

Gloria Malindi (née Mbalula).
Inanda student, 1962-1964.
Interviewed in Johannesburg, 2 June 2009.

Gloria Malindi [GM]: Well, seeing that you have the history—during that time [the early 1960s], the principal was Miss Scott, Miss Scott, an American lady. And we had Miss Sutch, who was also from America, and was teaching English at the time, and Miss Yengwa, and Mrs. Tshabalala, and Mrs...

Mrs. Yengwa was Edith Yengwa?

Yes, our Zulu teacher, Edith Yengwa.

I've heard her mentioned.

Yes, and Miss Tshabalala was our Botany teacher, and Gcabashe was our Zoology teacher... I must say, Inanda shaped my discipline. It was very ethical, and it shaped my discipline. I knew how a girl should behave. And also it shaped my language. Five days—five days we used to speak English, and nothing else. And we spoke our mother tongue during the weekend, *ja*, so up to today, I am still outstanding with my English... And I don't regret having been at Inanda, because besides the discipline and the English, it shaped my academic outlook. To say, one must always strive for academics, because when you are academically outstanding, then you stand a better chance of recognition. And if you are academically outstanding, there is no concept that you will not understand. You go out there and want to know more about things. And therefore it has even shaped my public life, because I am one of the people who are so recognized, you know, people always call me, this side or the other side...

And before we go further, when and where were you born? What was your background before coming to Inanda?

I grew up in Johannesburg. So that gave me an outlook for two different areas, because Johannesburg is urban, Soweto is urban. But when I went to Phoenix, where Inanda is situated, I found that it was a rural area.

Yes, it was very rural.

But now Inanda was not like a present-day private school, because it was a private school within a rural area. So we had the Americans influencing our way of thinking, and at the same time, we had the Zulu schoolmates, the rural area influencing our way of thinking. Because Inanda is basically American Board in background, *ja*. So we had that worship, *ja*, because it—again, it influenced even my Christian type of living. Even though I was Anglican myself, and having worshipped there—I wasn't worshipping as an American Board [member], I was worshipping as a Christian. Right now I am a parish minister in my church, and I have recently graduated in theology and ministry through TEE. So that is the background—

And you're in the Anglican church.

Yes, in the Anglican church. But the stimulation that was given to me at Inanda—because before Inanda I was at Kilnerton [forced to close in 1962 under the Group Areas Act, then operated briefly at a new location north of Pretoria] which was a Methodist school, again it had a Christian background—so Inanda just came on to endorse what was within me. It shaped, day to day—everyday there was a study period, there was a worship period before breakfast. And in the evenings it was study period, and we had quarter-yearly exams, and if you had not performed well,

Gloria Malindi (née Mbalula).
Inanda student, 1962-1964.
Interviewed in Johannesburg, 2 June 2009.

you had to be called in to the principal's office. Fortunately for me, that never happened to me [laughs]. I must say, as a child, I was a very timid child. So I just needed to do things—I didn't like being scolded at.

Was Lavinia Scott very strict?

Yeah. So I had to do things, and Miss Scott would not scold you, but would just tell you how much you were wasting time, wasting money.

[Laughs] I'm sure that was very effective.

And then after that, she would give you three marks. We used to call it *inchinga*, because she would throw these marks at us—we called them marks, it was actually a grounding. If you were given three marks, it meant three hours going to cut grass on a Saturday.

That's a lot of work.

... It was quite a daunting thing. And remember, people like myself, the Joburg girls, coming from this side, could not cut the grass. So it would take a long time. And the girls from Natal would just cut.

So coming from Joburg, how did you come to hear about Inanda Seminary? Did anyone in your family attend before you went there?

Ja, it's because I had an aunt, maternal aunt, who had attended school at Inanda. So she had that influence over my parents, and myself. And being a first-born at home, you know, people always wish the good for this first-born child, so this maternal aunt told my parents about this. So from Kilnerton where I was doing JC, I was sent directly from Kilnerton to Inanda, and then at Inanda I spent two years, and then after Inanda I went for nurses' training.

Were you at McCord?

No, I was not at McCord.

Ah, because Catherine told me about you, I thought you were from McCord [laughs].

No, McCord didn't want Joburg children. So you would be very fortunate to be admitted at McCord's being from Joburg. In fact you had to be recommended from Inanda Seminary. So, um, I went to Baragwanath. Again, when I came to Baragwanath, I was outstanding with my English. Because of Inanda Seminary. And then Saturday evenings [at Inanda], we had what we would call entertainment, we would have a concert, schoolgirls would be performing, and I was the secretary there... Over and above the entertainment we used to interact with Ohlange, which was a neighboring school, Ohlange—

You would play sports with Ohlange?

Yes, we would play sports with Ohlange. But Miss Scott did not like them because they were a bit unruly. It was a coeducational school, yet we were girls only. We would also have sport with Pietermaritzburg Vocational School, it was boys' only, so it was a social day. And then we would have debates with girls from Verulam and it was just—school interactions. Ohlange, Indaleni, Richmond, *ja*. We would have school interactions with those?

Gloria Malindi (née Mbalula).
Inanda student, 1962-1964.
Interviewed in Johannesburg, 2 June 2009.

What was the reputation of Inanda girls with other students? Were you considered to be very classy?

Very classy, very disciplined, and even when we went out in our school uniforms—you know, we were neat. Classy girls, classy girls. Even today when we meet, we call each other *omemba*, we still have gatherings once a month, here at Gauteng... So within those two years really, Inanda shaped me to the person who I am right now, because of my outstanding outlook in wanting to get more information, because of the foundation I got from Inanda. I am now an international chairperson of the ethics working group, the HIV/AIDS global community advisory board in HIV/AIDS vaccine. So from time to time, I go to America, that is, Seattle, now in May we are in Seattle, and in October or November we will be going to Washington. So I must say, Inanda really shaped me. And most of the people that attended school are not as fluent as Inanda girls... and fortunately for me, I was in two good schools, Kilnerton here in Pretoria, Grootsoort, and Inanda Seminary. Because Inanda was the last school that I attended, I think it endorsed what I had before, and it has sort of shaped my life now. And besides the—I've spoken about what we did in house, that is the study and worship, and the exams and assignments, and coming out—school interactions with other schools.

What was the interaction of girls from the school with the community—with Inanda and with Phoenix?

Um—I must say, it was good, in that we—even though they stayed in the vicinity, they were not allowed to go in and out as they liked. They had to go out during Easter weekend, September, short weekends, and then the semesters, June and July. So I must say, the interaction—the neighboring community also did not come in and out as they pleased. So I must say, there was that rapport of respecting each other. To say, that is, Inanda Seminary, you don't just go in as you please, and Inanda girls, don't go out as you please. So it was just that sort of, you know, relationship, I must say, hmm, *ja*. And there were people that had goats and sheep and what have you. And those shepherds knew that they can't allow their animals to come into the school.

But there was no fence around the school.

Ja, but otherwise they knew how to respect the school. I don't know how they did it. But it wasn't like community and school just mixed-up like that. And fortunately, the leadership of Miss Scott was very good, very good, very good. Mmm.

You were from Johannesburg—were there a number of other girls from Johannesburg?

That's right, *ja*.

Were there any differences between girls from Johannesburg and from KwaZulu-Natal?

From Natal—uh—it was only, when you came to school for the first time, that initiation period, but it wasn't very rough because Miss Scott was there and she would never let anything dangerous happen. And then we had the concert, the initiation concert, where only the new girls would perform, just to say, you are allowed in to school. We gelled, you know. It was not like the Joburg coming to show off from the urban area, or those [rural girls] saying, we stay here, uh-uh, there wasn't any cross fires like that. And even if they were there, they were just individualistic...

Gloria Malindi (née Mbalula).
Inanda student, 1962-1964.
Interviewed in Johannesburg, 2 June 2009.

Somewhat younger alumnae have told me that girls from Johannesburg were more political, and more fashionable, cut-in, mature.

That's right, yeah. And again, we had in our entertainment, what we called Fashion Night. Then that would be the night that everyone shows off. I think the leadership of the school wanted to say, 'There's no time for fashion here.' So only—it was just Fashion Night, Fashion Night, and from there we forget about the fashion, come down to the school books. And yeah, you know, the urban girls will always have that thing like, feeling that we're better than other people. But the leadership of Miss Scott was very good. And the other teachers of course...

Was there any knowledge of political events, discussion of the news?

In fact, at Inanda, I must say, Inanda girls concentrated much on their education. That is why they did not gel up with the Ohlange people. The Ohlange were very political, they knew exactly what was happening, they knew how apartheid went along, they knew—you know, they were very bubbly about politics. But Inanda girls concentrated mostly on school. But then there were people that were—that were interested in politics, and therefore some of the [Inanda] schoolgirls would be interested. Like Mrs. Yengwa and Mrs. Gcabashe, who ultimately went on exile.

I didn't know Mrs. Gcabashe went into exile.

Yes, she was our Zoology teacher.

Mrs. Yengwa, she went into exile I think just right after you left, '66 or '67.

And again, it wasn't something that [one] was outspoken about. Because remember, during the apartheid era, everybody did not want to be arrested. So whatever was happening politically was underground.

What was the knowledge of the school's history and traditions when you were a student there? Was there a lot of discussion about women who had graduated in the past? Missionaries that had been there?

Yeah, and most of the Inanda girls liked being nurses. Very few liked being teachers. Social work was there, but it wasn't so much. It was nursing, it was teaching, it was being a doctor because the Wentworth school was very famous there, and there were lots of girls wanting to be doctors. I know two of my classmates—I don't know whether they made it as doctors, but they were admitted into Wentworth.

How did you feel about attending an all-girls school?

It was really good being at Inanda, because it has really shaped me.

But how did you feel about attending school with only girls?

It made a difference. Because it gave the girls self-esteem and self-confidence to say, 'Don't be reliant on the male component.' So it created a sense of independence, but at the same time, a sense of being able to interact with other people. I think being girls' alone there, it gave a sense of, 'Who are you?' The self-dependence, the independence, self-esteem. Depend on yourself, and you can only consult if something is beyond you... That interaction with the other schools created the ability to interact with other people very easily. The concept of speaking English for five days, it created the ability to express oneself.

Gloria Malindi (née Mbalula).
Inanda student, 1962-1964.
Interviewed in Johannesburg, 2 June 2009.

Were there any male teachers when you were a student?

No, the only person who used to come who was a male person was Reverend Dlodla.

I interviewed him, yeah.

Who came as our pastor and as our invigilator when we wrote external exams. No, male teachers we did not have.

What were your favorite parts of the curriculum?

I think botany, zoology, history. Who was this teacher who was teaching us maths? She also shaped my life. It was the influence of those subjects that sent me to nursing.

During your time there, would you say that most of the students actually ended up becoming nurses?

Yeah, yeah.

I've heard from people that went there in the 1950s that someone from McCord would just come.

Yes, and before we left school, every year, there would be a career selection session, where they would just want to say, 'Now that you're about to leave school, what do you want to do, and why do you want to do it?' Just to channel people into careers as they leave school.

Who would coordinate that?

The teachers, well as students you wouldn't know. But I think the teachers and principal would set that up.

After Inanda you went on to Baragwanath Hospital—how long did you work there? Was that most of your career?

I trained for three and a half years, I did general [nursing]—that was '65, '66, '67, middle of '68. For one and a half years, '68 to '69, I did my midwifery [training], *ja*, and then from there I worked, '70, '71, '72. '73 I did my admin course, '73 to '74, then '75, '76, '77, I worked as a general nurse in the adult ward. '78 I went to doing pediatrics, then '78 it was one year—at the end of '79 I moved from general nursing to specialize in pediatrics. I did pediatrics '79, '80, '81, '82. '82, while still in peds, I did my BA through Unisa, and then that was '82. Then during the study at Unisa—because I majored in nursing education and community nursing—so I moved to the clinical teaching department that is part of the college, where I was teaching the nurses how to do the clinical procedures, *ja*, and then in '86 I moved from Baragwanath to the local authority clinics in Diepmeadow, *ja*, so there I worked only one year as a TB and immunization nurse, and from there I did nursing, community nursing education—that is I educated both the nurses and the community, including the traditional healers. *Ja*, and I worked there for ten years, and then from there—because of the car accident, I had a car accident, I had to leave early, before pension time. And again, I must say, all that [her career], it was through Inanda.

And you've gotten involved in the vaccine research?

Yes, now—from 2000. Because I left work in 1998, and then while I was home, the phone rang, come we would like to—In fact while I was a nurse educator at the local authority clinics, I did a

Gloria Malindi (née Mbalula).
Inanda student, 1962-1964.
Interviewed in Johannesburg, 2 June 2009.

lot of HIV and AIDS education as well. So when somebody heard about that she called me to say, eh, We are situated in Baragwanath... Come, we are conscientizing the community about research about HIV vaccine... They said, 'Oh, we want someone to represent us in Brazil,' and such.

So you're organizing people for trials for the vaccine.

That's right. And also looking after the community, you know—I'm sort of—'community advisory board' means you are the middleman between researchers and the community. Researchers must do research ethically, and the community must understand what their rights are...

That's very important work.

Ja, I'm still doing that, on a volunteer basis. It's purely voluntary. I'm not hired there, but I'm just doing it for the love of it. And even in church, I'm doing HIV and AIDS ministry. That is to say, when you are in church, you are the same community member that you are when you are in the broader community. You are not very holy when you are in church. So whatever happens to you in the community, consider it when you are in church. Work for quality of life. Not only physical, but also spiritual life. Even in church, I must say—Inanda really laid a good foundation for me... At my church there are three of us who went to school at Inanda.

Another question, to go back again, that I neglected to ask: When you were a student at Inanda, were there interactions with students that served other 'race groups'?

Mmm. No, no, no. For instance, the girls from Verulam were Indian. We interacted with any race, but mostly it was Indian girls. White girls, there was a school, but it just came once. Girls we used to interact with that were a different color, that was the Indians.

And what was the relationship like?

It was wonderful, because even after the debates, when we went for sport and lunch, we would even exchange information and addresses and become friends. Even the teachers would organize some of their relatives, we called them pen pals.

How many Americans were on the staff when you were there?

I believe there were Miss Scott, Miss Sutch, I've forgotten another two. They were two. All in all, there were four.

Did they talk about American culture, American history?

No. In fact, they did not bring in their own background. It was just to say, 'We are shaping you for this academic background.' It was just when you had an American pen pal—for instance, I had Miss Sutch's cousin and Miss Sutch's niece as my pen pals. It was only then that you—you know, send pictures of the place you were in, of yourself. But the teachers themselves did not want to influence us about America...

All of your other teachers were African?

Ja, all of the others were from South Africa, from KwaZulu-Natal.

Gloria Malindi (née Mbalula).
Inanda student, 1962-1964.
Interviewed in Johannesburg, 2 June 2009.

Were there any teachers that you saw as role models?

I didn't have a particular role model, but Miss Scott's discipline had an influence on me. Her way of doing things... I've copied her style of doing things... She was a very proper lady. And the Americans, in a way, influenced my intonation as well, because most of the South Africans when I speak, they think I grew up in America.

It does seem that Inanda alumnae can understand my accent better. When you were a student there, was there any instruction in sex education, any instruction in relationships between men and women?

Ja, there was.

Who did that?

It would be done by—we had religious instructions as well. It was during those sessions that relationships would come up... relationships and behavior... There was a lot of promotion of morals as well, good morals... The influence was biblically based.

Is there anything else you want to emphasize?

No, as long as I've answered your questions. All I can emphasize is that Inanda was a good school—it shaped girls very well. So much that—after Miss Scott and the teachers that were there left, the school was not as good as it was.

Were you involved with the school at all?

My sister's children—my younger sister's two daughters went to Inanda... When they came back they said, Mmm, mmm. Inanda was not what you said. There was a male principal there... I do not remember which male principal it was, but they were not happy at all.

What did they say had changed?

The discipline, and also—there was an amount of violence within the school. I don't want to comment, because I don't know exactly.

Did any other members of your family go to Inanda?

No, only me, and the two girls who were not happy. They only went there one year, they didn't even finish. Apparently the boys from Ohlange came into the school more frequently, and indecently.