

10. Place & Nature of Religious Education19. (Chapter xii para 207) Adult Education in SA

"There is a crying need for moral education. In the towns there is evidence of a great deal of deterioration of morals. - - -"

From Syllabus for T4 - Natal Ed. Dept. (1939)

"The introduction of Scripture as an examination subject is an innovation which has been accepted with considerable reluctance in some missionary quarters, but the Dept. feels that the African, even in his raw state, is essentially a religious person, & while we do not always succeed in replacing the contents of his primitive economic & social systems by adequate substitutes, in the matter of religion there is every possibility of success. The old moral restraints & sanctions are being rapidly broken down, & it is imperative that they should be replaced by the best that we know. Fortunately for teacher-training, it is entirely in the hands of mission institutions, to whom it may be unnecessary to stress the importance of the teaching of morals & high ethical standards. The Scripture syllabus indicates the Dept's belief in the regenerative & developmental power of the Christian faith, & teachers are asked to treat it with the reverence which is its due."

T4 Syllabus, Natal

If Scripture be well taught, the students will acquire an appreciation of Christian qualities of character, & will develop a personal loyalty to Jesus Christ, which will express itself in unselfish service of God & man. This is the chief aim of the course.

Committee on Native Education 1935-36.

Religion is regarded as of paramount importance. "By religion is not meant merely the learning of the catechism & Bible history, which largely remains on the knowledge level, but also those emotional & spiritual experiences which determine a person's ideals & his attitude towards life. Under this category are included also character building, morality & manners, which are generally better taught by example than by precept."

## Scripture

### Natal T3 (2 yr course)

Recognition of the supremacy of spiritual values (especially Christian love) & their practical realisation in every day life.

Effective school worship, assemblies, etc.

Vital importance of the teacher's own example.

Use of pictures, time charts, maps, models, dramatization, memorisation of selected passages, choral speaking.

The History of the Jews. - Abraham on.

The life of Christ - in relation to His time & country.

### Natal T4 (2 yr course)

The life & teaching of Jesus Christ.

The life & character of St Paul.

### OFS - 1<sup>st</sup> yr exam

The Creation, the Fall, Cain & Abel, Noah

Abraham, Isaac, Joseph.

Moses, Joshua, etc. - Form of govt a theocracy under Moses. Religious decay & preparation of Israel to become a kingdom.

Life & teaching of Jesus.

Moral instruction - cleanliness, manners, kindness, truthfulness, fairness, courage, honesty, justice, self-control, work.

Memory lessons. - Psalms, Mat XXII 35-40. Ten Commandments. Lord's Prayer.

### 2<sup>nd</sup> yr -

Samuel, Saul, David, Solomon, Rehoboam, Kingdom of Israel, etc.

~~the~~ Christ's ascension. The Acts. Paul.

Further moral instruction & memory work.

### 3<sup>rd</sup> yr

Ehosham, Elisha, Ehu

the Kingdom of Judah.

Banishment. Temple rebuilt.

The theocracy makes place for a cosmopolitan democracy.

New Testament - the gospels & Acts in more detail.

memory work & moral instruction.

### Case

In religious & moral ~~to~~ instruction each training school is free to draft its own syllabus, the syllabus for moral instruction being subject to its approval of the Dept. The course in moral instruction should bear a close relation to that followed in the primary school.

If preferred, the Departmental Syllabus for undenominational schools can be used, however.

### Tranavad primary.

The aim of scripture teaching is to help the children to grow in the knowledge of God. They should be taught to look upon the Bible as the Word of God - as having a direct message for each one of them. The teaching must, therefore, be in their own language. As the scholars grow in years, they should grow in the fear - love of God - in trust in His care for - love of them - - - - It should be remembered that the results of good scripture teaching are mainly to be found in the tone of the school. A school of happy children, trustworthy, hardworking - kind to each other is the best testimony to the religious instruction given in it - - - - example of teachers stressed.

### Dr Nkomo

10. Religious education is essential for moral armament of child. Either it should remain in the hands of the Churches or the teachers responsible for it must be specially qualified for the work. It should not be an external examination subject.

### Natal Primary

"Every school day should begin with a short period of worship - - - -"

Each school should either adopt the prescribed course or submit for approval - purposes of record, an alternative scheme to the Chief Inspector of Native Education. - -

The subject will be regarded as one for examination

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No story has a rightful place in this course, unless it portrays actions & attitudes that are good - likely to stir the spirit of emulation in the children. Advantage should be taken of local situations, local temptations, & local achievements to emphasise the desirability of such qualities as courage, truthfulness, etc.

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It is only by accepting the truths & practising the principles enunciated in the Bible that teachers can assist their pupils to an understanding of these divine guides to the spiritual life. In this sincere

belief, this syllabus is placed in the hands of the teachers — with the earnest request that they will strive so to order their lives that they may lead the young to Him who is Himself the Way, the Truth & the Life. Knowing that an example set by the teacher means more than much teaching, & realising the supreme importance of their task, teachers will undertake their work in a spirit of humility & reverence."

Teachers should aim at making "acts of worship by the whole group of children as natural as the child's response to his mother's love".

### Educational Adaptations in a Changing Society.

#### Religious Education

Prof. A. Victor Murray.

"The aim of religious education is to help people to organise their lives by a loyalty to the worthiest of all leaders round the worthiest of all purposes, the Kingdom of Christ in the soul of man & in the society in which we live. This aim will not be carried out simply by chance. People do not drift into having a purpose ---

It seems to me that there are four elements in religious, or at any rate in Christian, experience and that religious education is concerned with all four. They are: (a) the historical, (b) the moral, (c) the emotional, and (d) the institutional. We have to know something, do something, feel something, & belong to something... Religious education has to see that there is neither excess nor defect in any of these directions, according to the temperament or ability of the pupil. ----

In school, the Scripture lesson, the stories of the heroes of history, the sense of moral responsibility brought in by the Scout movement, the romantic impulses of adolescence, and the silent effect of a school chapel, of a beautiful library, or of membership of a notable school, may each of them set going the process of real religious education which will not however be ended until it has been carried through each of the other three types of experience.

1. The element of Knowledge, an important part of Christianity, is the easiest to deal with in schools. The things that we have to know come to us in the Old & New Testaments.... They exhibit a great variety of composition & of moral standards... The clue to the unity of this mass of material is to be found in the prophets, the natural place at which to begin the study of the Old Testament, or of the Bible as a whole, is with the earliest of the

prophetic documents, the books of Amos. As we go on from this point & trace the development of the prophetic message we shall find two great formative impulses struggling to assert themselves in the religion of Israel. One is the prophetic insistence on God's righteousness and the other is the insistence on God's mercy. -----

Here then are two standards by which to test all the rest of the Old Testament. In so far as the story approaches these it is in accordance with the main message --- (The Bible contains poems, histories, sermons, tales & legends, all mixed up together). -- This need of a central principle determines all our methods of Bible study.

The story continues in the New Testament. These two strands of prophetic testimony are woven together in the teaching of Jesus. "The art of teaching is to get the child to apply standards to his own life & to judge himself by them. The teacher acts as judge only temporarily." The life & death of Christ are not only the crown of but the clue to the development of the Bible. Anything in the Bible difficult or obscure has in the first instance to be considered in relation to Christ." Possibly it is obscure because it is a literary, & not a moral question -- we have not understood it. Possibly it seems difficult because it ~~does not~~ describes a not a desirable course of action, but a situation to which the message of the Bible was delivered.

"The method of imparting the historical element to children will depend on their stage of development. With younger children, the narrative comes first... In the "Cambridge Bible for Little Children" the book begins with the story of Jesus, & the Old Testament stories come in as 'stories Jesus would have heard from his mother'. In this way the interest of the stories as stories is retained & at the same time they are put in a most helpful setting to meet later difficulties ---

## 2. moral

While morality itself is of the very nature of things, what things are moral & what things are immoral depends on the nature of any given society. I must act by my conscience always, although it may tell me a different story from that of another man's conscience. But conscience can be educated, & it is part of the teacher's business to educate the conscience of his pupils. ----- We must find what is the right by doing what we believe to be the right & by being always ready to receive new light on the subject. -- The habit of decision is the chief thing needed in the development

of the moral side of religion. ---

Although a cold morality may carry us along in our way of life, it is not sufficient to make us full members of society (Sympathy & intelligence are needed as well as moral earnestness). --- There are causes which demand our allegiance, & the finding of the right causes at the right ages is one of our tasks in the religious education of children. --- It is good for children to appreciate that they are not merely themselves; they are part of a large society whose existence cannot but have its importance in determining their conduct.

### 3. Emotion

The development of the sense of wonder" is a great help to Christian feeling. "It comes in all kinds of ways, in the wonders of Nature & of the human mind & of human achievement, in things done decently & in order, --- in public worship, in music, in creative art. These things are not particularly Christian but they are included in Christian experience. --- Beauty (in any of the above ways) to suggest the presence of that which is so different from our own unlovely selves. ---

### 4. The Institution

Thoughts, ideas, causes, feelings, naturally seek a body in which to be incarnated. They cannot function in the air. --- They need a society to stand for these things & fight for them. ---

Religious character is something that has to be built. It is not there automatically. And it needs a scaffolding in which to grow. External aids are neither essential nor non-essential; they are convenient & most of us need them. ---

Although the Church may not always have been right, & although there may have been periods when a higher moral standard has been observable outside rather than inside the Church, yet the fact that the group as a whole was there to conserve whatever growth had been made & whatever lessons had been learned has meant progress in Christian morals. One new issue after another has arisen in history and has been brought under the Christian standard, & in so doing the standard itself has developed. ---

The world-wide nature of Christianity should also be taught. --- "The Church is a present Society of all peoples & nations & kindreds & tongues, of which we ourselves are part".

no sectarianism though.

-- "The three Institutions concerned with Religious Education - the home, the school, the Church - have quite different functions. The school stands midway between the home (the personal centre) & the church (the community centre)." - people of one creed.

So far as the school is concerned - "On the Catholic view the school is simply an offshoot from the Church & the religious education it gives has the same fundamental aim of bringing young people into the communion of the church --- the Protestant atmosphere is that of the secular community on its highest level... The public school in a democratic country is different from the Church in many ways - in respect of worship, of personal convictions on the part of teachers & pupils, of variety of creeds. -- The logical outcome of the situation is the underdenominational school with the rights of individuals protected by the conscience clause."

The school's part is "three things: the cultivation of a sympathetic attitude to religion, the presentation of Bible history & literature as an essential element in the culture of any people with the religious tradition, & a sound moral training based on reverence."

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