
Student Work

5-1961

Christian education in Protestant primary schools in Belgian Congo

Allan Wiebe

Follow this and additional works at: <https://digitalcommons.unomaha.edu/studentwork>



Part of the [Christianity Commons](#), and the [Curriculum and Instruction Commons](#)

Please take our feedback survey at: https://unomaha.az1.qualtrics.com/jfe/form/SV_8cchtFmpDyGfBLE

Recommended Citation

Wiebe, Allan, "Christian education in Protestant primary schools in Belgian Congo" (1961). *Student Work*. 340.

<https://digitalcommons.unomaha.edu/studentwork/340>

This Thesis is brought to you for free and open access by DigitalCommons@UNO. It has been accepted for inclusion in Student Work by an authorized administrator of DigitalCommons@UNO. For more information, please contact unodigitalcommons@unomaha.edu.

CHRISTIAN EDUCATION IN PROTESTANT PRIMARY
SCHOOLS IN BELGIAN CONGO

by

Allan Wiebe

A Thesis

Presented to

the Graduate Faculty of the Department of Education
University of Omaha

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

May 1961

UMI Number: EP72980

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



UMI EP72980

Published by ProQuest LLC (2015). Copyright in the Dissertation held by the Author.

Microform Edition © ProQuest LLC.

All rights reserved. This work is protected against unauthorized copying under Title 17, United States Code



ProQuest LLC.
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106 - 1346

ACKNOWLEDGEMENTS

The author wishes to express his grateful appreciation for the valuable assistance rendered by the persons cooperating in this study. He is indebted to the many missionaries in the Belgian Congo who graciously answered the questionnaires and particularly to Dr. Frank H. Gorman who encouraged and inspired the study and whose guidance and generous help carried the entire work to its completion.

TABLE OF CONTENTS

| CHAPTER | PAGE |
|------------------------------------------------------------|------|
| I. THE PROBLEM AND ITS SCOPE | 1 |
| Statement of the Problem | 2 |
| Delimitations | 2 |
| Explanation of Terms | 3 |
| Christian education | 3 |
| Government subsidy | 3 |
| Mission society | 3 |
| Missionary educator | 3 |
| Procedure of the Study | 3 |
| Limitations of the Study | 4 |
| Organization of Remainder of the Thesis | 5 |
| II. REVIEW OF PROTESTANT MISSIONARY EFFORTS IN THE | |
| BELGIAN CONGO | 6 |
| Livingstone and Stanley | 6 |
| Earliest Protestant Mission Societies | 7 |
| Protestant Educational Efforts | 9 |
| III. REVIEW OF LITERATURE IN CHRISTIAN EDUCATION | 13 |
| Goals and Values of Christian Education | 13 |
| The Teacher in Christian Education | 15 |
| The Methods employed in Christian Education | 16 |
| The Bible in Christian Education | 18 |
| Audio-Visual Material | 20 |

| CHAPTER | PAGE |
|--------------------------------------------------------------|------|
| IV. AIMS OF THE CHRISTIAN EDUCATION PROGRAM AND FACTORS | |
| IMPORTANT IN THEIR FULFILLMENT | 24 |
| Aims of the Christian Education Program | 24 |
| Factors in the Christian Education Program | 26 |
| Emphasis most needed in the Present Program | 28 |
| V. OPINION OF CONGO PRIMARY SCHOOL GRADUATES AS REGARDS THE | |
| PRIMARY SCHOOL CHRISTIAN EDUCATION PROGRAM | 32 |
| General Background of Graduates | 32 |
| The Primary School Teacher | 33 |
| Factors important in Religious Training | 34 |
| Hindrances encountered by Primary School Students | 35 |
| VI. THE CHRISTIAN EDUCATION PROGRAM IN SUBSIDIZED PROTESTANT | |
| PRIMARY SCHOOLS IN 1959 | 36 |
| Enrollment in the Schools | 36 |
| Teachers of Religion Classes | 37 |
| Number of Religion Classes per Week | 38 |
| Religious Education Helps | 39 |
| Workbooks for students | 39 |
| Visual aids for teachers | 40 |
| Preparation of Religious Education Helps | 42 |
| The National Teacher | 42 |
| His responsibilities in the church | 42 |
| His moral and spiritual qualities | 43 |
| Special Training for the National Teacher in | |
| Religious Education | 43 |

| CHAPTER | PAGE |
|------------------------------------------------------------|------|
| Primary School Pupil's Relation to the Church | 44 |
| Attendance at religious services | 44 |
| Participation in religious services | 45 |
| Memory Work and Religious Education | 46 |
| Primary School Graduates | 46 |
| Government Subsidy and the Christian Education Program . . | 47 |
| VII. FINDINGS AND RECOMMENDATIONS | 50 |
| Findings | 50 |
| Recommendations | 52 |
| BIBLIOGRAPHY | 54 |
| APPENDIX | 56 |

LIST OF TABLES

| TABLE | PAGE |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| <p>I. Opinions of Missionaries as to Relative Importance of Factors in Christian Education Program of Pro- testant Primary Schools in Belgian Congo</p> | <p>27</p> |
| <p>II. Numbers and Percentages of Primary School Graduates Considering their Teachers Having Had a Definite Individual Interest in their Spiritual Welfare</p> | <p>33</p> |
| <p>III. Distribution of Pupils in Subsidized Protestant Primary Schools</p> | <p>36</p> |
| <p>IV. Numbers and Percentages of Religion Course Teachers in 55 Station School and 41 District School Systems</p> | <p>37</p> |
| <p>V. Distribution of Religion Student Workbooks in 55 Protestant Primary School Systems</p> | <p>39</p> |
| <p>VI. Extent of Regular Usage of Visual-Aid Materials in 55 Protestant Primary School Systems</p> | <p>40</p> |
| <p>VII. School Directors' Estimates in Regard to the Percentage of Protestant Primary School Graduates in Good Standing with Church</p> | <p>47</p> |

LIST OF FIGURES

| FIGURE | PAGE |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 1. Opinion in Percentage of 139 Primary School Graduates as Regards the Help of Various Factors in their Religious Training and Development | 34 |
| 2. Distribution of the Number of Religion Courses in 55 Protestant Primary School Systems | 38 |
| 3. Distribution of Types of Visual-Aid Materials used in Protestant Primary Schools | 41 |

PREFACE

The term "religious education", although traditionally referring to the teaching ministry of the Christian church, has now become so general as to include practically all religions that are propagated through instruction including Jewish, Mohammedan, Hindu and most other non-Christian religions, as well as Christian. Consequently, a trend has recently developed in the direction of the use of the more exclusive term "Christian education" although the two terms are used interchangeably in many Christian circles.

In this study the term "Christian education" is preferred and refers to the process by which individuals are confronted with and controlled by the Christian gospel. It is to be understood, however, that all instruction given in mission-controlled schools in the Congo, including the so-called secular and academic, is necessarily Christian inasmuch as the teaching of all subjects is based on a Christian philosophy of education. However, this study has been confined to include only the aspect of Christian education which concerns the actual religious instruction and related activities in the Congo Protestant primary schools.

In Congo, as in other countries, the emphasis in religious education in recent years has shifted from the theoretical, exemplified by the memorization of the "catechism", to the more practical and social aspects of the Christian gospel. The success of the Christian education program is not measured by the number of church adherents but rather by the extent of the impact of the teachings on the individual pupil and the community.

CHAPTER I

THE PROBLEM AND ITS SCOPE

Protestantism, since its origin, has emphasized education, and particularly Christian education. In America, as in other lands, Protestant denominations and mission societies have set up Christian schools which offer children, youth and adults the opportunity to learn the basic educational skills in a Christian atmosphere besides giving them special Bible courses and submitting them to the influence of a vital Christian way of living.

In spite of the protestant schools' fruitful ministry, some definite inherent deficiencies in their program are recognized. Christian education leaders must continually assure themselves of the basic aims of their schools in order to meet these difficulties. The problem of essential factors in the fulfillment of the goals of the Christian education program must be seriously considered.¹

In all so-called Christian schools, there is a constant danger of a secularizing influence. The spiritual ministry will often be compromised in attempting to maintain government standards, particularly where subsidy from the government is accepted.² The missionary educator may neglect instruction in religion and fail to remember the importance of a constant Christian influence in these schools in the face of

¹George A. Coe, What is Christian Education (New York: Charles Scribner's Sons, 1930), p. 4.

²R. N. Thompson, "Education for Christianity," His, January, 1955, p. 13.

ceaseless demands for reports of the subsidized school program and its progress in the secular part of the curriculum. Mission schools fail more often in Christian education than they do in mathematics, science, or some other secular subject.³

Many theologians and Christian educators have written concerning their views and convictions in regard to Christian education in general. The writer's experience in Protestant primary schools in the Belgian Congo helps him to appreciate the particular problems missionary educators face in that country. This study was conducted to serve as the basis of a possible solution of some of these problems.

Statement of the Problem

The specific purpose of this study was: (1) to determine the aims of the Christian education program conducted by the Protestant mission societies in the primary schools in the Belgian Congo; (2) to determine the relative importance of some of the factors essential in the accomplishment of the aims of the Christian education program in these schools; and (3) to show to what extent these factors were realized in the various Protestant primary schools in the Belgian Congo.

Delimitations

The study was limited to the Christian education program and its influence in the government subsidized primary schools conducted by the Protestant mission societies in the Belgian Congo.

³Coe, op. cit., p. 11.

Explanation of Terms

In order to make the report of the study clearer to the reader the following terms are defined;

Christian education. The term "Christian education" in this study refers to the classes in religion conducted in Protestant schools, and all other means which might be utilized to fulfill the aims of Christian education in these schools.

Government subsidy. "Government subsidy" is interpreted as meaning the funds, authority, and standards which the government submitted to mission-conducted primary schools.

Mission society. Throughout the report of this investigation, the term "mission society" shall be interpreted as indicating an association of persons voluntary or representing an ecclesiastical body, for the purpose of general missionary enterprise.⁴

Missionary educator. "Missionary educator" or "educational missionary" refers to a person sent by a mission society to do educational work.

Procedure of the Study

Questionnaires were sent to some 100 Protestant missionary educators who were in charge of subsidized primary mission schools in the Belgian Congo. An additional 100 Protestant missionaries in the

⁴Edwin M. Bliss, The Missionary Enterprise, (New York: Fleming H. Revell Company, 1908), p. 109.

Belgian Congo who were not in educational work, yet had an understanding of it, also received questionnaires. The missionaries were asked to indicate the aims of Christian education of the mission society which they represented. Assuming that there is a definite mutual understanding in this regard among Protestant mission societies in the Belgian Congo, a further question asked for opinions on the relative importance of the various factors which are essential in the accomplishment of these aims. Finally the questionnaire included inquiries in regard to the realization of these factors in the various schools represented.

One source of information regarded as highly reliable for the study was the native Congolese himself, a product of the Christian education program in the Congo primary schools. Consequently, 139 Congo Protestant primary school graduates filled out brief questionnaires.

Limitations of the Study

It is realized that there are several limitations to the study. The Congo primary school graduates filling out questionnaires represented only a small part of the large colony, Belgian Congo. Had there been a possibility of questioning native Congolese in other areas, this part of the study would have been more reliable. It should also be mentioned that it is difficult for one with a cultural background which is different from that of the native Congolese to establish the rapport necessary to procure an unbiased and reliable response. In a number of cases the responses received from the native Congolese were no doubt those which he imagined were expected and desired instead of giving his personal opinion on the particular question.

Organization of Remainder of the Thesis

In Chapter II, a brief history of the Protestant missionary efforts is presented to give a better understanding of the problem. A review of literature in the Christian education field is given in Chapter III. Chapters IV, V, and VI give the viewpoints of the missionaries and the native Congolese as indicated in their responses to the questionnaires. Finally, the findings and recommendations are presented in Chapter VII.

CHAPTER II

REVIEW OF PROTESTANT MISSIONARY EFFORTS IN THE BELGIAN CONGO

Very little literature is available in regard to Protestant missionary work in the Belgian Congo. Consequently, only a brief history of the early explorers and earliest Protestant mission societies will here be given in addition to a brief review of Protestant educational work in the Colony.

Livingstone and Stanley

David Livingstone, Scottish medical missionary, began his mission in Africa in 1840. From established bases in South Africa, he worked farther and farther northward. He felt a call and an urge to explore the heart of the continent, both in order to open the way for other missionaries and to combat the Arab slave raiders who continued to prey upon Central African tribes.⁵

He discovered Victoria Falls (1854) and Lake Nyassa (1859), and devoted his last years to an attempt to find the sources of the Nile--in other words, to locate the watersheds dividing the great river basins of Central Africa. Alone, weary, often ill, hampered by suspicious tribesmen and Arab slavers, he made his way from Lake Tanganyika westward to the Lualaba (the Upper Congo, though he believed it to be the Nile) and thence back to Ujiji on Lake Tanganyika. There, in October, 1871, Stanley found him.

They remained together for five months, but Stanley was unable to persuade Livingstone to go back to England with him. So he returned alone to publish abroad the story of the great explorer's work, while Livingstone himself resumed his journeys.⁶

⁵George W. Carpentar, Highways for God in Congo, (Leopoldville: La Librarie Evangelique au Congo, 1952), p. 2.

⁶Ibid.

Livingstone died in 1873, but Henry M. Stanley felt called to complete the unfinished task of exploration. He went back to the Lualaba River which Livingstone had discovered, followed it, first northward, then westward and southwest in a gigantic arc, until in August, 1877, they reached Boma on the tidal estuary of the Congo. For the first time in history a white man had followed the Congo River from its headwaters to its mouth. In the discovery of this vast waterway Central Africa was opened to effective contact with the outside world.⁷

Earliest Protestant Mission Societies

Christian missions were quick to respond to the opportunities now open in Central Africa. While Stanley was still in Africa, the Baptist Missionary Society of Great Britain had instructed two of its missionaries in the Camerouns to visit Congo and report. Two visits were made in January and June of 1878 in the lower river area. Permanent occupation began a year later when five missionaries of this society reached the Congo.

Meanwhile in August, 1878, Henry Craven, representing the new-organized Livingstone Inland Mission, reached Boma and proceeded up-river in small boats as far as he could. With a Danish sailor as temporary companion he went ashore at what is now Matadi and established a post a days's journey inland at Palabala. He was thus the first missionary to establish work in the territory now known as Belgian Congo.⁸

In the meantime, Leopold II, King of the Belgians, interested in Central Africa, invited Stanley to lead an exploring and colonizing mission to the Congo Basin. The Congo Free State was organized with

⁷Ibid., p. 4.

⁸Ibid., p. 5.

Leopold as its Sovereign. He made use of every means he could dispose of to develop this vast new area in Central Africa. In regard to matters of education he appealed to religious missions.

The Baptist Missionary Society had a number of stations established along the Congo River by the turn of the century. The American Baptists and the Swedish Mission Covenant were pioneering in the lower Congo area. In 1884 the Christian and Missionary Alliance began their work in the Boma area, and two years later the Methodist missionaries established work opposite Matadi near Stanley's first government post, but they transferred their work to southeastern Congo in 1907. The American Presbyterians went further inland working in an area containing some two million people nearly all of whom speak the Tshiluba language, the largest single linguistic group in Congo.⁹ Other missions coming in to establish their work before 1900 included the Plymouth Brethren, the Disciples of Christ, the Garenganze Evangelical Mission, and the Congo Balolo Mission.

In 1911, the Congo Inland Mission, backed by American Mennonite churches, began work in the area west of the Presbyterian Mission. The writer, one of the staff of 75 active missionaries of this mission, is engaged in educational work on one of its eight stations.

In 1959 there were more than 45 Protestant mission societies with an established and recognized work in the Belgian Congo. A complete list of these missions appears in the appendix.

⁹Ibid., p. 23.

Protestant Educational Efforts

When colonial powers began to occupy Africa they introduced problems of adjustment for which tribal education made no provision. Christian missionaries met these demands by establishing schools. They realized that education was an important means of Christian propagation and that literacy was essential to the stability of the young church.

The colonial governments found that these schools were generally doing so well the work of giving African youth the essentials of modern education and preparing them for life in a changing world that the task was left largely in their hands. About 85% of the educational task is being carried by missionaries--Protestant and Roman Catholic. Because government administrators recognized how far-reaching was the dislocation of the old controls of the tribal life, they saw a positive value in the fact that Christian schools definitively included moral and religious training.¹⁰

The first pupils to attend mission schools were slave boys whom the missionaries ransomed and then taught. These boys became the first interpreters of the gospel to their own people, and later becoming the teachers of another generation of boys, and sometimes girls. As increasing numbers wanted schools, teacher-evangelists were sent into the villages.¹¹

Villages are small and scattered in most of Congo, and a single mission station may be responsible for a hundred or more such villages. A highly-trained worker could not be provided for each village and for that reason the teacher-evangelist, living with his family as members of the village community, taught and preached and counselled.

¹⁰S. Franklin Mack, This is Africa, (New York: Friendship Press, 1952), Section 8, The Introduction of Modern Education.

¹¹Carpentier, op. cit., p. 55.

Often the teacher-evangelist is the only individual in the village with outside contacts. He preaches the gospel, and he suggests how ditches may be dug to drain off stagnant water, preventing mosquitoes and reducing malaria. He teaches reading, counsels the elders, raises bigger and better chickens, grows improved crops, introduces a lantern using kerosene, the sewing machine, the phonograph, and bicycle, and he constructs simple furniture and eats at the table with his wife. He uses salve to cure the itch--and uses it to cure the babies of his fellow-villagers as well as his own. He believes in a God of love who is powerful enough to overcome all the evil spirits. His presence transforms the community.¹²

As village schools grew, mission station schools were able to put efforts on the higher classes, enrolling only children who had gone as far as possible in their own villages. Thus station schools have provided a more complete elementary school work for the children, and also given training for teachers and pastors.

As the educational work grew all over Congo, it soon became evident that higher and better courses were needed to train pastors, teachers, and supervisors who would have to assume the leadership in numerous mission projects. Consequently, special schools serving large areas were established to meet this need. In 1908, under the joint sponsorship of the British and American Baptist Missions and later joined by the Swedish Mission Covenant, the Ecole de Pasteurs et d'Instituteurs was established at Kimpese. The Institut Chretien Congolais at Bolenge was established by the Disciples of Christ in 1928. Other similar schools would include the Presbyterian training school at Kakinda and the Methodist's Institut Springer at Mulungwishi.

The first indication that the Belgian Government as such was

¹²Mack, op. cit., Section 8.

vitally interested in the educational work in Congo was in the form of a publication in 1928 of the brochure, "Instructions pour les Inspecteurs Provinciaux relatives aux programmes a suivre dans les differentes ecoles, et leur interpretation". This interest was warmly welcomed by the missionaries. A conference called at Kimpese in 1933 made valuable recommendations for the extension of mission educational work along the lines recommended by the state.¹³

Difficulties attended the educational work of Protestant missions in the Belgian Congo as Carpentar reports:

The period from 1926 to 1948 was difficult for Protestant missions because throughout those years the Colonial Government followed a policy of discrimination in favor of Roman Catholic missions only. The Government provided generous financial aid for their schools, but none whatever for Protestant schools; and many officials exerted influence to persuade parents to send children only to Catholic schools.

Protestant missions, meanwhile, were still obliged to find the resources to provide schools for an ever growing number of children, and to keep raising their standards from year to year. Through the loyal support of the Congo churches and of the teaching staff, this seemingly impossible task was accomplished, so that when in 1948 the Government reversed its policy and opened the way for inspection and subsidy of Protestant schools, the inspectors were often much impressed with the work being done.¹⁴

In 1959, the majority of Protestant mission schools in Congo followed the government curriculum, and most of the missions received substantial government aid for their work. National teachers who had struggled for years with inadequate physical equipment and a meagre salary greatly welcomed this help from the state, as did the missionaries.

¹³E. Morrish, "Survey of the present Educational Position and Needs of Congo Belge", In Abundant Life in Changing Africa, (New York: Africa Committee of the Foreign Mission Conference of North America, 1946), p. 141.

¹⁴Carpentar, op. cit., pp. 62, 63.

In 1952 Carpentar suggested that :

The most immediate problem in Protestant educational missions in Congo was the provision of secondary schools and universities. These require much more than lower schools in respect to staff, financial support and plant. The missions are undertaking to develop a few secondary schools, but their capacity will certainly be too small for the numbers of qualified applicants; and staff limitations will make it hard to do more. There is a strong feeling that at this level, even if not now in elementary education, the Government provide "lay" schools on the Belgian model. In these schools courses in religion and morals would form part of the curriculum, the students attending the courses provided by the confessional group of their preference. The rest of the courses would be given by lay professors and would be without religious bias. It would be desirable that student hostels be operated by the missions.¹⁵

Numerous "lay" schools have been opened and are operating successfully in the larger cities of the Belgian Congo since the above was written.

For many years Protestant missions in Congo have had unlimited opportunities to enhance their influence in the educational field. They must ever build this work on Christian principles, making their ideals clear, realizing that not education and more education, but the right kind of education is needed.¹⁶ Chapter III established this point in presenting a brief review of literature in the Christian Education field.

¹⁵Ibid., p. 64.

¹⁶Morrish, op. cit., p. 143.

CHAPTER III

REVIEW OF LITERATURE IN CHRISTIAN EDUCATION

Much has been written in regard to Christian education and its many aspects, but only a brief summary of the Protestant view of Christian education will be presented in this chapter.

Protestantism teaches that man's guide for his faith and conduct is the Word of God and his indwelling Spirit. An alert conscience and an understanding of the Scriptures are therefore the foundations of Protestant faith. Every Christian has the responsibility every day to grow in a more discerning conscience and a deeper understanding of God's will for men as revealed in his Word. Christian education brings to the people the Word of God which is God's rule of faith and conduct.¹⁷

Goals and Values of Christian Education

The goals and values of Christian education are not derived from secular methodology, but stem rather from Christian theology. The discoveries and theories of secular educators are not ignored, however, but recognized as having value in the light of Christian standards. All children still learn in the same way, respond to similar stimuli, have common interests, share the same capacities and faculties of mind, and develop along certain predictable lines.¹⁸

¹⁷Emory Ross, African Heritage, (New York: Friendship Press, 1952), p. 51.

¹⁸Randolf Crump Miller, Education for Christian Living, (Englewood Cliffs, N. J., : Prentice-Hall Inc., 1956, p. 45.

Since the center of Christian education is not man but God, it follows then that it is the Christian educator's task to bring the individual into the right relationship with God. To come into such a relationship involves the acceptance of Jesus Christ.

The acceptance of Jesus Christ as God and Saviour is the focal point of the Christian faith. It means that there is a personal relationship between the believer and the God of Jesus Christ. The loyalty to Christ leads to the integration of the believer. Men's broken relationships are restored by God's grace. The decision of the believer leads to the experience of power to obey God. Behind this grace-faith relationship lies a theology that guides the process and is essential for understanding the goals and purposes of Christian education.¹⁹

Every learner must thus be confronted with the problem of sin and man's utter inability to solve the problem of evil. He must see his individual need of the Saviour whom God had provided in his own Son, and put his trust in Him. By the power of the indwelling Spirit he will be able to live a Christ-centered life. De Blois suggests that:

When the Christian educator determines to use every wise method, to employ every possible technique, in order to achieve, in the case of the pupil, the formation of a Christ-centered and Christ-controlled person, he is cherishing a spiritual aim which has supreme and lasting importance.²⁰

Christian education is viewed as an integrating process in that it recognizes God above all else in bringing unity in a world torn apart by the disintegrating effects of sin. It is also considered an adjusting process with God, with environment and with time. Christian education is necessarily a redemptive process in that it recognizes salvation

¹⁹Ibid., p. 49.

²⁰Austen K. De Blois, Donald R. Gorham, Christian Religious Education: Principles and Practice, (New York: Fleming H. Revell Co., 1939), p. 110.

from sin and growing in grace possible in God. Then it also glorifies God because it seeks to interpret accurately the divine thoughts in nature and providence. Finally, Christian education is a restorative process in that it is a way of bringing man to a condition in which he will be thoroughly furnished unto all good works.²¹

The Teacher in Christian Education

Christian education authorities consider the teacher the key to a successful Christian education program. Materials are placed in his hands and he is held responsible for their protection and preservation. If we desire to improve the quality of youth we must look first to those who teach.²² The importance of the Christian teacher cannot be overestimated as Corson suggests:

Whatever our Christian teaching function and opportunity may be in relation to youth, we must remember "that we who are teachers will be judged by a much higher standard" (Jas. 3:1 Philips) than those whose teaching responsibilities are determined by secular consideration. Those who would impress on others the Christian imprint must themselves bear the Christian imprint. While this requirement may appear too obvious even to mention, the fact remains that often the cause of a faulty character product is not due so much to faulty methods as to faulty persons. And frequently character is put in a secondary category when the qualifications of good teachers are considered. . . Professional teaching still struggles with the question of religion in education because its approach is from the direction of methods and laws rather than by way of the persons who teach. Departments of religion and Bible courses offered for academic credit do not insure a Christian school atmosphere or an educated Christian. . . One man of God teaching chemistry can do more for the religious life of a school than a whole department of religion offering simply academic and professional courses in religion.²³

²¹Course of Study for Christian Schools, The Educational Committee of the National Union of Christian Schools, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), pp. 27-30.

²²Fred Pierce Corson, The Christian Imprint, (New York: Abingdon Press, 1955), p. 43.

²³Ibid., p. 43, 44.

In fulfilling the goals of the Christian education program, it is the teacher who either facilitates the "great encounter" between the pupil and his Lord and Saviour or he stands in his way. Camargo stated that:

We (teachers) need not only a thorough acquaintance with the written record and its meaning, not only a certain competence in education techniques--all of this being important--but a personal experience of fellowship with the living Word. We would then apply to problems of method not only what the sciences of secular education teach us, but mainly our personal experience of how we ourselves have been led to meet our Lord and Saviour, and our knowledge of how others have been actually led to him.

. . . . A testimony, not an imposition of a dogmatic assumption--that is what Christian teaching must ultimately be. When, as a teacher, I tell my pupils about Christ, I am no more trampling upon their freedom and personality than when I tell them of one of my human friends. It is by no means proselytizing, in the derogatory sense of the word, if I tell them, in speaking about this my divine Friend, "I want you to meet him. I am sure you will love him. I am sure he will do for you what he does for me."²⁴

Coe pointed out that "The chief Christianizing influence present in mission schools has been nothing that calls itself education, but rather the informally expressed good-will of teachers and members of teachers' families."²⁵ In the whole practice of missions Coe found that the thing that most unfailingly gets at the people is the missionary's own love for people.²⁶

The Methods employed in Christian Education

The simple memory discipline was the most popular method for many years in the work of religious education. Verses of scripture,

²⁴G. Baez-Camargo, "Not what they teach, but who", International Journal of Religious Education, 31:10, 11, April, 1955.

²⁵Coe, op. cit., p. 6.

²⁶Ibid., p. 6.

creeds, statements of faith, and moral maxims were memorized. Today, mere memory work is considered tabu.²⁷ However, the memorization of Bible verses is practiced in most Christian education programs. Familiarity with the Bible makes it possible to move through it easily and quickly when hunting for some particular passage, but for the most part it is better that this familiarity develop out of creative uses of the Bible in other ways than that youth should be required to memorize facts without an immediate purpose or use.²⁸

The textbook and recitation method has been employed universally but is frowned upon by progressive educators today. It is easy for a teacher to get into the habit of using one or two methods and too often it is one or both of the methods mentioned above.

In discussing methods used in teaching religion De Blois revealed that:

Several new methods of teaching, involving new techniques, have been adopted widely and almost universally within the sphere of religious educational activities in comparatively recent years. . . The Lecture Method, in its nakedness, is either repulsive or sleep-producing, except in the case of students who have reached maturity or the later years of adolescence. Class discussion is suggestive and invigorating. . . The Project Plan, to be religiously effective, will be in the interest of those aims which are religious, especially in helpful service to individuals, to groups, and to the church. . . . The Method of Dramatization may be regarded as an extension of the story method.²⁹

It is extremely important that the teacher, as quickly as possible, encourage the young people themselves to participate in some way

²⁷De Blois, op. cit., p. 197

²⁸J. Allan Ranck, "The Bible in the Life of Youth", International Journal of Religious Education, October, 1952, p. 13.

²⁹De Blois, op. cit., pp. 198-209.

in the lesson. Ranck suggested map-making, buzz sessions, symbol or outlines, creative activities and graphic arts³⁰ besides the methods mentioned above. "

The Bible in Christian Education

Probably the most characteristic and universal mark of Protestantism is its attitude toward the Bible. Benton pointed out four basic Protestant beliefs about the Bible:

1. The Bible is the Word of God.
2. The Bible is the central means of grace in the Church.
3. The Bible is the standard of the Christian life of faith.
4. The Bible contains all truth required for eternal salvation through faith in Jesus Christ.³¹

The Bible in certain periods of religious education was the sole source of religious curriculum. Lankard described these periods as:

. . . the periods of unorganized Bible study. There were two reasons for this: First, the Bible is an ungraded book for various age groups; and second, the common method of learning in that period was that of memorization. Hence the children memorized large portions of the Scriptures to be recited each Sunday with little or no supervision. Motivation was supplied by various prizes and rewards. Some children indulged in almost unbelievable marathons of memorization. The results were that the memory was exercised, but reason and judgment suffered. Memorization of biblical material became an end in itself, and the application of biblical truths to character and conduct received scant attention.³²

In the present-day curricula the emphasis is more on the pupil than on the subject matter. Material which would enrich the pupil's experience and give it Christian quality is chosen. The Bible, how-

³⁰Ranck, op. cit., pp. 13, 14.

³¹John Keith Benton, "The Protestant Attitude toward the Bible", International Journal of Religious Education, October, 1952, p. 7.

³²Frank Glenn Lankard, Orientation in Religious Education, (New York: Abingdon-Cokesbury Press, 1950), p. 114.

ever, is regarded as pre-eminent in all the types of subject matter. Lankard observed that "the newest curriculums appearing are making even larger and more definite use of the Bible. The lessons draw upon the Scriptures, biography, travel, nature stories. . . but the Bible is at the very heart of the curriculum."³³

Even though the Bible is not graded to the several age levels, the teacher and the lesson writers are free to utilize the Bible according to the comprehension of the pupils in a given area or on a certain cultural level. Little children who need a sense of care and protection can be taught the Gospels in which much material is found indicating the care of the Heavenly Father for his children. Juniors are captivated by stories of heroism and courage and the Old Testament provides such stories for them. Adolescents are susceptible to the appeal of great and noble causes such as the Lord Jesus Himself was engaged in and for which He lived and finally died. For those of early adulthood and older, the development of a life philosophy is paramount. The Scriptures are filled with helpful materials along these lines.³⁴

Ranck reported a survey recently made in the field of youth work around the world by the World Council of Christian Education indicating the following three things:

1. A desire of youth for a better understanding of the Bible.
2. The difficulty youth have in grasping what the Bible means.
3. Dissatisfaction with the way in which the Bible is frequently taught.³⁵

³³Ibid., pp. 115-16.

³⁴Ibid., pp. 118-19.

³⁵Ranck, op. cit., p. 12.

The responsibility of teaching the Word of God effectively rests heavily upon every teacher. Before teaching, a teacher must first have lived with the Bible himself until it has become a part of his own life, because young people are not convinced by anyone who has not himself been convinced first of all.³⁶

Audio-Visual Material

There is no longer any doubt that audio-visual methods and materials are effective in improving religious teaching. Miller affirmed this by stating that "the appeal to the eye is one of the most effective ways of teaching, and this especially true when the eye and ear are reached simultaneously."³⁷

Vieth reported an investigation which was made as to the value of using filmstrips and sound motion pictures in teaching the Bible:

Taking the life of Paul as his subject and Bible classes in relation to the public high schools in Fort Worth, Texas, as his setting, he (B. F. Jackson, Jr.) established three comparable groups of students. One group was taught without the use of audio-visual aids; the second had the same course with the aid of the "Life of St. Paul" series of sound motion pictures of the Religious Film Society of Great Britain; the third had the same course with the aid of filmstrips made from selected frames of these motion pictures. He found that the filmstrip group learned 24.51 per cent more, and the motion picture group 38.52 per cent more, than the control group. Both experimental groups learned more of the entire life of Paul than the control group, but the gain was proportionately greater in those portions which were actually included in the film and slide material.³⁸

A great deal of research is being carried on continuously in

³⁶Ibid., p. 13.

³⁷Miller, op. cit., p. 209.

³⁸Paul H. Vieth, Orientation in Religious Education, ed. Philip Henry Lotz, (New York: Abingdon-Cokesbury Press, 1950), p. 151.

regard to the effective utilization of audio-visual aids in teaching. Typical of this type of research is that carried out by the Motion Picture Research Project under the direction of Mark A. May at Yale University.³⁹

There is a wide variety of materials and devices available which serves the purpose as audio-visual aids. Vieth pointed out that this does not simply include motion pictures and other projected material but also a rich resource of nonprojected aids:

The field trip is an educational technique which stands closest to life experience because it enables the pupil to see the actual situation, institution, object, or setting with which a unit of learning is dealing.

. . . Blackboard illustrations, maps, charts, and diagrams may be used to illuminate and illustrate what would otherwise be abstract teaching. Objects representing the art and culture of other peoples may be used to introduce pupils to the life and customs of these near-by or faraway neighbors.

. . . Printed pictures are a time-honored aid in religious teaching. Their advantage over slides is that they can be used in any classroom and can be displayed for longer periods of time.

. . . Illustrated textbooks provide a combination of pictures and reading material in relation to each other. The effectiveness of such illustrations depends on the quality of the pictures and their relevance to the subject matter presented.

. . . Phonograph records are becoming increasingly significant for presenting incidents, stories, and even lectures in an effective way. Music and drama are added to simple storytelling, and the effective use of characters has the capacity of carrying the listeners into the very setting which is being depicted.⁴⁰

There are numerous projected visual aids with each method having its own purposes and values. The opaque projector brings illustrations

³⁹Ibid., p. 152.

⁴⁰Ibid., p. 154.

from books and magazines, diagrams, drawings by pupils, photographs, and small objects to the screen. The slide projector projects still pictures on a screen either in the form of black and white or natural color transparencies which come individually or on a strip of film. Oftentimes the phonograph record is combined with the projection of pictures so as to provide continuous narration, sound effects, or a background of music.

The single illuminated picture is very effective in focusing attention and removing distractions. The teacher may interpret each picture as fully as he chooses. Subjects in a set of slides may be rearranged to suit the teacher, or for more intensive attention, single slides may be selected.⁴¹

In describing the advantages of the motion picture, Rogers and Vieth said:

The moving picture is a veritable magic carpet, and more. Presenting its subject in lifelike motion, it casts a spell of reality over its audience. It can enable them to travel in far places, take them into the distant past or any imagined future, cause them to run the scale of the human emotions, show the actions of life too small to be seen with the naked eye, and processes such as the growth of a plant which are too slow for the unaided eye to catch. It can present individual persons or whole peoples in such a way that they are admired or despised, loved or hated. It can take its audience behind the scenes and show people as they really are, what they do, what they think, what they love. It can give vicarious experiences which could never be had in the real world.⁴²

Films are used in religious education to present Bible stories or characters, Church history, missionary activities, or other forms of

⁴¹Ibid., p. 154.

⁴²William L. Rogers and Paul H. Vieth, Visual Aids in the Church, (Philadelphia: The Christian Education Press, 1946), p. 56.

the work of the Church. They also serve as vocational guidance, demonstrate how to perform certain duties, or illustrate Christianity in action.

Effective utilization of audio-visual aids requires a certain amount of competence on the part of the teacher. He must be acquainted with the resources in equipment and materials and able to select a suitable aid related to the objective of the lesson. He must prepare the class for the presentation of an audio-visual aid, and then be able to present the aid effectively. Finally he must follow through with questions or discussion to make sure that the purpose of the aid has been achieved.⁴³

As the next chapters of this study will indicate, the entire Christian education program in the Protestant primary schools in the Belgian Congo is only in the beginning stages of development. The methods and materials used extensively in America are slowly being incorporated in the Congo school system as teachers receive more specialized training and as finances permit the purchase of the large amount of needed Christian education materials.

⁴³Vieth, op. cit., pp. 159-60.

CHAPTER IV

AIMS OF THE CHRISTIAN EDUCATION PROGRAM AND FACTORS IMPORTANT IN THEIR FULFILLMENT

There were more than 45 Protestant mission societies working in some 200 areas in the Belgian Congo in 1959. Almost without exception each mission station, which is in charge of a given area, conducted a primary school system which in the Belgian Congo includes grades one through five. Approximately half of the primary schools had scholastic standards high enough to be eligible for government subsidies.

Of the 100 directors of subsidizable primary schools who received questionnaires 55 responded. Each school director represented an average of 23.3 primary school classes or 895.7 Congo primary school children. Of the 100 additional missionaries receiving questionnaires who were not in full-time educational work yet had an understanding of it, 33 filled out the questionnaires and returned them.

Aims of the Christian Education Program

The three aims of the Christian education program which were submitted in the questionnaire were as follows:

1. The bringing of Congo school children into a vital and saving experience of God in Jesus Christ.
2. The helping of these children to become active, loyal members of the church.
3. To teach the authority of the Bible and encourage the personal reading and study of the same to establish attitudes and habits of Christlike living.

The large majority of missionaries responding to the questionnaire were well in agreement as regards the above-mentioned aims. Seventy-eight per cent of the missionary educators and 82% of the non-educators reported all three of these aims as important and receiving emphasis in their particular mission society. Only 11% of the educators and 6% of the non-educators felt that only the first aim was important in their Christian education program. Seven per cent of the missionary educators in comparison to 3% of the non-educators omitted aim two, listing only the first and third. The second aim alone was considered important by 6% of the missionary non-educators. Three per cent of the non-educators and only 2% of the educators listed only the third aim. Two per cent of the educators did not respond to this question.

In addition to the aims listed in the questionnaire, six missionaries considered the teaching of individual responsibility of the student in the community as another worthy goal of their religious education program. Personal witnessing and testifying of one's salvation was submitted by five other missionaries as an important aim as well.

Additional comments in regard to this particular question included the following:

"these should be the aims and are theoretically so, I'm sure, but these aims are attained in only a small fraction of the lives of those who pass through our schools. We get outward acceptance but not the 'vital', the 'active' and the 'Christ-like'."

"each aim is dependent upon the other."

"children are encouraged to give the claims of Christ first place in their lives, and other claims to play a lesser role."

"the aims you have indicated are inseparable."

"the purpose of all mission education is and should be to teach Christ, to make people Christian in all their education."

"the aims are all important, but we don't try to press children into religious experience before they are ready for it; entry into classes for baptismal preparation is voluntary."

Protestant missionaries in the Belgian Congo are aware of the importance of having definite goals in mind in their Christian education program. Christ is to be the centre of all the activities included in this program.

Factors to be considered in the Accomplishment of Christian Education Aims

There were eight factors listed in the questionnaire which were considered helpful in the accomplishment of the aims of the religious education program. The opinion of missionary educators and non-educators as regards the relative importance of these factors is presented in Table I. The "most essential" rating was to be used only once.

The teacher is considered the key to a successful Christian education program both by the missionary educator and non-educator. Almost nine-tenths of the educators (87%) and more than three-fourths of the other missionaries questioned (76%) listed the teacher's personal character as "most essential" in the fulfillment of the Christian education aims in their primary school program. Twelve per cent of the missionary non-educators considered the teacher's personal relation to the pupils as "most essential" whereas 5% of the educators placed the "teaching method" first in importance.

The teaching method factor in the accomplishment of Christian education aims was rated "very important" by 84% of the school directors

TABLE I

OPINIONS OF MISSIONARIES AS TO RELATIVE IMPORTANCE
OF FACTORS IN CHRISTIAN EDUCATION PROGRAM OF
PROTESTANT PRIMARY SCHOOLS IN BELGIAN CONGO

| FACTORS | 55 MISSIONARY EDUCATORS | | | | | | 33 MISSIONARY NON-EDUCATORS | | | | | | | | | | | | |
|-----------------------------------|-------------------------|----------------|--------------------------|----------|------------------------------|----------|-----------------------------|----------------|--------------------------|----------|------------------------------|----------|-------------------------|----------|-----------------|----------|-----------------|----------|----------------|
| | * No. | % Essential | Very Important No. | % No. | Somewhat Important No. | % No. | * No. | % Essential | Very Important No. | % No. | Somewhat Important No. | % No. | Not Important No. | % No. | Response No. | % No. | Response No. | % No. | # not valid |
| 1. Materials in religion classes | 1 | 2 | 31 | 56 | 22 | 40 | 1 | 2 | 1 | 2 | 22 | 40 | 1 | 2 | 1 | 3 | 1 | 3 | 1 |
| 2. Teacher's personal character | 48 | 87 | 6 | 11 | | | 1 | 2 | | | | | | | 25 | 76 | 7 | 21 | 1 |
| 3. Teaching method | 3 | 5 | 46 | 84 | 4 | 7 | 1 | 2 | 1 | 2 | 4 | 7 | 1 | 2 | 1 | 3 | 26 | 79 | 1 |
| 4. Teacher's relation to pupil | | | 47 | 87 | 6 | 11 | 1 | 2 | 1 | 2 | 4 | 12 | 24 | 73 | 4 | 12 | | | 1 |
| 5. Chapel services for children | 2 | 3 | 36 | 66 | 14 | 26 | 2 | 3 | 1 | 2 | 22 | 66 | 8 | 25 | 1 | 3 | 22 | 66 | 1 |
| 6. Sunday church attendance | | | 40 | 74 | 12 | 21 | 2 | 3 | 1 | 2 | 20 | 60 | 10 | 31 | 1 | 3 | 20 | 60 | 1 |
| 7. Participation in services | | | 17 | 31 | 34 | 62 | 3 | 5 | 1 | 2 | 13 | 39 | 15 | 46 | 3 | 9 | 13 | 39 | 1 |
| 8. Memorization of catechism etc. | 1 | 2 | 31 | 56 | 18 | 35 | 4 | 7 | 1 | 2 | 1 | 3 | 18 | 55 | 7 | 21 | 5 | 15 | 1 |

*The rating "most essential" was used only once by each missionary
#All factors were marked with an "x"

and 79% of the non-educators. Three other factors rating high in the "very important" bracket were the teacher's personal relationship to the pupil, regular devotional or chapel services, and Sunday church service attendance for all school children.

Only slightly more than half of the educators as well as the non-educators considered the materials used in the religion classes and memorization of catechism and verses and portions of the Bible as "very important" factors in the religious education program in Congo primary schools. The missionaries agreed that pupils' participation in religious services was only "somewhat important" in the development of Christian character in primary school pupils' lives.

Seven per cent of the educators and 15% of the non-educators placed the "memorization" factor in the "not important" bracket.

Additional factors in the fulfillment of Christian education aims given by missionaries responding to the questionnaire included the emphasis on home and family environment, the use of discipline as a means of teaching Christianity, the availability of helpful literature, counseling, youth clubs, and challenge to Christian vocations.

Emphasis most needed in the Present Religious Education Program

In regard to the improvement needed to accomplish the intended Christian education goals in the present Protestant subsidized primary school system, both missionary educators and non-educators responding to the questionnaire placed the greatest present need of emphasis upon the teacher himself. This one particular factor was mentioned by 43%

of the missionaries commenting on this question. The following remarks verify their concern:

"great need for spiritual leaders in our teachers"

"personal dedication of teachers to their job"

"teachers with purpose and vision"

"instilling faith indirectly by example"

"teachers with a Christian philosophy of life"

"truth through personality"

"deeper consecration of the teachers and devotion to their work"

"guiding and encouraging and revealing Christ in every daily contact and opportunity"

"dedicated teaching"

"consecrated teachers with a definite calling and no professional or mercenary motives"

Another 32% of the missionaries responding to this question felt that the most urgent need was for better graded materials including ample visual aids such as picture rolls, flannelgraph materials and work-books for the children. One mission society reported having a full-time missionary engaged in revising and making up materials for the religion classes in the primary schools. Another missionary suggested a cooperate drive to improve materials. A few of the missionary educators considered their Christian education materials as adequate and sufficient.

More intensive training for teachers was another present need expressed by many of the missionaries. In-service training of teachers in technique and method was suggested by a number of school directors.

A few of the missionaries stressed a very definite need in

teaching methods. "More class participation" is needed because children lose interest and personal application is lost. Too much of the teaching found in the class room is "preaching" and "memorizing". "Teachers must begin to show concern for the individual child in the class," remarked one mission educator.

Other needs for emphasis to improve the Christian education program in the primary schools in the Belgian Congo were included in the following missionaries' comments:

"parents need to see the need of sending their children to school and have an interest in the schools"

"correlation of science course, hygiene and social life with ethical Christian information and motivation"

"provide more opportunities through youth programs to help keep the students to grow in their Christian witness and experience"

"a follow-up program that will keep contact with the students after they leave our schools"

"special attention to graduating class"

"more opportunities for service for children"

"more missionary staff"

Several missionaries felt that the development of their Christian education program was very encouraging. . "we are on the threshold of a new thrilling forward movement". In contrast one missionary considered their Christian education program in "sad shape".

One missionary educator summarized the present urgent needs to improve the Christian education program so that it may better accomplish its intended goals as follows:

"we need better textual materials and teaching methods in school Bible classes."

We need to maintain a personal contact with students and a Christian influence towards individuals, to beware of being swamped with organization and office routine.

We need to keep the students aware of the presence and power of God in the circumstances of their daily lives, to pray with them, counsel with them, instill in them the daily practice of honesty, diligence, courtesy, thoughtfulness of others and all the Christian virtues"

The comments given in this section of the study verify the consciousness present in the minds of missionary educators and non-educators alike of the aspects of improvement most needed in the present Christian education program in the Protestant primary schools in the Belgian Congo.

CHAPTER V

OPINION OF CONGO PRIMARY SCHOOL GRADUATES AS REGARDS THE PRIMARY SCHOOL CHRISTIAN EDUCATION PROGRAM

It is difficult for a Congolese with a limited educational background to respond objectively to a questionnaire. This limitation must be kept in mind in the findings given in this chapter of Congo primary school graduates questioned concerning their Christian education classes and activities in primary school years.

General Background of Graduates

The 139 primary school graduates filling out the questionnaire included sixty-eight post-primary students in preparation to enter secondary schools and seventy-one students now training in a Monitor's School preparing to be teachers. They were all boys ranging in age from fourteen to twenty years. All of them were associated with the Congo Inland Mission except four who came from a neighboring Protestant mission. All but two were members of the Church of Christ in Congo. Almost three-fourths of them had had three years or more of their five years of primary school training right on the mission station. This meant that a missionary director was in charge of the primary school program at all times during these years.

In regard to their religion course teachers in the primary school, more than one-half had had a missionary teaching many, if not all religion classes. Almost one-third of the graduates had had only a national teacher in their religion classes. For one-sixth of the boys a national pastor had had charge of their Bible classes. Three-fifths

of the students reported that their teachers had had some form of visual aid material to supplement their Bible teaching.

Almost nine-tenths of the 139 boys had been active in some form of church service during their primary school days. The higher than average intelligence of this select group of boys may partly account for this high percentage.

The Primary School Teacher in the Christian Education Program

The primary school graduate in Congo has had an average of five different teachers during his primary school years. The measure of individual help and interest given to the student varies with the national teachers. In a question asked the graduates as to the number of their teachers whom they considered having given them definite individual help in their spiritual welfare, almost three-fifths of them (56%) listed only one of the five teachers as Table II indicates. Only one-tenth of

TABLE II

NUMBERS AND PERCENTAGES OF PRIMARY SCHOOL GRADUATES CONSIDERING
THEIR TEACHERS HAVING HAD A DEFINITE INDIVIDUAL
INTEREST IN THEIR SPIRITUAL WELFARE

| | Number | Percentage |
|-----------------|--------|------------|
| 0 of 5 teachers | 5 | 4 |
| 1 of 5 teachers | 79 | 56 |
| 2 of 5 teachers | 19 | 14 |
| 3 of 5 teachers | 18 | 13 |
| 4 of 5 teachers | 4 | 3 |
| 5 of 5 teachers | 14 | 10 |
| Totals | 139 | 100 |

the 139 boys felt that all five of their teachers had been a real help to them in matters concerning the needs of their soul; 3% listed four of their five teachers; 13%, three of five, and 14%, two of five teachers. Four per cent of the students reported that none of their teachers in primary school had been a spiritual help to them.

Factors important in Religious Training and Development

In a more general question the graduates were asked to make reference to the particular factor or factors which they considered had been of greatest help to their lives as young Christians. Their responses are presented in Figure 1. The religion courses in the regular school schedule were mentioned by four-fifths of the boys (80%). Two-thirds of the graduates (67%) considered the religious services in church and school to have been a special help to them in their Christian faith.

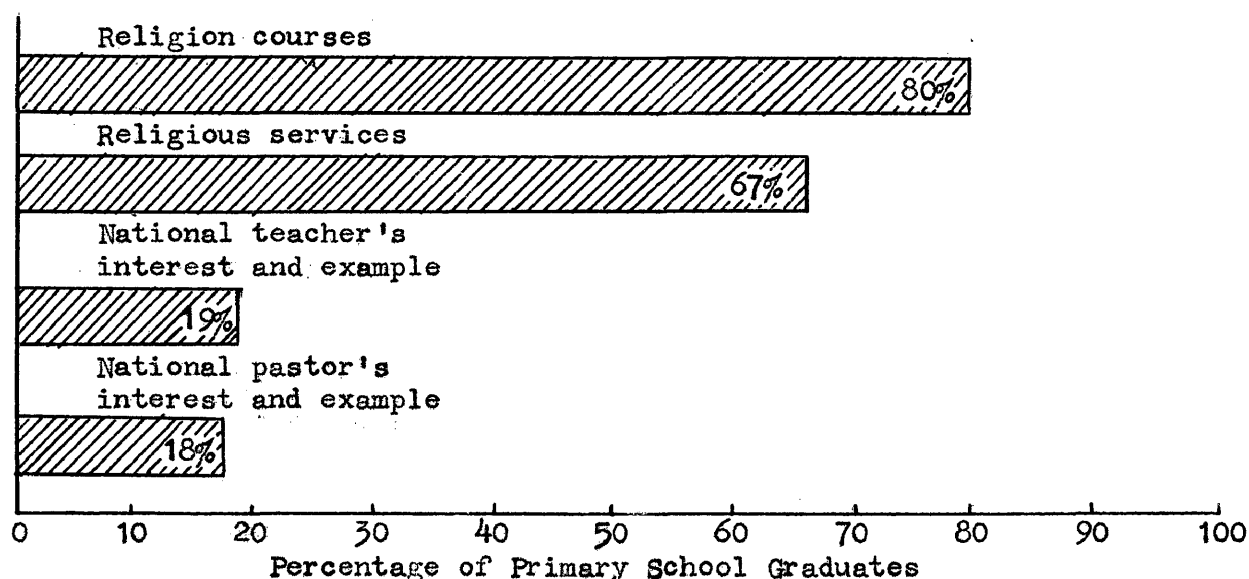


FIGURE 1

OPINION IN PERCENTAGE OF 139 PRIMARY SCHOOL GRADUATES AS
REGARDS THE HELP OF VARIOUS FACTORS IN THEIR
RELIGIOUS TRAINING AND DEVELOPMENT

Less than one-fifth of the students (19%) felt that their national teachers had been a help as an example and counsellor to them in matters concerning their religious growth and development. Only 18% made reference to the national pastor of their local church as having been a special help to them.

Hindrances encountered by Primary School Students

While in primary school a young Christian may encounter various difficulties in his daily growth and development. In this investigation, of the 139 graduates questioned on this matter, more than two-fifths (41%) made reference to their comrades and associates as having been a detriment to their Christian testimony. One-sixth of the boys (16%) felt that heathen village customs and practices like palm wine, dances, and spirit worship had stunted their growth and development as Christians. The bad example of their teachers was mentioned by 10% of the boys as having been a hindrance to their lives. Another 26% referred to various factors like sickness, lack of funds and other matters that had been detrimental to them in primary school and their normal Christian development. The remaining 7% believed there had been no special hindrances in their lives as Christians while in primary school.

The findings in this particular part of the study bring to light, among other matters, the lack of confidence of the Congo primary school pupil in his teacher. In his viewpoint, the national primary school teacher has not been an example and counsellor to him in religious training and development. Instead he has been a direct hindrance to some of his pupils in this regard.

CHAPTER VI

THE CHRISTIAN EDUCATION PROGRAM IN SUBSIDIZED PROTESTANT PRIMARY SCHOOLS IN 1959

To the knowledge of the writer no other study has been made of the Christian education program in Protestant primary schools in the Belgian Congo. Consequently, the findings reported in this chapter of the existing Christian education program in these schools represent the first of its kind.

Enrollment in the Schools

The questionnaires which were returned in this investigation represented 1,284 primary school classes. The enrollment in these Protestant schools totaled 49,161. This represented approximately fifteen per cent of the total Protestant primary school enrollment in the Belgian Congo.

Distribution of the pupils as to degrees is presented in Table III.

TABLE III
DISTRIBUTION OF PUPILS IN SUBSIDIZED
PROTESTANT PRIMARY SCHOOLS

| | Number | Percentage |
|----------------------------------|--------|------------|
| In 1st Degree (grades 1 & 2) | 27,960 | 57 |
| In 2nd Degree (grades 3 to 5) | 21,201 | 43 |
| Totals | 49,161 | 100 |

The enrollment in first degree classes (grades 1 and 2) accounted for almost three-fifths of the total (57%) primary school enrollment

represented in this study. The second degree (grades 3 through 5) pupils numbered 21,201 which is 43% of the total.

The percentage of first degree classes and students would without question be much higher were the non-subsidized schools taken into consideration. Supervision in second degree schools was given priority and consequently standards were higher and government subsidy available in these classes. This accounted for the high percentage of second degree students in this study which is limited to subsidized schools.

Teachers of Religion Classes

Both on the mission station and in the district, the national teacher was responsible for the religion classes in the first and second degree school systems in the majority of cases. Forty-one of the fifty-five missionaries responding to the questionnaire reported having first degree schools in the district and in every case the national teacher taught the religion classes in these schools as Table IV indicates. The

TABLE IV
NUMBERS AND PERCENTAGES OF RELIGION COURSE TEACHERS
IN 55 STATION SCHOOL AND 41 DISTRICT
SCHOOL SYSTEMS

| | | Missionary | National Teacher | Missionary and National | No response | Totals |
|-------------|-----|------------|---------------------|----------------------------|----------------|--------|
| 1st degree | No. | 1 | 46 | 7 | 1 | 55 |
| on station | % | 2 | 84 | 12 | 2 | 100 |
| 1st degree | No. | 0 | 41 | 0 | 0 | 41 |
| in district | % | 0 | 100 | 0 | 0 | 100 |
| 2nd degree | No. | 2 | 40 | 12 | 1 | 55 |
| on station | % | 4 | 73 | 21 | 2 | 100 |
| 2nd degree | No. | 0 | 36 | 0 | 0 | 36 |
| in district | % | 0 | 100 | 0 | 0 | 100 |

same results were indicated by the thirty-six missionaries reporting second degree schools in the district. In 84% and 73% of the 55 first and second degree station school systems respectively, the national teacher alone was teaching all the Bible classes.

The missionary, who in the beginning of mission work in the Belgian Congo was responsible for most if not all religion courses, taught only in 2% of the first degree station school systems and in 4% of the second degree station school systems. However, in 12% of the station first degree and 21% of the station second degree school systems he shared the responsibility of Bible class teaching with a national teacher.

Number of Religion Classes per Week

The number of periods devoted to Bible courses, memorization of scripture and catechism, per week in the school systems reporting in this study is presented in Figure 2. There was no appreciable difference in first and second degree schools. About half of the school systems

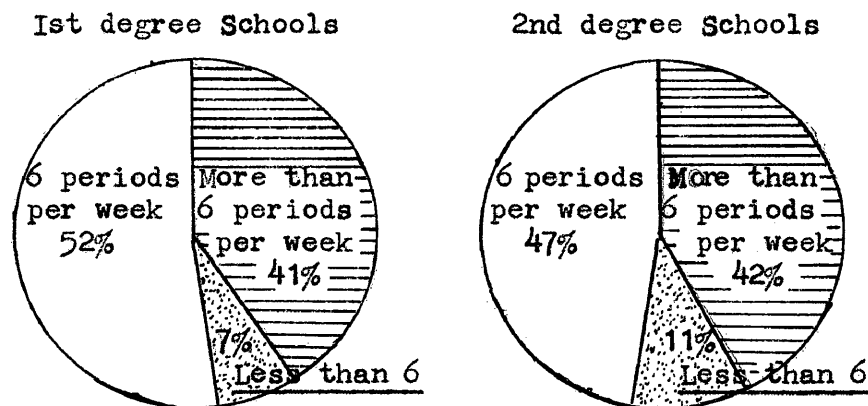


FIGURE 2

DISTRIBUTION OF THE NUMBER OF RELIGION COURSES
IN 55 PROTESTANT PRIMARY SCHOOL SYSTEMS

in this study (52% and 47% in the first and second degree respectively) reported six periods of religion classes per week (1 per day as there are 6 school days per week in the Belgian Congo). More than two-fifths of the missionaries reported having more than six periods of religion courses per week in both first and second degree schools. Only 7% of the first degree and 11% of the second degree school systems devoted less than six periods a week to Bible courses.

Religious Education Helps

Workbooks for students. Findings in this study indicated that helps in the religion classes in form of student workbooks were found almost exclusively in the second degree classes as indicated in Table V. Forty-five per cent of the educators reported that workbooks in religion classes were used in one, two or all three of the second degree grades. Seven per cent of the missionaries stated that in both the first and second degree schools workbooks were in use whereas only 2% indicated that

TABLE V
DISTRIBUTION OF RELIGION STUDENT WORKBOOKS
IN 55 PROTESTANT PRIMARY SCHOOL
SYSTEMS

| | Number | Per cent |
|---------------------------------------|--------|----------|
| In 2nd degree classes | 25 | 45 |
| In 1st degree classes | 1 | 2 |
| In both 1st and 2nd degree classes | 4 | 7 |
| In no classes | 23 | 42 |
| No response | 2 | 4 |
| Totals | 55 | 100 |

workbooks were used only in the first degree classes. More than two-fifths of the missionaries (42%) reported that none of their primary school classes were using any form of a workbook in the religion classes. Three missionaries mentioned that they made use of notebooks in which students copied Bible lesson notes given by the teacher. Four per cent of the missionaries did not report on this question.

Visual aids for teachers. Visual-aid materials are an integral part of a Christian education program. Their regular usage, however, is as yet limited in the Protestant primary school system in the Belgian Congo.

Table VI shows that only slightly more than one-fourth of the missionaries (26%) reported using visual aids in at least half or more of their first degree classes and not quite one-third (31%) were using them in 50% or more of their second degree classes. Forty-four per cent of the missionary educators indicated that visual-aid materials for the teachers were used in less than half of their first degree classes, and

TABLE VI
EXTENT OF REGULAR USAGE OF VISUAL-AID MATERIALS
IN 55 PROTESTANT PRIMARY SCHOOL SYSTEMS

| | Ist Degree Number | Per Cent | 2nd Degree Number | Per Cent |
|-----------------------------|----------------------|----------|----------------------|----------|
| More than 50% of classes | 14 | 26 | 17 | 31 |
| Less than 50% of classes | 24 | 44 | 21 | 39 |
| In no classes | 10 | 18 | 7 | 12 |
| No report | 7 | 12 | 10 | 18 |
| | — | — | — | — |
| Totals | 55 | 100 | 55 | 100 |

39% of the missionaries mentioned that these helps for teachers were used in less than half of their second degree classes.

Eighteen per cent of the educators reported that no visual aids were as yet being used in their first degree classes, and 12% reported the same to be true in their second degree classes. There was no report on this question for first degree classes from 12% of the missionaries, and 18% of them did not respond concerning this matter in their second degree classes.

Bible pictures which are usually in color and in poster size were available though not used regularly in four-fifths of the school systems studied as Figure 3 indicates. Bible picture rolls which are larger than Bible pictures and bound in series were used in half of the school systems. The use of flannelgraph and object lesson materials is more limited in the religion classes. Thirty-one per cent of the schools were using flannelgraph material and only 13% had object lesson helps available and were using them.

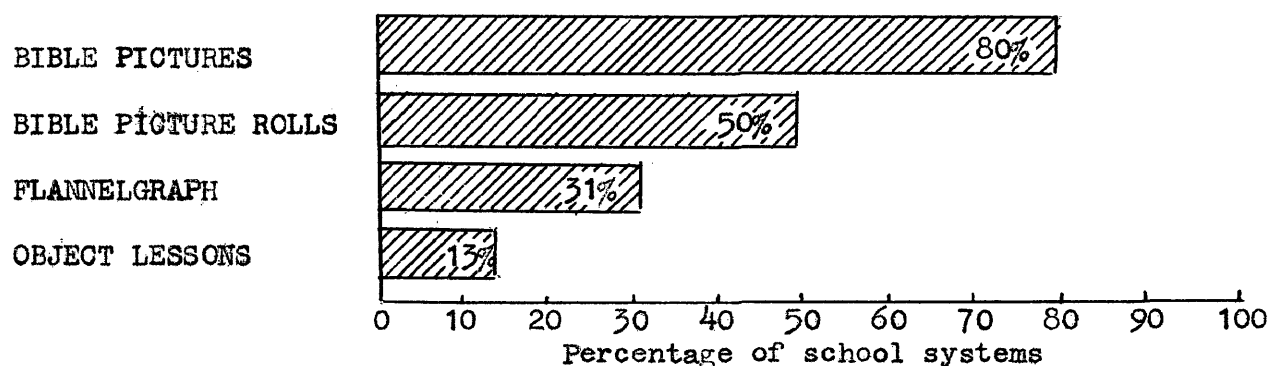


FIGURE 3

DISTRIBUTION OF TYPES OF VISUAL-AID MATERIALS
USED IN PROTESTANT PRIMARY SCHOOLS

Preparation of Religious Education Helps

Since the Protestant mission societies in the Belgian Congo teach in a number of different dialects and languages, additional time and effort are necessary to prepare and adapt religion class material suitable for the various language areas.

Of the 55 missionaries responding in this survey 35 reported having some individual or committee active in preparation of workbooks for students and other Bible class materials. Shortage of staff as indicated by one of the missionaries no doubt is the primary reason for the 20 missionaries who indicated having no one active in this work at present.

The National Teacher

His responsibilities in the church. Inasmuch as one of the aims of the Christian education program is to make the pupil church-conscious, missionary educators have been emphasizing the need of the national teacher's participation in church activities to the extent of giving him definite responsibilities on Sundays as well as on week days. A teacher recognizing his personal debt to the church will inspire his pupils to have the same attitude.

The report of missionaries in this study shows however that only some of the national teachers are engaged in church activities in addition to their school responsibilities. Only two-fifths of the missionaries reported that 75-100% of their teachers were active in church. One-third of them indicated that only 50-75% of their teachers had responsibilities in church. All the rest of the educators reported that less than half of their teachers carried responsibility in the local church program.

Several missionaries stated that 100% of their teachers were obligated to participate in some service in the church or else they would be relieved of their teaching job. Another missionary reported that all teachers take charge of a Sunday School class on the mission station or in a nearby village. They are also responsible to occasionally lead in singing of hymns and to preach.

His moral and spiritual qualities. In the questionnaire missionaries were asked to give their opinion as to the per cent of their national teachers who they felt were sincere Christians, living exemplary lives and in good standing in the church. More than three-fourths of the missionaries (76%) considered that 75-100% of them had the above-mentioned qualities. Seventeen per cent of the educators believed that only 50-75% of their teachers possessed these qualities. Two per cent of the missionaries felt that only 25-50% of them qualified and another 2% reported that less than 25% of their teachers had these qualities. Three per cent of the missionaries did not express their opinion on this question.

It is significant to notice the discrepancy in the missionaries' opinion of their teachers and the report the pupils give of their teachers as mentioned in Chapter V. Either the missionary's knowledge of the teacher is very limited or the Congo primary school pupil criticizes him too severely.

Special Training for the National Teacher in Religious Education

A teacher needs special instruction in methods and techniques of teaching religion courses in order to convey the facts and truths of the

Bible satisfactorily to the children.

The two most common types of teacher training schools in the Belgian Congo are the "Ecole Apprentissage Pedagogique" which trains teachers for the first degree schools and the "Ecole de Moniteurs" which prepares second degree primary school teachers. In response to the question whether the above-mentioned schools were offering special religious education instruction, missionaries responded as follows: yes-39; no-3; I don't know-13. Almost three-fifths of the missionaries (58%) reported that teachers already in their work were receiving such instruction from missionaries as an in-service training. A number of missionaries qualified their response with the following statements:

"teachers' institute--one week a year"

"only some aids now and then"

"in institute from time to time"

"between terms"

Primary School Pupil's Relation to the Church

Attendance at religious services. Protestant mission societies in the Belgian Congo have remained true to the Protestant tradition of "assembling themselves together" to sing hymns, read the Scriptures and pray. This is also an emphasis in their primary schools. The church and school must be considered interdependent. "Daily prayers" before classroom activities are still common in most of the schools.

Almost three-fourths of the missionaries (73%) reported having chapel services daily in their primary schools. One missionary stated that each class conducted its own devotional period daily. Others men-

tioned that they had no special services for the students alone, but that the children attended the regular services conducted by the church. This would include youth services and mid-week prayer services in addition to the regular Sunday morning services.

Missionary educators are not agreed as to whether or not Sunday church attendance should be compulsory for primary school children. As concerns Sunday church attendance in the primary schools away from the station only 38% of the missionary educators represented in this study reported such attendance as compulsory, whereas 69% of the missionaries indicated that church service attendance was compulsory for children in station primary schools. A number of missionaries who represented the "not compulsory" group added that regular church attendance on Sunday was encouraged and expected of all primary school children.

To the 21 school directors who did not have compulsory church attendance rules, a further question was posed to determine what percentage of their school children attended church or/and Sunday School on Sundays. Thirty-nine per cent of this group of educators indicated that 75-100% of their school children attended Sunday church services. Another 39% of the missionaries reported that only 50-75% of their pupils attended services on Sunday, and 22% of the educators stated that less than 50% of the children in their schools were present in church on Sundays.

Participation in religious services. Since the average age of a primary school child is higher in the Belgian Congo than in Europe or America, student participation in Sunday or week day church services is encouraged and often expected.

Three-fifths of the educators indicated that their primary school

pupils participate "often" in such services; the remaining two-fifths estimated that their school children "seldom" participate in church services. The primary childrens' contribution to such services is most frequently in the form of special numbers in song, or dramatization of Bible stories. The older boys often direct congregational singing. One missionary indicated that each of his primary school classes makes up a choir, taking its turn in Sunday services.

Memory Work and Religious Education

The popularity of simple memory discipline is still evident in the program of Protestant primary schools in the Belgian Congo. The committing to memory of the "catechism" as popularized by Martin Luther is still employed by more than three-fifths of the Protestant primary school systems reporting.

As concerns the memorization of Bible verses as a strictly separate class, 60% of the missionaries reported using it in their school systems. Nine per cent of them reported negatively and 31% did not respond at all to this question.

Primary School Graduates

A reliable index to the effectiveness of the Christian education program in a primary school may be the Christian testimony of the school's graduates. Estimates were made by missionary educators in per cent of the primary school graduates who they believed were Christians and in good standing with the church. Nearly two-fifths of the school directors (38%) estimated that 75-100% of the previous year's primary school graduates had these qualities as is indicated in Table VII. A little more

than one-fourth of the missionaries (28%) believed that only 50-75% of the graduates met these Christian standards. Twenty-five per cent of the educators rated less than 50% of the graduates as good Christians. Another 9% did not indicate their estimates on this question.

TABLE VII

SCHOOL DIRECTORS' ESTIMATES IN REGARD TO THE PERCENTAGE
OF PROTESTANT PRIMARY SCHOOL GRADUATES IN
GOOD STANDING WITH CHURCH

| | Number | Per Cent |
|-------------------------------|--------|----------|
| 75-100% of graduates | 21 | 38 |
| 50-75% of graduates | 15 | 28 |
| Less than 50% of graduates | 14 | 25 |
| No response | 5 | 9 |
| | — | — |
| Totals | 55 | 100 |

Government Subsidy and the Christian Education Program

Since the 1948 government offer of inspection and subsidy of Protestant schools in the Belgian Congo, the Protestant missions have put forth much effort to improve their entire school system to be eligible for these government grants. Since no inspection is made of the religious education program in these schools some of the educators surmised that this part of the primary school program might suffer. This opinion, held by some Christian education authorities, was evident among missionaries as well. However, less than one-fifth of the mis-

sionaries (18%) responding to the questionnaire in this study felt that the Christian education program in their primary schools had been neglected since government subsidy had been accepted in their mission. Two-thirds of the missionaries (67%) were under the opinion that the acceptance of government subsidies had not at all interfered with the Christian education program in their schools. A little less than one-sixth of them (14%) felt they were not able to give their opinion in this matter, a number of them mentioning that they had been in actual educational work in the Congo for only a short period of time.

Some comments by missionaries answering "yes" to this question were as follows:

"it (the entire school program) seems to have become more formal and impersonal"

"we're limited to one hour a day for our religion classes"

"the new subsidy program saps all the strength of the missionary and teacher. . . a 6-day full schedule leaves little time for preparation and carrying out a religious education program"

The missionaries responding with a "no" added the following remarks:

"we have more children and better qualified teachers"

"I feel our program has been strengthened since we have been carefully following the subsidized school program. We have considered materials, lessons, time and grades more carefully than before. No subject receives more time, more preparation nor counts for more points than religion"

Many missionaries were aware of the difficulties which are encountered in the Christian education program in a government subsidized primary school. Others have considered the new program as a challenge to improve the Christian education part of their primary school system.

According to the findings recorded in this chapter the lack most evident in the existing Christian education program in the Belgian Congo is in the materials available to the student and teacher in the religion classes. Also, more church-consciousness is needed among the teachers. Many of them have no definite part in any of the church's activities. Again, the primary school graduate is often lost to any Christian influence after he leaves school unless he continues further training in another mission school.

CHAPTER VII

FINDINGS AND RECOMMENDATIONS

This study was made in order: (1) to determine the aims of the Christian education program conducted by the Protestant mission societies in the primary schools in the Belgian Congo; (2) to determine the relative importance of some of the factors essential in the accomplishment of the aims of the Christian education program in these schools; and (3) to show to what extent these factors were realized in the various Protestant primary schools in the Belgian Congo.

Findings

The facts revealed in the investigation seem to point to the following generalizations or findings:

1. Protestant missionaries are well in agreement as concerns the aims of the Christian education program in their primary schools in the Belgian Congo. The pupils' acceptance of Jesus Christ as Saviour, becoming active and loyal members of the church, and establishing Christ-like attitudes and habits through study of the Bible and other helps were accepted as the important aims of the Christian education program in the primary schools.

2. The teacher is considered the most essential part in the successful accomplishment of the Christian education aims in primary schools.

3. The teaching method employed and the teacher's relationship to the individual pupil are considered very important to a successful Christian education program.

4. Memorization of catechism and verses and portions of the Bible is still felt to be an important part of the Christian education program in Congo Protestant primary schools.

5. In the minds of missionaries weekday and Sunday religious services for pupils are an essential part of their religious training.

6. The acceptance of government subsidy in Congo Protestant schools may interfere, but has not interfered in general, with the Christian education program in these schools.

7. Most of the Protestant primary schools in the Belgian Congo have daily religious classes and regular church and chapel services for the pupils.

8. Materials and helps such as student workbooks and visual aids for teachers are as yet very limited in the Primary school Christian educational program in Congo.

9. Many of the Protestant mission societies in the Congo have individual missionaries or committees active in the preparation of religious education materials.

10. Missionaries believe the majority of their national teachers in primary schools to have high moral and spiritual qualities.

11. Most of the Congo primary school teachers are not engaged in church activities besides their daily teaching responsibilities.

12. The majority of teacher training schools in Congo are devoting special time to instruct future teachers in religious education methods and techniques.

13. Many of the Congo primary school children participate often in Sunday and weekday church services, singing special songs, dramatizing Bible stories and directing congregational singing.

14. Bible memory work is still popular in more than half of the Congo Protestant primary schools.

15. Many of the Protestant primary school graduates in Congo are not effective Christians nor in good standing with the church.

16. Primary school graduates believe that many of their national teachers have not been a definite help and encouragement to them in their Christian growth and development.

17. The Bible courses in school and the weekday and Sunday religious services were considered by primary school graduates to have been of most help to them in their spiritual growth.

18. Primary school graduates considered their associates and heathen village practices and customs to be the major hindrances in their development as Christians while in primary school.

Recommendations

On the basis of the foregoing findings, the following recommendations seem to be in order:

1. That Congo-wide committees be set up for the reexamining and unifying of Christian education aims and curriculum and the improvement and production of materials usable in the Christian education program in primary schools.

2. That intensive training in Christian education methods and techniques be incorporated in the Congo teacher training schools.

3. That an extensive in-service training be encouraged for all present primary school teachers emphasizing the over-all Christian education needs as well as the teacher's God-given responsibility to the individual pupil's welfare.

4. That teachers be given the opportunity to participate in week-day and Sunday church services and activities.

5. That a sense of the school's relationship to the church be developed in the entire primary school system.

6. That follow-up work of primary school graduates be encouraged to remind the graduate and help him in his debt and responsibility to God and the church.

7. That missionary educators solicit the cooperation of parents in the mental and spiritual training of their children.

BIBLIOGRAPHY

A. BOOKS

- Benson, Clarence H. The Christian Teacher. Chicago: Moody Press, 1950. 285 pp.
- Bliss, Edwin M. The Missionary Enterprise. New York: Fleming H. Revell Company, 1908. 406 pp.
- Carpenter, George W. Highways for God in Congo. Leopoldville: La Librairie Evangelique au Congo, 1952. 83 pp.
- Goe, George A. What is Christian Education. New York: Charles Scribner's Sons, 1930. 300 pp.
- Corson, Fred Pierce. The Christian Imprint. New York: Abingdon Press, 1955. 156 pp.
- Course of Study for Christian Schools. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947. 378 pp.
- De Blois, Austen K., and Gorham, Donald R. Christian Religious Education: Principles and Practice. New York: Fleming H. Revell Co., 1939. 385 pp.
- Eavey, C. B. Principles of Teaching for Christian Teachers. Grand Rapids: Zondervan Publishing House, 1940. 346 pp.
- _____. The Art of Effective Teaching. Grand Rapids: Zondervan Publishing House, 1953. 298 pp.
- Edge, Findley B. Teaching for Results. Nashville: Broadman Press, 1956. 230 pp.
- Jaarsma, Cornelius. Fundamentals in Christian Education. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953. 482 pp.
- Lotz, Philip Henry (ed.). Orientation in Religious Education: Principles and Practice. New York: Abingdon-Cokesbury Press, 1950. 618 pp.
- Mack, S. Franklin. This is Africa. New York: Friendship Press, 1952.
- Mason, Harold C. Abiding Values in Christian Education. Westwood, N. J.: Fleming H. Revell Co., 1955. 176 pp.
- Miller, Randolph Crump. Education for Christian Living. Englewood Cliffs: Prentice-Hall Inc., 1956. 418 pp.
- Rogers, William L., and Vieth, Paul H. Visual Aids in the Church. Philadelphia: The Christian Education Press, 1946. 214 pp.

Ross, Emory. African Heritage. New York: Friendship Press, 1952.
145 pp.

Waterink, Jan. Basic Concepts in Christian Pedagogy. Grand Rapids:
Wm. B. Eerdmans Publishing Company, 1954. 139 pp.

B. ARTICLES

Baez-Camargo, G. "Not what they teach, but Who," International Journal of Religious Education, 31:10, 11, April, 1955.

Benton, John Keith. "The Protestant Attitude toward the Bible," International Journal of Religious Education, October, 1952, p. 10.

Morrish, E. "Survey of the present Educational Position and Needs of Congo Belge," Abundant Life in Changing Africa, pp. 141-3. A Report of the West Central African Regional Conference, Leopoldville, Congo Belge, July 13-24, 1946. New York: Africa Committee of the Foreign Mission Conference of North America, 1946.

Ranck, J. Allan. "The Bible in the Life of Youth," International Journal of Religious Education, October, 1952, pp. 12, 13.

Russell, H. Gray. "Training Christian Teachers," Abundant Life in Changing Africa, pp. 161-3. A report of the West Central African Regional Conference, Leopoldville, Congo Belge, July 13-24, 1946. New York: Africa Committee of the Foreign Mission Conference of North America, 1946.

Thompson, R. N. "Education for Christianity," His, January, 1955, •
pp. 13, 14.

A P P E N D I X

QUESTIONNAIRE - Educational missionaries

1. What is the total number of subsidized primary schools on your mission station and in your district? _____
2. What is the approximate enrollment in these schools?
_____ 1st degree on the station _____ 1st degree in district
_____ 2nd degree on the station _____ 2nd degree in district
3. Who teaches the classes in religion in the following subsidized schools?
1st degree on station _____ missionary _____ native teacher _____ other
2nd degree on station _____ missionary _____ native teacher _____ other

1st degree in district _____ missionary _____ native teacher _____ other
2nd degree in district _____ missionary _____ native teacher _____ other
4. In your opinion, which of the following aims of a Christian education program in the primary schools in Congo are important and receive emphasis in your mission society?
_____ The bringing of Congo school children into a vital and saving experience of God in Jesus Christ.
_____ The helping of these children to become active, loyal members of the church.
_____ To teach the authority of the Bible and encourage the personal reading and study of the same to establish attitudes and habits of Christlike living.
List any other aims which you or/and your mission society emphasize or which should be emphasized.
5. In your opinion, how important are the factors listed below in the accomplishment of the aims of the Christian Education program in your primary schools? Use the following evaluation:
 1. most essential (use this rating only once)
 2. very important
 3. somewhat important
 4. not important
_____ the materials used in the religion classes. (sufficient, illustrated, well-graded materials for each class)
_____ the teacher's personal character. (devoted, sincere Christian)
_____ the teaching method or technique. (a well-taught lesson understood by and becoming part of the pupils)
_____ the teacher's personal relation to the pupils.
_____ regular devotional or chapel services for the pupils.
_____ Sunday church service attendance for the school children.
_____ participation of school children in regular or special Sunday or weekday church services. (Singing, dramatizing, speaking, etc.)
_____ memorization of catechism and verses and portions of the Bible.

List any other factors which you would consider important in accomplishing the goals of your Christian Education program in the primary schools.

6. How many hours per week is devoted to Bible courses and memorization of Bible verses and catechism?
in 1st degree schools _____ hours
in 2nd degree schools _____ hours
7. Approximately what per cent of your subsidized schools have access to and make use of visual-aid materials for their Bible classes once or more times per week?
in your 1st degree classes
_____ more than 50% _____ less than 50% _____ none
in your 2nd degree classes
_____ more than 50% _____ less than 50% _____ none
8. Check the visual aids available and used in your 1st and/or 2nd degree subsidized primary schools.
_____ Bible pictures _____ Bible picture rolls _____ flannelgraph materials _____ object lesson material
9. Is there a committee or individual in your mission or on your station now active in the organization and improvement of materials for use in the religion classes in your primary schools?
_____ yes _____ no
10. In your opinion, approximately what per cent of your native teachers in the primary subsidized schools are sincere Christians, living exemplary lives and in good standing in the church?
_____ 75-100% _____ 50-75% _____ 25-50% _____ under 25%
- What percentage of the above-mentioned teachers have some responsibility in the church every Sunday or about every Sunday?
_____ 75-100% _____ 50-75% _____ less than 50%
11. Do your E. A. P. and/or Monitor schools give special training in methods and techniques in teaching Bible courses?
_____ yes _____ no _____ I don't know
12. Are the above-mentioned teachers receiving instruction of this type while they are teaching? _____ yes _____ no
13. How many times per week do your primary subsidized schools in the district have chapel services for all students? _____
the subsidized schools on the station? _____
14. Is Sunday service (or Sunday School) attendance compulsory for the primary school children in the district? _____ yes _____ no
for school children on the station? _____ yes _____ no

If not, what per cent of the students, in your opinion, attend Sunday services? 75-100% 50-75% less than 50%

15. Do primary school children participate in Sunday church services or other special church services, in singing, dramatization, speaking, etc?
 often seldom
16. Do you have separate periods in your class schedule for strictly memorization of Bible verses? yes no
17. In your opinion, approximately what per cent of your last year's primary school graduates are Christians and in good standing in the church?
 75-100% 50-75% less than 50%
18. In your opinion and/or observation, has the Christian education program been somewhat neglected in your primary schools since the government subsidy program was accepted by your mission society? yes no I don't know
19. In your opinion, what particular emphasis is most needed in your subsidized primary schools to improve the Christian education program so that it may better accomplish its intended goals?

QUESTIONNAIRE - Non-educational missionaries

(Questions 4, 5 18 and 19 of the above questionnaire)

QUESTIONNAIRE - Primary School Graduates

1. Did you accept Jesus Christ as your Saviour while attending primary school? ☐ yes ☐ no
2. Were you baptized and became a member of the church while attending primary school? ☐ yes ☐ no
3. During how many grades did you attend the primary school on a mission station?
 ☐ all five grades ☐ 4 grades ☐ 3 grades
 ☐ 2 grades ☐ 1 grade ☐ no grades
4. Who taught the Bible classes during your primary school years?
 ☐ missionary ☐ native teacher ☐ pastor
5. Did your Bible class teachers have some form of visual-aid materials to supplement their Bible teaching?
 ☐ yes ☐ no
6. In what way did you participate in church services during your primary school days?
 ☐ singing ☐ preaching ☐ dramatization
7. How many of your primary school teachers gave you definite individual help in your spiritual welfare?
 ☐ all 5 teachers ☐ 4 teachers ☐ 3 teachers
 ☐ 2 teachers ☐ 1 teacher ☐ none
8. Which of the following factors helped you grow in your Christian lives while attending primary school?
 ☐ religion courses ☐ religious services ☐ native teacher's interest and example ☐ native pastor's interest and example ☐ other
9. What hindrances to your Christian growth and development did you encounter while in primary school?

LIST OF PROTESTANT MISSIONS
IN BELGIAN CONGO
(Including Cooperative Institutions)

| | |
|-------|-----------------------------------------------|
| ABFMS | American Baptist Foreign Mission Society |
| ACM | African Christian Mission |
| AEB | Afrika Evangeliese Bond |
| AGM | Assemblies of God Mission |
| AIM | Africa Inland Mission |
| AMBM | American Mennonite Brethren Mission |
| APCM | American Presbyterian Congo Mission |
| BAMS | Berean African Missionary Society |
| BMM | Baptist Mid-Missions |
| BMS | Baptist Missionary Society |
| CBM | Congo Balolo Mission |
| CEM | Congo Evangelistic Mission |
| CIM | Congo Inland Mission |
| CMA | Christian and Missionary Alliance |
| CMS | Church Missionary Society |
| CPC | Congo Protestant Council (Leopoldville) |
| DCCM | Disciples of Christ Congo Mission |
| EPI | Ecole de Pasteurs et d'Instituteurs (Kimpese) |
| ESAM | Evangelisation Society Africa Mission |
| FAGM | Friends' Africa Gospel Mission |
| FWM | Fundamental World-Wide Mission |
| GEM | Garenganze Evangelical Mission |
| HAM | Heart of Africa Mission |

| | |
|--------|------------------------------------------------------------|
| ICC | Institut Chretien Congolais (Bolenge) |
| IM | Immanuel Mission |
| IME | Institut Medical Evangelique (Kimpese) |
| LEOO | Librairie Evangelique au Congo (Leopoldville) |
| LM | Luanza Mission |
| MBC | Mission Baptiste Canadienne |
| MBD | Mission Baptiste Danoise |
| MBK | Mission Baptiste du Kivu |
| MBN | Mission Baptiste norvegienne |
| MBRO | Mission des Baptiste Reguliers du Canada |
| MEU | Mission Evangelique de l'Ubangi |
| MLM | Mission Libre Methodiste |
| MLN | Mission Libre Norvegienne |
| MLS | Mission Libre Suedoise |
| MMCO | Mission Methodiste du Congo Central |
| MMSC | Mission Methodiste du Sud Congo |
| NSM | North Sankuru Mission |
| SA | Salvation Army |
| SBM | Swedish Baptist Mission |
| SBMP | Societe Belge de Missions Protestantes |
| SDA | Congo Union Mission of Seventh Day Adventists |
| SMF | Svenska Missionsforbundet |
| UFM | Unevangelized Fields Mission |
| UMH | Union Mission House (Leopoldville) |
| UPMGBI | Pentecostal Missionary Union for Great Britain and Ireland |
| WGT | Worldwide Grace Testimony |
| WM | Westcott Mission |