of Education in Zimbabwe decided to make a start on localizing all "O" level syllabuses. This was achieved in June when fifteen draft syllabuses were submitted to the University of Cambridge Local Examinations Syndicate for approval. Five of these syllabuses, English Language, Geography, Fashion and Fabrics, Food and Nutrition and Mathematics were approved for introduction in schools in 1989 (Secretary for Primary & Secondary Education, Annual Report 1988 : 11).

The Curriculum Department Unit did more research, especially concerning technical subjects and Science and also evaluated two hundred books and manuscripts submitted by commercial publishing houses for approval before they were introduced in schools (Secretary for Primary & Secondary Education Annual Report 1988 : 4).

"The German Foundation funded five courses for teachers of Environmental and Agricultural Sciences. UNESCO-AGFUND funded six workshops on Primary Mathematics, one workshop on Reading, an orientation course for new curriculum developers and an Eastern and

Southern African Curriculum Organisation meeting for heads of curriculum centres" (Annual Report of Secretary of Education 1988 : 10).

A number of subject-specific courses were funded by SIDA and US Aid. All these factors promoted the continued acceptance of writing the local examinations by the institution. Although the State required uniformity of the system of Education in Zimbabwe nothing prevented the institution from sitting extra external examinations if they wished to do so.

### *3.6.1. Examinations by the Department of National Education in Pretoria up to 1981*

It has already been explained how it came about that the South African examinations were written in Rhodesia and later Zimbabwe. Let us now take a look at some of the results of these examinations written at the Institution between 1969 - 1974. All the information given concerning examination results was taken from the school records which were supplied by the Reverend Willie Pieters who was the Chairman of the School Board until 1991.

#### **Subject analysis for the South African examination in 1969 was:**

- 11 pupils sat the Afrikaans - First Language A examination.
- 4 pupils sat the Afrikaans B examination.
- 5 pupils sat the English A examination.
- 11 pupils sat the English B examination.
- 12 pupils sat the Book-keeping examination.
- 10 pupils sat the Geography examination.
- 9 pupils sat the Commerce examination.
- 7 pupils sat the Physical Science examination.
- 10 pupils sat the Mathematics examination.

That year ten students passed and four failed.



Results of the examination held between 1969 - 1974 may be tabulated as follows:

| Examination                | Total Number of pupils | Passed | Failed | Rewrote Supplementary | Passed Supplementary | Total passes | First Class Pass |
|----------------------------|------------------------|--------|--------|-----------------------|----------------------|--------------|------------------|
| -----                      |                        |        |        |                       |                      |              |                  |
| 1969                       |                        |        |        |                       |                      |              |                  |
| Matriculation              | 14                     | 10     | 4      | -                     | -                    | 10           |                  |
| Special Typing Examination | 6                      | 4      | 2      | -                     | -                    | 6            |                  |
| 1970 Std X                 | 26                     | 16     | 10     | -                     | -                    | 16           | 10               |
| 1971 Std IX                | 20                     | 10     | 10     | 10                    | 6                    | 16           |                  |
| Std X                      | 10                     | 9      | 1      | 1                     | 1                    | 10           |                  |
| VIII                       | 34                     | 32     | 2      | -                     | -                    | 32           | 12               |
| 1972 X                     | 20                     | 18     | 2      | 2                     | 1                    | 19           |                  |
| IX                         | 27                     | 23     | 4      | -                     | -                    | 23           |                  |
| 1972 VIII                  | 27                     | 25     | 2      | -                     | -                    | 25           | 12               |
| 1973 VIII                  | 15                     | 12     | 3      | -                     | -                    | 12           |                  |
| IX                         | 22                     | 19     | 3      | -                     | -                    | 19           |                  |
| X                          | 22                     | 17     | 5      | -                     | 2                    | 17           | 5                |
| 1974 X                     | 19                     | 18     | 2      | -                     | -                    | 18           | 4                |
| IX                         | 14                     | 10     | 4      | -                     | -                    | 10           |                  |
| VIII                       | 31                     | 25     | 6      | -                     | -                    | 25           | 7                |

#### Results of the Examinations up to 1982

In 1975 there were only three children in the Standard X Class.

In 1976, out of seventeen children who sat the Junior Certificate (Standard VIII) sixteen were successful. In the Senior Certificate (Matriculation) five pupils passed.

In 1977 there were only three successful matriculants and four other pupils had obtained the Senior Certificate in Typing.

This decrease in numbers continued until the close of the higher classes in 1981.

In the years between 1978 - 1981 there were only:

- 27 pupils in Standard VIII
- 22 pupils in Standard IX
- 19 pupils in Standard X.

In the Matriculation Examination written during November 1981, there was not

a single failure in any subject" (Minutes of the Board Meeting held on 23rd September 1982).

*3.6.2. The "Afrikaanse Taalbond-Eksamen" offered by the South African Academy for the Afrikaans Language*

As this examination was optional no statistics are given here. Only those pupils who chose to do so sat the examination which was set and marked by the "Suid Afrikaanse Akademie". There were three sections to this language examination: (1) A Standard level ("Laer afdeling"); (2) An Advanced level ("Hoër afdeling") (3) An Examination on prepared work ("Voorbereidende afdeling"). Each level included an oral section as well. This was quite a popular examination with the pupils who generally did well writing it.

*3.6.3. The "Bybelkennis-Eksamen" offered by the Sunday School Commission of the Dutch Reformed Church in Bloemfontein*

This examination was concerned with Religious Instruction and Biblical studies. The papers were set and marked by the Sunday School (Catechism) Commission of the Dutch Reformed Church in Bloemfontein, South Africa. Pupils were encouraged to write this examination, which usually took place in the middle of the school year, and did not clash with other examinations (Minutes D.B. dated 19th May 1971). The idea was, that if a person had written "Bybelkennis-Eksamen" five times, he was considered to be thoroughly knowledgeable about the historical contents as found in the Bible. This was the length of time needed to work through the whole curriculum formulated by the Sunday School Commission. On a number of occasions, pupils from Bothashof obtained the highest marks achieved during the annual examinations. As this too was an optional examination no statistics are given here.

*3.6.4. The Southern Rhodesia General School Certificate Examination (1948 - 1971)*

This examination was set and marked in Salisbury (Harare). The examination had been introduced into the system of Education in Rhodesia as a result of the Fletcher Commission which had been "appointed to enquire into Modern Education" (Chief Education Officer, H D Sutherns to Headmaster on the 17th

October 1945 : Ref. 1203). Pupils at Bothashof were required to sit these examinations in Standard Six (Form I), Standard Seven (Form II) and Standard Eight (Form III). This certificate was awarded for two subjects: English and Arithmetic. On the back of the certificate was space for the class teacher to report on the child's progress in other subjects given by the individual schools during that year.

Although the results of all the examinations are available, only samples to indicate trends will be given. All information was taken from the School records which were supplied by the Reverend Willie Pieters at Bothashof School.

In examining the General School Certificate results received by children attending Bothashof it was found that, as they entered High School, their English language ability was extremely poor but this improved immensely within the next couple of years so that, by the time they sat the Form III examination, there were very few failures.

In Arithmetic and Mathematics there were notably fewer failures and this may be attributed to the fact that the children could think in their home language, Afrikaans, in order to do the work, although the questions were set in the official language of the country, namely English.

| Examina-<br>tion                 | Year | Number of<br>children<br>who sat<br>Examination | Passed<br>both<br>Subjects | Failed<br>English | Failed<br>Arith-<br>metic | Failed<br>Both | Did<br>not<br>write<br>Paper |
|----------------------------------|------|---|----------------------------|-------------------|---------------------------|----------------|------------------------------|
| General<br>School<br>Certificate | 1948 | 20  | 8                          | 2                 | 7                         | -              | -                            |
| Forms<br>1,2,3,                  | 1949 | 25  | 21                         | -                 | 2                         | -              | -                            |
| Forms<br>1,2,3,                  | 1950 | 26  | 20                         | 5                 | 1                         | -              | -                            |
| Forms<br>1,2,3,                  | 1951 | 24  | 15                         | 4                 | 1                         | -              | 4                            |
| Forms<br>1,2,3,                  | 1952 | 18  | 10                         | 4                 | 3                         | 1              | 2                            |

The child who failed both subjects had recently been admitted to the school from Mozambique and was later to prove himself a clever child.

| Examination                             | Year | children who sat Examination | Passed both Subjects | Failed English | Failed Arith-<br>metic | Failed Both | Did not write Paper |
|---|------|------------------------------|----------------------|----------------|------------------------|-------------|---------------------|
| Forms 1,2,3,                            | 1953 | 32                           | 25                   | 3              | 5                      | -           | -                   |
| Forms 1,2,3,                            | 1954 | 22                           | 21                   | -              | -                      | -           | -                   |
| Forms 1,2,3,                            | 1955 | 16                           | 14                   | 1              | 2                      | 1           | -                   |
| Form I                                  | 1956 | 13                           | 4                    | 8              | 4                      | 4           | -                   |
| Form II                                 | 1956 | 32                           | 18                   | 9              | 3                      | -           | 2                   |
| General School Certificate              |      |                              |                      |                |                        |             |                     |
| Fm III                                  | 1956 | 14                           | 13                   | 1              | 1                      | 1           | -                   |
| The child that failed both had measles. |      |                              |                      |                |                        |             |                     |
| Fm I                                    | 1957 | 20                           | 4                    | 14             | 9                      | 8           | 1                   |
| Fm II                                   | 1957 | 30                           | 9                    | 19             | 3                      | 2           | 1                   |
| Fm III                                  | 1957 | 21                           | 17                   | 4              | 1                      | 1           | -                   |
| Fm I                                    | 1958 | 24                           | 17                   | 7              | 5                      | 4           | 1                   |
| Fm II                                   | 1958 | 24                           | 19                   | 2              | 3                      | 1           | 1                   |
| Fm III                                  | 1958 | 18                           | 18                   | -              | -                      | -           | -                   |
| Fm I                                    | 1959 | 21                           | 8                    | 10             | 11                     | 1           | -                   |
| Fm II                                   | 1959 | 35                           | 24                   | 9              | 3                      | 2           | 1                   |
| Fm III                                  | 1959 | 23                           | 21                   | 2              | 1                      | 1           | -                   |
| Fm I                                    | 1960 | 27                           | 12                   | 13             | 9                      | 6           | -                   |
| Fm II                                   | 1960 | 26                           | 19                   | 6              | 7                      | 3           | -                   |
| Fm III                                  | 1960 | 19                           | 18                   | 1              | -                      | -           | -                   |

After 1960 the pupils were awarded a percentage mark and Bothashof did as well as most other schools in Rhodesia. The examination was then called "The School Leaving Certificate". In 1963 twenty-four children were awarded the Certificate out of thirty-four pupils.

In 1964 three subjects were examined - English, Arithmetic and Mathematics - and the certificate was awarded for English and Arithmetic or Mathematics. This resulted in more children obtaining the School Leaving Certificate. In 1964 seventeen pupils out of a possible twenty-five obtained the certificate (69%). As a comparison to children in other schools we find that: in 1966 "A total of 1 432 pupils wrote the English paper, of whom 1 175 (eighty-two per cent) were successful" (Inspector G.M.C. Dearling in a letter to the Headmaster at Bothashof School dated 6th December 1966), and five years later the pupils at Bothashof School were doing a lot better: "In 1971 there were only two failures at the School in this examination" (Inspector of Schools,

R. F. Gough, in a letter to Mr R. Ferreira, the Headmaster of Bothashof, dated the 4th November 1971 : Reference No E/24F).

### 3.7. Other Tests, Examinations and Competitions in which the children took part

#### 3.7.1. National Competitions

There have always been National School competitions in which the children could compete. One of the earliest found in the School records gave the following details:

"The Royal Colonial Institute (Incorporated by Royal Charter 1882), Northumberland Avenue, London WC 2, have decided to award in 1925 medals and prizes for the best essays sent in by boys and girls. The essay was to be authenticated by the Head Master of the School and the titles for 1925 were:

Class A - i) The Value of Imperial Conferences  
 or ii) How far is the British Empire a self-contained Economic Unit?  
 or iii) The British Empire Exhibition, 1924."  
 (The Secretary, Royal Colonial Institute, November 1924).

The national competitions were to encourage different subjects or research in different fields. This one was to promote the progress of Imperial Studies in the schools of the Empire.

Competitions to win bursaries were and are so numerous that Zimbabwe has a special Department for National Scholarships and Bursaries headed by Mr Culverwell. This department is attached to the President's office at present (1992).

#### 3.7.2. The National Eisteddfod

Adults and children were encouraged to enter for the National Eisteddfod. Sometimes the School would enter a choir, other times individuals would recite, sing or play one or other musical instrument. Entries for the Eisteddfod were for "fun". Just being able to take part was sheer joy in itself.

### 3.7.3. *Certificates of Merit awarded for Individual Projects by Young Farmers*

These awards were sponsored by the Natural Resources Board of Zimbabwe and also the British South Africa Company, to persons belonging to the Young Farmers' Club. At first, these went to persons who maintained the traditions and skills of progressive farming in Rhodesia; but gradually, as the society in the country became more urbanised, these Certificates of Merit were awarded for any noteworthy project. Children who entered articles of hand-made craft or baking at the local Show and were awarded a prize could get such a Certificate of Merit as encouragement.

Two of the most well-known secretaries and organisers of the Young Farmers' Clubs in Zimbabwe in the past were Mr Derick Baker and Ms S. McCracken (Oral history by various persons).

## 3.8. Satisfying the Material, Physical, Social and Cultural needs of the Children

### 3.8.1. *The World view concerning material needs*

The historical events during the nine decades of the existence of the institution show that the material needs of the orphaned, neglected and destitute children were catered for. Very often this happened under trying circumstances. Numerous of these historical events have been described elsewhere in this dissertation so will not be repeated here.

The School had dedicated staff. Very often staff were expected to fill a number of roles as there was no one else to do whatever task needed to be done. Although it was never verbalised, the principle of "waste not, want not" was certainly lived. The endeavour of the Dutch Reformed Church generally, and the staff at the institution, was to see that the children did not lack in any of the necessities. This often meant that the staff had made some or other personal sacrifice such as accepting a smaller salary; in some cases, even working for no salary at all.

The small community at the school believed in the power of prayer. They

would intercede for, petition or make requests to, the Lord Jesus Christ continually. In doing this the Reverend A. F. Louw warned against the Lord being made an "errand-boy" by staff and children. In prayer one was not to pray "Lord please do this or Lord please do that" but rather "Lord, if it be thy will, please grant....." whatever was needed (Author's personal experience). The school was to live according to the model illustrated in Psalm 37 : 4,5. "Delight thyself also in the Lord and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass". In this the principle of "lex credendi, lex orandi" may thus be seen. The law of believing following the law of prayer.

The children were to keep the Ten Commandments, not because they feared punishment for sins committed, but out of thankfulness and appreciation for their "daily bread" (Author's personal experience). The joy of Christianity permeated every facet of life at Bothashof, indicating how piety shaped the religious experience at the institution. There was a constant interaction between the worshipping context and the Christian performance.

The Reverend A.F. Louw was the example "par excellence". He was never too busy to give time to anyone in need, neither was he too proud to ask for help when it was needed. In 1975 the Rhodesian Government honoured the Reverend A.F. Louw with the Meritorius Award for years of conscientious involvement with children. Without his efforts in fund-raising much of what has been achieved would have been left undone. Every donor received the annual newsletter, which contained a summary of the activities at the School during that specific year.

The Reverend A.F. Louw would accept donations in "kind" instead of cash. For instance, Doctors and Dentists would give "free appointments" (Minutes D.B. 16th February 1949), and Mr John F. Barham was an "honoury auditor" as he did the auditing for free (Minutes D.V. 19th February 1948).

The Meikle brothers of Matabeleland once gave a registered bull which was desperately needed in the farming programme. Some of the other cattle had come from South Africa (Minutes of D.V. dated 26th August 1926; Minutes of D.V. dated 3rd December 1947; 25th February 1949). The pietistic influence was being felt in society and the criteria for the Christian identity of this

Dutch Reformed community was the cohesiveness and praxis of their Christian performance. This may be deduced not only from the above description of examples of donations to the institution but also from the fact that a lot of people sent parcels of clothing to the orphanage. These were gratefully accepted. Those garments that were unsuitable or did not fit properly, were restyled or remade. Clothes that had been outgrown were passed on to a younger or smaller child after a little re-adjusting had been done.

At the Reverend Louw's suggestion the institution started giving committed children five shillings pocket money per term (Minutes D.B. dated 17th April 1950). Often the children in the care of the institution would receive books as presents on their birthdays or at Christmas. This was something that the Reverend A.F. Louw took care of personally (Minutes of D.B. dated 27th November 1952). The institution was most careful to guard against the children feeling like orphans and children in distress (The Minutes of the School Board held on the 3rd July 1981 : 3.7).

Donations of books were most acceptable. In the 1980's the South African Trade Mission in Harare represented by Mr Geo StroebeI gifted a large consignment of educational books to the School. These were urgently needed at the time and were joyfully accepted (Oral history by Mr Geo StroebeI).

The teachers believed that, to be a well-balanced person, a child needed to develop a wide range of interests and this meant participating in at least one game of sport.

### *3.8.2. Physical needs and the attitude of the Institution with regard to Sport on the Sabbath*

The Bothashof School had extensive sport facilities. These included beautifully kept rugby fields, tennis courts, tenniquoit courts and fields for athletic meetings. What the school did not have was a swimming pool. The children swam in the reservoir on the kopje. When it was decided to build a pool according to Olympic standards and specifications a massive fund raising campaign was launched. This took the form of a class competition to see which Standard could sell the most "tiles". A model of the pool was drawn onto a large poster. This was divided into minute "tiles". These squares



were coloured in as the donations were received. Within a short period of time, enough money had been collected to build the pool. (The poster itself is among the paraphernalia at the school).

The school participated in all the provincial and national events provided these did not take place on Sunday. Upholding the Sabbath as the day of the Lord was important to the school. On numerous occasions deputations, directives and letters have been addressed to the public, the Government and the Dutch Reformed congregations throughout Zimbabwe (Agenda A.S Cape Town 1986 : 154 - 156; Agenda S.M.A. Harare 1985 : 33), asking that the day should be respected as belonging to the Lord and be treated as such.

Sometimes the school took children on sports tours to South Africa and, in the case of committed children, received permission to do so in terms of the Childrens' Protection & Adoption Act, Section 62 (Letter from Probation Officer to Director on 21st April 1964, AFL/MF). The children were encouraged to have sport contact not only with the children of other schools in the country but also to have sport contact with some schools in South Africa.

### *3.8.3. Cultural and Social needs*

One of the reasons for shifting the school from Daisyfield was because the children were in danger of leading a ghetto existence. They had become isolated, culturally and socially. The Reverend A.F. Louw was determined that this should not be allowed to happen again. The children were encouraged to belong to Organisations and Societies with national and international links.

Elsewhere it has already been written that the children were encouraged to belong to the Young Farmers' Club. This organisation held national public speaking competitions, national essay competitions and also promoted a student exchange system.

The children at Bothashof participated in these. The staff and teachers saw this as part of the training needed to enable Afrikaans-speaking children to take their rightful places in an English society.

A high-light during 1953 was the participation of the seniors in "The Coronation Pageant". The children were required to sing the South African anthem, "Die Volkslied", as, on that occasion, South Africa was still a member of the Commonwealth. Practices for the pageant were held during school hours and thirty-six schools all worked together to make it a memorable event.

Encouragement to participate in the English society did not mean that the Afrikaans-speaking child was to sever all links with their own traditions and culture. Mr C.J.O. Groenewald who succeeded Mr D.H. Davel as Principal (1953 - 1970), believed that each child should be true to his own identity first, in order to make a worthwhile contribution to the society in which he lived. "Oom Christo" and "Tant Issie" as they were known to old and young alike, fostered a fierce pride in the children for the Afrikaans traditions and culture. This was most important as many of the children had come from broken homes. Some of the children were hampered by inferiority complexes. This condition is understandable if one remembers that a number of the children had been abandoned by their parents. In a letter to the Deputy Director of Social Welfare, the Reverend Louw wrote that -

"It seems to me that we have only nine abandoned children in our institution. These are non-committed children whose parents definitely do not support them satisfactorily. We also have seven orphans who may have relatives who are partially interested in them, but who would have nobody whosoever to care for them, if they were not in this institution. As far as we are concerned we regard a fairly large percentage of the committed children too as abandoned. The slight interest paid by parents or relatives as mentioned in point A and B in your letter, virtually amounts to the fact that these children would not be cared for by anyone unless they were in an institution" (Letter by the Reverend Louw to Deputy Director, Mr Searl, on the 30th August 1957).

What was needed by the children was a revaluation of their own worth (self image), and the institution felt that, in the two spheres, namely culture and society, the children should be encouraged to hold their own.

The cultural societies to which the children could belong were: The Debating Society; Folk dancing ("Volkspele") and the "Voortrekkers". The latter was the Afrikaans equivalent of the Boy Scouts or the Girl Guides.

In 1938 the Reverend Botha and Mr D.H. Davel had started the Daisyfield Branch of the "Pioniersbeweging". The name was later changed to the "Voortrekkers"

(Minutes of D.V. dated 3rd March 1938; Minutes of D.V. dated 28th June 1938). The Bothashof Branch ("Kommando") was a continuation of this. Wednesday afternoons were set aside for this Association. The "Voortrekkers" were divided into groups ("spanne") and these each had their own Club house in which to meet and work (Minutes D.B. dated 17th April 1961). Mr C.J.O. Groenewald (Provincial Leader), Mrs Groenewald (Vice-leader) and Mr J. S. Schlebusch (Provincial Secretary) were the organising committee and one of their tasks was to arrange a Camp annually. This was usually on a farm and the children slept in tents. It was an event not to be missed (Oral history from various people). There were a number of "Kommandos" throughout Zimbabwe and these all were invited to attend the Annual Camps together. "The Civil War in Zimbabwe brought these Camps to an end and interest waned because the Government would not officially recognise the organisation as on par with the Scouts and Guides" (Schlebusch in a letter to Pretorius dated 9th September 1990).

Folk dancing, known at the school as "Volkspele", was the most popular of all the extra-mural activities. Teachers and children would mingle together. New songs and steps were taught, demonstrated and learnt. "Volkspele" usually took place in the Beit Hall on Saturday evenings. Many of the traditional dances and songs were performed at Bothashof. Oom Christo and Tant Issie were the main instructors. Sometimes the children were called on to perform at Afrikaner celebrations on special occasions. This promotion of the culture of the Afrikaner was not at the expense of the English culture and the children were continually reminded that they were part of the Rhodesian society in which the English culture was dominant.

The Debating Society was founded at Daisyfield to instruct children in speaking English. Mr Danie van der Merwe presented the society with a trophy which was awarded to the best speaker annually (Letter by Mr Danie van der Merwe to the School Board). The procedure was that the committee of this society, which consisted of elected children, would chose a subject, then pin this up onto the school notice board a week before the debate was to take place. This was in order to ensure that all the children had enough time to think about the subject before discussing it. The audience would then vote for the best speaker and these points would be counted annually so that the trophy could be presented at the December prize giving ceremony when the

school closed for the Christmas vacation.

### 3.9. Fulfilling the Spiritual needs of the Children

#### 3.9.1. *The Evangelical influence of Andrew Murray*

A decisive development in the Calvinistic theology as practiced in South Africa was the arrival of a number of Scottish Presbyterian ministers from about 1820 onwards. The need for them arose because the British disliked the calling of Dutch ministers to the colony, and there were delays in establishing the Stellenbosch Seminary.

The Dutch Reformed Church was encouraged to obtain the help of Scottish dominees whose churchmanship was acceptable to the Dutch Reformed Church and whose citizenship was acceptable to the British Government (Hinchliff 1968 : 79).

Notable among these divines, some of whom had received part of their training in Holland, was Andrew Murray. More famous was his son, also named Andrew (born 1828), who became moderator of the Dutch Reformed Church on six occasions. Andrew Murray Junior injected a new evangelical enthusiasm into the church. (Hinchliff 1968 : 81).

This evangelical enthusiasm has been the driving force in the church circles that administered Bothashof. Abraham Faure Louw was a direct descendant of Andrew Murray and both men were concerned about lost souls and the spiritual well-being of those in their care. In answering a letter from the Reverend A.F. Louw, concerning a teacher's piety, the Reverend Stander of Kimberley wrote that

"die persoon wat u noem het godsdiens en glo ook daarin as die grondslag van die onderwys" (Stander in letter 10 March 1948).

Staff were only appointed after an assurance had been given by their own church council to the institution concerning their religiosity and spirituality.

The quality of Abraham Louw's own religious life was never questioned, on the contrary, many believed that the Reverend Louw's prayers were more often answered than not, and he received many a request to petition the Lord concerning some or other problem as one letter illustrates:

"ek wil met jou 'n spesiale kontrak vir gebed aangaan, dat ons moet bid met die vaste vertroue dat die antwoord seker en spoedig sal kom" (Le Roux in a letter dated 28 May 1945).

About his vision for the future, and the work he felt he was called by the Lord to do in Rhodesia, he wrote:

"die werk in Rhodesië is veeleisend. Die veeleisendheid is nie te veel toe te skryf aan die sogenaamde ongesonde klimaat nie, maar meer te skrywe aan die gedurige reis oor lang afstande. Ongeveer drie weke gelede is een van die moeiliks bereikbare dele van die gemeente afgestig aan die nuwe gemeente Livingstone. Ek beskou werk in sulke dele meer as besoekwerk van huis tot huis omdat die gemeente dun bevolk is. Die skoolkwessie is 'n kwessie. Die grootste moelikheid kom waneer die kind uit 'n suiwer Afrikaanssprekende huis in die suiwer Engelsmedium kindertuin kom. Met die verlies van hulle taal gaan die kinders en jongmense maklik verder vir alles verlore. Daarom is die werk van die kerk in Rhodesië op die oomblik in meer as een opsig 'n strategiese en noodsaaklike. Dit is waar omdat daar maar altyd in 'n nuwe en uitgebreide land 'n mate van vervreemding en verwildering is ten opsigte van die Godsdienst. Maar die Heer gee op geestelik en ander gebiede daar ook die klompie wat nog nie voor Baäl gebuig het nie en op wie jy kan reken. Daar is die wat vir jou dra deur hulle getroue en gewillige medewerking en in die besonder in die gebed. Wie na Rhodesië wil kom as predikant moet weet dat hy in sommige opsigte 'n moeilike en groot taak aanpak, maar wie die voorreg het om te kom en dit nie gebruik nie verloor een van die kanse van sy lewe om beide groot diens vir kerk en volk te verrig, asook om deur sy werk en ervaring self verryk te word. As 'n man wel na Rhodesië gaan, dan moet jy lievers vir jou lewe gaan as vir 'n jaar of twee" (Louw in a letter to the Reverend O. Cloete on the 5th September 1946).

This letter illustrates the fact that evangelization, language and education were linked together in the Dutch Reformed mentality of the time. It was unthinkable in ecclesiastical circles that one could offer to educate the young without also paying attention to their spiritual well being, and it was also unthinkable to try to educate children using a second language. To the Reverend A.F. Louw the language factor was more important as an aspect of evangelization than an aspect of promoting the Afrikaans culture.

### 3.9.2. *The attitude of the Church and Staff towards the Children and the State towards the Institution*

The Reverend A.F. Louw (born 15th January 1911) was positive that most, if not all, of the children committed to the institution were better off in the institution than in the neglected and destitute state in which they had been found. This was the opinion of many others as well. During 1932 the Director of the Abraham Kriel Childrens' Home in Langlaagte, had written and requested that Daisyfield should "take over" some of their children. This request was rejected as the Rhodesian Government was aiding the orphanage and it was unfair to expect them to aid orphans from South Africa, as that country was seen to be so much more the richer of the two (Van Zyl Gryffenberg 1961 : 33).

Initially orphans lived with the Evangelist Botha and attended the Bulawayo Primary School. At Daisyfield the orphans and underprivileged children were separated from those who could pay their way. A hostel for the latter was opened in 1926. By 1938 there was a school building too; this was named the Voortrekker School (Voorligter 1977: 12). The hostel and orphanage remained separate until 1946 when these two groups were integrated and have remained so until the last committed child had left the institution in 1990. This made it difficult to distinguish between the committed and paying children at Bothashof. From this it may be deduced that much was done to protect the children from regarding themselves as not being equal to other children who were more fortunate than themselves.

When recruiting staff the School Board would require a character reference about the person which included religiosity. Children were regarded as precious and could only be entrusted to Christian staff.

To this way of thinking it followed that Religion was also important in the children's daily routine. Every day on waking up, the children were required to dress themselves and tidy the dormitories. A period of devotion would precede breakfast. The first half-hour of the school day was taken up by Religious Instruction, prayer and songs of praise. Grace was said before every meal and a lesson was read at supper. Before bedtime a short period of time was given to devotions. The staff were required to participate in

the religious routine and this promoted fellowship between the staff and the children.

"In 1937 the Institution was forced to care for toddlers and two years later there were seven tiny tots among the one hundred and five orphans and under-privileged children" (Van Zyl Gryffenberg 1961 : 34).

From the acceptance of the toddlers by the institution it may be deduced that the staff believed that Daisyfield and later Bothashof should be regarded as a haven for the destitute children of the Dutch Reformed Church and that the staff were willing to make room at the institution to accommodate this age group who had not yet reached the school going age.

The way in which the institution cared for these children was approved by all concerned. The Inspector of Schools, Mr J.de V. Lengesty, who was concerned with the institution over many years, said in 1935

"In reviewing the various departments, I cannot but be conscious of how this work has grown during the past twenty years since the institution has been in my inspection circuit. From the small and unpromising beginnings and always suffering from the handicap of financial resources, the industrial occupations have grown to a stage at which they earn unqualified praise from all quarters" (Van Zyl Gryffenberg 1961 : 35).

When the institution celebrated the 50th Anniversary in 1961 the ex-Director of Welfare, Mr F.S. Caley, who was concerned with Bothashof for over twenty-five years, stated that

"There has always been close co-operation between Bothashof and the Social Welfare Department, and a most cordial and close personal relationship between ourselves."

### 3.9.3. *The Religious Instruction and Religious routine*

During the daily devotional time the seniors would teach the little children how to pray as well as do the preparation for the weekly Catechism. This entailed learning a short text from the Bible, as well as the words of one verse from the official song book used in the Dutch Reformed Church called "Psalms en Gesange". This was the usual routine and the children worked according to the official "Textboekie" distributed by the Commission for Sunday Schools of the Dutch Reformed Church.

This little book is no longer used. The "Psalms en Gesange" have been revised, and new songs have been added. Learning the words no longer has a regular place in the Catechism. As a result many congregations choose a few songs to sing in praise, and shy away from learning new ones.

G. B. A. Gardener's "Handbook by die Katkisasie" was the most popular edition of the Catechism books used in Biblical instruction at the institution. One reason for this was that it allowed some room for creativity. Nowadays the "library" of books (at least one for each class) used in the religious instruction of the young of the Dutch Reformed Church, leaves little room for flexibility. Very little discussion can take place, as the curriculum is too comprehensive and often leads to the impersonal imparting of knowledge. In the religious routine at Bothashof there was time to build relationships, not only between the staff and the children but also time for people to have fellowship with their Lord.

Something else that needs encouragement is the writing and the publication of childrens' books with an evangelical flavour. In the past two decades very little of this genre has been written. A new generation should be encouraged to take the place of authors such as Andrew Murray, Lloyd Douglas, Oswald J. Smith and William Barclay. The children at the institution knew and loved these authors and most of the books by these authors were to be found in the school library.

Much was done by the institution to encourage the religious experience and attention was paid to the relationship between the worshipping context and the Christian performance, because the institution believed that religion and the church had to be relevant in the society in which it was a phenomena.

Although Bothashof was a church school, no church building was erected there. The church services and other church activities were held in the Beit Hall until the late 1970's whereafter the children were required to attend the church services and Sunday School at the Harare South Dutch Reformed Church. There were two reasons for the change in the place of worship, firstly the school no longer had a resident church minister and, secondly, the general feeling was that the children should attend services in a proper church building so as to promote love for the liturgy and ritual as experienced in



a congregation which did not solely consist of the staff and children at the school (Oral histories collected from various people).

The order of worship was as follows:

"The votum (vow) and blessing  
 The ten commandments and the Creed,  
 Reading from Scripture  
 Opening prayer,  
 Singing by the congregation  
 The Sermon  
 Concluding prayer  
 The closing hymn  
 The Benediction  
 (Liturgiese Formuliere van die Gefedereerde Nederduitse Gereformeerde Kerke in Suid Afrika 1951 : 1,2).

The offering was usually taken up during the singing. Children were encouraged to make a small offering at both the Church service and the Sunday School meetings. The children were taught that Christians needed to give offerings to enable the Church to help the needy. This was in imitation of Christ who had compassion with the poor and needy, who in fact had given His life for the salvation of man. The children, generally, saw themselves as better off than many others in God's world. They often saw the "truly poor" as those to whom the Gospel had not yet been preached (Author's personal experience). Piety had to be practical and from this may be deduced that in their worldview the criteria for Christian identity had to do with the praxis of the community.

The children at Bothashof were privileged in that almost every minister or evangelist of any fame, on coming to Rhodesia, would pay a visit to Bothashof and speak to the children and preach to them. Billy Graham visited Rhodesia in 1952 and Oswald Smith in 1957. These world-renowned evangelists were aware of the work being done at Bothashof and praised the church for what had been achieved (Author's personal experience).

#### 3.9.4. *The Christian Societies to which the children could belong*

The "Christelike Stewersvereniging" was established in South Africa as a continuation of the American "Christian Endeavour Union" (1881) and the

children at Daisyfield belonged to this society. Later the Institution decided to join the "Christen Studentevereniging van Suid Africa". This was affiliated to societies in other countries (Minutes D.V. 25th February 1953).

In the Dutch Reformed Church a new emphasis was placed on work among the youth. This led to the amalgamation of the "Christelike Stewersvereniging" and the "Christelike Jeugvereniging" on the 6th July 1951 to form the "Kerk Jergvereening" which has become the responsibility of each congregation in which the society is found (Van der Watt 1987 : 272 - 274).

### 3.10. The Closure of the Bothashof Church School

#### 3.10.1. *Decrease in the number of pupils at the School leads to the closure of the High School*

As can be seen by studying the tabulation of the results of the annual examinations, the total number of pupils had remained around the sixty mark for Standards VII, IX and X, until 1974 when there was a sudden decrease. This may be accounted for by the fact that the Civil War had entered a new phase and there were many instances of urban terrorism in and around Salisbury (Harare).

The position in which the school found itself could not have been worse. It was in an industrial area and very vulnerable. "It was decided to fence in different areas of the school and make them safer against any act of terrorism should they occur" (Minutes of the School Board Meeting held on the 13th June 1974).

Parents were withdrawing their children and sending them to schools outside the country as they felt the children were safer there. This was made easier by the South African Department of Education who offered Bursaries and Grants to such children, on the condition that parents would not have a choice in selecting the school to which the children would go. In this way the South African Department of Education in the Transvaal could increase numbers at those schools in danger of closing down; for instance the Louis Trichardt School, The Messina School and the Mopani School (Author's personal

experience).

It was generally estimated that, countrywide, over 50 000 Rhodesian children were forced to halt their education because schools had been closed or burnt down as a result of the war.

By 1979 there were only 311 children at the Bothashof School of which twenty-seven were committed children.

|              |                  |     |
|--------------|------------------|-----|
| Boarders     | Primary School   | 89  |
|              | Secondary School | 108 |
| Day Scholars | Primary School   | 42  |
|              | Secondary School | 45  |

The school was re-classified as a Community School and was running at a loss of \$43 787,00" (Minutes of a Board Meeting held on the 19th February 1979 : 19).

In January 1981 the number of children in the school were:

|  |    |
|--|----|
| Day Scholars   | 88 |
| Boarders   | 53 |
| which made a total of 141 children                                     |    |
| (Minutes of the School Board Meeting held on the 23rd September 1982). |    |

To make matters worse a number of the teaching staff had resigned, namely: "Messrs Cronje, Paulsen, Elam, van der Bergh, du Toit, Nel, Strauss, Brink and Louis de Preez" (Minutes of the Board Meeting held on the 23rd September 1982).

There were only sixty-two Afrikaans-speaking children left, and of these, only fifty-five belonged to the Dutch Reformed Church. It was impossible for the Dutch Reformed Church to bear the financial burden.

Perhaps another reason for this state of affairs should be sought in the fact that the S.M.A. believed that the position of director and headmaster should be consolidated and that, after the Reverend A.F. Louw resigned at the age of

65 years (1976), there should no longer be a resident minister at the school.

### 3.10.2. Other factors that played a role in the closure of Bothashof School

#### (i) The School was pro-South African

Some of the parents felt that the new Nationalist Government would discriminate against a school that was pro-South African, because of the Apartheid policy of that country. The school did try to show that it had never supported this policy. In 1982 there were three Shona children at the school. In 1991 the Board of Governors also included people of different races and were appointed by the Synod of Central Africa. They were:

|                             |                         |                              |
|-----------------------------|-------------------------|------------------------------|
| Mr S. Viljoen               | -                       | Chairman                     |
| The Reverend Willie Pieters | (Dutch Reformed Church) | - also the Vice- Chairman    |
| Mr L. Bruce                 |                         |                              |
| Mr G. Oberholster           |                         |                              |
| Mr P. Dube                  |                         | (Haggai Ministries)          |
| Mr D. Dwane                 |                         | (Life Ministries)            |
| The Reverend G. Guinness    |                         | (The Anglican Church)        |
| Mr Bousfield                |                         | (Principal - High School)    |
| Mr P. Marx                  |                         | (Principal - Primary School) |

On a number of occasions the Synod of Central Africa had condemned the policy of Apartheid as had the Dutch Reformed Church as a whole (Hand. A.S. 1982 : 1383; Agenda A.S. 1986 : 24 - 25; Hand. A.S. 1990 : 596 - 603). The Director of the Institution, the Reverend A.F. Louw, was one of the first Dutch Reformed Church ministers to speak out against segregation in the Church ("A message to the People of South Africa" 1968 aan die "Die Bree Moderatuur", Pretoria 1975).

#### (ii) The area was unfavourable

Another factor that contributed to the closure of the school was the fact that the area in which the school was situated was the industrial area of Harare. This was why the Zimbabwean Railways had bought the school originally with a view to extending their workshops in the future. Not only was the area unhealthy, but gradually became more and more inconvenient. The Day Scholars travelled by bus from the City Centre to the school daily.

## (iii) The Facilities were inadequate

For a number of years it was apparent that the facilities were inadequate. The parents requested that part of the funds should be used to improve facilities at the school but the Synod and Board thought this would be unwise as the funds may be needed suddenly to build a new school elsewhere. The Synod and School Board argued that the Zimbabwean Railways could give the school notice of a period of only eighteen months to move off the premises as they had already bought the School and the grounds. (Minutes D.B. dated 20th May 1980).

## (iv) The decrease in the White Population by Emigration

"Between 1969 and 1982 there was a decrease in the White population. The total number of Whites in the country in 1985 was 147 651 compared to 230 000 in 1969 and 250 000 in the 1970's" (Central Statistical Office 1985 : 10,11). This trend carried on until 1988. Many of the people who left Zimbabwe were Afrikaners who did not want to give up their South African citizenship and preferred to return to that country.

## (v) Other Dutch Reformed Church Schools had been closed elsewhere in Africa by Nationalist Governments

"Because Dutch Reformed Church Schools had been closed in other African countries the School Board felt that this may also happen in Zimbabwe" (Minutes of the School Board Meeting held on the 20th May 1980). The Board felt that it was better to close the school themselves than to have to do so without warning the parents. All these factors contributed to the decision to close part of the High School in 1982.

The Afrikaners, generally, were on the brink of despondency; in 1982, however, members of the synodal committee of the Dutch Reformed Church of Central Africa took the decision to apply for the re-registration of the school to operate up to the 'M' Level of education and this was agreed to by the Department of Education of Zimbabwe (Minutes D.B. 7th October 1987; Minutes D.B. 8th November 1982).

Eventually part of the High School had been closed for less than a year. The Synod of Central Africa was not prepared to continue to give way to groundless fears, neither would they allow the financial burden to force the institution to remain closed. The Synod took the decision to change the policy concerning the school because they believed that there was a future for Bothashof in Zimbabwe inspite of the lack of funds and they believed that the task of the Church to evangelize people should be continued. In Chapter Four I will describe these changes which resulted in a flood of applications by scholars to attend the Bothashof Church School which was renamed Eaglesvale School.

### 3.11. CONCLUSION TO CHAPTER THREE

There were numerous reasons for shifting the orphanage from Daisyfield Siding near Gwelo, to Salisbury. The main one being insufficient water to satisfy the needs of the institution. The Church Board bought two pieces of land named Willowvale and Aspindale which they renamed after the founders of the institution: the Reverend Geldenhuys and the Evangelist Botha and his son H. Botha.

The institution was built on Aspindale and became the Bothashof Church School which fell under the authority of the Synod of the Dutch Reformed Church. The school enjoyed government support and was also allowed language concessions (Acta Sinode O.F.S. 1952 : 147). This was in contrast to the Daisyfield Orphanage which had been a government school.

In 1971 the Synod of Central Africa (S.M.A.) confirmed that -

"die doel van Bothashof steeds is soos neergelê in sy grondreëls in seksie 6 en 7. Dit beteken dat die kerk deur middel van Bothashof so wel as 'n diens van barmhartigheidstaak wil onderneem teenoor betalende Kosgangers sowel as sorgbehoewende kinders, soos die geval mag wees (Minutes S.M.A. Committee Meeting 29th September 1971 : A1, Page 4).

The Synod saw the institution as a haven for the destitute children of the church and believed that this church had a responsibility regarding the education and instruction of the young (Minutes S.M.A. Committee Meeting 29th September 1971 : D. 17. 2). In this chapter it was shown that the Dutch

Reformed Church in Central Africa believed that the most effective way of fulfilling this task was to ensure the continuation of the school and had requested that all the congregations in the country should remain interested and concerned with the institution (Minutes S.M.A. Committee Meeting 29th September 1971 : D. 17. 5). The driving force throughout the history of the Bothashof Church School was the Reverend A.F. Louw who had succeeded the Reverend H. Botha as Director of Daisyfield Orphanage in 1946. In this chapter it was described how he, in the capacity as Director of the Institution had solved many of the problems concerning the shifting of the institution to Salisbury where he remained until his retirement in 1976, after which he continued to sit on the School Board in an advisory capacity until 1982.

It was shown that while the Daisyfield School had been a Government school, Bothashof was a Church school and stood under the authority of the Dutch Reformed Church. As a result, the focus was mainly on the Religious Instruction and spiritual well-being of the children. This aspect was considered in all decisions made concerning the children, be it the appointment of staff, selection of people with whom the committed children would holiday or vocational training. The religious aspect was not neglected at Daisyfield but it is fair to state that there was a heavier emphasis on religiosity and spirituality at Bothashof.

In the case of the vocational training of children, the School Board refused offers by hotels or tobacco factories to take trainees (Minutes D.V. on 28th January 1948), as they felt that these were not suitable environments for the young people to work and live in.

In this chapter a description was given of the role that the staff played at the institution. In 1953 the Board in charge of Bothashof thanked them all for doing more than was required from them, especially for duties concerned with the Religious Instruction of the children; they also believed that, generally, the teachers and staff present were specially sent to Bothashof by the Lord.

"Met groot dank teenoor die Here kan waardering uitgespreek word teenoor die deursnee personeel van Bothashof vir die gewillige en toegewyde manier waarop allerlei werksaamhede, aangepak word. Dit geld in godsdienstige werk sowel as van voorbeeldigheid van lewe en

wandel van personeellede, in hierdie opsig" (Minutes D.B. dated 20th February 1953).

It was indicated how it happened that sometimes, in putting the child's interests first, the Director and staff were brought into direct conflict with parents. This was usually the case when committed children had "undesirable" parents. Allowing committed children to spend holidays with amoral parents undermined the spiritual work done by the institution and the Reverend A.F. Louw was most careful about the selection of people who could have committed or orphaned children for school vacations.

Fostering personal religious experience was very important at Bothashof and the institution believed that criteria for its Christian identity lay in the relationship between the cohesiveness and also the praxis of its Christian performance.

According to this worldview piety had to be practical and relevant in the society in which it found itself.

At Bothashof this practical piety resulted in the blending of certain factors, namely those of evangelization, education and language, to such an extent that, according to the worldview of the community, in the context of training children, neither of these factors could exist without the other. From the description given of historical events at Bothashof this interaction is clearly observed so we may conclude that the piety took on the form of being a practical religion that was relevant in the society in which it found itself.

In this chapter some of the results of the examinations which had been written by the children at Bothashof were tabulated and, in examining these, one may deduce that the standard of education offered by the institution was average to high. This was the case whether the results were compared to those of other schools in Rhodesia or those in South Africa (Transvaal). It was shown that the factors of language and religion were entwined with that of education to such an extent, that in the worldview of the Dutch Reformed Church in Rhodesia, they formed a single concept namely, Afrikaans Christian education. These factors had already been present during the history of Daisyfield Orphanage, and had resulted in the founding of the Bothashof Church School



which the Dutch Reformed Church saw as a continuation of Daisyfield, but at Bothashof had evolved into a tradition.

The description of how the institution cared for the material, physical, spiritual and cultural needs of the children emphasised the inter-relationship between the factors of evangelization, education and language. It was shown how the system of education had been moulded by the other two factors with that of evangelism being the most important.

## CHAPTER 4

**EAGLESVALE SCHOOL (1983- )**

In this Chapter a brief description will be given of the changes in policy concerning the Institution. Numerous factors had contributed to the exodus of many whites from Zimbabwe. This included a large number of Afrikaners who wished to return to South Africa (Central Statistical Office 1985 : 12; Central Statistical Office 1986 : 8).

The number of children, of school going age, decreased in proportion to emigration and this had an adverse effect on the Bothashof Church School. Not only were there fewer scholars and teachers, but those that attended the School were unable to choose subjects to suit their specific needs and some left because of this. Details of the numbers of scholars and staff are given elsewhere in this chapter. (Minutes D.B. dated 17th July 1980).

A well organised advertising campaign launched in South Africa (Dagblad, Die Burger, Kerkbode) did nothing to improve the situation (Minutes D.B. dated 17th July 1980). The financial burden of running the school had become too great and this forced the School Board to close part of the High School in December 1981 (Minutes D.B. dated 27th August 1980; Minutes D.B. dated 29th October 1981). The Board felt that both the Standard Six and Standard Seven classes should continue to function:

"Solank Bothashof nog 'n onderwystaak het om te verrig in die land en ons in ons roeping voldoen, sal ons bly voortbestaan" (Minutes D.B. dated 9th February 1982), "roeping" referring to the religious goals of education.

Less than a year later the Synodal Committee took the decision to apply to the Department of Education for re-registration so that the school could, once more, operate up to the level of matriculation. The application was successful (Minutes D.B. dated 2nd September 1982).

Let us now look at some of the events and changes in policy that were made, and which resulted in the closing and re-opening of the school which was

re-named Eaglesvale.

#### 4.1. Concerning the Afrikaans language, the Curriculum and recruitment of Teachers

When the Nationalist Government came to power in 1980 it passed legislation prohibiting discrimination on racial grounds. Bothashof introduced an Entrance Examination which was to be written by all new applicants to the school. In this examination the applicant had to show that he/she understood both English and Afrikaans. The reason for this was that both languages were compulsory subjects at all levels of the National Examinations which were marked in Pretoria. The school worked according to the curriculum required for this examination and this situation enabled the School Board to discriminate against all those who were not conversant with the Afrikaans language (Minutes D.B. dated 27th August 1980; Minutes S.M.A. Committee Meeting dated 16th July 1980).

Traditionally the institution recruited staff in South Africa and because English was, and still is, the official language of Zimbabwe, teachers were required to be conversant in it. Historically this situation has always made the recruitment of teachers very difficult as the South African teachers did not care to instruct children in a language other than their own, neither did they relish the idea of forfeiting benefits in South Africa, such as pensions, while they taught in Zimbabwe.

This whole contradictory situation of having the Afrikaans teachers teach in English medium schools coupled with the fear that the Zimbabwean government would discriminate against the school for being pro-South African, resulted in the drop in numbers of both pupils and staff and the closure of some of the classes at the Bothashof School.

The Government introduced a Bill to promote uniformity in the System of Education in the country and all schools were encouraged to write the same examinations so, when the Synodal Committee concerned with the institution took the decision to completely re-open the school as Eaglesvale, it was also decided that the children would, henceforth, write the examinations which were recommended by the Department of Education of Zimbabwe (Minutes D.B. dated

30th September 1982 : 3.2.1.).

This enabled the Eaglesvale School to recruit teachers locally which resulted in a larger choice of subjects being offered by the school. The wider selection of subjects, as well as the good reputation of the institution in caring for children, soon resulted in a waiting list of applicants to attend the school. Bothashof Church School had been a school mainly, but not exclusively, for the children of Dutch Reformed Afrikaners where Afrikaans teachers had taught in English. The pupils at the Bothashof Church School were required to write the examinations offered by both the Rhodesian Department of Education and those set by the Department of National Education in Pretoria.

Eaglesvale School, on the other hand, draws pupils from all walks of life and there is no discrimination along racial or language lines; although preference is given to those who practice the Dutch Reformed faith all applicants from other Christian denominations are considered.

#### **4.2. Concerning the committed and destitute children**

The closure of part of the Bothashof High School in December 1981 raised the question of what should be done about the committed children who had attended the classes which had been discontinued. The School Board and the Synodal Committee felt that these children should be sent to schools in South Africa (Minutes D.B. dated 1st February 1982), and had notified the Department of Welfare Services in Zimbabwe about the situation regarding the children. The Department of Welfare Services refused to have any responsibility concerning committed children to the Bothashof Church School except for paying a small grant towards their care. This grant amounted to \$3 020,38 for nineteen children in 1980 (Bothashof Financial Statements dated 10th April 1980). The Synodal Committee requested that the guardianship of the children should be transferred to the Bothashof Dutch Reformed Church School and this request was supported by the Department of Welfare Services. As a result, Bothashof became completely responsible for these children according to the law of the country (Minutes D.B. dated 9th July 1982).

In 1982 seven of these committed children attended schools in South Africa and were placed with foster parents. Legally they remained in the care of Bothashof Church School until they turned 21 years old. The Reverend A.F.Louw, who was experienced in all matters concerning the committed and orphaned children in Zimbabwe, had made sure that, as far as he was able to do so, there would be no legal tangles which could result in the children becoming neglected and uncared for.

While at school in South Africa the children would be under the authority of the Christian Welfare Organisation of the Dutch Reformed Church known as the "Christelike Maatskaplike Raad van die N.G. Kerk" in Pretoria (Minutes D.B. dated 9th July 1982; and S.M.A. Synodal Committee 23rd September 1982).

In December 1990 the last committed child left the institution to make a living for herself and, at present, there are no orphaned or committed children at Eaglesvale (The Reverend Willie Pieters orally).

#### **4.3. The Present Situation at Eaglesvale School**

The Eaglesvale School is the continuation of the Bothashof Church School and, although the Zimbabwean Railways had bought the land, the school has not yet been moved to a new site.

The Synod of Central Africa appoint members to the Board of Governors. This Board is the highest authority at the school and is directly responsible to the Synodal Committee concerned with the institution. During 1991 there were six hundred and seventy-one pupils in the High School and four hundred and thirty-one in the Primary School. It would be impossible to educate this number of pupils at Eaglesvale with the facilities at the School's disposal if it were not for the fact that they operate five streams at the school. This would not have been possible if the school had continued to recruit teachers in South Africa, as these were generally unwilling to come to teach in Zimbabwe.

Religion is still a very important component of the curriculum at Eaglesvale and every child is required to attend the classes in Religious Instruction.

This does not mean that children are required to attend the Dutch Reformed Church services, but they are required to attend the Christian service of their choice. The Synodal Committee felt that

"die N.G. Kerk deur die skool 'n roepingstaak het t.o.v. die Christelike opvoeding van alle kinders wat aan hom toevertrou word, en dat die kerk juis op die huidige tydstip nie in sy roeping mag verflou nie, afgesien van die taal of Kerkverband van die skoliere" (Minuted S.M.A. Committee Meeting dated 9th July 1982 : 4.1).

The Eaglesvale School has received support from the Department of Education in the task of educating the young (School files re inspectcrates by the Department of Education).

Afrikaans is taken as a compulsory subject between Grade III and Grade VII. In the High School a language choice is given between Afrikaans, French and Shona.

"As the pattern was set, so also was our goal made clear - to educate the whole child. We have continued, with dedication towards this goal. Parents have a duty to complement what the School teaches and ensure that the child has learned the right values and can make the best use of his knowledge" (P N Stokes in his Message from the Headmaster 1984 : 1).

Mr Stokes has since retired and Mr Bousfield is the present Principal but the goal has not changed. Eaglesvale School exists so that the pupils may receive a Christian education.

"Die identiteit van die skool bestaan in die eerste plek daarin dat dit 'n Christelike opvoeding moet gee aan alle kinders wat aan hom toevertrou word, en solank as wat die skool hierdie doel positief deur die regte personeel nastrewe regverdig hy in die diens van die Heer sy bestaan" (Minutes D.B. dated 9th July 1982 : 4.3).

When part of the High School was closed in 1981 there were only eleven members of staff at the school. Due to changes in the policies governing the School, the situation concerning recruitment of staff has changed drastically.

**In 1989 the list of staff at Eaglesvale was most impressive:**

Mr Bousfield - Headmaster  
 Mr K.A. Ratcliffe, BSc (UZ), Grad CE(UZ) - Deputy Headmaster  
 Mrs M.M. Vosloo, BA(OFS), LPTD, Dip.Ph.Ed. - Senior Mistress  
 Mr M. Ward, TTC(Byo) - Head of Hostel  
 Mr J.C. McConnel, Teachers' Cert. and Dip(TTC) - Head of Hostel  
 Mrs R.C. Atkinson, BSc(Cape), Grad CE(UZ)  
 Mr B. Bunjun, BA(Delhi), MA(Delhi), PGCE(Mauritius)  
 Mr A. Cabugueira  
 Mr B.J. Clark, Cert IATA  
 Miss P. Daly, BA(Rhodes), Grad CE(London)  
 Mrs H.K. Draver, Cert.Gym  
 Mr S.M. Draver, Cert.Gym  
 Miss S. Duri, T2B Home Econs.(Gweru)  
 Mrs A.A. Edwards, BSc(UNISA), UED(UNISA)  
 Mrs M.A. Fourie, BSc(Rhodes), P CE(UZ)  
 Mrs R.E.A. Fryer, BSc(Stellenbosch), LTCL(London)  
 Mr G. Gibbons, BA(London), MA(UZ), GCE(Exon), DAS(Dublin)  
 Mrs S. Hannis, BSc(Southampton), Cert.Ed.(Southampton, RSATEFL)  
 Mrs C. Henson, BSc(Maritzburg), Grad CE(Uz)  
 Mrs J.R. Jones, BA(UZ), Cert.Ed(TTC Bly)  
 Mrs R. Kambasha, T2A(Gweru TC), TRS Cert.(Gweru)  
 Mrs M. McConnel, Dip.Phys.Ed.(Bedford)  
 Mr G. Mace, Cert.in Ed.(Leeds)  
 Mrs V. Machera, STCA(Gweru)  
 Mrs M. Maguire, TC(Belfast), Dip.Phys.Ed. and Maths.(QUB)  
 Mrs V. Muller  
 Miss S. Nel, PA(Potch), Grad.CE(UZ)  
 Mr B. Noonan, BA(UCC)  
 Miss M. Phear, BSc(Agric.Natal), Grad.CE(Hull)  
 Mrs S. Phear, BA(UCT), Dip.Ed.(Oxon)  
 Mrs D. Revolta, BA(Rhodes), UEd(Rhodes), LTCL(London)  
 Mr J.R. Robinson, TC & Dip(TTC)  
 Mr L.P. Scott, BA(Natal), UEd(Natal)  
 Mr M. Spalding, BA(Brigham Young), MEd(Brigham Young)  
 Mr E. Sungayi, T.Cert(Gweru TC)  
 Mrs M. Swart  
 Miss A. Theodosiou, BA Phys.Ed(Rhodes)  
 Mr P. Thomas, BA(Pietermaritzburg), HDE(Pietermaritzburg)  
 Mrs A. Trivella, Pitmans(Adv)  
 Mrs K.H. Walton, TTC(Byo)  
 Miss S. Weatherley, BSc(Natal), UEd(Natal)  
 Mr S. Weatherley-Wood, C & G Dip. Design for Printing

|                         |   |
|-------------------------|---|
| Estate Manager:         | Mr G.C. van der Merwe   |
| Groundsman :            | Mr J. Delpport  |
| Bursar :                | Mrs L. du Preez   |
| Assistant Bursar :      | Mrs C. McPerson   |
| Caterer :               | Mr Z. Nyamutumbo  |
| Office :                | Mrs F. van der Merwe<br>Mrs T. van Breda                                  |
| Head's Secretary :      | Mrs G. Barnard  |
| Librarian :             | Mrs C. Harding  |
| Senior Driver :         | Mr Sande Jaravani   |
| Laboratory Assistants : | Mr Rama Divara<br>Mr T. Tarasara  |
| Matrons :               | Mrs E. Stopforth<br>Mrs H.J. Boshoff<br>Mrs J. Hewitt<br>Mrs R. Taljaardt |

In giving the complete list of staff at Eaglesvale I wished to show that the change in policy resulted in a successful recruitment of staff with adequate qualifications which has resulted in a variety of subjects offered. The school operates five streams and there is as long a waiting list of new applicants as what there are pupils already at the school.

Parents want their children to be educated in a Christian environment; the long waiting list attests to this, also the parents want their children to have an adequate choice of subjects and this is the case at Eaglesvale.

In the cultural and social context it may be said that Eaglesvale has obtained a good reputation for being a school to contend with, while in the field of national sport many of the individual pupils, as Chaitan Manga for example, and also teams, have gained national recognition in 1992 (Eaglesvale Annual Speech Night and Prize Giving held 30 October 1992). During 1992 Eaglesvale saw the appointment of Andrew Kagora as its first Black Head Boy, a popular choice amongst the children.



Finally it seems that the education at the school is still closely bound up with piety, acknowledging their dependence from the Triune God. This fact is reiterated by the contents of the new Eaglesvale School song.

#### EAGLESVALE

Eaglesvale, one united school,  
Staff and pupils come O lord to You  
Where we've failed You,  
Where we've not shown Your Love,  
Forgive us now ...

We submit Lord to Your Kingship  
We want to glorify Your name  
In everything we think and say and do,  
Our desire is the same,  
May Your joy fill our hearts,  
May we spread Your peace and caring,  
Lord we want to serve You.

Let us soar with wings as eagles,  
Rise above the cares of life,  
With You O Lord to lead us,  
We'll know Your peace in strife,  
Holy Spirit will You guide us,  
And correct us through each day,  
For to Jesus we would honour bring,  
Today and every day.

Eaglesvale - worships You Father,  
Eaglesvale - loves You Jesus,  
Eaglesvale - surrenders to You Holy Spirit,  
We are Yours.

#### 4.4. CONCLUSION TO CHAPTER FOUR

In the past the institution was a haven for the neglected and destitute children of the Dutch Reformed Church in Zimbabwe. Gradually other children also attended the Bothashof Church School as the parents wanted their children to identify with Christian principles and an Afrikaans tradition and culture.

On coming to power, the Zimbabwean Nationalist Government ushered in a new paradigm in the history of the country, there was an exodus by many of the Afrikaners who chose to return to South Africa, and this resulted in fewer

pupils being sent to Bothashof Church School. The political situation also affected the recruitment of teachers to such an extent, that this, together with the drop in numbers of the pupils at the school, resulted in the closure of part of the High School in December 1981.

The Committee of the S.M.A. charged with the task of caring for the institution made the decision to apply for re-registration of the school in 1982 and this was granted by the Department of Education in Zimbabwe. The institution was re-named Eaglesvale School.

As a result of changes made in the policies governing the institution, the school has grown. These changes concerned the identity of the school and the language spoken there. When the S.M.A. Committee and School Board opted for a change in curriculum as well, many of the problems disappeared. There was no longer a shortage of staff nor pupils, and this resulted in the disappearance of the financial burden which the church had borne for more than eighty years.

The fact remains though that, possibly, none of these changes would have been made had the Department of Welfare Services not given the Bothashof Church School complete guardianship of the committed children still at Bothashof Church School. This enabled the Church in Zimbabwe to send these children to Afrikaans Schools in South Africa while still remaining in the care of the Church; and allowed other children to be educated at Eaglesvale School in English without discriminating against them on any grounds.

The S.M.A. Committee was certain that the task of the Dutch Reformed Church at Eaglesvale was concerned, not so much with propagating the Afrikaans culture and language, but in giving all the pupils at the School a Christian education.

## CONCLUSION

In Chapter One an historical description of the situation at the turn of the Century is given, in this a description is given of how an indigenous church (R.C.Z.) was founded. This was done in order to show that the Dutch Reformed Church could adapt to satisfy local needs and also to show that piety within the Dutch Reformed Church (Cape) resulted in a missionary endeavour to Rhodesia.

This missionary outreach also resulted in the establishment of Dutch Reformed Church congregations in areas where there were sufficient members present. The Church was multiracial and this was brought to the readers attention by the description of the ministry of the Reverend A.A. Louw at Morgenster Mission Station.

Until 1928 the Dutch Reformed Church (Cape) was charged with the ministry in Rhodesia, whereafter, the Dutch Reformed Church (Orange Free State) took over from them, mainly for financial reasons. On the 16th August 1957 the congregations in Rhodesia formed a regional synod; but since 1963 was designated a fully constituted one.

Parallel to the need for establishing Dutch Reformed Church congregations in the country, was the need for the establishment of schools. The Afrikaners were given the assurance by Cecil John Rhodes and his administration that they could retain their own identity in the new country and believed that they could only do this by establishing their own Afrikaans Church Schools. When these failed they set about building the C.N.O. schools which also failed for a number of reasons, the main one being poor co-ordination and lack of finances. In 1922 the last of these schools were taken over by the Department of Education in Rhodesia.

What was interesting about the C.N.O. movement was that it had forced the church to venture into a sphere not completely religious. The Afrikaners,

language and Dutch Reformed Church formed such a unity that, if the church had not interceded at that stage in history, there would soon have been no church. An agreement was reached between the Department of Education in Rhodesia allowing that both the Afrikaans language and Dutch Reformed religion had a place in the system of education in the country.

Running parallel to the problem of educating the children of Dutch descent in Rhodesia was also the problem of caring for the destitute and orphaned children of these people. At the turn of the Century there was no institution that catered for this need and the Dutch Reformed Church found itself guardian to these homeless children. Because education became essential, and later compulsory, the church was forced to establish first an orphanage, then a hostel for paying children to help finance the orphanage; and later still to build the school at Daisyfield.

The idea that it was the task of the church to care for the neglected and homeless children, was a continuation of a Dutch Reformed Church tradition in South Africa, where this church had established the first orphanage in South Africa in 1815. In Rhodesia this task was extremely difficult as the Dutch Reformed Church was itself not properly established at the time and the Afrikaner people in the country were extremely poor.

In Chapter Two some of the sociological, economical and religious factors were discussed as these concerned the establishment of The Dutch Reformed Orphanage, first at Bulawayo, then at Daisyfield near Gwelo. Here the influence of this piety is manifested in the establishment of the institution and its continued existence in the face of so much adversity.

Magistrates and Juvenile Courts had empathy for the work done by the church and did what they could to promote good relations between themselves and the Dutch Reformed Church. Numerous files concerned with committed children held by the institution attest to this. The Department of Education also did what it could to ease the finance burden and took over the school at Daisyfield when the Dutch Reformed Church made a request for help. In 1922 the Department of Education became even more involved with the orphanage by encouraging industrial training there and supplied the school with tools, machinery and material.

The influence of piety was felt even during the influenza epidemic, droughts and the war years. People were extremely poor but compassion for the children at the orphanage insured that the donations kept coming in. These donations were not always in cash but sometimes "in kind". Often the donations were experienced by the institution as answers to their prayers.

Religion played an important role in the life of the institution, to such an extent that this was mentioned in some of the Inspector's Reports on the School. It was felt that excessive time was given to the practice of religion when compared to other subjects and activities. Requests to limit Religious Instruction were either totally ignored or given the minimum of attention. By its very existence the orphanage was firstly a Religious Institution. "Evangelism" in the lives of the people at the institution led by a short head, with "education" in a close second position. The focus was on religion and character building while vocational and industrial training also received attention. There was no time for hobbies as such, reading for pleasure, nor entertainment. The institution could not afford to keep the children after the state required age of 15 years, so it was felt that time was to be well spent to equip the children for life after leaving the orphanage.

In 1944 a decision was taken to move the orphanage to Salisbury (Harare). This became a reality in 1948. The Daisyfield Orphanage was renamed the Bothashof Church School and, although the institution was state aided it was now completely controlled and maintained by the Dutch Reformed Church. The institution gained some concessions from the Department of Education with regard to language and religion.

It is a fact that the pupils at the Bothashof Church School wrote more examinations than any other school in the country. They were required to prove themselves in all sorts of ways. Because they were Afrikaans and would possibly go and study or live in South Africa at some future stage in their lives, they were required to work according to the curriculum for the examinations set by the Department of National Education in Pretoria; and, because they lived in Zimbabwe they were also required to write the local General School Certificate examinations. Language played an important role in these examinations.

The children were also encouraged to sit the "Bybelkennis-Eksamen" which was set by the Sunday School Commission of the Dutch Reformed Church in Bloemfontein. In addition to these examinations, the children had many other options to develop talents in music, art and sport. This was in contrast to life at Daisyfield where there had been no time for these activities.

Here the institution in general and Mr C.J.O. Groenewald in particular fostered a fierce pride in the children for the Afrikaans traditions and culture. This was important as it restored the distorted self image many of the children had of themselves, though it must be stated that the children were never allowed to forget that they lived within an English culture and would have to probably fill a role in that society on leaving school. At Daisyfield the children had become isolated culturally and socially and the School Board in general and the Reverend A.F. Louw in particular were determined that this should not be allowed to happen again.

The historical events at the Bothashof Church School attest to the fact that the factors of evangelization, education and language had blended to such an extent that, in the worldview of the Zimbabwean Afrikaner they had become a single entity Afrikaans Christian education and they felt despondent at the time of the closure of part of the Bothashof Church School. From the historical events since the Zimbabwean Nationalist government came to power in the country, it may be deduced that the general feeling of despondency among the Zimbabwean Afrikaners was based on groundless fears. The Zimbabwean government did not set about persecuting the Afrikaners within Zimbabwe.

In 1982 the S.M.A. Committee charged with the task of administrating the school, accepted that the religious considerations were more important than the language and cultural ones with regard to the school. They believed that the church should try to maintain the ideal of offering Christian education to children in Zimbabwe whether these were Afrikaans or not.

"Hoewel dit as gevolg van veranderde omstandighede in die veranderde samestelling van die leerlinge moeiliker word moet die beskouing en die uitbou van die Afrikaanse kultuur steeds ook 'n eienskap en strewe van die skool bly" (Minutes D.B. dated 9th July 1982 : 4.3).

It was this change in outlook that brought about the changes in policy with regard to the institution and resulted in the re-opening of the school in 1983. From these historical events it became apparent that, although the Zimbabwean Afrikaners spoke the Afrikaans language, they did not have as strong a protective attitude towards culture as many Afrikaners in South Africa do for example.

At present Eaglesvale School is a multi-racial and multi-denominational school in which the focus is on the Christian education. This is shown by the fact that the Afrikaans language is compulsory up to Grade Seven while religion as a subject is offered to all the children who attend the school.

The Dutch Reformed Church has endeavoured to be relevant in the society in which it finds itself and one proof of this is the founding and maintenance of the institution first known as the Daisyfield Orphanage, then as Bothashof Church School and now as Eaglesvale School.

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