

THE GENESIS AND DEVELOPMENT OF RELIGIOUS EDUCATION  
AS A SCHOOL SUBJECT IN GAZANKULU

by

JAMES MUKHACANI MANGANYI

submitted in fulfilment of the requirements for  
the degree of

MASTER OF EDUCATION

in the subject

HISTORY OF EDUCATION

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF I A COETZER

JULY 1992

DECLARATION

"I declare that THE GENESIS AND DEVELOPMENT OF RELIGIOUS EDUCATION AS A SCHOOL SUBJECT IN GAZANKULU is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references."

JAMES MUKHACANI MANGANYI

JULY 1992

NISA  
BIBLIOTEK / LIBRARY

Clas: 1955 US 71  
Klas: 207.68292 MANG.

Access  
Adwin



01475544

## ACKNOWLEDGEMENTS

Thanks be to:

My wife and daughter, for their selflessness and words of encouragement;

Mrs M.J. Cloete, for her constructive suggestions on the language of my research work;

Mrs S. Parmanand, who patiently typed the manuscript;

Prof I.A. Coetzer, my study supervisor, who through his constructive comments and suggestions guided me throughout my research; and

God who gave me good health and "showed me the way".

TABLE OF CONTENTS

PAGE

CHAPTER 1

INTRODUCTORY CHAPTER

1.1	MOTIVATION FOR THIS RESEARCH	1
1.2	CLARIFICATION OF RELEVANT CONCEPTS	2
1.3	DELIMITATION OF THE RESEARCH AREA	11
1.4	METHOD OF RESEARCH	13
1.5	AIMS OF THIS STUDY	13
1.6	PROVISIONAL ASSUMPTIONS	17

CHAPTER 2

THE TRADITIONAL RELIGIOUS PRACTICES AND THE GENESIS OF  
"CHRISTIAN" RELIGIOUS EDUCATION AMONGST THE SHANGAAN/TSONGA  
TRIBES

2.1	THE TRADITIONAL RELIGIOUS PRACTICES OF THE TSONGA/SHANGAAN TRIBES	19
2.1.1	Why traditional religious practices?	19
2.1.2	The nature of the traditional religious practices	20
2.1.3	Types of offerings	24
2.1.4	Customs and morality	25
2.2	THE GENESIS OF "CHRISTIAN" RELIGIOUS EDUCATION AMONG THE TSONGA PEOPLE: THE MISSIONARY ERA	27
2.2.1	The founding of the Swiss Mission stations	27

2.2.2	The educational aims of the Swiss Mission and Religious Education in schools	47
2.2.3	The effects of missionary and Religious Education	54
2.3	RÉSUMÉ AND CONCLUSION	59

### CHAPTER 3

#### RELIGIOUS EDUCATION AMONGST THE SHANGAAN/TSONGA DURING THE "BANTU EDUCATION" ERA

3.1	PREAMBLE	61
3.2	THE REPORT OF THE INTERDEPARTMENTAL COMMITTEE ON NATIVE EDUCATION 1935-1936	62
3.2.1	The findings of the Committee	63
3.2.2	The relationship between the state and the missionary bodies	66
3.2.3	The aims and guiding principles of Black education as recommended by the Committee	69
3.3	THE CHRISTIAN NATIONAL EDUCATION POLICY OF 1948	70
3.4	THE REPORT OF THE COMMISSION ON NATIVE EDUCATION 1949-1951	73
3.4.1	The findings of the Eiselen Commission on Religious and Educational development of Blacks	74
3.4.2	The findings of the Commission on Black traditional culture and education	76

3.4.3	Guiding principles and recommendations of the Commission	79
3.5	THE IMPLEMENTATION OF THE BANTU EDUCATION POLICY AND RELIGIOUS EDUCATION	81
3.6	THE EFFECTS OF BANTU EDUCATION ON RELIGIOUS EDUCATION	89
3.7	RÉSUMÉ AND CONCLUSION	101

#### CHAPTER 4

#### THE NATURE AND DEVELOPMENT OF RELIGIOUS EDUCATION IN GAZANKULU DURING THE POST- "BANTU EDUCATION" ERA

4.1	PREAMBLE	103
4.2	THE DEVELOPMENT OF RELIGIOUS EDUCATION UNDER THE GAZANKULU DEPARTMENT OF EDUCATION	104
4.3	THE SYLLABUSES FOR RELIGIOUS EDUCATION	114
4.3.1	STD 6 Syllabus	115
4.3.2	STD 7 and 8 Syllabus	116
4.3.3	STD 9 and 10 Syllabus	119
4.4	EMPIRICAL ANALYSIS OF THE NATURE OF RELIGIOUS EDUCATION TAUGHT IN GAZANKULU SCHOOLS	120
4.4.1	Responses by principals of secondary schools on Religious Education questionnaire	121
4.4.2	Responses by teachers of secondary schools on Religious Education questionnaire	130
4.4.3	Responses by pupils of secondary schools on Religious Education questionnaire	143

4.4.4	Responses by the subject advisor for Religious Education	153
4.5	RÉSUMÉ AND CONCLUSION	155

## CHAPTER 5

### ANALYSIS, INTERPRETATIONS AND RECOMMENDATIONS

5.1	ANALYSIS AND INTERPRETATIONS	157
5.1.1	The nature of Religious Education taught in Gazankulu secondary schools	157
5.1.2	Availability of teachers for Religious Education in Gazankulu secondary schools	163
5.1.3	The perceived status of Religious Education in Gazankulu secondary schools	166
5.1.4	Parental involvement in Religious Education	169
5.1.5	Church involvement	171
5.1.6	Evaluation and Examination in Religious Education	171
5.2	RECOMMENDATIONS	174
5.3	CONCLUSION	179

BIBLIOGRAPHY	181
APPENDIX A	187
APPENDIX B	188
APPENDIX C	192
APPENDIX D	196
APPENDIX E	200

## SUMMARY

The dissertation is concerned with Christian religious education as a school subject in Gazankulu. As such, the research aims at establishing the nature, as well as the problems experienced in Gazankulu secondary schools concerning this subject.

The founding of Swiss Mission stations among the Tsonga/Shangaan people since 1873, went hand in hand with the founding and maintenance of schools for almost 82 years - a period in which Religious Education was overemphasised.

Certain aspects of the Welsh Commission Report of 1935-1936 as well as of the Eiselen Commission Report of 1949-1951 revealing the position of Religious Education, and the subsequent introduction of the so-called Bantu Education with its negative effects on Religious Education, are examined.

Problems experienced in Gazankulu secondary schools have, therefore, been exposed and their influence on pupils have been assessed. A few practical solutions in the form of recommendations concludes this study.

# CHAPTER 1

## INTRODUCTORY CHAPTER

### 1.1 MOTIVATION FOR THIS RESEARCH

The author has been exposed to the school situation both as a student and as a teacher in Gazankulu, and has observed a few problems with regard to the teaching of Religious Education as a school subject.

There is a general lack of enthusiasm and motivation amongst the teachers of Religious Education. Teachers sometimes use the periods reserved for Religious Education for the teaching of other subjects; for writing tests, as well as for catching up with the syllabi of subjects considered as more important for examination purposes. Teachers often view Religious Education as a relatively unimportant school subject. There are therefore, attitudinal problems on the side of some of the teachers which obviously affect the pupils they teach.

Having made these observations, the author aims at establishing the historic development of Religious Education in schools in Gazankulu. He also wishes to

establish or expose the attitude of both teachers and pupils towards Religious Education and the implications thereof.

Guidelines for the future will be provided and the author sincerely hopes that the educational authorities concerned will take notice of such guidelines so as to improve the position and do justice to this important subject in schools - Religious Education.

## 1.2 CLARIFICATION OF RELEVANT CONCEPTS

### Religion

Religion has something to do with the cultural and traditional life of a particular nation or group of people. The word religion as used in this study, will not be referring to Christian religion per se, but to religion in general, unless otherwise specified.

Schmidt (1980:06) defines religion as a system of beliefs and practices by means of which a group of people struggle with the ultimate problems of human life. It is a source of hope, courage in the face of death, suffering and uncertainty. According to Luthuli (1982:49), "religion has to do with ultimate concerns,

or matters that are of supreme importance to a society and consequently to an individual". Religion concerns the final destiny of man, his purpose in life as a whole, which may be regarded as "a pillar upon which the philosophy of life of a people rests".

The Consolidated - Webster Encyclopedic Dictionary, in Meine (1965:611), defines religion as a "feeling of reverence which men entertain towards a Supreme Being" or "any system of faith and worship". According to Higgs (1983:6), "religion is the way by which man approaches the ultimate". He further states that when religion is thought of in terms of transmitting propositional knowledge rather than inculcating a religious attitude, the emphasis is transferred from religion as a general concept to specific religions in terms of their particular teachings. For a Christian, the ultimate finds its measure and focus in the Lord Jesus Christ, whilst for other religions the ultimate is approached by different routes.

## Religious Education

According to Higgs (1983:11), religious education is the process of showing "how ultimate concerns are worked out in the history of mankind, and of encouraging the pupils ... to express ultimate concern in their own lives, for the highest good of all" by using pedagogically and morally acceptable methods within the framework of the religion(s) being studied.

For the sake of this study, Religious Education refers to a school subject which should be attended by all pupils in the Republic of South Africa unless they have been excused in terms of Article 2(1)(a) of the National Education Act No.39 of 1967 as well as Article 3(a) of the Gazankulu Education Act No.11 of 1990, which stipulate that "the religious convictions of the parents and the pupils shall be respected in regard to religious instruction and religious ceremonies." Teaching in this subject in the Republic of South Africa is based on Bible history and Christian doctrine (cf. Department of Education and Training: Syllabus for Religious Education, STD 8 of 1982:04).

The Department of Education and Training: Syllabus for Religious Education STD 6 (1982:02) states that "the subject of this syllabus is chosen exclusively from the Holy Scripture of the Old and New Testament" and "the subject is Christ-centered". The author is therefore of the opinion that the subject Religious Education as discussed in this study should rightly be referred to as Christian religious education since religious education in general may include other forms of religion other than the Christian religion. Although the author further prefers to use the term Religious Education throughout in this study, it would be unavoidable to cite the subject also as Religious instruction since most literature in South Africa uses the term Religious instruction. Therefore the term Religious instruction will only be used in this study in a contextual form.

Religion is as old as mankind. It has played a role in the life of human beings from the very earliest of times. Schmidt (1980:06) writes that "people in every society, whether primitive or modern, have some conception of a superempirical or nonordinary reality, such as gods, spirits or impersonal forces that they believe influence or govern human existence". Human needs are both of a physical and spiritual nature and

neither can be ignored without disastrous results. Schmidt (1980:09) uses Jesus' words in clarifying this issue - "we do not live by bread alone". Human beings construct tools, develop language, formulate a world view and in addition to this, they practice religion which can be seen as a meaning-giving activity.

All religions however, imply in one way or another, as Noss (1979:02) aptly remarks that human beings do not, and cannot stand alone; they are vitally related to and even dependent on, powers in nature and society external to themselves. This realization ranges from primitive conceptions of dependence on powers and forces in the immediate social and natural environment to conceptions in the "high" religions of a "first cause of all things" - a being, personal or impersonal, that has produced the universe. Prayers, spells, rites and ceremonies performed by individuals or as groups are part of the human effort to have access to these powers (Noss, 1979:02).

Religion also serves an emotional function. It is one of the ways by which human beings affirm life in spite of its tenuity. Moreover, it serves as a source of hope and courage in the face of fear, uncertainty, suffering and death. In times of danger and

depression, human beings perform the acts and prayers that they hope will connect them with the supernatural force(s) which will give them protection, security and the desired solution. In times of frustration religion can provide solace (Schmidt, 1980:27).

Modern societies have become increasingly secular - i.e. traditional religious symbols and rites are gradually being removed from public life, partly because materialism is gaining the upper hand. Regardless of the challenge of modernity, religion continues to be a vital part of human life. Man can therefore, never be completely neutral in his religious life.

#### Religion and education

According to the New Encyclopaedia Britannica (1983:317) the term education can be applied to primitive cultures only in the sense of enculturation. In some cultures, primitive people regard the body of knowledge and certain customs constituting the so-called initiation curriculum (where religious instruction takes the most prominent place) as most essential to their tribal membership.

Most followers of each kind of religion, as they seek to further their beliefs and propagate their faith, rely on some form of religious education. Much of this instruction in religion is very informal. Patterns of worship are taught and learned by the child's spontaneous imitation of parental action. This type of religious training has extended through the elemental aspects of all religions, but religions having greater intellectual content have all found it necessary, in the course of time, to establish more formal types of training.

According to Jordaan (1988:76), religiousness is the highest and most important essence of adulthood; the other (effectiveness, bodiliness, nationality, aesthetics, individuality and sociality, language, rationality, freedom and authority, the ethical, the economical) are, however, also important for the education of balanced and morally adult people. Collectively the essences of adulthood constitute the educational imperative of the general moulding of the child. Therefore, since education is designed to, inter alia, guide the child in learning the essential characteristics of a culture, moulding his behaviour in the ways of adulthood; and guiding him towards his

eventual role in society, education will always be influenced by the religion of the society it is meant to serve.

In principle, the aim of religious education should be the same as that of education as a whole. If education is simply considered as the transmission of factual knowledge, religious education will be dehumanised to the mere transmission of factual knowledge about the particular religion concerned. If education is seen as character formation, then religious education will be concerned with the formation of a religious character. In other words, the nature of education practised will usually determine the nature of religious instruction in schools. If education assumes a holistic form, religious education will be concerned with the child in relation to himself, to his fellow-men and to the world. Therefore, education systems must be designed aiming at taking into consideration the religious beliefs of the people it intends to serve.

To conclude this sub-section, it may be asserted that throughout much of the history of mankind, education has been closely linked with religion. The history of religious education on the other hand stresses the

essential inseparability of man's material and spiritual natures and the close association between religion, culture and ultimately education.

### Gazankulu

According to Brookes (as quoted by N'wandzula, 1987:12), large numbers of Tsonga<sup>1</sup> people had settled in the northern and eastern Transvaal after fleeing from tribal wars that raged in Mozambique. Harries (in: Vail, 1989:95) mentions that these Tsonga-speakers settled in scattered groups throughout the northern and eastern Transvaal. They exhibited little ethnic consciousness; hardly any desire to form centralized political units and did not come from a common cultural pool.

By the promulgation of the so-called Bantu Self-government Act in 1959, the South African government asserted that "the Bantu people of South Africa do not constitute a homogeneous people, but form separate national units on the basis of language and culture" (Harries in: Vail, 1989:104).

---

1. Tsonga/Shangaan/Vatsonga refers to the same group of people.

This Act (of 1959), according to Harries (in Vail, 1989:014), formally declared the Tsonga/Shangaan people to constitute a "national unit". As a result of this Act (of 1959), four Regional Authorities in areas dominated by Tsonga-speakers in the northern and eastern Transvaal combined in 1962 to form the so-called "Matshangana Territorial Authority". A year after the creation of the "Matshangana Territorial Authority" large-scale forced population removals in the Bushbuckridge area of the eastern Transvaal took place. At roughly the same time, an ethnic border was drawn between the Tsonga and Venda homelands and this also resulted in some of the Tsonga people being forcibly removed from the Venda territory to the Tsonga territory and vice versa. In 1973, the "Matshangana Territorial Authority" became the "self-governing Bantustan" named Gazankulu (Harries in: Vail, 1989:104-106).

### 1.3 DELIMITATION OF THE RESEARCH AREA

For practical purposes this study will only concentrate on the developments affecting the Tsonga/Shangaan people who are presently living in the North-Eastern Transvaal - the area which adopted the name Gazankulu.

Generalizations cannot be made with regard to those Tsonga/Shangaan people residing in urban areas throughout South Africa, or elsewhere.

This study will also concentrate on the period from the missionary era starting in 1873 to the present times. The first missionary work amongst the Tsonga/Shangaan people of the Northern Transvaal was initiated by Paul Berthoud who was accompanied by Reverend Adolphe Mabile in August 1873. This visit resulted in proposals being made to buy the farm Klipfontein (later named Valdezia) where most of the initial missionary work amongst the Gwamba clan of the Tsonga people was started (cf. Bill, 1983:11). The decision to initiate the missionary work by Paul Berthoud and his colleague was later endorsed by the Synod of the Free Church of Switzerland. As such, this missionary work was referred to as the Swiss Mission in South Africa. The influence and contributions of the Swiss Mission in South Africa will be examined in greater detail in this dissertation. Since all the schools in Gazankulu (with the exclusion of private schools) are presently controlled by one department, only departmental controlled schools within the researcher's reach will be considered as exemplars for responding to questionnaires.

#### 1.4 METHOD OF RESEARCH

##### Literature study

Reference will be made to both primary and secondary sources. Information has therefore, been obtained from departmental circulars, departmental journals, books and theses.

##### Questionnaires

Questionnaires have been used to establish the position of Religious Education in schools. This information will also serve to establish the problems encountered by principals, teachers and pupils at secondary school level. The responses to the questionnaires have mainly been assessed by means of descriptive statistics.

#### 1.5 AIMS OF THE STUDY

At present, Religious Education as a school subject is confronted by a variety of problems and challenges:

- There are those problems arising from modern science and technology, an increase in crime, lawlessness and a general decline in morality

within both the juvenile and the adult communities. Adults and teachers, most of whom claim to be adherents of the Christian Faith, sometimes portray a poor exemplary life when educating children. One of the aims of this study is to establish what can be done by the teachers of Religious Education to instil sound moral principles in pupils despite the general decline in morality within the community.

- A sizeable proportion of the Tsonga/Shangaan parents are still illiterate. They still preserve their traditional cultural and religious practices which are considered as heathnic and primitive by the Christian converts. Some pupils of school-going age are obviously faced with a problem of leading a dual life since what is practised at school is sometimes contrary to what happens at home. This problem will be considered in this study.
  
- Another aim of this study is to find an answer to the question whether the Religious Education in its Western "dress" as practised in the Tsonga/Shangaan schools is contrary to that existing in the traditional culture. The feasibility of

encouraging the child to choose God and His ways despite the absence of, or sometimes the existence of a different home education, will also be addressed.

- The recent changes reflected in the new political dispensation, which indicate that Blacks may participate at the highest level of government, will obviously also be visible in education. With a noticeable call for the so-called people's education, the present position of Religious Education will undoubtedly be questioned. Whether Religious Education in Tsonga/Shangaan schools in Gazankulu should necessarily be that of a Christian faith is another important issue to be discussed in this dissertation.
  
- The Gazankulu Education Act No. 7 of 1973 and the Gazankulu Education Act No. 11 of 1990 which provide for the control over education and related matters in Gazankulu mention the provision of Religious Education in exactly the same way as the National Education Act No. 39 of 1967. The Gazankulu Department of Education: Guide for Principals of Schools (1985:5) adopted and adapted by the Gazankulu Department based on the one

compiled by the Department of Education and Training also indicates that the fundamental motive is that education must have a Christian character and all the activities which result in educating the child should be in accordance with Christian norms. However, the Acts and the guide also make provision for exempting teachers and pupils whose parents may object to the Christian religion due to their belonging to different religious convictions. If such objectors present a reasonable number of people, schools may not be capable of accommodating these pupils. It is therefore, clear that this pressing logistical problem will also have to be addressed in this study.

- The approach to the subject matter as laid out in the syllabus for Religious Education based on the inspired Holy Scriptures is that it can only be understood and explained by those who are enabled to do so by this same Holy Spirit and who are constantly under His guidance. Whether the schools in Gazankulu have suitably qualified teachers with these desired qualities to teach Religious Education will have to be established.

## 1.6 PROVISIONAL ASSUMPTIONS

The author is of the opinion that the identified problems and aims to solve them as far as Religious Education in schools in Gazankulu are concerned are of historic, cultural and political origin. The following provisional assumptions are listed in no order of importance:

- Only a few dedicated and qualified Christian teachers should be allowed to teach Religious Education so that an exemplary and moral life as expected from such teachers may be promoted.
  
- If the home foundation is lacking or differs from the Christian faith, the school may not succeed in encouraging the pupils to choose God and His ways. This may also confuse the child because he is faced with different religious convictions.
  
- As already indicated in sub-section 1.5, the Gazankulu Education Act No. 7 of 1973 as amended by the Gazankulu Education Act No. 11 of 1990 which make provision for Religious Education in Gazankulu schools is a replica of the Education and Training Act No. 90 of 1979 and the National

Education Act No. 39 of 1967. These Education Acts do not necessarily provide for aspirations and convictions of all the people of Gazankulu.

- The European world-view which incorporates many social customs and religions is not always acceptable for Christian religious education.
- Christianity, just like Islamic or any traditional religion, cannot be spread devoid of a certain cultural dress.
- Schools in Gazankulu do not have enough suitably qualified teachers with the desired qualities to teach Religious Education.

## CHAPTER 2

### THE TRADITIONAL RELIGIOUS PRACTICES AND THE GENESIS OF "CHRISTIAN" RELIGIOUS EDUCATION AMONGST THE SHANGAAN/TSONGA TRIBES

#### 2.1 THE TRADITIONAL RELIGIOUS PRACTICES OF THE TSONGA/ SHANGAAN TRIBES

##### 2.1.1 WHY TRADITIONAL RELIGIOUS PRACTICES?

The pattern of traditional Tsonga cultural life (with its own unique views, customs and habits) has changed since the Tsonga people came into contact with the Whites. This change was brought about by the combined influence of Christianity, foreign western cultural patterns, science as well as by the influx to the cities of men and later women in search of work as their needs gradually changed. This idea is supported by Molteno (in: Kallaway, 1984:60) that "the speediest way of creating needs among the Natives is to Christianize them."

Alternatively, these traditional practices obviously had an influence on the acceptance of Christian values in general and of Religious Education in schools. However, some of these traditional practices are still evident, particularly in the rural areas. The most recent burning and killing of the so-called "witches" and "witch-doctors" by the youth throughout Gazankulu is a clear indication that a belief in witchcraft is still prevalent, especially amongst the people in the rural communities.

#### 2.1.2 THE NATURE OF THE TRADITIONAL RELIGIOUS PRACTICES

The most authentic source book for this sub-section is "The Life of a South African Tribe" by H.A. Junod. The author of this book worked as a missionary in both Mozambique and the Transvaal among the Tsonga people. Junod started studying the life and folklore of the Tsonga people as early as 1896 while traditionalism was still prevalent among these people. His book was first written in 1912/1913; and was revised and enlarged in 1927. Volume II of "The Life of a South African Tribe" was published in 1962.

Among the traditional Tsongas there are no temples, no special day set apart for worship and there are only a few external forces to attract attention to their religion. According to Junod (1962:302) their religious practices do not attempt to answer the great problem about the origin and the purpose of the world and human existence. The first human being is conceived to have "exploded out of the reed or a marsh of reeds". No clear answer is given concerning the creation of heaven and earth. Heaven and earth are considered as part of "Ntumbuluko" - the word which in Tsonga means "to happen by itself" (Junod, 1962:302).

The spirits of the ancestors are the main objects of religious worship. Every man who dies is believed to become a god and there are many categories of these gods. The two main categories of gods are those of the family and those of the reigning family or chief. In times of national disasters, forces of nature (the gods of the country) are invoked whilst for purely family matters, forces of the family are called upon. Each family also believe in two sets of gods; those on the father's side and those of the mother's. The life of the gods seems to be the exact continuation

of their earthly existence except that they are perceived to be more powerful than man on earth (Junod, 1962:374).

Junod (1962:384-385) proceeds to say that the gods are believed to have the power of killing, of giving life, of enriching or making people poor. The Tsonga people believe that gods can be blessing - for example, to cause the trees to bear more fruit; to ensure crops to be plentiful and even enable people who are childless to bear children. The gods can also curse and bring untold misfortune on their descendants if the former are neglected. The ancestral gods are perceived to communicate with their descendants in their dreams, while the will of the gods may also be revealed by the divinatory bones used by witch-doctors or medicine men. This belief in witchcraft led Brookes (1925:11) to comment as follows: "Belief in witchcraft is the base of Bantu life", and "the Native medicine-man, although sometimes a skilful herbalist, is generally a positive danger to his clientele, and always an agency for superstition and misery."

Junod (1962:367) further indicates that although the spirits of the dead generally have nothing to do with people other than their descendants, some of them, especially those belonging to foreign tribes, can take possession of living men and cause troubles which have to be cured by a process of exorcism. The people who are possessed by these spirits or gods may be trained with the help of witch-doctors to use these spirits to become witch-doctors or medicine-men.

Junod (1962:367) also reveals that the Tsonga believe that some individuals have the power of magically unsheathing themselves during the night, and then go out to torment or cause illness or harm to other people. These are the so-called wizards or witches. These people are believed to be capable of changing forms at night and they are invisible to ordinary men when they take on their magically transformed shapes or images. Only the witch-doctors can detect the movements of these wizards or witches and they can catch them or prevent them from doing harm to the people.

In Tsonga religion, we come across the belief that above the gods whom the common people know, worship and call by name, there exists a power which according to Junod (1962:428) is known by the word "Heaven" ("Tilo" in Tsonga). Although in ordinary language this word is used to designate the blue sky, it contains "a far deeper and more comprehensive meaning". The Tsonga believe that their gods are watching them day and night. When presenting their offerings, the Tsonga even mention to their gods that their wishes should be communicated through the hierarchical order to those who are unknown to them.

#### 2.1.3 TYPES OF OFFERINGS

The offerings are usually made at the "altar" or a place of worship which is usually a marula tree, although any kind of tree (especially the fruit bearing types) can be used. Articles which were commonly used by their grandparents, such as spears or old rifles, are also brought to the "altar" when ceremonies are performed. Although their religious practices consist essentially of offerings and prayers, they are to some extent, mingled with magic because witch-doctors are usually consulted to

prescribe the nature of the offerings needed. The priesthood of the elder brother is strictly enforced (Junod, 1962:427).

The religious ceremonies are performed so as to provide certain material benefits connected with earthly life such as peace, good health, good sleep and abundance of animals or food. Junod (1962:388) divides the offerings into two types. First there are the national offerings which are offered at the capital, to the ancestors of the chief, but on behalf of the whole clan. Secondly there are also individual or family offerings which are made by the eldest father or brother although the eldest sister may also be used in the absence of her brother. The offerings usually include the slaughtering of a beast and a beer-drinking party (Junod, 1962:403).

#### 2.1.4 CUSTOMS AND MORALITY

Tsonga religion can be regarded as a social religion in that its prescriptions are aimed at keeping alive and strengthening the hierarchy of the family and the nation, which are the main features of their social order. Junod (1962:150) also notes that the traditions handed down by their ancestors are the

only religious and moral guides which the Tsonga possess. Customs which have come down from prehistoric times are regarded as laws. No one would think of abandoning them.

To break with the customs and beliefs of those around one is forbidden or taboo. Such an act would be a denial of the divine authority of the ancestors and would pose a danger to the family or even the tribe. In this way, respect and obedience are ensured. Conformity and the group concept of togetherness is overemphasized while innovations and individuality are suppressed (Junod, 1962:150).

Tsonga folklores and moral lessons are usually taught by the elders in the evenings when the family is together. The moral messages are given in the form of tales. These tales stress aspects such as punishment for jealousy, disobedience, selfishness, laziness, obstinacy and cruelty, while kindness, faithfulness and loyalty are rewarded.

The author is of the opinion that although some of the aspects such as the promotion of kindness, faithfulness, loyalty; as well as punishment for selfishness, cruelty and disobedience are common in

both Tsonga traditional way of life and the Christian way of life, major differences exist between the two philosophies of life. While the Tsonga traditional way of worship accommodate the existence of many gods, Christianity preaches the existence of one God.

## 2.2 THE GENESIS OF RELIGIOUS EDUCATION AMONG THE TSONGA PEOPLE: THE MISSIONARY ERA

### 2.2.1 THE FOUNDING OF THE SWISS MISSION STATIONS

According to Brookes (1925:5), King Mosheshe made a request to the Paris Evangelical Society in 1833 to commence work in Basutoland (Lesotho). The first direct connection between South Africa and the French-speaking Swiss missionaries was later established through this Paris Evangelical Society. Du Plessis (1910:330) also states that the Churches of Switzerland were connected with the Paris Mission in Lesotho by a common faith, a common speech, and a common system of church government. During the years 1859 to 1861, four missionaries (named Mabile, Germond, Duvoisin and Ellenberger) of the Free Church of Vaud joined the Paris Evangelical Society in

Lesotho. Thus a connection was established between the missionary work of the French and Swiss Protestant Churches (Brookes, 1925:5).

In 1869, two young students in theology, Ernest Creux and Paul Berthoud, offered themselves to their own church, the Free Church of the Canton de Vaud, as pioneers in the establishment of a Mission directly dependent on the Church (Brookes, 1925:6). According to Cuendet (1950:6), Ernest Creux was born in Lausanne (Switzerland) on the 9th November 1845. His parents were Christians and his mother used to read to her children the letters and messages written by missionaries in far away countries. Although his mother died when he was only thirteen years of age, Ernest was greatly influenced by the messages he used to receive from his mother. This obviously had an effect on his choice of involvement in missionary work. Paul Berthoud was born on the 14th May 1847. His father was a minister of religion and he therefore, also had a Christian background. Paul and Ernest also attended the theological school together and were close friends (Cuendet, 1950:6).

After the two theological students had offered themselves to their Church as pioneers in the establishment of a mission, they realised that a missionary undertaking might be too much for their church to cope with on its own. Thus, they wrote to the Synod explaining the situation. After completing their theological studies in 1869 and while awaiting the outcome of the letter they had sent to the Synod, they went to England to learn English and to receive some elementary medical training as well (Cuendet, 1950:09). The intimate relationship existing between the Protestant Churches of France and Switzerland, induced the Vaud Committee to send Ernest Creux and Paul Berthoud as their first missionaries to Basutoland (Lesotho). Although they stood under the direction of the Paris Mission for three years from 1872 to 1875, they were supported by their own church. Their stay at Morija in Lesotho provided them with the opportunity of gaining some experience in missionary work, and most important, of becoming familiar with the problems of the African mission field. It also enabled them to select a sphere of work where they could avoid, as far as practically possible, competition with other Christian missions (Du Plessis, 1910:330; N'wandzula, 1987:10-11).

During the early months of 1873, the Paris Mission Society in Lesotho decided to launch an exploratory expedition to the northern portion of the then Zuid-Afrikaansche Republiek (now known as the Transvaal). This expedition was undertaken by Mabile of the Paris Mission Society together with Paul Berthoud (who was by then still under the directive of the Paris Mission) and they were accompanied by a retinue of Basotho while Ernest Creux remained in Lesotho. The tribes in that region understood and spoke the "Sesotho" (Sotho) language and the French missionaries desired to stimulate the missionary ardour of their Basotho converts by establishing a mission among them. This could indeed have been a suitable area to start missionary work, but the Berlin Society and the Dutch Reformed Church had already started work among those people (Du Plessis, 1910:330).

The explorers were obliged to go further afield and in the North-eastern portion of the Transvaal, they found the "Magwamba" tribes whom the Boers called the Knopneuzen (Knob-nose) as well as Venda tribes. According to Bill (1983:11), Reverends Schwellnus and Beuster of the Berlin Mission had already started work among the Venda tribes, while there was no

missionary work among the "Magwamba" people. As stated by Brookes (1925:7), the "Magwamba", were also called the "Thongas". Today they are commonly known as "Shangaans" while their language is Tsonga. As already stated in Chapter 1 of this dissertation these people were resettled since 1962 to form what is now known as Gazankulu.

According to Du Plessis (1910:331), supported by Bill (1983:11), Joao Albasini (who made himself governor of the "Magwamba") and the scattered white settlers in the area, were in favour of mission work being established among the "Magwamba". Although the Shangaans neither understood nor spoke the Sotho language, the explorers conceived this to be a suitable field indeed to commence the new work. In August 1873, Paul Berthoud made an offer to buy the farm Klipfontein belonging to a Scottish trader named Watt. The rest of the exploratory party then returned to Lesotho, leaving behind Eliakim Matlanyane and Asser Segagabane on the farm Klipfontein (Rejoice, 1975:18; Bill, 1983:11).

The publication Rejoice (1975:18) of the Swiss Mission in South Africa, reports that "on 17 August 1873, the first Christian service in the Spelonken

region was held, drawing an attendance of 70 people". It is perhaps this date which should be considered as the real beginning of the planting of Christianity among the Tsonga people.

The whole expedition to the Northern Transvaal was decided upon and launched by the Church of Lesotho. The Conference of French missionaries drew up and transmitted to the Paris Committee a memorandum, which as quoted by Du Plessis (1910:331) urged "upon the Committee itself to undertake this new mission, which with respect to language, literature and Native agents, will always depend more or less upon that of Basutoland". The memorandum also indicated that "if the Paris Committee is absolutely unable to commence this work alone, Conference earnestly requests it to enter into communication with the Free Church of Canton Vaud, in order that the establishment of the mission, which has become a very urgent matter, should no longer be delayed." (Du Plessis, 1910:331).

Du Plessis (1910:331) relates that the Paris Committee accepted the idea of involving the Church of Vaud. The Church of Vaud thus appealed to, decided upon the new undertaking. The publication

Rejoice (1975:2) reports that it was at its Yverdon Synod of 28 April 1874 that the Free Church of the Canton de Vaud formally approved the foundation of its own missionary society (the Mission Vaudoise). Thus the decision to undertake the evangelisation of the Tsonga people in the Northern Transvaal became a reality.

According to N'wandzula (1987:12), Ernest Creux accompanied by his family, Paul Berthoud and Eliakim Matlanyane's wife and children, left Lesotho for the North-Eastern Transvaal with five wagons and eight oxen on the 16th April 1875. They finally arrived at a little spot in the Zoutpansberg on the farm Klipfontein which Paul Berthoud had already offered to buy on their previous journey. The name of the farm was then changed and they called it Valdezia, in honour of their native Vaud. Brookes (1925:6-7), therefore states that from the 9th of July 1875, "the definitive work of the Swiss Mission in South Africa begins." The farm was well watered as it had several springs.

All institutional history, as the editorial of Rejoice (1975:2) reveals, has regarded Ernest Creux and Paul Berthoud as the pioneers of the Gospel among

the Tsonga people in the Northern Transvaal. This, as the publication Rejoice (1975:2) further states, "is not strictly correct" because Creux and Berthoud, on their arrival, found that the two evangelists, Eliakim Matlanyane and Segagabane, had already started working amongst the Tsonga people when they were left there in 1873. The conversion of the first Tsonga woman (Shihlomulo who was later named Lydia at her baptism) was the result of the activities of Eliakim Matlanyane.\* By 1875 the two evangelists had already established a small school and had translated the Lord's Prayer and several hymns from "Sesuthu into Gwamba." A catechism class had also been established (Bill, 1983:11).

The publication Rejoice (1975:18) reports that during his short stay at Klipfontein, Matlanyane wrote to Lesotho, complaining about loneliness, the unwillingness of the Tsonga people to attend church meetings and their continuous attachment to their polygamous form of life. Rejoice (1975:19) further indicates that in June 1875, 34 Tsonga people attended a religious service and Shihlomulo "brought her first cash contribution spontaneously." Shihlomulo, who became the first convert, was attracted to the mission after having been repudiated by her

polygamous husband for losing three children. These early Tsonga Christians, of whom there were 40 by 1876, were all converted through the preaching of Eliakim Matlanyane (Rejoice, 1975:19).

When the Swiss missionaries arrived in the Spelonken district and established Valdezia they neither knew nor understood the Tsonga language. Brookes (1925:9) states that the difficulties that faced the foundation of the Mission were great. Not only had the missionaries to study Tsonga incessantly so as to provide it with an orthography and a grammar to translate into it the Holy Scriptures, but they also had to master Dutch "at least sufficiently to make themselves intelligible to the local officials and white residents" (Brookes, 1925:8). The work (the school and catechism classes) started by Eliakim Matlanyane was thus continued and developed together with the healing of the sick and evangelization (Rejoice, 1975:19).

Du Plessis (1910:332) remarks that "an unexpected and most unwelcome interruption of the labours of Creux and Berthoud occurred in 1876" when they received a letter from the landdrost of Zoutpansberg directing them to obtain authorization from the Government in

Pretoria to continue with their mission work. After the landdrost's refusal to recognize the certificate they had received from the field cornet, the two missionaries "stoutly maintained that when they had passed through Pretoria, the Vice-President (Joubert) had assured them that no permission to evangelize the natives was necessary" (Du Plessis, 1910:332). They also saw the other societies around them engaging in mission work without interference from the Government. Although this caused them great distress they then replied that under the circumstances it was impossible for them to cease preaching the Gospel.

The response from the Government was an order signed by President Burger for the arrest of the two missionaries, as well as a command that the missionary work at Valdezia should cease. The two missionaries (Creux and Berthoud) were transported to Marabastad and imprisoned for nearly six weeks without any formal charge being brought against them. According to Du Plessis (1910:333) President Burger who was in office at the time "was in an unenviable position in 1876." Since the beginning of 1875, his popularity and influence had waned, and "he had greatly embarrassed the finances of the country and he also found himself plunged into a serious war with

the Bapedi Chief Sekukuni." This is perhaps one of the reasons why he viewed the missionaries with suspicion. He perhaps thought the effect of the mission work would be to render the so-called heathen tribes more formidable and aggressive. Du Plessis (1910:333) concludes his description of this distressing event by indicating that President Burger's five years in office came to an end in 1877, stating that this "man who had opposed the missionaries, wounded the religious susceptibilities of his burghers, and banished the Bible from Transvaal schools, retired finally from the political arena, - praised by none, and regretted by few."

In Brookes' (1925:8) opinion, the Government of the Transvaal acted in this manner because "the Paris missionaries had - rightly or wrongly - assisted the Basuto, by giving advice and sheltering fugitives, in their war against the Orange Free State and that the sister-republic not unnaturally confused the Swiss with French missionaries." The Transvaal Republic had therefore "at that time a fundamental hostility to foreign missionaries of any kind, except the Germans."

After this tragedy, Creux and Berthoud, with the help of Eliakim Matlanyane and two "Gwamba" speakers only known as Zambiki and Mbizana, started the collaborative work of making biblical translations for their catechumens using the model of the Sotho Bible which had already been published in Lesotho in portions during the previous forty years. Mbizana was a speaker of the Hlengwe dialect while Zambiki could speak the Nkuna dialect and both had a knowledge of Sesotho. The first published work appeared in 1883 as the "Buku ya Tshikwembu na Tisimo ta Hlengeletana" (The "Book of God together with songs for the congregation"). It contained the first five chapters of Genesis, the Ten Commandments, a selection from the Gospels and the words of 57 hymns. It was printed in Lausanne, Switzerland (Bill, 1983:11).

Bill (1983:12) further states that in the same year (1883), Paul Berthoud's "Lecons de Sigwamba", the first Tsonga grammar book, was published. Written in French, these simple lessons were intended for new missionaries preparing to work in the Zoutpansberg area. The manuscript for the first reader had been ready in 1877, but publication was delayed until 1883. Whilst the first biblical translations were

the collaborative work of Creux, Paul Berthoud, Matlanyane, Zambiki and Mbizana, the later work was mainly that of Reverend Henri Berthoud, younger brother of Paul, who had arrived at Valdezia in June 1881. He was assisted by colleagues, notably Auguste Jaques, Eugène Thomas and some Tsonga informants (Bill, 1983:13).

The first material for catechism classes was the "Katekismanyana ya tidyondho ta vakriste" (A little catechism of Christian lessons) released in 1892, and in 1899 followed the "Katekisma ya Testamente ya Khale" (Catechism of the Old Testament - a book to help school children to learn about the Old Testament). The Reverend Arthur Grandjean wrote a biblical history of the Old Testament for schools entitled "Timhaka ta Testamente ya khale" (About the Old Testament) in 1898 (cf. Bill, 1983:13).

Du Plessis (1910:333) quotes a comment made by Francois Coillard of the Basotoland Mission, who visited Valdezia in 1877, describing the labours of the mission work as follows: "Berthoud is a doctor, and his success in this branch has won him as much consideration and influence among the Whites as among the Blacks. Creux is above all an evangelist, and

his thorough knowledge of English open many doors to him ... people hereabout stand considerably in awe of him." These words of appreciation indicate the success of the missionary work. In the same year (1877), the Basotho evangelists started out-stations at Barota, Elim and Bacelona in the Zoutpansberg area. Elim Station was finally founded in 1879 - a few kilometers away from Valdezia under Reverend and Mrs De Meoron (N'wandzula, 1987:14).

A group of Tsonga men were sent to Morija in Lesotho for training so as to enable the Basotho pioneers to return to their homelands. In 1884 trained Tsonga evangelists and teachers returned from Lesotho to commence work amongst their own people (cf. Rejoice, 1975:28).

On the other hand, there were moments of grief due to illness in the families of the missionaries. Malaria and diptheria claimed the lives of two of Creux's children as well as three of Berthoud's children. Mrs Berthoud also died a few months later. Mr Berthoud had to return to Europe for a short time, but was back soon. Despite these setbacks, by 1882 there were two stations (Valdezia and Elim), three

out-stations and 215 in attendance at the baptism classes (Du Plessis, 1910:334; Brookes, 1925:9; Bill, 1983:12).

The Mission Vaudoise underwent a great change in 1883. In that year, the Free Churches of Neuchatel and Geneva decided to join forces with those of Vaud. The Mission was accordingly re-organized, and "the Mission Vaudoise became the Mission Romande (or Mission of the Churches of French Switzerland)" (Du Plessis, 1910:334).

\* In 1886 another mission station was founded at Shilubane in the district of Tzaneen in the North-Eastern Transvaal under the Reverend and Mrs Eugéne Thomas. <sup>x</sup> In 1897 another station was founded at Mhinga in the far Northern Transvaal under the Reverend and Mrs Rosset. The first station in Mozambique was founded at Rikatla in 1887 under Reverend Paul Berthoud. This was in fact a continuation of the work already started by Joseph Mhalthala, a convert sent by the Elim station in 1882 to commence work in Mozambique - see appendix A for the position of the stations (N'wandzula, 1987:14).

According to Brookes (1925:10), apart from the Gospel itself, the greatest need of the African Natives was training in hygiene and medical care. In Brookes' (1910:10-11) own words "Sickness and death are common events in the little hillside village, and the Native medicine-man, although sometimes a skilful herbalist, is generally a positive danger to his clientéle, and always an agency for superstition and misery." As such, devotion to Christ, the Healer, demands that the Church should undertake the care of men's bodies as well as their souls.

From the earliest days, the Swiss missionaries received at least an elementary medical training. In 1897 the first professional Doctor - Dr. Georges Liengma - started practising at Elim and the present Elim Hospital near Louis Trichardt commenced its beneficial work in 1898.

Brookes (1925:12) praises the new work at Elim by saying that "not only has it meant the relief of physical pain and suffering, but it has also been a potent force at work against the enslavement of the mind which comes from the belief in witchcraft." To the Natives, the work has been invaluable in destroying the belief in witchcraft as their medical

methods encourage the belief rather than destroy it. In 1952, the clinic named Masana situated at Shilubane in the district of Tzaneen became a hospital under Dr. A. Beugger.

In 1887, Reverend N. Jaques started missionary work in Pretoria among the Shangaan/Tsonga people who went there seeking employment. Work commenced in the Johannesburg mines in 1904 since a large proportion of the Natives working there were Shangaans. Another important development of the missionary work was the commencement of a school for training evangelists at Shilubane in 1900 (Rejoice, 1975:28-29). The annual report of 1902 of the Romande Mission indicates that there were 53 European missionaries (including their wives), 50 native workers, 9 stations, 30 out-stations, 958 communicants, 46 schools and 1600 pupils at that time (Du Plessis, 1910:335).

A mission school called Lemana was founded in 1906 on the Rossbach farm in the Zoutpansberg area, 13 kilometers south of Elim Hospital. By then this school was the only Swiss Mission school to satisfy the conditions, and also qualified, to teach the higher standards, namely standards, IV, V and VI. Although the institution was under the jurisdiction

of the Swiss Mission, two inspectors of native Education were to supervise the establishment and they also had to recommend the size of Government grants (N'wandzula, 1987:41).

N'wandzula (1987:41) further indicates that teachers who qualified from Lemana before 1929 received a professional certificate known as the "Third year" and a permanent certificate was only granted after having completed a successful three year, period of good work, based on a report by an inspector.

In 1909, the annual report of the Romande Mission showed that in the Northern Transvaal, in addition to the stations Valdezia, Elim (including the hospital and Lemana Training school), the stations Kuruleni, Mhinga, Shilubane, N'wamitwa, Mpisane and Rikatla (in Mozambique) had also been founded. By 1909 the Mission work could rely on 19 missionaries, 3 medical missionaries, 21 missionaries' wives, 20 female assistants and some thousands of Native members, catechumens and adherents to undertake this mammoth task. Therefore by 1909, very large sections of the Tsonga/Shangaan population of the North-Eastern

Transvaal and Mozambique were under the influence of the Swiss missionary work - see appendix A (cf. Du Plessis, 1910:452; cf. N'wandzula, 1987:16).

In 1922, the Lemana Training School was forced to move to new premises near Elim Hospital. There was also a primary school nearer to the new premises. Reverend F.A. Quendet was appointed as head of the school. N'wandzula (1987:46) writes that most of the African Swiss missionary ministers of religion in the 1940's and 1950's were qualified teachers because the Lemana Institute trained teachers as well as evangelists. It was only after a separate evangelist training school was started that the idea of training people to be both evangelists and teachers was abandoned. But even then, some teachers, after completing their training at Lemana, went to the pastoral school to train as ministers of religion. Brookes (1925:15), remarks that in addition to the literary aspect, the activities of the Mission at Lemana included industrial training (e.g. in woodwork and bricklaying) as well as in agriculture.

In 1924, the Reverend H.A. Junod translated an earlier work by Reverend Pierre Loze, which was based on the New Testament and was intended for religious

education in schools. The work was entitled "Asibukwana sa Testament le'yintsha aku dyodisa sikolweni kun'we ni tindimana ta Bibeke le'ti yingelanaka na tidondo" ("A little book about the New Testament for teaching in schools with Bible verses accompanying the lessons") (Bill, 1983:13).

In 1956, the Swiss Mission (Mission Romande) transferred the administration of Lemana to the Department of Bantu Education, as the Government took over the running of schools in 1955 (Rejoice, 1975:29). However, the Swiss Mission retained the school buildings and the farm, which they leased to the Department of Bantu Education. The lease agreement expired at the end of 1964.

In concluding this sub-section, it should be mentioned that when the Swiss missionaries arrived in the Spelonken area, they decided to restrict their activities to the area south of the Levubu River so as to avoid competing with the German missionaries who were already operating amongst the Venda people. According to Mashava (in: Rejoice, 1975:07), the Swiss Mission in South Africa is the Church which has a specific place in the life of the Tsonga people

because it has opened the eyes of the Tsonga people to the outside world and to the existence of God Almighty.

The Swiss Mission, just like other Churches in South Africa, reflected a tribalistic or nationalistic outlook as it was concentrating only on Tsonga/Shangaan - speakers. This has unfortunately been worsened by the fact that at a certain time the Church was named the Tsonga Presbyterian Church. Some members of the Church felt fiercely opposed to the name because they felt it encouraged exclusivism which should not be the standpoint of a Church of Jesus Christ, hence many people still prefer to call it the "Swiss Mission in South Africa" (Mashava in: Rejoice, 1975:07). The Church is presently still very active amongst the Tsonga people and is simply referred to as the Presbyterian Church in South Africa.

#### 2.2.2 THE EDUCATIONAL AIMS OF THE SWISS MISSION AND RELIGIOUS EDUCATION IN SCHOOLS

The founding of the Swiss Mission stations among the Tsonga/Shangaan people of the North-Eastern Transvaal went hand in hand with the founding of schools as

Bible study demanded literacy. During this missionary period, the community under which the missionary work had started, had very little to say about the type of education offered to them - education was geared to the needs of the mission society concerned. This idea is supported by a quotation by Brookes (1930:22) taken from the Rhodesian Native Education Commission which states that "we cannot teach what we do not ourselves know, and there is no other available source of inspiration and instruction than ourselves." Therefore, the missionaries could only teach what they knew, while they simultaneously saw themselves as a source of inspiration to the Natives.

Referring to the very early years of the Swiss missionary work, Cuendet (1950:59), mentions that the pastors and missionaries also acted as teachers who ran the schools. Reverend Ernest Creux used to gather interested boys on a daily basis to be taught in a shack which was used as a school. Even the first group of Tsonga men sent to the Morija Training School in Lesotho, were trained to work both as teachers and pastors because whenever a station was founded, a school was started as well (Cuendet, 1950:59).

Junod (1962:611), in mentioning his practical conclusions on the life of the Tsonga tribe in 1962, indicates that the Tsongas were a "childish", "primitive" race still at their "moral infancy" with their religion which was unrelated to morality. No doubt Junod had been influenced by his earlier knowledge of the life of the Tsonga people during the early missionary era. Here the author is of the opinion that Junod, as a missionary, was using Christian standards and values to pass such a judgment on the tribe. Junod (1962:611) was also of the opinion that Native Education ought to give a prominent place to the Christian religious and moral elements, which he considered as of the utmost importance in the upliftment of the race in other spheres of life.

N'wandzula (1987:26) points out that when responding to a questionnaire on Native Education in 1949, the Swiss missionaries answered the question: "What do you consider should be the guiding principles and aims of Native Education?" as follows: "To train them to live up to Christian principles and to become useful and efficient members of the community."

It is, therefore, not surprising that courses followed by African teachers during their professional training were based on religious, moral and physical training. The courses included were:

- Bible lessons, with religious and moral training as its aim;
- lessons on the development of civilized habits such as cleanliness, obedience, punctuality, tidiness, orderliness, honesty, respect, courtesy, industry and truthfulness;
- lessons on the duties of Africans towards the state, with detailed instructions regarding the laws, especially those affecting Africans.

A time table of the Morija Training Institution (in Lesotho) - where the first group of Tsonga evangelists and teachers were trained in 1883 and 1884 - indicates that each school day was started with a prayer, catechism received attention once a week while Bible Studies featured twice a week (cf. N'wandzula, 1987:38-43).

According to Behr (1980:161), all education for non-Whites in the Transvaal until 1902 was a missionary undertaking, being carried out without any financial aid from the state. As a matter of colonial policy, the Transvaal's first Educational Ordinance of 1903 empowered the state to make provision for the education of the Coloured<sup>2</sup> children. This policy was meant to allow the missionary societies to continue with their endeavours, but to allow the state to control their instruction by means of a system of inspection and quarterly grants.

In keeping with the Ordinance of 1903, a post of Inspector of Native Education in the Transvaal was created and filled by Reverend W.E.C. Clarke in the same year. His first task, according to Rose & Tunmer (1975:219), was "to obtain accurate information on missionary schools in the Transvaal." In the following year, Clarke as quoted by Rose & Tunmer (1975:221) commented on the school programme after having visited several mission schools in the Transvaal as follows: "It was often professedly only a mechanical memorising of church catechisms or formulae and a little instruction in reading the

-----  
2. Coloured - a term which according to Behr (1980:161) includes Africans.

Bible in the vernacular. The shouting of hymns, in which much time was occupied could not be regarded as singing."

In 1907, the "Third Annual Meeting" of the Transvaal Missionary Association adopted a resolution that moral education should be the basis of Native Education. The Swiss Mission's opinion about the place and the nature of religious education in the school curriculum was that the Scripture should be taught every day up to standard VI. Especially after standard IV, pupils were to be given the opportunity to answer certain religious questions. Throughout the primary school curriculum, time was also devoted to the learning of hymns. The Swiss Mission also emphasized that "in no case should religious teaching be given by a teacher who does not believe in it or whose life would not be in keeping with his teachings." The idea was that Bible history and religious instruction should be given in schools by specially gifted and devoted teachers who themselves believed in the Bible, in other words, those for whom it was of great value (N'wandzula, 1987:88).

Under Section 7 of Act No. 25 of 1907, a Council of Education was established which was later given the responsibilities of, amongst other things, elaborating the work to be done under the 1903 "scheme for Native Education." In terms of the Council's view, the training of the Natives had to cover four areas:

- Religious and moral training which entailed the cultivation of such habits as cleanliness, obedience, punctuality, tidiness, orderliness, truthfulness, honesty and respect;
- social training, including ideas of civic duty and acquaintance with the laws, especially those affecting Natives;
- physical training; and
- industrial training to be adapted to the environment.

It will be noted that there were no fundamental differences between the Swiss Mission and the 1907 Council's view on Native Education, especially that concerning religious and moral instruction (in

particular). According to Majeke (1952:136), the 1919 Commission on Native Education (investigating the aims and content of Native Education) recommended a differentiated primary school course for African children, placing religious instruction first on the list as being of paramount importance.

Throughout the missionary era, the missionaries believed in emphasizing religious education, and using the very religion to develop a new morality amongst the Africans. Therefore, the Swiss Mission's approach towards education allowed the Tsonga/Shangaan pupils no option, but to study the dogmas of Christian religion as a high priority subject.

### 2.2.3 THE EFFECT OF MISSIONARY AND RELIGIOUS EDUCATION ON TSONGA TRADITION

As indicated in sub-section 2.1 of this dissertation, the Tsonga traditional religious practices differed remarkably from those of the Christian religion. The object of the traditional Tsonga worship was to gain an abundance of material things and better health. As such, it was basically concerned with the quality of the life of the people (family members and the

tribe as a whole) on earth. The Christian worship, on the other hand, is basically spiritual and is concerned with the preparation of man for the life hereafter. It allows suffering here on earth so as to strive for a better life in Heaven. Therefore, in order for the Swiss missionaries to succeed in spreading the Gospel, certain tactics, including the provision of material benefits, had to be followed to "undermine" the traditional religion of the people.

According to Berman (1974:xi-xii), the missionaries established schools because education was deemed indispensable to the main purpose of the Christian denominations. The school was used as an inducement to lure Africans into the missionary orbit. It is, therefore, true that some Africans attended mission schools purely for social, educational and economic aims rather than for religious goals. This is so because initially, the White settlers did not take the initiative of helping the Natives with their education - the Tsongas, for example, had no option but to attend mission schools. In Molteno's view (in: Kallaway, 1984:53), some of those parents who sent their children to mission schools did so to

obtain the sort of education which would provide an entrée to the colonial order at a level above the most menial forms of labour.

Brookes (1930:22) notes that the future civilisation of Africa in particular "is bound to be European in many ways." It is, thus, not surprising that as the Tsonga people became christianised, their needs changed - their clothing patterns changed, they required better housing, furniture, books and education for their children. The missionaries' healing methods aided the discouraging and suppression of the superstitious beliefs in witchcraft.

Statements, such as the one from Junod (1962:633), that "if the superior race does not work for the moral betterment of the inferior", give an indication that some of the missionaries considered the Tsongas as an inferior race and obviously their morality and cultural life was also condemned as inferior. This condemnation might have resulted in some of the christianized Tsongas despising their cultural background, thereby living by imitating their missionary masters while hiding their true feelings. This means that a vast number of christianized

Tsongas accepted the missionaries as their role models. This may perhaps be one of the reasons that led Junod (1962:632) to comment as follows: "I fully recognise that many, perhaps most of the christianized Natives, have not attained to the heights of moral and religious life, that their conduct is often in strange contrast with their profession."

The Bible, combined with aspects of the European culture, was used to judge and adjust African traditions. An African who followed his people's customs was often condemned as a heathen and anti-Christian. Every good Christian had to take a European name at baptism, for example, the first Tsonga Christian convert was given the name Lydia as her baptismal name. The missionaries strongly believed that the Africans' degeneracy was rooted in their culture and traditional systems of belief. They felt that the evils within the traditional social systems had to be destroyed. A common way for missionaries to undermine traditional authority was by segregating Christian converts from the general population (Berman, 1974:31).

According to Berman (1974:xii), the missionaries placed religion at the forefront of the school curriculum. This was also true with the Swiss missionaries. Bible teaching was the backbone of all school activities. The religious values as well as the cultural values were important in determining the form (structure) which the educational institutions assumed. Most Africans, on the other hand, asked for more utilitarian subjects - those subjects that would enable them to move into the European economy - to be included in the curriculum. Some missionaries, on the other hand, wanted to teach the people the Gospel. The Kaffir Express (1871:2) reveals that some of the objections that the Natives had against Christianity were that when the Natives had embraced the Gospel, they conformed to habits and models of dress which were altogether unknown to their forefathers. They also denied the authority of their chiefs: "he no longer spends his time at the court, ready at any moment" to be his chief's messenger. The Kaffir Express (1871:2) further indicates that other objections that Black people had against Christianity were that it made monogamists of its followers and the Christian converts were not "to

countenance circumcision with its festivities and its joy." Therefore, the Gospel forbids the Natives to adhere to the customs of their nation or tradition.

### 2.3 RÉSUMÉ AND CONCLUSION

Basic characteristics of the traditional religious practices have been presented in this chapter. The major historic developments and the expansion of the Swiss missionary work among the Tsonga/Shangaan tribes as well as the problems and some hardships endured by the missionaries have been presented.

Reference has been made to the aims of missionary education. It has also been indicated that mission stations were acting both as school centres and church centres where Christian dogma went hand in hand with moral instruction and lessons on hygiene. New ideas of good and evil, reward, punishment and sin had to be taught to the Christian-to-be.

From this chapter it is evident that the Swiss missionaries did not only merely take their religious values to the North-Eastern Transvaal, but also their

cultural values. Both religion and culture were important in determining the form which educational aims and institutions were to assume.

## CHAPTER 3

### RELIGIOUS EDUCATION AMONGST THE SHANGAAN/TSONGA DURING THE "BANTU EDUCATION" ERA

#### 3.1 PREAMBLE

The word "Bantu"<sup>3</sup> will be used throughout this chapter in the context of the Bantu Education era which refers to the period from 1953 to 1979 when education for Black people was controlled by the Department of Bantu Education. The passage of the Bantu Education Act No. 47 of 1953 meant that the control of Black education became vested in the Government of the Union of South Africa: paragraph 9(i) of the Act specifies that "no person shall establish, conduct, or maintain any Bantu or Native school, other than a Government Bantu school, unless it is registered as prescribed." Therefore, most of the major events that developed during the Bantu Education era affected all the Blacks in the country. As such, the general trend, as reflected in this chapter, affected the Tsonga/Shangaans as well.

---

3. The word "Bantu" refers to the Black people of central and Southern Africa as they were referred to by Whites. The word has never been favourably accepted by Blacks.

It is also essential to consider the Report of the Eiselen Commission on Native Education of 1935-1936 and the Report of the Interdepartmental Committee on Native Education of 1949-1951 since they had an influence on the nature and content of Black Education during the Bantu Education era. However, only those aspects of the Commissions which the author considers to have some bearing on this study will be considered.

3.2 THE REPORT OF THE INTERDEPARTMENTAL COMMITTEE (THE WELSH COMMISSION) ON NATIVE<sup>4</sup> EDUCATION 1935-1936

The Commission was appointed by the Union of South Africa in 1935 under the chairmanship of T.W. Welsh. The terms of reference of the Committee included amongst others the following:

- to examine and report on the systems of Native Education of the provinces;
- to consider and make recommendations on the aims, methods and scope of Native Education; and

-----  
4. The word "Native" was commonly used before the introduction of "Bantu" and in this study the two refer to the same group of people.

- to make recommendations concerning the relationship between the state and missionary bodies with regard to Native Education.

3.2.1 THE FINDINGS OF THE COMMISSION WITH REGARD TO NATIVE EDUCATION AND CHRISTIANITY

According to paragraph 453 of the Union of South Africa: Report of the Inter-departmental Committee on Native Education (1936:86) had some evidence before it which indicated that some people were opposed to the education given to the Native on the grounds that:

- it makes him lazy and unfit for manual work;
- it makes him cheeky and less docile as a servant;  
and
- it estranges him from his own people and often leads him to despise his own culture.

Paragraph 454 of the Union of South Africa: Report of the Interdepartmental Committee on Native Education (1936:86) indicates that although these criticisms were not without foundation, the aim that most of

such critics had at the back of their minds was that Blacks should be given an education which "will keep him in his place" - "place" here being used either in the geographical sense or in terms of status.

According to Rose & Tunmer (1975:234), the Committee also noted that close contact with a strong and dominating civilization often caused disintegration of the indigenous Black culture. The missionaries did not always realize the devastating effect which Christianity had had on Native social institutions. According to Rose & Tunmer (1975:234), Christianity, as indicated by the Committee, exalts the rights of the individual, thereby promoting individualism whereas tribalism stands for the rights of the group. Therefore, the missionaries' teaching had to some extent destroyed tribal solidarity. The Committee also found that "the Native is becoming Europeanised by mere contact (with Europeans) whether we wish it or not" (Rose & Tunmer, 1975:234).

Paragraph 540 of the Union of South Africa: Report of the interdepartmental Committee on Native Education (1936:107) further reveals that traditions and customs which were effective means of controlling tribal life were gradually discovered to be

ineffective. The usefulness of many traditional customs and practices was being questioned. This ineffectiveness of traditional practices and customs in attaining economic survival in some instances induced a feeling of helplessness and vulnerability which many Natives strove to overcome. This is perhaps one of the reasons why some of the Natives so eagerly stretched out to grasp the white man's ways of doing things and they were far more concerned with the obtaining of certificates and skills marketable among Europeans, in the hope that by means of these new "tools" they would regain that lost control.

The desire of most Blacks for education has been inspired by many different motives as revealed by TABLE 1. The missionaries based their educational methods on evangelisation, and making the Blacks literate was found to be the most direct means of making them Christians and thereby transforming their outlook on life. In this regard, schools were powerful agencies for gaining converts to the Christian faith. According to paragraph 335 (1936:67) of the Union of South Africa: Report of the interdepartmental Committee on Native Education (1936:67), religious teaching tended to be based on

denominational aspects, and competition for converts amongst different religious societies became a problem as more mission stations were established.

### 3.2.2 THE RELATIONSHIP BETWEEN THE STATE AND THE MISSIONARY BODIES

With reference to paragraph 341 of the Union of South Africa: Report of the interdepartmental Committee on Native Education (1936:68-69), many witnesses, mostly Black teachers, felt that "government control was synonymous with secularization of education; but all responsible witnesses agreed that in a civilized Christian state religious instruction - not denominational teaching - must have a place in the curriculum of the school, even if it be a Government school". One of the reasons for some of the teachers advocating sole government control was that their aims tended to be educational rather than religious. Most of the scholars who responded to questionnaires also gave reasons other than the acquisition of the knowledge of Christian principles why they required education - see TABLE 1 (p.67).

TABLE 1

WHY BLACKS DESIRE EDUCATION

(Adapted from the Report of the Welsh Commission, 1936:146).

---

Classification of reasons given	<u>Frequency of reasons given</u>				
	All scholars covered in survey	% all scholars covered in survey	% STD 6 scholars	% Teachers in training	% Transvaal scholars
Education improves one mentally and physically	6033	26.79	29.26	25.85	32.90
Through education better employment opportunities become available	4336	19.25	23.10	14.75	21.29
The educated Native group enjoys social prestige and the child desires to be identified with this group	1651	7.33	8.32	5.86	5.29
A knowledge of Christian principles and the acquisition of a Christian spirit may be achieved through education	836	3.71	3.70	3.90	3.74
Reading, writing and a knowledge of English are essential assets in society	1513	6.72	12.01	4.24	14.84

---

\* Not all the reasons are listed here, hence the total frequencies will not add up to 100%.

Paragraph 342 of the Union of South Africa: Report of the interdepartmental Committee on Native Education (1936:69) shows that no agencies other than the missionary bodies have been successful in interpreting to the "uncivilized Natives the principles of Christian ethics, the foundation of a Christian civilization." To eliminate so successful an agency from the Native school, as the Union of South Africa: Report of the interdeparmental Committee on Native Education (1936:69) in paragraph 342 indicates, would be an unwise decision. Paragraph 343 of the Report (1936:69) further reveals that as the Black societies were being remoulded, they could not survive without "the friendly guidance, the intimate contact, the personal interest, the devoted services which the Missions, through their missionaries" were eager to give. The Commission's Report (1936:69), therefore, recommended in paragraph 345 that as long as the missionary bodies shared the financial responsibility for the schools with the government, they should have a voice in the fulfilment of the task of giving a sound education to the Blacks.

3.2.3 THE AIMS AND GUIDING PRINCIPLES OF BLACK EDUCATION AS RECOMMENDED BY THE COMMISSION

Paragraph 469 (1936:90) of the Union of South Africa: Report of the interdepartmental Committee on Native Education (1936:90) states that "religion" was placed first in the curriculum not only because it came first historically in Native Education, but also because it was regarded as of paramount importance. The Report (1936:90) further stresses in paragraph 469, that the term "religion" does not merely mean the learning of the catechism and Bible history, which largely remained on the cognitive level, but also those emotional and spiritual experiences which determine a person's ideals and his attitude towards life. Under this category, according to the Report, character building, as well as the acquisition of morality and manners, which are generally taught by example rather than by precept, should also be included.

According to paragraph 496 of the Union of South Africa: Report of the interdepartmental Committee on Native Education (1936:96), emancipation from the bonds of superstition, animism and witchcraft should be an incidental outcome or result of sound school

education and should not precede it. It is recommended in paragraph 501 of the Report (1936:97) "that in any future system of grading or classification of Native schools the principles and designations applying to European schools should be adopted." The evidence before the Commission seemed to indicate that Natives aspire to equality (with Whites) and would oppose any effort to institute different examinations. "They want to sit for the same Junior examination (J.C.) and (the) same Senior examination as white pupils."

### 3.3 THE CHRISTIAN NATIONAL EDUCATION POLICY OF 1948

The development of the ideology of Christian nationalism is linked to the social and historical conditions prevalent in the 19th century. According to Mbere (1979:61), the "Great Trek" of 1836, the "Battle of Blood River" of 1838 and the "Anglo-Boer War" of 1899-1902 are three momentous events in the sacred history of the Dutch Calvinists in which they claim to have suffered enormously to attain covenant with God. The sufferings were seen as God putting His innocent servants to the test, and "suffering is a manifestation of God's favour." Mbere (1979:63) further states that hope transformed the sufferings of the Dutch Afrikaners

to an anticipation of the future power and glory of Christian nationalism. The maintenance of cultural and racial separation came to be "perceived as (a) sacred duty" which ought to be upheld at all costs.

In 1939, a national conference on Christian National Education was organised by the "Federasie van Afrikaanse Kultuurverenigings" (FAK), an influential Afrikaner cultural organization. The aim and purpose of the conference was to formulate the educational philosophy for Afrikaner children. At the conference in 1939, the Institute of Christian and National Education (ICNE) was established to ensure "the continued propagation and furtherance of the historically - developed ideal of Christian and National Education and insuring that the general lines of policy laid down ... (by the Institute) ... should find acceptance in a systematic way" (Rose, 1973:54; Mbere, 1979:69).

Mbere (1979:70) reports that the Institute (ICNE) published a "manifesto on Christian National Education" in 1948. According to Rose & Tunmer (1975:127), article 15 of the 1948 "manifesto" on Bantu teaching and education, indicates that "the calling and task of white South Africans with regard to the Native is to

Christianize him and help him on culturally". The article further emphasises the principles of trusteeship and guardianship, segregation and no equality between black and white people. According to this policy, the education of the Natives had to be grounded in the life and world of the Whites, most especially those of the boer nation as the senior white trustees of the Natives. The Natives were to be led to an independent acceptance of the Christian and national principles as laid down by the Institute with the Christian Protestant Churches, to provide for and control Native Education (Rose & Tunmer, 1975:128).

Mbere (1979:99) states that the ideology of Christian Nationalism "justified" the creation of a special system of education for Blacks so as to place them in a segregated and subordinate role in South African life. This special system of education was supposed to be "Christian" and "National". According to the policy, laid down by the Institute of Christian and National Education, Bantu Education was to perpetuate the idea of "separate and distinct racial" communities under the aegis of Christian National Education.

3.4 THE REPORT OF THE EISELEN COMMISSION OF INQUIRY ON  
NATIVE EDUCATION 1949-1951

The National Party came to power in 1948 under Dr. D.F. Malan, the same year in which the Christian National Education Policy was published. In 1949 the government of the Union of South Africa appointed a commission of inquiry under the chairmanship of Dr. W.W.M. Eiselen to investigate Native Education. Some of the terms of reference of the Commission were as follows:

- The formulation of the principles and aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitude, and their needs under ever-changing social conditions were taken into consideration; and
- the extent to which the existing primary, secondary and vocational educational system for Natives and the training of Native teachers should be modified in respect of the content and form of syllabuses in order to conform to the proposed principles and aims, and to prepare Natives more effectively for their future occupation (Union of South Africa: Report of the Commission on Native Education, 1951:07).

3.4.1 THE FINDINGS OF THE EISELEN COMMISSION ON RELIGIOUS AND EDUCATIONAL DEVELOPMENT OF BLACKS

The Union of South Africa: Report of the Commission on Native Education (1951:21) reveals that "the religious and educational development of the Bantu have been so closely connected both in their origin and evolution that it would be difficult to separate them." In order to be successful "in the conversion of the Bantu from heathendom," the missionaries had founded schools as an essential part of their work of evangelization.

According to paragraph 107 of the Union of South Africa: Report of the Commission on Native Education (1951:21), of the Eiselen Commission's Report, the missionaries had little sympathy for tribal customs because these customs seemed to menace the lives of the converts which they had so laboriously made. The missionaries felt that it was not safe for Christian converts to remain in "heathen" villages. However, the Churches later realized the importance of leaving their converts in their old villages to act as examples to the rest of the community.

Paragraph 107 of the Union of South Africa: Report of the Commission on Native Education (1951:21) further mentions that denominationalism became tribalism in a new form and that loyalty to denomination rather than loyalty to Christ was often stressed. Denominationalism had sometimes led to quarrels and schisms within tribal areas. These quarrels had serious effects upon the schools since the schools were either under the direct control of the Churches, or in the case of government - subsidized schools, the managers or superintendents of the schools were missionaries.

The moral standards of some of the teachers were severely criticised by both Black and White witnesses. Paragraph 554 of the Union of South Africa: Report of the Commission on Native Education (1951:102) indicates that "others (European witnesses) felt that mission superintendents should be retained in order to preserve a Christian character in Bantu education."

The Commission received evidence which led it to conclude "that the position of religious instruction<sup>5</sup>

---

5. As already stated in Chapter 1 of this dissertation, the word "Religious Instruction" is used contextually.

in Bantu schools is not favourable." The following reasons as stated in paragraph 727 of the Union of South Africa: Report of the Commission on Native Education (1951:127) were listed for the "unfavourable state of religious instruction" in Black schools:

- A lack of uniformity of curricula and method in the four Provincial Education Departments;
- the teaching method was unsatisfactory and the subject was the most poorly taught;
- there was uncertainty regarding the status, control and inspection of the subject; and
- there was a lack of inspiration and conviction displayed by Black teachers in teaching this subject, although the vast majority of these teachers were the products of training schools which had been established and managed by religious bodies.

#### 3.4.2 THE FINDINGS OF THE EISELEN COMMISSION ON BLACK TRADITIONAL CULTURE AND EDUCATION

Black culture has a very rich record of human experience and wisdom, although very little effort has been made either to develop these aspects of

culture or to make them available on a wide scale to the youth at schools. According to paragraph 51 of the Union of South Africa: Report of the Commission on Native Education (1951:12), the richness of the Black culture is found in their laws, folklore, proverbs, riddles, traditional history and their ability to comment on human relationships. The influence of Western ideas on Black culture through the propagation of the Christian religion, and the imposition of a new economic and social system had a tremendous effect on Bantu life (Union of South Africa: Report of the Commission on Native Education, 1951:13).

According to paragraph 58 of the Union of South Africa: Report of the Commission on Native Education (1951:13), the system of migratory labour has caused some moral and social problems for Black families. Many fathers who normally inculcate the ideals of law and order were absent from home for many months with the result that many boys grew up without parental influence, especially from their fathers. The father, as the priest of the family, was no longer readily available to perform the traditional rituals. Behavioural patterns were also imported from the urban areas. The customary laws of the Blacks

remained partially subjected to European law since the courts would not recognize for example, customs which were opposed to the principles of European public policy.

Paragraph 564 of the Union of South Africa: Report of the Commission on Native Education (1951:103) indicates that Black people and Europeans (particularly missionaries) were in favour of adjusting "Bantu culture" to European economic and political ideals. The Black man's ideas of dress, morality, religion, economics and politics were set aside in favour of European ideas and practices. The Bantu schools were also found to have neglected Bantu culture and even reflected uncertainty as to the future and value of this culture. As stated in paragraph 566 of the Union of South Africa: Report of the Commission on Native Education (1951:103), schools could not be expected to play their part in the development of a culture if the community itself had no confidence in that culture.

3.4.3 GUIDING PRINCIPLES AND RECOMMENDATIONS OF THE EISELEN COMMISSION REGARDING BANTU EDUCATION AND RELIGIOUS INSTRUCTION

The Union of South Africa: Report of the Commission on Native Education (1951:130) reveals in paragraph 766 that the aim of Bantu Education should be the following:

- Education must be broadly conceived so that it can be organized effectively to provide not only adequate schools with a definite Christian character but also adequate social institutions to harmonize with such schools of Christian orientations;
- schools must be linked as closely as possible with existing Bantu social institutions;
- a friendly though not necessarily uncritical attitude must be maintained between the school and these institutions;
- Bantu personnel should be used to the maximum to make the schools as Bantu in spirit as possible as well as to provide employment; and
- the schools should provide for the maximum development of the Bantu individual - mentally, morally and spiritually.

Concerning religious instruction, the Union of South Africa: Report of the Commission on Native Education (1951:147) expresses the opinion in paragraph 926 that historical material and the utilization of geographical and archaeological data concerning Palestine should form the basis of Bible instruction and dogmatic instruction should be confined to the general Christian truths as professed by the churches of all ages. The Commission was also of the opinion that ethical material should assume the form of practical application of Biblical truth to the everyday life and problems of the Bantu pupils.

In paragraph 927 of the Union of South Africa: Report of the Commission on Native Education (1951:147) the following recommendations concerning religious instruction are made:

- Religious instruction should be made a compulsory subject in all schools, including primary, secondary and training schools;
- a definite time allotment should be made for instruction in this subject, apart from that taken up by the opening morning devotions;

- inspectors and supervisors should be expected to regard this subject as a compulsory school subject; to inspect work done; to listen to lessons and to report on the quality of work done.
- principals should ensure that the subject is well treated in schools on an equal footing with the other content subjects as an internal examination subject;
- in consultation with religious bodies, a three-fold curriculum be drawn up, giving due regard to the mental ability of the pupils for lower primary schools, higher primary schools and post-primary education; and
- a carefully compiled manual be prepared for the lower primary, higher primary and post-primary school teachers concerning the historical and geographical background, the method of teaching and the application of the lessons.

### 3.5 THE IMPLEMENTATION OF THE BANTU EDUCATION POLICY AND RELIGIOUS INSTRUCTION

After the Eiselen Commission's Report was published and discussed in detail by parliament, the Bantu Education Act, No 47 was passed in 1953. With reference to paragraph 2(a) of this Act, the control of Bantu

education was vested in the Government of the Union and paragraph 3(i) indicates that "it shall be the function of the Department (of Native Affairs) ... to perform all the work necessary for or incidental to the general administration of Native education." Paragraph 15(i)(j) states that from time to time the Minister of Native education may make regulations providing for religious instruction in Government schools.

Behr (1980:171) mentions that the responsibility for what he called African education was vested in the Department of Native Affairs from the beginning of 1954. In 1958, a separate department (the Department of Bantu Education) was created with its own minister, according to the recommendations of the Eiselen Commission's Report of 1951.

According to Jones (in: Rose, 1973:74), after the Government took over Bantu education, all forms of missionary endeavour to continue with the sort of education they were providing have been suppressed by the Government. In 1955 the secretary for Native Affairs announced that mission schools for Bantu pupils would either have to continue operating with a gradual reduction in subsidies or continue operating without state subsidies or they had to relinquish control of their schools to "Bantu community organizations". As

the mission schools relied heavily on subsidies, the announced alternatives gave the missionaries no option but to relinquish the control of their schools. The missionary societies, however, continued in supporting their churches.

In accordance with the secretary's announcement concerning the control of mission schools, the Swiss Mission transferred the administration of Lemana Training School (which was a major educational institution in the North-Eastern Transvaal) to the Department of Native Affairs in 1956. The Mission retained the school buildings which they leased to the Department of Native Affairs and thereafter (in 1958) to the Department of Bantu Education. The lease agreement expired at the end of 1964 (N'wandzula, 1987:48).

Most Black people were from the outset strongly opposed to the so-called Bantu Education. Even before its implementation, Black people perceived Bantu Education as part and parcel of the imposition of passes, Bantustans and the whole repressive apparatus of the Government. Many Black people viewed it as a political instrument aimed at excluding them from the wealth of the country. Molteno (in: Kallaway, 1984: 96) states

that resistance to the introduction of Bantu Education was widespread and in some places schools were burnt down. Most Black people, therefore, have had a negative attitude towards Bantu Education since its introduction.

Various Churches also reacted negatively towards the Bantu Education Act No. 47 of 1953. The General Assembly of the then Bantu Presbyterian Church of South Africa resolved at its meeting held on the 23rd to the 29th September 1954 that:

- the Assembly wanted to place on record its regret that the Government has embarked on a scheme of education which seemed to place emphasis on preparing Black pupils for a subordinate role in the country's life rather than in giving them the common culture of the Christian West;
- while welcoming the more active participation of the African people in the control of Bantu Education, the Assembly was not supportive of the idea of displacing missionary management of existing schools; and
- the Government should have concentrated its attention on making provision for those pupils not in school under a parallel system of Government and Mission schools (The South African outlook, 1954:164).

The Methodist Church of South Africa at its Annual Conference emphatically declared its opposition to the Bantu Education Act. The Methodist Church issued a statement to the effect that the policy behind the Bantu Education Act No. 47 of 1953 was aimed at conditioning the "African" people to a predetermined position of subordination and that this policy of the State was incompatible with the Christian principles of the Church. The Conference also noted "with grave anxiety" the dangerous racial situation in the country which had arisen as a result of such legislative enactments during 1953 as the Native Resettlement Act, the Bantu Education Act and the implementation of the Group Areas Act. This policy of "apartheid" was described by the Conference as essentially that of race discrimination and in conflict with Christian standards. The Church, therefore, felt compelled to relinquish control of its schools to the State (The South African Outlook, 1954:165).

The Roman Catholic Church felt that their (Catholic) institutions would lose their Catholic character under the community school system to be implemented as prescribed by the Bantu Education Act No. 47 of

1953 and the kind of education to be provided would differ from the Church's principles of Christianity (The South African Outlook, 1954:164).

The South African Outlook (1954:166) further states that the Congregational Union of South Africa resolved that "the Christian Church can never agree that it be used chiefly to fit man for a preconceived place in Society". The Union also noted with deep regret that they were unable to support the Government on the application of Bantu Education as underlined by the Bantu Education Act No. 47 of 1953.

The Department of Bantu Education: Annual Report (1966:01) describes the seven years after Bantu Education came into existence as the "fiery years," because resistance and opposition to the introduction of Bantu Education was widespread. Some parents refused to send their children to the so-called "Bantu schools" and in some places schools were even burnt down. The foundation for Bantu Education was, therefore, laid under difficult circumstances (cf. Molteno in: Kallaway, 1984:96).

The Department of Bantu Education: Annual Report (1965:01) states that Bantu Education was aimed at bringing about "self-supporting Bantu communities which can develop fully in social, cultural, economic and political spheres". In order to realise this ideal, "the development of the Bantu and their homelands must be firmly rooted in their own cultural institutions and customs" and "a place of honour" was to be given in the school "to everything of value in Bantu culture".

Religious Education (then commonly known as Religious Instruction) was made compulsory for all pupils from sub-standard A up to form V. A semi-external examination was to be taken by standard VI pupils at the end of the year. The Department of Bantu Education was responsible for moderating the question papers as well as allocating the marks in order to maintain a uniform standard for all pupils who were to obtain a standard VI certificate. Religious Education was taught as a compulsory non-examination subject from Form I to Form V, although the right to freedom of conscience was maintained. Biblical Studies was also offered as an optional examination

subject and the first examination at Form VIII level was conducted at the end of 1965 (cf. Department of Bantu Education: Annual Report, 1967:14).

The Department of Bantu Education: Annual Report (1971:22) states that during 1971, devotion was "a regular feature of every school day and most primary school teachers are capable of dealing successfully with lessons from the Bible, among the most proficient and dedicated being the lower primary (school) teachers." Although no general examination was set in Religious Education in secondary schools, the Department of Bantu Education: Annual Report (1973:63) indicates that schools had an "option of entering their candidates for Religious Instruction as an additional subject for the Junior Certificate (Std 8) examination." However, a condition was set that if the school opted to have Religious Instruction as an eight examination subject at Std 8 level, all the pupils at that school had to enter for the subject.

Although Gazankulu was given "self-Government" status as a Homeland in 1969, its Legislative Assembly only succeeded in setting up the Gazankulu Department of Education after the passage of the Gazankulu

Education Act No. 7 of 1973. This established Department was charged with the duties of educating the Tsonga child in Gazankulu. The Gazankulu Department of Education was only administratively independent from the Department of Bantu Education, although it had its own Minister. The Department remained closely linked to and dependent professionally on the central Department of Bantu Education which was responsible for the control and setting of examinations, and the drawing up of syllabi as well as courses. This new development did not have an influence on the policy and the teaching of Religious Education since the newly formed Gazankulu Department of Education adopted everything from its mother Department of Bantu Education (cf. Behr, 1980:171).

### 3.6 THE EFFECTS OF BANTU EDUCATION ON RELIGIOUS EDUCATION

The "success" of Religious Education and the survival of the Christian spirit in schools during the missionary era were mainly because schools were managed by missionaries and most teachers were catechists, pastors and evangelists. According to Christie & Collins (in: Kallaway, 1984:222) education for Blacks began to lose its direct role in Christian conversion

quite early on, as Blacks were forced by economic circumstances to look for employment with White employers. Worship and "Religious Instruction" were deemed inadequate in influencing personal and community life. Gaitskell (in: Kallaway, 1984:222) mentions that this led to an emergence of Christian youth movements as "supplements" to the influence of Religious Education in schools and mission areas. These movements were known as the "Pathfinders" for boys and "Wayfarers" or "Sunbeams" for girls. As such, these movements were involved in extra curricular activities which were done voluntarily but sometimes under informal pressure on both teachers and pupils from mission authorities. Their aims were to reiterate Christian teachings by more informal methods so as to counter the religious deterioration in schools and mission areas.

An article, titled "Religious education in South Africa" (1983:41) and written by an anonymous South African teacher in the British Journal of Religious Education, remarks that the introduction of the "Bantu Education" system in South Africa meant that State schools had to be conducted according to colour and race, with no racially mixed State schools. Religious Education was to be affected by a curriculum based on

the concept of keeping the different races separate and presuming for each race the cultural environment of the child. The same article (p.41) further states that modern educational concepts and theories of teaching religious education aimed at helping the child to make contact with other cultures are regarded with suspicion by the Government because "they might lead to the rejection of separate development (policies) by pupils."

The anonymous writer of this article (Religious education in South Africa, 1983:41) also mentions that beneath the introduction of Bantu Education and "Bantu syllabuses" lie the Calvinistic ethos and the belief of the Afrikaner in his racial superiority. This belief has dominated the religious thinking of the people setting up the Religious Education curriculum for South African schools. Religious Education as a subject has suffered because the response of Black students and teachers towards the subject's curriculum has been negative as they identified it with Bantu Education, "apartheid" and the history of White dominance.

The fact that the Department of Bantu Education was meant to serve Blacks on ethnic lines, promoting tribal culture and at the same time maintaining the Christian

character in education, suggests that the tribal culture was to be promoted without its traditional religious influence. Higgs (1983:20) indicates that the Christian sees Christ as one who enters a culture, not to perpetuate it, but to break down all traditional customs standing in the way of Christianity, while for the Universalist, religion serves the spreading of the essence of the culture. Higgs (1983:17) further remarks that culture includes common customs and traditions, growing from the particular myths of the group. This therefore, suggests that culture and religion are closely associated. The tribal culture which the Bantu Education system was meant to support, therefore, needs to be analyzed critically here. The essential question to be answered is whether culture is really valuable and meaningful without its religious driving force?

Du Toit (1963:53) using a memorandum written by J.C. Warner of the Wesleyan Missionary , shows that certain national customs, such as polygamy, lobola and circumcision were some of the aspects of the African culture which the missionaries considered as obstacles and hindrances to the progress of Christianity and civilization amongst the Black nations. The influence of a European culture; Christianity; as well as the

white man's methods of government, administration and economic principles had been promoted extensively during the missionary era, leaving very little chance for the Black man's traditional culture to survive in its entirety.

The author is of the opinion that most teachers trained by missionaries would not easily support the idea of promoting traditional culture which had been greatly discouraged by the missionaries. Furthermore, the Black man's political, economic and cultural position forced him to choose those aspects of life which would give him a strong economic and "acceptable" position within the European culture. Migratory labour also forced Black people to import "foreign" customs from other groups (i.e. the White people) in urban areas. All the aforementioned factors have not produced a favourable condition for the survival of the traditional culture of Blacks.

The urge to transform the traditional culture did not fade away during the Bantu Education era. The Department of Education and Training: Syllabus for Religious Education STD 9 and 10 (1980:11) which was compiled in 1975 and reprinted in 1980 by the Department of Education and Training, specifies under

Section III (Marriage and Family Life) that "the scriptural basis and standards for sound marriage and family life should therefore be discussed and special attention given to the following: monogamous marriage-divinely instituted." The author is of the opinion that most teachers, particularly committed Christians, would do very little to support the traditional methods of marriage during their lesson discussions.

TABLE II below, adapted from the Gazankulu Report I compiled by the Institute of Development Studies of the Randse Afrikaanse Universiteit (1977:358) indicates that by 1975-1977 about 39,73% of Gazankulu citizens were members of Christian churches, 12,74% belonged to Zionist churches while 47,15% worshipped their ancestors.

TABLE II

Church commitment in Gazankulu (Adapted from Gazankulu Report 1 of the Institute for Developmental Studies of the Randse Afrikaanse Universiteit, 1977:358)

Church commitment	Males		Female		Total	
	No	%	No	%	No	%
Afrikaans Sister Churches	247	3.97	268	4.00	515	3.98
Lutheran Church	61	0.98	81	1.21	142	1.10
Presbyterian Church	1351	21.72	1439	21.48	2790	21.59
Methodist Church	19	0.31	23	0.34	42	0.33
Roman Catholic Church	176	2.83	257	3.84	433	3.35
Pentecostal Church	526	8.46	586	8.75	1112	8.61
Adventist Churches	50	0.80	48	0.72	98	0.76
Zionist Churches	759	12.20	887	13.24	1646	12.74
No Church Commitment	3013	48.43	3079	45.95	6092	47.15
Unknown	19	0.31	32	0.48	51	0.39
Total	6221	100.0	6700	100.0	12921	100.0

According to paragraph 50 of the Union of South Africa: Report of the Commission on Native Education (1951:12), 50,4% of the Black population were followers of ancestor worship in 1936; only 33,1% were members of Christian churches while 15,5% were members of separatist<sup>6</sup> churches. The census of 1946 recorded 40,2% of Black people as followers of ancestors worship, 8,8% as separatists while 51% were members of the various Christian churches.

The percentage of Gazankulu citizens who were traditional worshippers in 1975-1977 is reasonably higher than that for the general Black population of 1946, bearing in mind the general decreases from 1936 to 1946. The reason for this might be due to the fact that during the missionary era, schools were also used as centres for winning over Christian converts - the role which gradually disappeared during the Bantu Education era. The level of literacy among the population has had an influence on the choice of church and religious commitment as can be observed from TABLE III.

-----  
6. The Churches established by "Bantu clergy" either with the aim of following the example of Europeans or as a reaction to dissatisfaction about church discipline and the "colour bar" imposed by European missionaries or because of the desire to own a church in accordance with tribal custom.

TABLE III

Education level and Religious commitment in Gazankulu  
(Adapted from Report 1 of the Institute of Developmental  
Studies of the Randse Afrikaanse Universiteit, 1977: 366).

Educational level or years spent schooling		Old <sup>7</sup> Churches	Pentecostal & Adventist	Zionist	No Church commitment	Unknown	Total
None or	0	1503	533	812	4275	23	7146
Sub A or	1	291	90	105	291	11	788
Sub B or	2	257	59	121	260	4	701
Std 1 or	3	320	87	130	320	2	859
Std 2 or	4	284	87	109	283	3	766
	5	288	78	110	230	4	710
	6	237	84	76	173	5	575
	7	235	77	76	128	2	518
	8	259	70	68	136	0	533
	9	87	15	15	31	0	148
	10	82	16	13	18	0	129
	11	69	15	20	12	0	116
	12	16	0	1	2	0	19
	13	36	12	4	3	0	55
	14	2	1	1	0	0	4
	15	9	1	0	0	0	10
	16	1	0	0	0	0	1
	17	1	0	0	0	0	1
		3977	1225	1661	6162	54	13079

-----  
7. E.g. Presbyterian Church, Roman Catholic Church,  
Lutheran Church and Afrikaans Sister Churches.

Bhebe (1979:162) mentions that in Zimbabwe, it is not uncommon for teachers with a Junior or Secondary School certificate or with higher academic and professional qualifications to go to a medicine-man (n'anga) for protective medicines against enemies (and witches) or for magic to guarantee security and promotion in his career. The author is of the opinion that the Zimbabwe situation is not essentially different from that in Gazankulu as can be observed from the information contained in TABLE IV.

TABLE IV<sup>8</sup>

FREQUENCY OF MEDICINE-MAN (N'ANGA) CONSULTATION IN  
GAZANKULU, 1977.

FREQUENCY	SEX	OLD CHURCHES	PENTECOSTAL & ADVENTIST	ZIONIST	NON CHRISTIAN	TOTAL %
NEVER	MALES	35,89	19,89	17,69	26,53	100
	FEMALES	30,94	18,59	24,07	26,40	100
SELDOM	MALES	20,92	4,65	9,30	65,12	100
	FEMALES	22,97	8,44	15,52	53,05	100
SOMETIMES	MALES	17,79	3,89	3,49	74,83	100
	FEMALES	27,00	4,29	8,49	60,22	100
REGULARLY	MALES	23,43	3,12	4,68	68,75	100
	FEMALES	24,19	6,45	8,87	60,48	100
OFTEN	MALES	16,00	0,00	0,00	84,00	100
	FEMALES	21,21	3,03	3,03	72,73	100

-----  
8. Adapted from Report 1 (Gazankulu) of the Institute of Developmental Studies of the Randse Afrikaanse University (1977:370).

An analysis of TABLE IV reveals that some of the so-called Christians surreptitiously adhered to the religion of their forefathers while they publicly worshipped in church. Some of the churches, according to Bhebe (1979:163) "integrate the old and the new forms of religious expression." The use of the so-called "prophets" in some Zionist churches replaces the role played by traditional healers and inyangas. According to paragraph 111 of the Union of South Africa: Report of the Commission on Native Education (1951:22), the Zionist Churches are based on "a Bantu syncretism, a mixture of Bantu animism and Christian faith, a blend of old magic and new Christian ideas." These churches are mostly led by bishops or prophets, many of whom claim to possess supernatural powers.

The author is of the opinion that the following factors produced unfavourable conditions for Religious Education to flourish as a school subject during the Bantu Education era:

- pupils living in rural areas and villages with mainly illiterate parents, most of them practising their ancestral worship, would view Religious Education

- merely as "any other" subject and it may even be viewed as of little significance as a non-examination and non-promotional subject;
- as a result of the missionaries relinquishing the control of their schools to the state, there was a gradual decline in the "Christian atmosphere" that used to prevail in their schools;
  - a negative attitude developed by most Blacks towards the whole system of Bantu Education as this system was perceived as part and parcel of the whole repressive mechanism of the Government under the "apartheid" policies;
  - a lack of real Christian commitment amongst some "Christians" within the community, thereby setting a poor exemplary life to the pupils; and
  - the newly built so-called Bantu Community Schools did not have the positive support of most of the church communities since most of these Churches refused to support the Government on the implementation of the "Bantu Education" system.

### 3.7 RÉSUMÉ AND CONCLUSION

In this chapter certain aspects of the Report of the Interdepartmental Committee on Native Education (the Welsh Commission) of 1935-1936 and the Report of the

Eiselen Commission on Native Education published in 1951 are considered so as to provide the necessary background and discuss the developments that led to the so-called "Bantu Education" era.

The Black people's motivation and attitudes towards education and European culture as originated from the missionary education are presented. The nature of Religious Education as taught in Black schools during the "Bantu Education" era as well as the effects of Bantu Education on this subject at schools and its ultimate influence on the religious life of the Shangaan/Tsonga people are also presented.

An analysis of the contents of this chapter reveals amongst other things that the withdrawal of the missionaries and their support for Black education had an adverse effect on the Christian spirit in Black schools. An emphasis on traditional "Bantu culture" - the culture which had been neglected and even discouraged by missionaries - led to a certain degree of cultural "confusion" or "crisis" amongst many Black people. These developments, as well as other political developments that emphasized racial division, did not produce favourable conditions for Religious Education as a school subject during the Bantu Education era.

## CHAPTER 4

### THE NATURE AND DEVELOPMENT OF RELIGIOUS EDUCATION IN GAZANKULU DURING THE POST "BANTU EDUCATION" ERA

#### 4.1 PREAMBLE

Because Bantu Education, particularly matters relating to the Bantu Education Act No. 47 of 1953, has been subjected to severe criticism which intensified during the Black student protests of 1976 and 1977, the Education and Training Act No. 90 was passed in 1979 (Behr, 1980:44). It was aimed at repealing all the legislation that governed Black education between 1953 and 1978. Since the Gazankulu Department of Education was under the control of the Department of Bantu Education, it had to adopt the policy and syllabuses as laid down by the new Department of Education and Training. The Gazankulu Department of Education was therefore not completely autonomous and for this reason, reference will also be made to some of the relevant policy principles of the Department of Education and Training in this chapter.

#### 4.2 THE DEVELOPMENT OF RELIGIOUS EDUCATION UNDER THE GAZANKULU DEPARTMENT OF EDUCATION

The Education and Training Act No. 90 of 1979 laid down policy principles within the framework of which education in Black schools had to be managed. These policy principles are basically the same as those laid down by Article 2(a) of the National Education Policy No. 39 of 1967. For example, Article 3(a) of the Education and Training Act No. 90 of 1979 states that "education in schools maintained, managed and controlled or subsidized by the Department (of Education and Training) shall have a Christian character, but the religious conviction of the parents and the pupils shall be respected in regard to religious instruction and religious ceremonies." It is further stated in Article 44(1)(k) of Act No. 90 of 1979 that the Minister may from time to time make regulations with regard to religious instruction and religious ceremonies at schools from time to time (cf. Gazankulu Department of Education: Guide for principals of schools, 1985:5).

According to the Gazankulu Department of Education: Guide for principals of schools (1985:05), it is a violation of Article 3(a) of the Education and Training

Act No. 90 of 1979 if a school is declared Christian in character when its "Christianity" is confined only to the subject Religious Education, or merely to a short stereotype prayer and the cursory reading of a few Biblical texts during morning assemblies. The Gazankulu Department of Education: Guide for Principals of Schools (1985:05) further indicates that the principal of a school in Gazankulu is entitled to his own personal religious convictions but he or she is legally bound to ensure that the nature and essence of his school is Christian. If the principal of a school subscribes to a different philosophy of life, he may by law, neither practise nor preach it in his school. In order to comply with the legal principles, such a principal will have to arrange for someone else to take charge of any religious exercises or religious ceremonies in his school. Some members of his professional staff who are adherents of the Christian faith may take charge of conducting religious ceremonies if the principal is not an adherent of the Christian faith.

Other guidelines stated in the Gazankulu Department of Education: Guide for Principals of Schools (1985:05) concern teachers who subscribe to a philosophy other than the Christian philosophy. The Guide (1985:05)

indicates that such teachers may not be compelled to teach the subject Religious Education and Biblical Studies or to conduct religious exercises or to take charge of any religious ceremony at the school. These tasks, according to the Guide (1985:05), may only be performed by teachers who subscribe to a Christian philosophy of life.

Pupils who are non-Christians need not participate in any religious exercises or religious ceremonies and may also be exempted from attending classes in the subject Religious Education if their parents submit written requests to school principals. There is also a Departmental concession that church representatives may visit pupils whose religious beliefs are the same as theirs, during or after school hours, if the principal makes arrangements for them to give religious instruction. (cf. Department of Education and Training: Syllabus for Religious Education Standard 7, 1980:01; Gazankulu Department of Education: Guide for Principals of Schools, 1985:06).

The Department of Education and Training: Guide for Principals of Schools (1979:38) dictates that the principal must see to it that Religious Education occupies its rightful place in the school. Provision

must be made on the school time-table for full lesson periods so that the syllabus for each standard and class can be completed. The task of religious guidance according to the Department of Education and Training: Guide for Principals of Schools (1979:38), must be entrusted to a few people with the necessary qualifications and convictions while the principal should see to it that such people are appointed on his staff.

This Guide (1979:39) further advises that suggestions given in the syllabuses for Religious Education must be strictly observed and that care must be taken against moral constraint as well as against the "playing off" of the doctrine of one church against another. Teachers are also warned to avoid giving their own interpretations when presenting their lessons, but should relate to the Biblical story as related by the prophets, psalms and the epistles. Moreover, provision is made that Biblical studies be offered as a subject for pupils who show particular interest in Bible studies. The Guide (1979: 39) decrees that in schools with hostels attached to them, devotions must be conducted in dining-halls and a Christian social life must be promoted.

The Gazankulu Department of Education: Guide for Principals of Schools (1985:07) states that although Religious Education is not an examination subject (except in standard eight) in secondary schools, principals are advised to "ensure that this most important subject is taught with the same dedication and earnestness with which examination subjects are taught." The principal must, therefore, ensure the following:

- The subject Religious Education must be taught by teachers who possess the necessary academic qualifications, piety and a positive attitude towards the subject;
- the best use must be made of the time allocated on the time-table to Religious Education and for the daily religious exercises; and
- the teacher's preparation, his teaching aids and presentation of Religious Education must be as thorough as for the other subjects.

The Gazankulu Department of Education: Annual Report (1979:27) reports that Mr. S. Lowane was appointed as full-time inspector for Religious Education in August 1979. In this Report (1979:27), it is stated that "there are still less qualified teachers, some lazy,

others carefree who do more harm than good," in Religious Education. The Report (1979:27) further mentions that some teachers experienced difficulties in compiling schemes of work for Religious Education. In some schools, emphasis was laid in teaching Religious Education in standard eight (8) only for examination purposes while it was neglected in the other standards.

In some senior secondary schools, according to The Gazankulu Department of Education: Annual Report (1979:27), Religious Education did not even appear on the school time-tables for standards 9 and 10 classes. In such cases, the periods were in actual fact used for the so-called "more important" subjects. The Gazankulu Department of Education: Annual Report (1979:27) further states that the excuse given in most schools where Religious Education did not appear on the time-tables of standard 9 and 10 classes was that these schools did not have enough staff members and suitably qualified teachers for Religious Education as can be seen from Table V.

TABLE V

Secondary schools in Gazankulu visited by the inspector in Religious Education in 1979.

---

DISTRICT	NO. OF SCHOOLS VISITED	NO. OF TEACHERS RESPONSIBLE FOR RELIGIOUS EDUCATION
Hlanganani	7	12
Giyani	8	12
Malamulele	5	5
Ritavi	6	6
Mhala	7	7
	33	42

---

Table V indicates an average teacher to school ratio of 42:33. The Gazankulu Department of Education: Annual Report (1979:28) further reports that during 1979, ±98% of the schools in Gazankulu with standard 8 classes wrote Religious Education examinations at the end of the year. Although the transmission of factual knowledge in many schools was satisfactory in the standard 8 classes, written work in the form of regular tests and assignments was neglected. The Gazankulu Department of Education: Annual Report (1979:28) summarizes the problems encountered in Religious Education during 1979 as follows:

- a lack of suitably qualified teachers;
- subject negligence in standards 6, 7, 9 & 10;
- irregularity of written work;
- lack of text/reference books and Biblical maps; as well as
- the failure of some schools to write Religious Education as an examination subject in Std. 8.

The Gazankulu Department of Education: Annual Report (1982:44) notes a relative increase in the teacher to school ratio; because 32 secondary schools involving 106 teachers were visited by the inspector with the purpose of checking on subject allocation for Religious Education. This gives an average teacher to school ratio of 3:1. In 1982, however all standard 8 candidates entered for Religious Education as an examination subject. The Gazankulu Department of Education: Annual Report (1982:44) further indicates that pupils in standards 7, 9 and 10 "have shown less interest in this subject (Religious Education) because they consider it as a non-examination subject" and "the moral and spiritual values of the subject are lost sight of." During 1982, nine secondary schools offered Biblical Studies.

During 1984, the post for the subject advisor for Religious Education was vacant as Mr. S. Lowane had retired. Mr E.M.P. Shilubane was appointed as subject advisor for Religious Education and Biblical Studies on 1 January 1985. The subject advisor visited all institutions of learning in Gazankulu with hostel facilities to study the nature and quality of spiritual welfare provided for hostel students during 1985. The Gazankulu Department of Education: Annual Report (1986:26) shows that a subject committee meeting for Religious Education was held on the 18th-20th February 1986 at the University of South Africa to revise and make recommendations on the syllabuses for Religious Education used in colleges of education.

The Gazankulu Department of Education issued Circular No. 6/2/2/11 dated 21 July 1988 with regard to the place of Religious Education in the school curriculum. Amongst other things, the circular stipulates the following instructions for STD 6, 7 and 8 pupils and teachers:

- Religious Education should be considered as an examination subject in STD. 6, 7 and 8 and the marks obtained at the end of the year should form part of the aggregate;

- schemes of work and lesson preparations should be drawn up and monthly tests should be written and processed as is done in other subjects in the school curriculum.

The Gazankulu Department of Education: Circular No. 6/2/2/11 dated 21 July 1988 also lists the following conditions for STD 9 and 10 pupils and teachers:

- Religious Education should be considered as a compulsory subject in STD 9 and 10 and schemes of work and lesson preparation should be drawn up by teachers offering the subject;
- in STD. 9, an average mark of the assignments written during the year should be calculated and entered in the schedule but such marks may not form part of the aggregate. These average marks could be expressed as symbols and entered in the pupils' progress reports at the end of the year.

The Gazankulu Department of Education: Circular No. 6/2/2/11 dated 21 July 1988 further instructs that three periods a week should be allocated for standard 6 while two periods a week should be allocated for standard 7, 8, 9 and 10 pupils.

Circular No. 6/2/2/11 moreover stipulates that Tsonga Bibles could be requisitioned for standard 9 and 10 because Tsonga is to be used as the medium of instruction for Religious Education. Tsonga Bibles could also be requisitioned for use by Std. 6, 7 & 8 pupils. Handbooks which could be purchased for use by the subject teachers could also be requisitioned for use by pupils in future and these were listed in the Circular.

#### 4.3 SYLLABUSES FOR RELIGIOUS EDUCATION

The Consolidated Instructions on Religious Education state that the principle of mother tongue instruction must be upheld throughout the teaching of Religious Education. These Instructions furthermore notes that in order to give the staff and pupils an opportunity to dedicate themselves and their daily tasks to God, arrangements for a divine service must be made by the school principal for each school day. On this occasion attention must be given to the reading of the Scriptures, prayer and the singing of hymns (cf. Department of Education and Training: Syllabus for Religious Education Standard 7, 1980:01).

#### 4.3.1 STANDARD 6 SYLLABUS

As already indicated, the syllabuses printed for use by schools under the Department of Education and Training are also used by the Gazankulu Department of Education. The Department of Education and Training: Syllabus for Religious Education STD. 6 (1980:01) prescribes that the subject matter is chosen exclusively from the Holy Scripture of the Old and New Testaments. The standard 6 Syllabus (1980:03) further indicates that the main theme of the subject matter for standard 6 concludes that which has already been presented from sub-standard A to standard 5 under the theme of "Love". The main purpose of the subject matter as stated in the standard 6 Syllabus (1980:01) is that of leading the pupils "through teaching and example" to meet, to know and to love God. The secondary purpose "is to educate the child to live a truly devout life." The standard 6 Syllabus (1980:02) also states that the approach to the subject matter is such that "it can only be understood and explained by those who are enabled to do so" by the Holy Spirit and who are constantly under God's guidance.

The Department of Education and Training: Syllabus for Religious Education STD. 6 (1980:02) gives the following directions for the teacher:

- Each Religious Education period should be opened with a short prayer that is appropriate for that lesson;
- suitable verses or short portions from the Scripture that sum up the aim and theme of the lesson or group of lessons may be memorized;
- the teachers must consider themselves as fellow workers with the Holy Spirit; and
- when tests and examinations are conducted, the knowledge of the pupils, as well as their ability to apply the subject matter according to the prescribed theme to their own circumstances should be tested.

#### 4.3.2 STANDARD 7 AND STANDARD 8 SYLLABUSES

The Department of Education and Training: Syllabus for Religious Education STD 7 (1980:03) states that pupils in standard 7 have already reached adolescence and the problems they face make great demands on the spiritual equipment and intellectual ability of the teacher. Since the undevout or "casual" teacher will

fail to understand the subject matter, the aim and the method of Religious Education at this stage of their development, the pupils urgently require sympathetic guidance. The Department of Education and Training: Syllabus for Religious Education standard 8 (1982:02) thus states that in the intellectual field, pupils at this stage of their development face problems of finding conclusive proofs for belief in God. Their problems are aggravated by modern discoveries of physical scientists. The Syllabus (1982:02) for standard 8 further mentions that pupils need to be guided through the study of the Bible to understand that revealed facts are real facts, and that the knowledge acquired through faith is real knowledge. The truth of faith which the pupils have accepted in the primary school on the authority of the teacher is now often questioned at this stage of their development. As such, the pupils expect adults to produce evidence and proof for their faith in God as well as expert guidance for their attitude towards their fellowmen. It therefore, seems that an untrained teacher or the so-called "casual" teacher in Religious Education will only confuse the pupils and do more harm than good at this stage of pupils' development. The Department of Education and Training: Syllabus for

Religious Education in STD 7 (1980:01) thus concludes that the devout teacher should consider his aim in Religious Education for standard 7 and 8 pupils as "to help the pupils, through belief in the Holy Trinity, to develop a balanced personality".

The Syllabus for standard 7 (1980:01) further specifies that under no circumstances should the pupils be placed under religious compulsion - the principle of religious freedom must always be upheld. The Syllabus for standard 7 (1980:04) states that the methods of study in Religious Education deem it necessary for each pupil in the class to possess a Bible. Under the guidance of the teacher, pupils should learn to use their Bibles to solve their religious difficulties as well as life's problems.

The Department of Education and Training: Syllabus for Religious Education STD 8 (1980:04) declares that the story-telling method or the method of merely reading passages from the Bible is at this stage (in standard 7 and 8) of very little value. Reports in daily papers, or other sources of actual life situations, should be studied in the light of the

relevant prescribed sections of the Scripture and the meaning of these passages should be explained to the pupils in order to guide them in their daily conduct.

#### 4.3.3 SYLLABUS FOR STANDARD 9 AND 10

According to the Department of Education and Training: Syllabus for Religious Education STD 9 and 10 (1980:01), pupils in standard 9 are at the age when they have to make decisions on their own but often lack the necessary knowledge, understanding and insight to make the right decisions. The Biblical subject matter for standard 9 has been selected in such a way that by studying it, pupils would gain insight into their own personal problems as well as into the crises they might encounter within their own community.

Pupils in standard 10 have reached the final year of their scholastic career and have to decide on a future career (usually a professional one). According to the Standard 9 and 10 Syllabus (1980:07), it is imperative that the pupils obtain correct information and criteria for their decisions. The pupils should be directed to understand that

Christian servitude is the true characteristic of leadership and that Christian liberty of choice implies responsibility.

The Department of Education and Training: Syllabus for Religious Education Standard 9 and 10 (1980:07) describes the method which is suitable for STD 9 and 10 as that of study and discussion. Pupils should be given the opportunity of discussion and applying the Biblical data among themselves. The teacher must be able to provide the pupils with guidance and enlightenment from passages of Scripture which they require for study and class discussions. The teacher must be suitably qualified to be able to provide answers to possible questions based on the rulings given in the Bible.

#### 4.4 EMPIRICAL ANALYSIS OF THE NATURE OF RELIGIOUS EDUCATION IN GAZANKULU SCHOOLS

The information and tables in this sub-section are based on the data collected by means of questionnaires. Schools which responded to the questionnaires were chosen randomly within the Giyani district and all the schools within the district had an equal chance of being selected for this exercise. Questionnaires were

sent to secondary school principals with the aim of establishing the administrative problems they encounter as far as Religious Education is concerned - see Appendix B. Questionnaires were also sent to secondary school teachers offering Religious Education to endeavour to establish their attitudes towards the subject and the problems that they encounter in their teaching - see Appendix C. Lastly, questionnaires were sent to secondary schools for completion by STD. 6, 7, 8, 9 and 10 pupils to try to establish the nature of the Religious Education they are taught, their attitudes towards the subject and the problems they encounter in the subject - see Appendix D. A questionnaire was also completed by the subject advisor for Religious Education in Gazankulu - see Appendix E.

#### 4.4.1 RESPONSES BY PRINCIPALS OF SECONDARY SCHOOLS ON RELIGIOUS EDUCATION QUESTIONNAIRE

TABLE VI indicates the different criteria used by principals of schools to allocate teachers to Religious Education.

TABLE VI

Criteria used by principals of schools to allocate teachers to Religious Education.

Criteria used to allocate teachers to Religious Education	No of Principals	%
Christian teachers	7	33,3
Interested teachers	3	14,3
Suitably qualified teachers	7	33,3
Teachers with only a few teaching periods	4	19,1
	21	100,0

Observations: 33,3% of the principals allocate Religious Education to Christian teachers. These principals use this criterion as the subject is based on Christian religion. 14,3% of the principals allocate Religious Education to interested teachers because they feel that most of the teachers offering the subject are usually incompetent and lack the necessary interest and dedication. 33,3% of the principals allocate Religious Education to suitably qualified teachers because they believe that Religious Education should not be considered as an inferior subject and the criteria used for other subjects should

be applied in allocating teachers to Religious Education as well, while only 19,1% of principals allocate Religious Education to teachers teaching other subjects but having only a few periods. Principals who use this criterion do so because of a shortage of teaching staff and because they also feel that most teachers are not trained well enough to teach Religious Education.

TABLE VII gives the responses to the question: Do you have a Head of Department for Religious Education in your school?

TABLE VII

The availability of Heads of Departments for Religious Education at Gazankulu secondary schools.

	Yes	No	Total
No. of principals	7	14	21
%	33,3	66,7	100

Observations: 66,7% of the schools that responded to the questionnaire did not have Heads of Departments for Religious Education. Of the 33,3% of the schools with Heads of Departments, only 23,8% of the schools had qualified Heads of Departments for Religious Education.

TABLE VIII

Responses by principals of secondary schools on whether Religious Education should be compulsory or optional.

	Religious Education should be Compulsory	Religious Education should be Optional	Total
No. of principals	12	9	21
%	57,1	42,9	100

Observations: Those principals (57,1%) who felt Religious Education should be compulsory advanced the following reasons:

- Our education is Christian;
- to help pupils to have some knowledge of the Scriptures and to help to develop them spiritually;
- and

- to maintain the Christian spirit which helps in maintaining discipline at schools.

42,9% of the principals who responded to the questionnaire felt that Religious Education should be optional because not all pupils believe in Christianity; the subject is non-promotional, not marketable and not challenging to some pupils.

Table IX gives the responses to the question: Do you have enough suitably, qualified teachers for Religious Education?

TABLE IX

The availability of suitably qualified teachers for Religious Education at Gazankulu secondary schools.

	Yes	No	Total
No. of principals	11	10	21
%	52,4	47,6	100

Observations: 52,4% of the secondary school principals who responded to the questionnaire indicated that they had enough suitably qualified teachers for Religious Education while 47,6% did not have enough suitably qualified teachers for Religious Education.

All the principals who responded to the questionnaire believed that most parents were unaware of the exemption clause in Religious Education.

Table X gives the responses to the question: Do you exempt teachers from conducting morning devotions?

TABLE X

Exemption of teachers from conducting morning devotions at Gazankulu secondary schools.

	Yes	No	Total
No. of principals	2	19	21
%	9,5	90,5	100

Observations: 90,5% of the secondary school principals who responded to the questionnaire did not exempt teachers from conducting morning devotions. Therefore,

in spite of assuming that not all teachers in secondary schools in Gazankulu were Christians, it follows that both Christian and non-Christian teachers were expected to conduct morning devotions.

Secondary school principals were also asked whether or not Religious Education may play a role in solving the general crisis situation of low morality, drunkenness and lawlessness amongst students in schools today. Their responses are given in Table XI.

TABLE XI

Responses of secondary school principals on the usefulness of Religious Education in solving the general crisis of low morality, drunkenness and lawlessness in Gazankulu schools.

	Yes	No	Total
No. of principals	12	9	21
%	57,1	42,9	100

Principals were also asked if they agree with school assemblies for Christian worship every school day. Their responses are shown in Table XII.

TABLE XII

Responses given by principals of secondary schools in Gazankulu indicating whether or not they agree with school assemblies for Christian worship every school day.

	Yes	No	Total
No. of principals	14	7	21
%	66,7	33,3	100

Observations: 66,7% of the secondary school principals who responded to the questionnaire agreed with the practice of having school assemblies every school day. These principals felt that it gave them the opportunity to make announcements, to motivate pupils and to show them that God is to be put first in whatever is done at school. 33,3% of principals disagreed with school assemblies every school day because they felt that it is time consuming and pupils tend to lose interest if it were done on a daily basis.

Problems in Religious Education as perceived by secondary school principals in Gazankulu may thus be summarized as follows:

- Teachers do not give their best in Religious Education and pupils are also rather unmotivated as the subject is a non-examination subject;
- a low regard or a low status is given to this subject by pupils, teachers and the Department of Education as it is a non-examination subject;
- the content of the subject is not very relevant to the pupils' way of life, particularly those from non-Christian families;
- the subject is not marketable;
- the lack of suitably qualified teachers;
- non-Christian and Christian pupils sometimes argue in class during their Religious Education lesson discussions;
- some teachers are not willing to teach Religious Education even if they are suitably qualified to teach it;
- the subject does not achieve the aims and objectives as laid down in the syllabuses; and
- many pupils are not willing to buy Bibles and hymn books.

4.4.2 RESPONSES BY TEACHERS OF SECONDARY SCHOOLS ON  
RELIGIOUS EDUCATION QUESTIONNAIRE

TABLE XIII

Highest qualifications of Gazankulu secondary school teachers in Religious Education and Biblical studies.

Qualifications in Religious Education and Biblical Studies	STD 8	STD 10	S.T.D. J.S.T.C.	Not sure or no training	Biblical Studies				Total
					I	II	III	Hons	
No. of teachers	12	7	6	36	9	8	7	1	86
%	14	8,1	7	41,8	10,5	9,3	8,1	1,2	100

Observations: (see Table XIV as well). Table XIV reflects that about 17,1% of Gazankulu secondary school teachers are allocated to teach Religious Education. However, only 36,1% of those teachers so allocated have post-matric qualifications in the subject. Table XIV further reflects that 31,41% of all the teachers involved in the research exercise have post-matric qualifications in either Religious Education or Biblical Studies, but only about 6,16% of those allocated to teach Religious Education have post-matric qualifications. Above 80% of all the teachers with

post-matric qualification in Religious Education or Biblical Studies are not teaching Religious Education. From Table XIII, we may discern that 41% of the teachers teaching Religious Education are not sure of their highest qualification in Religious Education or they received no training in the subject. About 14% indicated STD 8 as their highest qualification in Religious Education and from the analysis of the questionnaire, only 50% of these teachers think they are suitably qualified to teach Religious Education at secondary schools.

TABLE XIV

QUALIFICATIONS OF GAZANKULU SECONDARY SCHOOL TEACHERS IN RELIGIOUS EDUCATION AND THEIR ALLOCATION TO THE SUBJECT (Information obtained from ET 20's of the Gazankulu schools, 1990).

SCHOOL	No. of teachers in school	NO. OF TEACHERS WITH POST MATRIC QUALIFICATIONS IN RELIGIOUS EDUCATION AND/OR BIBLICAL STUDIES								NO. OF TEACHERS ALLOCATED TO TEACH RELIGIOUS EDUCATION WITH NO POST-MATRIC QUALIFICATIONS IN RELIGIOUS EDUCATION AND/OR BIBLICAL STUDIES		
		No. allocated to teach Religious Education					No. not allocated to teach Religious Education					
		BIBLICAL STUDIES		STD & JSTC			BIBLICAL STUDIES		STD & JSTC			
		I	II	III	HONS							
A	28	2	1	1	-	-	5	2	4	-	-	5
B	22	-	1	-	-	-	2	1	-	-	1	3
C	26	-	-	-	-	-	-	1	-	-	-	4
D	6	-	-	-	-	-	-	-	-	-	1	4
E	19	-	1	2	-	-	1	2	-	-	-	1
F	4	-	-	-	1	-	-	-	-	-	-	1
G	20	-	1	1	-	-	1	1	5	-	-	3
H	29	-	-	-	-	-	4	3	3	-	-	2
I	15	-	-	-	-	-	2	2	1	-	-	2
J	21	-	1	-	-	-	2	1	1	-	1	4
K	33	-	-	-	-	-	7	3	3	-	-	2
L	48	1	-	-	-	-	4	2	3	-	3	6
M	10	-	-	2	-	1	-	-	-	-	-	1
N	21	-	-	-	-	1	1	2	1	-	1	2
O	20	1	-	-	-	-	1	1	4	-	-	2
P	30	2	-	-	-	-	1	-	1	-	1	5
Q	5	-	-	-	-	-	-	-	1	-	-	1
R	19	1	-	-	-	1	3	2	-	-	-	0
S	24	-	1	-	-	1	1	-	2	-	-	3
T	8	-	1	-	-	-	1	-	-	-	-	1
U	21	-	-	-	-	2	1	-	1	-	3	1
V*	44	-	-	-	-	-	9	6	2	-	1	0
W	30	2	1	1	-	-	3	2	2	-	1	2
TOTAL	503	9	8	7	1	6	49	31	34	0	13	55
		31					127					
%	100	6,16					25,25					10,93

\* Allocation for Religious Education not indicated on ET 20.

Remarks: The author believes that although most of the teachers teaching Religious Education are qualified teachers, there seems to be some uncertainty as to what they regard as their highest qualifications in Religious Education. Those teachers (25,6%) who indicated STD 8 as their highest qualification in Religious Education might have done so because Religious Education only appears on their STD 8 certificates and not on their matric certificates.

TABLE XV

Reflection on Religious Education written work either as tests or exercises in Gazankulu secondary schools:

	TESTS AND/OR EXERCISES	NONE	TOTAL
No. of teachers	42	44	86
%	48,8	51,2	100

Table XV reflects that 51,2% of the teachers offering Religious Education in Gazankulu secondary schools do not give written work either as exercises or tests.

34,9% of the teachers in Gazankulu secondary schools are of the opinion that pupils are not keen to receive Religious Education as can be seen in Table XVI. Most of the pupils who are resilient to learn Religious Education as viewed by Religious Education teachers are either in STD 8, 9 or 10 classes. Only 4,7% of the teachers feel that pupils in standard 6 and standard 7 in Gazankulu secondary schools are not keen to receive Religious Education. In general, 65,1% of the teachers offering Religious Education believe pupils are keen to study Religious Education.

TABLE XVI

Interest of pupils in Religious Education as viewed by Gazankulu secondary school Religious Education teachers.

	PUPILS KEEN TO LEARN RELIGIOUS EDUCATION	PUPILS NOT KEEN TO LEARN RELIGIOUS EDUCATION	TOTAL
No. of teachers	56	4(STD 6 & 7) 26(STD 8,9&10)	86
%	65,1	4,7 30,2	100

30,2% of Gazankulu secondary school teachers are not happy to teach Religious Education and these teachers would not opt to teach Religious Education if given a choice. Table XVI reveals these views.

TABLE XVII

The attitudes of Gazankulu secondary school Religious Education teachers towards the subject.

	HAPPY TO TEACH RELIGIOUS EDUCATION	UNHAPPY TO TEACH RELIGIOUS EDUCATION	TOTAL
No. of teachers	60	26	86
%	69,8	30,2	100

Table XVIII summarizes the responses to the question:  
Should Religious Education be compulsory or optional?

TABLE XVIII

The views of Gazankulu secondary school Religious Education teachers as to whether Religious Education should be compulsory or optional.

	RELIGIOUS ED. SHOULD BE COMPULSORY	RELIGIOUS ED. SHOULD BE OPTIONAL	TOTAL
No. of teachers	60	26	86
%	69,8	30,2	100

Observations: An analysis of the questionnaires indicates that 61,5% of those teachers who are not happy to teach Religious Education feel that the subject should be optional. 69,8% of the Religious Education teachers would prefer to have Religious Education as a compulsory subject. Only 30,3% of the Religious Education teachers would prefer to have Religious Education as an optional subject.

Concerning the standard(s) taught, only 16,3% of the teachers indicated that they teach three or more classes. The rest indicated either one or two. The author, therefore, feels that these teachers have other subjects to teach and Religious Education is used merely to fill their timetable - i.e. these teachers do not specialize in Religious Education, but have to teach it for practical reasons.

Table XIX reveals the religious attitudes of the teachers of Religious Education in Gazankulu secondary schools.

TABLE XIX

The religious attitudes of Religious Education teachers in Gazankulu secondary schools.

	Christians	non-Christians	Total
No. of teachers	72	14	86
%	83,7	16,3	100

Observations: The responses to this question show that the majority of Religious Education teachers in Gazankulu secondary schools are Christians and only 16,3% are non-Christians.

TABLE XX

The attitudes of Religious Education teachers towards the examination and promotional status of Religious Education in Gazankulu secondary schools.

	Examination & promotional	Non-promotional	Total
No. of teachers	50	36	86
%	58,1	41,9	100

Observations: 58,1% of the Religious Education teachers in Gazankulu secondary schools are in favour of the subject being an examination and promotional subject whilst 41,9% are not in favour of the subject being an examination subject.

In response to the question: Do you agree with school assembly for Christian worship every school day?, 81,4% of the teachers are in favour of school assembly every

school day, whilst 18,6% are not in favour of this practice. The teachers' attitudes towards school assembly for Christian worship and the conduction of morning devotions are summarized in Table XXI and Table XXII respectively.

TABLE XXI

The attitudes of Gazankulu secondary school teachers of Religious Education towards school assembly for Christian worship every school day.

ATTITUDES TOWARDS SCHOOL ASSEMBLY			
	IN FAVOUR	NOT IN FAVOUR	TOTAL
No. of teachers	70	16	86
%	81,4	18,6	100

TABLE XXII

The attitudes of Gazankulu secondary school Religious Education teachers towards conducting morning devotions.

---

ATTITUDES TOWARDS CONDUCTING MORNING DEVOTIONS			
	IN FAVOUR	NOT IN FAVOUR	TOTAL
No. of teachers	68	18	86
%	79,1	20,9	100

Some questions which appear on the questionnaire were aimed at establishing whether Religious Education periods are sometimes used for the so-called more "important" subjects or not. Such results appear in Tables XXIII and XXIV.

TABLE XXIII

The use of Religious Education periods by "other" teachers in Gazankulu secondary schools.

	COLLEAGUES ALLOWED TO USE RELIGIOUS EDUCATION PERIODS	COLLEAGUES NOT ALLOWED TO USE RELIGIOUS EDUCATION PERIODS	TOTAL
No. of teachers	38	48	86
%	44,2	55,8	100

TABLE XXIV

The use of Religious Education periods for other "important" subjects in Gazankulu schools.

	USED FOR OTHER "IMPORTANT" SUBJECTS	DO NOT USE FOR OTHER "IMPORTANT" SUBJECTS	TOTAL
No. of teachers	20	66	86
%	23,3	76,7	100

Observations: From Table XXIII it can be concluded that 44,2% of teachers do allow their colleagues to use periods assigned for Religious Education to give tests or to catch up with work for other subjects. Table

XXIV reveals that 23,3% of secondary school teachers offering Religious Education sometimes use the periods assigned for the subject to teach what they consider as the more "important" subjects.

Teachers were also requested to list what they consider as the main problems facing Religious Education as a school subject. According to the responses given in this regard, the problems may be summarized as follows:

- Syllabuses remain the same for many years and as a result, the work is not challenging;
- only a few periods are allocated for Religious Education with too much work to be covered;
- some pupils are not interested in the subject and some even absent themselves during Religious Education lessons;
- a number of pupils are not motivated and some of them do not take the subject seriously since it is a non-examination subject;
- some teachers offering the subject are neither Christian nor suitably qualified to teach it;
- the syllabus is usually not well interpreted as it is in English while the subject is taught in the mother tongue (Tsonga);

- a general lack of Bibles and teaching aids; some teaching aids (e.g. maps and "Lessons in Christian Religious Education" which are available) are in English yet the subject is taught in Tsonga;
- some pupils do not believe in what they are taught in Religious Education as a result they sometimes ask puzzling or silly questions; and
- a couple of pupils hate memorizing verses.

#### 4.4.3 RESPONSES BY GAZANKULU SECONDARY SCHOOL PUPILS ON RELIGIOUS EDUCATION QUESTIONNAIRE

Pupils of secondary schools were requested to indicate whether their parents are Christians or not. This was aimed at establishing the religious nature of parents of pupils attending school in Gazankulu. The responses are shown in Table XXV and XXVI.

TABLE XXV

The religious nature of parents of pupils attending Gazankulu secondary schools.

STANDARD	CHRISTIAN PARENTS		NON-CHRISTIAN PARENTS		TOTAL
	NO. OF PUPILS	%	NO. OF PUPILS	%	
10	140	60,9	90	39,1	230
9	133	59,4	91	40,6	224
8	104	73,8	37	26,2	141
7	144	63,7	82	36,3	226
6	209	75,7	67	24,3	276
	730	66,5	367	33,5	1097

TABLE XXVI

Family prayers in the homes of pupils attending Gazankulu secondary schools.

Standard	Family Prayers		No Family Prayers		Total
	No. of pupils	%	No. of pupils	%	
10	130	56,5	100	43,5	230
9	124	55,4	100	44,6	224
8	89	63,1	52	36,9	141
7	140	61,9	86	38,1	226
6	206	74,6	70	25,4	276
	689	62,8	408	37,2	1097

Observations: Because the author knows that although in the minds of pupils, the word "Christian" might either mean a churchgoer or a person who acknowledges Jesus Christ as his/her Saviour and follows Him by example, both views were acceptable for the sake of the questionnaire hence no definition of the word "Christian" was given. It appears from Table XXV and Table XXVI that more than 60% of the homes of pupils attending Gazankulu secondary schools lead a Christian life.

Pupils were also requested to indicate if they enjoy attending Religious Education lessons or not. Their responses are indicated in Table XXVII:

TABLE XXVII

The attitudes of Gazankulu secondary school pupils towards Religious Education lessons.

STANDARD	ENJOYS RELIGIOUS EDUCATION LESSONS		DO NOT ENJOY RELIGIOUS EDUCATION LESSONS		TOTAL
	No. of pupils	%	No. of pupils	%	
10	180	78,3	50	21,7	230
9	202	90,2	22	9,8	224
8	114	80,9	27	19,1	141
7	214	94,7	12	5,3	226
6	244	88,4	32	11,6	276
	954	87,0	143	13,0	1097

Observations: Table XXVII reveals that 87% of secondary school pupils in Gazankulu enjoy attending Religious Education lessons while only 13% do not enjoy Religious Education lessons.

Pupils were requested to indicate if they are in favour of school assembly for Christian worship every school day or not. Their responses are reflected in Table XXVIII.

TABLE XXVIII

The attitudes of Gazankulu secondary school pupils towards school assembly for Christian worship every school day.

SCHOOL ASSEMBLY FOR CHRISTIAN WORSHIP EVERY SCHOOL DAY							
STANDARD	YES		NO		NOT SURE		TOTAL
	No.	%	No.	%	No.	%	
10	180	78,3	50	21,7	-	-	230
9	181	80,8	29	12,9	14	6,3	224
8	96	68,1	35	24,8	10	7,1	141
7	184	81,4	42	18,6	-	-	226
6	217	78,6	26	9,4	33	12	276
	858	78,2	182	16,6	57	5,2	1097

Observations: The majority of Gazankulu secondary schools pupils (78,2%) are in favour of school assembly for Christian worship every school day. 16,6% of the secondary school pupils are not in favour of school assembly every school day. 5,2% of secondary pupils did not respond to the question.

TABLE XXIX

Do Gazankulu secondary school pupils bring Bibles along to Religious Education lessons?

STANDARD	PUPILS WHO BRING BIBLES TO RELIGIOUS EDUCATION LESSONS		PUPILS WHO DO NOT BRING BIBLES TO RELIGIOUS EDUCATION LESSONS		TOTAL
	No. of pupils	%	No. of pupils	%	
10	90	39,1	140	60,9	230
9	135	60,3	89	39,7	224
8	82	58,2	59	41,8	141
7	105	46,5	121	53,5	226
6	215	77,9	61	22,1	276
	627	57,2	470	42,8	1097

Observations: 60,9% of the standard 10 pupils do not bring Bibles along to Religious Education lessons. On the whole, 42,8% of the secondary school pupils do not bring along Bibles to Religious Education lessons. 77,9% of the standard 6 pupils bring along Bibles to Religious Education lessons.

Pupils were also required to indicate if they write exercises or not. Their responses are summarized in Table XXIX below.

TABLE XXX

Written work in Religious Education classes at Gazankulu secondary schools.

STANDARD	PUPILS WHO WRITE EXERCISES		PUPILS WHO DO NOT WRITE EXERCISES		TOTAL
	No. of pupils	%	No. of pupils	%	
10	80	34,8	150	65,2	230
9	70	31,3	154	68,8	224
8	128	90,8	13	9,2	141
7	211	93,4	15	6,6	226
6	161	58,3	115	41,7	276
	650	59,3	447	40,7	1097

Observations: It can be concluded from Table XXX that 58,4% of the secondary school pupils do not write exercises in Religious Education classes. The majority of the pupils who do not do exercises are standard 9 (71%) and standard 10 (78,3%) pupils.

TABLE XXXI

Written tests in Gazankulu secondary school Religious Education classes.

STANDARD	PUPILS WHO WRITE TESTS		PUPILS WHO DO NOT WRITE TESTS		TOTAL
	No. of pupils	%	No. of pupils	%	
10	80	34,8	150	65,2	230
9	70	31,3	154	68,8	224
8	128	90,8	13	9,2	141
7	211	93,4	15	6,6	226
6	161	58,3	115	41,7	276
	650	59,3	447	40,7	1097

Observations: Table XXXI proves that 65,2% of the standard 10 pupils and 68,8% of the standard 9 pupils do not write tests in Religious Education. However, 58,3% of the standard 6 pupils, 93,4% of the standard 7 pupils and 90,8% of the standard 8 pupils write tests in Religious Education.

Pupils were also requested to indicate if Religious Education should be an examination or non-examination subject. Their responses are reflected in Table XXXII.

TABLE XXXII

Views of pupils on whether Religious Education should be included in the curriculum as an examination or a non-examination subject in Gazankulu secondary schools.

STANDARD	RELIGIOUS EDUCATION TO BE TAUGHT AS AN EXAMINATION SUBJECT		RELIGIOUS EDUCATION TO BE TAUGHT AS A NON-EXAMINATION SUBJECT		TOTAL
	No. of pupils	%	No. of pupils	%	
10	110	47,8	120	52,2	230
9	131	58,5	93	41,5	224
8	110	78,0	31	22	141
7	198	87,6	28	12,4	226
6	225	81,5	51	18,5	276
	774	70,6	323	29,4	1097

Observations: It is evident from Table XXXII that the majority of the pupils, with the exception of some of the standard 10 pupils are in favour of Religious Education being taught as an examination subject. On the whole, 70,6% of pupils in Gazankulu secondary schools are in favour of having Religious Education as an examination subject with only 29,4% in favour of the subject being a non-examination subject.

Pupils who do not enjoy Religious Education lessons listed the following problems concerning Religious Education:

- they do not see the purpose of learning the subject;
- it is a non-examination subject;
- it is the duty of the church to teach the Bible;
- teachers preach what they do not practice;
- pupils dislike memorizing verses;
- some pupils ask "silly" questions in Religious Education lessons; and
- some pupils do not take the subject seriously and some even absent themselves from lessons.

Pupils who like and enjoy Religious Education lessons listed the following problems concerning Religious Education:

- Pupils hate having non-Christian teachers who do not understand the subject;
- pupils argue about some issues from the Bible;
- even those pupils who are non-Christian are forced to take it; and
- some teachers criticize some of the churches.

4.4.4 RESPONSES BY THE SUBJECT ADVISOR FOR RELIGIOUS  
EDUCATION IN GAZANKULU

The subject advisor was requested to comment on the availability of teachers of Religious Education in Gazankulu secondary schools. He responded by saying that "suitable teachers for the subject are not available - less than 30% of the schools have suitable teachers". The subject advisor was also requested to indicate what is regarded as suitable qualifications for Religious Education for the different standards. The responses are indicated in Table XXXIII.

TABLE XXXIII

Subject advisor's suggestions on qualifications required for teaching Religious Education in the different standards.

---

STANDARD	TEACHER QUALIFICATIONS
6	At least one university course in Biblical Studies/Religious Studies
7	At least two university courses in Biblical Studies/Religious Studies
8	Degree with Biblical Studies/Religious Studies as a major subject
9	An honours degree in Biblical Studies/Religious Studies
10	An honours degree in Biblical Studies/Religious Studies

---

Concerning the compulsory Religious Education Course for teachers offered by colleges of Education, the subject advisor for Religious Education believes that the practice is counter-productive and the subject should be a choice subject for interested students only. The subject advisor feels that the compulsory Religious Education course for teachers offered by colleges of Education does not suitably equip teachers who are compelled to teach the subject. The subject advisor is also of the opinion that parents

are generally not aware of the exemption clause in the case of Religious Education. The author, however, feels that although such high qualifications are desirable, such highly qualified teachers would be difficult to find, particularly for STD 8 to STD 10 classes.

#### 4.5 RÉSUMÉ AND CONCLUSION

The development of Religious Education as a school subject in Gazankulu under the Gazankulu Department of Education and the Department of Education and Training has been analysed in this chapter. Different aspects of Religious Education have been assessed by using information obtained through questionnaires completed by secondary school principals, teachers, pupils and the subject advisor for Religious Education in Gazankulu.

There appears to be a total agreement amongst principals, teachers and the subject advisor for Religious Education that parents are generally not aware of the exemption clause in Religious Education. It is moreover clear from the information collected by means of questionnaires that there is a serious shortage of suitable teachers for Religious Education

if one bears in mind the qualification requirements as prescribed in Table XXXIII, and the different criteria used by school principals to allocate teachers to the subject.

The majority of pupils, teachers and principals are in favour of morning assembly for Christian worship every school day. However, a matter for serious concern is the fact that some non-Christian teachers are expected to conduct morning devotions and to teach Religious Education in class.

Problems encountered by some of the pupils, teachers as well as secondary school principals as far as Religious Education is concerned have been listed in this chapter. From the information presented in this chapter, the author gets the impression that the subject Religious Education in Gazankulu schools is not regarded with due seriousness and dedication. This appears to be mainly due to its non-examination status in some standards.

## CHAPTER 5

### ANALYSIS, INTERPRETATIONS AND RECOMMENDATIONS

#### 5.1 ANALYSIS AND INTERPRETATIONS

##### 5.1.1 THE NATURE OF RELIGIOUS EDUCATION IN GAZANKULU SECONDARY SCHOOLS

From the analysis of the previous chapters of this study, the subject Religious Education as presented and taught in South African schools and in Gazankulu schools in particular, is concerned with Christian instruction. In this subject, only one type of faith, namely Christianity, is considered while other religions are excluded or even banned from school. As presented in Chapter 1 (p. 4) of this study, in this subject, the religious convictions of the parents, teachers, pupils and even of principals should be respected. It is also assumed that only Christian teachers could teach this subject because such teachers should consider themselves as fellow workers with the Holy Spirit while it is also assumed that an undevout teacher will not be able to fully understand the essential nature of the subject. It is believed that a person who has not been born

again, in other words, one who has not been the object of the regenerating power of the Holy Spirit, will be unable to appreciate the spiritual truths presented in the Bible. In such a case, the Biblical truths will only be treated superficially and factually by a non-Christian teacher, while the emotional impact will be lacking.

In Gazankulu schools, Tsonga should thus be used as a medium of instruction in Religious Education because it is generally accepted as an educational principle that religion is so deeply rooted in an individual's mental being that mother tongue instruction is an essential prerequisite for effectively teaching the subject.

This subject is generally considered as a non-examination subject in South African schools, but it was declared as an examination subject in Gazankulu schools in STD 6, 7 and 8 since July 1988, and marks obtained at the end of the year in this subject are to form part of the pupils' aggregate. Religious Education is considered as a compulsory subject in STD 9 and STD 10 in Gazankulu schools, but only assignments may be written and marks obtained for such assignments may not form part of the aggregate;

only symbols should be entered in the pupils' progress reports at the end of the year (Gazankulu Department of Education: Circular No. 6/2/2/11 of 1988).

From Table VII (p. 123), it can be concluded that about 57% of Gazankulu secondary school principals are of the opinion that Religious Education should be taught as a compulsory subject, while about 42,9% suggest that the subject should be made optional to pupils. Almost all principals (90,5%) of Gazankulu secondary schools do not exempt teachers from conducting morning devotions notwithstanding the fact whether such teachers are Christians or non-Christians. 58,1% of the Religious Education teachers in Gazankulu secondary schools are in favour of the subject being taught as an examination and promotional subject. 69,8% of the Religious Education teachers in Gazankulu secondary schools are in favour of the subject being made compulsory. The majority of those teachers who would like to see Religious Education taught as an optional subject are reluctant to teach the subject - they may be teaching it against their will. About 70,6% of the pupils in Gazankulu secondary schools prefer to have Religious Education as an examination subject - the highest

percentage being in STD 6, 7 and 8 (81,5%, 87,6% and 78% respectively), while the lowest percentage (47,8%) is found amongst STD 10 pupils. According to Staples (1984:171-172), 92% of the principals and 94% of the Heads of Departments for Religious Education in English medium state schools were of the opinion that pupils are generally speaking less positive towards non-examination subjects (Religious Education amongst them) than towards examination and promotional subjects.

In general, 58,4% of Gazankulu secondary school pupils are not expected to do tasks and exercises as part of the Religious Education programme - the highest percentage being in STD 9 and STD 10 (71% and 78,3% respectively). This is however, contrary to the prescription of the syllabus. About 40,7% of all pupils who responded to questionnaires admitted that they do not write tests in Religious Education, the highest percentage being in STD 9 and STD 10 (68,8% and 65% respectively). It is also strange that 41,7% of the STD 6 pupils do not write tests despite the fact that the subject has been declared an examination subject in Gazankulu for STD 6, 7 and 8.

51,2% of Gazankulu secondary school teachers admit that they do not give tests and exercises in Religious Education.

65,1% of Gazankulu secondary school teachers of Religious Education in this project feel that pupils are generally speaking keen to learn the subject. However, about 87% of the pupils examined have admitted that they enjoy Religious Education lessons. The highest percentage (21,7%) of pupils not enjoying Religious Education lessons are standard 10 pupils. 66,7% of Gazankulu secondary school principals who responded to questionnaires are in favour of having school assemblies for Christian worship every school day, while 33,3% disagree with such an arrangement. Those who are in favour of a daily school assembly feel that it gives them the opportunity to make announcements aimed at motivating pupils as well as praying to God to guide them through the day. Those principals who are not in favour of a daily school assembly, feel that it is time-consuming and that pupils tend to lose interest if it is done on a daily basis. 81,4% of Religious Education teachers in Gazankulu secondary schools favour a daily school assembly for Christian worship. All the principals of Gazankulu secondary schools who responded to the

questionnaires believe that parents are generally speaking unaware of the exemption clause in the regulations concerning Religious Education. This view has been supported by the subject advisor for Religious Education in Gazankulu.

An interpretation of the nature of Religious Education in Gazankulu secondary schools reveals the following important data:

- the exemption clause is wilfully or unwilfully not utilized in Gazankulu secondary schools. This might perhaps be due to ignorance on the part of teachers, pupils, parents as well as on that of some school principals;
- the subject Religious Education is based on Christian instruction and should be taught by "willing" and suitably qualified Christian teachers;
- the majority of pupils attending Gazankulu secondary schools as well as their teachers would like to have Religious Education as an examination subject;

- although Religious Education has been declared an examination subject in STD 6, 7 and 8 in Gazankulu secondary schools, some schools do not give the subject the necessary attention since tests and exercises are not written.

#### 5.1.2 AVALIABILITY OF TEACHERS FOR RELIGIOUS EDUCATION IN GAZANKULU SECONDARY SCHOOLS

It is interesting to note that in Table VI (p. 122), only 33,3% of secondary school principals in Gazankulu use Christianity as a criterion to allocate teachers to teach Religious Education. About 14,3% of the principals use interest (willingness) as a criterion to allocate teachers to teach Religious Education. 19,1% of secondary school principals in Gazankulu who responded to questionnaires allocate teachers with a few periods to teach Religious Education. As depicted in Table VII (p. 123), the majority (66,7%) of Gazankulu secondary schools do not have Heads of Departments for Religious Education. In actual fact, only 23,8% of Gazankulu secondary schools have suitably qualified Heads of Departments for Religious Education.

From Table IX (p. 125), it appears that 52,4% of Gazankulu secondary schools have enough suitably qualified Religious Education teachers (if Biblical Studies is considered as a suitable qualification) although Table XIII (p. 130), shows that only 36,1% of those teachers allocated to teach Religious Education have post-matric qualifications in either Religious Education or Biblical Studies. According to the subject advisor for Religious Education in Gazankulu, less than 30% of the schools in Gazankulu have suitably qualified teachers for Religious Education. This is not surprising if one bears in mind the high qualification requirements prescribed by the subject advisor as reflected in Table XXXIII (p. 154).

As depicted in Table XIV (p. 132), 25,25% of Gazankulu secondary school teachers have post matric qualifications in either Biblical Studies or Religious Education. Table XIV also reveals that although about 17,1% of all the teachers are allocated to teach Religious Education in Gazankulu secondary schools, those with post-matric qualifications in either Religious Education or Biblical Studies and also allocated to teach Religious Education are only about 6,16%. Table XVII

(p.135) also exposes that 69,8% of Gazankulu secondary school teachers of Religious Education are happy (willing) to teach the subject. Of serious concern is the 30,2% (Table XVII, p. 135) who are dissatisfied and unwilling to teach the subject if given a choice. Table XIX (p. 137), also reveals an unfavourable situation in that it reveals that about 16,3% of Gazankulu secondary school teachers of Religious Education are non-Christians.

Some of the problems listed by pupils concerning Religious Education teachers include the following:

- pupils are not in favour of having non-Christian teachers who do not understand the essential nature of the subject;
- some teachers criticize some Churches during lessons; and
- some teachers teach what they do not practice.

The foregoing discussion can be interpreted as follows:

- There is a substantial number of teachers with post-matric qualifications in either Religious Education or Biblical Studies in Gazankulu secondary schools but most of these teachers are not allocated to teach the subject;
- principals of secondary schools in Gazankulu use differing criteria for allocating teachers to teach Religious Education;
- some teachers are not willing to teach Religious Education in spite of the fact that they are suitably qualified;
- some teachers are allocated to teach Religious Education against their will; and
- the shortage of Heads of Departments for Religious Education indicates a lack of promotional possibilities for the teachers of this subject in Gazankulu secondary schools.

### 5.1.3 THE PERCEIVED STATUS OF RELIGIOUS EDUCATION AS A SCHOOL SUBJECT IN GAZANKULU SECONDARY SCHOOLS

Some of the problems exposed by school principals, teachers and pupils, as presented in Chapter 4 of this study are:

- teachers often do not strive to give their wholehearted and inspired energy to the teaching of Religious Education and pupils are often not genuinely motivated as the subject is "conceived" as a non-examination subject;
- pupils often regard Religious Education as of little importance. This view is often shared by some teachers, school principals, as well as the Department of Education since the subject is considered as a non-examination subject;
- the subject is not marketable; and
- some pupils are not interested in the subject and some even absent themselves from Religious Education lessons.

Although Religious Education has since 1988 been declared by the Gazankulu Department of Education: Circular No. 6/2/2/11 of 1988 as an examination subject in STD 6, 7 and 8 in Gazankulu secondary schools, some principals, teachers and pupils still regard it as a non-examination subject. This might be due to the history that lies behind the subject, and the 1988 policy as stated in this study (p. 112), has not yet filtered through to all schools. This also suggests a lack of proper co-ordination between the policy-makers and the schools. Moreover, it is

common knowledge in Gazankulu schools that there is an over-emphasis on examination results. This is supported by the Department of Education since a trophy is usually awarded to the school producing the best results, particularly in STD 10. As a result of this attitude and practice, school principals allocate their "best" teachers to those subjects that will give them the "best" results. Teachers often also prefer to teach those subjects that would give them promotional possibilities because their potential as teachers is unfortunately usually evaluated in terms of the examination results they produce. Therefore, if a teacher is only teaching Religious Education, he sees his promotional possibilities as being extremely limited within the "system".

For practical and historic reasons, parents are also interested in seeing their children passing their examinations at the end of the year. Most parents would motivate their children to pass the examination and obtain their certificates. It is, therefore, not surprising that some pupils do not take Religious Education as seriously as their so-called "examination subjects".

5.1.4 PARENTAL INVOLVEMENT IN RELIGIOUS EDUCATION MATTERS  
IN GAZANKULU SCHOOLS

In Chapter 3 of this study it is revealed that 47% of Gazankulu citizens are worshippers of their ancestors (Table II, p. 95). Table XXV (p. 144) of this study also indicates that about 35,5% of the parents of pupils attending Gazankulu secondary schools are non-Christians. It should also be mentioned that most illiterate Christian parents would normally play an insignificant role in school matters due to a lack of the necessary knowledge. Table III (p. 97) of this study shows that in 1977, only 69,4% of the non-Christian population in Gazankulu were illiterate. It should also be remembered that some of the Christian parents are just nominal Christians, since Table XXVI (p. 144), of this study reveals that 37,2% of the families studied, do not have family prayers and, therefore, do not maintain the Christian "spirit" in their homes.

In the course of this investigation, the researcher has definitely gained the impression that many parents of Gazankulu secondary school pupils are generally unaware of the problems facing the Religious Education teaching in schools. This is

probably due to illiteracy, ignorance or to a lack of suitable channels through which parents may get involved in school matters and Religious Education matters in particular. Usually the homes of non-Christian parents do very little if anything, to promote the Christian "spirit" and thereby laying Christian foundations for their children. The lack of parental involvement in school matters and Religious Education matters in particular, coupled with a general decline in morality which can be ascribed to "modern" tendencies amongst the youth and the adult community, as well as a poor exemplary life set by "nominal" Christian parents and teachers, are all factors that complicate the problems facing Religious Education teachers. Unless parents start playing a meaningful role in creating a Christian foundation for their children, the success of a Religious Education teacher will just remain wishful thinking and what is taught in Religious Education lessons will make an impact on a theoretical level only.

#### 5.1.5 CHURCH INVOLVEMENT IN RELIGIOUS MATTERS IN GAZANKULU SECONDARY SCHOOLS

As already indicated in Chapter 4 (p.106) of this study, there is a Departmental concession that church representatives may visit pupils whose religious beliefs are the same as theirs or those who need to attend Catechism classes for that particular church. The researcher has, however, found (through his experience as a teacher) that some churches do make use of this concession. On the other hand, some churches are either ignorant of this concession or do not wish to make use of it, thereby denying the pupils belonging to such churches an opportunity of reinforcing what they learn in Religious Education lessons.

#### 5.1.6 EVALUATION AND EXAMINATION IN RELIGIOUS EDUCATION

Gunter (1975:196) points out that establishing Religious Education as an examination and promotion subject would render it to the status of an ordinary school examination subject. He further states that declaring Religious Education as an examination subject might lead to the other extreme, namely to the danger of excessive concentration on mere facts

for the sake of passing the examination at the expense of establishing the everlasting truth of salvation; delivering the divine message and inspiring an active Christian way of life amongst the pupils. These essential Christian principles and practices can so easily become buried under a mass of facts, thereby creating a spirit of "cramming for examinations" and an element of compulsion in both teachers and pupils.

Gunter (1975:196) continues by saying that teaching in Religious Education can easily become dominated by the examination. This would aim at the mere gaining of factual knowledge for the sake of success in the examination. In this way the Bible may be regarded as an ordinary history book if Religious Education is made an examination subject. Meanwhile Staples (1984:77) is of the opinion that in the normal process of teaching, evaluation is an essential ingredient as it serves to give both the teacher and the pupil an indication of the degree to which a given task has been mastered; it motivates pupils, rewards them for their successes and penalizes them for failures, while it also provides the teacher with a diagnostic medium. Staples (1984:77) further states that although faith cannot be measured, it is

built on the dual pillars of trust and knowledge. Since knowledge is measurable, it should, therefore, be tested and evaluated.

According to Staples (1984:81), Castelyn points out that ministers-to-be are evaluated and that they write examinations in their training without this being thought of as disrespectful of the subject matter or of creating a negative attitude towards the Word of God. Youngman, as quoted by Staples (1984:81) argues in favour of evaluation because he maintains that children feel that what is not worth testing is not worth learning. The author supports Staples (1984:82) who declares that most children as well as most parents consider "passing" as the most important goal in education and those subjects contributing to the "passing" of pupils are considered as the most important subjects in the school curriculum. The non-examination subjects do not contribute to the "passing" of pupils and as such, they tend to be viewed by most parents, pupils and some teachers as well as by some principals, as of less importance. It is, therefore, not surprising to note that as many as 58,1% of Religious Education

teachers and 70,6% of pupils in Gazankulu secondary schools propagate the idea of keeping Religious Education as an examination subject.

## 5.2 RECOMMENDATIONS

This research has led the researcher to make the following proposals which may hopefully improve the efficiency and standard of Religious Education in Gazankulu secondary schools:

- \* Posts of Heads of Departments for Religious Education should be created while the subject advisor should endeavour to see to it that each school should appoint a Head of this Department. It should, therefore, be the responsibility of these Heads of Departments to see to it that the government policy as laid down for Religious Education is strictly adhered to. The Heads of Departments should try to encourage principals to appoint only suitable teachers: those who are suitable in terms of interest, personal qualities as well as having the necessary qualifications to teach Religious Education. Care should also be taken that people appointed to the posts of Heads of Departments for Religious Education do not only have the necessary

qualifications but should also have a devoutly inspired attitude towards the subject. This will also motivate teachers of Religious Education as they will see the existence of promotional possibilities within their "department".

- \* The exemption clause in Religious Education should not be kept as a "hidden policy". Pupils, teachers, principals and parents need to know about the existence and the content of the exemption clause. This will guide teachers and pupils to exercise their religious freedom and to get involved, willingly and with a spirit of commitment, in Religious Education matters. It should be the responsibility of school principals to assure that all the parties involved are aware of the exemption clause. In other words, if teachers and pupils apply for exemption from teaching or attending Religious Education lessons, such exemption should be granted. It should then be the responsibility of the school management to assure that pupils exempted from attending these lessons are kept busy during the time when other pupils attend Religious Education lessons. In this way disciplinary problems may be minimized.

\* Only suitably qualified teachers with the "right and positive" attitude and who are also willing to teach the subject should be allocated to teach Religious Education. Although Staples (1984:219) recommends Biblical Studies II as a minimum suitable qualification for secondary school teachers, the author is of the opinion that even teachers with Junior Secondary Teachers Certificate (J.S.T.C.) or Secondary Teachers Diploma (S.T.D.) who specialized in Biblical Studies and Religious Education, as well as those with Biblical Studies I may successfully teach Religious Education in secondary schools, provided they are willing, inspired and have the "right" attitude towards the subject. Through the help of the subject advisor, teachers of Religious Education may form an association of Religious Education teachers. Through this envisaged association, teachers of Religious Education may get a platform from which they could discuss and share common problems, as well as trying to find strategies for the improvement of Religious Education as a school subject.

\* Parents in general and Christian parents in particular, should play their role at home by providing Christian foundations without which the

school's efforts in Religious Education becomes ineffective. Each school should see to it that channels are created through which parents may get involved in matters concerning the education of their children. Through parent-teacher associations, parents may get involved in helping to solve problems that the Religious Education teacher usually grapples with almost single-handedly. Sub-committees of such parent-teacher associations may be formed in order to attend to Religious Education matters, and ideally most, if not all, denominations should demand to be represented on these sub-committees. The attitudes of pupils may be positively affected if parents are also involved in Religious Education matters in schools.

- \* Religious Education should be maintained as an examination subject in STD 6, 7 and 8 in Gazankulu secondary schools. In standard 9 and standard 10, the subject Religious Education should be declared an optional subject just like Biblical Studies, since the majority of pupils in these standards have reached a stage where they can make meaningful decisions in terms of their age. They should, therefore, be allowed to exercise their religious freedom. This will solve the problem of

non-Christian pupils who use Religious Education lessons to argue with Christian pupils on solving practical life problems.

- \* Teachers-to-be in colleges of education should be allowed to exercise their religious freedom in terms of the exemption clause. The fact that all these students study Religious Education should not necessarily suggest that they are true believers. Only proven, willing and interested students should attend Religious Education classes to ensure that only students with the "right" and "positive" attitude towards the subject may specialize in it. Forcing students to attend Religious Education lessons will only create a negative attitude towards the subject. It should also be remembered that most, if not all students in colleges of education, are already adults who do not require their parents' consent to object from attending Religious Education lessons. It is also recommended that the Religious Education courses taught at colleges of Education should be upgraded since there is a general belief (which is supported by the subject-advisor) that the compulsory Religious Education course does not fully equip teachers to face the challenges that Religious Education teachers may encounter in the classroom

situation. Students specializing in Religious Education should be encouraged to study Biblical Studies as well to broaden their scope of knowledge.

### 5.3 CONCLUSION

The author is of the opinion that in future, when the political scene has been fully democratized in South Africa, Religious Education may be faced with even bigger problems than those existing in the present system. The survival of Religious Education in all South African government schools (Gazankulu schools included) has to some extent been enforced by law, because every school principal is legally bound to see to it that Religious Education is catered for in his or her school, even if such a principal does not believe in Christianity. Teachers and pupils of non-Christian religious beliefs are prohibited by law from practising their religions in government schools. The "religious freedom" being practised in South African government schools at present is questionable as it only allows the Christian doctrines to be practised at school while excluding all other forms of religion. If all the people of South Africa were fully represented at the highest form of government, non-Christian religious believers would possibly demand the inclusion of

instruction in their religion to government schools as they are also tax payers. This type of demand may be expected in the so-called "new" South Africa. The author is, therefore, of the opinion that the survival of Christian religious Education in the future South Africa will not depend on legal enforcement, but on the commitment and efforts of Christian parents in particular.

## BIBLIOGRAPHY

Bantu Education Act No. 47 of 1953.

Bantu Education Act: Decisions of the churches, The South African Outlook, vol. 84, No.-Dec. 1954, p.164-166.

BEHR, A.C. 1980: New perspectives in South African Education. Durban: Butterworths.

\* BERMAN, E.H. (ed.) 1974: African reactions to missionary education. New York: Teachers College Press. 757.696801

BHEBE, N. 1979: Christianity and Traditional Religion in Western Zimbabwe 1859-1925. Bristol: Longman.

✓ BILL, M.C. 1983: Mbita ya vutivi: Tsonga Bibliography 1883-1983. Braamfontein: Sasavona.

BROOKES, E.H. 1925: A retrospect and a forecast (Fifty years of missionary work in South Africa) 1875-1925. Lausanne: Imprimeries Reünies.

BROOKES, E.H. 1930: Natives Education in South Africa. Pretoria: Van Schaik.

BROOKES, E.H. 1945: The Bantu in South African life. Johannesburg: S.A. Institute of Race Relations.

CUENDET, F.A. 1950: Rivoningo Emunyameni - Ntirho wa evangeli xikarhi ka Vatsonga na Varhonga (Swiss Mission in South Africa). Cleveland: The Central Mission Press.

Department of Bantu Education: Annual Report 1965.

Department of Bantu Education: Annual Report 1966.

Department of Bantu Education: Annual Report 1967.

Department of Bantu Education: Annual Report 1971.

Department of Bantu Education: Annual Report 1973.

Department of Education and Training: ET 20's for Gazankulu  
Secondary Schools 1990.

Department of Education and Training: Guide for Principals  
of Schools 1979.

Department of Education and Training: Syllabus for Religious  
Education STD 6 1980.

Department of Education and Training: Syllabus for Religious  
Education STD 7 1980.

Department of Education and Training: Syllabus for Religious  
Education STD 8 1980.

Department of Education and Training: Syllabus for Religious  
Education STD 9 & 10 1980.

Department of Education and Training: Syllabus for Religious  
Education STD 8 1982.

DU PLESSIS, J. 1910: The history of Christian Missions in  
South Africa. Cape Town: Longmans & Green Co.

DU TOIT, A.E. 1963: The earliest South African documents on  
the Education and Civilization of the Bantu. Pretoria:  
Unisa.

FOSTER, A.J. 1985: Christian Education and Religious Instruction in Cape Education Department Schools. Cape Town: University of Cape Town.

Gazankulu Department of Education: Annual Report 1979.

Gazankulu Department of Education: Annual Report 1982.

Gazankulu Department of Education: Annual Report 1986.

Gazankulu Department of Education: Circular No. 6/2/2/11 of 1988.

Gazankulu Department of Education: Guide for Principals of Schools 1985.

Gazankulu Education Act No. 7 of 1973.

Gazankulu Education Act No. 11 of 1990.

GUNTER, C.F.C. 1975: Aspects of educational theory. Grahamstown: University publishers & booksellers.

HIGGS, M.J. 1983: Christian Education in a multi-cultural situation. (M.Ed. dissertation). Pretoria: Unisa.

HOLMES, H. 1959: The problem of Religious Education in state schools with special reference to English-medium schools in the Transvaal. (M.Ed. dissertation). Pretoria: Unisa.

Instituut vir ontwikkelstudies - Randse Afrikaanse  
Universiteit. 1977. Vertrekpunte vir 'n ontwikkelings -  
program in Gazankulu. Verslag 1. Volume I.  
Johannesburg: RAU.

JORDAAN, J.H. 1988: The "model of the essence-structure" as  
a useful aid for research in the History of Education.  
Unisa: Educare 17(1 & 2).

JUNOD, H.A. 1962: The life of a South African tribe. Vol.  
II: Mental life. New York: University Books Inc.

KALLAWAY, P. (ed.) 1984: Apartheid and Education. The  
education of Black South Africans. Johannesburg: Ravan  
Press.

LUTHULI, P.C. 1982: An introduction of Black-oriented  
education in South Africa. Durban: Butterworths.

MAJEKE, N. 1952: The rôle of the missionaries in conquest.  
Pretoria: Unisa.

MALHERBE, E.G. 1925: Education in South Africa. Vol. I  
(1652-1929) Cape Town: Juta.

MBERE, A.M. 1979: An analysis of the association between  
Bantu education and Christian nationalism: a study in  
the role of ideology in education. (Thesis: D.Ed.).  
Harvard University.

MEINE, F.J. (ed.) 1965: The Consolidated-Webster Encyclopedic Dictionary. Chicago: Consolidated Book Publishers.

New Encyclopaedia Britannica 1983. 5th ed. vol. 6. Chicago, U.S.A.: Hellen Hemingway.

NOSS, J.B. 1979: Man's religions. 6th ed. New York: MacMillan.

N'WANDZULA, C.Z. 1987: Swiss Mission in South Africa: A critical review of the educational practices amongst the Tsonga people of the North-Eastern Transvaal. (M.Ed. dissertation). Johannesburg: Wits.

Rejoice (1875-1975). 1975. Morija: Morija printing works. Religious education in South Africa. British journal of religious education, vol. 6, No. 1, Autumn, 1983.

REPUBLIC OF SOUTH AFRICA: Education and Training Act No. 90 of 1979.

REPUBLIC OF SOUTH AFRICA: National Education Act No. 39 of 1967.

ROSE, B. (ed.) 1973: Education in Southern Africa. London: Collier-MacMillan.

ROSE, B. & TUNMER, R. (ed.) 1975: Documents in South African Education. Johannesburg: A.D. Donker.

SCHMIDT, R. 1980: Exploring religion. California:  
Wadsworth, Inc.

STAPLES, H.E. 1984: Ordinance and Practice: An evaluation  
of Religious Instruction at English-medium schools of  
the Transvaal. (M.Ed. dissertation). Pretoria: Unisa.

The Kaffir Express 1(6). March 3, 1871. Lovedale, South  
Africa.

Transvaal Education Act No. 25 of 1907.

UNION OF SOUTH AFRICA: Report of the interdepartmental  
committee on Native Education 1935-1936 (Welsh  
Commission). (U.G. No. 29/1936). Pretoria: Government  
Printers.

UNION OF SOUTH AFRICA: Report of the Commission on Native  
Education 1949-1951 (Eiselen Commission). (U.G. No.  
53/1951). Pretoria: Government Printers.

VAIL, L. (ed.) 1989. The creation of tribalism in South  
Africa. London: James Currey Ltd.

## APPENDIX A

### The Swiss Mission Stations in the Transvaal and Portuguese East Africa.



#### Swiss Evangelical Mission to Shangaan Tribes.

MISSION SUISSE ROMANDE

*Headquarters in Switzerland : 2, Chemin des Cèdres, Lausanne.*

Rev. A. Grandjean, General Secretary.

Rev. Abel de Meuron, Secretary.

Rev. D. P. Lenoir, Secretary.

*Mission Stations in Northern Transvaal :*

Valdezia, Elin (incl. Hospital and Lerana Training Institution), Kurulen, Mhinga, Shiluvane, Nwamitwa, Mpiasane.

*Mission Stations in Central Transvaal :*

Pretoria (incl. Leper Asylum, Prisons, Hospitals), Johannesburg (about 60 Centres and Schools in the Rand Labour Area).

*Mission Stations in Portuguese East Africa :*

Lourenço Marques (incl. Hospital), Tembe, Matutuene, Nwapulane, Antioka, Cidja, Magule, Chikhumbane (incl. Hospital), Marjakaze, Chichongi, Rikatla (incl. Training School for Evangelists).

*Headquarters in the Transvaal :*

Rev. Chs. Bourquin, 376, vom Wielligh Street, Pretoria

Rev. S. Bovet, 32, Height Street, Johannesburg.

*Headquarters in Portuguese East Africa :*

Rev. P. Loze, Caixa 21, Lourenço Marques.

Donations and Subscriptions are thankfully received at any of the above addresses, and at the Headquarters at Lausanne.

Bequests to be made to "Mission Suisse Romande", Lausanne.

The "Bulletin de la Mission Suisse Romande" is a monthly paper issued at Lausanne; it is sent free of charge to all regular subscribers to the Mission.

Imprimeries Réunies, S. A. Lausanne (Suisse).

## APPENDIX B

### QUESTIONNAIRE ON RELIGIOUS EDUCATION

#### 1. THE AIM OF THIS QUESTIONNAIRE

This questionnaire is aimed at establishing the nature of Religious Education offered in Gazankulu schools. It is also aimed at establishing the problems and difficulties experienced by principals, teachers and pupils as far as Religious Education is concerned.

#### 2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE

All information obtained from this questionnaire will be regarded as confidential and will be used for research purposes only. You are therefore kindly requested:

- (a) NOT to write your name or that of your school;
- (b) to respond to all questions; and
- (c) to give honest responses.

#### 3. PROCEDURE

You are requested to give your responses either by means of a cross or by means of short answers where necessary.

#### 4. ACKNOWLEDGEMENTS

Thank you for allowing yourself and your school to be involved in this research project.

TO BE COMPLETED BY SCHOOL PRINCIPAL

1. Religious Education should be (compulsory/optional at schools? \_\_\_\_\_
  
2. Religious Education should be curriculated as an/a (examination/non-examination) subject? \_\_\_\_\_
  
3. In my school, Religious Education is allocated to (suitably qualified teachers/Christian teachers/teachers with a few periods/interested teachers irrespective of qualifications). \_\_\_\_\_
  
4. Do you have enough suitably qualified teachers for Religious Education at your school? (YES/NO) \_\_\_\_\_
  
5. Reasons for your choices in 1, 2 and 3.
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  
6. Do you have a Head of Department for Religious Education? (YES/NO) \_\_\_\_\_  
Is he/she suitably qualified for Religious Education?  
\_\_\_\_\_

7. Do you see Religious Education playing a role in solving the general crisis situation of low morality, drunkenness and lawlessness amongst students in schools today? (YES/NO) \_\_\_\_\_
  
8. Do you regard a subject like moral education as having a place in the school curriculum? (YES/NO) \_\_\_\_\_
  
9. Do you agree with school assembly for Christian worship every school day? (YES/NO) \_\_\_\_\_
  
10. Are both Christian and non-Christian teachers responsible for conducting morning devotions during assemblies in your school? (YES/NO) \_\_\_\_\_
  
11. Are teachers and pupils who are non-Christians exempted from attending morning devotions? (YES/NO) \_\_\_\_\_
  
12. Did it ever happen in your school that some parents request their children to be exempted from attending Religious Education lessons? (YES/NO) \_\_\_\_\_
  
13. Do you believe that parents are aware of the exemption clause in Religious Education? (YES/NO) \_\_\_\_\_

14. You may list any problems you encountered in Religious Education in your school. \_\_\_\_\_

---

---

---

---

---

---

---

---

## APPENDIX C

### QUESTIONNAIRE ON RELIGIOUS EDUCATION

#### 1. THE AIM OF THIS QUESTIONNAIRE

This questionnaire is aimed at establishing the nature of Religious Education offered in Gazankulu schools. It is also aimed at establishing the problems and difficulties experienced by principals, teachers and students.

#### 2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE

All information obtained from this questionnaire will be regarded as confidential and will be used for research purposes only. You are therefore kindly requested:

- (a) not to write your name and that of your school;
- (b) to respond to all questions; and
- (c) to give honest responses.

#### 3. PROCEDURE

You are requested to give your responses either by means of a cross or by means of short answers where necessary.

#### 4. ACKNOWLEDGEMENT

Thank you for allowing yourself and your school to be involved in this research project.

TO BE COMPLETED BY TEACHERS OF RELIGIOUS EDUCATION

STANDARD(S) BEING TAUGHT \_\_\_\_\_

HIGHEST QUALIFICATION IN RELIGIOUS EDUCATION \_\_\_\_\_

1. Are you a Christian?  
\_\_\_\_\_ (YES/NO)
  
2. Are you suitably qualified to handle Religious Education as prescribed in the syllabus?  
\_\_\_\_\_ (YES/NO)
  
3. Are you happy to teach Religious Education?  
\_\_\_\_\_ (YES/NO)
  
4. Would you opt to teach Religious Education if given a choice?  
\_\_\_\_\_ (YES/NO)
  
5. Are your pupils keen to learn Religious Education?  
\_\_\_\_\_ (YES/NO)
  
6. Do you sometimes use Religious Education periods for other important subjects?  
\_\_\_\_\_ (YES/NO)

7. Do you sometimes allow your colleagues to use your Religious Education periods for other subjects?

\_\_\_\_\_ (YES/NO)

8. What do you regard as the main problems in Religious Education as offered in schools?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9. Do you often discuss problems affecting pupils in your Religious Education lessons?

\_\_\_\_\_ (YES/NO)

10. Do you agree with school assemblies for Christian worship every school day?

\_\_\_\_\_ (YES/NO)

11. Do you prefer conducting morning devotions?

\_\_\_\_\_ (YES/NO)

12. Is enough time allocated for Religious Education?

\_\_\_\_\_ (YES/NO)

13. Should Religious Education be (COMPULSORY/OPTIONAL)?

\_\_\_\_\_

14. Religious Education should be taught as  
an/a (examination and promotional/non-examination/  
examination but non-promotional) subject in schools.

---

15. Do you regard Religious Education as offered in schools  
to be penetrating enough to help pupils in solving  
their crisis situations in life?

\_\_\_\_\_ (YES/NO)

16. You may list any other problems you have encountered in  
teaching Religious Education.

---

---

---

---

---

17. How often do you give exercises in Religious Education?

---

18. How often do you give tests in Religious Education?

---

APPENDIX D

QUESTIONNAIRE ON RELIGIOUS EDUCATION

1. THE AIM OF THIS QUESTIONNAIRE

This questionnaire is aimed at establishing the nature of Religious Education offered in Gazankulu schools. It is also aimed at establishing the problems and difficulties experienced by pupils in as far as Religious Education is concerned.

2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE

All information obtained from this questionnaire will be regarded as confidential and will be used for research purposes only. You are therefore kindly requested:

- (a) not to write your name or that of your school;
- (b) to respond to all questions; and
- (c) to give honest responses.

3. PROCEDURE

You are requested to give your responses either by means of a cross or by means of short answers where necessary.

e.g. Religious Education is (interesting/boring)?

interesting

REMEMBER: There are no wrong answers.

TO BE COMPLETED BY POST PRIMARY SCHOOL STUDENTS

STANDARD: \_\_\_\_\_

AGE: \_\_\_\_\_

1. Do you agree with school assembly for Christian worship every school day?

\_\_\_\_\_ (YES/NO)

2. What do you regard as the main problems in Religious Education?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. Do you enjoy attending Religious Education lessons?

\_\_\_\_\_ (YES/NO)

4. Are your parents Christians?

\_\_\_\_\_ (YES/NO)

5. Do you bring along Bibles to Religious Education lessons?

\_\_\_\_\_ (YES/NO)

6. What do you dislike in Religious Education lessons?

---

---

7. Would you like Religious Education to be taught as an/a  
(examination/non-examination) subject in schools?

---

8. Do you usually have family prayers at home?

\_\_\_\_\_ (YES/NO)

9. Do you use the Bible in solving or overcoming your  
personal problems?

\_\_\_\_\_ (YES/NO)

10. Do you get enough references in the Bible to help you  
solve your personal problems?

\_\_\_\_\_ (YES/NO)

11. Do you encourage your friends to use the Bible in  
solving their personal problems?

\_\_\_\_\_ (YES/NO)

12. Do you always start Religious Education with a prayer?

\_\_\_\_\_ (YES/NO)

13. Do you write exercises in Religious Education?

\_\_\_\_\_ (YES/NO)

14. Do you write tests in Religious Education?

\_\_\_\_\_ (YES/NO)

APPENDIX E

QUESTIONNAIRE ON RELIGIOUS EDUCATION IN GAZANKULU

TO BE COMPLETED BY SUBJECT ADVISOR: \_\_\_\_\_

1. Your date of assumption of duty: \_\_\_\_\_

2. Whom do you succeed: \_\_\_\_\_

3. Who is responsible for inspecting Religious Education?  
\_\_\_\_\_

4. Your comments on the availability of teachers of Religious Education.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. What teacher qualifications would you regard as suitable for Religious Education?

STD 6 \_\_\_\_\_

STD 7 \_\_\_\_\_

STD 8 \_\_\_\_\_

STD 9 \_\_\_\_\_

STD 10 \_\_\_\_\_

6. How do you feel about the compulsory Religious Education course for teachers offered by colleges of education?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Does it suitably equip teachers to face the challenges in Religious Education classes?

\_\_\_\_\_

7. Do you think the exemption clause in Religious Education serves a purpose?

\_\_\_\_\_

Are parents aware of the exemption clause in Religious Education?

\_\_\_\_\_

8. In one of the Annual Reports, mention is made of the possibility of including some aspects of traditional religion in Religious Education. Which aspects need to be included?

---

---

---

9. Do you have any statistical information concerning teachers of Religious Education?

---

---

10. Do you have any inspection reports on Religious Education?

---