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**Reimagining Pedagogy of Theological Education at a South African University: A
Practical Theological Approach**

By

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Abstract

Curriculum transformation within Higher Education in South Africa is an ongoing process. This thesis explores pedagogy for theological education at a South African University, using Ethnographical Phenomenology. Key concepts include, Pedagogy, reimagine, intercultural and coloniality. These concepts are used to understand pedagogy as demonstrated in historical literature as well as current expressions thereof within theological education at a South African university. A historical exploration of South Africa's oppressive systems; Slavery, Colonialism and Apartheid, provided key insights into the education systems within those periods. A brief history of theological education demonstrated the transition from the 'Athens' model to the 'Berlin' model and gave insights into the Westernized pedagogy in South African Universities and its theological faculties. Insights into the pedagogy of theological education was gained from fieldwork that was conducted for four months within a South African university, by means of participant observation of five modules, interviews with lecturers, and group discussions with students. This study concluded with taking all the evidence and data into consideration and integrating it *via* a practical-theological praxis-theory hermeneutical circle to arrive at a new praxis theory as a reimagined pedagogy. This thesis adopts the stance that a reimagined pedagogy is needed, and a new and evolved pedagogy is presented as an *intercultural pluriversal* pedagogy for theological education.

Keywords

Pedagogy

Reimagine

Coloniality

Curriculum Transformation

Decolonisation

Higher Education

Intercultural

Rituals

Theological Education

University

Abbreviations and Acronyms

PT	Practical Theology
CT	Curriculum Transformation
HE	Higher Education
HEI	Higher Education Institutions
CHET	Centre of Higher Education Transformation
UP	University of Pretoria
TE	Theological Education
TAST	Trans-Atlantic Slave Trade
SST	Sub-Saharan Slave Trade

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Chapter 1 - Introduction

1. Introduction

Over the past 22 years, significant progress has been made in transforming South Africa into a democracy in the image of our Constitution. Nevertheless, exclusion, marginalisation and social injustice remain stark. The Higher Education sector mirrors these challenges (University of Pretoria, 2017).

With the momentous movement from apartheid to a democratic South Africa (Deegan 2005: xi), many areas of society have been placed under a magnifying glass. With the historical release of Nelson Mandela in 1990 and then his inauguration as President in 1994 came the exuberant joy of a nation; unfortunately, many difficulties were also magnified. Shortly after the demise of apartheid, South Africa faced great difficulties with the then current society that posed a new set of problems. Some of these problems were socio-economic, inequality, unequal dissemination of education, bitterness, displacement, division and the list go on. “Even after 20 years of democracy, the general situation in South Africa is still characterized by ‘exclusion, marginalization and social injustice” (Buitendag 2017:65).

One specific area that still faces problems today is that of Higher Education (CHE 2013a). With the demise of apartheid in 1994, the Government of National Unity has merged the previously segregated Higher Education institutions into 26 Public Universities (Ebewo & Sirayi 2018:1). According to Badat, before 1990 people were demanding that the liberation movement spell out exactly what the new democratic order would look like and how it would work (2017:4). There were no immediate and clear answers. Higher Education faced the same problem. Curriculum transformation would ultimately be the product of “conflict and contestation, deliberation, creativity, and acumen regulated by a negotiated process” (Badat 2017:4). Transition rarely happens in total and old structures, policies and practices can only be replaced over time.

However, there have been significant changes within the Higher Education Institutions (HEI) landscape in South Africa since 1994. According to Badat, these changes include, but are not limited to, “enrollments, access, governance and funding” (2017:8). On the other hand, many changes have not taken place. “Old institutions, structures, arrangements, rituals, traditions and practices have remained in place in South African Universities” (Badat 2017:8). Bunting agrees with Badat that apartheid and the conception of race shaped the education framework (2006:35) and at the beginning of 1994, South Africa’s Higher Education system was fragmented and uncoordinated. Despite the many changes that have taken place, coloniality still remains (Du Toit 2000:103). Coloniality refers to the effects of colonialism that are still in place and still affect institutions, even after the demise of colonialism. According to Ndlovu-Gatsheni “coloniality refers to long-standing patterns of power that emerged as a result of colonialism, but that define culture, labour, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations” (2013:38). With changes already made, Universities are much more multi-cultural, but the white culture is still deeply embedded within Universities in South Africa (Badat 2017:8). Universities were shaped according to colonialism in the early nineteenth century and imitated the universities in Europe (Badat 2017:7). Universities in South Africa were not organically South African and reproduced colonial and apartheid ideologies (Badat 2017:8). It is within the context of HE that I recognized the same discrepancies.

Before HE is explored further, it is important to share a few autobiographical details about myself, as a person and researcher within the context of South Africa, as my identity has an impact on this research project. No research is done in a vacuum and certainly, judgements on my side will be made, whether intentionally or unintentionally. According to Dreyer (2016:91-92) personal subjectivity is a basic epistemological dilemma for the researcher. This reflection can be beneficial for me as the researcher, to be aware of the proposed subjectivity and position from which I view the study and do the fieldwork. Reflection can lead to being more sensitive and cautious when dealing with the research.

As stated previously, ‘whiteness’ is still pervasive in Higher Education. It is thus not unproblematic that ‘white eyes’ research this problem; however, I am aware of this potential problem.

Therefore, when I share some biographical detail about myself, it is for the purpose of being open and to demonstrate how I have influenced the study. It further shows the complexities of being a South African and the context of South Africa. This research is deeply rooted in the current context of South Africa and its HE. Understanding the history, presence and future of South Africa is imperative if any exploration of reimagining is to become possible.

In 2013 I entered the field of theological education as lecturer at Rhema Bible College in Randburg, South Africa. I previously studied theology at three different Higher Education Institutions (HEI), the first being Rhema Bible College where I studied for three years to obtain a further diploma in Theology. I then received Bachelor’s and Honours degrees from the Baptist Seminary of Southern Africa. I then completed a Master’s Degree in Practical Theology at the University of Pretoria (UP). Having been a student for nine years, the content and environment in which I was taught was never viewed as a problem, nor raised any concern. With my initial experience, it was evident that being a lecturer in a HEI in South Africa was very complex. According to Booysen *et al.*, (2007:1) Higher Education (HE) in South Africa’s current cultural pluralism, continues to be a source of difficulty. According to Goduka, diversity “may be based on ethnicity, race, class, gender, sexual orientation, ethnicity, religion or any point of difference” (1996:68).

To clarify my position: I am white, Afrikaans-speaking and female. I was born in South Africa and raised in a Dutch Reformed church. In my teen years I gravitated more towards a charismatic church, where I also currently serve as minister. In 2013, as lecturer, I stood in front of a theology lecture room with students from different cultures, ethnicities and languages. Students came from all over Africa. In the beginning I would teach the

curriculum as I received it from the College. This specific curriculum is Western as it originated from the United States. With my initial experience, I noticed that students were uninvolved. As time progressed, students started questioning how their culture was relevant to the curriculum I was teaching them. Students would comment on my lecture and probe into my understanding about their language and culture. My initial speculation of the problem was confirmed when one student brought apartheid into a conversation during the lecture. They communicated that they feel I don't know them and that the curriculum that I teach, has little to do with their background and culture. I vividly remember that lecture. As we started to converse about apartheid, I gave students the opportunity to come to the front of the class and share their stories and feelings around apartheid. Emotions ran high that day, as all of us in the lecture space listened, heard and understood each other better, as stories were told of those involved. That lecture ended with a deeper understanding of the other. It was evident that a gap existed between me and the students. The Curriculum was Western and the students were not. Their culture and background were something I needed to explore in order for me to understand them. And similarly, I wanted to share my culture and background with them in order for them to understand me. I had no insight into their questions and comments during lectures and could not address these during the lecture.

A clear gap was evident. The curriculum was perceived as the possible problem, but further exploration pointed towards the lecturer in the field of Theological Education. Could the material for Theological Education be presented in a different manner that would connect myself with the students? Could the presentation of the curriculum incorporate culture in order to bridge that gap that existed between the students and myself?

To fully explore the perceived problem and area of concern for this specific research project, the South African landscape, and more specifically, Higher Education, was explored.

1.1. Curriculum transformation in South Africa

Extensive research has been done in other fields about curriculum transformation in South Africa. Many academics have written about curriculum transformation (cf. Cloete 2015, 2017; Habib 2016; Mbembe 2016; Venter 2017). A recent newspaper article (Brits 2018) shows what all the different Universities had put into place towards curriculum transformation and decolonization (Brits 2018).

Other authors have also explored the field in their respective fields, Hargreaves (2006) specializes in curriculum changes in schools, Mante (2017) works on the decolonisation of the curriculum-, Shizha (2012 & 2013) explores the education and how it affects development in Africa. He also argues for more indigenous voices in African school curricula. Other noticeable contributions include Ford (2011) who explores Christian Theology and the creative and wise ways it can contribute towards equality, Kennedy (2006) works on curriculum reform from an international perspective, Weiße (2008, 2017) explores religious education in Europe and also contributes to inter-cultural learning perspectives. They have all made valuable contributions in the field of curriculum transformation in South Africa.

Curriculum Transformation is surfacing in all disciplines in all HEI. From the literature it is clear that more transformation is needed within HEI, which demands a clear understanding of Curriculum. In an article written by Mgqwashu (2016), a Professor of English Language Teaching and Literacy Development, at Rhodes University, he explores the exact meaning of the word curriculum and he writes that it is very difficult to come to one single answer as to the approach to curriculum theory and practice in South-Africa. He proposes four approaches:

- Curriculum as product: certain skills to master and facts to know.
- Curriculum as process: the interaction of teachers and students.
- Curriculum as context: Contextually shaped; and

- Curriculum as praxis: practice should not focus exclusively on individuals alone or the group alone. It must explore how both create understanding and practices (Mgqwashu 2016: na).

According to Mgqwashu (2016: na), “educational experience implies more than just the topics covered in a course” (see also Elliott & Norris 2012). Pinar writes extensively on decolonised education (Pinar 2010) and agrees with Mgqwashu that curriculum entails the process and practice of instruction, instructor, students and knowledge.

A clearer denotation reveals why Curriculum Transformation is crucial for this research, as it reiterates the perceived problem that I had noticed back in 2013 as a lecturer. Nico Cloete¹, the director of the Centre for Higher Education Trust (CHET), contributes to the National agenda² for Curriculum Transformation in institutions of Higher Education. Ramrathan (2016) contributes towards the field of Curriculum Transformation as he proposes a shift towards curriculum intellectualism. Nico Cloete (1997, 1999, 2000; 2006; 2011, 2015) has also done extensive research on South Africa’s post-apartheid higher education system and subsequent developments. Venter (2016:13) writes from a University perspective and pleads with HEI to notice that times have changed, and steps have to be taken if any change is to happen. According to Mbembe, decolonizing “implies breaking the cycle that tends to turn students into customers and consumers” (2016:31).

Two Major student movements have brought this seemingly dormant issue into the media. Trowler (2018) considers the #Feesmustfall and #Rhodesmustfall movements as pointing towards an underlying need for transformation within Universities. Nell (2018:65) agrees that these movements represent an outcry against colonial culture that is still present within HEI in South Africa. These movements articulate an uneasiness that was felt by many for years. I explore these student movements in Chapter Three of this thesis.

¹ More information on Nico Cloete can be found here: <https://www0.sun.ac.za/crest/staff/cloete/>.

² Department of Education 2001

Chapter Three gave insights into the current realities at HEI in South Africa. From the statistics in Figure (1) it is evident that the majority of white students are the ones who receive the opportunity to study. Figure (2) depicts that white students are also the preferred group that obtains a bachelor's degree (Statistics South Africa). This is explored further in the chapter.

In Chapter Five of this study, the student movements in 2015 and 2016 were explored and the findings pointed toward the lack of progress of transformation within Higher Education Institutions. Badat (2017) also writes extensively in the field of Curriculum Transformation and agrees with Cloete that the student movements in 2015-2016 revealed a deeper longing for “belonging and connectedness” (2017:4).

The curriculum transformation in South Africa has reached all disciplines. According to Ebewe & Sirayi, the Arts Faculty of the University of Pretoria has been working towards addressing the imbalances of the past (2018:1). On the other hand Higgs (2016:87-101) argues for the inclusion of African epistemologies in the HE curricula in South Africa.

From this national agenda the University of Pretoria has developed a framework to drive transformation within the University (University of Pretoria 2017). This draft framework (See addendum H for the complete draft framework) consists of four drivers (lenses), through which to interrogate and continue to lead the current practices within the University.

Curriculum transformation and the need for decolonisation is surfacing across all disciplines and therefore it is a crucial area of investigation. Marilyn Naidoo (2010, 2015, 2016) writes extensively on Africanization but especially in the space of Theological Education. As arising from the National Agenda for Curriculum Transformation for HEI, she addresses the need for contextualisation in Theological Education. Curriculum Transformation then becomes a crucial area of investigation in the field of Theological Education.

1.2. Theological Education

In the field of Theological Education (TE), similar work is being done in decolonizing the curriculum. Authors contributing to the discourse include: Bosch (1991), Bosman (2017), Brown (1994), Buitendag (2014, 2017), Dames (2010; 2016), Higgs (2015; 2016), Landman (2013), Lombaard (2016), Maluleke (2006), Mashebela (2017), Meylahn (2017), Naidoo (2010, 2015, 2016), Venter (2011, 2015, 2016), Venter & Tolmie (2012) and Snyman (2017), (Verster 2017), (eds Werner *et al.* 2010).

Buitendag (2017:1), for example, argues for decolonisation as contextualization, suggesting that for lasting results, Theological Education needs to be approached contextually and should maintain focus on local needs. Mashabela (2017:1) agrees with Buitendag that community development is the result, and therefore Theological Education can play a part in rectifying the damages of colonialism. While agreeing that Theological Education should be contextualized Snyman (2017:62), also admits that Theology has been trying to deal with apartheid realities for years (2017:2). Theology in Africa is historically connected with Europe and that presents a continued problem (Buitendag 2017:3). When it comes to curriculum transformation, Buitendag proposes and use the terms de-Europeanisation and de-Westernisation as a possible solution towards Curriculum Transformation for Theological Education.

Duncan (2016:1) argues that curriculum transformation promotes the “restoration of human dignity” and the realization “that the Gospel is not exclusive but is for the masses”. Buitendag also reiterates that Theological Education should promote dignity, equality, human rights and freedom (2017:65). According to Atzvi (2013:34), the aim of Theological Education is a “dialogue, mutual learning and understanding which cultivates a spirit of respect and inclusiveness, with the ultimate wish to ensure a peaceful and reconciled co-existence.”

1.3. Practical Theology

All of the sources contribute a wealth of knowledge to the topic of Curriculum Transformation and Theological Education in Higher Education Institutions in South Africa. But, as the curriculum was described in the previous section, the continued hermeneutical circle between theory and praxis allows me to focus on the practical side of Curriculum Transformation, specifically pedagogy, within the field of Theology, which leads to Practical Theology.

This study intends to contribute knowledge to the specific field of Practical Theology. In this field Dames (2014) has written about contextual transformation while Naidoo (2015) focuses more on training ministers and equipping them for their context. Nell's (2011, 2018) contribution strives towards finding methods and ways to heal the brokenness from the past. While various other authors contribute to the discourse on transformation in South Africa (cf. Wepener 2015, 2014, 2011, 2009, 2007, Nichols 1979, Weiße, Schoeman & Van den Berg 2016), little has been done on the pedagogy as the practical presentation of the curriculum.

Dames highlights the fact that South Africans struggle to engage across cultures (Dames 2014:122) and have a need for intercultural theological education (2014:122-134), thereby showing his awareness of this gap in research. At the University of the Free State particularly the work of Verster (2017) and Venter (2016) do address this issue when they argue for autogenous culture, inculturation and respect for cultures (2017). They argue that we should present the Gospel of Jesus in a way that speaks to African cultures. But little attention has been given to pedagogy.

Hence, in the light of this research gap, this study will investigate the current pedagogy of Theological Education, at a Faculty of Theology in South Africa, to reimagine it and contribute to curriculum transformation in South Africa. According to Wepener (2014) South Africa needs liturgical inculturation to introduce reform and inclusivity, toward facilitating liberation. Wepener (2007) argues for inculturation in the South African context

when it pertains to research design. What is true according to Wepener (2007) what applies to liturgical research, also applies to a certain extent to curricula in general and pedagogy. Gräb (2015:67) on the other hand argues for an intercultural mediation of human rights which in turn becomes a transcultural space. Gräb has contributed to insights that leads to the normative perspective of human rights within the lecture space – a perspective which is explored in Chapter Five.

This research will examine various terms and present a theory for praxis in the conclusion. Many terms exist, and this work will examine the most relevant terms operative in the discussion in the field of curriculum transformation. In his book, Pinar (2010) compiled and edited work from writers who are on a journey as they contribute towards post-apartheid curriculum studies and focus on the need for authentic teaching and learning (Pinar 2010). At present there is a strong movement to decolonise and democratise curricula (University of Pretoria 2017, University of Free state 2014) which has serious implications for theological curricula and the terrain of this study. This work is fully aware of different contributions in this field, but the gap which forms the point of focus is that of pedagogy.

1.4. Pedagogy

Fataar (2016) from Stellenbosch University did work on humanizing pedagogy, and isolated changes necessary to pedagogy in South-Africa. Fataar's research seeks to contribute towards a productive conversation that will provide leverage for a social justice pedagogical approach. From the various sources on Curriculum Transformation in the field of theological education and those that explore pedagogy, few attend specifically to the pedagogy of theological education.

These preliminary remarks on Curriculum Transformation within Theological Education point to the emergence of a crucial area for research, viz. Pedagogy. According to Badat (2017:8) learning and teaching in South African universities resemble Western intellectual

thought and practices. Weiße (2017:7) argues that curriculum transformation concerns the content, but more so, the “general situation of the immediate social, political, economic and cultural contexts”. Amongst other things, he argues for a renewal of pedagogy and classroom practices (2017:66). According to Weiße, this could lead to the transformation of human life. Weiße contends for a learning environment where student and lecturer learn from one another “rather than perpetuate division” (2017:349). Weiße writes about intercultural education as a further point of exploration.

As described above, the UP developed a draft framework to continue to drive the national agenda of transformation. From the four drivers described in this document, I want to focus on the one that is relevant to this study:

Renewal of pedagogy and classroom practices.

Curriculum transformation involves continuously rethinking and reevaluating the ways in which we learn and teach. This includes responsiveness to and training in new pedagogical methodologies and approaches within disciplines (University of Pretoria 2017).

According to Alexander, pedagogy is “the theory and practice of teaching (2015:29).” Leach and Moon (2008:2) describe it as “the total setting of each learner and school” and it “embraces the total learning environment of the child and the classroom.” Therefore, the need for this study is to assess the current pedagogy, which includes the total learning environment, at a South African university and then reimagine Pedagogy for Theological Education. Together with pedagogical transformation, Badat (2017:8) highlights the fact the old “rituals” remain in place within universities in South Africa, and especially historically White universities (Badat 2017:8). Pedagogy and rituals are two themes that seem to warrant further exploration.

Through this initial exploration, it is evident that I want to contribute towards Pedagogy for Theological Education at a South African university. Within the faculty of Practical Theology, the field is ripe for further research. To fully explore the perceived problem and area of concern, the Pedagogy of Theological Education at a South African University was explored.

1.5. Research question and Working Hypothesis

Through the initial exploration of Curriculum Transformation in South Africa and more specifically that of Theological Education, it is evident that the existing curriculum did not cater for the diverse lecture room. Therefore, with the field ripe for further exploration, the pedagogy of theological education and its praxis in the university needed to be explored.

The question of the main proposition is: What might such a Practical Theological pedagogically reimagined praxis theory look like? A Reimagined pedagogy of Theological Education at a South African University with a Practical Theological Approach and will serve the National Agenda for Curriculum Transformation.

This study aimed to analyze Pedagogy of Theological Education at a South African University critically. Pedagogy is similar to ritual in that both have a performance element, and human action taking place in time and space. Ritual characteristics can also be found within Pedagogy which led to pedagogy being examined within the field of Practical Theology. This study also aimed to analyze the current praxis of pedagogy critically with the view that pedagogy is a ritual, and then to contribute to our understanding.

The core research question of this research asks:

In what manner can pedagogy be reimagined for Theological Education at a Faculty of Theology in South Africa?

This question serves the aim of this thesis in contributing to new praxis theory that will assist in reimagining the existing pedagogical praxis at South African universities. This thesis intends to expand the way pedagogy can be used towards Theological Education. Relatively little research has been done on Pedagogy for Theological Education to serve the National Agenda for HEI for Curriculum Transformation.

1.6. Objectives of this research

This main question then serves the aim of this thesis in contributing new theoretical perspectives and insights into pedagogy for Theological Education at a Faculty of Theology. To reimagine Pedagogy for Theological Faculties, the following objectives are outlined:

- This study seeks to examine the history of South Africa and its influence in the current expression found in the Curriculum of HEI critically.
- It further seeks to analyze the history of Theological Education and specifically that of South African universities and its expression within a South African university.
- It aims to reflect critically on the current realities of students at South African universities and appropriate ways of responding with a Practical Theological Approach.
- This study also seeks to examine what the ritual of Pedagogy of Theological Education at a HEI, Theological Faculty in South Africa looks like.

In existing research and from student movements, it is already clear that curriculum transformation is needed at our universities. Bosman (2017:9) describes how coloniality still plays a huge role today and that its effects are still seen today; we can conclude that the current theological curricula are still largely influenced by Western/European theology. Within this research, Curriculum will include Pedagogy. When one considers Freire's argument (1970), who wrote *Pedagogy of the Oppressed*, he describes a way of teaching

that is still a method of oppression. He describes the student as an empty vessel and the teacher pouring their beliefs and thinking into the student. In this way, the oppression continues. Later in his book he suggests that a teacher should allow a place of dialogue where the student and teacher can exchange thinking and equal learning can take place.

With the preliminary remarks and wealth of sources, what Freire describes could still be a reality within HEI in South Africa. I therefore I want to reimagine specifically a Pedagogy for Theological Education.

1.7. Structure of Chapters

What follows is a framework of the chapters contained in this thesis and the logic of their sequence. With each section, a short description will be provided to explain the content of the chapter.

Chapter 2 explains the theory and methodology that will address the aims of this research. Methodological implications will follow from the theory explained. This chapter gives a description of the theories and their application towards the relevant models and methods that are used to form the basis of research for the rest of this study. The methodological section devotes time towards the methods used as they relate to Practical Theology, based on Osmer (2008). Another section within this chapter is devoted to the field of Liturgy and more specifically, that of Rituals. This discussion draws mostly on the work of Grimes and Wepener, as their methodology used within that field is used. The methods used by Grimes to study rituals will be used in this research project to study Pedagogy. The last part of this chapter discusses the methods used for empirical and ethnographic research. The chapter concludes with a discussion on some important concepts used throughout this study.

Chapter 3 is a descriptive exploration of the history of South Africa. The first section explores the history of slavery and how that still affects South Africa and its people today

in 2020. The second section of this chapter explores the history of Colonialism, from Jan van Riebeeck to the end of colonialism and also explores coloniality today. The last section of this chapter aims to analyze the history of apartheid and the devastating difficulties still present. This chapter contributes to understanding the background of South Africa and the negative effects of oppressive systems on education.

Chapter 4 four continues with the aims of the research to explore the history of education and specifically, the history of Theological Education in South Africa. This chapter introduces the history of education as a basis for the next section which investigates the history and development of universities abroad and in South Africa. The final section describes theological education at universities in South Africa and finally focuses on the University of Pretoria. The exploration of the history of Theological Education and Theological faculties in South Africa, describes the kind of culture that is present within Universities today, which is predominantly European. This has contributed to student movements asking for transformation within HEI.

Chapter 5 depicts the current realities within universities in South Africa. Two of the most relevant student movements are described and analyzed, viz. #Feesmustfall and #Rhodesmustfall. The final section that includes our Practical Theological approach, explores the possible normative view and conversations around the current realities as expressed by students and lecturers alike. These student movements provide the voices from students within HEI in South Africa and assists this research in further reimagining of pedagogy to address these needs from students. Their voices have also led to a normative view for an intercultural pedagogy for theological education.

Chapter 6 shows the process of planning and describes the field work that was conducted. This includes the outline of the field work and the analysis of the data collected. “It is important to listen to one another’s stories, be it in communities of faith, [or] amongst students busy preparing for ministry” (Nell 2011:7).

Chapter 7 brings this research to a close, serving as the culmination of the research done in all the previous chapters and presenting a new theory for praxis, a reimagined Pedagogy for Theological Education at a South African University.

A research gap was realized in practice and with further exploration, pedagogy for Theological Education within a South African University became the main aim of this study. A workable framework for this research was given in this chapter. The following chapter provides a methodological and theoretical base for this research project.

Chapter 2 - Theory and Methodology

2.1. Methodology

This chapter describes the theories, models and methods that form the basis of the theoretical and methodological framework pertaining to this study that reimagines pedagogy for theological education at a South African University: a practical theological approach.

2.1.1 Practical Theology as Field of Study

Pedagogy can be understood from any discipline, but in this thesis, it is approached from the perspective of practical theology and will also be understood as part of Practical Theology. In recent decades the field of Practical Theology has seen an increasing amount of ferment, as becomes evident from the multitude of extremely high-quality work being published in this field. According to Osmer (2008:ix-x) the 1960s saw a “new discussion” of Practical Theology gaining momentum beyond the confines of clergy and congregation. Some of the first authors to explore the field of empirical practical theology include J. A. van der Ven (1996) and Gerben Heitink. J.A. van der Ven, calls Practical Theology, “empirical theology”³.

Practical Theology often focuses on social transformation and matters that are important to the common good. Osmer contends that Practical Theology comprehends the web of life (2018:x). Anderson (2001) explains his movement from Systematic Theology towards Practical Theology: “I had a theology that could talk but that would not walk (2001:12).” He describes how a member in his congregation agreed with his well-prepared sermons on God’s omnipresence and omnipotence, but what they longed for was to know whether God could do something for them or whether God could be involved in their personal lives.

³ A. van der Ven, *Entwurf einer Empirischen Theologie* (Kampen: Kok, 1990); English translation, *Practical Theology: An Empirical Approach*, trans. Barbara Schultz (Kampen: Kok, 1993).

According to him, after more exploration within the Bible, he concluded that “the Bible, Old and New Testament are Practical Theology before anything else” (2001:14).

For this study it is important to delineate the relation between Pedagogy of Theological Education and the broader Practical Theological landscape. Cahalan and Mikoski argue in their 2014 publication *Opening the field of Practical Theology: An introduction* that many different aspects to research exist within this field, but some commitments remain the same for all practitioners. They propose eleven elements and values that unite the field, of which some pertain to the content of this study of pedagogy. To demonstrate how pedagogy forms part of Practical Theology in this study, I will highlight briefly how some of the elements lean toward supporting this stance.

2.1.1.1 Attentive to Theory-Practice Complexity

Practical Theology encompasses a relationship between theory and practice. Cahalan and Mikoski affirm that theory and practice shape one another and people who work in this field are fully aware of this interplay. “Theoretical frameworks, in turn, arise out of reflection upon actions and practices (2014:2).” Osmer (2008) detects a spiral in the field of Practical Theology as the complex nature of theory and practice are explored. Bass and Dykstra argue in their 2008 publication⁴ that pedagogy within theological education forms part of Practical Theology as the classroom is already the preparation to fieldwork in which ministers find themselves. With this view in mind, the tutelage that takes place in the classroom (the pedagogy) in turn has a direct influence on the practice in the field.

2.1.1.2. Practice and Performance Orientation

According to Cahalan and Mikoski the field of Practical Theology pays close attention to communities and individuals “who engage in certain patterns of practice” (2014:2). They

⁴ *For life abundant: Practical Theology, theological education, and Christian ministry*

affirm that especially in Theological Education, a high priority is placed upon the reflective and formative assessment of performance, since the field of Practical Theology is based very much on practice. This draws attention to and correlates with the basis of liturgical and ritual studies (Pieterse 2017:7). Wepener, according to Pieterse, spearheaded the ritual-liturgical approach in the South African context and has contributed (2005, 2009, 2008 and more) on liturgical rituals in the field of Practical Theology. Even though the present study focuses on pedagogy of Theological Education, it is to a large extent, especially with regard to methodology, that it connects with the ritual-liturgical approach in Practical Theology in South Africa. Osmer (2008:6 & 24) agrees that liturgical rituals are practical and in this very basic understanding, we can also say that teaching is similarly practical. Therefore, this study seeks to analyse pedagogy as part of liturgical ritual studies. In other words, the performance of rituals and liturgies correlates with the performance side of teaching.

2.1.1.3. Oriented to Multidimensional Dynamics of Social Context and Embodiment

Within Practical Theology the contexts are always in the forefront. Any work or research is done within a certain context with particular people or groups. Research always involves real life settings, which include time, place, culture, race, gender, class and more, toward embodying all aspects of human life (Bassey 1999:26). For the purpose of this study and the particular context in and out of which this research was done, it is preferential to highlight the exact words written by Cahalan and Mikoski here:

The multi-layered and continuously changing aspects of embodied human life lived in particular contexts make it possible to see why practical theologians strongly reject the 19th century “applied-theology” paradigm for their work. Application of supposedly unchanging theological principles depends, in part, on a static and relatively uncomplicated target. If the target moves and has multiple dimensions, every attempt to apply theological principles without engaging in a serious effort to understand a particular context will miss the desired target (2014:3).

Clearly, for this study Pedagogy forms part of this ritual-liturgical approach and contributes towards the field of Practical Theology. Pedagogy is similar to a ritual that takes places routinely and comprises repetitive actions and words. Pedagogy for Theological Education can be seen as similar to liturgical rituals, as the presentation of Theological Curricula involve a practical liturgy that is repeated. This similarity of pedagogy and liturgical rituals leads to the investigation of pedagogy with a ritual-liturgical approach.

2.1.2. A Practical Theological Approach and Method

In the previous section, the central concept of Pedagogy was orientated to Practical Theology and has guided this study towards exploring further to find a proper structure that would frame this research.

2.1.2.1. Don Browning

Answering the questions related to the reimagining of pedagogy set out in the introduction requires integrating an appropriate approach. In *Shifting Boundaries* Wheeler and Farley (1991) explore the method by Don Browning (1991:295-324). Browning believes that Theology is primarily and fundamentally, Practical Theology that contains four subdivisions. Briefly, these are: 1.) *Descriptive Theology*, 2.) *Historical Theology*, 3.) *Systematic Theology* and 4.) *Strategic Practical Theology* (Browning 1991). They show that much of the work of Gadamer and Tillich have influenced Browning's approach, but where Gadamer and Tillich is more theory based, Browning believes that all theology is fundamentally practical (Browning: 1991:7). Browning's approach moves between practical theology and historical theology. He writes:

This is where the traditional disciplines of biblical studies, church history and the history of Christian thought are located. In this scheme, these disciplines and all their technical literary-historical, textual and social scientific explanatory interests are understood as parts of a larger practical hermeneutical enterprise. Their technical, explanatory and distancing maneuvers are temporary procedures designed to gain clarity within a larger hermeneutic effort to understand our praxis and the theory behind it. (Browning 1996:49).

He argues that theology should be all practical from the beginning to the end. He goes from practice, back to theory and again to practice. According to Browning, “It goes from present theory-laden practice to a retrieval of more normative theory-laden practice to the creation of more critically held theory-laden practices” (1991:7). His interest is in religious communities rather than individualistic theology (1991:2), with the emphasis on churches or congregations. Here he looks at how they engage their ever-changing context to remain faithful (1991:4). As this is a good method to use and understanding of Browning’s approach is important, this study focuses on the individual and on the community. In this study, the community is the students of the University of Pretoria, who are studying Practical Theology.

2.1.2.2. Bonnie Miller-McLemore

Bonnie J Miller-McLemore has contributed extensively within the field of Practical Theology (see 2012a, 2012b). Her work extends further to the field of pastoral theology⁵, which she describes as her real passion (2012:10). Miller-McLemore (2012:10) describes the difference between pastoral theology and practical theology - terms which she acknowledges might share common interests in lived experiences, but they are not interchangeable. She situates her work as pastoral theology within practical theology. She draws on psychology as a key means to “comprehend what matters most to persons and their suffering and care” (2012:10). She uses psychological methods to explore pastoral areas. When analyzing Miller-McLemore in *Christian Theology in Practice* (2012), a wider focus is formulated on the individual, and the way in which different systems affect the individual. and Her insights into the field of practical theology are valuable. For this study, ethnographical and phenomenological methods will be used for gaining insights into pedagogy and how students and lecturers appropriate themselves.

⁵ Other work from Miller-McLemore include, *Let Children Come* (1991); *The human web: Reflections on the state of pastoral theology* (1993); *Feminist and womanist pastoral theology* (2000); *Let the children come: Reimagining childhood from a Christian perspective* (2019).

2.1.2.3. Emmanuel Lartey

Lartey writes extensively on intercultural pastoral care (2000, 2003, 2013). His interest seems to be intercultural communication. Lartey's (2000:128-134) approach to Practical Theology is one that would seem to complement this research because it constantly relates back to culture and context. Lartey uses a pastoral approach with cycles. These include "experience; situational analysis; theological analysis; situational analysis of theology; and response" (Park 2010:3). Park (2010) notes the following of Lartey's pastoral cycles: "This model of Practical Theology introduces a process and there are interactions between situational analysis and theological analysis, and between theological analysis and situational analysis of theology (2010:3)."

Lartey (2003:13) explores the terms intercultural, cross-cultural or transcultural, and sets out his preferred method of counselling to be intercultural, pinpointing "interactions between people who have been and are being shaped and influenced by different cultures" (2003:32). Lartey uses an intercultural approach that seeks to enhance interaction, and "therefore giving many voices from different backgrounds a chance to express their views on the subject under review on their own terms" (2003:32). According to Lartey, an intercultural approach values diversity most highly. For this study, the full quotation is needed;

Culture's influence on belief and behavior is taken very seriously, without it being seen as determining them, or as the sole factor to be explored in examining them. Interculturality is a creative response to the pluralism that is a fact of life in present-day society. It calls for the affirmation of three basic principles: contextuality, multiple perspectives and authentic participation (2003:33).

In Lartey's book *Pastoral Counselling in Inter-cultural Perspective* (1987), he demonstrates his keen interest in the influence of culture in an individual's theological reflection and appropriation. Lartey argues that African cultures should be allowed to speak within the field of pastoral care and counselling. Lartey invites others "to engage in

a culturally-conscious way”. Although this invitation relates to pastoral theologians, his inter-cultural approach to counselling and communication has sparked an interest within this study. Lartey (2013) also contributes within the field of theological education as he proposes a decolonized curriculum in order to promote self-discovery, identity and the black religious studies worldwide (2013:36). Lartey’s approach has enriched our methodology and contributes to the way that Pedagogy is researched and analyzed.

2.1.2.4. Richard Osmer

Besides the enriching insights from Browning, Miller-McLemore and Lartey, this research will benefit mostly from an approach taken from RR Osmer (2008) combined with elements from Lartey, to provide the framework for this research. This study uses a Practical Theological approach to reimagine pedagogy. I have used Richard R Osmer for an MA research project (Denny 2013:19-21) and found that his approach accommodates various contexts. Osmer’s (2008:x) approach to Practical Theology can be applied to a variety of research objects.

Osmer’s approach to Practical Theology has been recognized and received critical acclaim through the years. According to Dean, Drury *et al.* (2019:2-4), his method is complicated and does not follow a blueprint, and consider his method a “winding path to wisdom rather than a systematic effort to prove or disprove hypotheses” (2019:3). They argue that Osmer’s approach contributes little to concrete research. I disagree in that Osmer has widened the field for more productive research as not all research is final and absolute (if any exists). Osmer allows congregational leaders and academics the framework to conduct research in areas previously unexplored.

Pieterse (2017:3-6) indicates that Osmer’s approach is popular with scholars of Practical Theology. Osmer’s primary purpose is to equip congregational leaders to engage in practical issues that confront them in ministry (Smith 2010:100). Within the field of

Theological Education and more specifically Pedagogy, it is important to indicate that Pedagogy is as much ‘performance’ than that of other liturgical rituals performed by congregation leaders. Osmer’s approach accommodates Pedagogy as ‘ritual performance’ well. His (2008) development of four tasks that focus specifically on the congregation, can also be used within the same framework to explore pedagogy. Pedagogy occurs between lecturer and student as part of the Curriculum ⁶, within the confines of the lecture space. This is similar to a congregational leader and its congregation. Osmer’s methods provided me, as lecturer and as academic researcher, with the opportunity to conduct research that focuses on pedagogy within Higher Education.

According to Matthee (2018:17), Osmer’s approach does not provide an ultimate solution, “but rather a platform from which the spiral of interpretation can once again be initiated”. His approach also provides the framework for multi-disciplinary research to be done, which accommodates this study’s multi-disciplinary methods. This research project will therefore follow the guidelines of what Richard R. Osmer presents in his book, *Practical Theology: An Introduction* (2008). Osmer presents four tasks of Practical Theological Interpretation as a foundation for research (2008:23):

1. Descriptive-Empirical Task – what is going on?
2. Interpretive Task – Why is this going on?
3. Normative Task – What ought to be going on?
4. Pragmatic Task – How might we respond? (Grimes 2008:23)

The next section presents an overview of these tasks because they feature in this study.

⁶ Pedagogy forms part of Curriculum as described in section 1.1 of chapter 1.

2.1.2.4.1 Descriptive – Empirical Task

This part of the process is concerned with gathering data to inform Osmer's (2008:92) basic question of, "what is going on?" Spirituality of presence (Osmer 2008:58) is a term by Osmer likens the researcher to a priest. According to Osmer, empirical research is a form of priestly listening. The Intercessory prayer of the priest on their behalf is similar to the researched standing in that gap to listen to the silent pleas of individuals and present it back to God (Osmer 2008:59).

In this thesis data was gathered to discern patterns in the context of Pedagogy of Theological Education. Data was observed, interpreted and described to discover the current pedagogy and how lecturers and students appropriate themselves. These methods included, participant observation, interviews and focus group discussions⁷. This complete task is described in Chapter Six of this thesis.

When two or more people with different cultures communicate, it is called intercultural communication and therefore contextual (Lartey 2000, 2013, Neuliep 2018). For the purpose of this study the contextualization of the pedagogy called for a more qualitative method of enquiry. Within this study, it is important to address the empirical epistemology. Several sources were used to find the most appropriate methods dealing with people and pedagogy. *The Handbook of Qualitative Research in Education* (Delamont 2012) together with Creswell (2014 & 2018) were used in selecting qualitative methods. Within this first task, Atkins and Wallace (2012) have contributed as they explain key concepts in research that pertains to education, which aided the selection process. Creswell (1994, 2014, 2018) has made a considerable contribution towards methods of research and has guided this study towards selecting a qualitative methodology as the most appropriate for the aim of

⁷ These methods are described in depth in section 2.1.3.1 of this chapter.

this research. The difference between qualitative and quantitative methodology is explored in 2.1.3.

2.1.2.4.2. The Interpretive task

As certain patterns are identified from the data collected, Osmer's second question (2008:92) is simply put, "why is this going on?" To assist in answering this question, theories were drawn from different disciplines. These include history, social sciences, anthropology, theology and education, to name but a few. Chapters 3, 4 and 5 reveal the interpretation with the available literature to answer Osmer's question. Chapter Three provides a basic overview of South African history, with special reference to slavery, colonialism and apartheid and demonstrates how this affected education. Exploring the historical background of slavery in Africa provided a more in-depth view of decades of marginalized education in South Africa due to slavery. Chapter Four sketches an overview of the history of education, which shifts the attention to the history of universities in South Africa and finally the history of theological education at South African universities. The exploration concludes with background on UP's Theology and Religion faculty. The history of the church in South Africa (Bosch 1991) underpins the interpretation of the current theological praxis of pedagogy that is present in South African universities. This historical description attempts to highlight and demonstrate the reason for the gap that this study is addressing. Chapter Five examines the current state of education in South African universities by highlighting two student movements that brought curriculum transformation into public awareness.

After the necessary analyses, we indicate the kind of pedagogy that is being practiced and why it needs to be reimaged. This research will keep in focus the context of universities in South Africa. The literature study therefore presents an overview of the historical background of South-Africa and its people as pertaining to higher education. The historical chapters are indebted to a wealth of sources (e.g. Reddy 2015, Nyamnjoh 2016, UNESCO

2004, Van der Walt 2008), of which Van der Walt's book, *Understanding and rebuilding Africa* (2008) is acknowledged specifically.

The interpretation process also explored globalization which, according to Foucault, (2006) is partly responsible for holding systems in place. Foucault (2006) saw the effect of a global power and his popular theory relates to the "relationship between power and knowledge and how they are used as a form of social control through societal institutions" (Gonner 2018:83). Looking at his theory and the current structures at the UP critically has further contributed towards reimagining a pedagogy for theological education at South African universities.

2.1.2.4.3. The Normative task

Once the data had been collected and interpreted, Osmer's third task could be undertaken, viz. the normative, which aimed to discern ethical and theological interpretations. Osmer's third question of "what ought to be going on?" reveals the theological platform for the reimagining of pedagogy. How and what ought to be expressed and what should pedagogy of theological education look like? Osmer depicts this task as Prophetic Discernment (2008:135) as it attempts to interpret what needs to happen ethically and morally in pedagogy.

The prominent work of JKA Smith (2005, 2009) has contributed to the normative task with his research on liturgy and education. Smith proposes a model of Education and Pedagogy inspired by liturgy, describing Christian Education as the formation of hearts and desires (2009:18). Smith's argument is applicable to the normative task as set out by Osmer, when he posits that what we think about education reflects what we think about human persons (2009:18). He explores the lecture space and pedagogy as liturgical space (2009:23), and proposes that the 'liturgy' of education, (and for the purpose of this study, pedagogy) "shape[s] and constitute[s] our identities by forming our most fundamental desires and our most basic attunement to the world" (2009:25). Therefore, I want to latch onto Smith's model of theological education involving the whole person. According to Ream (2010:218),

Smith's model takes all aspects of a human into consideration; mental, emotional, physical and spiritual, and ties them together.

Osmer's normative question, "what ought to be going on?" is answered by exploring Smith (2009) and Bassey's (1999) view that pedagogy for theological education is a ritual of formation and should include all aspects of the human being. It also includes aspects of ethical and ethnic equality. This part of the research looks at educational rights. Within the Universal Declaration of Human Rights, drafted in 1948 in Paris, article 26 notes that "everyone has the right to education", with tolerance and friendship for other nations and cultures (Art. 26.2, Universal Declaration of Human Rights: 1948). Education is for every person, and if so, it includes every person's language and culture. This task elaborates on the theoretical premise that the way in which every human is understood as being the same, yet different (Erickson 2007:558) in their various cultures. Human dignity is ascribed by recognizing that every human being is not just brains, but also body and heart that feels and has desires (Smith 2005, 2009). On this point this study forms a theological anthropology (see Cortez 2010).

This task incorporates the responsibility of societal upliftment. Theological education is primarily given to leaders and pastors who will in return live out their received curricula within the church. The church is intended to make a difference in society and aid societal upliftment. Du Toit (2018:1) proposes that the church should again resume its role as an agent of change and engage in the issues of poverty and inequality. The working hypothesis suggests that pedagogy can serve as a starting point or launch pad.

2.1.2.4.4. The Pragmatic Task

The fourth and final task according to Osmer's approach, is the final step towards new strategies that can dialogue with the current praxis of pedagogy. The pragmatic task poses the question, "how might we respond?" In Chapter Seven the research is concluded by

goals that emerged and were formulated during the interpretation process. A theory for praxis is presented that can mobilize universities towards change. According to Osmer (2008: 175), operationalizing research findings means applying the knowledge that was gained. In this final chapter I present a draft towards a reimagined pedagogy for Theological Education at South African Universities with a practical theological approach.

2.1.3. Qualitative methodology

Osmer (2008:49) maintains that the choice of research methodology is linked directly to the outcomes. The rationale for the selected methodology for conducting this research follows. Amidst the myriad of methodologies, including quantitative, qualitative or mixed methods some notable contributors include Creswell (1998, 2009, 2014, 2017), De Vos (2000), Osmer (2008), Strauss and Corbin (1998).

Creswell elaborates on the quantitative method and writes; “researchers often test theories as an explanation for answers to their questions” (2014:51). Quantitative theories use variables that refer to “characteristics or attributes of an individual or an organization that can be measured or observed and that varies among the people or organization being studied” (Creswell 2014:52). Variables that are often studied when using quantitative methods, can include gender, age or socioeconomic status (2014:52). These variables are measurable and serve to answer a research question or predict the results (Osmer 2008:49).

An objection exists from Researchers who prefer Quantitative research contend that qualitative research might find some information and apply it to a wider group, without considering the numerical evidence of the facts. This method uses different numerical techniques and statistical data which also needs to be interpreted (Gorard 2003:4). The method is intended mainly for testing or verifying a theory (2014:59), and not used often for developing a theory. This is the traditional mode of research and it has strict procedures

and rules that govern its application. Since one of the aims of this study involves finding out how the current pedagogy is appropriated and experienced by students, this method may not contribute best to our investigation. In the fourth of the tasks described by Osmer, a concomitant basis for strategy is revealed.

The qualitative method is used to understand actions, life and history. Qualitative research stems from data not gathered from statistical findings (Strauss & Corbin 1998:10-11), and appears more appropriate for investigating people's lives, behavior and emotions. Some information might be used for statistical findings, but this is not the focal inquiry and main object of this study. This method involves the interpretation of data to discover concepts. This is especially important when gathering data which could not be accessed through other research methods.

This method has three basic phases. 1) Data comes from "interviews, questionnaires, observations, documents, records and films (Strauss & Corbin 1998:11-12)." 2) Procedures form the basis of how to interpret and organize the data that was gathered. In other words, this is the coding process of collected data. 3) Written and verbal reports are included in the findings of the data and coding. Denzin and Lincoln (1994:2) agree that there are various techniques to collect data about social interaction. Schurink points out that in this method, "findings are literally created through the process of interaction between the researched and subject(s)" (2000:240).

For this research, a qualitative methodology is most appropriate, for the following reason: The researcher wants to elicit the students' and lecturers' perceptions, experience, understanding and thinking around pedagogy in theological education. This project involved a limited sample of respondents, rendering it more focused (Osmer 2008:50) and not as broad as quantitative methods might have involved. In this project the aim is not to gain a numerical value and measurements, but rather seek to reveal themes, concepts and to understand phenomena. The researcher endeavors to discover what is going on

and finding themes and theories that will assist the researcher to make a valuable contribution into the field of pedagogy for TE.

It is evident that the theoretical character of this research indicates that quantitative methods will not contribute best to the aims of this study; qualitative methods prove to be more relevant for this study. Many strategies are found within the field of qualitative research. Because this study investigates pedagogy and how participants locate themselves within the lecture space, the qualitative methods that will be used are ethnography and phenomenological analysis. For this study, ethnographical and phenomenological methods will be combined in order to fully investigate and collect data that will contribute to the main subject of this thesis. These terms warrant a thicker description.

2.1.3.1. Ethnographical thematic phenomenology

When considering qualitative research, Osmer (2008:50-53) describes six strategies that can be used. 1) *Grounded theory* goes hand in hand with this method. According to Strauss and Corbin, it is “theory that was derived from data, systematically gathered and analyzed through the research process” (1998:12). Therefore, grounded theory stems from data. A theory is built from the ground up and the data is developed. 2) *Narrative research* (Osmer 2008:52) is focused on stories and the lives of individuals as told or written by themselves. 3) *Case studies* focus on a small group, one case or person or a few persons in depth. This can also be a certain programme or congregation that is studied in detail. 4) *Ethnography* examines a cultural or social group by studying their norms, customs, habits, and beliefs (Osmer 2008:51). 5) *Phenomenological* strategy according to Osmer describes “a particular type of event or activity for a group of people” (2008:52). This strategy gathers the “lived experiences” of people and identifies their common “essence”. 6) According to Osmer (2008:53), the *Advocacy strategy* involves a specific political agenda and stands for social change. This is a strategy that tackles difficult issues

that are currently in conversation in the public setting. The goal of advocacy is to formulate an action plan that will lead to change (Osmer 2008:53).

After exploring a range of possible methods, Ethnography and phenomenology were selected to explore and investigate pedagogy of theological education. Forster (2019:1) used a qualitative inquiry method termed ‘Ethnographical thematic phenomenology.’ The central form of enquiry is ethnographical, but pedagogy is the phenomenon that will be studied. A further exploration of these two methods is presented and combined for a model of inquiry.

2.1.3.1.1. Ethnography

Moschella (2012:224) describes ethnography as a guide that supports theologians in understanding the connections and disconnections between theology and practice. Ethnography portrays the faith practices of ordinary people. Wepener (2004a:37) and Matthee (2018:28) refer to Ammerman who reflects theologically on ethnography as a research method. Her work explores the view that God is actively involved in the world and therefore cannot be introduced as an afterthought. When reflecting on the collection, observation and description of data, we are essentially already doing theology.

Wepener (2004:38) quotes Stringer “The first thing that any anthropologist will be interested in is a detailed study of what actually happens during the rite itself”. Wepener concludes that the raw data of “what actually happens”, becomes the starting point. Ethnography makes use of many methods to gather information needed to investigate the object. According to Osmer (2008:59), three of the most important skills of qualitative research are describing, observing, and interviewing. Ethnography assists this study to capture data that pertains to the participants’ lived experiences.

2.1.3.1.2. Phenomenology

Qualitative methods are diverse, and many authors contribute within this field. One such method is phenomenology. According to Marton (1986:151), this research approach was “designed to answer certain questions about thinking and learning (1986:151)”. To quote Marton;

Phenomenography investigates the qualitatively different ways in which people experience or think about various phenomena. This implies that phenomenography is not concerned solely with the phenomena that are experienced and thought about, or with the human beings who are experiencing or thinking about the phenomena... Phenomenology is concerned with the relations that exist between human beings and the world around them (Marton 1986:154).

It focuses much on experiences that we get from the senses – what we see, taste, smell, touch, hear and feel (Orgil 2012:na). These methods also complement the theory and methods of Grimes which this study uses. Phenomenology is a form of qualitative research that focuses on the lived experiences of individuals.

This strategy describes “the essence of a particular type of event or activity for a group of people” (Osmer 2008:52). Osmer suggests that intentionality is a guiding assumption of phenomenology, in that there is a consciousness directed towards a specific object (2008:52). This strategy seeks to gather many descriptions of individual’s experiences and in this case, the pedagogy.

According to Lennart Svensson, phenomenography is a recent tradition and was developed mainly within the discipline of education (1997:21). According to Svensson, phenomenography can be used as a research tool in education to describe learning and teaching and is dependent on the focus on concepts (1997:10).

The research orientation of this study will benefit most from using methods of both ethnographical and phenomenological research. Both methods have assisted me in getting to where the action is - experiencing it, taking notes, and observing pedagogy.

This next section is a compilation of how all the data was gathered and how it was described. This data was selected and described in Chapter 6. In the end, this information gathered from the data will be included together with the theoretical base of this subject, the historical background and practical theological approach with the view to interpretation and reimagining of the research subject – Pedagogy of Theological Education.

2.1.3.2. Rituals and Education

According to Manning (2000:1), “higher education is awash with ritual activity”. Manning writes extensively on rituals that shape higher education. Manning suggests that “in postmodern societies, rituals bind us in the most primordial levels through community and culture-building, individual and communal celebrations” (Manning 2000:1). For Manning rituals are those activities that take place in a college or university and that are repeated year after year. But this is not the area of concern. This study investigates pedagogy and not university rituals. Ritual methods are used to study pedagogy in this study.

Paraskeva (2013:644) refers to those “small everyday rituals” that can be seen as an important mechanism for teaching and can include an unintended hegemonic⁸ undertone. Richard Quantz (2011), who contributes to critical methodology and theoretical foundations of education, explored rituals within schools in the USA. His book *Rituals and Student Identity in Education: ritual critique for a new pedagogy* explores a ‘new pedagogy’. In his first chapter (2011:8) he introduces his idea of ritual as “nonrational human action, that is a formalized, symbolic performance”. Quantz is not interested in the kind of rituals that Manning (2000) is. However, Quantz is interested in the more “subtle everyday variety of ritual pattern (2011:15)” that can be found in the lecture space. For Quantz, pedagogical rituals in schools today, contain elements “which are hegemonic in

⁸ Hegemonic can be described as “the social, cultural, ideological, or economic influence exerted by a dominant group”. See also: <https://www.merriam-webster.com/dictionary/hegemony>.

our educational domain, promulgate a curriculum that is culturally irrelevant and schools that are detached from their own social context”. (2011:162). In the chapters to follow (chapter 3-5), it becomes evident that rituals happening at universities in South Africa carry the same undertone and therefore I agree with Quantz (2011:44), that studying rituals in schools, and for this study, universities, are important for hearing what people say about their performance, but also how for observing “how they actually perform their identities and politics” (Quantz 2011:44). The main object of this study is on pedagogy, and as Quantz explained, the “subtle everyday variety of ritual patterns” that surround the pedagogy is examined.

The relationship between practical theology and pedagogy have already been established at the beginning of this chapter in 2.1.1. It was also established that pedagogy is similar to liturgical rituals based on their performance characteristics. In this study the same methods used by Grimes (2014) to study rituals will be used to research pedagogy. As the study of rituals is one of the main building blocks for this research, it is imperative to revisit a theoretical foundation to the study of rituals.

Before any collected data can be analyzed and interpreted, an approach is needed that will form a framework for analysis and interpretation to be done. This approach assisted in already selecting certain questions and methods that lead to the interpretation process. This research methodology goes hand in hand with methodological presuppositions already found within the field of liturgical rituals.

2.1.3.3.1. Ronald L. Grimes

The field of ritual studies has been explored with special reference to the work of Grimes’ 2014 publication, *The craft of ritual studies*, which offered a framework for most of this discussion, with contributions from other authors where necessary.

According to Grimes (2014:185), it is difficult to come to a concrete explanation of the concept of ritual. The concept is determined by its context, whether in the field or academia. Grimes has a critical view of constructing a definition of the concept ritual and writes about this dilemma extensively.

Grimes' opinion suggests that you understand your field. If you are on someone else's turf, make sure to understand the terminology they use and "learn their lingo" (2014:187). Grimes describes the paradox, that as a researcher one needs to have the academic terminology as well, but both are necessary together. Grimes is of the opinion that one "requires specifications of what is excluded and included (2014:188)." In this study, it is therefore important to answer the question as Grimes proposes; "how shall we use the term, ritual?" (Grimes 2014:188).

Grimes shows how rituals contain some of the same family characteristics and he shows how actions can become ritualized. Some that stood out for the purpose of this research are the following:

- being performed by specially qualified persons.
- traditionalizing them, for instance, by claiming that they originated a long time ago or with the ancestors.
- elevating them by associating them with sacredly held values, those that make people who they are and that display either how things really are or how they ought to be (Grimes 2014:194).

His original list (2014:194) consists of eleven items, which was reduced to three that are workable in the specific field of theological education this research is investigating. A concise definition is given: "Ritual is embodied, condensed and prescribed enactment (2014:195)." This research utilized Grimes' methods of studying rituals and used them to investigate pedagogy. Mapping Ritual is a term Grimes (2014:211) uses to explain how he

analyses rituals and studies them. This project's fieldwork located itself where rituals are situated in relation to other activities and then compared.

According to some people, they think that rituals achieve a practical end, at least that it does have a function and leads to something (2014:298). Grimes says, "sometimes, in some situations, certain aspects of a ritual achieve something, even if indirectly." I agree that rituals do lead to consequences (2014:298). Grimes uses the analogy of 'side-effects'. He goes on to say that the 'why' is connected to the 'what'. When asking the question 'why?', it questions the "motives behind the actors or the goals in front of them" (2014:298). In analysing the data collected about the pedagogy, it leads towards the inner why of the educators and that leads towards thinking differently about reimagining it, as the 'why' forms the basis of 'what' is being done.

Grimes contends that the roots of rituals are various and can flow from human bodies, the environment, cultural traditions or social processes (2010:1). He argues that, "the study of ritual begins by informed participation in, and observation of, it." He further states that unless we study religion in the field and encounter it directly and concretely, the study of religion will suffer. Many anthropologists and liturgiologists have written about rituals based on first-hand participation. As religious studies are still in an infant stage of developing a framework for field study, this research attempted to combine liturgical studies with Grimes' approach to rituals and that of Practical Theology to answer the research question.

The importance of being a participant observer (2010:9) is highlighted. The study comes alive as the researcher himself becomes visible too. The methods used to study rituals involves not only theory and technique, but according to Grimes; "one's style, tone of voice, way of watching, intended audience for writing, and imagined monograph (2010:9)." Grimes explains that it is right here, where the "nodes at which the most significant cross-cultural, interreligious, and cross-generational learning occurs (2010:10)." One's ethnographic style always plays a role in the way that one obtains data, one's

communication with participants, one's analysis and choice of data (12). I agree with Grimes and therefore followed this method of research of being a participant observer. As the researcher I was the one conducting all the research and collecting all the data.

Ritual is not a habit, but ritual is like a habit. As Grimes has described rituals, much of what happens in education is similar to rituals. From usual greetings, to dress code, to the forming of groups in the locale, and so forth. Much of what he describes as rituals is very much the same as teaching in any setting. For the fieldwork in this investigation of pedagogy, his methods were used as a guideline when participating and observing in the chosen settings of theological education.

2.1.3.3.2. Elements of Rituals

Grimes' (2014) method for studying rituals was reformulated for this study. He groups different categories together. Chapter 6 expounds on the analysis of data. The framework of the fieldwork conducted is described in this section.

A careful study of rituals and Grimes' approach in the theoretical section of this chapter, forms the basis for this method of fieldwork and how it was applied. According to Grimes, if empirical research is to be done well, the scholar needs to be moving back and forth constantly between observation and participation (2014:334), and that is exactly what was done to achieve optimal observation. As researcher I selected the themes, set out by Grimes (2014), as a guideline for data collection. It also helped formulate questions for lecturers and students. These themes assisted me in exploring how students and lecturers locate themselves around the pedagogy.

The following table highlights the main theme and accompanying indicators that provide an outline of the main features to be analyzed. These indicators are not exhaustive of all possibilities but suggest the key themes within the ritual of pedagogy.



Action Actors Places & Spaces Time Objects Language Groups

<p>1.) Ritual Actions:</p>	<p>being, doing, embodying, being related to. Interpersonal, formal Greeting, departing, bowing, Cooperating, being together, Polite, respectful, expected, appropriate, Being receptive to, communicating with, becoming aligned with, causing, affecting, influencing, learning, practising, competing, empowering, making, doing, ordering, showing, displaying, telling, reciting, preaching, reading, pretending.</p>
<p>2.) Ritual Actors:</p>	<p>Bodies in motion, persons performing gestures etc. identities, personal and collective.</p>
<p>3.) Ritual places:</p>	<p>sacred and non-sacred places. Settings, backdrops, constructed places, indoor places, symbolic positions, and prepositions: above/below, centre/periphery, up/down, open/closed, private/public.</p>
<p>4.) Ritual Times:</p>	<p>Duration, rhythm, solar, seasons, cycles, tradition, accumulation across time, timing, appropriateness, clock time, experienced time, tenses, tense usage.</p>
<p>5.) Ritual objects:</p>	<p>Paraphernalia, clerical garb, paintings, sculpture, dress, possessions. Classes of things, displayed/hidden, valuable/trash.</p>
<p>6.) Ritual language:</p>	<p>Things said, words that do things, words, written or spoken, texts, instructions, oral teaching about ritual, writings, books, libraries other sources, views of language, expression of belief, creeds, worldviews.</p>

7.) Ritual groups:	social distinction: race, gender, class, ethnicity, age, inclusion, and exclusion. Collective ideas, attitudes – both espoused and implied. Values/virtues; kindness, truthfulness, vices, taboos, things forbidden or rejected. Politics of ritual. Ritual hierarchy, power, equality, leaders, followers, facilitators, what values are reinforced by the ritual?
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Grimes (2014:229-238)

2.1.3.4. Participant Observation

Ethnography, phenomenology, and field work have already been discussed briefly, but it warrants further elaboration and a clear description of the empirical research that was done. To engage the central research question and reimagine pedagogy for theological education, one must observe instances of this phenomenon. The main question of this study, *in what manner can pedagogy be reimaged for Theological Education?* determined that the primary object of this study is Pedagogy. According to Osmer (2008:61), for the purpose of observing, the researcher sometimes must take in the role of participant as observer. During the empirical research, data was collected in several ways. Part of listening is also seeing. One valuable part of this research was for the researcher to be a participant and observe.

Wepener (2015) has contributed and expanded the way in which participant observation is understood and conducted within the field of Practical Theology in South Africa. In one such article (2015)⁹ he describes the spirituality that is necessary when one embarks on ethnography-style participant observation (2015:271). Especially, as I myself am white and many of the people in the research field are not. I am also fairly privileged and not from

⁹ *Burning incense for a focus group discussion: Acquiring a spirituality of liminality for doing liturgical research in an African context from an emic perspective*

the majority of cultural groups in the lecture spaces. The spirituality of liminality is necessary in order to research a group or ritual, in this case pedagogy, without defining the research participants as “other”. This kind of research involves ‘getting your hands dirty’, participating in the object of the research in order to be fully submerged into the ritual. Wepener (2015:273) explains liminality as “the crossing of borders and thereby being in a liminal state and also ... the complexity and fluidity of these borders and the crossing of these borders in a globalized world as pertaining to conducting research...”.

The fieldwork was conducted within the borders set out by the initial research aim and accordingly determined the scope of the research sample that would be available. The main object of this study is. Within this research aim (viz., the pedagogy of theological education) the limits were confined to South African universities. I selected the University of Pretoria, as the most easily accessible one for me to attend daily in order to do the fieldwork.

Participant observation has contributed towards research done by multiple practical theologians. To be submerged within the field and become like a student, it seemed would be most helpful in understanding and experiencing the pedagogy and its surroundings. The University of Pretoria was selected as context for doing the qualitative study. At the University of Pretoria, the Faculty of Theology and Religion ¹⁰, houses five departments ¹¹. One module from each department was attended for the duration of that module.

As participant observer this meant that I listened, observed the actions in the lecture space, as well as the space, the layout, the feel, the objects and anything else that could contribute value to this study. Operating within the field notes and dialogue offered clues about matters that needed more probing. Observing presented firsthand participation in

¹⁰ <https://www.up.ac.za/faculty-of-theology-and-religion>

¹¹ A full list of the five departments can be viewed on the University’s website: <https://www.up.ac.za/faculty-of-theology-and-religion/article/16268/departments>.

the field (Osmer 2008:60). Being a participant observer gave me direct access to the setting and the participants. Scott Thumma (1998) drew on his experience over a prolific research output to write “*Methods for congregational study. Studying congregations: A new handbook*” (1998:196-240) which also advanced the understanding of participant observation and describing the data.

To further thicken the data, focus groups discussions and interviews complete the inquiry stage that is depicted in Chapter 6 of this study. For the aim of this study the experiences of the pedagogy by the student and the lecturers were investigated. For this reason, interviews and discussions serves this aim.

2.1.3.5. Interviews

Semi-structured interviews are qualitative research techniques that gather data from participants. Interviews can be structured with well-deliberated questions, or it can flow from main topics that can be elaborated. Interviews were conducted with lecturers from each department. These lecturers were the same ones who had presented the different modules I attended. The interviews were open-ended.

According to Osmer (2008:61), interviewing is a very important part of attending in qualitative research. The interview process provided an opportunity for active listening. During the interview process, I could observe the verbal and non-verbal responses from lecturers, a process which led to natural conversation to occur with which more in-depth data could be gained. As these interviews were more flexible, other themes came to light.

2.1.3.6. Focus Group Discussions

Open-structured focus groups are similar to group discussions. These were completed during the semester, before or after the modules I had attended.

According to Osmer (2008:54), a focus group consists of 10 or fewer people in a group. The person conducting the research follows a set of points or questions and stimulates answers and discussions. The purpose of the focus group discussions was to assess how they appropriated themselves within the class setting, the manner of pedagogy and what other thoughts and input they have regarding the presentation, the classroom and other points of discussion pertaining to the research question.

2.1.3.7. Data Analysis

Data analysis and interpretation is the process where recurrent language, issues or themes emerge. It was important to code the data in smaller units in order to facilitate further analysis which gradually formed categories that allowed these units to be organized and compared across different data sources (Osmer 2008:56). Data analysis takes place to discern patterns and themes. Barnard *et al.* (2014:41) point out that the most important lesson regarding data, is not merely the collection thereof, but in the end, the analysis thereof - "... thinking not only about one's data, but also with and through the data, in order to produce fruitful ideas" (Barnard *et al* 2014:41).

2.1.3.8. Methodological Triangulation

A research object is best understood when making use of a variety of methods within qualitative research. Triangulation is a research methodology that is used to explore different dimension within the research object that contributes to understanding, to clarify and better understand the interpretation of the data (Barnard *et al.*, 2014:40; 2012; Osmer, 2008:53-58). Within qualitative research triangulation is observing and gathering data in more than one way (Patton 1990:281).

2.1.3.9. Multi-Disciplinary Approach

The methodological framework presented reveals its multi-disciplinary charge. The aim of the multi-disciplinary approach in this research can be seen as an one where epistemologies from different disciplines are used for data collection and interpretation in order to examine intercultural qualities.

Practical theology and especially this choice of model derives from the social sciences (Dingemans 1996:87). Rituals form part of liturgical studies which enriched our methodology. Education then also forms part of the methodological framework as the object of this study is pedagogy. Pedagogy within Theological Education introduces ethnography, education and Biblical Theology and Liturgical methods.

As the concept of ritual is mentioned, the theoretical exploration of this term and the methodology as strategy for enquiry for this study is explored in more detail.

2.2. Theoretical Framework

The theoretical framework that will guide the analysis and interpretation of the data will be explored in the following section. The way in which pedagogy and theological education are understood is explored, by expanding on certain key categories, such as its origins and praxis today. To explore these themes, selected literature is reviewed. The framework of this thesis is rooted in the concept of pedagogy, therefore its origins, meaning, deviations and working definition will be discussed. The theoretical framework will also include theological education, as pedagogy is analyzed critically within this academic discipline.

2.2.1. Pedagogy

A wide variety of studies have been conducted within the field of education which contribute to methods and approaches in teaching in primary, secondary, and higher

education; yet scant attention has been paid to where pedagogy first started and how it was understood. In this section, an attempt will be made to describe pedagogy as a term in its original sense and then to describe important development from its origins.

2.2.1.1. Origins of Pedagogy

In his book; *A brief history of Education*, Cordasco (1965:x) recounts that pedagogy was the name given to privileged slaves who would accompany young children in their daily tasks, which would include learning basic manners, tying of shoes and general knowledge. This would involve a daily being together and was regarded as a relationship as the slave and young child would be in each other's company for extended periods of time. Parents would be off working, and the slave would walk beside the young child being groomed for adulthood. This is a significant exploration of pedagogy and contributes to the findings of the empirical research conducted. Pedagogy would suggest in its original meaning, that education was more than just academic knowledge, but had more to do with the relationship between the pedagogue and the student.

According to Watkins and Mortimore (1999:1-19), The original word, 'Pedagogy', it is derived from the French and Latin adaptations of the Greek [παῖς, παιδ (boy) + αγωγος (leader)], which literally refers to someone who leads a boy to school or one who oversees a boy. In modern times education is no longer just for boys, so that term cannot be used as it probably originally intended it to be.

In ancient Athens, 'paideia' was used to describe an educational process where young males were taught virtues that they would need to become responsible adult citizens. According to Kelsey, 'paideia' involved educating and forming the whole person (1993:7). This would consist of a thorough grounding of the person according to the ancient Greek traditions and culture, a sort of "culturing the young" (Kelsey 1993:7). It is important for this

study to point out that 'pedagogy' or 'pedagogue' has the same root as 'paideia' (Beauchamp 1998:8).

2.2.1.2. Paulo Freire

In an interview Pérez (1993:2) described Paulo Freire as a “Latin American revolutionary intellectual and a social thinker”. Paulo Reglus Neves Freire was born on 19 September 1921 in Recife, Pernambuco, Brazil (Pérez 1993:3-4). His groundbreaking book, *Pedagogy of the Oppressed* (1970) describes his early childhood consisting of extreme poverty and hunger and resultant difficulties with learning. Freire describes education according to what he calls a “banking model” (1970:1-2): pouring water into an empty vessel. For Freire, this is what schooling as like. According to Freire, the banking model (1970: 3) was used as an instrument of oppression.

At the beginning of his career, he was the director of the social Educational Service for the Industry of Recife. Freire (1993:3) was confronted by the “terrible meanness of the capitalist system”. Put simply, Freire saw the gap between the word and the world, and he advocated a different pedagogy, one that empowers instead of oppressing. He was imprisoned in 1964 for a brief period for his efforts and exiled to Chile and later Geneva, Switzerland for some years (Giroux 2010:715), returning only in 1980. After his return to Brazil, he “played a significant role in shaping educational policies” (Darder 2017: xi), “until his untimely death in 1997” (Giroux 2010:715). His work was compared to liberation theology.

It is evident that his work deserves to be explored, due to his contribution in the field of education. Freire designed his work and advocated that it ends up on the streets to make a difference in the individual and the community.

2.2.1.3. Pedagogy as practice of freedom

Giroux (2010:715) explores the crucial area of Higher Education and says the following:

Universities are now largely defined through the corporate demand that they provide the skills, knowledge, and credentials to build a workforce that will enable the United States to compete and maintain its role as the major global economic and military power. Consequently, there is little interest in understanding the pedagogical foundation of higher education as a deeply civic, political, and moral practice – that is, pedagogy as a practice for freedom (Giroux 2010:715).

Giroux's context, viz. the United States of America, is comparable to universities in South Africa. Freire's Pedagogy is seen as a "practice of freedom".

2.2.1.4. Critical Pedagogy

Rodd and Sanders commented on Freire (1970) that his critical analysis of pedagogy presented one which is of "humanizing value, opening students' minds to engender creative, critical and imaginative thought" (2018:19). Freire was one of the founders of Critical Pedagogy and contributed towards its development until he was imprisoned for his efforts (Giroux 2010:715).

For Freire, education has democratic power and empowers students (Darder 2017:xi). Freire believed that pedagogy was central to learning, knowing and that social action would follow. According to Darder (2017:xii), Freire did not perceive pedagogy as mere methods and techniques but developed a critical pedagogy that lives in the contemporary moment. Knowledge is not merely received, but together the lecturer and students actively transform and are open to challenge. The lecturer points towards a socially just world of freedom and equality (Darder 2017:xiii). According to Giroux (2010:175), there seems to be a repression of critical thinking in Higher Education and many lecture spaces resemble a "dead zone". He says that there is absence "of critical thinking, self-reflection and imagination" (Giroux 2010:715).

Theodor Adorno (1998) tries to capture Freire's work on critical pedagogy and insists that:

Thinking is not the intellectual reproduction of what already exists anyway. As long as it doesn't break off, thinking has a secure hold on possibility. Its insatiable aspect, its aversion to being quickly and easily satisfied, refuses the foolish wisdom of resignation. ... Open thinking points beyond itself (Adorno 1998: 291-292).

According to Adorno, Freire's critical pedagogy does not envision students to be subordinated but to be prepared for a life of self-management.

Critical pedagogy attempts to understand how power works through the production, distribution, and consumption of knowledge within particular institutional contexts and seeks to constitute students as informed subjects and social agents. In this instance, the issues of how identities, values, and desires are shaped in the classroom are the grounds of politics. Critical pedagogy is thus invested in both the practice of self-criticism about the values that inform teaching and a critical self-consciousness regarding what it means to equip students with analytical skills to be self-reflective about the knowledge and values they confront in classrooms. Moreover, such a pedagogy attempts not only to provide the conditions for students to understand texts and different modes of intelligibility, but also opens up new avenues for them to make better moral judgments that will enable them to assume some sense of responsibility to the other in light of those judgments (Giroux 2010:715).

For Freire, critical thinking is not an object lesson for test taking, but a tool for self-determination leading to civic engagement. It is not about reproducing the past but offering a way of thinking toward the future (Giroux 2010:716). A critical pedagogy enters into dialogue with history and then reimagines the future.

Freire always believed that critical education is a basic element of social change, and the way in which we think will determine our involvement in the world and the moral life we aspire to lead. For him, it is important to have an epistemological curiosity (1970:5) which simply means to learn and know. Freire suggests that it is impossible for students to

dialogue about any subject if the educator does not create pedagogical conditions that will accommodate the student in discovering new knowledge.

Thomas (2009) uses Freirean understanding of freedom to converse with critical enquiry regarding post-apartheid, post-colonialism and conditions in South Africa. Thomas' contribution opens up possibilities for more "participation, democratic and bottom-up struggles for social justice" (2009:253).

Freire's groundwork is relevant for this thesis as he tackles the difficult situation between oppressors and the oppressed. Similarly, Higher Education in South Africa is still plagued by colonialism. His educational philosophy remains relevant for us today and contributes to this study. He bravely denounces the structures of oppression, of which education played a role in the existing power systems. He rejects any society that is based on class. Freire's work is rooted in the real lived-out experience of Freire himself.

2.2.1.5. Towards a definition of Pedagogy

Pedagogy is a term used often in education circles and many different pedagogies have been developed. Pedagogy has developed methods and ways of teaching a certain set of material. Pedagogy entails the lecturer's understanding and execution of class pedagogy and the student's understanding, perception, feelings, and view of this presented material; thus pedagogy also refers to the relationship between the lecturer and the student.

For Johnson (2015: 908) writes about 'place pedagogies' in which he reimagines the school space. He suggests using signs, symbols, text, pictures, and affirmations to encourage and inspire students. Place pedagogies can be described as incorporating the environment as part of education. According to Gruenewald, "place itself is also profoundly pedagogical". He elaborates that places are centres of experience and teach us how the world around us works and how our lived lives fit into the spaces that we occupy

(2003:621). Place pedagogy contributes to some ideas but does not focus on Higher Education within universities.

Leading writers (Knowles 1980; Hegarty 2015) have invented broader terms. More modern usage of the term broadly describes 'classroom teaching'. Marton and Booth gives a very interesting description of pedagogy:

Pedagogy as a discipline extends to the considerations of the development of health and bodily fitness, social and moral welfare, ethics and aesthetics, as well as to the institutional forms that serve to facilitate society's and the individual's pedagogic aims. (1997:178)

In an article written by Denise Beutel, she concludes that her qualitative study that used phenomenography methods revealing the following:

...pedagogy ranges from giving a body of knowledge to students, but more than that, the teacher becomes a significant other in a student's life, which involves mentoring and influencing students beyond the classroom and beyond years of education (2010:77-91).

An even more modern view considers the meaning of pedagogy as going beyond teaching for academic knowledge but pointing toward character building as part of pedagogy. I agree with Watkins and Mortimore as they "define pedagogy as any conscious activity by one person designed to enhance learning in another" (1999:3). These findings also correlate with the view mentioned above by Marton and Booth.

2.2.1.6. Pedagogy at the University of Pretoria

The University of Pretoria has a detailed plan towards Curriculum Transformation and has drafted a framework (University of Pretoria 2017) containing four drivers that form a

framework for action. Of these four drivers, number three¹² mentions *Renewal of pedagogy and classroom practices* (University of Pretoria 2017). I include the whole excerpt:

Curriculum transformation involves continuously rethinking and reevaluating the ways in which we learn and teach. This includes

1. responsiveness to and training in new pedagogical methodologies and approaches within disciplines.
2. Providing support for the transition from high school to university, from undergraduate to postgraduate, to the world of work by addressing students' learning impediments and relating their home literacies and school literacies to the university curriculum. It moves from the understanding that learning occurs beyond the walls of the lecture hall.
3. Addressing the invisibility of certain groups by critically interrogating the gender and race composition of students and staff, especially in disciplines historically dominated by one gender and/or race and removing pedagogical and classroom hindrances in the way of diversification.
4. Being receptive to new modes of delivery, for example through technological innovations in the learning process, without detracting from the substantive content that must be taught, while ensuring that all students have equal access to such technology.
5. Pursuing inquiry-led teaching and learning: Rather than testing (only or predominantly) for memory (rote learning), students are encouraged to do more writing and research.
6. Creating a robust UP learning space that is also affirming and sensitive to student diversity by actively including students across differences such as race, gender and gender identity, sexuality, class or disability. Materials and assessments should not privilege some identities or experiences over others.
7. Equipping students with skills to contribute to society and be efficient professionals (University of Pretoria 2017).

These competencies include:

- Literacy
- Numeracy
- Conceptual / abstract thinking
- Critical thinking
- Ethics, accountability and integrity
- Problem solving
- Communication
- Interpersonal skills
- Service to society and community

¹² Please refer to section ...

- Other discipline-specific skills (University of Pretoria 2017).

The description of a transformed pedagogy from UP suggests that pedagogy carries much more weight than is expected. Pedagogy is not viewed by UP as merely the manner or presentation of material but involves much more interaction and knowledge about the student. Pedagogy goes beyond the lecture space and UP's intention for pedagogy is equipping a student for life after university; this includes different aspect of life and human characteristics. As pedagogy is the main object of this study, it is imperative to explore further and analyze the term apart from this document from UP.

With all the above ideas and contributions by various authors, the working definition for this study will incorporate the original meaning of the word pedagogy and attach to its meaning, someone who walks parallel with a student. It involves not only head knowledge by has to do with serving the student towards a relationship that goes beyond the lecture space. Pedagogy will also involve Freire's critical pedagogy that is essentially a practice of freedom. Pedagogy is about the lecturer and student actively transforming and being open to challenge.

2.2.2. Theological Education

According to Banks (1999:4), theological education presents a confusing picture because of its wide audience, multi-denominationality, lay ministers, a variety of cultures, the newer charismatic schools and more. In this section, different approaches to Theological Education are explored to clarify the meaning of Theological Education for this study. This section explores four approaches to Theological Education as a means of explaining their definition. After considering various authors (Banks 1999, Elias 2002, Edgar 2005, Kelsey 1993, Farley 2001, Stackhouse 1988), four approaches were selected.

Kelsey (2011:2) formulates the gist of the recent debate that surrounds theological education as “What is theological about Theological Education?” In his book *Between Athens and Berlin: The theological education debate, the nature and purpose of Theological Education* Kelsey (2011:3) writes that ‘theology’ is referred to mainly as an academic field, and in general answerable to academy. There is however not just one voice within this overall structure of the movement of theology. David Kelsey (1993) explains two different ways of interpreting and applying Theological Education. Brian Edgar (2005) comments on Kelsey and complements and adds in his book, *The theology of theological education: Evangelical review of Theology*. These two authors have contributed towards this investigation of the pedagogy of theological education.

2.2.2.1. Athens/Classical

Kelsey (1993) presents two sets of normative types of theological education, viz. Athens or Classical, and the Berlin or Vocational. The ‘Athens’ typology derives from classical Greek with its philosophical methodology (Edgar 2002:6). This type of theological education is found within the early church and is much oriented towards transformation of the individual and getting to know God. Kelsey reiterates that this is not gaining knowledge about God but acquiring wisdom of God. This type of theological education focused on developing a God-like character and aimed for spiritual formation. Within the Greek context of the time, the church’s role, and the role of theological education was for the public good, rather than personal interest. The early church adopted this model and way of thinking about theological education.

The early church valued virtue and demanded holiness (Kelsey 1993:7). This could typify the Christian classical education in the early church. Scripture was the main authority, with other philosophers being read occasionally. Obedience to Christ and reverence towards Scripture was the bedrock of theological education of the early church. According to Kelsey (1993:8), transformation was central. And if this was central, then the personal values and

morals of any teacher or faculty needed to represent the same values and be consistent in also living it out.

2.2.2.2. Berlin/Vocational

Kelsey names the second type of theological education 'Berlin' (1993:12), because this type of education is derived from the enlightenment. During this period, the University of Berlin was founded deliberately because of their new form of research. According to Edgar (2002:3), this type of theological education includes high levels of doubt and skepticism. In this new age of enlightenment any faculty of theology needed to justify its rightful place at a university to remain part of the university. This dethroned revelation as the major factor and reason reigned. This type became critical of the text and any text had to be proved. This type of education was much more rigorous, disciplined and orderly in its enquiry, (Edgar 2002:3). The goal was not personal transformation, but enquiry and research that could solve practical problems. The aim was not building the individual nor the church.

Great emphasis was placed on one's hermeneutical skill, the way in which one could interpret the Scriptures and visionary leadership. As people underwent theological education, they were becoming like professors rather than pastors. Edgar is very critical of this type of theological education and asks; "Do professors model what the church needs? Or does it create pastors who preach like professors?" (2002:3-4).

This approach to Theological Education has become more prevalent at theological faculties of universities around the world. Those that form part of a university are often expected to have an academic framework.

2.2.2.3. Jerusalem/Mission

In his book *Re-envisioning Theological Education: Exploring a Missional Alternative to Current Models*, Robert Banks (1999) adds to Kelsey and provides a third alternative type of theological education which he names 'Jerusalem'. Banks (1999:44-45) emphasises knowing and doing, reflection and action, opining that the church's mission and theological

education should rather be geared towards to the same mission. Edgar comments on Banks and says this model is focused on the conversion of the whole world. This is not a missiological section but a mission model that encompasses all theological education. This approach is an education that is lived-out in the wider community and has a missional focus as part of its main purpose.

2.2.2.4. Geneva/Confessional

Brian Edgar (2002:4-5) offers a fourth model for theological education. Edgar continues with the geographical typology and calls it 'Geneva'. This approach is more confessional by nature. The Geneva approach explores the angle where God can be known through confession and creeds, and the general traditions that are known to faith communities. For this model of theological education to be effective, it needs to include all areas of life, which includes family, friendship, work, community and ministry. The context for such a theological educational framework to function best, would be a local seminary. People can know God through their tradition.

Given the different approaches to theological education, it is evident that Kelsey's (2011) description of the Berlin approach depicts the nature and purpose of theological education in universities. Although universities are not exclusive in their approach and do borrow from the other approaches, we can conclude for this study that theological education at South African Universities is aligned to academic studies.

2.3. Description of the central concepts

In order to delineate the field of research, the following central concepts within this study are also explored and defined.

2.3.1. Reimagine

From the preliminary discussions in Chapter One regarding the South African context and current programs to escalate curriculum transformation, it is apparent that the curriculum must change. In the draft document from UP, reimagining has already started to take place. That being so, change is slow, and the process is difficult. UP's draft document includes the word reimagine which sparked my interest. With further exploration into this term, *reimagine*, I present a working definition of it here. Reimagine has the connotation of changing something. This study purposefully chose the word reimagine to depict a specific aim and supposed outcome. From a casual, first rendering of the meaning, one's response would already suggest; re-think, renewal or reinvent.

According to the Merriam Webster dictionary¹³, reimagine is a transitive verb: to reimagine again or anew, especially to form a new conception of, or to re-create. The word reimagine contains the word 'imagine'. According to an online dictionary¹⁴, "the verb (used with object), is to form a mental image of something, to think. believe or fancy. To imagine, is to use the imagination to form a mental image of things not present to the senses". According to the Free Dictionary, reimagine means to "imagine again or in a different way". Another explanation is to "rethink imaginatively and reinterpret".

McIntyre (1997: xiv), who contributes within the field of education, writes in his book, *Making Meaning of Whiteness: Exploring Racial identity with White Teachers*, that educators have a responsibility to rethink, reimagine and rework pedagogies that will interrupt old ways of teaching and work towards social justice. To reimagine any praxis, the problem has to be identified, challenged and then reimaged (McIntyre 1997:33). In the previous chapter, the initial findings, prove evidence that Curriculum Transformation has been identified as a problem and has been challenged within South Africa. Change follows in McIntyre's model as the natural next step when a problem has been identified.

¹³ <https://www.merriam-webster.com/dictionary/reimagine>.

¹⁴ <https://www.dictionary.com/browse/reimagine>

To compliment this view, we consider Hall's framework, which "explores the ways in which ideas, institutions and interests shape the pathways of change" (Hall 1997).

Put simply, reimagine means foreseen change. For McIntyre, reimagine means "restructuring inequitable systems" (1997:148). McIntyre further suggest that reimagining requires imagination, when dealing with a multicultural lecture space. Engage in critical dialogue that can lead to transforming existing structures. This liberating projection of education imagined students as 'problem posers' rather than merely problem solvers. It is only in the act of imagining that the world might be other than it is. Foucault argued that:

...the task of a critical analysis of our world is something that is more and more important. Maybe the most certain of all philosophical problems is the problem of the present time, and of what we are, in this very moment.

Maybe the target nowadays is not to discover what we are but to refuse what we are. We have to imagine and build up what we could be to get rid of ...the simultaneous individualization and totalization of modern power structures (2000:336).

With a clear description and meaning derived from different sources, the definition for this study will focus on change, reimagining a pedagogy that brings about change and thinks anew about pedagogy.

2.3.2. Curriculum Transformation at the University of Pretoria

In the introduction to this study, curriculum transformation was explored with contributors in the field. For the purpose of this study, I want to further define the meaning of curriculum transformation as it developed and is understood by UP. A draft document was compiled by the University of Pretoria (2017) that includes four drivers of curriculum transformation: *Reimagining Curricula for a just University in a vibrant democracy: Work stream on*

*curriculum transformation at the University of Pretoria*¹⁵. This document has been a guide to the way in which pedagogy is starting to be transformed at the University. This has also given a view of what the University focuses on. It is not exclusive to this one university but can be used at any South African university or institution in any faculty. In Chapter 5 it will be made clear that curriculum transformation is needed and is happening all across South Africa. These four drivers have formed a broad guide and base for validating an investigation and therefore the above-mentioned methods and strategies were used in fieldwork.

A brief explanation of these four drivers and how they assisted the inquiry strategy will explain the methods to follow. It is of utmost importance to understand exactly what will be done and what will be the main focus points. This research is focused on theological education at a South African University and therefore this study will include the work that has already been done by the University towards curriculum transformation. In 2017 the University of Pretoria drafted a framework with four drivers for curriculum transformation. As the University had already realized the need for curriculum transformation and circulated a framework for all departments this research will use those four drivers and assess whether or not this is implemented, and whether the current pedagogy reflects these four drivers.

The four drivers will be described below, and also how they will be reflected in interviews with lecturers and students. An extract from this document is provided to highlight the four drivers:

1. Responsiveness to Social Context.

A transforming curriculum is one that registers and is attuned to local and global contexts, histories, realities and problems. Such a curriculum promotes both a critical and self-critical stance. It acquires concreteness, relevance and purpose by being located within a specific social, economic, environmental, intellectual, political

¹⁵ Refer to addendum ...

and legal context. Questions concerning development, social justice and globalisation, among other issues, should be central to teaching and research (University of Pretoria 2017).

2. Epistemological diversity

Curriculum transformation is a constant encouragement of epistemological diversity. Diversifying epistemology means bringing marginalised groups, experiences, knowledge and worldviews emanating from Africa and the global South to the centre of the curriculum. It involves challenging the hegemony of Western ideas and paradigms and foregrounding local and indigenous conceptions and narratives, while recognising the global context (University of Pretoria 2017).

3. Renewal of pedagogy and classroom practices

Curriculum transformation involves continuously rethinking and re-evaluating the ways in which we learn and teach. This includes responsiveness to and training in new pedagogical methodologies and approaches within disciplines (University of Pretoria 2017).

4. An Institutional culture of openness and critical reflection.

A transforming curriculum exhibits understanding that a 'hidden curriculum' can be found in the spaces, symbols, narratives and embedded practices that constitute the University and, in the diversity,, or lack thereof, of the staff and student cohort. Transformation requires exposing and resisting the subliminal practices of the hidden curriculum that are part of South Africa's legacy of discrimination (University of Pretoria 2017).

2.3.3. Culture

According to Dames (2014:123), many scholars are investigating the role of culture in theological education. Tanner (1997:vii) explains culture as a "new agenda". Grenz and Franke (2001:130) refer to the "embedding context of theology". Venter (2008:542) mentions his disappointment in the church and theology that is still unable to respond appropriately to cultural diversity.

A careful examination of the concept of culture is needed to delineate this concept clearly. Kathryn Tanner (1997) explores various theories of culture in her book: *Theories of culture:*

A new agenda for theology and starts by explaining the concept *culture*. Culture is not a new word and it has old linguistic roots in Latin. According to Tanner (1997:3), culture originally referred to “the care and tending of crops or animals.” The old idea of culture is that human societies differ in customs and practices. The relatively new interpretation of culture is that “peoples of the world differ from one another in their ways of life” (Tanner 1997:3). Tanner explains that a cultured person in the older sense referred to a person with education, a middle-class citizen who participates in politics (1997:4). Tanner further explores the history of culture that is of some benefit to this study. But finally, she pinpoints the contemporary anthropological sense which came to be known as culture – “the customs of particular peoples viewed as distinct self-contained wholes” (Tanner 1997:19). The following authors explain culture:

Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits by man as a member of society. (Edward Burnett Tylor, anthropologist)

Culture is the memory of a people, the collective consciousness, the continuity of history, the way we think and live. (Milan Kundera, author)

Culture is the profound exercise of identity. (Julio Cortazar, author) (Pieterse 2019:7)

It is not easy to define culture as the historical narrative shows the development over centuries. In different time periods, the word culture had different meanings which differ from continent to country. For the purpose of this study, the meaning of culture will be depicted by an image:



Image 1: Depicts cultural studies¹⁶

Different cultural approaches to teaching exist and especially within theological education. For this study it is essential to reflect critically on the different approaches and explore the concept that is most relevant for this study.

¹⁶ Images viewed on 10 July 2020: <https://za.pinterest.com/pin/836191855789920002/>

2.3.3.1. Cross-cultural

According to Dames, a cross-cultural approach refers to one culture moving into the space of another culture. A giving and taking takes place, but with members resorting back to the original culture space (Dames 2014:124). Schriefer explains cross-cultural exposure this way:

It deals with the comparison of different cultures. In cross-cultural communication, differences are understood and acknowledged, and can bring about individual change, but not collective transformations. In cross-cultural societies, one culture is often considered “the norm” and all other cultures are compared or contrasted to the dominant culture (2016:na).

2.3.3.2. Multicultural

This refers to diversity and plurality and has for instance given rise to multi-denominational congregations. Esterline and Kalu (2006:7) argue that multiculturalism merely maintains the status quo and “ignores the realities of race, power and privilege”. According to Paula Schriefer; “Multicultural refers to a society that contains several cultural or ethnic groups. People live alongside one another, but each cultural group does not necessarily have engaging interactions with each other” (2016:na). In other words, they co-exist but do not really interact.

2.3.3.3. Intercultural

Venter adopts Schreiter’s (1997) theory of interculturality and argues “a theology of interculturality is primarily concerned with the creation of community amongst people, instead of focusing on effective communication.” According to Dames (2014:123), “an intercultural approach is a shift toward a multicultural engagement that facilitates the possibility of various cultures sharing the same social configuration and therefore the possibility of negotiating values, practices and even identities in order to live a more sustainable shared (teaching and learning) life. The intercultural experience is

transformative in that power is first disclosed, analysed, shared, and constantly renegotiated among the diverse cultural groups (in faculties of theologies) (Esterline & Kalu 2006:30). This provides interaction and communication.

2.4. Conclusion

This chapter has created the framework within which this study is conducted. The methodological framework and theoretical component have highlighted the central themes that assisted this study with the main aim of investigating a reimagining pedagogy for theological education.

As a basis, pedagogy or teaching is viewed as practical and contains the element of performance. With pedagogy of Theological Education as the unit of study, it is explored within the framework of Practical Theology. Various approaches to practical theological research are explored, with the contributions from Osmer (2008) and Lartey (2000) being most relevant to this study. Osmer's (2008) four tasks, and Lartey's (2000) analysis of culture will form the framework for this research.

To investigate how pedagogy is appropriated by the lecturers and students within the lecture space, a qualitative methodology, operating with methods from ethnography and phenomenology will be applied. To this end Osmer (2008) formulates four tasks with accompanying questions, that drive this research process, namely:

- Question 1: What is going on?

Within this descriptive–empirical task, I ventured into the world of a student. I experienced the pedagogy with them. I had the opportunity to engage with lecturers and students and observed what was going on. Qualitative methods were used to gather data, which included participant observation, interviews and focus group discussions.

- Question 2: Why is this going on?

The interpretive task allowed me to move between multi-disciplinary methods of inquiry to recognize why certain habits, processes and episodes were taking place. I explored the historical landscape of South Africa which made the interpretive process relevant within the context.

- Question 3: What ought to be going on?

Relevant sources guided the normative task towards a practical theological approach to pedagogy. Smith (2005, 2009) has contributed to this study's view that theological education is closely linked to the view about humanity, i.e. that humanity determines the view of theological education. Put simply, theological education is formation of the whole being.

- Question 4: How might we respond?

It is this last question from Osmer that allows pedagogy to be reimagined.

In order to gather, analyse and interpret data, Grimes' (2014) methods were used to study pedagogy. As described by Grimes (2014), rituals have similar characteristics to pedagogy, therefore, the methods used by Grimes to study rituals have been applied to study pedagogy.

Various sources were consulted in determining the origins and meaning of the term pedagogy. Critical reflection revealed that in its original meaning, contains pedagogy entails more than just presenting a curriculum. In the writings of Cordasco (1965) pedagogy emerges as a relationship that goes beyond the lecture space. Pedagogy implies teaching students' things that pertain to outside values, customs, manners and so

on. Paulo Freire's contribution of critical pedagogy was explored and assisted in the clear definition of pedagogy for this study.

Having attended to pedagogy, theological education needed the same attention. From the various approaches to theological education emerged, the most relevant to this study proved to be what Kelsey (1993) calls the Berlin approach. This approach correlates largely with education in universities and has a critical academic nature and purpose. The current landscape of theological education at South African universities might benefit from elements from other approaches.

Lastly, central concepts are explored that guide the understanding of the main area of investigation. These concepts included: Reimagination, Curriculum Transformation and Culture. The next chapter pays attention to Osmer's (2008) second task which is the interpretive task posing the question, "why is this going on?". This chapter explores the history of South Africa under the themes: Slavery, Colonialism, Apartheid and Postcolonialism.

Chapter 3 - A Broad historical overview of Slavery, Colonialism and Apartheid in South Africa: Interpreting its impact on Education

3. Introduction

According to Fea (2013:2), “History is the art of reconstructing the past”. A clearer understanding of what happened in the past can assist us in making sense of the world we live in and even understand ourselves (Fea 2013:2). This chapter is a picture, a retelling of the past, in order for us to understand better our world, and specifically South Africa and its people. A broad overview of slavery colonialism and apartheid is outlined in this chapter. The following chapter will explore the history of education and more specifically the history of theological education in South Africa. According to Fea (2013:2), recounting historical events also leaves the option to the writer to include or omit certain things in order to depict what the writer sees fit for his or her purpose. I do however reconstruct and include certain times and events for the purpose of this study. This chapter presents an in-depth view of South African people, their culture and background with the main aim to show recurrent oppression and its effects on Education.

History is an important part of this study. It has the potential to bring clarity on past events and demystify current events, episodes, and ways of life (Osmer 2008:92). A critical analysis of historical events leads to understanding past mistakes and sheds light on things not to be repeated (Fea 2013:3). History shows that the same mistakes are made continuously. The historical account rendered here will benefit this research as it will also clarify current movements within higher education, the need for curriculum transformation and recurring student movements. This chapter does not attempt to depict a detailed account of all South Africa’s history, but gives an overview of the crucial areas that highlight oppressive trends and systems that still affect South Africa. The specific area of exploration is targeted towards higher education in universities and how historical events have shaped the current higher education pedagogy.

3.1. The importance of history

According to Osmer's four core tasks of Practical theology, his second task is to find out "Why is this going on?" Within the interpretive task, a historical overview will provide this study with further insights into the current praxis of pedagogical praxis within theological education. With a historical perspective greater insight were gained that contributed towards interpreting the South African context and its people.

As author, being born and bred in South Africa, I have always had a strong opinion on the current issues of South-Africa. On a social media platform, a post with a specific view caught my attention (Facebook 2020)¹⁷; it reads: "*No white person alive today has ever owned a slave. No black person alive today was ever a slave. We can't move forward if people want to keep living in the past.*" This view seems to negate the fact that historical events influence current situations, or that one can simply do away with the past and move forward.

A prominent leader in South African politics, DA federal chairperson¹⁸, Helen Zille, who worked for the opposition party, namely, the Democratic Alliance, has also made contentious 'tweets' that carry the same sentiment. Three of her quotes that appeared on twitter are relayed here:

I didn't say anything like that. Colonialism (*sic*) was terrible. But its legacy is not only negative. If you can't tell the difference between those two statements, I feel sorry for you.

¹⁷ Viewed on 13 June 2020.

<https://www.facebook.com/photo.php?fbid=689103298613187&set=a.134194170770772&type=3&theater>

¹⁸ Helen Zille was the leader of the DA and when her term elapsed in May 2015, she was elected to the office as Premier of the Western Cape. She is currently the DA federal chairperson of the DA. Viewed on 13 July 2020.

<https://www.da.org.za/people/helen-zille-2>

For those claiming legacy of colonialism was only negative, think of our independent judiciary, transport infrastructure, piped water, etc. Would we have had a transition into specialised health care and medication without colonial influence? Just be honest, please.

Do you genuinely believe the legacy of colonialism was ONLY negative? Then let's scrap the constitution, including concepts such as the separation of powers. Let's scrap formal education institutions, the English language, etc, etc¹⁹.

Her view suggests that although historical events have negative outcomes, not everything that happened during Colonialism was bad. This is a view of many in South Africa and in the process the severity of colonialism and apartheid are downplayed. Osmer (2008:34) encourages listening attentively to people's stories to be enlightened.

An attempt to understand the people of South-Africa and especially the topic of this study, which is the pedagogy of theological education, requires a historical overview and understanding of how education developed. Bailey reflects critically that all South Africans require a full and accurate understanding of Africa's past (2004:3). Venter (2016:15) expresses a similar sentiment that, to do responsible theology, a crucial need exists for people to have at least a minimal understanding of what shaped the minds of a South African. Any view that mitigates South African's past discriminations contributes to the repetition of the history of colonialism and oppression.

To gain any understanding of this continent's history, the time before colonialism, pre-colonial Africa is explored. Bailey presents this as a challenge, because according to her, the history of both South Africa and Africa has been relayed via a Western European interpretation, with little regard for the unique people and their interesting culture on African

¹⁹ An article written in the Cape Times, describe Helen Zille's contentious tweets. Viewed on 1 July 2020.
<https://www.iol.co.za/capetimes/news/helen-zille-defends-colonialism-tweets-again-20784079>.

soil (2004:3); i.e., those who are more powerful can assert their view on history by choosing to include or omit certain details, depending on what they want to achieve.

African history has been contended amongst scholars for years and some even doubted Africa's historical heritage (Chimee 2019). On one hand, Hegel²⁰ is of the opinion that relatively speaking, any history existed before it was colonised by the Europeans. Georg Wilhelm Friedrich Hegel (1956:99) had no hesitation in writing that Africa "is not a historical continent; it shows neither change nor development" and that black people were "capable of neither development nor education. As we see them today, so they always have been". Trevor-Roper expands with his Hegelian argument:

Africa had no history prior to European exploration and colonization... there is only the history of Europeans in Africa. The rest is darkness, her past the unedifying gyrations of barbarous tribes in picturesque but irrelevant corners of the globe (Trevor-Roper 1963: 871).

According to Van der Walt (2008:1), it is important to show that the continent was not without civilization before white people set foot on the continent. As it is not always possible to present written archives for Africa's past, indeed many voices exist in recollecting the past (Bam & Dryer 2004) in the forms of oral history and oral tradition. According to Oakes (1989:12), we later find speakers of African languages, the Khoikhoi and the San just before change came with the Europeans.

The four important themes, slavery, colonialism, apartheid and postcolonialism, have been selected as most relevant to this study of postcolonial education. The main theme of this study, which seeks to reimagine pedagogy, is based on the evidence in Chapter One, that change within the curriculum is needed urgently. To gain insights into the current practices and understanding of "why this is going on" is reflected on critically in this chapter. Critical

²⁰ GWF Hegel was an 18th century philosopher (1770-1831).

reflection on these themes that reflect oppression serves the aim of this study to reimagine pedagogy within a post-colonial and post-apartheid time. The exploration of these themes contributes to the interpretation of the current situation within higher education, and more specifically pedagogy.

With prolonged times of oppression, regression took place in education for people in Africa. The absence of education and the uprising of a European academic education system brought about inequality and oppression of people in Africa that started with the slave trade and continued into colonialism. Apartheid further entrenched the divide between race and language and the unequal opportunities for education. Democracy brought about many changes to the higher education system, but inequality still exists in many educational facets and contains elements of colonialism and apartheid. This chapter examines how the historical events still influence pedagogy at South African universities today

3.2. Slavery

3.2.1 Defining slavery

According to Wright (2007:2) a slave is someone who was either captured, purchased, or born as a slave, and belongs to another person. The slave would be owned by that person and would be their property. Wright (2007:2) explains that a slave has no personal identity apart from his master, nor does a slave have any rights or political say. They would be totally separate from normal society and often looked down upon as inhuman. A slave is often seen as a fictitious child to the person who owns the him. Separated from the master, the slave doesn't really exist in civilization. Slaves are seen merely as property or goods and are often treated inhumanely. To start somewhere in history is like looking for a needle in a haystack. Rawley & Behrendt (2005:1) explain that literature pertaining to the slave trade has been a conspicuous ordeal. Before the 1900s little was written about it and much of the then available literature reviewed only abolishment. Only recently have more historians started writing on the history of the events that happened.

It is important for our study to show that before colonialism, early forms of oppression had already surfaced, and that inequality had always plagued the people of Africa. In this time period, one group oppressed another. Their way of life and their culture was the norm and slaves were often not considered as having an opinion of their own. The infamous slave trade caused many people to depart from their homes forever as no consideration was given to people's language, culture or way of life. The slave trade had long-lasting effects on people in Africa. The Saharan Slave Trade and the Trans-Atlantic slave is described to depict how someone's culture and identity did not mean anything to the oppressor. These early forms of oppression were the beginning of many decades of subjugation.

3.2.2. Saharan Slave Trade: 100 – 1800AD

Although slave trading has been going on for centuries, this study concentrates on the Trans-Saharan slave trade and the Trans-Atlantic Slave trade (AST), as these areas are crucial for this investigation. The first of these was the extensive Trans-Saharan slave trade. It lasted from the first to the eighteenth century (Lavers 1994:243) during which it is estimated that approximately six million slaves were taken across the Sahara Desert, from West and North Africa, towards the North and sold at slave markets. In the 7th and 8th century AD when Islamic kingdoms were established, some of the main slave traders were Muslims (Shinnie 1978:570). By the 10th century AD, the trade was "chiefly remarkable for black slaves" (Rose 2003:na) who were sold off to go to "North Africa, the Mediterranean world, the Middle East and South Asia" (Bam & Dryer 2004:203). The Arab and Islamic world needed human workforce to accomplish their desires for a growing economy and fulfilling social roles (Wright 2007:2-3). Many slaves were captured through warfare, raiding and kidnapping (Lydon 2009:124). The roles of slaves would depend on age, sex, abilities and skills. Many young girls were bought as slaves and could be used sexually in any way the master saw fit.

Slaves would be bought in order to do physical hard work or feed the existing army or would be used as guards, but the most common demand in the Arab world was for women

and young girls. Around two-thirds of slaves traded across the Sahara Desert were women and girls to exploit sexually (Wright 2007:4; Lydon 2009). They would be sold individually or in a group and be traded as tax payment, gifts or tributes. Many of these women would become domestic staff, working in and around the houses which afforded some luxury to these Muslim communities. In many of those societies, slave labour constituted much of society and the economic force.

Muslims and Christians alike justified slavery to some extent. As they would capture the pagan slave, they would convert them to their religion. It is impossible to describe what happened in each scenario. The treatment of slaves varied from good to the worst. Wright (2007) says that when one is describing the Trans-Saharan slave trade, one must think of the conditions whilst travelling across the sandy desert for long periods and long distances. The slave traders would be subjected to the same harsh conditions as they travelled across the desert, which also had an impact on how they treated the slaves. From the point of first capture to final purchase, a slave would be in the hands of whomever and received, more than likely, harsh treatment until they would arrive at their final destination. Some masters would treat their slaves better than others.

It is evident that the people of Africa were slowly and aggressively taken, before the land was later taken by colonialism. Early forms of a type of colonialization had already surfaced. The land was not taken yet, but people's commodities and freedom were slowly and subtly purloined...

3.2.3. Atlantic Slave Trade: 1500 – 1870AD

It is not a paradox that the start of the Atlantic slave trade coincides with the dawn of modern Europe. The trade was closely interwoven with the major changes that are associated with the making of the modern era. In the century of the trade's birth – the fifteenth – Europe was undergoing that transformation of political authority that created the system of nation states. It was the New Monarchies that took the lead in the slave trade (Rawley & Behrendt 2005: 8).

In an attempt to gain more power and hegemony, the first ship that carried slaves across the Atlantic Ocean took place in 1441. The AST continued between from 1500 to 1870AD (Eltis & Richardson 2013:1-2), until it was abolished in 1870 (Van der Walt 2008:4). Approximately ten million young Africans “were shipped across the Atlantic Ocean to North and South America and the Caribbean” (Bam & Dyer 2004:205). Nunn goes even further and says that according to new records, around twelve million Africans were taken from Africa (2008:4). According to Patrick Manning’s calculations (1990:171), by 1850, Africa’s population was only half of what it would have been, were it not for the slave trades. With the number of people who were taken out of Africa, a slow dominance over Africa had already started to take place.

These Africans were the ancestors of the now African American, Afro-Brazilian, and Caribbean people. Many people did not survive these long trips with intense harsh condition and as a result, approximately ten million people lost their lives. It is impossible to settle on a specific number, but around twenty million people were affected directly by the AST (Bam & Dyer 2004:205).

Around 1520, the slave trade was already in full swing (Van der Walt 2008:4). Earlier in this chapter it was highlighted that the SST has already been active for decades prior to the AST. According to Bam & Dreyer, the AST did the most damage to the continent of Africa (2004:204) as slaves from West-Africa were being transported over the Atlantic Ocean. The trading of gold brought many people to Africa, but the Portuguese started with the slave trade across the Atlantic Ocean.

By the time the AST was abolished, the damage to Africa and its people had had lasting effects. This time could have been one of growth for the continent and its development. “Instead the strength of Africa bled, as if through open veins, into Europe, North and South America and the Caribbean” (Bam & Dyer 2004:204). In this period, African traders still

possessed some authority as to where Europeans were to be on land. Trade stations were created where trading took place between Europeans and African traders (Bam & Dyer 2004:205). African traders played a part in the continuation of violence brought about by early forms of colonialization. The AST developed and grew because of the growing agricultural businesses in America and the Caribbean Islands.

3.2.4. European Settlers

Besides the Trans-Saharan slave trade and Trans-Atlantic Slave trade, one other important part of slave history needs to be mentioned. Later in this chapter it is dealt with in more depth, but to mention it here is important. According to SA history (n.d.) when Jan van Riebeeck and his settlers came to the Cape on April 6 in 1652, they were given strict orders not to enslave the original inhabitants of the land, as they needed to build a good reputation with them for trading and land purposes. But as this colony of Dutch settlers grew, they needed more manpower to tend the land and do other hard labour. They needed more people because they wanted to grow and expand. Despite their strict orders some people started 'trekking'. Van Riebeeck then made a request to import some slaves to the Cape. According to Oakes (1989:37), in 1658 the ship Amersfoort carried a cargo of slaves taken from a Portuguese vessel off the coast of Angola and stopped off in the Cape. Van Riebeeck and the burghers bought slaves on credit.

Later, more slaves were brought to the Cape and most of the workforce became slaves from all over Africa and the Spice Routes. As the colony expanded, and the burghers moved more inland, so also the slaves travelled with them, gradually occupying land. According to Brink (2004:91-108) the land that they gradually occupied was not just any land, but the fruitful pastures that the Khoi herders had used for grazing and land that was previously established to certain people.

Here already we can draw upon Michel Foucault's insights, as the emergence of power from Europe and the Arab nations spread and displaced people from their land and left them dispossessed. Slaves were crucial for the economic growth of the Cape and its society for a century and a half (Bam & Dyer 2004:232). Imported slaves came from all over, including "Angola, Mozambique and Madagascar", and from "Asia (Dutch East Indies/today the Indonesian islands, Malaysia, Ceylon/Sri Lanka, the west and eastern coast Makasar, the Moluccas, Sarawak)" (Bam & Dyer 2004:232). The latter part formed almost half of the slave society in the Cape at that time. Worden (2016) traces the origins of slaves imported in the 18th and 19th century. In 1720, "the number of slaves were exceeding those of the white colonists" (Bam & Dyer 2004:232).

Ross (2008:26) mentions that most slaves lived in the towns, in slave lodges under horrible conditions. Many slaves were working on farms, although some trek Boers still made use of Khoi labour. Some slaves were trained and became semi-skilled workers (Bam & Dyer 2004:232). At this time, race and class has already brought much division between people of the Cape colony. The manumission rates (meaning setting free) were rather low and the free black population remained very small. As mentioned before, slavery in the Cape was just as harsh as slavery elsewhere. There was barely any protection for slaves and the conditions were severe. Without going into much detail, we find many sources describing this time. Schoeman (2007) gives a thorough depiction of early slavery, their lives, labours, their resistance and how they were treated by their masters. He also contributes to the debate of racism and its origins in South Africa. Although he goes into much depth, which is helpful, it is not the primary focus of this study.

The critical analysis of slavery has contributed to the depiction of brutality and forms of oppression and violence that are comparable to those of colonisation. For this study, it is relevant to gain insight of the early forms of oppression that forms part of Africa's history. The treatment of slaves was barbaric, and mutilation of slaves were not foreign (Oakes 1989:53).

As the slaves were coming from all over the world, a variety of religions and cultures came together. Many slaves at this time were Muslims, but many had also converted to Islam. This caused a great part of the slave community to be Muslim/Islam by the end of the 18th century (Bam & Dyer 2004:233). The global slave trade was officially abolished in 1807/8. Slaves could still be sold, but they could not be imported.

3.2.5. Effects of Slavery in Africa

After the brief overview of the reality of slavery in Africa, some of the effects that are noticeable and important for this research are now explored. The AST brought about social inequality and increased violence to the continent as Africans sold Africans off to European and Arab merchants (Bam & Dyer 2004:205). Slave trading damaged the human spirit and brought great division. Skin colour became an identification mode and racism was strengthened. As African slave traders were hoping to benefit from the trades, the payment was short-lived and, in the end, the trading of slaves left the continent poor. Africa was deprived of the potential to grow by losing manpower and strength which eventually led to its full captivity during colonialism. The arrival of the Europeans on African soil and the slave trade robbed the continent as its natural and physical resources were taken elsewhere (Bam & Dyer 2004:206). The trading of slaves diminished people's worth and subtly communicated that some cultures or races were better than others. The brutal treatment of people was overlooked and justified by the outcomes. The exploration of slavery has reflected that cultures and communities were destroyed.

Nunn (2008:139-176) suggests that the evidence shows that the trading of slaves had an adverse effect on the economic development of Africa. Nunn & Wantchekon (2011) together have found that when one's family or ancestors have been directly affected by the slave trade and heavily raided, the major consequence is that of mistrust.

When considering the slave trade that brought an incredible influx into South Africa, one can only imagine the impact of slavery on the people themselves. A complete loss of identity, fear and insecurity are only some of the consequences. Consequences of slavery go from generation to generation and the effects are felt long after the acts have stopped.

After critically analysing the SST and the AST it is evident that the sources highlight the subtle but steady move toward taking the whole continent of Africa. A slow move toward colonialism already started with the trading of slaves in Africa and more specifically in South Africa, which is the crucial area of investigation of this study.

3.2.6. The impact of slavery on education

As this research is focused on education and transformation, why the inclusion of slave trade of many centuries ago? In this section, it is important to conclude with initial findings. History writers and sources can be biased. As a young child in school, I myself was taught that South African history really only starts with Jan van Riebeeck in 1652, when his ship landed in Cape of Good Hope. But in this section, much has taken place in Africa before then. As Lavers (1994:243-244) notes, not many people have been drawn to do extensive work on the Trans-Saharan slave trade and much more research can be done. Nunn (2008; 2010) researched the relation between the slave trade, its consequences and economic development in Africa extensively and found that indeed, the negative effects are astounding. Nunn goes on to describe that continued slave extraction from African nations resulted in “ethnic fractionalization” (Nunn 2008:29) which also led to “weakening and underdevelopment of political structures”. Lovejoy (2011:284) reiterates the work of Nunn and adds that social growth has also been affected by slavery in Africa.

In conclusion, this section highlights that even before colonialism and apartheid, African culture and races suffered as a result of the slave trades. This also teaches us to appreciate and embrace African epistemologies. According to Ellis and Ter Haar, millions

of African ideas about religion are present in Africa and should be taken seriously (2007:386). They further argue that it is necessary to take an “African’s own views of reality as a starting point” (2007:387). Maluleke (1996:3-19) wrote that it is time for Africans to expose their worldview and their epistemologies are of utmost importance going forward, as their cultural factors need to be acknowledged as legitimate. During the period of slavery in Africa, these factors were not considered. With the main aim of this study being reimagining pedagogy, it is important to highlight the affects of slavery on education.

In the book *UNESCO General History of South Africa*, Barnes and Gool (2004:197-248), wrote a chapter on *The slave trade*, in which they report the devastating consequences of the slave trade in Africa. Of the many consequences the following (205-206) are relevant to our study:

1.) Social inequality - Many Africans were sold to European merchants and therefore Africa lost people to other nations. Because of slavery, many people were sold off of Africa, but also many slaves came to Africa. On the one side there were slaves from many parts of the world, who could easily be resold for \$10-\$15 (2004:206), and on the other side there were slave traders (some include Africans), ship owners, plantation and mine owners, bankers, etc. This certainly caused disequilibrium, volatility, confusion and social inequality. Today we still see and experience this social inequality, that was perpetuated through the colonial era and shows itself openly within South-Africa’s higher education system.

2.) Violence – The manner in which slaves were treated during the time of slavery was inhumane, disrespectful and morally wrong. Unfortunately, this behaviour was seen, learnt and became a way of survival for some. The slave trade caused much violence between people, nations and fellow Africans. Violence is still very much part of South African life, as many people are afraid, suspicious and operate in survival mode. I want to be bold enough to trace the violence partially back to slavery. This can also be seen in South

Africa's education system today. With the recent student movements (discussed in Chapter 5), we notice the element of violence as students rise up for their voices to be heard.

3.) Racism – During the time of slavery, the identification by skin colour, race and racism became firmly established and entrenched. With slavery and the European powers came a way of thinking that depreciated some and valued others more on base of skin colour and race. This had a devastating effect on the continent and South Africa especially. In this chapter we shall see how racism and the church played a part in instituting apartheid in 1948-1990. South Africa is still plagued by racism and this is also noticeable in education. This includes curriculum, systems, educators, learners, schools, universities, etc.

4.) Death - It beggared the continent as a whole. Who knows where the continent of Africa could have been, were it not for slavery? Many African nations lost resources and population due to outflux of slaves to other continents. Africa was deprived and many years later, lack of development and poverty are still plaguing the continent. When looking at education, it is clear that much work needs to be done in educating South Africans and in turn helping South Africa to become a self-sustainable nation.

5.) Inhumanity - Slavery in Africa was conducted mainly by Europeans and was seen as a business. Therefore, ideas of morality and human rights played a very small role in how people on this continent were treated and treated each other. The horrors of slavery are described above. The effect today is seen by the hatred and distrust for people of another race and/or skin colour. It also left South Africa with Africans who are from different nations and skin colours, but who call themselves Africans. History is so entrenched in people's minds that getting along seems to be very difficult. In the higher education sector the transformation of curriculum has only started. Within the changes taking place, the inhumanity and morality need to be taught, lived and restored.

6.) Resources - In the period of slavery much of Africa's resources were taken and exported. This continued through colonialism and even still today. The continent of Africa did not benefit or develop in this period. Today South Africa still sees most South Africans living in poverty. Regarding education today, the curriculum and universities need human resources as African epistemologies are needed within the curriculum, and especially in theological education.

7.) Education – During the time of slavery in South Africa, little to no education was instituted for slaves. Perhaps by chance, a slave would end up with a slave owner who would teach him basic language skills.

3.3. Colonialism

3.3.1 Defining Colonialism

B Fowler (1995:98-107) brings an important contribution to this field as he describes colonialism parallel with imperialism. Imperialism can be described as one nation or state that takes control of another beyond its territorial borders, to conquer and control politically those with less-organized states (Woolf 2018:22). As Fowler continues, the basic condition for continued imperialism is the belief that justifies dominance of the other people. According to the *Stanford Encyclopaedia of Philosophy*, the word 'colonus' simply means farmer. The root word has the idea of moving people from one piece of territory to another, whilst holding to their land of origins as governing rule. It is linked closely to imperialism, whereas imperium concerns command and the way power is exercised.

3.3.2 History of Colonialism in South Africa

Writers generally agree on the reasons for colonialism. Nwanosike and Onyije (2011:41) argue that colonialism in Africa took place in order for European nations to keep their political grip on less powerful nations, in order to reap the economic benefits of their control in Africa. European colonies would reap the profit of African labour and profits would return

to Europe in order to strengthen the European powers and cripple Africa economically. Colonialism also occurred when the industrial revolution took place and Europe developed further. Colonies in Africa were exploited for their raw materials to gain more capital. According to Nwanosike & Onyije (2011:41), colonialism does political, psychological, and moral damage to the colonized. Fanon (1967) and Brett (1973) concur with the massive effects that result.

The 1500s saw a revolution (Rawley & Behrendt 2005), viz. the rage for conquest of power, land, revenue, trade routes, monopoly and a broadening of commerce. One original quest was to find a route between Europe and India that would not include travelling inland. The search was for a sea route to the Spice Islands in order to bypass the Arab world and its inland taxes. Infante Dom Henrique, 'Prince Henry the Navigator', led a crew as far as Guinea around 1460. Three Portuguese sailors stand out in the venture to open an ocean trade route. In 1486 Diego Cão came just north of Swakopmund (Oakes 1989:32), and then famously Bartolomeu Diaz (Oakes 1989) who rounded and named the Cape of Good Hope. The first sight of inhabitants in South Africa was in February 1488. Dias was probably unaware, on his subsequent voyage in 1500, that he was contributing towards finding a sea route between Europe and India. The Portuguese were keen to discover a route first and finally Vasco da Gama reached India in 1498.

For some time, up until the middle of the 17th century, the African people became used to the Europeans coming and going. They would be trading slaves on the shores and sometimes only make brief stop overs.

3.3.3. Haarlem

According to Oakes (1989) in 1647 a group of sailors had a fatal accident and were stranded ashore. In his review of *The Haarlem Shipwreck (1647): The Origins of Cape Town*, by Davids (2018:162) concurs that the ship *Haarlem* was shipwrecked on 25 March

1647 “around Table Bay, in the vicinity of modern day Milnerton and Paarden Island” (Davids 2018:162). Davids highlights the need for a decolonized rewriting of a new South African history. According to Oakes (1989) and Davids (2018) the people on board the Haarlem did not abandon the ship but were told to use what they could of the reserves on the ship and wait until they would be rescued about a year later. Jansz (Oakes 1989:36) and his men built a fort out of sand and other raw materials and this was in fact the first European settlement on Khoikhoi land. At this time the trading companies dealt with an immense number of fatalities resulting from sickness caused by a variety of factors on board their ships, mostly prominently scurvy (Oakes 1989:36) which resulted from a deficiency of vitamin C and other minerals. For the periods on board the ships and time spent on the ocean, they lacked fresh and nutritious food. This was a major problem and the companies always knew that they would lose some men on the voyages. A plan was devised to set up a permanent station or settlement around the Cape that would be able to sustain itself and grow produce, in order to provide a stopover for ships travelling between Europe and the spice route.

3.3.4. Jan van Riebeeck

Just recently, the Leader of the EFF, Julius Malema said, “The children of Jan van Riebeeck must know we want our land back” (Parliament: Malema 2018). On 5 April 1652, Van Riebeeck’s ship Drommedaris had the first glimpse of Table Mountain. Van Riebeeck and his crew swiftly began work on a Fort at Good Hope. According to documentary evidence (Oakes 1989, Fourie & Van Zanden 2013), the plan was never to take hold of the land, but to preserve peace between themselves and the inhabitants of the land. This was purely to establish a post and provide fresh food to sailors on their journey. Van Riebeeck soon realized that he did not have the help of Chinese workers as he had at home. In 1653 the small settlement was doing well but the directors of the company Dutch East India Company (Vereenigde Oost-Indische Companjie, or VOC) was still displeased as some things; they still needed to purchase from traders and the settlement wasn’t self-sustainable. The directors were even looking for them to show a profit (Fourie & Van Zanden 2013).

The post on the shore soon turned into a permanent colony (Ross 2008:23). In 1657, Van Riebeeck released nine free burghers to farm for themselves and start their own small businesses (with certain conditions in place). At this time, the land seemed empty and not belonging to anyone. The barriers or signs were not the same as those back in Europe. At this moment, this movement changed the face of Africa forever. Because of the nature of the agricultural land, it was necessary to move further inland. Slowly this small settlement, run by Van Riebeeck, soon resembled a European colony. This colony slowly started to grow as settlers were directly or indirectly linked to passing ships. As passing ships would stop for an average of 27 days, they required an array of things. The settlers soon offered “traders, transporters, ship builders and general retailers” (Fourie & Van Zanden 2013).

3.3.5. Imported slaves

As they needed more manpower to work on their lands, they required help. But still clear instructions remained that they were not to enslave the local people, so they made other plans. According to Oakes (1989:37), in 1658 the ship Amersfoort carried a cargo of slaves taken from a Portuguese vessel off the coast of Angola and stopped off in the Cape. The burghers bought some slaves on credit and Van Riebeeck acquired 23 slaves for himself (1989:37). The slaves were to speak no other language than Dutch. One can understand the huge gap in communication due to language differences as slaves were coming from around the world. Many slaves would try to escape their bondage and the Khoikhoi would be asked to help track them down. When Khoikhoi hostages were taken, they gave some cooperation. Some slaves got away and eventually formed small ‘colonies’ (Bam & Dyer 2004:233), only to be eradicated later by troops (Oakes 1989:49) Out of this mixture, the Afrikaans language was born (Oakes 1989:49).

When it came to naming slaves, some preserved their original names, while other masters might give them new names and often it would be names found in the Bible. Their surnames would usually reflect where they came from (Oakes 1989:49). Slowly the colony grew, taking up more land and extending beyond the first mountain ranges. Around 1662,

a great portion of the Cape region belonged to the free burghers and the Khoikhoi were now trespassers on their once owned land (Ross 2008:27). European conquest happened from the Cape and moved further inland over time. Original inhabitants received some trade in return and it seemed at first as if it was a relationship with mutual benefits. Over time the balance shifted.

The increased demand for livestock for sailors and farmers brought much pressure for the Khoikhoi as it diminished their source of livelihood. According to Oakes' (1989) account, in 1659, Doman²¹, who was an interpreter, together with his followers brought about the first real altercation and big conflict between the Khoikhoi and the Dutch settlers. The latter had been settled on their land for almost seven years and they wanted to bring end their time (Ross 2008:23). At first Doman and his followers seemed to win, but after a year of unrest they negotiated some terms. Jan van Riebeeck kept detailed and meticulous accounts in a diary of all that was going on, and a glimpse of the negotiations are available to us today. In the minutes of the meeting between Van Riebeeck and the leaders of the Khoikhoi, the latter started with a fair account of valid points. Amongst other things, they should be allowed free access to land. They said that there is not enough land for both. The leaders said that the Dutch had taken the cattle and the land from them. Van Riebeeck writes in his diary and recounts,

The Kaapmans tribal chiefs, negotiating in April 1660, strongly insisted that we had been appropriating more and more of their land, which had been theirs all these centuries, and on which they had been accustomed to let their cattle graze. The reply was that 'their land had justly fallen to us in a defensive war, won by the sword, as it were, and we intended to keep it (Plant 1961:65-66).

Eventually, through the negotiation, the Dutch were victorious. This caused a greater spread of settlers inland with the arrival of the Huguenots from France. Settlers moved

²¹ According to Hunt (2005:70), Doman was a trouble maker and caused much division between the Khoi and the Settlers, but also amongst the Khoi themselves and the Settlers among themselves.

further inland away from the company's control. For some time, they still depended on the Khoikhoi for cattle, but as soon as they could raise their own, their spread widened at the "expense of the indigenous people" (Oakes 1989:39). Many later counter-attempts were made by the Khoikhoi, but to no avail. In 1713, a sudden illness, that of smallpox, came ashore from a ship to South Africa. This dreadful disease affected all of the population, especially the Khoikhoi/San who had never be exposed to anything like this before. As the conflict continued to some degree, they moved beyond the region. They were never legally enslaved but formed part of the working class in this new Cape colony and were often treated as slaves under dreadful conditions (Reddy 2015).

Later the Khoikhoi even turned on one another in a desperate attempt to gain some livelihood that had been stolen from them. With few other options, many ended up working on white farms. By the end of the 18th century a Khoikhoi could be shot on sight if they did not work for a white master. By the time of the 'Great Trek', most of the original Khoikhoi people did not exist anymore (Ross 2008:23). Some of the Khoikhoi and San survivors came together in a plot to chase the settlers away. In many instances they caused much damage and according to Ross (2008:24), around the 1770s they managed to drive the settlers off the land between Beaufort West and Graaff-Reinet and out of the Sneeuberge. There one of their leaders called out to the farmers: "What are you doing in my land? You have taken all the places where the eland and other game live. Why did you not stay where the sun goes down, where you first came from?" (Ross 2008:23) The consequences would always be horrible towards the Khoisan. According to Oakes (1989:40), they were replaced by imported slaves who moved where the Boers moved and thus spread all over South Africa.

In the Cape Colony, one began to find a variety of ethnic groups that had been born in the old Cape colony, Afrikaners and brown²² people. Dutch settlers formed the Cape Dutch.

²² Some sources use the word 'coloured'. In an article published on ENCA, 7 October 2018, *Calls for the term 'Coloured' to be abolished* voices an increasing call for the term "Coloured" to be abolished. The term is viewed as

They came to be known as boers (community transplanted from Europe) and their predominant language was Afrikaans, which was a separate language from Dutch, but related. The Boers emerged as the so-called Afrikaners. This means that they were born in Africa, unlike their parents who had been born in Europe. The colonial Dutch people began so see themselves in their own minds as Africans.

Descendants of the imported slaves and the original Khoikhoi people and the white Dutch settlers became known as “coloured²³” people. People were categorized as black, white or brown. Racial categories were different in different places. A mix between different races was also called mixed race. Although today the term is derogative, it does not suggest that a person has a black parent and a white parent, but that there has been a mixture of races. Children born from parents with different races would be called “coloured²⁴”. This happened in the early colonial stages of the colonies.

The settlers wanted to move away from the political control of the VOC government as they accepted regulations only when it suited them (Ross 2008:27). Khapoya (1994:145-147) highlights negative and positive aspects of colonialism. One positive that stands out is the introduction of Christianity. Although many settlers were cruel and treated slaves inhumanely, they brought Christianity with them and built churches. They would put much effort into “Christianizing” their slaves and workers. As Khapoya mentions, Christianity brought religious views which differed from that of ancestors and other spirits (1994:145-147). European farmers had captured most of the territory “West of the Fish River and to the south of the Gariep” (Ross 2008:27). They had by now encountered the Xhosa people leading to a war that lasted almost a century. Later we find the Griquas and the Korana, who did not see themselves as from European descent, getting embroiled in conflict with

offensive and continues to entrench colonial views. Viewed on 2 July 2020. <https://www.enca.com/news/calls-term-coloured-be-abolished>. The term Brown will replace that term and will only be used to demonstrate and retell the history of South Africa for the purpose of understanding.

²³ See footnote 3.

²⁴ See footnote 3.

the Sotho-Tswana kingdoms (Ross 2008:27). A steady rise of African politics was unstoppable.

3.3.6. The Spread of Colonialism

After about 1820 violence escalated in this forever changing land. Natal saw many wars. The amaZulu's were the subjects of the Mthethwa kingdom. Mustering their forces, the Zulus under Shaka were able to conquer the amaNdwandwa in 1819 on the banks of the Mhlatuze River. From that point onwards the Zulu kingdom became the power in charge of the now KwaZulu-Natal area (Ross 2008:29).

In the 1800s, the Dutch lost their colony and in 1820 the British settlers arose. Hamilton, Mbenga & Ross (2010) in their book *The Cambridge history of South Africa* contribute toward this study of colonialism. Without describing all the wars and concomitant events in South Africa, it is important to mention here that the British took over from the Dutch. Besides Europe fighting over South Africa, many different wars were being waged between the Xhosa and Zulu people. Over time the British conquered the Zulus and the British fought with the Afrikaners. The discovery of gold and diamonds attracted even more British to South Africa. In 1910, South Africa was handed over to the white people of South Africa and no other race had any political say. In 1948 a national Afrikaans party was born, and apartheid started. (This will be discussed in the next section.)

We can conclude that Colonialism started in South Africa when Europeans set foot at the Cape. The formalisation of colonialism in South Africa happened only in the mid-1800s at the Berlin Conference²⁵, held in 1884-1885. According to Frans J Verstraelen, who wrote an article *Hundred years after the Berlin Conference 1884/85*, "it was a Conference about

²⁵ It was also known as the Congo Conference or West Africa Conference.

and without Africans” (1984:84). Fifteen powers were represented at this conference (Shepperson 1985:37).

The *divide et impera* principle described the Western powers that would take control of the physical, political, administrative and military forces over the rest of the world, but more particularly of Africa (Verstraelen 1984:84). This conference was convened mainly to regulate European colonization in Africa. The general act of the Berlin Conference was to formulate the ‘scramble’ of Africa (Craven 2015:31). This Conference took place during the height of the New Imperialists period and colonial activity. The importance of the Berlin Conference for our study resides in the fact that the decisions made in this Conference eliminated most of Africa’s own governance. Their power of autonomy was stripped as European powers debated and discussed what would take place on the continent. It is evident that there was no respect nor regard for the people of Africa and what was important to them.

3.3.7. The impact of Colonialism on education

In *Decolonising the mind*, WaThiong’o (1992) shares some personal thoughts on colonial education and how education would lead one primarily to understanding the Bible. WaThiong’o contributes to our understanding of what happened to people at this time. It worth quoting him here:

The biggest weapon wielded and actually daily unleashed by imperialism against that collective defiance is the cultural bombs. The effects of a cultural bomb is to annihilate a people’s belief in their names, in their language, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland... the intended results are despair, despondency and a collective death-wish... imperialism presents itself as the cure (1992:3).

In Achebe's *Things Fall Apart* he writes how education during colonial rule meant, one would have to renounce the traditional lifestyle and in effect advance colonialism. It is evident that Colonial education disrupted local traditions, raised issues of how to preserve local strengths, epistemic, linguistic, administrative, and cultural values and norms (Welch 2019: 305).

According to Giliomee, in "1948 only 2.6% of black pupils were enrolled in post-primary standards. The average black child spent only 4 years in school, and only 24.5% of black children of school-going age were enrolled as pupils" (2009:na). It is evident that inequality was rampant within the education system and education for black children was not a priority. According to Judith Kafka (2019: 335) wealthier families had access to superior education. Fraser and Moore (2019: 445) write that there were few options for formal schooling other than a mission school. "In the 1920s, mission schools across all of South Africa served 215,000 black Africans, while government schools served only 7000" (Fraser & Moore 2019: 445).

Nwanosike and Onyije (2011:41) argue that European nations used colonialism and education as a means of continued subjugation of their colonies. Education existed even before colonialism, but the kind of education brought to Africa was foreign and was used to perpetuate European thinking and suppression of African thinking. Nwanosike & Onyije calls colonialism a weapon (2011:42).

"Colonialism is a system of rules which assumes the right of one people to impose their will upon another" (Nwanosike & Onyije 2011:42). What they argue is that colonialism is a power play and leads to dominance and subordination. Colonialism started as territorial takeover, but its power would be much stronger. Therefore, colonialism influenced education in this way. Those in power had dominance and the power to school and educate in such a way as to lead the subordinate ones to cultural, economic, political and social subordination.

Under colonialism education was poor, so that Ocheni and Nwankwo (2012:51) report, “Colonial education brought about distortion and disarticulation in African indigenous patterns of education which was rooted in African technology” (2012:51). According to them colonial education caused the underdevelopment of Africa. Education needs to be rooted in the environment and culture for it to last over time. According to WaThiong’o, “learning, for a colonial child, became a cerebral activity and not an emotionally felt experience” (1992:17). In other words, the world of the child and education were two separate things. Disassociation took place between the natural and social environments which caused alienation. The colonial language became the carrier of a new culture (1992:17).

Colonialism was also rooted in the belief that everything that came from Europe was good and advanced, and everything that came from Africa was bad and primitive. This Eurocentric mindset still influences education in South Africa today. Colonialism underpins this kind of thinking that still pervades education in South Africa.

3.4. Apartheid

3.4.1. Defining Apartheid

Forms of apartheid were being implemented in different parts of the world with similar characteristics, but South Africa had draconian laws which regulated the process and procedures of apartheid. Clark and Worger (2013), explore apartheid in their book: *South Africa: The Rise and Fall of Apartheid*. According to Clark and Worger (2013:204), apartheid literally means ‘apartness’. The ideology of the pro-Afrikaner National Party was established in 1948. Apartheid was the name given to this new policy that was made in South Africa, that separated people according to colour and race. They continue to suggest that this was not the first of its kind but was one of the worst. Another term is racial segregation or discrimination based on race (2013:204).

The true basis for apartheid was the belief in racial superiority. Another reason could be that of fear. Because white people were in the minority, they feared that if they did not have a system in place, they would be overcome by the majority. People were separated with legislation determining where they lived, what work they did, where they worked, where they died and what they could and could not do. Apartheid was a discriminating policy and detrimental to South Africa's development. Venter expresses his criticism of apartheid: "The insidious mentality to downplay the severity of apartheid should be resisted" (Venter 2016:15).

3.4.2. History of Apartheid in South Africa

3.4.2.1. The beginning of Apartheid

One could say that perhaps, even though the specific term/concept had not yet been coined, apartheid started with the Dutch settlers who came to South Africa in 1652. According to the exploration above concerning colonialism, white Europeans later claimed the land as their own. With the influx of different European nations into South Africa, war raged against its inhabitants. In 1867 diamonds were discovered near Kimberly; gold was first discovered in 1884 at Witwatersrand, but many attribute the gold discovery to be in 1886 only (South African History online). The discovery of valuable metals in South Africa, brought many to this continent as people wanted financial gain and power. For this reason, human life was viewed as less important and the treatment got worse for native Africans²⁶.

As Clark and Worger (2013) write extensively on apartheid, they give an outline for a basic timeline that guides this exploration of apartheid. After numerous wars between the Dutch and British, the latter were victorious, and circumstances deteriorated even more. In 1934, South Africa was declared a sovereign independent state, and this removed the last legal authority that Britain had had over South Africa. By 1943, the idea of 'apartheid' was in the

²⁶ More on the discovery of Gold and Diamonds in South Africa can be explored in this article viewed on 6 May 2019. (<https://www.sahistory.org.za/article/discovery-gold-1884>)

process of formation and in 1944, D.F. Malan speaking as leader to the opposition, elaborated for the first time on this idea to be implemented (Giliomee 2003:475). Giliomee (2003) writes extensively on the preparation phase for implementation of apartheid.

In 1948, the National Party won the elections, with great shock to some with less than 50% of the vote and the implementation of apartheid started (Clark & Worger 2013: 20). There was no blueprint yet, only a vision of ordering a society. This “apartheid” mobilizing slogan from the National Party evoked heated dispute within organizations (Lazar 1988:96). Lazar argues that apartheid evolved as a result of continued conflict within the Afrikanerdom (1988:96).

John Lazar’s understanding of the formulation of apartheid Ideology is relevant for understanding its essence. The South African Bureau of Racial Affairs (SABRA) was launched in Stellenbosch, in September 1984 (1988:96). According to Lazar the SABRA, was an academic institution attached to the University of Stellenbosch. In its first publication, a Sabra member, WE Barker “presented Apartheid as the sole solution to South Africa’s race relations problem” (Lazar 1988:98). For Barker, there was no other solution than total separation. Sabra also worked together with the Dutch Reformed Church (Dubow 2014: 84).

The South African Party, also known as the United Party, was the official opposition against the National Party with Hertzog as its leader. The party started losing power once Hertzog resigned after he lost his motion to stay neutral during the Second World War (Stultz 1974: 64). The party also suffered from internal struggles with diverse factions and members were lost over the years due to a lack of proper organization. Over the years, being the only party that stood against apartheid, they failed to introduce an alternative to apartheid and eventually lost the battle (Dubow 2014:31,83).

Other political parties also existed. For this study, it is important to mention that Verwoerd outlawed the ANC²⁷ and PAC²⁸ (Dubow 2014:84), the political parties that stood for the people in South Africa. With the elections in 1948, any political party from native South Africans was banned and any right to vote or contribute to the governing of South Africa was removed.

3.4.2.2. Apartheid Implemented

Apartheid in South Africa officially started in 1948 and ended in 1990. As depicted above, it is an Afrikaans word which means 'separation' (Clark & Worger 2013:2). According to Giliomee (2003:482),

Apartheid was a flexible operational ideology for Afrikaner nationalism, attracting both those wanting to keep down all those who were not white and those who wanted to re-habilitate them and recognize their human dignity – single-minded and double-minded segregationists (2003:482).

Racial segregation was found all over the world and the ideological basis of apartheid was already being played out in South Africa over the years with the previously explored themes, with the subtlety of slavery and then colonialism. After much deliberation and differing views, apartheid came into effect and South Africa was divided into three categories (Giliomee 2003:504). The first category was white (Europeans, Dutch heritage, White) which consisted of only 17% of the population; the second category was mixed races which included coloured and immigrants (India, Asia) which formed 15% of the population; the third category was black (Africans) which consisted of the largest part of 68% of the population. The Africans were treated the worst.

²⁷ African National Congress

²⁸ Pan African Congress

What made apartheid different was the forcefulness and dedication to implement physical segregation and separation. Apartheid dictated everything about a person, as Giliomee depicts:

Classification had momentous implications. Assigned membership in a legally defined community would determine almost every important daily activity – the area where one lived, one’s partner for marriage and for casual sex, the schools, colleges and universities one could attend, the people with and against whom one played any sport, the kind of job for which one qualified, and the place where one could be buried. It determined one’s political rights and which bodies one could vote for. (Giliomee 2003:504)

Here already, the area of concern for this study is education. The classification system continued the same oppression as colonialism in that certain people could be educated at certain places. People who were not white were subordinate and did not receive the same privileges as white people.

In the early 1950s, the homelands were drafted to which black people would be moved. Homelands were selected geographical areas, but they weren’t really their homes. During apartheid, whites wanted the best land. Atuahene (2011) writing on the issue of land reform in South Africa, provides insights into the land division during apartheid. Jean-Paul Sartre (1966:1) made a statement at a press conference against apartheid on 9 November 1966, *Those who are confronting apartheid should know they are not alone*, suggested that, 75% of the population lived on 12% of the land. People were literally removed from their homes and moved to a new place. These areas were not considered to be good land. In these areas only a few schools were available, and they weren’t of the same standard as white schools. According to Atuahene, 87% of the land was controlled by the whites (Atuahene 2011:121).

Apartheid also demanded restricted movement. People were never to be caught without their passbooks. They always needed their books with them when travelling outside of

their neighbourhood. Because these homelands were far removed from areas where they worked, people had to leave their families and homes to work in the cities. Therefore, people worked in the city, but lived outside of urban areas. In these homelands, people lived mostly in shacks (Sartre 1966:1). Apartheid meant segregation which is the separation of races. Different races had different standard of schools, transportation, toilets and so on. The Apartheid Act strove to ‘preserve’ the races. They were separate, but not equal. All public spaces had signs, which read “White only” or “Black only”. Pictures attached as visualization of the segregation that took place:



Image 1: Passbook during Apartheid.



Image 2: Laundry services dedicated to whites only.



Image 3: Certain areas were reserved for white persons only.

The white facilities were of a much higher standard than for any other race. It did not have to be equal. The conditions for black citizens were much worse. During the apartheid era, black culture was discouraged, and all other races needed to speak Afrikaans or English. In this manner, they wanted people to forget their own language and become fluent in Afrikaans or English.

The apartheid era was not without unrest and protests, which would be a given in these conditions, most of which occurred in the townships located just outside the cities. Civil disobedience was prevalent as people refused to follow apartheid laws, for instance, by refusing to carry their passbooks (Giliomee 2003:83). They were not breaking the law but were fomenting civil unrest.

Around 1912 an organization, the African National Congress, was formed. During the apartheid era they had been banned and Nelson Mandela, together with other black leaders, were imprisoned. This movement continued underground with its efforts to stand

against the inhumane treatment of different races in South Africa. The movement had started out peacefully but became more violent to fight against apartheid.

3.4.2.3. Hendrik Verwoerd

Kenney (2016) investigated the life of Hendrik Verwoerd in his book *Verwoerd: Architect of Apartheid* and shows how he was mainly responsible for the displacement of almost 80 000 black citizens as they were removed from their homes and moved to Soweto in 1958. Verwoerd apparently had a grand scheme to separate races physically within South Africa. Verwoerd started out as a theology student but later moved to academic sociology (Kenney 2016:2-4). With the example of the Nazi regime and his travels abroad, Verwoerd attempted social engineering by giving land to race groups and separating them totally. Analysing the archive evidence, the apartheid leaders sat with a map of South Africa and would decide on moving blacks here and moving 'coloureds' there.

With the segregation in place, many people in South Africa endured much hardship. Although economic growth was taking place in white areas, the oppression of others did not justify it. In the book *The Man Who Killed Apartheid: The life of Dimitri Tsafendas*, Dousemetzis (2018) depicts a man who was deeply political and who was outraged for the misery inflicted by those who enforced apartheid. The madness of apartheid led him to assassinate Verwoerd on 6 September 1966.

After the assassination of Verwoerd, Vorster became prime minister. Only later did PW Botha implement a programme to reform apartheid in which he abolished some apartheid laws (Taylor 1990: 157-158). Even after an attempted reform, apartheid persisted, and the rights of non-white South Africans have remained in question. As the black population was growing, people became increasingly afraid of democracy because of the inherent realization of the wrongs committed through the years of apartheid. It was clear, apartheid could not be reformed (Taylor 1990:158).

According to Giliomee (2003:633) De Klerk took over from Botha and began a slow process towards change for South Africa. He allowed protests and consented to the release of ANC prisoners. After twenty-seven years in prison, Nelson Mandela re-entered the political life in 1990 (Giliomee 2003:630) when De Klerk and Mandela started with talks on the possibility of a 'rotating presidency' (2003:633) and democracy. De Klerk opened the way for negotiations to start taking place.

South Africa experienced pressure from countries all over the world. The United States of America and Europe refused to trade with South Africa unless they discontinued apartheid. Banks did not want to loan money to South Africa and South African athletes were banned from all international competitions. Apartheid came to a close in 1990 and with a final referendum 1992, in which the Afrikaners "surrendered their position as sole rulers" (Giliomee 2003:634). The announcement echoed across the world to international applause. Mandela became president in 1994 and paved the way for a new South Africa.

In the introduction to his famous autobiography, *A Long Walk to Freedom*, by Nelson Mandela (2013), former president Bill Clinton described Mandela this way:

It's the chronicle of a son who breaks from his family and tradition; a voice for liberty who is captured, isolated and imprisoned; a revolutionary who transcends conflict to become a peacemaker and unifier; and a rare human being who, in freeing himself of his demons, also became free to give his extraordinary leadership to his country and the world (Mandela 2013:1).

These words from Clinton do not nearly represent the atrocity of what people had suffered during apartheid. Even with democracy in view, its deeply embedded effects were far from over.

3.4.2.4. Education under Apartheid: 'Bantu' Education

In a project to shed more light on the history of education in South African between 1948-1994, Kallaway (2002) is of the opinion that this book *The History of Education under Apartheid, 1948-1994: The doors of learning and culture shall be opened*, will stimulate reflection to open new directions for education in South Africa. His work contributed towards understanding education during apartheid, which served the aim of interpreting education today and contributes towards the aim of this study, to reimagine pedagogy for theological education.

As mentioned above, Hendrik Verwoerd played a major role in the apartheid regime and influenced education ideologies during this time. Prime minister Verwoerd believed that the schooling system should be adapted to suit each race (Sartre 1966:2): Verwoerd believed that black South Africans should receive education in a different and lower level than whites. Verwoerd made infamous statements regarding the limitation of black students. I provide an excerpt to expound on the ideologies of apartheid and elucidate education during this time:

It is the policy of my department that education should have its roots entirely in the Native areas and in the Native environment and Native community. There Bantu education must be able to give itself complete expression and there it will have to perform its real service. The Bantu must be guided to serve his own community in all respects. There is no place for him in the European community above the level of certain forms of labour. Within his own community, however, all doors are open.

For that reason, it is of no avail for him to receive a training which has as its aim absorption in the European community while he cannot and will not be absorbed there. Up till now he has been subjected to a school system which drew him away from his own community and partially (*sic*) misled him by showing him the green pastures of the European but still did not allow him to graze there. This attitude is not only uneconomic because money is spent on education which has no specific aim, but it is even dishonest to continue with it. The effect on the Bantu community we find in the much-discussed frustration of educated Natives who can find no employment which is acceptable to them. It is abundantly clear that unplanned

education creates many problems, disrupts the communal life of the Bantu and endangers the communal life of the European.

For that reason, it must be replaced by planned Bantu Education. In the Native territories where the services of educated Bantu are much needed, Bantu education can complete its full circle, by which the child is taken out of the community by the school, developed to his fullest extent in accordance with aptitude and ability and thereafter returned to the community to serve and to enrich it (Verwoerd, Speech as Minister of Native Affairs, 7 June 1954).

In this first excerpt it is clear that Verwoerd pointed out that education for a non-white South Africa had according to him no aim, because they were not capable of such employment within the field of their study. He further points out that the “Bantu” is a disruption to ‘normal life’ Non-whites were only educated so that they could re-enter their communities and serve and enrich it there.

Another quotation from Verwoerd demonstrates that non-white South Africans did not have the same opportunities as white South Africans. He says:

There is no place for [the Bantu] in the European community above the level of certain forms of labour ... What is the use of teaching the Bantu child mathematics when it cannot use it in practice? That is quite absurd. Education must train people in accordance with their opportunities in life, according to the sphere in which they live²⁹.

The politician JN le Roux from the National Party (1945) agreed with Verwoerd, saying, “We should not give the Natives any academic education. If we do, who is going to do the manual labour in the community? (Boddy-Evans 2019)”. The South African Deputy Minister of Bantu Education of the time, Punt Janson (1974), spoke openly about the education on language. The same problem is evident here, that people’s culture and language was destroyed and viewed as inferior and void. He said:

²⁹ Dr Hendrik Verwoerd, South African minister for native affairs (prime minister from 1958 to 66), speaking about his government’s education policies in the 1950s. As quoted in *Apartheid - A History* by Brian Lapping, 1987.

I have not consulted the African people on the language issue and I'm not going to. An African might find that 'the big boss' only spoke Afrikaans or only spoke English. It would be to his advantage to know both languages (Boddy-Evans 2019).

With the quotations from Prime Minister Verwoerd, and statements made by Sartre (1966), it is evident that non-whites were taught that they are inferior to a white man, which caused the overall oppressive ideology that depicted them as inferior. In this regard, they were taught that they are subhuman (Sartre 1966:2). By year two, only twenty percent of students still attended school and only two percent completed the third year.

According to a news article in *The Times This Photo Galvanized the World Against Apartheid. Here's the Story Behind It*³⁰ on 16 June 1976, the famous Soweto uprising occurred, in which the plea of school children was that they didn't want to be taught in Afrikaans, but in our own language. That was a tragic day as people were killed, including young children, shot by the apartheid police, and many more injured. Police opened fire and killed protesting youth.



Image 4: Soweto Uprising and the shooting of a child Sam Nzima by the police. Photo taken by Hector Pieterse, 1976³¹.

³⁰ More information about the Soweto uprising can be read here. Viewed 4 August 2019.
<https://time.com/4365138/soweto-anniversary-photograph/>

³¹ See footnote 7.

3.4.2.5. The impact of Apartheid on education

For this research to make any significant contribution to the field of education and theology, it requires a deep understanding of how apartheid shaped the mind of a South African. This connects again with waThiong'o's work on the minds of those who have been colonized (1992). Apartheid had shaped the mind of the people as they gradually had to separate their culture from their daily activities and education. Their education that focused on spoken and written, was formulated to distance them from their cultural identities, which included language. Venter (2016:15) notes that this cannot be by mere memory. It requires an understanding and interpretation of what it entailed essentially. The continued effects of it can still be seen.

Under the apartheid regime higher education was skewed and perpetuated the white minority domination (Bunting 2006:35-52). Arnove (2001:1) considers education during apartheid as an instrument both of exclusion and social control. Inferior education was given to people of colour. Education was limited and the skills provided were just enough to still oppress and exploit some while other gained more power. Education saw a great gap with access and funding and mirrored the racist and nondemocratic nature of the government (Arnove (2001:1). "...[W]hile South Africa [had] made progress in providing access to education, it [had] yet to tackle the deeply entrenched legacy of apartheid, left by Hendrik Verwoerd" (Amnesty International).

According to Giliomee (2009:na), Hendrik Verwoerd designed this new system and there is no questioning his intentions, but before Bantu education, black education was almost non-existent and an improvement on the overall pass rate was noticeable. Under the circumstances in which colonialism had left the country, Verwoerd did what he could (Giliomee).

Two major issues further plagued the education system, viz. language and funding. The majority of black children had never been in contact with a white person or another child, who spoke in another language than their own. Afrikaans and English became compulsory subjects and for the senior years the subjects would be presented in English and Afrikaans. This was a major shock, and hence led to the Soweto youth uprising in 1976 (sources).

The second major problem with this system was funding. According to Giliomee (2009:na) the Bantu education system's funding was discriminatory and insufficient. Very little money was spent on education for black pupils.

According to statistics, an article in politicsweb (2012:na) reveals the percentage of students per race enrolled at universities shedding light on the impact of apartheid on education at this time.

The racial breakdown in percentage in 1958 is as follows:

White: 89,4%, Coloured: 2,0%, Indian: 3,7%, Black: 5%. In 1959, the Education Act was extended to higher education as well. Non-white students would be allowed to study only at formerly open universities. Plans included establishing separate universities for non-white students. Although the number of students per race almost doubled, this is due to population expansion and new universities that were established.

The racial breakdown in percentage in 1970 was:

White: 90.9%, Coloured: 1,2%, Indian: 2,3% and Black: 5,7%. By the late 1970s, the National Party felt that the apartheid plan was not working, and the education act did not fully keep black students from selected white universities. Between 1980-1983, the number of students from all races grew exponentially.

The racial breakdown in percentage in 1983 was:

White: 68,9%, Coloured: 5,3%, Indian: 7,7% and Black: 18,1%. Looking at the statistic per University, it is clear that the Afrikaans universities still operated more exclusionary policies (2012:na). In 1991 under FW De Klerk all policies that still restricted black students from universities were abolished.

The racial breakdown in percentage in 1994 was:

White: 41,4%, Coloured: 5,1%, Chinese and Indian: 6,9% and Black: 46,7%. Although students have been free to study wherever they wish after 1994, the truth remains, many students had a really bad primary and secondary education which still remains a huge obstacle today.

It is significant for this research that apartheid started partially from within the church. A certain hermeneutic was used in interpreting Scriptures that ranked certain races above others. Unfortunately, the church made a huge mistake and its effects have damaged the credibility of the Dutch Reformed Church, Lutherans and others. It has negatively affected the view of the church in South Africa today. Critical reflection on apartheid and education during this time contributes to understanding why certain ideologies are still present in universities today. The historical investigation highlighted that during apartheid education was little, inhumane and oppressive in its pedagogy. As Verwoerd mentioned, the fact that someone was black already pointed to their subordinary nature, which was taught to students repeatedly.

3.5. Post-Colonialism

Worden (2013: 39-59) suggests that the slavery that was practised in the Cape continued into the era of "freedom" and is still subtly visible today, in language, religion and cultural elements. Reddy (2015) contributes to the field of post-colonial studies in his book *South Africa, Settler Colonialism and the Failures of Liberal Democracy*. He writes in 2015, that

with constitutional democracy, the effects of colonialism and apartheid are still evident. It is evident that black leaders are living with anger and insecurity, and their feelings of humiliation are still raw (Reddy 2015:104). Reddy (2015:104) refers to the time when politicians warned about the sudden end of apartheid, that if their frustrations weren't met, an uprising would be sure to ensue. Many warned that the brutality of apartheid would still cause damage to society and its people. Although apartheid has been abolished, South Africa is plagued by extreme violence, theft, sexual abuse and more. South Africa has black leaders who still remember apartheid like it was yesterday. They are plagued by insecurities, power struggles, money hunger and a vision of never allowing something like apartheid to take hold of them again. South Africa is rife with fear and anger, hope and depression, love but also hate.

In the light of critical reflection on colonialism South Africa might be seen as being captured in the category of settler colonialism. Reddy writes that it is clear, that because of this type of colonialism, political leaders war over resources and recognition (2015:65).

Fowler (Bam & Dyer 2004:15) highlights that one problem in the post-colonial economic development is that of Western education. He says, "They took it for granted that the colonial economy, rather than the indigenous economy, should provide the basis for development." African leaders were educated in colonial ways and were led to think in European terms. Fowler's perspective is that Africans should look to their own heritage to build the future. This means building on the strengths and traditions of the African people and planning to build a future suitable for Africa (2004:15). I agree with Fowler that education is to be highlighted as part of the problem that formed a thinking that is not African.

With the demise of apartheid in 1994, education policy makers and practitioners had the great task of reconstructing a new educational system that makes it more accessible whilst providing funds (Arnove 2001:2). An equal education system is needed in South Africa in

order to unite people and bring about equality. Curriculum transformation is taking place all over South Africa in an attempt to reconstruct the education system to be more relevant to people of all groups to bring about a just society (Arnove 2001:1).

3.6. Conclusion

To recall Mandela's words, "Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world" (Mandela 1994). This should not happen again, however the effects are still pervasive in the form of coloniality and also in our education system.

In this chapter specifically the history of some of South Africa's oppressive systems have been examined. Within these time periods, it is also clear that education saw many forms of inequality. This exploration provides some insight with regard to why things are the way they are currently in South Africa and to understand our situation somewhat better. After critically reflecting on the history of slavery, colonialism and apartheid in South Africa, it is evident that the human spirit was damaged and the actions by one group of people onto another, had catastrophic influences on the continent of Africa and specifically on South Africa.

Some of these effects remain today and are still present within the higher education system. *Social inequality* was perpetuated by the system of slaves and slave owners. Society was based on social classes and economic ability. Certain parts of society were educated while slaves received little to no education. *Violence* was a way of life. People had little regard for the life of a slave. Violence was a form of survival and was seen as acceptable. Violence is still rampant in South Africa today and can be seen on a daily basis. As Reddy discussed, this violence is also a form of protest. People are protesting the inhumane treatment that they received, even if it spans to before their lifetime. Slavery introduced the firm establishment of *racism* based on colour and race. South African

society is still plagued by racism today and finds its early beginnings during slavery. *Death* - The number of people who died in the time of slavery, beggared the continent as a whole. Africa lost much of its resources in people, and it is evident that the lack of development and poverty is still taking hold of South Africa. The *inhumanity* with which people were treated, clearly shows the mentality and ideas pertaining to human rights. This became the manner in which people treat one another. Hatred and distrust are still prevalent and entrenched in people's minds. *Resources* within South Africa were distributed all over the world to build other nations and continents. South Africa did not develop as it should have done.

Decolonisation is the political change that occurs when colonised countries become independent (Oelofsen 2015:130). However, decolonisation is not merely about structures of Government, but also involves how the subjects of colonisers were made to think. According to Oelofsen (2015:131) it is important to understand the effects of colonialism on the intellectual landscape of the country and its citizens. Franz Fanon's work proves useful in that he writes that: "the juxtaposition of the black and white 'races' has resulted in a massive psycho-existential complex" (2008: xvi). It is therefore important to understand the mind of the oppressed' According to Fanon (2008:14) it is important for the black person to overcome the "psychological effects". Colonisers oppressed the mind into believing that Europe was at the centre and the rest of the world decentred and second class. Oelofsen (2015:132) proposes that these inferiority and superiority complexes still play a significant role in the lives of the previously oppressed. Together Fanon and Oelofsen argue that this inferiority might include economic and material inferiority which is internalized and becomes a psychological pathology.

The main area of concern for this study is higher education. With the available sources and insights gained, it is evident that through the years of slavery, colonialism, and apartheid, education was guided and based on race and skin colour. One's education depended on your socio-economic position, culture, and skin colour. In the time of slavery there was little to no education for slaves and basic language skills were only a possibility.

During colonialism, education further entrenched the power of European states and subjected people to a European way of thinking.

During apartheid, the “Bantu” education was racist and oppressive toward people who were not white. The Soweto uprising was a protest towards the Apartheid regime against forcing education to be in Afrikaans. People’s culture and background were dismissed without any respect. Language and culture is part of any human being, and negating that is an act of oppression.

Racism and inequality stand out within these periods of history. WaThiong’o’s (1992) work describes the oppressive systems used to separate people from their culture, their language and what provided Africans with their identity. A great need exists to regain African sources and include African epistemologies in order to return an African identity to the people in Africa. A brief overview of postcolonialism reveals that the fight to restore and restructure has not yet been fully realized. Together with this chapter, the next crucial area of investigation is the historical background of education and specifically theological education at South African universities, with special reference to its present curriculum and pedagogy.

Chapter 4 - A History of Theological Education: with special emphasis on South African Universities

4. Introduction

In the previous chapter, the history of South Africa was explored, with specific focus on slavery, colonialism, apartheid and post-colonialism. The impact of these oppressive systems on education was highlighted in each case. Inequality is evident within education over these time periods and oppression continued as a result of education that was primarily reserved for the wealthier, white supremacists. In the previous chapter, the combination of oppression and the unequal education system devastated the education system, causing issues that the higher education system still face today.

It is crucial for this study to explore higher education and the background to universities in South Africa, but a brief introduction will be given on early forms of education. Referring to the history of education implies essentially also referring to the history of a certain 'civilization' (Marrou & Marrou 1982: 26). One of the purposes of education is to extend a certain culture's values and knowledge into the future. The content of education is geared to a specific culture and society. Therefore, this chapter intends to narrow the scope of investigation by gaining insights on the purpose of education as seen in its formation. Then a brief history of the development of universities in Europe will be described in order to point out current similarities with South African universities.

This chapter then moves to specifically look at some historical developments within theological education in South African universities. As the main aim of this study is to reimagine Pedagogy for Theological Education at South African Universities, this chapter develops the specific historical background of universities and explores their theological

education. The last section focuses on the University of Pretoria's background and their Theology and Religion Faculty³², which is the target focus for the empirical research of this thesis.

According to Dreyer and Pillay, "historical enquiry helps us to understand human existence and the realities we have to contend with" (2017:168). I agree, and this is the reason for this chapter. This chapter continues with Osmer's (2008) approach of enquiry to find out 'why is this going on'. The historical overview is not intended to narrate what happened in the past, but to contribute towards understanding why certain things are taking place, within higher education and specifically in South African universities.

4.1. Early forms of education

Rury and Tamura (2019:83-97) and Stonehouse *et al.* (2001:25) describe education in Greek and Roman antiquity, including a contribution from Francesco Cordasco (1965) who wrote an overview of the development of education. Together they have given insights into the early stages of education. Cordasco (1965:1-22) traces the beginnings of education back to the Greek and Roman education systems, as far back as 2000 BC, when the Hellenes³³ came into power (1965:3) and expanded the development from there. This section will highlight some early educational practices and purposes that contribute to understanding of early forms of pedagogy.

³² Formerly known as the Faculty of Theology but was changed to its current name in 2017.

³³ The Greek word *Hellas* was the original word for Greece. "Alexander the Great and the Hellenistic Age". www.penfield.edu. Retrieved 2017-10-08.

4.1.1. Greek education

Oral traditions formed an important part of education before 2000BC, but a more formal education, based on a written word first started in Athens, in the 5th and 4th centuries BC, with the development of the alphabet. Most Athenians could obtain a basic education that prepared them to be good citizens (Cordasco 1965:3). This kind of education focused on preparing young men for public life. This education was exclusively for men and excluded slaves, women, or non-citizens. Education later broadened and in Ancient Sparta schools were formed between 850-800 BC (Cordasco 1965:4-5), for education in martial arts; reading and writing were of secondary importance. (Rury & Tamura Eds. 2019:83-97).

Stonehouse *et al.* (2001:25) explore the contribution of Ancient Greeks who intended to expand schools based on experiential learning and the value of being outside. Aristotle was a forerunner of students receiving outdoor education which contributes to moral well-being (Stonehouse *et al.* 2011:1). According to Cordasco (1965:6), three different schools existed in Athens, and separately they focused on physical education, academics and the arts. In these early forms of education, it is worth noting that a person who accompanied a young child to schools was named a *paidagogos*, literally meaning; child leading. From this we have the words pedagogue, and pedagogy³⁴. Originally, the slave (household slave) led a child to school (Rury & Tamura 2019:86). According to Rury & Tamura (2019:86), a pedagogue (*paidagogas*) also had a key position in the upbringing and education of young children. After the basic schooling for young boys, they had the option of continuing with higher learning – either in a practical art (example: architecture or medicine) or philosophy. Here we find Aristotle, Plato, and Socrates who each started their own school (Cordasco 1965:6-9).

³⁴ Refer to Chapter 2, on the section about Pedagogy for a full historical background of the development of the concept.

4.1.2. Roman Education

After the Roman conquest of 146 BC, the Greek education system became permeated with the Roman system, hence a continuity is found (Cordasco 1965:9-10). The Roman education placed greater focus on rhetoric and oratory, which was important for public life. Much of the physical and arts education is not found in the Roman education system. It is important to note that education was not for slaves but for free men, liberals. One big difference between Roman and Greek education, was that some girls could be educated in the Roman system, as they were needed to teach their young boys and bring them up to be good Roman citizens. Boys only could go further if they opted to prepare for public life.

A Roman education system also had a pedagogue as part of the home - usually a Greek male slave (rarely a woman) who would be expected to train a child in basic language and good manners (Rury & Tamura 2019:93). These early forms of education clearly featured inequality based on socio-economic conditions, race, gender and language. Slaves were also not allowed to be educated.

These early periods of education are the first to reveal the use of a pedagogue, who was a household slave walking with a child, training him or her basic language skills, manners and how to present himself or herself within the family (Rury & Tamura 2019:93). This vital role of the slave gives us insight into the origin of a pedagogue and also where the word pedagogy originated from. Within this next section, an overview of theological education will provide further insights into pedagogy.

4.2. A Brief Overview of Theological Education

The previous sections presented a brief depiction of the start of any sort of formal education. This section moves towards an overview of the development of theological education with special emphasis on universities. From Chapter 2 of this study, which explained the meaning and development of theological education, this section offers a historical overview of Theological Education to highlight the purpose, nature and continuous changes that have taken place over six different time periods. While the topic is not exhausted here, it shows the line of the development towards theological education in universities in South Africa and specifically at the University of Pretoria. In *A history of Christian education: Protestant, Catholic, and Orthodox perspectives* Elias (2002) gives an in-depth look at the development of Christian education.

According to Dreyer & Pillay (2017:165) a traditional approach to study church history would be to divide it into four periods, namely, 1) Early Church, 2) Medieval Period, 3) Reformation and the 4) Modern Period. Rowdon (1971:75-87) suggests a variation which includes exploring its historical developments, by dividing middle ages into Early Middle Ages and Latter Middle Ages and he adds Post-reformation as period. These six time periods will be the framework to follow the development of theological education. Dreyer & Pillay (2017) admit that more is needed if one wants to look carefully at the history of theological education. Some elements to consider would be curriculum, pedagogical principles, context, ecclesial traditions and more. Although those could contribute towards this study, this section provides an overview of only theological educational developments within these periods.

A few sources have contributed towards an overview of the historical development of Theological Education: these are Cordasco (1965), Rowdon (1971), Jackson (1997), Pillay (2017), Elias (2002) and minor contributions from others.

4.2.1 Early Church

4.2.1.1. Post Jesus and his disciples

According to Cordasco (1965:23) when the church era started, the Roman educational system began a slow decline. Jesus and his disciples present the earliest period of church history to which Christian learning can be traced. The early church was born within the ancient Roman world (Rowdon 1971:75) and Christians were the persecuted minority group who later became dominant (Rowdon 1971:75). There is little evidence to prove any formal training for Christian leadership. According to Jackson (1997:503) the first century Hebrews and Samaritans who first believed in Jesus, used storytelling to preserve their faith by constantly telling about His life, thoughts, death and resurrection. Their lives were a witness to Jesus' life, teachings, and resurrection (Jackson 1997:503). The Didache³⁵, shows evidence of the charismatic nature of the early church's ministry. During the early church, no formal training seemed to be needed. According to Jackson (1997:503), the early Christian converts shared among themselves and to new converts.

Rowdon (1971:76) indicates that the need for further theological training became evident in the second century. A growing self-consciousness between pagans, Jews, and Gnostics "called for systematic and concentrated mental discipline on the part of those who would undertake leadership" (1971:76). During this early formation of the church, Christian doctrine required authority. According to Jackson (1997:504), leaders needed to filter through many stories about Jesus in order to preserve the records of the authentic Christian way.

³⁵ The Didache is an anonymous document detailing the oral traditions of the early church. It reveals the daily lived experiences of Christians. Milavec, A. (2016). *The Didache: Text, translation, analysis, and commentary*. Liturgical Press.

4.2.1.2. Men as instrument of teaching

Within the Roman Empire, Christians struggled to explain their faith in ways that were acceptable to the prevalent culture (Jackson 1997:504). Jackson mentions the two methods of theological education formulated in this time (1997:505-506): believers who *experienced* the new life in Christ first, through their living relationship with Jesus, gained knowledge and understanding of the Christian life. A second manner, which Jackson terms the “Cognitive Tradition”, arose originally as an apologetic mode that could explain the Christian faith to satisfy intellectual seekers (Jackson 1997:506).

The church is later seen assuming the role of educating those who want to become part of its leadership. There was a growth in catechetical schools as seen from the work of Pantaenus (†200), Clement (†215) and Origen (†253) that advocated for simple instruction in doctrine for the life of the believer (Cordasco 1965:23-24). The Shepherd of Hermas³⁶ was a prophet who gave guidance and taught valuable lessons through his life and writings. Ignatius of Antioch was also a key figure in the early church, who wrote seven Epistles (Barnard 1963:193). He also wrote about prophetic gifts and how these gifts guided the teaching (Rowdon 1971:75).

The second century also saw the rise of the authority of Bishops. The bishop had the clerical function within himself (Rowdon 1971:75), so that an intimate and personal association with a bishop was seen as a source of direction. Training groups taught by a bishop later formed. Bishop Augustine of Hippo³⁷. was known for having men in groups around him (Brown 2013:187) This first form of training was formulated with subdivisions of clerical orders. This practice was to raise ministers to a higher order after testing them

³⁶ The Shepherd of Hermas is a textual and historical source of the early church. Hermas wrote the Shepherd in Greek at Rome during the first half of the 2nd century AD (Tornau & Cecconi Eds.2014 2014:1).

³⁷ Brown, P. (2013). *Augustine of Hippo: a biography*. Univ of California Press.

(Rowdom 1971:75). In this period, the office of deacon preceded the office of an elder (1 Tim 3:13). This introduction of minor orders was born of men following certain bishops in certain areas.

According to Van den Broek, the Catechetical school of Alexandria is an example of such an institution founded in the second century by Bishop Demetrius. Later, Origen³⁸ led this institution to great heights (1995:40). Origen later developed a similar institution in Caesarea (Rowdon 1971:76). The scope of Origen's teaching encapsulated a form of encyclopaedic teaching which included secular sciences. This saw the rising of moral and religious philosophy, and finally culminated into Christian Theology, which consisted mainly of commentary on sacred books (Rowdon 1971:76).

Origen was influenced by Alexandrian and Jewish examples which predominantly produced missionaries. According to Rowdon (1971:76) this syllabus was neither impersonal nor academic but evolved around the person of the master. Students would meet in the home of the teacher where he would provide instruction. According to Danielou (2016:28), in the case of Origen, his exemplary character and devotion to Christ formed the most important part of the training, as his ministry was the world. The personal characteristics of Origen influenced the students more than his scholarship (Rowdon 1971:76). He did not stand in front of them but lived with his disciples (Danielou 2016:84). Such kinds of schools developed everywhere. In the 7th century and catered to around 800 students.

It is evident that within the early church period the first form of Theological Education was based on experience and basic knowledge. Students who wanted to become leaders in the church would receive personal guidance from men of God, and from Bishops who were

³⁸ According to Danielou (2016:27), Origen was a "catechist, lector, priest, doctor and martyr"

able to instruct. A student needed to show practical knowledge and demonstrate responsibility (Rowdon 1971:76). The church continued to play a vital role in education, which consisted of being taught value lessons to assist the believers in their day to day living. Children who wanted to become part of the clergy, could continue with theological education that evolved around church matters. People within the church could go for training with Bishops to become part of the clergy. Cordasco writes that by the 5th and 6th centuries, if a child were destined for priesthood, the child would be sent to a different school, such as a cathedral school (1965:23).

4.2.1.3. Paideia

Kelsey (1993:6) signifies “Athens” as a model that predominantly cultivated character formation. Kelsey argues that this model was used in the early church and stretches through to the Middle ages. In ancient Athens the term ‘paideia’ was often used to describe an educational process where young males were taught desirable virtues. Such ‘paideia’ involved the whole person (1993:7): a thorough grounding of the person according to the ancient Greek traditions and culture. Kelsey explains that it was a sort of “culturing the young” (1993:7). It is important for this study to point out that ‘pedagogy’ or ‘pedagogue’ has the same root as ‘paideia’ (Beauchamp 1998:8), and was the basis of the framework of the early church’s theological education, one of deep formation of the whole person.

Within this early section of history, only a few characteristics were emphasised pertaining to education. In the early church period after Jesus and his disciples, no written theological education was present as oral traditions were passed down from one generation to the next. It was only later on that Christians felt the need to develop a certain form of education as apologetic. It is crucial then that a person would then embody skills and knowledge to teach those who wanted to become ministers. This would happen in an informal setting, as Origen demonstrated when he lived among his students. Within this period we find again the term ‘paideia’ (same root as pedagogue), which summarizes education that is

deep formation involving the whole person (Kelsey 1993:7). The next section explores theological education in the early medieval period.

4.2.2. The Early Medieval Church

4.2.2.1 Education as religious

Gradually the education done by the church replaced Roman education (Cordasco 1965:18). In the early Middle Ages education was found mostly in the church (McHugh & Southworth 2002: 87). In the fourth century, the church grew into a state religion (Jackson 1997:507) and Bishops and Scholars were authorized to lead church education. “Education was synonymous with religious education” (Elias 2002:140). Elias explains that all other education was secondary to that of religious education at the time. The basis of education was faith in God and gaining knowledge about God. In this period education was the pursuit to articulate an understanding of God (Elias 2002:140).

The earlier part of the Middle Ages is referred to by some as the Dark Ages, partly because this time in history is categorized by oppression caused by the ruling authorities and/or the church. After the education that had been instituted with the Greek and Roman rule, this period saw a regression of knowledge and education. According to McHugh & Southworth (2002: 87) there was no interest in books or education of arts. McHugh and Southworth (2002: 87) pun that during the Dark Ages many people were kept in the dark, i.e., in “spiritual and political bondage” (2002:87). McHugh and Southworth write: “Worldly-minded churchmen and others in authority told men and women what to think and do, and they often withheld the light of truth from needy people” (2002: 87).

Students could attend a monastic or cathedral school for the purpose of becoming part of the clergy, a scribe or a monk. According to Jackson (1997:507), priestly candidates were

educated to be placed as pastors in churches. This kind of education differed much from Greek and Roman education, which was focused on public life and citizenship. The education found within the church was directed toward life after death. Physical exercise was not deemed necessary and was omitted. Cordasco argues that the Christian writers, like St. Jerome (331-432), St. Augustine (354-430) or even Tertullian (160-230) were hostile to Greek and Roman learning (1965:23) as they considered it more important to study the text of the Bible. In order to grasp biblical texts, reading and writing were taught in Latin. During the early Middle Ages, catechetical and cathedral schools were the only options available.

4.2.2.2. Monasteries

During this time, monasteries also came to be a place of learning, away from the ‘worldly ways’ of education. The monasteries provided some basic schooling. According to Jackson (1997:507) monasteries were a “more intimate Christian community”, pursuing “academic pursuits and ministry service” (Jackson 1997:507). Cognitive and experiential traditions of theological education featured in the monasteries and convents (Jackson 1997:508). Christian instruction took place within secluded monasteries. In the 4th century, Monasticism was steered into scholarship and monasteries became famous centres for learning.

It is important to mention Monasticism here as it formed an important educational force in society. Some Christians during the Middle and Dark Ages felt that society had lost all morals and values. To escape oriental religions and the evils of society, monastics arose (Milis 1992:80). Some groups formulated certain rules to live by and later three main ideals constituted the Monastic life, viz. chastity, poverty and obedience (Cordasco 1965:24). Monasteries later became the only schools for teaching. Cordasco argues that they were the only place that “offered professional training, they preserved books, they were the only

libraries, they produced the only scholars” and therefore the “only educational institutions of the period” (1965:24).

Boniface is an example of someone who received training in a monastic community (Rowdon 1971:77). These communities were established all over the continent. The Monastic community was a source for ministerial training. According to Rowdon (1971:77), every monastic priest would “take a child under his care and teach him the Psalter, liturgical rights and morals...to put him in the way to succeed him”.

4.2.2.3. Roman Catholic and Orthodox Catholic

According to Rowdon (1971:77), the period 500-1000 saw a new situation. This era saw intervals of waves of barbarian invaders that came from land and sea during this half of the millennium. This time saw the rise of Goths, Vandals, Franks, Angles, Saxons, Juits in the 4th and 5th centuries (Jackson 1997:508). Therefore, the Dark ages for the church consisted of its need to convert Barbarians and the culture of Rome that was Christianized (Rowdon 1971:77). Early in the Medieval period, two Christian camps came to be during this time, the Roman Catholic and the Orthodox Catholic (Jackson 1997:508). Charlemagne’s crowning caused a great schism as his rule saw the start of the Roman Catholicism. Their methods of Theological education were similar, although different in content. According to Jackson, Catechisms were constantly updated and re-worded. This process caused a deep gap between theological education for the masses and the clergy (1997:508).

A rise in medieval scholarship was then significant during the 8th and 9th century, with its peak in the “Carolingian” (Charlemagne) awakening (Cordasco 1965:25). In the year 800, the Emperor Charlemagne was crowned, and he attempted to bring peace and good order

in the greater Europe with a minor renaissance of learning that took place (Rowdon 1971:78). In 782-796, Charlemagne's school was headed by Alcuin and it became a kind of academy. In 789, separate schools were established that would teach children the "Psalms, hymns, signing, arithmetic and grammar at monasteries and episcopal churches" (Rowdon 1971:78). Charlemagne's aim was not universal schooling, but to teach monks the scriptures and liturgical functions. According to Pirenne, cleric and scholar was synonymous (2001:270) and received the same training.

By the 10th century, education was taking place for people within the Monastery as well as outside. Cordasco goes on to say that education that was provided was limited, but included reading, writing, music, arithmetic, religious observation, and rules of conduct (1965:24). Some advanced studies that were later provided at selected monasteries included the seven liberal arts (Cordasco 1965:25). These include 1) grammar; 2) rhetoric; 3) dialectic; 4) arithmetic; 5) geometry; 6) astronomy; 7) music. These liberal arts were seen as secular and were preserved by the church. According to Pirenne little education to laymen was available and even mayors were unable to write (2001:270).

4.2.2.4. Episcopal training

By 814 each cathedral school had its own episcopal school. In this period a shift is seen again to episcopal schooling. Training within episcopal schools had less teaching about Scripture and more emphasis was placed on liturgical and sacramental functions (Rowdon 1971:79). Within this time with the rise of Monastic schools, the tradition of Episcopal training still took place. Augustine of Canterbury established a training school for clergy which later developed into the School of Canterbury (Rowdon 1971:77). Their curriculum included the "interpretation of Scripture, the Greek and Latin, Disciples, music and astronomy was essential and required for calculation of the Christian calendar" (Rowdon 1971:77).

Therefore, the early medieval period saw the development of education that took place mainly within the framework of the church. The church played a vital role in education during this time. Christian education was provided from within the church and for the church. This gave authority to the church as to what and to whom they provided education. Thus, the Early Middle Ages gave rise to the development of Theology as discipline³⁹. This provided a narrow sense of education which proved to be the basis of the emerging intellectual movements to happen in the Latter Middle Ages.

4.2.3. Latter Middle Ages

The latter part of the Middle Ages was different because between 1000-1500 society was somewhat superficially Christianised. Authority was vested in the Pope and the Emperor as they held the final responsibility over the church and state (Rowdon 1971:78). The boundaries between church and state were often crossed, so that the distinction between sacred and secular became blurred (Rowdon 1971:78). During this time, it was difficult to isolate ministerial training. Monasteries provided a section of training and emphasized a withdrawal from society. Monastic schools were usually kept outside of the Monasteries. Secular clergy became prominent and promising youth would be instructed by such clergy. Young boys would be boarded out with abbots or bishops and could be taught good behaviour and receive training by clergy.

4.2.3.1. Scholasticism

The Latter Middle Ages saw the rise of scholasticism, which implied a way of looking at life that brought about a type of education focused on the intellectual life. According to

³⁹ Refer to an article *The Middle Ages and the Renaissance (c. 500-1500)*. Viewed on 15 July 2020. <https://www.apuritansmind.com/historical-theology/introduction-to-historical-theology-the-middle-ages-and-the-renaissance-c-500-1500/#:~:text=Middle%20Ages%20refers%20to%20the%20development%20of%20theology,literary%20and%20artistic%20revival%20in%20the%20fourteenth%20century.>

Cordasco (1965:31), scholasticism infiltrated the education system from the 11th century to well into the 15th century. A high demand existed for education outside of the cathedral schools and the need for reason in “support of religious faith and to strengthen the church by the development of intellectual power” (Cordasco 165:31). During the Latter Middle Ages, Reformed Theology was developed as an academic discipline. The content of intellectual thinking introduced systematic schemes of learning, commentaries or glosses (Cordasco 1965:32) into the sphere of education.

Scholasticism dominated theological studies in this period. Rowdon briefly explains the theology that was taught at the universities:

This was compounded of Aristotle’s metaphysics, together with Anselm’s method of glossing—or commenting—and his dissecting of dogma into rational concepts more or less closely held together by logical bonds, the latter supplemented by Abelard’s synthesising of dogmas on the basis of rigorous critical examination. Like the Catechetical School of Alexandria, the medieval university aimed to produce mastery of the whole field of learning, with theology the Queen of the Sciences (Rowdon 1971:79).

These courses were sometimes stretched out over seventeen years, rendering them redundant for ministerial training. But evidence suggests that this became the “root to a life of academic scholarship”. McGraw writes in his book *Reformed Scholasticism: Recovering the Tools of Reformed Theology*, that this period was the most important part of church history for the “formulation and codification of Reformed Theology” (2019:4). He continues to argue that Scholasticism developed “precise and stable theological methods and terms” (2019:4).

The 12th century saw the emergence of the university. Many factors contributed to the rise of the university, but according to Rowdon, universities grew partly as bishops felt the needs to provide training to those who sought to become ministers. The universities of

Europe in the high Middle Ages dominated the educational world (Jackson 1997:508). This era saw the beginning of conferring degrees, in Law, Philosophy, Medicine and Theology. The rise of the university saw the rise of the cognitive tradition (1997:508).

According to Jackson (1997:508), priestly candidates were students in the universities, but also continued to attend diocesan seminaries for training in “sacramentalism, ecclesiastical law, scriptural study, and some instruction related to the management of a parish church” (Jackson 1997:508).

The rise of Scholasticism contributed to the start of early developments of universities for the next three to four centuries. According to sources such as, Cordasco (1965), De Ridder-Symoens and Rüegg (2003), Perkin (2007), Haskins (2017), universities were born from a variety of combined influences, such as the push to move away from the church and the prominence of the scholastic movement. It is important for this study to explore the birth of universities within the Latter Middle Ages.

4.2.3.2. Universities

According to the Merriam-Webster dictionary, the word ‘University’ is defined as follows:

An institution of higher learning providing facilities for teaching and research and authorized to grant academic degrees; specifically: one made up of an undergraduate division which confers bachelor’s degrees and a graduate division which comprises a graduate school and professional schools each of which may confer master’s degrees and doctorates (Merriam-Webster dictionary).

Although the above definition is relevant in a modern understanding, exploring the history of universities shows that the concept has changed in meaning over time, as will be

explored in this section. De Ridder-Symoens and Rüegg (2003) contribute towards this study's understanding of the history of universities in Europe. Considering the evidence, it certainly is difficult to pinpoint exactly when exactly the first university was formed and when the first one opened. In the exploration of universities and their historical background, contributions from authors such as Haskins (2017) in his research *The rise of universities* originally published in 1923, Cordasco (1965), de Ridder-Symoens & Rüegg eds. (2003), Perkin (2007), have been utilized.

According to Snyman (2018:3) the first institution that resembled a university, was founded by Fatima al-Fihri in 859. This was the University of Al Quaraouiyine in Morocco and was a mosque. According to Snyman (2018:3), it is quite remarkable that a woman was the driving force behind this institution. It is believed that the first courses provided were essentially religious and taught the Qur'an. It later expanded and also included "Arabic, grammar, mathematics, music, medicine and astronomy" (Snyman 2018:3). This is considered by some to be the earliest university and predecessor of the European universities.

In Europe on the other hand, the medieval period saw the rise of Scholasticism. This brought an intellectual way of life and more intellectual form of education. According to sources Cordasco (1965), Perkin (2007), de Ridder-Symoens & Rüegg eds. (2003), Haskins (2017), it was a combination of reasons that brought about the birth of the European university. A variety of combined influences included the push to move away from the church and the prominence of the scholastic movement. As a result, teachers and students gathered in places such as Paris, Oxford and Italy (de Ridder-Symoens & Rüegg eds. 2003:137). Many problems arose from this, as teachers would ask large amounts to teach students or teachers would pretend to have mastery over certain subjects therefore cheating the students. As large amounts of students gathered in this way, business owners also saw the opportunity to raise living costs and other prices as

the demand was high. According to Cordasco (1965:32), new intellectual interest came because of commercial changes and municipal governments. A group of teachers wanted to make sure the level of education remains on standard and that their profession be well regulated as other professions. At this time, we find the word university which in Latin means *union of masters and scholars*. This body of students and teachers were self-regulated and wanted to protect what they had against outside forces and make education available to every person.

It is important to note that the first schools, that later formed universities, related back to the monasteries and cathedrals (Cordasco 1965:32). The circumstances for each university was different. These founding schools were not just connected to the church, but also propagated by secular authorities. A real power struggle started to take place regarding knowledge, as emperors, kings and princes wanted to establish universities in their own area.

In time, universities came to offer four faculties: arts, law, medicine, and theology. Not all universities offered all the faculties, as some became specialized in a certain field. Snyman writes; "...the main driving force for learning was initiated by religion, both Christian and Islamic. The church and the mosque needed scholars to research and record the faith. Therefore, a university is really incomplete without a faculty of Theology & Religion" (2018:3). According to Cordasco (1965:33), by the 15th century, seventy-nine universities have already been established.

The difference between universities and schools at the time was that it had a democratic governmental body, its location was in highly populated areas and it offered special privileges (Cordasco:1965:33). These privileges included jurisdiction of clergy over members in a certain area. It is evident again that a power struggle was always at work.

As pointed out above, the term ‘university’ came from the term “*universitas magistrorum et scholarium*” (Cordasco 1965:33) referred to a group of students and masters gathered together into certain groups. It is also interesting to note here that these groups were based on national affiliations and not anyone from anywhere could join any university.

At the age of thirteen or fourteen, students would enrol with a master, with whom the student would commit to spending the next three to seven years (Cordasco 1965:33). After such a period, the student would be expected to instruct others whilst under supervision. After a certain time, the student would need to defend his thesis before his specific faculty. If the student were successful, he would be granted a degree of mastership or doctorate (which was synonymous at that time). The original faculties have survived across the world with variations that were added. These include humanities, law, medicine and theology.

According to De Ridder-Symoens and Rüegg (2003:xix), universities were a “creation of medieval Europe, which was the Europe of papal Christianity”. They further elaborate that,

It is the only European institution which has preserved its fundamental patterns and its basic social role and functions over the course of history, it has indeed been strengthened and extended in these respects... no other European institution has spread over the entire world in the way in which the traditional form of the European university has done. (De Ridder-Symoens & Rüegg 2003:xix)

It is important for this study to notice that universities were birthed from within Europe, for the people of Europe. De Ridder-Symoens and Rüegg (2003:xix) continue by saying that it performed a social role in all European societies. The development and transmission of scientific knowledge has arisen and formed part of the “common European intellectual traditions.” These universities rested on common European values.

Having explored the first universities, it is evident that they came from Europe and their purpose and nature was to be Eurocentric and provide scholars with a European epistemology. From their beginnings in Europe, they spread over the entire world and into South Africa. Theology held a significant place within education and within the universities, as the crown of education in those early years of the university. As Snyman wrote; "...the main driving force for learning was initiated by religion, both Christian and Islamic. The church and the mosque needed scholars to research and record the faith. Therefore, a university is really incomplete without a faculty of Theology & Religion" (2018:3).

4.2.3.3. Mendicant orders

The nature of the church in the Middle Ages called for a type of ministerial training that consisted of teaching sacraments and homiletics (Rowdon 1971:79). According to Rowdon (1971:80), pastoral and homiletic curricula were available, but they were expensive and inaccessible. Friars were a new religious order which had sprung up because of the inaccessibility of material and combating heresy at the time.

The most famous of these orders were the Franciscans and Dominicans, "called by the names of their founders, respectively Francis of Assisi and Dominic de Guzmán" (Pope Benedict XVI). During the 13th century, Dominicans and Franciscans cared for those outside the church and trained students against heresy. The theological education of these friars consisted of their preaching from experience (Rowdon 1971:80). Friars had their own training schools and secular clergy were welcome. In England, seven areas had friar schools that had their sections of liberal arts and theology. These orders were inspired by an authentic Christian life that was often distinct from ecclesial communion. The schools of the friars later formed part of the university setup and their unique contribution was

minimal (Rowdon 1971:80), although Mendicant orders are still prevalent all over the world.

4.2.4. Reformation

4.2.4.1. Martin Luther

The religious landscape in the early 1500s were this: There was only one faith, the Roman Catholic Church which had the Pope at its head (Armstrong & Hamer 2002:2). Reformers and humanists had long been challenging the doctrine of the Catholic Church (Armstrong & Hamer 2002:1). An anti-clerical attitude was prevalent within society in Germany and other parts of Europe in 1517 (2002:1). Although much can be said about the state of the church and its abuses of that time, this section explores only theological education of this period.

In the Latter Medieval period education contained many falsehoods which had misled people for years. Most citizens could not read the Bible as they could not understand Latin. Some scholars received training which further magnified the abuses of the Catholic church of the time. “The sixteenth century saw the beginning of the end of the medieval synthesis” (Jackson 1997:508). During the reformation age, in the German heartland (Jackson 1997:508), Martin Luther from the Protestant side and the Jesuits from the Catholic side ventured into helping open education to all (Elias 2002). According to Jackson (1997:508), sections of the nation would become Protestant or Catholic.

After the Lutheran Reformation was won, the lack of adequate training for clergy caused concern (Jackson 1997:508). As priests became the new pastors for newly-liberated Lutheran parishes, Luther “appointed supervisors to travel to the churches to provide

education in every pastoral area from interpretation of Scriptures and sacraments, to preaching, and to the practical matters of managing parish life” (Jackson 1997:508-509).

4.2.4.2. John Calvin

“Melanchthon at Wittenberg, as well as Calvin at Geneva, Switzerland and the numerous centres of training set up in the Netherlands, Scotland, and later North America, under the direct or indirect inspiration of Geneva”⁴⁰ provided ministerial training with a solid foundation of “exegesis of the Scriptures in their original language” (Rowdon 1971:80). The reformed style of the Roman Catholic Church enjoyed the teaching of John Calvin and others in Central Europe (Jackson 1997:509).

In Geneva, this high academic training was balanced with ministerial and practical experience, as men became fully trained at Calvin’s centre. According to Calvin, only theologians knew the “truth” of God and everyone else was subjected to them (Jackson 1997:509). The University of Wittenberg displayed the same training as Calvin’s academy. According to Rowdon (1971:80), Calvin learned the importance of “Biblically-based education at Strassbourg under Martin Bucer and the famous educationalist Lean Sturm”. Theological education then consisted of learning obedience to the teachings of master theologians (Jackson 1997:509). Each successive generation would provide governance of both Church and State (Jackson 1997:509).

“Churches in the reformed tradition centred ministerial training upon the universities, because they were largely under the control of the churches” (Rowdon 1971:80). A different method of ministerial training which did not require the facilities of the university

⁴⁰ D. P. Kingdon, *Training for the Ministry* (1969), pp. 4ff

is first seen in Zurich: “Propheying”. Patrick Collinson⁴¹ “explains that this academic exercise was done in the “spirit of biblical humanism which replaced logical discourse as the principle discipline for the schooling of future ministers” (Collinson 1967:169).

4.2.4.3. English Reformation

Similar struggles were taking place in North America and in British colonies, as attacks on the theological education from the churches continued (Jackson 1997:509). “The English Reformation was initially a battle between the British king and the Roman Pope” (Jackson 1997:509). The king had authority to place all the Roman Catholic churches under the governance of the Archbishop of Canterbury (1997:509). According to Jackson (1997:509), the English Reformation still left citizens with a desire for reform. Continued schisms produced different religious groups, like the Quakers, Congregationalists, Baptists, and Methodists.

In England, Cranmer planned (but it failed) “that ministers should be trained in cathedral schools under close observation of a bishop and the tuition of readers in divinity, Greek and Hebrew” (Rowdon 1971:81). Cranmer’s method did not achieve the desired standard; hence a variation of methods came about. The basic approach was to have a panel of preachers expound on scripture and formulate a systematic theological framework for practical and pastoral questions (Rowdon 1971:81). (Rowdon 1971:81). In a university setting, these methods were applied more rigorously, and scholars were trained in “Greek and Hebrew philology, Greek and Roman history, comparative exegesis rhetoric and logic” (Collinson 1967:169).

⁴¹ P. Collinson, *The Elizabethan Puritan Movement* (1967), p. 169.

4.2.4.4. Counter-Reformation

The counter-reformation was an initial response to the Protestant Reformation. Reinhard (1989:383). writes about the assembly of the Council of Trent, that it required that all cathedrals and churches continue to educate religiously and train ecclesiastical discipline, a certain number of youths in each city or diocese, or provide it be done in a college⁴². Smaller seminaries then provided general education, whereas the bigger seminaries could match the learning provided by Protestants.

The Reformation took place on the back of the Northern Renaissance, which wanted to reform learning (Rowdon 1971:80) and go back to Christian bases and “back to the sources” (Rowdon 1971:80). This exposed the falsehoods of the church, which included Papal claims. This Renaissance emphasised studying the Scriptures in their original language instead of the allegorical interpretations from the church. According to Rowdon (1971:80), “the major reformers were more indebted to humanism than is often thought”. As a result of the church abusing its authority, a more critical and formulated manner of studying theology emerged in order to strengthen the church.

4.2.5. Post-Reformation

The Reformation greatly influenced theological education in general (Jackson 1997:510). The translation of the Bible and its availability placed the source of faith in the hands of the clergy and all Christians (1997:510). The 19th century saw the great missional movement that forced confrontation between Christian and non-Christian and the formation of theological expression and education for this period (Jackson 1997:510).

⁴² Cited in F. W. B. Bullock, *A History of Training for the Ministry of the Church of England and Wales from 1800 to 1874* (1955), p. 3.

Within the Post-Reformation period a variety of different streams of theological education can be seen.

4.2.5.1. Denominational Institutions for learning

The demise of Catholicism with sole authority, resulting in the rise of different denominations, influenced the way theology was taught. According to Jackson (1997:510), theological education took the direction of the specific denomination with their founding culture (1997:510). Large amounts of money were spent to re-educate clergy of the Roman Catholic Church, focusing on reducing the Protestant influence.

The 18th and 19th centuries saw small schools appearing amongst Post-Reformers in Europe and North America (Jackson 1997:511). They later produced their own colleges, universities and seminaries. What is important for this study is that according to Jackson (1997:510), they also “largely imitated the educational patterns of the great universities of their cultures”.

Cognitive learning and the development of intellectual skills came to dominate the learning activities of faculties and student bodies. For the most part, practical ministry did not achieve a base in the theological academy. Practical ministry skills were either perceived to be God-given gifts, and therefore unable to be learned, or were so easy to learn they were taken for granted⁴³

Evangelical clergy were training men for the ministry. In the nineteenth century, a new development appeared, viz. the theological college, but it was short-lived. The nineteenth

⁴³ Walter Jackson, "An Introduction to Theological Field Education," in *Experiencing Ministry Supervision. A Field-Based Approach*, ed. William T. Pile and Mary Alice Seals (Nashville: Broadman and Holman, 1995), 5.

century “saw Anglican theological colleges arising in an episcopal or cathedral context” (Rowdon 1971:84).

Most colleges upheld in the interest of the high church (Rowdon 1971:84). These colleges wanted to “supplement the inadequate preparation at universities” (Rowdon 1971:84). Evangelicals already had institutions that primarily trained missionaries. These colleges were always viewed with suspicion, and universities saw them as rivals. From the seventies, the reform of the theological syllabi, the emergence of teachers such as Lightfoot and the opening of universities to men of all religions, caused theology to be centred on the university and not on the Cathedral (Rowdon 1971:84). Colleges therefore became associated with universities. Since then theological education was cast in an academic mold. These developments inclined theological training to become academic and critical.

4.2.5.2. University Education

According to Jackson (1997:510), apart from monasteries, theological education was available at universities for clergy of Lutherans, Anglicans, and Reformed churches. They could receive a university education. Theological education at universities was based on academic scholarship. According to Jackson, this dedicated theological study often included biblical languages, church history, dogmatics, systematic and/or historical theology and library-based practical theology. The universities provided the basic training for ministry of the mainline church of the time (Rowdon 1971:81).

“That the universities did so supply the Church is further shown by the fact that in the diocese of Norwich, for example, all but five of the clergy between 1663 and 1800 were

university trained”⁴⁴. But what kind of training was given at these universities? Halevy, a French historian of England, who wrote in the 19th century says:

‘England was probably the sole country in Christendom where no proof of theological knowledge was required from candidates for ordination... At Oxford theology was reduced to one single question asked of all candidates for examination. At Cambridge no theology whatsoever entered into any of the examinations for a degree. The entrance examination once passed, and it was elementary in the extreme, not to say childish, students who were not the eldest sons of gentle families, and did not possess sufficient industry or capacity to face more difficult examinations, could proceed without further delay to the clerical status⁴⁵.

According to Rowdon (1971:82), this might be an exaggeration, but it also contains some truth. At this time, education proved to be more social. The universities “gave the impression that no one under the degree of M.A. was expected to attend theological lectures” (Rowdon 1971:82). With the recommended age of 23 to enter ministry, there was little time for rigorous training. The examination procedures were not rigorous, and the standard seemed low.

In the early part of the nineteenth century there were protests demanding change and to improvement in theological training. “Previous Examinations” at Cambridge instituted in 1822 had a strong religious flavour in the general course (Rowdon 1971:82). In 1841 and 1842, new regulations did the same for the Ordinary degree. “A voluntary examination in Greek Testament, Early Church Fathers, Church History and Articles of Religion and the Liturgy of the Church of England was instituted” (Rowdon 1971:82). Bishops agreed to require a pass rate. This turning point was the “Honours school of Theology at Oxford in 1870 and Theological Tripos at Cambridge in 1971” (Rowdon 1971:81). It is evident in this

⁴⁴ C. F. K. Brown, *A History of the English Clergy, 1800-1900* (1953), p. 248, citing E. H. Carter, *The Norwich Subscription Books*, (1937), p. 48.

⁴⁵ E. Halèvy, *England in 1815*, I (1924), p. 391.

time, that theological education at universities were more critical and academic, and focused on theoretical framework for a scholarly career.

The King's College in London (1829) and the University of Durham (1832) provided supplemental training. King's College was intended to provide degrees and those who wanted to be ordained. Later they provided complete training for ordination (Rowdon 1971:83). The University of Durham attended carefully to the needs of theological students and created a Theology degree course. They also established a License in Theology course in 1833, which was open to other universities.

4.2.5.3. Apprenticeship

Secondly, candidates were trained at the homes of clergymen. These forms of apprenticeship and mentoring became a form of theological education at the time. The Bible was the textbook and the local congregation developed their skills further. Bishops were still involved in ministerial training although they suffered from the hostility of the universities (Rowdon 1971:83). According to Rowdon (1971:83), the bishops taught “without the formality of college lectures” and they communicated on a daily basis around doctrines in a “more attractive manner and a more engaging style” (Rowdon 1971:83). During the nineteenth century, many diocesan colleges were established, but the personal instruction and inspiration from bishops was not lost. Personal experience has always been part of theological training. According to Rowdon (1971:83), the ministers' fraternals during the Evangelical Revival resembled that of the Puritan conference training.

4.2.6. The Modern era

According to Cunningham, “the dominant models for modern theological education mirrored the dominant curricular models of the modern university” (2004:2). Cunningham

adds that the modern era has seen the preservation of the Christian faith – not that all people would be Christians, but at least have an idea about it. The basic outlines of the faith that was once an integral part of the European culture can no longer be expected. According to Cunningham (2004:2), we have entered a post-Christian era with a different worldview.

Theological education in the modern era has been influenced by many factors that have taken place globally. Before exploring theological education within this era, some other developments need to be addressed. According to McGregor (2019:1), it is imperative to understand the philosophy that underlies this modern period. This, he suggests, is the most monumental shift, viz. the removal of God as the centre of education. Descartes paved the way to a new critical way of thinking by questioning all that was around him. For Descartes, “the starting point of philosophy was no longer God but rather one’s own consciousness, the certainty of oneself as a thinking being” (MacGregor 2019:3).

Since the Reformation education has undergone many changes. Globally, according to Robertson and Dale (2008:19), World Wars I and II brought about much destruction. The state-economy civil societies post-war unravelled and the new enlightenment era shaped thinking and ideas about modernisation and progress. Ulrich Beck (2002:29) highlights that the crucial area for concern is that of globalization. For Beck, it is necessary to rethink the “relationship between social structures and knowledge about the world” (2002:29).

Stephen J Ball reviews the work of Michel Foucault, labelling him as an influential intellectual with a specific concern for the history of scientific thought, the development of technologies of power and domination (Ball 2013:1-2). For this study, Foucault’s contribution towards education provides insights into the development of education in the modern era.

Educational institutions control the access of the individuals to various kinds of discourses.

Foucault wrote,

But we know very well that, in its distribution, in what it permits and what it prevents, it follows the lines laid down by social differences, conflicts and struggles. Every educational system is a political means of maintaining or modifying the appropriateness of discourses with the knowledge and power they bring with them (1971:46).

Foucault wanted to show that education is another form of power in that students become subjects of classification and division (Ball 2013:3). Foucault sketches a history that shows how education was formulated based on the needed class differentiation. For Foucault, power and knowledge shaped the educational framework of modern society (1971:46).

4.2.6.2. Non-Formal Education

The emergence of non-formal education is also a major discourse in the modern era. Romi and Schmida (2009:257-273) wrote an article about non-formal education as being on the rise world-wide and that it challenges traditional concepts of education. They argue that non-formal education affects the conduct of individuals and many formal education institutions have adopted its pedagogical practices (2009:257). Some non-formal education also includes New Age practices that started some form of mystical religious schools (Robertson & Dale 2008:284). According to Robertson and Dale, the world has seen a drastic turn towards spiritualism. But how did theological education develop within this period?

4.3 Theological Education in South African Universities

South Africa has predominantly two role players when it comes to theological education (Cloete 2019:): the local congregation and the university. Although the local congregations

and non-formal theological training institutions contribute to theological education in South Africa, this study focuses on universities in South Africa, as its main object of enquiry is pedagogy for theological education at a South African university.

The first European schools in South Africa were established by the Dutch Reformed Church in 1799. Then British mission schools arrived in the Cape Colony⁴⁶. Higher education was often reserved for those who could travel abroad. Many authors contribute to describe the beginnings of universities in South Africa and their colonial and oppressive heritage. Boucher (1973) writes about the first university in South Africa, the Cape of Good Hope University with its strong colonial ties. In 1829, the first multiracial South African college was established.

In 1852 the Transvaal Institution was established (the next section will explore its history in more depth). Williams (2018) writes about the University of the Free State that was started in 1904 in the Orange Free State. They only added a Faculty of Theology in 1980⁴⁷. The government established Grey College in Bloemfontein which later became the University of the Orange Free State and was placed under the supervision of the Dutch Reformed Church.

Maylam (2005) highlights the history of Rhodes University and refers to it as a 'Colonial Institution' (2005:14). (Chapter 5 describes the #Rhodesmustfall movement in more detail.) William (2001) and Freeman (2001) describe the University of Fort Hare and its early attempts to provide education for native South Africans. Some famous alumni from this university include Nelson Mandela, Chris Hani, Seretse Khama, Oliver Tambo, Thabo Mbeki, Mangosuthu Buthelezi and more (2001:112). Nelson Mandela who is an

⁴⁶History of Education in South Africa. Viewed 30 July 2020.

<https://www.k12academics.com/Education%20Worldwide/Education%20in%20South%20Africa/history-education-south-africa>

⁴⁷ The official website of the University of the Free State. <https://www.ufs.ac.za/about-the-ufs/ufs-in-focus/brief-history>

alumnus of Fort Hare, writes in his book *Long Walk to Freedom*, “For young black South Africans like myself, it was Oxford and Cambridge, Harvard and Yale, all rolled into one” (2013: 7).

4.3.1. Stellenbosch University

Maylam (2005) depicts the anti-imperialist⁴⁸ nature of Stellenbosch University – the university which essentially formed from the seminary for theological education of the Dutch Reformed Church, that was established in 1859⁴⁹ (Landsman 2015:239).

According to Marius Fransman⁵⁰ (2015), “Stellenbosch University has inextricable ties to the formulation of apartheid ideology and the formalisation of Afrikaans as academic language, and it was thus central to the cultivation of Afrikaner Nationalism in the 20th century” (Fransman 2015). Fransman says the university “served as the bedrock for the formulation of the policy of apartheid” (2015). According to Fransman, National Party and *Broederbond* leaders were taught and groomed here. Between 1919 and 1978 “each South African prime minister had been an alumnus of the university either as a student, professor or chancellor, a list including Jan Smuts, JBM Herzog, DF Malan, JG Strijdom, HF Verwoerd and BJ Vorster” (Fransman 2015).

Stellenbosch University admitted only white Afrikaans students and has been a source of contention for many years (Fransman 2015).

⁴⁸Minutes of the sub-committee meetings, 5, 9 March 1903. Cory Library MS.16 911/1.

⁴⁹ The history of Stellenbosch University is described on their website. Viewed on 15 July 2020.

<http://www.sun.ac.za/english/Pages/Historical-Background.aspx>

⁵⁰ Marius Fransman, the former Western Cape Chairperson of the African National Congress, gave a lecture on 17 September 2015. Viewed on 10 July 2020. <https://www.politicsweb.co.za/politics/stellenbosch-was-bedrock-of-apartheid--marius-fran>

On 11th June 1977 the university changed their acceptance policy to include postgraduate coloured, black and Asian students, as well as non-white undergraduates for degree courses not presented at the then Coloured, Indian and Black Higher Education Institutions, which came into existence through HF Verwoerd's Extension of University Education Act of 1959 (SA History).

However, due to the preservation of Afrikaner Nationalism, and its attendant ethno-linguistic rhetoric at the university with Afrikaans as language of instruction, the university has until the late 2000s been slow to diversify and transform the racial demographics of its students and staff (Van der Waal 2012:446). On the 29th May 1997 South African Minister of Education Dr Sibusiso Bengu stated that Stellenbosch University could not persist in being an exclusively Afrikaans medium university, particularly given new governance on inclusivity across higher education.

It is evident that the Stellenbosch University played a role in the formation and incubation of apartheid in South Africa, ideologies of which were pervasive, and the treatment of non-whites were brutal and oppressive.

Stellenbosch University was also well-known for their Faculty of Theology that was training white ministers of the Dutch Reformed Church to be appointed in local churches. According to Landman (2015:239) the biggest denomination in South Africa during the 19th, and more of the 20th century was the Dutch Reformed Church. Part of this church was the Dutch Reformed Mission Church for brown people and the Dutch Reformed Church in Africa for black people. To give a proper education to the church's candidates, white men were sent for training in the Netherlands. Candidates who returned were strengthened in the conviction of their white superiority, which was already the social basis laid down by British colonialism and which fostered apartheid further.

The research for this study was done at the University of Pretoria and therefore this next section explores the historical background of the university and focuses on its Faculty of Theology and Religion.

4.3.2. South African Universities – “Little Europe”

According to Buitendag (2014:1), South Africa has seen itself as a “little Europe, a little England or a little Netherlands or Germany”. Of eight theological faculties at universities in South African theological education, only four remain today. Theological education has come under immense pressure (Buitendag 2014:1). Neo-colonisation⁵¹ plays a part in higher education and theological education in South Africa.

Buitendag (2014:1) considers it a positive trend that theological education is part of a secular university, arguing that theological education needs to “be in critical dialogue with different sciences and interacting with other disciplines” (2014:2), to avoid being insular and to function properly in its context.

According to McGrath (2006:195), theology, and specifically Systematic Theology, begins with the actuality of the church as embodied tradition. Buitendag also writes that the church is important in the formation of scientific theology (2014:2). Buitendag writes: “The church guides us to hear the Word of God and the academia guides us to engage with talk about God... This means that Christian education at the university has to be open to ecclesial

⁵¹ According to Merriam-webster dictionary, Neo-Colonialism is defined as the economic and political policies by which a great power indirectly maintains or extends its influence over other areas or people. <https://www.merriam-webster.com/dictionary/neocolonialism>

partnerships and the church in turn, has to be receptive to scientific inquiry” (Buitendag 2014:4). Simply stated, McGrath and Buitendag argue that theological education is framed out of the church and from academia.

Theological Education in South Africa bears European features, as quoted by Chakrabarty:

Concepts such as citizenship, the state, civil society, public sphere, human rights, equality before the law, the individual, distinctions between public and private, the idea of the subject, democracy, popular sovereignty, social justice, scientific rationality, and so on all bear the burden of European thought and history. One simply cannot think of political modernity without these. (Chakrabarty 2000:1)

According to Graham (2017:568), Europe did not invent theology, Europe was merely its translator. Kelsey accordingly explains models of theological education as either ‘Athens’ or ‘Berlin’ (see Chapter 2 and early church). Athens points to character formation (1993:7) and Berlin encompasses the “orderly, disciplined critical research, and professional education for ministry” (1993:12). Theological education at South African universities can be seen as following a ‘Berlin’ model, which further reflects upon its European heritage.

According to Graham (2017:568), the relationship between Christian mission and colonization is entrenched in theological education, as colonizers saw the people of South Africa as those who need to be reached. Graham explains that the European ‘tradition’ of theological education is still evident in the curriculum (2017:579). Further Graham highlights that universities aspire “to be internationally important in dissemination of universal knowledge”. This is the environment of academics in universities and is also true

of universities in South Africa. This contributes to the European and Western nature of South African universities.

4.4. The history: University of Pretoria: Faculty of Theology and Religion

4.4.1. The University

According to Hendricks and Vale (2005:1) it is difficult to find out what really happened within universities in South Africa before and after apartheid, as many universities are not comfortable in rendering their accounts of what really took place. This section seeks to give an overview of this university's background in order to contribute towards understanding its current pedagogy.

The University of Pretoria was established 1908 as the Pretoria campus of the Johannesburg-based Transvaal University College. A need for a university in the Pretoria was raised, only to be interrupted by the Anglo Boer war in 1899. In 1904, Transvaal Technical Institute was moved from Kimberley to Johannesburg. In 1906 it was renamed the Transvaal University College. In 1908, some of the arts and sciences courses moved to Pretoria and the Pretoria part of TUC was established.

According to University of Pretoria's archives⁵², the first four professors were Prof. H. Th. Reinink (Dutch), J. Purves (Scottish), D.F. du Toit Malherbe (South African) and A.C. Paterson (Scottish). In 1910 the Johannesburg and Pretoria campuses separated, and the Pretoria campus retained the name, Transvaal University College until 1930. During the

⁵² 1 2 3 4 5 6 7 "Overview University of Pretoria History > University of Pretoria". Web.up.ac.za. Archived from the original on 1 April 2012. Retrieved 10 July 2020.

early years, the colloquial name Tukkies or Tuks came to be used, which was an acronym for *Transvaalse Universiteitskollege*.

In 1930, the name was changed to University of Pretoria (Boucher 1973:64). Since its inception, the institution had been multi-lingual but an increase in Afrikaans students caused the university council to decide on Afrikaans as the only medium of instruction. The university then grew substantially with exclusively white students⁵³. According to Kgoale (1982:28), the University of Pretoria was closed to black students.

Johnathan Jansen⁵⁴, describes the everyday life of a student at the University of Pretoria:

There was an everyday character of normality in [Afrikaans] university life ...The curriculum was never questioned, only obeyed. The authority of the leader was paramount ... White lecturers taught white students about white society with a white curriculum. The whites were from the same cultural and religious base, broadly speaking, and so there was little concern or need to engage difference. Everybody communicated in Afrikaans, the textbooks and lectures were in the same language, Afrikaans-only symbols and signboards appeared everywhere, only Afrikaans students were admitted, and with few exceptions only Afrikaans-speaking lecturers were hired ... Those who made the tea in the faculty kitchen, tended the gardens, and removed the dirt were black. Those who gave orders, supervised their work and disciplined their labours were white. Whites were in charge and blacks were said to be happy (Jansen 2009: 13-14).

In 1993, with the dawn of the new democratic South Africa, the University of Pretoria again changed to a bilingual institution. In 2019, the new language policy was adopted which

⁵³ Archives from the University of Pretoria.

⁵⁴ Jonathan Jansen served as Dean of Education of the University of Pretoria (2000-2008) and Rector of the University of the Free State (2009-2016).

discontinued Afrikaans as medium of education⁵⁵. The university uses English exclusively as medium of education.

Williams (2018:91) highlights the fact that even after the shift in language modality Afrikaans universities still struggle with their “inbred quality of their apartheid era knowledge production and the social dynamics which reproduce this legacy”.

4.4.2. The Faculty of Theology and Religion

The faculty Theology and Religion is the oldest faculty in South Africa. In 1917, the ministers of both Presbyterian and Netherdutch Reformed Churches (NHGK) started their training at the University of Pretoria (University of Pretoria Archives)⁵⁶. The Presbyterian Church withdrew in the 1920s.

According to Van der Merwe and Vos (2009:33-34) it was on the occasion of the “11th synod of the *Nederduitsch Hervormde of Gereformeerde Kerk van Zuid Afrika*, which took place in May 1916, that two lecturers from the University of Pretoria suggested a proper Faculty of Theology” (Van der Merwe and Vos 2009:33-34). No ear was given to their plea. Preceding the 1919 synod, a letter was drafted to the Synodal Commission that requested one or more professors in theology at the *Transvaal Universiteitskollege* (as it was called then). The request was denied again. Again in 1922, the options were negotiated, but voted out.

⁵⁵ "University of Pretoria Language Policy" (PDF). University of Pretoria. 22 June 2016. Retrieved 13 June 2019.

⁵⁶ History of the Faculty of Theology and Religion. Viewed on their website 29 July 2020.

<https://www.up.ac.za/faculty-of-theology-and-religion/article/33428/history#:~:text=The%20Faculty%20of%20Theology%20and%20Religion%20at%20the,training%20their%20ministers%20at%20the%20University%20of%20Pretoria.>

Finally, in 1934, after the First World War, together with many changes in society and industrialisation, the church could no longer ignore the need for an established theological faculty (Van der Merwe & Vos 2009:33-34). A report was published six months before the synod would meet in 1937. It reads: *Die Kommissie [beveel] met die meeste vrymoedigheid [aan] dat die Kerk nou daartoe sal oorgaan om voorsiening te maak vir die opleiding van Predikante aan die Universiteit van Pretoria*⁵⁷ (Verslag 1937:23). The decision met with some resistance of members, and the road to establish the faculty wasn't easy. But it is important to note, for the purpose of this study, that the original purpose of the Faculty of Theology was to educate students who would become ministers/pastors.

On 16 March 1938, four professors were ordained in the church building of the Dutch Reformed congregation of Pretoria East (Van der Watt 1987:178). By the year 1970, just over a hundred students enrolled (Hoffmeyer 1971:35). As the number of students grew, so did the need for more space. The Dutch Reformed Church raised enough funds for a new building. It was unveiled in 1951 with a memorial tablet, on the university grounds. At first "the building was shared with the Faculty of Education, but since 31 August 1983, the building was officially named Theology" (Van der Watt 1988:16).

Wethmar (2003:217-238) contributes an examination of what he calls "the Pretoria model". The faculty was not without tribulation. The Faculty of Theology consisted of two independent denominational faculties that operated parallel with each other. In 2003 they were converted into one ecumenical faculty (2003:217). Professor Conrad Wethmar previously headed one of the original faculties.

⁵⁷ The Commission [recommends] with the utmost confidence that the Church will now proceed to provide for the training of Ministers at the University of Pretoria.

In 1938 an agreement was reached between the university and the NGK that ministers of this church would be educated at this university (2003:63). According to Wethmar (2003:63), the original plan was for the NHK and NGK to operate together, but this proved unfeasible since these two denominations had strained relations owing to controversy and misunderstanding. These dividing factors were mainly matters of “spirituality, general religious attitude, politics and culture”. They eventually operated as two separate faculties.

It is important to note that these two groups represented different theological traditions. NHK’s first professors were trained in the Netherlands, where a distinct difference between rigorous state subjects and church subjects existed. Therefore, when the first lecturers came from the Netherlands to Pretoria, the faculty was formed along those lines (2003:63-64). The *duplex ordo* was mechanically introduced from the Dutch setting to the South African setting. This system was later resisted by the NHK as they were preparing to go into agreement with the university. About ten years later, the NGK also joined the faculty.

The faculty then had two sections. The NHK section was rooted in the university system, *duplex ordo*, of the Netherlands while the NGK was influenced by the model, *simplex ordo*, used by the Free University of Amsterdam (2003:64). When the dual Faculty of Theology was established with the university in 1938, it resembled the *simplex ordo* in which Dogmatics was recognized as an official university course. During the 1960s Missiology and Practical Theology became two distinct disciplines (Wethmar 2003:64).

According to Wethmar (2003:68) the structure of the faculty since 1938 was due to non-theological and non-academic considerations. In the mid-1990s, the dual structure was not viable anymore. The two faculties, together with their respective church leaders started intense negotiations (2003:68). According to Wethmar (2003:68) the perception was that NGK was characterized by having a “legalistic reformed orthodoxy, pietistic or charismatic

tendencies and left-wing political sympathies”. With regard to the NHK, the perception was that of “liberal theology and right-wing political attitudes” (2003:68). For the purpose of this study, a further description of their differences is not needed.

A student’s first six years of the theological faculty consisted of three major parts, with the main intention of training for ministry. According to Wethmar, the first three years spanned a B.A. degree and consisted of two years devoted to biblical languages. During the second period of three years, a B.D. degree was taken. The seventh year focused on ministerial formation. Van der Merwe and Vos (2009:35) add that another reason for the inception of the Theological Faculty was to influence not only the university but also society and the country as a whole. They continue to say; “Church, university and society benefited from the influence of the Faculty of Theology like an ecosystem benefits from a river.”

The 1990s saw comprehensive political transformation with the demise of apartheid. As most of the country’s citizens were uneducated, the government decided to support natural and technological subject above human and cultural sciences. This caused many theological faculties to scale down or be terminated (Wethmar 2003:66). With new educational policies set out, outcomes-based education was emphasized.

Another element that is important to note here is that in the mid-1990s, cooperation agreements were made with institutions from other denominations, including two Baptist seminaries, a Full Gospel one and an interdenominational one (Wethmar 2003:68). Many similar agreements have since taken place over the last couple of years.

Chapter Two presented theoretical framework of the various approaches to theological education. It seems beneficial to review the approach mostly utilized by universities here.

Kelsey (1996) uses the concept Berlin to describe theological education at universities with a predominantly academic nature and purpose. At the University of Pretoria, a mixture of approaches exists.

In 2014, Buitendag (2014:5) referred to the mission and vision of the Faculty of Theology:

Vision: To be a faculty recognised for its creative engagement with life-giving theology and religious insight, of service to academia, church and community.

Mission: To achieve this, we commit ourselves to –

- Providing relevant theological and religious education;
- Nurturing transformative leaders;
- Quality research;
- Promoting justice, peace, the integrity of creation and a reconciling diversity; and
- Engaging people on the margins of society (Buitendag 2014:5).

In 2020, with the faculty renamed to The Faculty of Theology and Religion, a new mission statement is seen on their website⁵⁸:

The mission of the Faculty of Theology and Religion is to serve the church, community and science, bearing in mind our devotion to the African context and sensitivity to the concerns of different Christian traditions of faith. As John Mbiti once said: "You are because we are, we are because you are." Hence, we are proud to count people from across the world among our students and alumni (University of Pretoria 2020).

⁵⁸ The Mission statement of the Faculty of Theology and Religion. Viewed 17 July 2020.
<https://www.up.ac.za/yearbooks/2020/faculties/view/THEO/Faculty%20of%20Theology#:~:text=The%20mission%20of%20the%20Faculty%20of%20Theology%20and,the%20concerns%20of%20different%20Christian%20traditions%20of%20faith.>

Noteworthy alumni of the Faculty of Theology are JA Heyns who played a huge part in bringing restoration to South Africa, by making public statements against apartheid and racism. His untimely death by assassination⁵⁹ had a great impact on the Faculty of Theology and his words and works still live on today. According to Van Aarde, De Villiers & Buitendag (2014), Albert Geysers was a South African cleric, scholar and anti-apartheid theologian, who spoke out strongly against apartheid. He studied at the university and later became a Professor at the institution. PJG Meiring received an invitation in 1996 to be part of the Truth and Reconciliation Commission shortly after the first democratic election in 1994.

4.5. Conclusion

Education is essentially the perpetuation of a culture within a specific country. This chapter drew on insights from early educational developments. During the early Greek period, education prepared a child for life. The word paedagogas was coined (Pedagogy is explained in Chapter 1 of this study), which literally means leading a child. Extended into the early Roman period, the same function was held by a Greek slave who taught the child basic language, manners and how to present himself in society. Within, it is evident that the early Greek and Roman eras were marked by inequality in that girls and boys could not be educated in the same manner. Similarly, slaves were seldom allowed education.

Post-Jesus and his disciples, the manner of education was not formal but informal as oral traditions were passed down from one person to the next. Theological education can be summarized as following someone's example. As with bishops and with the case of Origen as an example, those who wanted to enter into ministry could live with a master and gather in groups for personal education. Men were often found in groups or in homes and gained knowledge by close relationships. Kelsey (1993:6) explains that this period of theological education can be summarized as being focused on character formation. This training

⁵⁹ Anti-Apartheid Minister Shot Dead in Pretoria, The New York Times, 7 November 1994. Viewed 10 July 2020.

taught young men to become responsible adult citizens. The goal was a thorough grounding of the whole person.

We have learnt that during the early medieval period education was religious, with theological education as the crown of education. It was in this period that universities were founded and started moving away from the church, but intrinsically they were still religious. Scholasticism changed theological education to become academic, cognitive, and scholarly. It is important to note here that the epistemological and ontological nature of knowledge was Eurocentric. European thought was introduced into the curriculum and pedagogy, and European culture was woven into the university culture, as well as into the theological education presented at these universities. The church of the day, which was the Catholic Church, was interlinked with education at universities.

The Reformation brought about a variety of denominations and offshoots from the Catholic Church, hence our different denominations today: different expressions of Christianity came about and gave rise to different denominations. Beside the universities, non-formal theological education started to spread. Currently Foucault (1970) writes that education today is shaped by power and knowledge and is a continuation of cultural domination by world powers. As Europe spread its power abroad, universities were started in South Africa.

South African universities are seen as a “little Europe”. The first university to be established in South Africa was the Cape of Good Hope University. The forms and purposes of local universities resembled those of Europe. The English established universities had a strong imperialist tone with strong ties to Europe. The Afrikaans universities sided with the apartheid programme and trained students to continue with the

white supremacist culture. In both forms of university, the aim was to perpetuate an own culture.

Wa Thiong'o (1992:93) expressed his view that when students see our universities, they see a reflection of European universities. From exploring the universities and some historically Afrikaans universities, it is evident that their roots in apartheid and their social anthropological view of culture is still embedded in the knowledge production of the universities. Williams (2018:91) noted the following:

Although student demographics are now much more reflective of South Africa as whole and theoretical models closely linked to apartheid, such as Volkekunde, have come into disrepute, a large percentage of staff at Afrikaans universities have received their academic training at the institution where they now work or another Afrikaans university.¹² As a result, staff often lack the exposure to lead cutting-edge curriculum change or to publish in journals of international repute because both these activities require deep immersion in global academic currents which, in the humanities at least, were excluded from Afrikaans universities for decades (Williams 2018:91).

It follows that “knowledge has become inbred as a result of a colonial/apartheid past” (Williams 2018:93), and knowledge production is primarily coloured by a Eurocentric or Western position. According to Williams (2018:92), the previously colonial or apartheid-influenced universities veer heavily towards a certain social order, where questions about curriculum, who presented them and how, were never asked. An authoritarian pedagogy persists at South African universities. Education as an extension of a colonial culture is seen within universities in South Africa.

Consequently, native South Africans were not seen to be fit for a ‘white’ or Afrikaans education and their cultures were not considered for centuries. A European culture and

Afrikaner national culture was put forward as more important. The reasons for the inception of theological faculties at South African universities was predominantly for white male ministers from NHGK and NGK churches that came directly from Europe (cf. Cloete 2019). These were also the same denominations that sided with the apartheid regime in constructing a segregated South Africa, based on ‘biblical evidence’.

This shows evidence of a European cultural basis and epistemological framework of denominations with a culture that differs from the present situation in South African universities. Landsman (2015:239-245) explains how theological faculties at South African universities have changed: they have started to open their spaces for students from any denomination and “teaching contextual theologies abound” (2015:240). They include feminist theology, liberation theology and more. In 1982, Simon Maimela first introduced feminist theology which later became known as African women’s theology (Landman 2015:245).

Even though changes have taken place towards curriculum transformation within theological faculties, the European cultural roots of the pedagogy is still pervasive. With the background of the University of Pretoria as a historically white and pro-apartheid university, students from other cultural backgrounds may still sense this culture as alien, especially regarding the pedagogy of theological education. The face of the Faculty of Theology and Religion still resembles that of years ago (Refer to Chapter 6).

The next chapter explores three major student movements between 2015-2016. These movements highlight what has been mentioned in this chapter, but from students themselves and how they experience higher education at South African universities. The next chapter also includes Osmer’s (2008) third question, viz. ‘what ought to be going on’, by applying a normative framework that encapsulates the values that guide this project.

Chapter 5 - Student movements in South Africa & Normative framework

5. Introduction

According to Badat (2010:2) South Africa has seen and experienced all sides of colonialism and felt the ongoing marginalization of this oppressive system. We see the colonial system which marginalized people on the basis of culture, race, status, education and political stance (See Chapters Three and Four). Colonialism and apartheid brought about the similar discrimination with regards to higher education and similar issues are faced within this space of education. Since 1994, many attempts at transformation have taken place in South African society, including higher education. Many different initiatives have been brought forward to facilitate transformation. Badat writes that some of these initiatives include:

The definition of the purposes and goals of higher education; extensive policy research, policy formulation, adoption, and implementation in the areas of governance, funding, academic structure and programmes and quality assurance; the enactment of new laws and regulations; the major restructuring and reconfiguration of the higher education institutional landscape and of institutions (2010:2-3).

Crucial areas for transformation are being explored, but South African higher education is still plagued by colonialism (see Chapter Four). A Eurocentric knowledge production, inequality and authoritarian pedagogy persist. This chapter partly explores Osmer's (2008) first question of 'what is going on', which will be further supplemented in the following chapter, with analysis of the empirical research that was conducted. This chapter explores continued inequality by investigating student movements that surfaced recently. *Statistics South Africa* provides statistical evidence which further demonstrates the need for these student movements.

Student movements started emerging during the apartheid regime and after its demise (Hlatshwayo & Fomunyam 2019:61), forcing important current realities into the public space as students attempted to voice their dissatisfaction with the education system and lack of progress towards transformation within higher education. For this chapter, the best-known student movements (#Rhodesmustfall, #Feesmustfall & #decolonisethecurriculum) in 2015-2016, that was geared towards higher education in South Africa were selected, which assisted this study in its further exploration of recent developments.

The voice of students are important for this study as it further reflects on 'what is going in'. The current developments within these student movements have allowed a style of normativity from below to form, which has surfaced as a crucial area to address Osmer's third question, 'what ought to be going on?'. The student movements have given this study evidence of what is going on and through their voices, 'what ought to be going on'. This study does not include these voices uncritically as normative, but it does to a certain extent appreciate their contribution.

The first section will give the background and further clarification about each of the three student movements. The second section of this chapter describes the normative phase that was brought about through listening to the voices from students that formed part of these student movements. Vital aspects from these student movements were considered and a normative view is described.

5.1. Student movements

It was evident in the previous chapter that through an overview and background of the South-African higher education system, dissatisfaction by students was bound to become more pronounced. Venter suggests that universities need to realize that times have

changed, and therefore they need to change (Venter 2016:13). This was clearly seen on television, in newspapers and social media as students protested in order to reveal their dissatisfaction with continued inequality in higher education.

In the past, students protested against 'Bantu' Education and against Afrikaans as medium⁶⁰ for education during the Apartheid regime. The student protests in 2015 and 2016 signalled a greater underlying problem which contributes to the aim of this study. To reimagine pedagogy, it is important to understand why the pedagogy needs to change and how it should change. The student movements, along with insights gained from the previous chapters, provide insight into what causes inequality to persist. These student movements point out the current realities that are still evident because of colonialism and apartheid. The aim of this study is to reimagine a pedagogy that contributes toward curriculum transformation.

These student movements brought universities into the public eye and gained international attention with protesting #Rhodesmustfall, #Feesmustfall and #decolonisethecurriculum. These movements sought for decolonized education and lower student fees. They are relevant as they contribute to what was explored in Chapters Three and Four and present recent events and current realities faced by students. Decolonising education and lowering fees show how the effects of oppression still linger after their demise, and that pedagogy can serve as part of the transformation of the curriculum. This first section explores the student movement that began in 2015, viz. #Rhodesmustfall.

5.1.1 #Rhodesmustfall

⁶⁰ The Soweto uprising was a student movement set against education that should happen in Afrikaans.



Image 1: Students celebrate as Rhodes statue is being taken down. © David Harrison⁶¹

Johnathan Jansen⁶² (2017) attempts a systematic analysis of the movements and considers their implications for universities in South Africa. On 9 March 2015, a protest movement started that called for the removal of Cecil John Rhodes's statue from the campus of University of Cape Town.

Because this movement is famously known as #Rhodesmustfall, it is important to give a brief overview of the man Cecil John Rhodes. According to Mlambo (2019) who wrote *Racism in Colonial Zimbabwe*, Cecil was a firm believer that the white man must help 'civilize the dark corner' of the world and that the British Imperialists would support this purpose (2019:1). Cecil John Rhodes was said to have a superior view about his race and was determined to promote white ideas. According to Mlambo, racial segregation permeated all aspects of Rhodes' work, in Zimbabwe and South Africa. In *Teaching the 'native' – Behind the architecture of an unequal education system* JD Reilly gives a brief overview of who Cecil John Rhodes was, his works and ideologies and how he contributed to the "entrenchment of a white supremacist state" (2016:78).

⁶¹ Image viewed on 10 September 2019. <https://za.boell.org/2018/02/19/rhodesmustfall-it-was-never-just-about-statue>

⁶² Jonathan Jansen is the former vice-chancellor of the University of the Free State and earned a reputation for transformation. He is deeply committed to reconciliation.

This #Rhodesmustfall movement was not just a cry to remove the offensive statue that reminded students of colonial figures, it was also a deeper call from black students who felt that the university needs transformation. Nell notes that for black students the statue represents colonial figures and colonial culture (Nell 2018:65). The issue of decolonisation was raised and is an ongoing discourse. #Rhodesmustfall is rife with dissatisfaction with the low number of black students and the culture that still seems very colonial (Nell 2018:65). He further highlights that the perceived problem is that black and/or disadvantaged students and lecturers feel uncomfortable in the university culture. White students and lecturers are quite at home in the culture of historically white universities (Nell 2018:66). It is clear through the previous chapters, that the emergence of this movement demonstrates the position and feelings of black and/or disadvantaged students and lecturers. They sensed feelings of alienation, exclusion and disempowerment and this ultimately led to an uprising, an outcry against institutions that still upholds colonial figures on their campuses.

This 2015 protest was not the first of its kind but had precursors years before in an array of different institutions across South Africa (Jansen 2017:131). Many outbreaks and protests have been seen at historically white universities⁶³. The difference this time was that exactly a month after the eruption of this movement, the Rhodes statue was removed. This concrete step contrasted with previous occasions (See image 1 and 2).

⁶³ According to Vicki Trowler, these movements include: #OpenStellies, #WitsSoWhite, #RhodesSoWhite and more. (2018:131).



Image 2: Rhodes falls 9 April 2015.

Students cheer as the statue of Cecil John Rhodes is removed from the University of Cape Town, April 9, 2015.

Credit: Sumaya Hisham/Reuters⁶⁴

This movement then spread like wildfire and sparked #OpenStellies, #WitsSoWhite, #RhodesSoWhite and more. At the University of Pretoria, student protests included handing petitions to the vice-chancellor, gathering at the amphitheatre, rallying at the pizza Hut and occupying the Student Service Centre where they had one mass meeting with the vice-chancellor in October 2015 (De Villiers 2019:57). This movement even spread to #RhodesmustfallOxford. In the book *Rhodes Must Fall: The Struggle to Decolonise the Racist Heart of Empire*, (Kwoba et al. 2018) a similar call is made to further decolonise institutional power in Europe. The movement that had started at Cape Town University spread to Oxford. As it gained attention in Europe, it became evident that this is a crucial area of concern even beyond South Africa. Students are calling for Britain and the globe to decolonize (2018:1-4).

5.1.2 #Feesmustfall

Just months later (October 2015⁶⁵) the student movement that had caused the Rhodes statue to be removed, #Feesmustfall at Wits University, had universities at a halt again. The movement that speaks out against rising fees has been an ongoing one. It is important to note that this movement did not suddenly erupt out of nowhere. According to Mookgo

⁶⁴ Image viewed on 10 September 2019. <https://www.pri.org/stories/2017-08-17/removing-racist-statues-taking-history-to-task-south-africa>

⁶⁵ Mavunga, G. (2019). # FeesMustFall protests in South Africa: A critical realist analysis of selected newspaper articles. *Journal of Student Affairs in Africa*, 7(1), 81-99.

Kgatle (2018) it started a long time ago, during a convening of the Congress of the People in Kliptown, 25 & 26 June 1955, where, after many rallies,, the people finally drafted a unique document that depicts their desire for a different society. The *Freedom Charter*⁶⁶ proclaims that South Africa belongs to all who live in it. I quote a part of it here that pertains to our discussion:

THE DOORS OF LEARNING AND OF CULTURE SHALL BE OPENED!

The government shall discover, develop, and encourage national talent for the enhancement of our cultural life.

All the cultural treasures of mankind shall be open to all, by free exchange of books, ideas and contact with other lands.

The aim of education shall be to teach the youth to love their people and their culture, to honour human brotherhood, liberty, and peace.

Education shall be free, compulsory, universal and equal for all children; Higher education and technical training shall be opened to all by means of state allowances and scholarships awarded on the basis of merit; Adult illiteracy shall be ended by a mass state educational plan; Teachers shall have all the rights of other citizens; The colour bar in cultural life, in sport and in education shall be abolished. (Freedom Charter 1955).

Here already, people's hearts were set on a different education (Chapters Three and Four of this study explored education for native Africans, which was oppressive and unequal⁶⁷). The Bantu Education Act 47 of 1953, had the following aim:

. . . to transform education for Natives into Bantu Education ... A Bantu pupil must obtain knowledge, skills and attitudes which will be useful and advantageous to him and at the same time beneficial to his community ... There is no place for him in the European community above the level of certain forms of labour... (Legodi 2001:40).

⁶⁶ The complete Freedom Charter can be viewed on the website of the African National Congress. Viewed on 20 August 2019. <https://www.anc1912.org.za/freedom-charter>

⁶⁷ "Bantu Education"

The Freedom Charter spoke into this situation and focused on the identity of people in South Africa, their needs and dreams. The outcry against unequal education has been seen many times before as became clear in 1955, by the people in South Africa. In the *Constitution of the Republic of South Africa*, the same call to change is heard and was adopted in 1996, thereby expounding on the idea of education made available by the state.

Everyone has the right—

(a) to a basic education, including adult basic education; and

(b) to further education, which the state, through reasonable measures, must make progressively available and accessible (National Education Policy Act of 1996).

Again in 2007, the African National Congress held a policy conference that confirmed that education should progressively be made available and accessible to the poor. Kgatle (2018:2) notes that it mentions the poor and not everyone.

This emerges as part of the crucial area of research of this study in that a continuity is now seen as this movement is happening within a democratic South Africa which has already changed the constitution. The student movement #Feesmustfall continues to speak out against the oppressive and white supremacist systems depicted in Chapters Three and Four, that is clearly still surfacing as a crucial problem.

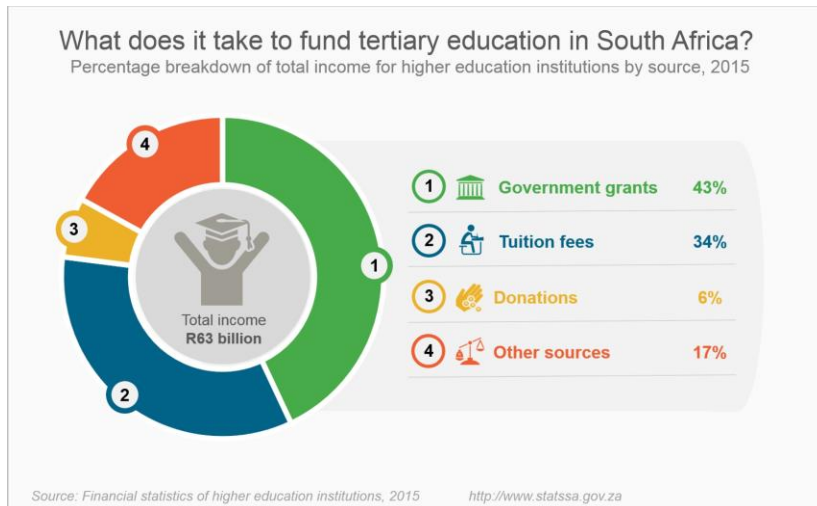
Changes towards transformation had been ongoing since 1994 (Davids & Waghid 2016), but this time in 2015, it grabbed the attention of the nation and was riding on the momentum of #Rhodesmustfall. It flared up as the University of Witwatersrand announced its 10,5% fee increase for 2016 (Kgatle 2018:2-3). The nationwide protests resulted in a 0% increase for 2016. The movement again took flight as the Minister of the Department

of Higher Education, Blade Nzimande announced a fee hike capped at 8% for the 2017 academic year (Kgatle 2018:3). Kgatle is of the opinion that this movement resulted from many years of broken promises and students now demand more.

News24 (2015) Hanley paints a clear picture of this movement. Student fees have become unaffordable to most. The current reality in South Africa is that most South Africans who fall into a very low-income bracket cannot afford student fees. This means that the people who can afford it are mostly white or affluent. Hanley's calculations lead him to conclude that only 1% of families in South Africa can afford university fees.

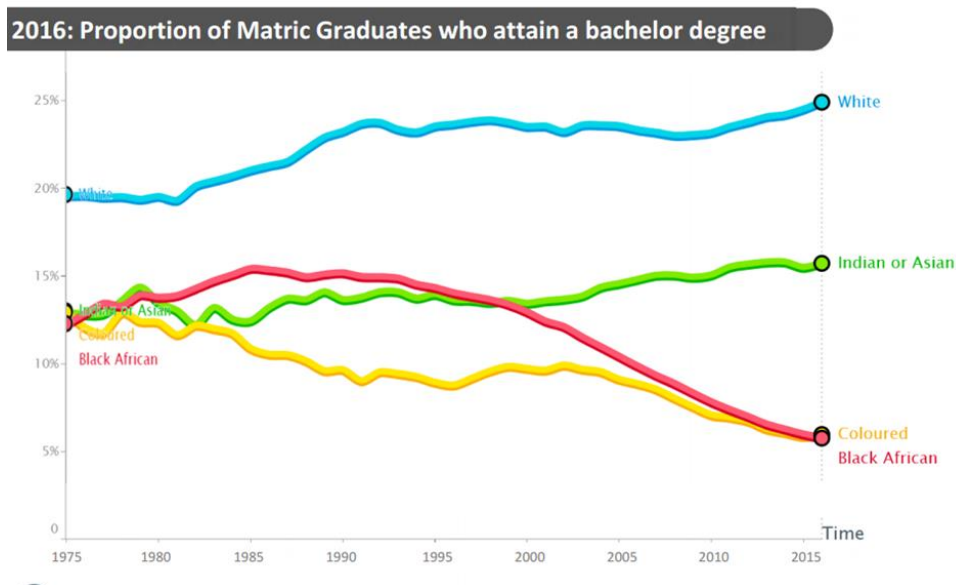
With that statistic, it is crucial to explore briefly the scenario, should the fees fall away. This study pursues only a brief overview of the total fee structure at a university to understand the current inequalities. Considering the data below in graph 1, the blue portion represents the fees that caused the eruptions among students. Universities mostly rely on tuition fees. A great percentage of a university's income consists already of government grants. According to *Statistics South Africa*⁶⁸, this blue portion represents around R21 billion. This would be an enormous amount to consider if the choice is made to allow fees to fall away.

⁶⁸ Viewed on 15 August 2019. <http://www.statssa.gov.za>



Graph 1. Tertiary funding breakdown.

A crucial problem persists from the student's perspective regarding the finances of the institution, and that is why today this movement is still going strong. Mkancu (2018:na) describes universities as a product of society that resembles all South Africa's atrocities. The conversation about fees for higher education continues to debate the problem, as it is clear in Graph 1. But it is also evident from *Statistics South Africa* that more white students obtain a degree because of financial aid.



Graph 2. Enrolment and degrees based on race.

Graph 2 shows the student enrolment statistics according to race and then the percentage of students per race group that eventually obtain a Bachelor's degree (*Statistics South Africa*)⁶⁹. These statistics show that tuition fees are important to higher education institutions, but also that unless that changes, the continued inequality will persist in higher education. This means that white students continue within a favourable situation where a black or non-white student keep on fighting against racial discrimination due to the oppressive systems described in Chapters Three and Four.

With further investigation, the #Feesmustfall movement is not only concerned with fees (Venter 2016:13); there is dissatisfaction with the lack of transformation that has taken place and a great need exists for greater change. According to Mkancu (2018) in his article *What lies ahead for the #Feesmustfall movement?* students will continue to fight for institutional and societal transformation. He says, "Universities have not yet dismantled colonial structures, especially the historically white institutions" (2018:na).

I agree with Venter (2016), Mkancu (2018), Buitendag (2014) and many others that colonialism is still present in South African universities, but we also cannot ignore the fact that these movements and protests are also geared towards getting action from the government which continually makes empty promises. During the rampages of the #Feesmustfall movement, other sectors of society also took to the streets to protest⁷⁰.

⁶⁹ Viewed on 15 August 2019. <http://www.statssa.gov.za>

⁷⁰ These sectors include service delivery, unemployment, inflated public sector and more. *Economic realities and the #Feesmustfall movement: Colliding worlds or space for engagement?* Viewed on 10 August 2020. <https://saiaa.org.za/research/economic-realities-versus-the-feesmustfall-movement/>

These movements have invariably been violent. Students resorted to violence to get their demands met (Kgatle 2018), and the intensity of the violence in this movement escalated and cannot be overlooked or ignored. Is it irrelevant whether the violence has done damage to the movement's credibility? For this study, it is important to note that this movement was caused by dissatisfaction with higher education which might have resulted from past atrocities.

In his book *Boiling Point! A faithful reaction of a disillusioned nation*, Wepener writes that all people in South Africa are angry, but that following Friedman (2014) the angriest are the black middle class who still face racism in the workplace (2015:2). Friedman (2014) also writes about the anger that is like a ticking time bomb in South Africa, a phenomenon he attributes to the fact that black professionals are entering a previously white space. The direct contact with the opposite race is causing old feelings to well up. Wepener explains the multiple reasons why people in South Africa are angry, to boiling point, pointing out that this anger might also stem from “a feeling that you are not being heard or even seen” (Wepener 2015:4).

This anger translates to higher education as students are constantly in contact with the opposite race and in institutions originally designed for white students. It is already clear that with these movements, colonialism is still present. The mere fact that violence is so prevalent reflects the violent society within which students find themselves. As Wepener (2015) writes, the violence indicates a deep, unattended anger with bitterness and without forgiveness. And according to Wepener (2015) these outcries are opportunities for people to communicate their anger (2015:1). Chapter Three explored the violence of oppressive systems and particularly the slave trade. I agree with Wepener that most South Africans are angry for various reasons (2015:2).

According to Kgate (2018), by concentrating only on the violence, one can diminish the call for transformation and miss the opportunity to action. The violence emerges as a crucial element of what should be noticed, continuing to speak on behalf of the students. Violence can point to emotions that have not been dealt with and that get passed down from one generation to the next (Wepener 2015:1), originating from slavery, moving towards colonialism and apartheid, and finally entering democracy. An example of this can also be seen in the following chapter as students become friends with someone from the opposite race at university, but when their parents are near, they pretend not to know each other (See Chapter Six). The past events have influenced the recent developments.

In Chapter Three education was explored during the apartheid regime where a similar uprising took place in 1976 when students were protesting against Afrikaans as medium for education. During that time of the Soweto uprising, the violence likewise escalated, and casualties were recorded. It is evident that if discrimination and oppression persist, protests will be prevalent. Although it is evident that this movement entails much more than just fees, initially the call was for free higher education. But then students started demanding something else... a change within the curriculum itself.

5.1.3. #DecolonisationoftheCurriculum

From the #Feesmustfall movement, came an offshoot that was a call to decolonize the curriculum. De Beer (2019:3), who wrote a chapter in *The decolonisation of the curriculum project*, mentions the fact that indigenous knowledge has always been seen as inferior and dismissed knowledge. Mbembe (2016:32) writes that the curriculum in South Africa is a “Eurocentric epistemological canon”. Here it is relevant to mention again Wa Thiong’o’s (1993) reference to the “colonisation of the mind”; he believes the Eurocentric curriculum still continues to colonize the mind of the student and therefore he calls for the colonization of the curriculum and allowing indigenous epistemologies to be a part of the curriculum. In the student movements #Rhodesmustfall and #Feesmustfall, it was about more. Those

two movements had articulated an outcry that contains historical wounds and therefore also moved to #DecolonisationoftheCurriculum.

Danai Mupotsa (20 July 2020)⁷¹ writes that students want free, quality, and decolonised higher education. But this transformation includes change in canons, curricula, and pedagogies (Mupotsa 2020). This is relevant for this study as pedagogies play a vital role in decolonizing the curriculum.

According to Le Grange (2016:1) the conversation to decolonize the curriculum is long overdue, given that most of the Western models of academic organisation of higher education institutions remain unchanged. Le Grange continues that class struggle is a continuous problem at universities as education is racial and class based. Many black students who enter a university for the first time meet a foreign culture, for which they are underprepared and underfunded.

According to EFF⁷² Wits leader Vuyani Pambo, “We don’t want to treat the symptoms, we want to decolonise the university – that is at the heart of the cause” (Le Grange 2016:2). Since the movement began, attention has been given to decolonising the curriculum, and the University of Pretoria has attempted to move forward with this new initiative. According to University of Pretoria, one such endeavour is that decolonisation gains momentum through a new programme at the University that addresses African-European Cultural Relations⁷³ as they discuss Africanisation and how epistemic paradigms influenced the

⁷¹ D Mupotsa writes about *On decolonising teaching practices, not just the syllabus*. Viewed 20 July 2020. <https://theconversation.com/on-decolonising-teaching-practices-not-just-the-syllabus-137280>

⁷² EFF is a South African Political party - The Economic Freedom Fighters. More can be viewed on their website: <https://effonline.org/>

⁷³ Decolonisation gains momentum, 4 August 2016. Viewed on 10 July 2020.

past. The University has also drafted a framework (2017) that can be seen in Chapters One and Two of this study, to decolonise the curriculum.

5.2. Recent developments toward change

In the previous chapter (Chapter Four), Foucault was cited, describing his view on globalisation, and it is evident that it also applies to South Africa. This is the most connected generation of all times.⁷⁴ The global political and economic climate affects all in South Africa (Venter 2016:16). Global warming, technology, cultural and religious changes, and anything that happens in the international arena are observed carefully in South Africa (2016:16).

In *Apartheid no more: Case studies of Southern African universities in the process of transformation*, Mabokela and King (2001) provide insight into the changes that have already taken place. Chapters Three and Four explore the oppressive systems and their effects on education, and since democracy, major changes have taken place. These changes include; opening up universities to all ethnic groups, introducing English as the central medium of education, curriculum transformation seminars and workshops, and more.

According to Viljoen, education should be multicultural⁷⁵ in South Africa (1998:11). His idea is that the school system should reflect society, and this is a pertinent thought in education today. However, I disagree with what Viljoen wrote in 1998, when most schooling was still exclusive along racial lines and today, 22 years later, the educational settings and specifically that of higher education is already multicultural. Intercultural

⁷⁴ People who are born between 1995 and 2012 are called the iGen or Gen Z generation. People who are born from 2013 to 2025 is called the Gen Alpha generation. Viewed 20 July 2020. <https://genhq.com/FAQ-info-about-generations/>

⁷⁵ As described in Chapter One, multicultural occurs where various cultures are present.

should be the way forward if transformation within universities will continue. It is important to note what changes have already taken place towards transformation within higher education.

5.2.1 Curriculum transformation

“Decolonising the curriculum” is a concept often used to describe the need for change within higher education and specifically the curriculum. What exactly is decolonising the curriculum? In the research that took place at Stellenbosch in the aftermath of the #Feesmustfall movement (Nell 2018), it came to light that lecturers and students did not fully understand this concept and therefore progress can’t be made unless the purpose and destination of something is clear. Lecturers are asking that a clear understanding of this concept be determined and that everyone in the education field be made aware of it, so that real progress can be made (Nell 2018:75). In an attempt to provide a clear understanding of the terminology, a student (who remains anonymous), argues:

We need to create new concepts that are more African. For science this is challenging, but at a university level we should realign ourselves to be Afrocentric. The National Research Fund has funds available to use for indigenous knowledge research, but we never look at it (Nell 2018:75-76).

Le Grange (2016:1) continues along these lines as he argues that education is aligned with race and class. Simply stated, students get treated better if they are white, and the more affluent a student is, the more they will benefit from all that the university has to offer. Most graduating students are white and come from privileged backgrounds (as seen in Graph 2). Many black students come from poor households and underdeveloped schools (Le Grange 2016:2). It points to an overall need for the decolonisation of South African universities (Nell 2018:65).

In an article in the *Mail & Guardian* (Shay 2016), the quest for curriculum transformation is brought forward with much urgency. Shay highlights various factors that still needs change, arguing that the current undergraduate programme is fit for the average ‘white middle-class, 18-year-old’, but it is not fit for most Africans who come from different settings and cultures. This points to the aim of this study that is addressed fully in the final chapter.

Venter (2016:13) highlights what is not being addressed with regards to epistemology: “The space of the public university for studying theology, the discourse of transformation in higher education in South Africa, and the deeper and sophisticated reaches into epistemology as such”. Marcel Barnard (2017:4-8) is of the opinion that Theology and Religious Studies in Africa holds the future of curriculum transformation. He believes that the University of Pretoria is in an excellent position to take the lead. The Faculty of Theology could play a huge role in curriculum transformation as its Christian beliefs include everyone. An Intercultural pedagogy seems fitting as a setting where students come from different backgrounds and cultures as pointed out by Shay (2016) and it contributes to a reimagined pedagogy. He goes on to highlight that the curriculum needs to be relevant.

5.2.2 Educators

Educators form a big part of the current state of the higher educational framework. Lecturer is the term used for the person who leads the education within a specific field. This section refers to lecturers within South African universities. Beutel (2010:77-78) opens an area of concern, viz. that many lecturers have to deal with different factors, some of which might be overlooked during the student movements. Writing from a different but comparable context, she lists an array of potential difficulties:

A wide array of languages and student backgrounds, to be sensitive to culture and gender issues, to promote tolerance and social cohesion, to respond effectively to disadvantaged students and students with learning and behavioural problems, to use new technologies, and to keep pace with rapidly developing fields of knowledge and approaches to student assessment (Beutel 2010:77-78).

According to the article by Nell (2018:73-75), the student movements paid attention to areas of which the lecturers had been unaware. Nell noticed that some lecturers felt scared, sad, and even uncertain. The movements have also brought about more understanding, so that the lecturers want to give the students that which they desire so urgently. During these movements, lecturers also realized that change is necessary – the specific aim which reimagining of pedagogy will serve.

Badat (2010:5) highlights that transformation has taken place with regards to academic staff – a minor change, perhaps, but indicating that change has started to take place.

5.3. A Normative framework

5.3.1. A call to be heard – Listen

Progress has been made in performing the interpretive task of “what is going on?”. Osmer’s (2008) following question engages the normative task, asking “what ought to be going on?” In the first section of this chapter, three student movements were described briefly and analysed critically. To harness these movements towards transformation demands incorporating a normative theological framework into this environment. These movements intend to expand on more than just fees and Rhodes: some students in the lecture spaces from universities across South Africa may have similar emotions and convictions than those who started the movements. In the book *Theology and the (Post)Apartheid condition*, Venter (2016) describes the current horizon of theological

education as (Post)Apartheid, as he argues that this signals the continued presence of the scars caused by apartheid. Any work to be done in theological education, should always be reminded of this reality.

According to Osmer (2008:139), theological interpretation focuses on interpreting the present situations, episodes and in this case, the student movements, with theological concepts. This leads to a normativity that provides us with a Practical Theological approach to the recent developments in South Africa. According to Niebuhr (1963:60) a moral life is categorised by responsibility. Niebuhr argues that the moral life is a set of actions that are responses to actions visited upon us, and every response is based on our interpretation of events. Accountability is constantly going back and forth between the present and history, viewing and analysing our responses and actions and their effects on people and situations. Our actions and responses are largely shaped by our communities and others with similar actions and responses (1963:60). Therefore, for this study, theological observations can provide insight into the student movements. To provide a framework of theological interpretation, the student movements can be interpreted with theological concepts. To approach the normative task, a recent study gives some insights into this current situation, that could lead towards a normative framework.

In an article written by Nell (2018) '*#Feesmustfall and decolonising the curriculum: Stellenbosch University students' and lecturers' reactions*', he gives insights into what leads students to protest in this manner. Together with other authors Nell (2018) describes *affective theory*. Massumi (1995) describes the term *affect theory*, that suggests that an autonomic response occurs when a person is not cognisant about it. It is a sort of 'sense' or 'experience' that affects a person without his/her being fully aware or understanding it. Nell mentions the multiple dimensions of *affect theory* (2018:67), one of which that is relevant to this study is the view that "persistent, repetitious practices of power", oppress the body. (Gregg & Seigworth 2010:7). The *affect theory* can have a negative effect to

students who attend a previously white and Afrikaans university. As this theory suggests, that persistent power and, in South Africa, colonialism and apartheid, can cause major effects in a person's consciousness and body that could lead to actions later in life. It is evident that the affect theory is active within the student movements as their internal struggles with the past, lead to their taking action in the form of protest.

In Chapter Three of this study, Nunn and Wantchekon (2011) write about the slave trade and the impact it has on current economies. They make a crucial connection between trust and past events. If anywhere in one's history, family or ancestors were heavily raided and captured or exposed to slavery in any way, it causes trust issues. The factors that are influenced are internal, as Nell (2018) argues *via* affect theory.

I agree with Nell (2018:68), that we should see the student movements as a call for help. The violence of the protests contributes to their notoriousness and forms part of the way in which students appropriate themselves under these conditions of continued unequal education. Students are feeling devalued, and not recognised, which is the opposite of what it should do. Nell (2018) mentions three factors to take into consideration when these student movements are analysed: knowledge production, settler perspectives and social justice.

The aim of this section is to construct a pedagogy within a normative framework. It is important to listen to the students. They are the ones calling out and universities and lecturers need to listen. A reimagined pedagogy needs to incorporate hearing and listening and venturing deeper than the extant material or assessments and moving into the implicit curriculum, where a student can be heard. Wepener (2015) points out that as a nation we are "faced with an abundance of violence, crime, poverty and corruption". This is also seen clearly in higher education as students reach boiling point. A lecturer needs to be able to

be attentive to emotions, interpretations, anger, pain, bitterness or even mobilisation. By listening we can interpret, lead and teach students in an environment where they feel at home and free.

As Osmer also writes, priestly listening is required in order to understand someone. Listening is vital for the aim of this study and specifically for pedagogy.



An image taken during the student movement #Feesmustfall

5.3.2. Social Justice and Pedagogy

Within higher education adopting a theological basis for socially just transformation can lead to a reimagining of pedagogy. According to Leibowitz (2016), “decolonising the curriculum cannot happen outside of the pursuit of social justice”. A commitment to social justice recognizes the need for decolonising the curriculum.

Although social justice encompasses various nuances, not all are relevant to this study. The attempt here is to provide a sense of justice towards students within higher education. Carol Vincent argues for social justice in education (2020), referring to just interactions between individuals and its society. It incorporates the just distribution of wealth, opportunities and social privileges. According to Bell, it incorporates the “fair and equitable distribution of resources” (2007:1). Bell notes that diversity and social justice are distinct yet interconnected, since both refer to the recognition and respect for “different groups, their knowledge, their histories, experiences, ways of making meaning and values” (2007:3).

Curriculum transformation latches on to social justice, as it negates the notion that some are more deserving of education. Nell (2018:68) elaborates on this as he describes the contradiction that exists for first generation students. First time students are accepted into universities, but then face with a different culture. Similarly, the high demands of university leave them despondent, which leads to their sense of exclusion. Therefore Vincent (2019:5) calls for social justice within higher education. If this is done without student-focused teaching, such as described by Subreenduth (2012:127-128), but with rather colonial and Western methods of teaching, we are failing the greater good of South Africa.

Lecturers should be prepared to draw more reflectivity from students regarding politics, history, cultures and experiences. Decolonising the curriculum could be possible if the lecturers understood social justice in education. According to Subreenduth (2012:128) is a start to decolonising the curriculum and would help combat oppression and marginalisation and promote social justice. In order to achieve socially just pedagogies Wright and Osman (2018:257) education needs suggest that phenomenography as the required pedagogical framework that can lead to transformation. They explain

phenomenography⁷⁶ in education as referring to understanding transformation and who it is for. It is the specific question of what should be learned and what should be the focus of the education. This is followed by interpreting the society and context of the student. According to them, this framework could help pedagogies in the following way:

...widen awareness of differences in people's understandings of complex, contested subject matters or contents of social phenomena and their underlying theoretical commitments, values, and worldviews which relate to human behavior in their social environment (2018:259).

Subreenduth (2012) elaborates on the importance of student-centred teaching which leads to decolonising pedagogies. There is a lack of teacher preparation, in that they fall short of challenging themselves and students to go beyond what they think they know, and to be challenged to grow and learn beyond themselves (Subreenduth 2012:127). . Bell Hooks (1994:316) proposes engaged pedagogy, suggesting that the apparent boredom and disengagement of students in the learning environment is due to teaching that is racist, sexist, classist which are all discriminatory and oppressive. She proposes that teachers engage with students in such a way as to lead them to stand against those boundaries in society that breed oppression and discrimination. When teachers lead students to understand their own value and stand up for who they are, true freedom can be attained.

This also links to Freire's (1970) *Pedagogy of the oppressed*, as Hooks also continues from Freire's approach. Freire (1970:82-83) refers to the banking model, where the dominant power of those in teaching positions uses teaching to continue their oppression. Freire tackles the difficult situation between the oppressors and the oppressed. His

⁷⁶ A qualitative research method that is focused on the "content-oriented and interpretative descriptions of the qualitatively different ways in which people perceive and understand their reality."

educational philosophy is still relevant for us today, especially in South Africa. In his book, he bravely denounces the structures of oppression. What makes this work relevant and important, is that it is rooted in the real lived-out experience of Freire himself. He rejects any society that is based on class. He points out that it is important to have an epistemological curiosity.

Not content just to settle for curiosity, Wepener (2015:1-26) argues for a pneumapraxis, about which he writes: that pneumapraxis is “Practical Theology of the Spirit that is rooted ontologically in the active workings of the Spirit of God and epistemologically in the signs of the Spirit in the life of the believer” (2015:20). I agree with Wepener and Freire, that in the South African context, critical pedagogy and pneumapraxis can be combined to foster learning and knowing. Freire suggests that it is impossible for students to dialogue about any subject if the educator does not create pedagogical conditions that will accommodate the student in discovering new knowledge. And these conditions might be a combination of the above-mentioned.

According to Nell (2018:78), decolonizing the curriculum includes three areas of social justice, namely, redistribution, representation and recognition. To echo Nell, it is important that redistribution within the context of higher education, means equal opportunities need to be given to all. This includes a plan for providing resources to the primary education sector, as well as providing students with an equal opportunity to bridge the gaps between under-resourced schools and university life. Nell argues that in this case, the government should work towards making funds available to students who have been impoverished, regardless of their race or culture (2018:78).

Nell writes about representation, which means lecturers and people in higher position should be representative of South Africa, and currently this is not the case. Representation

has to do with your voice as contribution and your unique participation (2018:79). In the study conducted by Nell, one student said; “I feel we need to listen to each other so that we can begin to understand each other and deal with the underlying trauma” (2018:80). Listening continues to emerge as a major nuance in this study and does form part of the reimagined pedagogy in the final chapter. Representation provides a platform for everyone to hear and to listen to all, regardless of race, class, gender, culture, and background.

Nell’s third area of social justice centres on recognition (2018:81). This entails plurality which leads to a deeper understanding of one’s own culture and identity. In return, one can recognize the differences in others as they are revealed through interaction. This contributes to Lartey’s Practical Theological framework (see in Chapter Two), facilitating intercultural communication which is fundamental to reimagine pedagogy for theological education.

5.3.3. Human rights and higher education

According to Van der Walt (2008:329), the Bible gives a broad perspective of human rights and we should be careful when reflecting on how it approaches this issue. The Bible teaches that human rights are not dependant on any kind of human quality or ability, and should therefore not depend on what someone deserves or any special quality about them (2008:329-330).

Millard Erickson (2007) contributes within the field of Christian Theology and writes extensively on the universality of humanity (2007:558-575). He contributes a wealth of ideas about the equality of all races, genders and people of all economic statuses, but he does so from a systematic soteriology perspective which is not ideally suited for this particular study.

Nicholas Wolterstorff (2010:342) notes that the only claim to human rights that we have is the fact that we are created in the *imago dei*. He continues that all humans have intrinsic value and worthiness and therefore have the responsibility to treat ourselves and others with that same value in mind. This view will affect the way people treat others and expect to be treated. Harold Attridge (2009:9-10) comments on the work of Wolterstorff and agrees to some extent, but as a New Testament scholar, he goes into much detail about social justice in the New Testament and concludes that social justice is rooted in a relationship with God, and insists that one's repentance and acceptance of Jesus will lead to viewing your neighbour differently.

The theological contributions from both Wolterstorff (2010) and Attridge (2009) are valuable to this study, but Attridge is the more relevant to this research of pedagogy of theological education. South African universities with theological faculties should demonstrate their understanding of human rights as their basis of understanding that human rights are clearly depicted in the New Testament. Chapter Two featured the South African constitution for education, which includes a call for dignity, equality and freedom to all. Van der Walt (2008:333) adds that the biblical principle of human rights is not based on race, gender, intelligence, social status, class or more, but on the *imago dei*, in that each person is unique created by God. Social justice comes because of a better understanding of this view of human rights.

Having researched the #Feesmustfall movement, Ian Nell⁷⁷ (2018), and his team of researchers report on lecturers and students interviewed at grass roots level. He attributes a “settler perspective”⁷⁸ to some respondents:

When you are told that you are too white to be part of decolonisation, how do you then do your job? I feel disconnected because ‘you are privileged’, I feel excluded, disallowed, I can have empathy, but I’m not allowed [to participate]. My agency as a white man is under suspicion. I cannot engage in dialogue because of who I am and what I am perceived as having done. (Nell 2018:77-78)

It is also important to address and expose these perspectives if we want to continue towards transformation. Since 1994, South Africa has become democratic for everyone living in this country. Because of the nature of the current situation in South Africa, a great deal of attention is being given to decolonisation, but it is also equally important to include all races, languages, cultures, and background under the heading of human rights. These insights are mainly contributions from theologians who frame a theologically normative view for this study.

5.4. Conclusion

In this chapter, three student movements were highlighted which provided relevant evidence regarding the recent developments within the higher education framework. In conclusion to this chapter, #Rhodesmustfall, #Feesmustfall and #decolonisethecurriculum represented pivotal movements that opened the fields up for further conversation. The student protests pointed out the crucial areas of continued inequality within higher education. They had occurred in the past, during apartheid, and persist even into the democratic South Africa. Their main aim is to protest against the continued presence of

⁷⁷ Ian Nell is a professor of Practical Theology at Stellenbosch University.

⁷⁸ According to I Nell (2018:69), settler perspective depicts the viewpoint of the white South African. It also refers to anxiety and an attempt to move to innocence.

colonialism and apartheid, the 'whiteness' that is so prevalent and the Eurocentric curriculum in South African universities.

The movement that called for the statue of Rhodes to be removed voiced discontent with the lingering colonial culture within previously white universities. The statue of Rhodes reminded students of his white ideologies, his superiority thinking, and racial segregation works. Black and non-European student feel uncomfortable, alienated and excluded at universities. On the other hand, white students feel at home and comfortable within the culture of the university as it resembles their own. It is evident that a pedagogy is needed which can accommodate students from all cultures.

The #Feesmustfall movement was explored, as was similar movements in the past. Again within this movement, the main aim was the protest against fees. According to *Statistics South Africa*, the higher education sector depends on the income from tuition fees. However, these fees can mostly only be afforded by affluent white students. As indicated by the graphs, more white students enrol and obtain degrees, which continues inequality. If the fees do fall, more black and underprivileged students would receive the opportunity to receive higher education. The Freedom Charter of 1955 articulated the dream of removing the colour bar in education; but even in 2020 this dream has not been realized.

An important theme that emerged was that of violence, featuring as a characteristic of all the movements. This study does not in any way condone the use of violence during protests, but merely notices its presence. This violence is seen as part of the demand from the students for change. Violence can be a form of unattended anger that has been built up over years and through generations.

In reflecting on the final movement to decolonise the curriculum, the call from students to change the curriculum is observed. In Chapter Four the development of universities is explored, and it is evident that indigenous knowledge has always been inferior to European knowledge. Universities in South Africa were built on a Euro-centric epistemological canon. This kind of culture is foreign to students in South Africa and therefore they call for a change in canon, curricula, and pedagogies.

After exploring the student movements, a normative framework was formulated from their voices to answer Osmer's third question, 'what ought to be going on?'. Firstly, universities need to listen! These movements are a call that should be heard. Students are communicating that they have a voice that they want to be heard. Social justice within education will bring diversity. In higher education, social justice means respect and recognition of different cultures and backgrounds and denies that some can receive education and others not. In line with the aim of his study, it is necessary that lecturers prepare to be socially just in the pedagogy. Instead of using pedagogy to oppress, it needs to be used to bring freedom to the student. Wepener suggests pneumapraxis, which is rooted in the Spirit of God that takes the context of South Africa into consideration. Freire pleads for a pedagogy that does not oppress but rather opens the mind for the student to be curious. Various authors plead that a pedagogy that is decolonized is needed.

The last section of this chapter briefly explores human rights in education. Each student should be seen as created in the image of God, *imago dei*. And according to Attridge, with a relationship with God, one further understands how to treat another. South African universities consist of students from across Africa with a wide array of cultures, backgrounds, and languages. Pedagogy can adapt to this new milieu and has the potential to create spaces of freedom for students. The student movements framed normativity that is focused on listening, social justice, and human rights within higher education.

The next chapter provides this study with analysis of the empirical research that was conducted in 2019. The fieldwork was done at the Faculty of Theology and Religion of the University of Pretoria. This chapter compliments the next chapter as this study continues to demonstrate, “what is going on?”.

Chapter 6 - Pedagogy of Theological Education within a South African University: Observations, descriptions, and findings

6. Introduction

To contribute to the ongoing project of decolonization of curricula within higher education, pedagogy is viewed as the main object of research in this study. A considerable amount of research is being done on curriculum transformation in South Africa (Nell 2018, Venter 2016, Dames 2014, Pinar 2010, Cloete 2006,1997) towards which I want to contribute towards the field of theological education, and specifically focus on pedagogy. As mentioned previously, (refer to Chapter Two), pedagogy can be described as “the theory and practice of teaching” (Alexander 2015:29). From various sources it can be framed as the total setting where learning takes place. Because pedagogy encompasses the total learning environment, this specific fieldwork was chosen. Within the broader scope of curriculum transformation this study operates with the working hypothesis that pedagogy of theological education needs transformation and with empirical research (along with insights gained from all the other chapters) we might find evidence to suggest how we might reimagine pedagogy at a South African University (refer to Chapter Five).

In Chapters Three and Four a foundation was laid with regards to the history of South Africa, with special focus on slavery, colonialism, apartheid and democracy. This historical exploration contributed to a better understanding of the context of South Africa and the diversity of its people. Chapter Four gave a brief overview of the historical framework of higher education and theological education in South Africa.

The recent developments within the Higher Education sector were explored with special reference to three student movements, which arrested public attention, thereby accelerating further action towards transformation in universities in South Africa. The voice from the student body also contributed to the construction of a normative framework for pedagogy.

This chapter attempts to provide a description and understanding of the current praxis of pedagogy, specifically from the perspective of the researcher, participating lecturers and students of theological education at a South African university. The University of Pretoria was selected for the field work. This chapter provides a description, and analysis of insights gained from the data, that is included with the previous chapters to reimagine pedagogy in the final chapter of this study.

6.1. Locating myself within the research

I have already mentioned specific biographical details about myself in Chapter One, but I still want to elaborate on my subjectivity while conducting this specific fieldwork. Being brought up in a wide array of denominations, I understood something of the many-faceted differences of each. My predisposition was to study theology at different institutions, in order to explore different denominations, to be able to understand their differences and therefore be more sensitive to students from a variety of denominations. My theological education journey began at Rhema Bible College in Randburg in 2005 where I completed a three-year higher diploma in 2007. This institution was not fully accredited at that time

but was and still is very popular for theological training for ministers from Charismatic and Pentecostal churches in South Africa. This college had a multi-cultural and multi-denominational student base and the curriculum was European and Western.

In 2008, I enrolled for a BA of Theology degree at the Baptist Theological Seminary of Southern Africa. Here for the first time, I had Theological Education that was mostly academic. What stood out from my time at this College was its European Patriarchal ideologies. In the three years, I was the only female in my class. Although I was the top student every year, they looked for ways to rather promote a male student. Over the course of time there, I sat in many modules where race was discussed with the Bible as backing for its stance.

I remember clearly in my final year, before I had to do my preaching, the lecturer stood in front of the whole class and said; “I just want you to know that what you are about to do is sin, to attempt to teach us as men, but we will allow it today because you will need to teach women and children one day”. I always felt as if I needed to fight my way through my theological education. A slow realization dawned of the oppression of a white (male?) European system.

I entered this research as a descendent of colonialists,⁷⁹ and as a female who is also oppressed. Within a colonial paradigm, it is imperative to present the perspective of the oppressed and with my own background and context within theological education, I am partly oppressor and oppressed. I am positioning myself as white female, which might be highly problematic, but I acknowledge this and want to present the voices of the oppressed in reimagining pedagogy.

⁷⁹ The architecture of the university buildings resembles that of the Cape-Dutch style. Photos of the history of the faculty with a timeline of its leaders line the hallways of the Faculty of Theology and Religion.

The University of Pretoria had decided to work together with a few other denominations, allowing me, with my degree from the Baptist Theological Seminary, to be accepted for a Master's degree, which I completed in 2013. The context of the University of Pretoria was different in their curriculum, but similar in their cultural context. A lingering white supremacy filled the hallways, from the architecture to the photos on the wall.

In 2013 I accepted an offer to teach at Rhema Bible College, confident in my wide theological education experiences, but nothing prepared me for what I was about to discover in teaching theology myself. I realized that within the four years of my teaching, a great need had developed in that institution. Every time I stood before hundreds of students, I had to teach material from the United States in the early 1980s, while the students ranged from a wide variety of denominations, cultural backgrounds, ethnic groups and countries, and none from the USA. Some parts of the curriculum were inaccessible to some of them, and especially the way in which I presented it.

As a researcher I have to work with a "tamed intuition", as Lukken terms it (cf. Wepener 2009:25). Seeing, experiencing and teaching theology, will affect how I look at the current pedagogy that is being taught, also what I see and how I report about it. I do trust however that having grown up in various churches and studying theology at various institutions will be an asset and contribute to combining my experiences with the fieldwork at hand in order to reimagine pedagogy for theological education.

Wepener's term "Spirituality of liminality" attempts to explain the research process, especially when, for example, a white researcher researches a context such as African Independent Churches where the members are predominantly black. This is especially true when using ethnographic-style research methods in South Africa. According to Wepener (2015:275) this spirituality of liminality, is a spirituality of crossing borders but also remaining in a liminal space. Within a post-colonial context, it is necessary for researchers like myself, to move constantly between my own identity and that of the other.

It means a continuous reflexivity of my own misunderstandings and engaging with the context (Wepener 2015:290). To a certain extent, this also applies to me and my research at the University of Pretoria.

6.2 Research Methodology for the Empirical investigation

Pedagogy cannot be reimagined only by consulting print or internet resources. Field research allows the generation of knowledge about what is actually going on in the classes. Osmer refers to it as priestly listening (2008:35) when the researcher assumes a role similar to a priest in that the researcher, by active participation and entering the context of the participants, listens to their situation and presents their case before God on their behalf. The priest listens on their behalf (2008:36). The research that I conducted spurred me with enthusiasm for this field of study. This field work provided the opportunity to generate original work. Innovative ideas could be developed based on printed and internet resources, but interviewing others, developing questions for interviews and making first-hand observations, made it all the more dynamic and more original and – more importantly – provided information that could not have been obtained in any other way. Within the hermeneutical circle of Practical Theology there is a continuous movement between theory and praxis, and this chapter aims to move closer to and engage with the praxis of pedagogy as arising from the theoretical basis that is already been discussed.

This research has as its goal gaining a clearer understanding and reveal the relevancy of working in the real-world environment, at the hand of direct observations stemming from empirical research. The previous chapters have argued that times have changed and therefore traditional views and thinking can clearly not be trusted. Empirical research can help to integrate theory and practice. This fieldwork highlights the breadth of the current situation and leads us toward informed conclusions.

In the book *Qualitative Research from start to finish*, Robert Yin explains the process of fieldwork (2011:66) and describes that some methods will cause discomfort to participants. Many times, during my fieldwork, I received the impression that lecturers and students alike were wary of my “true” intentions: it appeared as if every question was met with suspicion. I can only credit this suspicion to the sensitive nature of this research, viz. the need for transformation in South African universities (as explored in Chapter Five of this study, some of the student movements even led to outbursts of violence at universities). My presence and inquisitiveness interrupted the *status quo*. In every classroom and conversation, I became thoroughly enthused within the university and its theological education. The whole process was both captivating and consuming. Having a specific presupposition about theological education, I faced many difficulties in my own views from time to time. I became so involved in each class that I often went home confused about my personal views. Therefore, I truly became a student for the period and walked in their footsteps daily.

Following Osmer (2008), it is important to understand what people are doing, and that will in turn lead us to why they are doing it. In this research, we have already given a broad understanding of the past and the history of people and education in South Africa. The insights gained from this chapter, together with key insights from each of the others, will assist this study to reimagine pedagogy for theological education in the final chapter.

In our specific field work, it is also important not to jump to conclusions towards a pragmatic solution. It is important to not look at individuals alone. The unit of research is not the individual but the system being passed down, with the individual allowing data for empirical observation. I agree with Osmer; therefore, that “Unless we first learn to attend, we cannot really lead” (2008:24). For me to reimagine pedagogy for theological education, I had to experience firsthand what the individual was thinking, feeling, hearing and learning during the pedagogy, as well as how groups locate themselves, before proposing any form of change.

6.2.1 Ethnographical thematic phenomenology

The methodology for this chapter is described in Chapter Two of this study. In this empirical part of the study, an ethnographical thematic phenomenology (Forster 2019:1) was used to gather data reflecting on the main question of this study. Ethnographical methods were utilized in gaining information about how the lecturers and students appropriate themselves during the pedagogy. According to Osmer a phenomenological strategy entails describing “a particular type of event or activity for a group of people” (2008:52). This strategy gathers the “lived experiences” of people and identifies their common “essence”.

6.2.2. Grimes

Chapter Two described Grimes’ methods of studying rituals. Participant observation was selected as one method for studying pedagogy. In the following section, five modules were attended. The data was grouped into main themes as directed by the method of study by Grimes. Each section will include data from the participation observation phase for each module, followed by data obtained from interviews with lecturers and finally from unstructured focus groups of students.

Under each heading, the first section will report on the relevant participant observation session during my times in the classes and listening to the lectures. These reports could also include before and after observations in and around the class itself.

The second section under each heading will present a thick description of the one-on-one interviews conducted with lecturers whose classes I attended and participated in. All real identities and answers will be anonymous, and since the fieldwork contains sensitive data, I have been cautious about keeping the sensitive information anonymous. The interviews that I conducted with lecturers were semi-structured, i.e., the interview schedule left room for probing. This allowed a real sense of the lecturers’ emotions, their thinking and

rationale and anything that could lead me to better interpret their pedagogy. With the aforementioned chapters, it is clear that South Africa and its universities need to change and adapt to the diverse cultures and needs of its people. But could part of the answer to fulfil this, lie in the pedagogy of the lecturer?

In the third section, I will include the focus group discussions conducted with students after the specific modules I attended. While the ideal would have been to select students from various ethnicities and languages, this was not always possible, because there were modules with homogeneous populations. I have attempted as best possible to have stratified samples of the various ethnicities within the modules present. Neither were the groups of equally big, because the sizes depended on who was willing and the number of students in a module. For example, one subject had 15 students and 4 formed part of the focus group. In another module, there were nine students and all nine of them were willing to participate in the focus group discussion. In another module, approximately 100 students were present of which 10 were willing to participate.

For the purpose of this study, the numbers of students are not brought into the argument; the individual's thoughts, feelings and insight are what was being investigated. Our focus groups being qualitative, each answer was considered important to our study and analysed. In this section of research, the focus groups were semi-structured so that answers arose from discussions. The major themes that were discussed in the focus groups guided the placing for headings. The results from the interviews and focus groups formed a large part of the data displayed under each heading and formed the basis of our final chapter.

All the data gathered will be described here under the headings gleaned from Grimes' methods. Each section will give a thick description of the empirical research conducted and conclude with discussion and analysis of the empirical findings. The following headings will be used to group the data together in a meaningful manner.

The main themes will thus be as follows:



6.3. Process of analysis and coding.

The next step was transcription of the data. I chose to transcribe my own data in order to be able to include non-verbal communication that might have been omitted from purely verbatim transcription. This also allowed me to be familiar with the data and gain a deeper understanding of it. According to Morris (2015:4), it is important to transcribe the data word for word and not correct grammar or language as this forms part of the raw data. I have therefore not made any changes to the data that is attached as Addendum to this study.

6.3.1. Analysis of interviews, focus groups discussion and participation observation

Five interviews, group discussions and observation in five modules over the period of a semester offered a large amount of data to work through. This was then arranged systematically, organized and interpreted it in order to gain insights into the pedagogy (Mills *et al.* 2010:749). In the follow-up process I reduced and reconstructed the data continually (Mills *et al.* 2010:749).

6.3.2. Triangulation

Mills *et al.* (2010:749) advocate multiple methods to strengthen the findings and to help analyse the data. I used the triangulation process described by Morris (2015:121-138, see also Van der Merwe 2019) that follows five steps as follows:

1. The first step entailed reading through the transcribed data slowly and carefully. This step did not include any interpretation, but only taking notice of the main themes that recurred. In this section, the key concepts were noted.

2. Notable quotations were isolated. These already reflected important themes and highlighted key aspects.

3. Coding and identifying themes followed only after the careful reading of the data. By going through the data myself, I gained a feeling for the data and coding can start to take place. Coding the data involved organizing it to render data comparable. With a hard copy of the data I developed my own system of coding (Morris 2015:128).

I created codes on the following basis:

- Themes that corresponded to the requirements of answering the main question of this research.
- Strong and powerful data that emerged.
- Repetition of emerging themes, phrases or words.
- Elements that were unique and stood out amongst the rest of the data.

4. After the coding process, the decision was made on the selection of data. The research from previous chapters also played a role in my selection and organizing of codes. In this step, codes were organized, structured and integrated in order to see how they shed light on the bigger picture of this study.

5. In January 2019, I presented my initial findings in a small conference, to a group of students, lecturers and specialists in the field of Practical Theological research in South Africa. The responses from students and lecturers alike also contributed to the further finetuning of my initial themes. In July 2019, I also presented my empirical data at an international conference in Berlin, where I received positive criticism and could discuss my initial insights.

6. Interpretation of the data took places as the phenomenon of pedagogy was described and interpreted.

The data collected during the empirical research was not the sole foundation of this study but played a part toward substantiating the whole. I used Pieterse's (2011:100) coding process and chose to use 'open coding' to analyse the data. According to Khandkar (2009:1) "open coding includes labelling concepts, defining and developing categories based on their properties and dimensions". Concepts were built from the collected data. Abstracting concepts is naming the type of data and describing it with words used in the interview (Khandkar 2009:1). SC Van der Merwe (2019) used the same coding process that further directed this process.

The first step in the coding cycle, is 'open coding', which organizes the data into small segments that are easy to handle. The transcribed data from the five interviews were printed out and organized according to each question. For the eight focus group discussions, the transcribed data was printed out and organized according to the main themes, as the answers unleashed an array of themes that were discussed. Thereafter the coding process could start. The data was read and re-read carefully in order to identify the codes that stood out. According to O'Reilly (2009:36), these initial codes are written in

the margins of the transcribed data. They included codes that either came across strongly, were repeated often and or proved to be unique and opposite (Khandkar 2019:4).

The data and initial codes were repeatedly compared in order to reflect, reorganize and integrate. This process utilized a colour scheme to keep the same codes with the same themes together. These codes generated sub-codes and formed categories, concepts and ideas, which eventually described how the participants appropriate themselves during the pedagogy and how they explain pedagogy, as it is seen in the data.

According to SC Van der Merwe (2019:242), the next step was to move from analysis to conceptualizing. The relationship between the concepts are formed in order to allow themes to come through. According to O'Reilly (2009:37), codes will then decrease as a few major themes arise from the process of analysis. This process is known as formal coding. I made use of mind maps to represent the relationships visually. Buzan defines mind mapping as follows:

Mind mapping converts a long list of monotonous information into a colourful, memorable and highly organized diagram that works in line with your brain's natural way of doing things During the continued process of coding, the data is open to change as the process is still open and themes and concepts in their initial phases. (Buzan, 2019.)

6.3.3. Selection process

As stated earlier in this thesis, the fieldwork consisted of fieldwork that spanned across four months. During these months I conducted interviews with five lecturers and numerous students in group discussions. I also sat in and observed five different subjects, every week spanning over four months. I was saturated within the learning and teaching environment. In this time, I also observed the university and its surroundings keenly.

It is important to note here what the selection approach was for the classes to observe. There are currently five departments within the Faculty of Theology at this university. I sent emails to each Head of Department with details concerning this research project, stating clearly that for the research purpose, I would need the details of one educator who would assist me and would be willing to allow my presence. I specifically requested that it all be in one semester and spread over each year group.

I subsequently contacted five educators for appointments. Most of them were very helpful and agreed to my observation and interviews. When the ethical forms had been signed by all participants, the fieldwork started. As mentioned previously, the empirical research used Grimes' (2014) methods and applied them to observe pedagogy. His methods will also form the outline for description.

6.4. Ethnographical contextual analysis

Rather than giving an in-depth analysis of the collected data, I present a selective overview of the pedagogical praxis perceived within theological education. The collected data forms roughly ten categories.

Although pedagogy is described under various subheadings, this does not suppose that these are the only ones that exist in order to study it. This chapter attempts to describe pedagogy partly in an attempt to reimagine pedagogy for theological education. In this section, data will be selected and interpreted. All the data was collected in 2019 at the University of Pretoria in the faculty of Theology and Religion and is attached as an addendum to this study.

Ethnography provided a contextual description from which the data was collected, viz. five modules that spanned a period of one semester. These modules are part of the theological curriculum of the University of Pretoria in South Africa's Faculty of Theology and Religion.

The context of each module will be described with a closer look at South Africa, Pretoria, and the University itself. Because this study focuses on pedagogy as practised in a multi-cultural setting, a few relevant points will be made regarding culture. Lastly the pedagogy will be outlined by categorizing the data from participatory observation fieldwork.

6.4.1. South Africa

The previous chapters have sketched the context of South Africa, a country with a complex past which continues to plague the it. South Africa consists of many different ethnic groups with different languages and cultures which contribute to its unique multi-cultural nature. The data was collected in South Africa and in the city of Pretoria. The demographical data will be described here as it applies to each module. A brief cultural description of the lecturer and people will be described with each module.

6.4.2. Pretoria

About a half-kilometre West of the UP main campus, lies the legendary Loftus Versfeld stadium, home of the Blue Bulls rugby team. On the western and southern sides of Loftus stadium respectively, the renowned Afrikaanse Hoër Meisieskool and Afrikaanse Hoër Seunskool are situated. Similarly, the renowned English-speaking high schools, namely Pretoria.Girls High and Pretoria Boys High, are situated North and South of the main campus, respectively.

The main campus is situated in the suburb of Hatfield which over several decades has developed into a sprawling student village, surrounded by student residences, churches, banks, a large variety of shops, restaurants and bars. On the northern side of Hatfield is the suburb of Arcadia, where many foreign embassies are situated, including that of the United States of America.

During the last half-century Pretoria developed mainly in an easterly direction. The result is that many of the city's affluent areas are situated east of the main campus of the University of Pretoria, and include the well-known suburbs of Brooklyn, Waterkloof and Lynnwood. The demographics of these areas have changed significantly in the last three decades. Today the UP is surrounded by upper class, multi-racial schools and suburbs.

6.4.3. Multi-cultural

South Africa is known as the rainbow nation, due to its diversity of cultures, languages, religions and so much more. South African citizens do not feel part of a single official culture.

In the transition to a Post-Apartheid South Africa, the Rainbow nation ideology was employed to bring about unity. Myambo (2010:93) reflects on a quotation by Desmond Tutu on the multi-cultural nature of South Africa:

Mr, de Klerk, please come here!... We say, come, come here, and can you see the people of this country? Come and see what this country is going to become. This country is a rainbow country! This country is Technicolour. You can come and see the new South Africa! (Bishop Desmond Tutu, 1989, Cape Town)

In Chapter One the definition of multicultural was given, summarized as "...including people who have many different customs and beliefs⁸⁰" and "consisting of or relating to people of many different nationalities and cultures"⁸¹.

After the 1994 elections measures were taken to include previously excluded cultures. However, given South Africa's eleven official languages, it is a daunting task to translate

⁸⁰ <https://dictionary.cambridge.org/dictionary/english/multicultural>

⁸¹ <https://www.collinsdictionary.com/dictionary/english/multicultural>

teaching material or teach students in their mother tongue. Most people in South Africa communicate or study in their second language in which they are often insufficiently schooled. The languages Afrikaans and English are the two main languages in which students are taught.

It is important to note (as is stated later in this chapter) that the University of Pretoria has been an Afrikaans institution for many years and had to change its medium of education. This has not been an easy task and the transition is still taking place today – some modules are still presented separately in Afrikaans or English. Therefore, Afrikaans as a language also points to the oppressive nature of the previous apartheid government and relates as power. Language is power. As already stated in Chapter Four, Europe did not invent theology but merely translated it (Graham 2017:568); education in one's second or third language places a student in a different position than one who receives the module in her/his own language from a lecturer who speaks the same language. This is a strong theme that emerged from the empirical data.

A third of black South Africans speak isiZulu as a first language, and 20% speak isiXhosa. Three-quarters of coloured people speak Afrikaans, and 86% of Indian South Africans speak English. Sixty percent of white people speak Afrikaans, and 30% speak English. Almost all South Africans speak more than one language, even at home, but as yet there are no census statistics on how many of the country's people are fluent in a second (or third, or more) language⁸².

This is a big challenge when it comes to higher education in South Africa. The insights gained from Chapter Four point to universities that are predominately providing education with a European culture, which is still influenced by Afrikaans. English has been introduced

⁸² *The 11 languages of South Africa*. Viewed on 24 July 2020. <https://southafrica-info.com/arts-culture/11-languages-south-africa/>

as medium in many universities, but that does not address the multi-cultural population of students, and the pedagogy remain a challenge.

Some black South Africans believe in traditional healers whereas white South Africans do not, as it has never been part of their culture. Traditional healers have therefore never been recognized as mainstream medicine practitioners (Baleta 1998). Baleta from *Lancet* (1998) says that “South Africa's traditional healers, who were ousted by “white Man's medicine” during the apartheid years are a step closer to being elevated to their rightful place in the health-care system”.

Closely related to this aspect is the role that sangomas play in some of the black South African cultures. This has also never been part of the white South African culture (Arden 1999:2-4). The question is not what should or should not be, but creating a space for everyone. South Africa might be a multicultural society on the surface but with so many radical differences, have the black South Africans' traditions and values really been incorporated into this rainbow nation?

The multicultural demographics of the students in the lecture space point to a variety of worldviews within one space. The epistemological and ontological variances influence the receptiveness of the students to the pedagogy – a factor that is critical for methodology in teaching, specifically also pedagogy.

6.4.4. Ethnographical Comparison of lecturers and students from 5 modules:

The profiles of the lecturer participants can be compared as follows:

Participant	Gender	Age	Ethnicity	Denomination
Lecturer 1	Male	Middle-aged	White	NHKA ⁸³

⁸³ NHKA – Nederduitse Hervormde Kerk van Afrika. See their official website: <https://nhka.org/>

Lecturer 2	Male	Middle-aged	White	NGK ⁸⁴
Lecturer 3	Male	Middle-aged	White	DRC
Lecturer 4	Male	Early twenties	Indian	Hari Krishna
Lecturer 5	Male	Middle-aged	Black	Presbyterian

Table 1: Profile of lecturer participants.

The profile of the students represented according to each module:

Participant	Average Age	Ethnicity
Module 1 (English)	Graduate ⁸⁵	29 African languages, 6 Afrikaans
Module 1 (Afrikaans)	Graduate	8 Afrikaans
Module 2	Undergraduate ⁸⁶	120 African languages, 24 Afrikaans
Module 3	Undergraduate	100 African language, 6 Afrikaans
Module 4	Undergraduate	9 African languages, 7 Afrikaans
Module 5	Graduate	12 African languages, 2 Afrikaans

Here follows the analysis and interpretation of participant observation, the interviews and focus group discussions.

6.5. Module 1

6.5.1. Description of pedagogy

⁸⁴ NGH – Nederduitse Gereformeerde Kerk. See their official website: <http://ngkerk.net/>

⁸⁵ A graduate would be described as someone who has already obtained a bachelor's degree and is pursuing further academic degrees.

⁸⁶ An undergraduate would be described as someone pursuing a Bachelors degree.

What is important here is to be able to describe the pedagogy of this module (and every subsequent one). For this description, information was gathered from “thick descriptions” of multiple lectures attended, focus group discussions and interviews. To summarize the data, Grimes’ categories for studying rituals are used as subheadings.

The **Pedagogical Place** for the English version of the specific module is the Humanities faculty building on the main campus of the university. The lecture room was an enclosed space without windows. It had brown walls that seemed old. The architecture of the building resembled typical European settings. The space was neutral with little visual communication. As one enters, one sees the lecturer’s big table at the bottom front of the space. Students go up the stairs to find seats. The seats were attached to one another and faced forward and downward to the lecturer. A big space divided the lecturer and the students, as the tables and chairs were fixed and the lecturer was in front.



The English Module 1 was presented in a setting depicted in this photo.

JULY 3, 2017 BY ALUGLASS
BAUTECH⁸⁷

The **Pedagogical Place** of the Afrikaans module was the same building as the English Module. This lecture space was also enclosed and had no windows. The lights felt dimmed

⁸⁷ Photo taken by outside party and viewed on 1 July 2020. <https://www.aluglass.co.za/project-university-pretoria/>

as unnatural light made the space feel cold. The walls were brown, and there was no visual communication. This locale was large, seating up to 120 students, but it felt hollow because this module had only seven Afrikaans students. The tables and chairs are fixed and cannot be moved around.



The pedagogical place of the Afrikaans module 1 is depicted in this photo⁸⁸. (To maintain anonymity for participants, this is not a photo of the students, but depicts the lecture space.)

The **Pedagogical Objects** used most often were a laptop and projector for PowerPoint presentations. A big brown table was situated in the centre front of the lecture space. The lecturer placed his coffee, books, and car keys on the table. Additionally, the students had some books with them, their bags and some had their laptops open to take notes. In the English module some students were busy on their phones and others were doodling on papers in front of them. In the Afrikaans module one student was busy on his laptop on Facebook.

The **Pedagogical Time** for the Afrikaans module of the lecture was once a week and started every Thursday morning at 08:00. For most modules a break is scheduled into the lecture time, but for this module there was no break and the lecture continued until the material was worked through. On average, the lecture time was around an hour.

⁸⁸ This photo is from an outside party and was viewed 1 July 2020.
<https://qu301southafrica.wordpress.com/2013/05/15/day-4-collegiate-divides/>

The English module lecture was once a week and started on a Monday morning punctually at 07:30. There was also no break for the English module and the lecture lasted approximately an hour. On the first day of the English module the lecture was cancelled. Both the English and Afrikaans modules formed part of the first semester of the new year of 2019. The university keeps to a European concept of specific clock time, its duration and university year calendar divided into semesters. It is important to note that the lecturer took up almost all of the time, with almost no time given to students for interaction.

The **Pedagogical Language** of the English module was biblical academic English. The lecturer's first language is Afrikaans, so that he speaks with an Afrikaans accent. When students comment, they do so in English. What was heard most often was the voice of the lecturer. Besides the biblical academic language, the lecturer also employed a casual conversational style of talking. The lecturer made use of jokes to draw the students' attention, but his jokes were often of an Afrikaans nature and not relevant to the students present.

In the English module, the lecturer often said, 'OK?' or 'Alright?' to gauge whether the students were following the lecture. Students did not respond and sat listening passively. There was little interaction between the lecturer and students. Subjectively as researcher, I perceived that the lecturer was inclined to speak down to the students. The lecturer often quoted German or European scholars. No African scholar or view was ever mentioned while I attended this module. The lecturer portrayed abundant academic knowledge which was accompanied by various photos and stories of his travels to European and biblical countries. The students did not often comment or ask questions, but when they did it was an attempt to relate the content to their culture and background. On one occasion, a student asked whether slaughtering a cow was acceptable. The lecturer did not engage much on knowledge from an African perspective.

The Afrikaans module was very different to the English module. Because the lecturer and the students were all Afrikaans, the lecturer seemed more comfortable and spoke with ease. The students felt free to speak in Afrikaans amongst themselves and could interrupt the lecturer at any time to comment or ask questions. The lecturer made jokes that were understood within this module by the students, rendering the jokes more effective. The lecturer touched on sensitive topics such as marriage, homosexuality and so on, but there was no comment from students as they received what he said as knowledge.

Regarding **Pedagogical Groups**, it was perceived that the Afrikaans lecturer in front could possibly communicate a certain role within the lecture space. In the past, this lecturer had been a mainline Protestant church minister. Patriarchal culture is clearly communicated, although it is not deliberately. The male role is projected as authoritative and communicates power and dominance. The authority of the male role and his knowledge are almost automatic. The role of the lecturer is powerful and communicated authority while students received passively.

In the lecture space during English module, black and white students did not sit together. On average, the English class consisted of 31 - 35 students, with 6 or 7⁸⁹ of those students being white. The Afrikaans module had consisted of 7 white Afrikaans students who all sat close to one another and often talked amongst themselves.

The **Pedagogical Actions** are those mostly typifying lecturing. In both the English and Afrikaans module: the lecturer would stand in the centre in front of the lecture space and talk. He would often move to the side and onto the steps to be closer to the students, and then move back to the centre of the lecture space.

⁸⁹ The number of students depended on the day.

Students and lectures understand the pedagogy differently, which can be expected. A different perspective can also be expected from white and black students. This means that specific experiences and beliefs regarding pedagogy differ. The following verbatim quotations from field notes taken from non- or semi-structured interviews and focus group discussions, form a picture of the pedagogy found within the Faculty of Theology and Religion.

6.5.2. Lecturer interview: Lecturer A – Module 1

Lecturer A presented Module 1. When He and I had spoken numerous times as I had participated in many of his lectures during Module 1 by the time the interview took place. This unstructured interview took place in his office in the main building of the Faculty of Theology and Religion. He greeted me cordially and we sat down. The atmosphere was amiable as we started to talk about culture and how it influences the pedagogy and his manner of presenting the module. He gave his opinions openly.

The following table represents the main themes that emerged from my discussion with Lecturer A.

Module 1 - Lecturer A				
Student AND Lecturer responsibility in the lecture space	Lecturer's frame of reference	Bigger Picture - Responsible citizens	Lecturer willing to change	Integration of African perspectives into the pedagogy

Table: The main themes from Lecturer A - Module 1.

6.5.3. Group Discussion 1: Module 1 – Lecturer A

Having attended Module 1 for a few weeks, I invited a few students to engage in a conversation with me. Some students agreed and we met after a Module 1 lecture. We gathered outside the Humanities faculty building. I started this group discussion by explaining the title of my research and then asked whether they had any initial responses to the pedagogy of Module 1 and Lecturer A. It needs to be mentioned that within the open-structured group discussions, the word pedagogy was not used, as in my initial explanation of the study, students did not fully understand its meaning. Therefore, questions and comments were formulated as the discussions progressed, to extract the required information.

I have cautiously taken steps to keep the sensitive information anonymous. The data was coded and interpreted, and the initial themes are depicted, as with every group discussion.

Module 1 - Group Discussion 1

A need for African perspectives	Architecture does not promote interaction	Lecturer's responsibility in the lecture space	Cultural differences between student and lecturer	Socio-economic difference limiting learning experience	Advantages and disadvantages of Online learning
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Table: Main themes from student discussions - Module 1 (English).

6.5.4. Group discussion: Module 1 – Lecturer A

After attending Module 1 for a few weeks, Lecturer A asked the students to remain behind after one lectures, as we had agreed. This specific group discussion was different than the others as the group consisted of Afrikaans students only – Module 1 was still being presented in English and Afrikaans separately (2019). The entire group of students agreed to participate in this open-structured discussion. As the discussion progressed, the conversation seemed to heat up as students apparently felt comfortable to express bottled-up emotions. I have cautiously taken steps to keep the sensitive information anonymous. After coding and analysing the data from this discussion, the main themes are now discussed.

Module 1 - Group discussion 2

Lecturer's Subjective Point of view	Feelings of Superiority	Cultural Engagement experienced as strenuous	Impression of unequal standards	Bad communication	Lecturer, Transparency	Afrikaans as preferred Medium
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Table: Main themes from student discussions - Module 1 (Afrikaans)

6.6. Module 2

6.6.1. Description of Pedagogy

To summarize the data, Grimes' categories for studying rituals are used as subheadings.

The **Pedagogical Place** for this module was a lecture space in the Humanities faculty building. The lecture room was an enclosed space with no windows. It had brown walls that seemed old. The architecture of the building was old and resembled typical European settings. The space was neutral with little visual communication. As one entered, one saw the lecturer's big table at the bottom front of the space. Students could walk upstairs to find a seat. All the seats were attached to one another and faced forward and downward toward the lecturer. The chairs were built into lines.



The pedagogical place for Module 2 is depicted in this photo⁹⁰. To protect the lecturer and students, this picture does not include a participant of this study.

The first lecture was in a similar space but proved to be too small on the first day. Some students sat in chairs, while others were standing or sitting on the floor. After the first lecture, the lecture space was changed to another location.

Online: The lecture took place online on the blackboard application which the lecturer explained in detail. Students connected from anywhere. Some were at home while others logged in from the university library. An internet connection is needed to hear and participate in the online lecture, so the pedagogical place varied for all the students.

The **Pedagogical Objects** used most were a laptop and projector with a PowerPoint presentation. This lecture space was big and therefore accommodated two projectors for PowerPoint. One projector broke during a lecture. A long and big brown table was situated in the centre front of the lecture space. The lecturer utilized this space for his books and notes. Additionally, the students had some books with them and their bags. Only a few of

⁹⁰ This photos was viewed on 1 July 2020. <https://sufficientskills.org/classroom-leadership-and-education-management-univ-of-pretoria-pretoria-south-africa-date-16th-22nd-august-2020/>

the students had laptops open as the space on the small table connected to the chairs was limited. Students were often seen on their phones.

The lecturer used a microphone, but twice it wasn't working well and caused interruptions. A red light was also used to point to content on the PowerPoint presentation. In an attempt to lure students to each lecture, the lecturer promised each student a chocolate in the exam, if they attend each lecture.

This lecturer recommended two sources that contained the content of this module. This was prescribed material and students were asked to acquire it. This seemed to prove difficult for students as the library had only a handful of copies available. The book was not readily available, and the price of the books seemed too expensive as students gasped when the lecturer mentioned the amount.

Online: The only object used during the online lecture was a computer or a laptop with internet connection. I personally used earphones, as I did not want to get distracted.

Pedagogical Time that matches the clock was important to this lecturer. He started on time, gave appropriate time for a break and resumed to finish the lecture in time. This module was also in the first semester of the year which correlates with European universities. Students often entered the lecture space 30-40 minutes into the lecture. Within the last 10 minutes of the lecture, the students started to pack up. The lecturer prepared students for an online lecture that would take place in the second month of the semester. The lecturer mentioned the online lecture in every lecture leading up to it.

Online: The lecture started at the usual time with no breaks this time. In the beginning, some students struggled to connect and either had issues with sound or video. In a short period of time, the lecture could start. Students were logging in or logging off throughout the lecture.

The **Pedagogical Language** of this module was English. As in Module I, the lecturer was Afrikaans, but presented the module in English which he spoke fluently. The content was academic and biblically focused, but the lecturer attempted to communicate in casual language to keep the atmosphere light, although the content was highly academic.

The PowerPoint presentation was in Afrikaans and English as the lecturer mentioned that he had kept it that way from the previous year. Therefore, each slide's content was in English on the one side and Afrikaans on the other side. This is a stark reminder of the modules that were presented in Afrikaans and English separately. It does communicate that Afrikaans is an important language and allowed Afrikaans students the privilege of having the content of the material in their own language.

On more than one occasion, Afrikaans students asked questions in Afrikaans and then the lecturer responded in Afrikaans. He then translated the content into English. This points to the fact that the students and lecturer shared the same language, and communication between them became more frequent and more comfortable.

The lecturer often made jokes to keep the attention of the students, including a German joke once. He often used swearwords, whereupon the students would laugh. The lecturer would diverge on Afrikaans history often and quote exclusively German and European scholars. The lecturer did mention colonialism and connected some material to politics. He often challenged traditional African beliefs, which left students confused.

Online: During the online lecture, most of the in-person features were resembled. The most striking difference was that students could choose an alias that apparently emboldened them to ask questions online. These often pertained to personal beliefs,

culture or background. It is evident that being online students felt more comfortable to raise questions.

With **Pedagogical Groups**, it is evident that the white Afrikaans lecturer in front communicates roles within the lecture space. Patriarchal culture is clearly communicated, although not deliberately. The role of the lecturer was powerful and communicated authority while students received passively. Previous to being a lecturer at the University, the lecturer had been a minister of the NG Church.

An average of 140 students attended this module. White students comprised on average 24 of the total students. The lecturer is white and Afrikaans and much older than the students. With a huge number of students, it is easy to notice how white students sit together in small groups. In response to the lecturer's question it appeared that a variety of denominations were represented. Some students were Lutheran, Methodist, Anglican or Baptist. A variety of charismatic churches were represented with the majority being from AIC⁹¹. Afrikaans denominations were in the minority. The lecturer also asked who amongst the students have English as a first language and there were none to whom this applied.

The pedagogy was presented from a Western perspective with no African scholars mentioned. A distinct difference was seen between white students and others when it came to knowledge that the lecturer considered general knowledge. Two such examples include the ability to understand or read maps, and the other pertained to understanding the timeline. Certain students struggled to read maps and had never done it before, while others did not comprehend the year 0 and what comes before that. A striking difference between students was revealed.

⁹¹ African Initiated churches.

Another clear distinction between groups was between those who had done Hebrew and Greek biblical languages and others who had not. The lecturer spoke separately to students who had completed these modules and provided extra information to them. The material presented clearly challenged traditional African beliefs: when the lecturer mentioned many biblical stories that are fiction, some students portrayed shock at the new information as they had believed the stories to be true. The material was presented from a European and Western view and no African worldview was included. The Afrikaans module consisted of 7 white Afrikaans students. The students all sat close to one another and often talked amongst themselves.

Online: No group or individual distinction was physically visible during the online lecture. The only noteworthy point would be that, from a group of around 140 students, only 50-60 participated in the online course. Through mere speculation, this might prove to be due to the fact that students don't have access to internet, are not able to work on a computer or just took the day off.

The **Pedagogical Actions** were those mostly typifying lecturing. The lecturer would stand in the centre in front of the lecturer space but would move around constantly and go up and down the stairs to be closer to the students.

Online: During the online lecture, the pedagogical actions from the lecturer included speaking and systematically going through the PowerPoint presentation. The lecturer wasn't visible online, only the presentation. Other actions included messages or comments typed by students in the message box to the right of the screen. The lecturer also asked a question, and students could choose an answer online.

6.6.2. Interview: Lecturer B

Module 2 was presented by Lecturer B. The unstructured interview with lecturer B took place in his office in the main building of the Faculty of Theology and Religion. Lecturer B seemed at ease and willingly engaged in a conversation with me. The atmosphere was amiable as we started to talk about culture and how it influences the pedagogy, and his manner of presenting the module. It needs to be mentioned again that I have taken caution to ensure that the sensitive information remains anonymous. The following table represents the main themes that emerged from my discussion with Lecturer B.

Module 2 - Lecturer B					
Socio-Economic disadvantages straining the lecture space	Lecturer willing, but does not know how	Positive intercultural experience	Online lecturing conducive to learning	Theology as stepping stone to academic career (Ship Jumpers)	Lecturer's frame of reference

Table: Main themes from interview with Lecturer B – Module 2

6.6.3. Group Discussions: Module 2 – Lecturer B

Having attended Module 2 for a few weeks, I approached a group of students before the lecture commenced, thus finding some who were very early. This group, consisting of Afrikaans-speaking students, agreed to participate in this open-structured discussion after I had explained the main aim of my study. The students seemed comfortable and willing to participate. I have cautiously taken steps to keep the sensitive information anonymous. After coding and analysing the data from this discussion, the main themes arising from the responses of this group are now discussed.

Module 2 - Group discussion 1

Advantages and disadvantages of Online learning	Student retreat narrowed the cultural divide	Lecturer's responsibility: Student is not just a number	Compulsory multicultural group work forced students from a comfort zone
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Table: Main themes from student discussions - Module 2

6.6.4. Group discussion: Group 2 (English)

Having attended Module 2 for a few weeks, I approached a group of students straight after a Module 2 lecture and we stood in a circle outside of the lecture space. This group consisted of only English-speaking students who agreed to participate in this open-structured discussion after I had explained the main aim of my study. At first the students were wary about my intentions, but as the discussion progressed, the conversation seemed to open deeply seated emotions. I have cautiously taken steps to keep the sensitive information anonymous. After coding and analysing the data from this discussion, the main themes that emerged are now discussed.

Module 2 - Group discussion 2

English and native language as preferred medium	Student retreat, compulsory group work narrows the cultural divide	Society accustomed to cultural divide	Lecturer responsibility in the lecture space: facilitate intercultural learning	Theology as stepping stone to academic career	A need for African perspectives
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Table: Main themes from student discussions - Module 2

6.7. Module 3

6.7.1. Description of Pedagogy

To summarize the data, Grimes' categories for studying rituals are used as subheadings.

The **Pedagogical Place** was on the second floor in the Faculty of Theology and Religion building on the main campus of the university. The architecture of the space showed it to be a more recent addition than the spaces for Modules 1 or 2. This lecture space was filled with natural light as big green trees surrounded the lecture space. Big windows and fresh air provided a comfortable space. The space had white walls and grey blinds. The space was neutral and provided no visual communication. The space included a big table which was front and centre with a projector to the one side and green boards to the other. The students sat in rows with chairs and small tables that all faced forward. The importance here was not who attended the lecture, but the layout of the space.



The pedagogical space for Module 3 resembles the space in this photo⁹².

Pedagogical Objects included the lecturer's laptop and the projector with a PowerPoint presentation. The lecturer used the green boards frequently to write on when explaining a concept. At the beginning of the first lecture, the lecturer asked all students to write their names on a big piece of paper and fold it so as to face the lecturer. The lecturer repeated this request in each lecture, as a tool toward recognizing names and getting to know the students.

Pedagogical Time that matches the clock was important to this lecturer with regards to the start time. The lecturer took a considerable amount of time to explain what happens to students who arrive late. If a student would arrive late, the class could decide whether the student should stay outside or be allowed in. This time ritual formed part of his lecture and often resulted in laughter from the students. Because of his time rules, students arrived punctually to avoid embarrassment. The lecturer was very serious about his time rules. He started on time, but no break was given. This module was also in the first semester of the year which correlates with European universities. Students always packed up early. The lecturer was much older than the students.

⁹² I myself was present when Prof Lartey presented a public lecture, when this photo was taken. Viewed 2 July 2020. https://www.up.ac.za/faculty-of-theology-and-religion/news/post_2673442-prof-emmanuel-lartey-honoured

The **Pedagogical Language** of this module was English. The lecturer is white and Afrikaans but spoke English well, although with a slight Afrikaans accent. At the start of each lecture, he would greet students in four languages – Afrikaans, English and two other African languages. The lecturer often joked as if to lighten the heaviness of the material, but he kept the register to was academic biblical language. The content often evoked shock, debate and strong emotions from students.

The lecturer often made statements that go against popular traditional beliefs. Students would protest and argue. On more than one occasion, the lecturer spoke with extreme passion and seemed to be forcing his view onto the students. The lecturer has a manner of speaking that enforces his authority and diminishes the students' views. Students voiced their confusion. On multiple times debates erupted and were stopped by the lecturer because they became heated. On one occasion the lecturer asked the class to forgive him for getting upset at students.

The lecturer would make comments without backing it up with any sources, which caused confusion. He attempted to prod the students into thinking. Statements such as, “marriage comes from Europe and not the Bible”, or “satan is made up and is a mythical creature” go against traditional African beliefs and caused students to get upset.

Pedagogical Groups were clear that the lecturer assumed a patriarchal position and the students felt they had to submit to his views. As mentioned above, the mere fact that the lecturer greeted students in four languages, seemed to indicate a multicultural awareness. After greeting students, the lecturer mentioned that some students might have arrived via boat, taxi, bus, car, bike or by foot. He also mentioned that thirty denominations were represented in the module. Thus, a wide array of views, cultures and denominations were being represented and it was thus difficult to present material in a way suited to all.

The **Pedagogical Actions** are those mostly typifying lecturing. The lecturer would stand in the centre in front but would move to the sides constantly in the centre of the lecture space. He often wrote on the green board.

6.7.2. Interview with Lecturer C (Module 3)

Lecturer C presented Module 3. The unstructured interview took place in his office in the main building of the Faculty of Theology and Religion. He greeted me amiably and we sat down. The atmosphere seemed a bit tense as the lecturer seemed slightly nervous with my enquiry. As time went on, he seemed to relax more and spoke openly about his teaching methodology. It needs to be mentioned again that I have taken caution to ensure that the sensitive information remains anonymous. The following table represents the main themes that emerged from my discussion with Lecturer C.

Module 3 - Lecturer C		
Sensitive to cultural differences.	Facilitation of intercultural conversation to promote understanding	Lecturer willing to change

Table: The main themes from Lecturer C, Module 3.

6.7.3. Group discussion: Module 3 – Lecturer C

After attending Module 3 for a semester, I approached a group of students straight after a lecture and we sat within the lecture space. The group of students agreed to participate in this open-structured discussion after I explained the main aim of my study. Some had seen

me in a few settings already and were friendly and willing to participate. The conversation was light and the students seemed comfortable to talk. I have cautiously taken steps to keep the sensitive information anonymous. After coding and analysing the data from this discussion, the main themes emerging from this discussion are now presented.

Module 3 - Group discussion					
Lecturer responsibility - walk with you	Student responsibility to be included	Cultural divide exists	Compulsory multicultural group work strenuous	Debates facilitate intercultural learning	Prefers native Language - Understanding

Table: Main themes from student discussions - Module 3

6.8. Module 4

6.8.1. Description of Pedagogy

To summarize the data, Grimes' categories for studying rituals are used as subheadings.

The **Pedagogical Place** was on the main campus of the university within the Faculty of Humanities building, two floors underground. The architecture of the space seemed old but had apparently been repainted recently. The space had no windows and unnatural light. The walls were painted white with tables and chairs in rows that all faced forward.

The space was neutral and provided no visual communication. The space included a small table in front to the left. Green boards filled the space behind the lecturer. The space was small and could probably seat around 40 students.



This photo⁹³ resembles the space of Module 4. (To protect the lecturer and the participants, this is not a photo of the specific module attended, but only depicts the space.)

Pedagogical Objects included the lecturer's laptop, the tables, and chairs. The lecturer used no other objects to assist in the presentation of the material. The students often mentioned Click-up, when requesting information and sources. By the end of the semester, no sources or information had been loaded onto click-up, which caused frustration amongst students.

This module's **Pedagogical Time** was clock-time. This lecture took place once a week on a Wednesday, with the duration varying between 30 and 60 minutes. On one occasion, the lecture was about to start but the lecturer had not arrived yet. After students had been waiting for 30 minutes into the lecture time, one student in the class received a Whatsapp message from the lecturer, cancelling the lecture. Some students got really upset as they had come to the university for that class alone. One student phoned the lecturer and was

⁹³ This photo was taken by another party and was viewed on 2 July 2020. <https://tufs-sgu.com/gio/gio-pretoria/journal-pretoria/>

clearly upset. The lecturer portrayed a lack of planning and the students communicated strong feelings about him that day.

The **Pedagogical Language** of this module was an English academic register that seemed philosophical. It conveyed that the lecturer was not fully capable of presenting this module as he would often use words like, 'uhm', 'I also don't know', 'I am also confused'. He admitted that he does not understand some of the material. He paused often and pronounced words incorrectly. Students often laughed openly at his unpreparedness and discomfort. When students asked questions, he was unable to give an appropriate response. He struggled with clear communication.

Pedagogical Groups were formed according to religion and culture. The lecturer was young and had no teaching experience. He seemed equal to the students, as he was a research assistant to the lecturer and busy with a master's degree at the university. In this module the students were multicultural as seven students were white, six were black and two came from other cultures. The lecturer continually asked the religion of each student. Some were atheist, some Harikrishna, some belonged to an AIC and some Christian. Some students preferred not to answer.

In each of the lectures, the lecturer would ask their views and then laugh in disbelief or pass remarks about their opinions. He continuously made fun of Christians who believed in speaking in tongues, Hindu rituals and Nirvana. On one occasion he mentioned that he wished he could just slap someone (because of their beliefs). The lecturer clearly portrayed disrespect for other cultures, religions, and denominations.

The **Pedagogical Actions** are those mostly typifying lecturing. The lecturer would stand to the side behind his laptop and read the notes word for word from his laptop. The lecturer never moved and remained in one place.

6.8.2. Interview: Lecturer D – Module 4

Lecturer D presented Module 4. After many attempts, a date and time was scheduled for this interview. We met at a coffee shop on the University grounds. The lecturer brought a girlfriend along for the interview. At first he seemed suspicious of my intentions, but after I had explained my research aim, he showed a keen interest in the topic and willingly engaged in conversation. The interview did not last long, as his comments were short and to the point. It needs to be mentioned again that I have taken caution to ensure that the sensitive information remains anonymous. The following table represents the main themes that emerged from my discussion with Lecturer D.

Module 4 - Lecturer D			
Faculty background	Pedagogy to be culturally inclusive	Cultural divide persists	Native language preferred

Table: The main themes from Lecturer D, Module 4.

6.8.3. Group discussions: Module 4 – Lecturer D

Module 4 consisted of a small group of students and during my time attending the module, I introduced myself to them and invited them to participate in an open-structured group discussion. We set a time for the following week to meet before the lecture commenced.

This group included both Afrikaans and English-speaking students. After coding and analysing the data from this discussion, the main themes that emerged are now discussed.

Module 4 - Group discussion				
Unclear Curriculum	Novice lecturer	Lecturer Responsibility - Into the space of the student	Lecturer is biased / speaks down / offensive	Online learning

Table: Main themes from student discussions - Module 4

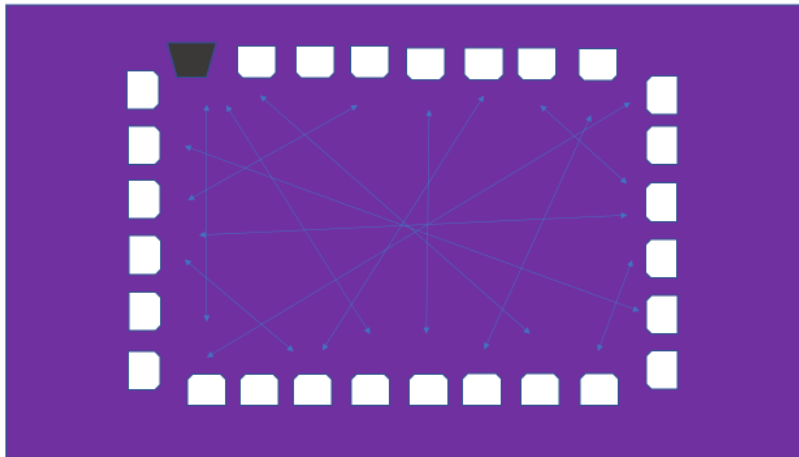
6.9. Module 5

6.9.1. Description of the Pedagogy

To summarize the data, Grimes' categories for studying rituals are used as subheadings.

The **Pedagogical Place** was on the main campus of the University on the second floor the Faculty of Theology and Religion building. This lecture space was filled with natural light as one side had open windows with a view of trees. Big windows and fresh air provided a comfortable space. There was some visual communication as images of biblical parables were on the wall, although they seemed very old. Some chairs were stacked at the back of the lecture space, as well as an old television set. One side of the lecture space

contained an old bookcase with multiple old books with theological content. The tables and chairs were arranged into a square. Students faced each other.



This sketch shows the layout of the pedagogical space of Module 5.

Pedagogical Objects included the green board that the lecturer used sparingly to write on when he was explaining a concept. Students had prescribed books which the lecturer made sure they had each week. Every second week, a student would need to prepare and present a book. Students would often eat in class.

Pedagogical Time that connects with the clock did not seem an important part of the lecturer's planning. The first lecture was supposed to start at 9:00 but started only at 9:30. The lecturer allowed breaks when students asked for them. This module was also within the first semester of the year and took place every second week. The time frame for the lecture could be anything from 4 to 6 hours on a day. The duration of the lecture was long. This module was also in the first semester of the year which correlates to European universities. The lecturer did not focus on the clock and was casual when it came to time. This frustrated white students.

The **Pedagogical Language** of this module was English, which the lecturer spoke fluently, although it is not his first language. He often tried to explain a concept by explaining it in Afrikaans, English or an African language. He opened each lecture with prayer, and on one occasion he prayed for a student who was in hospital. The lecturer often made jokes. The language during the lecture mostly included narratives of things he had experienced personally. The manner of presenting material coincided with students' sharing their view, theology, culture or beliefs. The language was mixed with academic biblical language. Things that were said often evoked strong emotions from students.

In the first lecture of this module, the lecturer asked students to introduce themselves to the rest of the class. This happened every time a new student or guest joined the lecture. At the end of each lecture, the lecturer would ask again that all students relate what they had experienced or learned in that lecture.

The lecturer shared many anecdotes about his past, his experiences with different cultures and languages. He demonstrated knowledge about many religions, denominations and cultures. He would continuously ask students direct questions about their church, their upbringing, and so on. These would create debates and further story telling. The lecturer pointed out the colour of students' skins by addressing them as follows: "pinkish", "whitey special", "chocolate brown" or "houtkop". The lecturer would often indulge in sharing his feelings, his upbringing and stories that had occurred in his life. The lecture had constant discussions.

Pedagogical Groups were not often clear as the lecturer sat with the students and facilitated discussions. The module comprised around 14 students, of which only three were white (including me). Thus, a wide array of views, cultures and denominations were represented. The lecturer tackled issues such as land, government, colonialism and

apartheid, without choosing sides but presenting different approaches from various cultures.

The **Pedagogical Actions** were not typically those of lecturing in the traditional sense. The lecturer always sat in the square next to other students. This position communicated equality and humility. On one occasion, his phone rang and he answered it and spoke to his wife.

6.9.2. Interview: Lecturer E - Module 5

Lecturer E presented Module E. He seemed excited to meet me as he seemed passionate about his pedagogical methods. We met in his office in the main building of the Faculty of Theology and Religion. While we spoke for 33 minutes, his phone rang and he answered it three times. We were interrupted in his office twice by staff and students, all of which was somewhat distracting. It needs to be mentioned again that I have taken caution to ensure that the sensitive information remains anonymous. The following table represents the main themes that emerged from my discussion with Lecturer E.

Module 5 - Lecturer D

Pedagogy facilitates cultural interaction	Architecture does not promote interaction - circle	Move into the space of the student	Equality – Restore Image of God in people.	Lecturer's AND students' responsibility within the lecture space
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Table: The main themes from Lecturer E, Module 5.

6.9.3. Group discussion: Module 5 – Lecturer E

Module 5 consisted of a small group of students, and I had introduced myself to them while I was attending the module. Lecturer E allowed me to explain my study to them and invite them to participate. The majority of the group agreed. We remained in the lecture space after a lecture conducted the interview there. This group consisted of both Afrikaans and English-speaking students. It needs to be mentioned again that careful consideration was taken to protect the anonymity of the participants. After coding and analysing the data from this discussion, the main themes that emerged from the discussion are now presented.

Module 5 - Group Discussion

Pedagogy to facilitate intercultural learning	Lecturer creates an Inclusive space	Lecture space layout facilitates intercultural learning	Inclusive space for intercultural interaction
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Table: Main themes from student discussions - Module 5

6.10. Main themes from interviews and group discussions

Here follow the main themes that crystallized from both the lecturer interview and student focus group discussions.

6.10.1. Language

I asked the students whether they feel comfortable in bringing themselves into the lecture space, and whether language plays a role for them within the pedagogy. A strong theme is noticeable from students when language is discussed. Responses from students were the following:

For me, it is much better in Afrikaans. I feel much more comfortable. We are all Afrikaans and share the same culture and can speak more openly. (Afrikaans student Module 1)

Another student in the same group responded:

English isn't bad, but for me specifically, it is much more challenging. The English students, sometimes when we talk, I voice my opinion, but because I have to speak in English, I might not say the right words and then we begin to argue. So this space is safe for me because we are all Afrikaans. We could disagree freely, and we understand one another. (Afrikaans student Module 1)

It was evident that the students preferred a smaller Afrikaans module presented in their own language. This again can hamper an attempt toward intercultural pedagogy.

In my discussion with the English group of students from Module 2, to my question pertaining to language, the students responded that language does play a role. An English student mentioned that she prefers English, while another student mentioned that her native language would be beneficial for learning. This highlights the earlier observation of language as medium and how learning in one's own language is beneficial.

- *I prefer being taught in English (English student Module 2)*
- *But if you have someone who can speak your language, like the Afrikaans students has, that will be beneficial. (English student Module 2)*
- *But that is not going to happen. It is ideal. (English student Module 2)*

The English-speaking students remarked again that Afrikaans lecturers spoke Afrikaans to students during the lecture, thereby granting Afrikaans students an advantage, which does not benefit intercultural interaction and learning. The students commented:

Lecturer can't speak Afrikaans to Afrikaans students. The lecturer can't speak my language. That is privilege. I would speak to my friends if I can't understand something. (English student Module 2)

Another student from module 3, mentioned that she prefers to be taught in her first language. She admits that it is beneficial to all students to be able to receive theology in their own language, for better understanding:

English is the middle ground. But it will be great to be able to go to someone who speaks your language, if there is something you don't understand. It would be great to have someone for each language. (Afrikaans student Module 3)

Lecturer D commented on the importance of language, which to him, plays an integral part of learning. The lecturer sees English as the middle ground, but he responded that being taught in one's own language is better. He further responded that for him, a special connection is present when someone speaks your first language. His response connected with what other students had also mentioned. It is therefore a very strong theme and renders it a moot point when designing a reimagined pedagogy. The lecturer's response:

- *English is the best language for learning and the common one, as most people can speak and understand English. But being taught in your own language is always better. (Lecturer D)*
- *Language does play an important role. (Lecturer D)*
- *I think there is a special connection when engaging with someone from your own race or language, or whatever. So if a lecturer is not necessarily the same race or language as the student, I feel that even in the approach to create a comfortable space, it would be different, and not productive. (Lecturer D)*

As the discussion was still pertaining to language, the lecturer pointed out, like many other students, that Afrikaans students are privileged in that they can speak Afrikaans to lecturers and that lecturers can answer them in Afrikaans. He relays his experience:

I myself was in classes where students would ask to ask a question in Afrikaans and the lecturer would answer in Afrikaans, even if English students were present. It should be discouraged. (Lecturer D)

One's native language as medium for education and within the pedagogy is a strong theme on which most lecturers and students commented.

6.10.2. Student and lecturer responsibility in the lecture space

During the interviews with lecturers and discussions with students, it became evident that both placed were considered responsible towards each other. The students consider it the lecturer's responsibility with the pedagogy to get to know them, while the lecturer felt that the student had the same level of responsibility, in bringing themselves and engaging within the pedagogical space. Lecturer A responded as follows:

Students also have a responsibility. If we can keep communicating, then it is good. Then it is also, cultures should also accommodate to the other side. Yes, we as lecturers should accommodate cultures, but then they should also accommodate us (Lecturer A).

Commenting on the lecturer's answers, I asked whether he thought that students want more of their culture brought into the pedagogy and made part of the discussions. He replied that the students have the responsibility to give direction during the lecture when it comes to culture:

But do they ask the questions? And then we don't have the answers? But do they ask it? (Lecturer A)

As the lecturer and I spoke back and forth about culture within the lecture, he commented again about the student's responsibility:

...remember, the student also has a responsibility. These days, students are quick to raise their voices. For many years, I was a hostel father, and after the #Feesmustfall, students became very vocal, which I am happy about, but you also cannot just say anything, and criticise without grounds. It also does not mean you have no responsibility as student, to come to class, to study, to work hard etc. From

my experience, just students coming to class, for example, my Monday morning 7:30 class, not even 20% of the class is there. They will not make it, because they do not even hand in their assignments (Lecturer A).

As I rephrased his response, I asked whether he thinks there is then a need for a greater responsibility from the student? He agreed and said:

“Nowadays I feel there is no commitment from the student’s side and no consequences” (Lecturer A).

Together with the responsibility from the student, Lecturer A says that both sides (referring to lecturers and students with different cultures), should work together:

“I think there should be an accommodating to both sides” (Lecturer A).

Lecturer E highlighted that both the students and lecturer have a responsibility within the lecture space and a back and forth between lecturer and student is needed within the pedagogy. This is a strong theme that was also noted by Lecturers A, D and E and therefore highlights that pedagogy is not only the lecturer’s responsibility, but also that of the student.

When I posed the question to the students, asking what the lecturer could do differently to include more perspectives, one student responded that the responsibility lies with the lecturer:

“This current curriculum, if it is going to transform, the lecturer needs to be different and learn the student’s current cultural context. It helps the students to understand the work in his own context. You could see the class now was so unengaged and poor in answering. But if you are given a chance, to engage with your context, how

you understand the content, then there can be transformation, to the lecturer and the student, to interact and to better understand each other” (English Student Module 1).

When the discussion focused on language, I asked the students whether they would have preferred someone teaching in their own language or someone from a similar culture. Three students responded with what they deem the responsibility of the lecturer:

- *“A person doesn’t need to be black. He can be white but read African literature to understand our culture. Read other literature to learn. We want to leave this university and go into another context and we need to give them theology in their context. It calls for you to read African literature and to teach pastors that will leave here and apply theology in their churches. What does it help to study Barth?” (English Student Module 1).*
- *“I am not against a white lecturer or saying they should be black, but as long as the lecturer knows about my background and has the right qualifications, then it doesn’t matter, he needs to benefit the students” (English Student Module 1).*
- *“It is not about the colour of the lecturer, but the lecturer needs to understand others. The lecturer also needs to learn from you. Inclusive lecturers” (English Student Module 1).*

A strong theme therefore was that the students want the lecturer to understand their cultural background and the lecturer feels it needs to come from both sides.

6.10.3. Online learning

Online learning was not a question posed to any lecturer or student, but the topic kept cropping up in a few discussions and proved to be a theme of which to take note. In my discussion with the English group of students of Module 1, the discussion revolved around the structure and building of the class, when student 2 brought online learning into the discussion as a positive alternative to in-person lecturing.

“...you can go back and listen to it again and you feel more free to ask questions” (English student Module 1).

It has to be noted again, as in the description of the pedagogy, that within the five modules that I attended, Lecturer B was the only one who made use of the online learning platform. The lecturer seemed to be keenly interested in online learning as he wanted to take initiative and try different methods to see which worked best with the students. He commented about online learning lectures:

“In the beginning it went really well; so far, we had three this year. It started well but then also fades out (referring to the number of students)”. (Lecturer B)

In the discussion, I asked about debates and interaction during the lecture. The lecturer responded that he feels strongly that debates should take place, but then reverted to online learning again:

“and that is exactly what was interesting about the first online lecture, there was much more interaction than what you find in the class... In the online class, one student actually said he disagrees with me, and that was so interesting, and he had more guts to do it online than in class, so Yes”. (Lecturer B)

The lecturer found online learning conducive for communication between himself and the students and the online platform proved to be a safer space for students to voice their opinions. An online space can be conducive to intercultural pedagogy when students and lecturers might feel freer to respond. The limitation might still be that students do not see and hear each other physically, which might have the opposite effect.

The mixed group of students for Module D, also spoke about online learning and mentioned that an online lecture had taken place in this module, but that they were not aware of it. The students responded with their experiences:

- *We had an online class for this lecture, but no one knew, and nothing happened. I had another online class, the problem I have with online classes, it is called a*

hybrid class. I think if they are going to do that, it has to be an hour during the day, where everyone has to log on, and the lecturer can see who is logged on. And there is a discussion section. So at this stage, hybrid lessons have been, 'read this lesson' and that is it. It is just for lazy lecturers and they do nothing and too lazy to come and teach us. Hybrid lesson is just reading time. But if it could be an online class, that will be so much better, and interactive. (English student Module 4)

- *My mom is a music lecturer here. She has online classes, skype sessions and everyone logs in, otherwise you can't write exam. When she heard about my online class, she was shocked (Afrikaans student Module 4).*

Online learning seems to be a topic for further research, although the experience from these students seemed to be negative. In the discussion about online learning, other objections were also raised by two students:

- *"The network and the Wi-Fi is a problem. Many students don't have access to that and all the privileged students can remain at home or their private residence and partake of the class. But the rest of the students need to come here, because they want to have access to Wi-Fi" (English Student Module 1).*
- *"Some people don't have access to Wi-Fi or a computer. And good Wi-Fi is needed to be able to clearly capture all online. I think, we need to bear in mind there is side effects to everything" (English Student Module 1).*

As we were discussing the pedagogy of Module 2, one student interrupted and commented positively about online learning, while highlighting some pitfalls:

The online class, I loved it⁹⁴. I am a really shy person and I felt free to interact. I wouldn't want it permanently, maybe 50% online and 50% live, as it is nice to see everyone. Online you can ask your questions, but sometimes you want that personal interaction. It is also easier to give your attention in class than in online. You can rewind the class in the online site (Afrikaans student Module 2).

⁹⁴ The student is referring to another module that had an online lecture, as this specific module did not include an online lecture.

Online learning is something to engage with further as students feel freer to communicate openly online. This student did display the need for personal interaction, but what stood out was the fact that the student could record the online lecture and return to it. This might prove useful to students who struggle to understand when English is not their first language. This was later displayed also.

6.10.4. Lecturers are willing, but don't know how

A strong theme from three Afrikaans lecturers were that they displayed a keen interest in changing the pedagogy to accommodate everyone in the lecture space, but they felt that they did not know what that should look like. Some responses from lecturers highlighting this theme were the following:

- *But, I don't know what the difference should be, other than you knowing that you have students that don't have access to all the things you think they have access to, and that can't read and write well, but that is socio-economic. (Lecturer B)*
- *So, I think it should play a role, but it isn't clear to me what it should look like. I don't know how. (Lecturer B)*
- *I think curriculums need to continually change and adapt. In some of my other stuff, I do much more about land, feminist theology, and I try to work more African perspectives into the class, so you have to have multiple epistemologies, and you have to continually bring them into your curriculum (Lecturer B).*

The lecturer seemed willing to adapt his pedagogy, but it was not quite clear to him what needed to happen. This strong theme resonating with all three white Afrikaans lecturers (A, B and C), was that they were willing to change, but did not know how to do it. The lecturer C responded:

- *But yes, some might never speak to me again. But if they want to come to my office, and tell me how I upset them, then that is ok. So I am sensitive and sometimes and make mistakes and come across too harsh or judge the student's views. I want them to practise, make mistakes here. So that we can help you. (Lecturer C)*
- *But on the other hand, there might be students who feel that they never want to speak to me again because they might feel I attacked them (Lecturer C).*

- *Previously we had a style and we thought that is the way to teach, and those days the lecturer came in read and that was it. So, we come from another teaching form. (Lecturer C)*

Lecturer A often displayed unease as he was cautious to answer, but also portrayed that he seemed uncertain as to what should change and how:

“...but it isn’t always so easy, because if you aren’t part of that culture, then you are a bit of an outsider, you aren’t a native (Lecturer A).”

I asked the lecturer whether there was interaction during the lecture and whether students felt comfortable in asking questions or commenting. He said the following:

“It doesn’t happen often enough... But maybe it is me? (Lecturer A)”

When I asked whether students feel they can take the liberty of bringing their culture and background to the lecture, he referred to himself again as a possible cause for students that do not interact during the lecture:

“But maybe, if again, it is my way of handling students, that it makes that students don’t want to give of themselves, then I would like to , so that I can change. If it’s the case that I may be domineering, then I want to change the way I teach” (Lecturer A).

The lecturer seemed to display a positive attitude in that he was willing to change but was not always knowledgeable about implementing the change. He also recognized his own shortcomings, as an older white male. This quality of willingness to change is a key ingredient to reimagine pedagogy.

Within the group discussions, students described what they liked and disliked about the pedagogy, and what contributed to their experiencing the pedagogy of some lecturers negatively⁹⁵.

- *You don't know if you are doing an assignment, a presentation or what. The communication is so bad. (Afrikaans student Module 1)*
- *If some lecturers could just learn how to effectively communicate with us, so that we know what is going on. I really feel, yes, they are busy, but sometimes the info is not available. (Afrikaans student Module 1)*
- *One person could not even speak English. You would write your assignment in English and he would mark you wrong because he doesn't even understand the terminology. He himself didn't really know what is what. Sometimes with affirmative action, it is a lot touch and go. Some are great and others not so much. (Afrikaans student Module 1)*
- *Another element is the practical side. I don't like that he teaches us but haven't been in practice for years. He does it daily. His communication isn't great, but he lives what he teaches. That helps me more. (Afrikaans student Module 1)*

Although these comments were elicited from the group discussion about other experiences in other modules, it did provide insight into what they saw and experienced. In my discussion with Lecturer D, he admitted to teaching this module for the first time. This was noticed by the students and affected the pedagogy negatively. They responded:

- *As you can see, the majority in the class do not take notes, I don't take notes, because I don't see what we are taking notes on or for what purpose (English student Module 4).*
- *He needs to learn how to pronounce words (Everybody laughing) (Afrikaans student Module 4).*
- *Because also the first lecture we had with him, he openly said he doesn't know what the subject really means and he himself was confused. During the lecture he says, he is confused himself. That is not confidence. Now when I want ask a question, I will surely doubt the answer that he gives me. I will doubt his knowledge (English student Module 4).*

⁹⁵ These comments do not relate directly to one of the five modules which I attended and described. Students described their overall experience within the university.

- *There is no communication on click-up and we haven't received any material. I have not received any notification, zero. There has been nothing from him (Afrikaans students Module 4).*

The success of the pedagogy in the lecturer space also depends on administration outside the lecture space. These students find bad communication as a stumbling block to pedagogy. It is almost as if the administration from the lecturer determined the receptiveness from the students in the lecture space. Pedagogy then hinges on what happens inside and outside the lecture space.

The responses from students indicated that they experienced the lecturer as biased and offensive. This was their response:

- *I think he doesn't hide his bias (English student Module 4).*
- *I also think that. You can tell. Sometimes he laughs at the student's comments and then it sucks. He also doesn't answer your questions properly. So what is the point of saying something, if he is not going to answer my question? And you know he is going to be offensive, when he asks, 'is there any Muslims or Christians in the room? And then he will pick on you. He wants to know who is here, so he doesn't offend anyone when he says what he wants to say (Afrikaans students Module 4).*

It seems that through the responses from the students indicated that the lecturer did not always display inclusivity and might have caused students to feel, they could not bring themselves, from fear of ridicule.

With the description of this module, I explained a situation that took place during one lecture, which had been cancelled 30 minutes into the lecture. These were the comments from the students:

- *Like now, the lecturer is 20 minutes late already, it breeds the same culture with students. And he has done it before also (English student Module 4).*
- *One thing that this lecturer can do to make this class better, is quit. He is still a student and that is part of the problem. Usually the student is the tutor, not the proper lecturer. The lecturer will do the second quarter. We don't actually know. We are all so confused about the tests and the lecturer (Afrikaans student Module 4).*

In conclusion, the pedagogy is not just what takes place within the lecture space, but everything outside of the lecture space contributes to the success of the pedagogy inside the lecture space. The apparent lack of communication between lecturer and students had a negative effect on the pedagogy within the lecture space.

6.10.5. Socio-Economic differences limiting learning experience

As the students were discussing things that could change with regards to the pedagogy, one mentioned the cost of the sources needed for Module 1 (and referred also to other modules). He said:

“With the presentations and material, it shouldn't be so expensive. We cannot keep up with the other things we need to also do and pay for” (English Student Module 1).

In my discussion with lecturer B, this emerged as a very strong theme to which he continually returned. To the question pertaining to culture, the lecturer responded that he did not know – but then he quickly mentioned what he thought does play a role when presenting the module:

“I think the bigger issue is, you sit with people in front of you who can't necessarily read, and also who cannot write, so it isn't really a cultural thing but more a socio-economic situation, with kids that come from weaker schools. But that cannot be

my work, to teach them to read and write. Understand? I think what helps is the hybrid thing of the university, that you do a few things beforehand, the methodology of the quizzes, that forces them to read beforehand. So I think the model that the university is striving towards (the picture on the door), the one I don't really understand, hybrid learning, it helps to catch some of the shortcomings, but it is socio-economic issues and not cultural, students from weaker schools that don't have the necessary skills" (Lecturer B).

The lecturer touched on a sensitive and critical component, viz. the socio-economic disadvantages that he found difficult to accommodate during the pedagogy. This was a continuous problem facing students in South Africa. But when it came to pedagogy, the lecturer felt frustrated as the current pedagogy does not make room for disadvantages. All the more, therefore, a new pedagogy needs to be aware of these differences within the learning space. But there seem to be a systemic error that goes down to primary education and which lies beyond the scope of the lecturer. Even a new pedagogy will also not be able to address this.

6.10.6. Theology as steppingstone to academic career (Ship Jumpers)

Lecturer B felt that some students were only 'using' theology to gain entrance into another field. This resulted in students who were not committed and had no desire to participate or respond in the lecture space.

- *"Our problem in the theological department is also the students who only do theology as a bridge towards somethings else, the ship jumpers. We are their point of entry and from here on they go somewhere else, to something else. So some sit here without really wanting to do it, then that just becomes a major problem (Lecturer B).*
- *"According to the system, our theology department, the standards are the lowest of low for entry" (Lecturer B).*

Lecturer A echoed these sentiments on this theme: He said:

- *“They come, not really knowing what they want to do and not really committed, and then maybe see theology as a stepping stone towards somethings else”. (Lecturer B)*

While the discussion revolved around culture within theological pedagogy, one student (Module B, group 1) admitted that she had applied to study law; *“I applied for law.”* Two students in another group (Module D) also commented:

- *I attend various lectures as I am in a chemistry major, so the subject matter is very different (English student Module D).*
- *We only attend the module as this is the only module during the week, the only slot. Anyone can do this subject from any field. It is easy, and that doesn't make it great. People do it for marks. We are also here because we want to know the content that we are writing on next week (Afrikaans student Module D).*

As a continued theme coming forward, it is something that needs to be addressed. The lecturer considered this a major problem which should be reconsidered. The lecturer felt frustrated. If he were to attempt to change his pedagogy, but had to serve students who did not engage, it could be very discouraging to the lecturer and inhibit his passion. What difference does real calling make with regard to how students engage in the lecture space? Those who really wanted to be there, were likely to be more serious and conduct deeper conversations within the pedagogical space, while the lack of involvement of others, who only wants to use the Faculty of Theology and Religion as steppingstone, hinders the pedagogy.

6.10.7. Student retreat, compulsory group work and debates narrows the cultural divide

One student (and later another) responded that sometimes the cultural divide exists but he felt that the first-year camp had assisted the students to move closer together:

But still last year, when we had Afrikaans and English classes, there was a huge divide. The majority speaks English, and that stays the middle Language. In the class, you can see the different cultures/languages sit together. But I think the theology 1st year camp, brought us much closer to one another (Afrikaans student Module 2).

There are certain aspects to a retreat or 'camp' that allowed students to see each other for who they really were. Students were placed in an environment that equalized them. Pedagogy within the lecture space should somehow resemble aspects of a retreat. It is positive to note that within an Afrikaans discussion group as well as an English discussion group, both sides agreed that the 1st year camp has narrowed the cultural divide. Three students mentioned:

- *If they include more debates and group assignments, then we will maybe be more comfortable around each other. Then we can learn from one another. You find many white students actually scared to talk to us, I don't know. you just find they are not comfortable. But when we get into a group, they get more comfortable. Everyone starts talking about their own opinion and you see who they are (English student Module 2).*
- *It only happens when we do group assignments or debates and [are] forced to work together (English student Module 2).*
- *On the camp we talked, we slept in the same room and it was so comfortable. It was really nice. If they do more group work, that will happen, because there is no way they can combine us (English student Module 2).*

It became clear from my numerous discussions with students that, some lecturers (although none whom I involved in my research) had attempted to introduce compulsory group work. Some students found it beneficial, but there were those who had found it

awkward. Responses from the students show that it had not happened automatically but contributed to this student's experiencing the camp as being strenuous:

We got given a task, and your group must be diverse. It is not super easy, because we are the minority. This lecturer is really focused on brining integration, which is good, but the practice of it is difficult. Like here, it is also difficult (Afrikaans student Module 3).

One student's response summarizes the overall feeling regarding this effort:

Yes, in one class the lecturer wants us to be more diverse and asks us to do tasks with a diverse group. She want us to get out of our comfort zones. She saw that when we have groups, we group in white or black groups. It is outside of your comfort zone, but it is good. Comfort zone is a safe place where nothing grows (Afrikaans student Module 2).

This student articulated that it might be difficult at first, but that such cooperation does promote intercultural learning. With Module 3 I observed many debates taking place within the lecture space and I explored students' evaluation of such debates. One student responded that they help students to open up and interact more in the lecture space. Debates can play an integral part to reimagine pedagogy.

...you constantly engage and debate and bring yourself. Everyone gets to know each other. So that was interesting and diverse. I would love to interact more in class (English student module 3).

As a very strong theme that emerged without any prompting, the first year camp, compulsory group work and debates were seen to assist the pedagogy and facilitate intercultural learning.

6.10.8. The architecture does not promote interaction

Some students raised the same issue, but Lecturer E responded to my question pertaining to the architecture of the learning space by telling a story:

The only problem I had was the classroom, the structure of the class is a problem. The whole building was built in such a way that makes pedagogy difficult. The rail outside... I was teaching about the diakonia of disability. I invited clergy that was disabled or in wheelchairs, I went to the Dean and said to him, I need your help. He refused and said he was too busy, but I kept on saying he should come and help. Then I said could you help me pick up this person so get upstairs., With that, I said, if I ask you for an offramp, you would not understand. But now seeing for yourself you understand the need. Now that you carry someone, how will you correct the building? I had to do it (Lecturer E).

The only obstacle is the structure of the classroom. The only thing you can do is bring them up front, as the chairs can't even move. But you use the material in a way, the other way that you can do it, - based on play therapy – loosen them and learn to get to know one another. By the end of my class, all students know each other by name, by the way they respond to one another (Lecturer E).

I spoke about the pedagogy and asked whether the students felt that something additional could change. One student from Module 1 pointed to the construction of the buildings:

“This way is very old fashioned. They had an idea in mind, when they constructing the building. Now it is different. But we are stuck in the classrooms” (English Student Module 1).

For this lecturer and student, architecture is a hindrance in creating an open space for intercultural pedagogy to take place. As described in the pedagogy of Module 5, Lecturer E arranged the chairs in a circle and made it work for his module and his students. He also commented that even with the lecture space being restricted, different methods existed that could open up the space for pedagogy to be made intercultural. One student from Module 5's discussion found the layout of lecture E's space to be positive because it

allowed him to have close contact with the lecturer and students were able to look at each other. He responded as follows:

I am used to sit and listen, to sit in a circle to look at each other. He sits in front and you are able to have close contact with him. For me, it doesn't matter if he sits or stands, it's about your passion, enthusiasm (Afrikaans student Module 5).

An emerging theme voiced by a lecturer and a student reflected that the lecture space inhibited the pedagogy. As the place of each module was described, it is evident that the fixed chairs and rows of tables facing forward, is not conducive for intercultural learning. As pointed out above, group work and debates promoted the pedagogy and learning, for which the lecture space was not ideal. Lecturer E's manner of arranging the chairs and tables in a circle seemed to promote intercultural learning. But his pedagogical space was the only one suitable for such arrangements.

6.10.9. Lecturer's work ethic

For Lecturer A, pedagogy had changed in 2020 since when he was younger. Other lecturers echoed this idea as they compared their backgrounds to the current realities of students. Lecturer A shared his personal experience:

I am an old man; I came to the university as a young man. I had class the whole day from 8 to 17:00. You did not bunk class; if you did, it was bad for you. The lecturer didn't ask you where you were. I learned that you need to work hard. You don't get sick. If it is exam, your stuff is on time; it was different back then. I grew up in a different school environment. You are responsible. If you do not hand in the assignment, you get 0. That is it. And then you come back next year. No one feels sorry for you, no one cares about the trauma you go through, you just get 0 (Lecturer A).

A critical insight is that the lecturer seems to feel tired. Similar insights were gained from my discussions with Lecturers A, B and C. They explained that they were not receiving

back what they were putting in. They felt that the students were not bringing their side. This feeling can dampen the desire to change their pedagogy, and that would defeat the effort. In the conversation with Lecturer A, he constantly referred to his hard work and attempts to change but saw little to none from the students' side. Lecturer B referred to his own background in the same manner as Lecturer A, revealing that he had become accustomed to a certain work ethic. He seemed to feel tired and overwhelmed by students who showed no interest in their academic studies, or who were incompetent.

“...when I was a student in the 90s, with only white students, and some of them were also useless, and that isn't a cultural thing, I don't think. It is just how students are. Now you sit with students that come from bad schools and they don't have the necessary skills, or never learned a certain work ethic” (*Lecturer B*).

Lecturer B's response underlines the fact that students who do not work hard and fail to show any interest, cause strain on the pedagogy. The lecturers tended to have a strong work ethic and a standard which they desired student achieve, but not all students were rising to those standards, which caused the lecturers to become disappointed and discouraged.

6.10.10. Cultural divide exists

Students sensed a cultural divide which hinders intercultural pedagogy. Three students highlighted this fact:

- *For us it is sometimes very hard to chat with other coloured students, we all have groups, they are already in their groups and we are in our groups, and friends. We are in the minority and therefore we tend to gravitate towards each other (Afrikaans student Module 3).*
- *“It goes back to context. They have their own context and we have our context (English Student Module 1).*
- *“But there is an issue, that some Afrikaans students will only relate to you in Afrikaans. I don't see many of them associating with others. Because the*

lecturer is white, he has some prejudice. Because in his culture he was brought up like that, to look out for his own kind” (English Student Module 1).

In another group, students pointed out that the cultural divide within the pedagogical space is a product of societal division. They seem to want the divide to be narrowed:

- *I don't think that will happen soon though, that is just the way society is. But I would want it to change. More of unity (English student Module 2).*
- *I think society, in this day and age, we have been accustomed to separation, individuality and everyone wants to be and make their own success. Difficult to integrate (English student Module 2).*
- *White and black always sit apart, it is just the way it is (English student Module 2).*

It does seem to be a never-ending battle to bridge the gap that exists between different cultures in South Africa. Chapters 3 to 5 provided some insights as to why this societal divide persists. A response made by one student referred to the handing down of racism from parents. This could prove to be a stumbling block when reimagining pedagogy.

It also depends on the way you grew up, how you talk, morality, because at home, they tell me to integrate and make friends, but for some people here, their parents don't want them to have black friends. She does now, but when she is around her parents, she pretends we don't know each other (English student Module 2).

A strong theme therefore connected Chapters 3, 4 and 5 of this study as historical events and oppressive systems caused a lingering divide within South African society which proves to be very difficult to resolve. This divide is entrenched within society and flows into the pedagogical space of a South African university.

Among the Afrikaans group of students, they seemed to feel strong collectively about the cultural differences that influence the lecture space and the pedagogy negatively:

- *I am very neutral, but the cultural differences always comes in with the English-speaking students” (Afrikaans student Module 1).*
- *The cultural differences are so many. I don’t think it is the lecturer or the university’s job to force us to speak or mingle with the opposite person who has a different culture. It is a personal thing. If they force you to do it, you will hate it even more (Afrikaans student Module 1).*
- *Last year, I experienced, some of them are really nice and you can build a relationship, but others want nothing to do with you. I formed a few friendships last year, and others you feel they don’t want you there. It makes it difficult (Afrikaans student Module 1).*
- *Yes, like last year, we needed to do a whole semester on African Independent churches. That bothers me. I want to learn about them. We need to be able to have conversation and understand. But it has to come from both sides (Afrikaans student Module 1).*

In the group discussions one opinion spurred the others on to relate the same sentiments. This Afrikaans group of students found it difficult and strenuous to have modules with students from other cultures. This was also revealed by the comments on their negative experiences when it comes to compulsory multicultural group work. The students’ feelings certainly present a stumbling block on the road to a reimagined pedagogy. Students are already prejudiced towards those from another culture which cumulated in strained interaction:

- *I think what is a major difference is the different routes you study. Not all the other church denominations are so strict with their academic studies. As far as I am concerned, the gap in theology is so much bigger, because of the church differences that also exist, more than say Engineering and so on. You cannot not walk the Western way of thinking when it comes to Engineering. But in theology you have to constantly be sensitive. The rules and guidelines are very vague and we should be careful not to offend someone. How can you learn like that? But in Engineering, the bridge will collapse if you don’t know your stuff (Afrikaans student Module 1).*
- *I think one solution could be that everyone studies on the same level. Some should not have an easier exam as others. Except maybe for Hebrew and Greek, the rest should be the same. We all sit in the same class, but the level differs, and they have different exams and assignments (Afrikaans student Module 1).*
- *“The measure in which we study the Bible in Afrikaans is much more in-depth” (Afrikaans student Module 1).*

A clear distinction was exposed between different courses, and language was revealed to contribute towards these differences.

6.10.11. Integration of different perspectives into the pedagogy

Lecturer A portrayed awareness of the need for decolonising the curriculum and had this to say:

“The whole idea is not that we would totally remove a Western epistemology and replace it with an African epistemology, but the idea of the university is that epistemologies should be added, so we need to work more diversely in the classrooms (Lecturer A)” ...

“we can always improve and be more open (Lecturer A)” ...

“I think it must be bad for a student who sits in class and the whole presentation is a Western presentation, and the examples that is used is only Western, so I do feel it is very important to take into consideration the background cultures” (Lecturer A).

In the English discussion group from Module 1, students highlighted their desire for other perspectives to be incorporated into the pedagogy:

- *“Personally, I think the lecturer should inform us more about the hermeneutics of the subjects, especially in townships and poor living conditions. Liberation, Post-colonial etc. We feel those things are important. And learning through those lenses. We don’t want to learn from a subjective point of view” (English Student Module 1).*
- *“...he could have brought up another perspective. It helps to give students a drive and want to learn about his own theology, and not developed by the colonial era” (English Student Module 1).*
- *“We need to be taught our history, third world heroes, not Western theology. African heroes that oppose the Western. We want to find our hope and identify in our own” (English Student Module 1).*
- *“Instead, learn about Martin Luther King. Many other examples. We are not free to interpret theology in our own context, unless in an assignment. We want to discuss, and not discuss from Western way. The way we read and understand the Bible is irrelevant to the lecturer” (English Student Module 1).*

The predominant view and theme from students were the need to integrate different perspectives into the pedagogy. Within the Afrikaans discussion group of Module 1, the students had a similar desire:

- *I like the PowerPoint, but I feel it is a bit one sided. I would love to hear another side, from two voices” (Afrikaans student Module 1).*
- *In general. He pushes one side. (Afrikaans student Module 1).*

The students felt that the lecturer could include different perspectives and not just present his own views. This is a critical component for a reimagined pedagogy as different worldviews, epistemologies and ontologies need to be included in the lecture space.

- *I cannot openly say what I believe. It is more scientific and this is what we study here. This is already proven and that is it. You can't bring your opinion. He gives his knowledge and that is it. This lecturer does not ask your opinion (English student Module 2).*
- *They never touch the topics. They tell us what they understand from the textbooks and that is it. They never want to know how other black people pray, or fast or other rituals. They never touch ancestral prayers. People go home with a western culture. They never touch on any of that. (English student Module 2).*
- *Many lecturers say, this is the lecture hall, sit and listen. Old Western way of teaching. Many times we just go back home and read the information for ourselves. I learn and it brings much questions (English student Module 2).*
- *I don't think I understand theology as a whole. Personally, I am Pedi. And theology is so Westernized that I can't even start to think how it relates to my culture. Let's bring it into my culture (English student Module 2).*

Students responded to my question pertaining to whether culture plays a role in theological education with an emphatic “YES!”

- *I think in this point in time, we have so much diversity and different cultures, you can't. Theology comes from a background of different cultures, so it bring it all*

into today, this is our culture and this is the culture that was (English student Module 2).

- *I said yes, because I have a different Understanding. We need to respect other cultures. Like easter, people have their own beliefs, and we need to understand other cultures (English student Module 2).*

The students portrayed an openness for cultures to come together to benefit both:

- *“...for me the idea is not to phase out the Western idea, but to be inclusive. Western and African matching together” (English Student Module 1).*
- *“With the presentation, if the lecturer reads African literature, the history, we can bring and link them together. If we say this is what Paul did and what Paul said, it’s a fact and we can’t change it, but how can we put that in practice in an African context. With that, we can feel I am part of this” (English Student Module 1).*

The students felt that culture was not being incorporated into the learning space and into the pedagogy, and they clearly desired that it be more integrated. A variable to take into consideration is that maybe cultural integration takes place only in year 2 or 3 or 4 of their studies. Module 5 presented an example of a module that only comes later, and cultural differences are incorporated there. Certain information is taught at certain times. The students’ opinion also needed to be viewed against the bigger picture of the lecturer.

6.10.12. Bigger Picture – Responsible citizens

Contemplating the issue of curriculum transformation, Lecturer A concluded our conversation by referring to South Africa as a whole...

“...there is a bigger project going on out there, and that is our nation’s project. We need responsible people, who act responsible, who obey the traffic lights, who work hard, who feels proud to be a South-African. Colour shouldn’t matter at all. We have so much corruption and it just isn’t acceptable. I believe what we do is part of the bigger project. What skills do you need? You need to be able to communicate, to work in a team with others, you need to be able to just be a good person, a human,

how you treat people around you and those who work with you, that sort of things. If you stand in class, there is something more you're seeing, the bigger project. I will probably not see it in my life, and I am very sad about it. But we aren't healed yet in this land, and it is bad. For me, it is more about being a responsible person. What is a good life, I ask myself this, what is a good life, house, car, money? You have to have an example, to what do you measure it? Jesus is my example for a good life, service, love, that is what we must emulate. And I won't see it in my life, there is so much potential in our life. I can't say someone can't be bitter, but yes (Lecturer A)".

Lecturer A had a vision of a much bigger project in which these principles should be found in all people within South Africa. Lecturer 1 declared that South Africa needs responsible humans, who obey traffic lights, work hard, can work in teams and communicate well. He conveyed his wishes that people would follow the example of Jesus. This seem to connect with the meaning of pedagogy as described in Chapters 1 and 2, as the meaning of a pedagogue was someone who was interested in deep personal transformation and assisting the student to become a responsible citizen. This also connects with Chapter 4, as early forms of theological education revolved around learning from a master or bishop.

6.10.13. Impression of unequal standards

This theme emerged strongly in this group. Words like 'they', 'them' and 'us' and 'we' indicate division between students from different cultural backgrounds. This theme continually came forward during the discussion.

- *I don't understand why their level should be so much lower than ours [referring to English students] (Afrikaans student Module 1).*
- *We all do our assignments in English, which is our second language. But I have heard this before. I think broadly speaking, black people in South Africa gets treated like children. They get treated like, 'ag shame', the poor people, let's just make everything easier for them. Poor them, 'ag shame'. It actually is very unhealthy for race relations and the nation and our growth. I am not saying that we should make it so difficult that people will fall out, no. But they should be able to do referencing. Our culture gets questioned and so should theirs. We should just be equal. What we get taught is focused in on Afrikaans churches, but the other subjects we could*

have in English, I don't mind the language. But the fact that the university and the nation treats people like children is very unproductive (Afrikaans student Module 1).

- *We don't really get class from a black or English-speaking person. In the 4 years, we had about three maybe. Very little. The difference is, the ones that really do well are those who have applied themselves to the Western way of teaching and knowledge (Afrikaans student Module 1).*
- *It is difficult when we have other lecturers from Africa. They are different than us and how we do things here. They have different standards. So I would be willing to do something different. But tell us how and gives us tools (Afrikaans student Module 1).*

The students voiced that they were being measured against different standards from those who had been previously disadvantaged. They felt that all students should be treated equally. The argument here is not to whether it should or should not be the case, but it does influence the pedagogy and how students receive and perceive it.

6.10.14. Lecturer Qualities; Transparency, Personal relating, moving into the space of the student.

When I asked students what they appreciated about this lecturer and his pedagogy, the overwhelming response took the same direction:

- *One thing about him, he is honest and open and he is not offended when you disagree (Afrikaans student Module 1).*
- *This one I am very comfortable with (Afrikaans student Module 1).*
- *Some are also more open to talking with you and allowing you to send email etc. But with others you struggle to even get to them and then you feel like they don't really care (Afrikaans student Module 1).*
- *With some you know you can run into their office at 16:00 and they will be there for you (Afrikaans student Module 1).*
- *This lecturer is very approachable and you are always welcome in his office. It comes back to being honest. (Afrikaans student Module 1).*
- *Knowledge, open, honest, approachable, able and communicate admin well makes a good package. (Afrikaans student Module 1).*

To summarise, students appreciated the way in which this lecturer was seen to be transparent, honest and approachable. They did not feel that he was removed from them, but that he cared about their academic careers.

To the question whether the students feel comfortable to bring themselves to the lecture, two students started talking back and forth about different lecturers that stand out for them. It became obvious that the ideal was someone who relates to them in a personal way:

- *One lecturer that stands out is X. She relates well, does a lot extra and makes sure you understand. If someone relates more and walks the journey with you...Relating makes it more personal. If someone can speak to you personally, that is awesome. In a big class, it is difficult. Tutorials are smaller and helps a bit. Personal relating goes away a bit. Access to the lecture is available in the week. They can ask more questions and try to remember your name. if someone remembers your name, it is much more personal. Yes, we are a lot. But one other tutor remembered all our names and that makes a huge difference. If he calls you by name, you do your extra bit because knowing your name, he almost already has a bond with you (Afrikaans student Module 2).*
- *He tried to pronounce everyone's names. He really stood out (Afrikaans student Module 2).*

What the students were describing is what I had explored in Chapters 2 and 4 of this study, and that is the origins and nature of pedagogy. A pedagogue is a person who guides a student towards deep transformation. The students are not interested just in their academic careers, but also in their transformation as humans. Pedagogy involves more than just the curriculum but takes the whole person into consideration.

To my question pertaining to the lecturer's pedagogy, the students described certain qualities that they looked for in a lecturer:

- *Lecturer X really goes out of her way for us, she really tries to help us, and if we struggle with something, she will go back and work with it. Some lecturers aren't really knowledgeable and prepared for the classes. But she is (Afrikaans student Module 3).*

- *Someone who stands out is someone who walks with you (English student module 3).*

My group discussions isolated another quality that students would like to see in a lecturer, viz. someone who moves into the space of the student.

- *I think for me, a good lecturer is someone who immerses himself in the class, or not put themselves on a pedestal, and then we are down here. Because I have had a few lecturer that have their PhDs and then they kind of hang it over us, they kind of expect you to know what they know, so then they teach on this high level, and then you are like what are you saying. They leave out the steps from here to there, and you are like, but how? (Afrikaans student Module 4).*
- *I think a lot of lecturers struggle to stoop down to a level where they want their students to prosper and to succeed. (English student Module 4).*

The students pointed out that they wanted someone to enter into their space and speak on their level, so that learning could take place. Lecturer E explained his rationale for allowing the students to relay their personal experiences of each lecture at the end. This was indeed an attempt to move into the space of the student:

For me, as they reflect, they help me understand where I missed them and what concept they did not understand. I then make a note of it and write it down, and connect it to the next introduction of the following class. It is about the feedback they give and to see where I need to do something different. Did they understand? It is also to move into the space of the student, to help them understand, there is nothing insignificant. It forces them to review what they have learned. Feedback and a connection (Lecturer E).

The lecturer viewed the pedagogy as moving into the space of the student in order to find out what they learned, what he had missed and to make sure they understood what he had been trying to impart. This correlates directly with the sentiments of the students, who wanted a lecturer to move into their space, connect with them, understand them and teach them accordingly.

This theme is similar to incorporating different perspectives into the pedagogy, but it differs in the respect that students showed an interest in intercultural learning, meaning that when different perspectives were taught, they could learn from one another. Students responded to my question pertaining to culture playing a role during the pedagogy:

- *Lecturer Y, he can speak proper Venda. He learned it willingly and could interact better with some students (English student Module 2).*
- *None of the modules ever talk about you and your culture. They don't understand us or ever get to know about us. If you teach them, get to know them (English student Module 2).*
- *If you notice you don't understand, you can ask about them and their culture, what they do, what is right to them, or wrong to them, why do ladies need to wear dresses and can't come to church with pants, you know, stuff like that. I am not trying to be racist, but like now, comparing a white pastor to a black pastor, the black pastor is ahead as he knows the western culture and his black culture. He is able to integrate both. Black people can reach out more to black people because he knows them. Lecturers can be any race, but they need to ask questions, so that they can understand us better (English student Module 2).*
- *Your lecturer needs to ask more and get knowledge about you. Maybe if the lecturer touches those areas, students would want to be interested in coming to class and want to learn. Some people are not even interested in talking to white people (English student Module 2).*
- *The lecturer can create a space for integration (English student Module 2).*

This theme posited that the lecturer could create a space for intercultural learning by providing different perspectives in the pedagogy, so that everyone could learn from one another.

6.10.15. Pedagogy to promote equality and create an inclusive space

As the interview commenced, the lecturer explained his method of teaching by highlighting that he meets students in what he calls 'a contact week'. On Mondays he invites guest speakers to address various things, including an Albanian, a lady speaking about women's issues and a finances expert who could assist students with their personal finances in

ministry and caring for their family. In the course of the interview the lecturer discussed his pedagogical method and how important he considered culture to be in pedagogy:

Based on play therapy – loosen them and learn to get to know one another; by the end of my class, all students know each other by name, by then they respond to one another. I specialized in play therapy in my studies, so that is part of my educational journey and that is how I wanted to teach. I want them to bring their culture and share it with me. I will not teach them before they have shared with me what they bring from their community. You can do it. The African context...I used to teach in the US and tell them about my African culture and we would dialogue. And at the end, I would give 30 minutes to hear what did the students learn, and get feedback...Everyone brings their culture. And let the folks get all the cultures (Lecturer E).

... I would take them (in a different module) to different churches to experience different worship. Community engagement is extremely important to me (Lecturer E).

The lecturer seemed to be actively pursuing a learning space that would be inclusive to all cultures and backgrounds. He intended to open up the lecture space for students to bring themselves and share about their backgrounds and cultures in order for everyone in the lecture space to learn from one another. He allowed the students to speak often within the learning space.

To my question pertaining to whether culture plays a role within theological education, a few students responded:

- *Yes, you have to connect where you are from. We are from different communities, cities and languages. As we are here, it does need to connect where we are from and continue learning. Everything we are grasping we are taking back to our communities (English student Module 5).*
- *Background and culture speaks to me. It describes who I am. I am this person, because I am from this place. I am in a class from different people from different backgrounds. It says to me, if you know who you are and accept who you are, and you will know how to deal with other people and respect their backgrounds.*

You will be on the same level. As a black child, it is very important to know where you come from; you need to know your culture (English student Module 5).

- *Many times we get upset with one another, because we all have our own beliefs. But he is the one that brings order. He stops it and has respect for everyone and listens. He engages and no one gets hurt (English student Module 5).*

It was evident that for these students' culture was very important. They wanted to be able to bring themselves into the lecture space. Culture played a specific role for them in theology as they learned more about themselves and others. This in turn assisted them to respect others outside of the lecture space.

To my question of how they experienced Lecturer E's learning space and pedagogy, they responded as follows:

- *He gives all of the students a chance to share their stories, but sometimes I feel in the presentations, he gives too much of his own opinion and the presenters don't always get the chance to say what they need to say, he interrupts them. So I am happy with the fact that he includes everyone, but he needs to keep a balance (Afrikaans student Module 5).*
- *It's not about colour or language or culture. But it's creating a space where everyone is welcome. Their method is remarkable. English is the medium language. Lecturer E would go the extra mile and explain. As a white person, try and explain. Explain about the white community and vice versa and bring the oneness and learn about each other (English student Module 5).*
- *As a white person, it is vital to understand other backgrounds. Open the space so we can share with one another. Theology already talks about cultures. Don't judge, and know others. We find ourselves judging others and understanding nothing from where they come from (English student Module 5).*
- *Culture is an identity of a person. If you don't know your culture, you don't know yourself. Diversity. We are all created by God and accommodate one another as children of God (English student Module 5).*
- *If the lecturer doesn't know anything about me, he doesn't know me. How can we relate to one another then? He needs to know me and I need to know him. We need to exchange our knowledge from one another. As a start, he introduced himself and told us about his background. Pastoral care, it must start from the class. It must start with the class first. Where you are coming from and where you are based. The subject that is taught, will determine it (English student Module 5).*

The students spoke positively about the method used by Lecturer E. They felt open to share about themselves at the lecturer's attempts to learn about them and share about himself in turn. One student said that culture signifies one's identity, therefore by respecting and including the student's identity in the lecture space, the lecturer was acknowledging their identities as children of God. The students continued to provide their opinions which culminated in a strong theme in the group discussion:

- *In the beginning we are all different, but at the end we think the same. Every class, we are all allowed to share and speak whenever we want. We are growing academically and spiritually. It brings healing to ourselves and healing for us (English student Module 5).*
- *We are enjoying this class, we are allowed to express ourselves and give our own views. Most of the things we discuss are sensitive and thought-provoking (English student Module 5).*
- *You listen to him. You are interacting, he includes himself. It would be difficult for someone else to know who is the lecturer, because it is just who he is. In this class, the rotation is creating an environment of humanity (English student Module 5).*
- *Yes, in terms of being amongst people and holding your profession down there, the humbleness pushes someone to want to hear more (English student Module 5).*
- *In here it is that everybody is a somebody, in the class. We are all learners and we learn from one another. Our brokenness, when we leave this class, we will be healed, and be healed spiritually and pass it on (English student Module 5).*
- *I love this method. My experience have taught me that every person is unique. Lecturer Z, had a different approach. Now with Lecturer E, he has a different approach. They really sit and check what works for the students, to have that energy and that drive. His method is beautiful (English student Module 5).*

These comments are a continuation of the previous points – the students felt that the lecturer had created an inclusive space, where everybody could contribute their unique culture and share openly. In this space, students could learn from one another and, as one student mentioned, even cultivate healing within this lecture space. Lecturers C and E explained the normative views of their specific inclusive pedagogy and revealed their intentions behind the pedagogy:

Then I addressed to them that everybody has something to give. In my class you have seen some are very quiet, there is no foolish questions, so I affirm them to bring their theology. In the beginning of the semester, I encourage them to write their theology and so that I can understand it, and then I teach accordingly, to come and correct their theology, to shift it. I had to do that, how do I help students that don't have other help. Pastorally I want to help restore the image of God in people (Lecturer E).

I become Goliath and they are David. It is very intimidating for them. Village where they can participate. Part of the village issue, equal, I would joke, so that they can forget that I am a professor and start engaging in a different way. Sitting is respecting the village structure. All equal (Lecturer E).

Lecturer E explained that he wanted to restore the image of God in people. This connects with Chapter 5 of this study, where I explained the normativity of an inclusive pedagogy. He pursued equality in the lecture space by sitting in the square with the students and allowing each student's view to count.

In my interview with lecturer C, the discussion revolved around culture and whether it played a role in his presentation of the module. The lecturer seemed sensitive to the students in the lecture space and wanted to acknowledge their dignity worth by being sensitive to their culture.

It doesn't play a role; it determines how you teach the class. If you want to get to where the student is, you have to. Many times, I will hear how they speak outside, I hear stories that really shock me. Some that study under certain circumstances... So yes, it is an attempt to move into the direction where they are, so that they can be treated with worth (Lecturer C).

It is the same as the names that I ask each student to put in front of them... It is all about respect. So, with that I try to acknowledge their worth, and with time other things I can also begin to understand about them. I do try and do it (Lecturer C).

6.11. Analysis of empirical data

In the following section, the major themes from Lecturer and student interviews and discussions are summarized. The major themes that focus on the pedagogy from all the interviews and discussions can be seen in the following diagram and then discussed briefly.



6.11.1. Language

Language emerged as a strong theme and is seen as focused on power. Language is a form of power, and was used as oppression in South Africa, as seen in Chapter 4 of this study. In these discussions with students, it became evident that they all preferred to be taught in their native language. Although students understand that English is the medium and are content with that, it did not keep them from raising their desire to be taught in their own language. Many students describe the main reason as being better understanding. Afrikaans students had the privilege of communicating in their native language. Many students commented about their experiences in the lecture space where Afrikaans students could ask questions and get answered in Afrikaans. Many students felt it to be unfair, and thus language is something that needs to be addressed in a reimagined pedagogy.

6.11.2. Inclusive, safe space

Most of the students communicated that they considered the responsibility for creating an inclusive space as residing with the lecturer. Beyond this, many students voiced their desire for more from the lecturer. Students wanted to feel like they were not just a number. They desired a lecturer to walk with them, be honest and open. Students want lecturers to be transparent and honest about their views and lives; who can come into the space of the student and get to know them, as the one with the final authority to create an inclusive and safe space for students. On the other hand, one student commented that it is the student's responsibility to feel included. So, there is a mutual responsibility for forging an intercultural space. The lecturer wanted the students to participate, ask questions and raise important cultural issues for discussion. On the other hand, the lecturer was also responsible for facilitating intercultural interaction.

6.11.3. Online learning

Online lecturing seems to be conducive for learning. The one lecturer who gave an online lecture felt that it had been positive, and that intercultural pedagogy was attainable in that setting as students felt freer to bring themselves onto the online platform. Online learning was also discussed with students, according to whom it has advantages and disadvantages. Students felt freer to express themselves on an online platform and could return to the recording of the lecture for better understanding. Some students felt that although they liked the online learning, they also wanted the personal interaction with other students of the lecture space. Some students raised concerns about their ability to connect. Another group voiced their view of their online experience as a joke, as nothing had happened, and it was basically read-at-home time. The potential of online learning clearly warrants further research.

6.11.4. Intercultural ability

Four of the lecturers showed willingness and understanding for the need for cultural inclusivity but their comments demonstrated that they simply did not know how such a pedagogy should work. They confessed themselves willing to change if a model of pedagogy could be presented to them.

6.11.5. Inadequate communication

In many discussions with students it surfaced that communication outside of the lecture space was just as important as communication within the lecture space. Effective and prompt communication from the lecturer to the students, regarding the curriculum, affect the way students receive the pedagogy.

6.11.6. Socio-economic disadvantages

Insufficiently schooled students place strain on the pedagogy. A reimagined pedagogy should therefore attend to the different levels of proficiency s in the lecture space. The lecturer cannot be held responsible for this but could assist towards students finding the

right help. This also includes finances to buy expensive books or to engage in online learning. Some students felt that their socio-economic disadvantages limited their learning experience as they could not afford expensive books and material. When we spoke about online learning, students raised issues about finances and being disadvantaged because white students apparently found it easier to connect and have the equipment to do so.

6.11.7. Theology as a steppingstone to an academic career (Ship Jumpers)

A major issue within the lecture space that puts strain on the pedagogy is the students who use theology as steppingstone to another academic career. Lecturers faced students who were not committed and did not want to interact in the lecture space but were merely using theology as a steppingstone to an alternate academic career. This is a strong theme was borne out by students who had only enrolled for theology because they could not get admitted into another major. One student also commented that the one theology subject was only for credits. The low level of commitment of such students render the drive toward an intercultural pedagogy meaningless.

6.11.8. Intercultural interaction

Various students mentioned how the first-year camp had brought them closer together, as it had caused them to understand each other better and realized that they are all equal. Some lecturers set compulsory group work. Although some students felt it to be difficult initially, it did in fact create an intercultural learning space. One student said that it forced him from his comfort zone.

6.11.9. Architecture

One lecturer mentioned that the architecture and layout of the lecture space was not conducive to an intercultural pedagogy since it failed to stimulate interaction; But Lecturer E had managed to create a different space layout which seemed to facilitate intercultural learning. A similar theme emerged from a discussion with students, who saw the lecture space as not designed for interaction. As described in my observation, the tables and

chairs were often fixed and facing forward. Students from Module 5 experienced that Module's layout as positive and conducive for interaction and intercultural learning.

6.11.10. Lecturer's work ethic

It is evident that different cultures permeate the lecture spaces. One lecturer felt that the work ethic needed to change. The lecturers' frame of reference was a high work ethic learnt during their own university careers and this standard was the same to which they want to hold the students. In three of the five lecturers, the pedagogy had been set in a certain mold that demanded more from the students.

6.11.11. Cultural divide exists

Discussions with diverse students revealed a cultural divide; bridging this in a meaningful way proves to be difficult. Some students had experienced that engagement with someone from another culture was awkward. Although they displayed a need and willingness to engage and learn from other cultures, society had accustomed them to a cultural divide. Some students referred to their parents as a hinderance to intercultural leaning, as their parents' prejudices concerning other cultures creates negativity. Deliberate engagement across cultures was an ongoing theme from various students and lecturers.

6.11.12. Integration of different perspectives into the pedagogy

Clearly all lecturers agreed that African perspectives and culture should play a role in theological pedagogy. Lecturers are aware of that need and demonstrate a sensitivity toward the matter. Given that conviction, most still felt that culture should not dominate the discourse but be integrated bit by bit into the lecture space. Counter to lecturers promoting their point of view, students seemed to desire more views to be presented in the lecture space.

6.11.13. Bigger Picture – Responsible citizens

Regarding the cultural divide which has survived years of democracy, one lecturer mentioned that he considered it part of a bigger picture. Pedagogy can only do so much,

in that students also need to become responsible citizens and contribute further to change within South Africa.

6.11.14. Impression of unequal standards

Some students were irked by the unequal standards which they perceive in the faculty of Theology and Religion, as they claim certain cultures or language groups were given easier assignments, lectures and exams. A clear difference was notable between white students from white church denominations and black students from previously excluded denominations.

6.11.15. Lecturer qualities

Numerous students highlighted that they wished a lecturer to be open, honest and able to relate on their level as students; they wanted a lecturer to share more of their lives with the students in order for them to get to know each other. The students wanted someone to move in their space, get to know them and walk the journey with them.

They suspected some lecturers of barely concealed bias, even mentioning that the pedagogy in one module was offensive and that the lecturer was condescending toward them.

6.11.16. Pedagogy to promote equality and create an inclusive space

Most of the students felt that lecture spaces and pedagogy should display cultural inclusivity, as a space where all cultures are included and where they can learn from one another. Students desire an African perspective to be introduced into the conversations in the lecture and lecture space, rather than the situation (as they saw it) of lecturers promoting only their own point of view. Students want a variety of epistemologies included into the pedagogy. From these discussions and from interviews with the lecturers, it became evident that they agreed that pedagogy needed to be inclusive of all cultures and should facilitate cultural interaction. The lecturers needed to move into the space of the

student in order to demonstrate equality. Most lecturers were positively orientated toward the idea of an intercultural pedagogical experience.

6.12. Conclusion

The empirical research conducted contributed to understanding the current pedagogy at a South African university. South Africa is a multi-cultural society with a variety of cultures, languages, denominations and more. With the research conducted at the University of Pretoria, this was borne out by engaging the student body of each module.

As the main objective was to be able to describe the average pedagogy, it was evident that the pedagogy does not reflect a multi-cultural face within the lecture space. From participating in the lecture space and carefully observing the five modules, it was also observed that no female lecturer was present in this group, which might point to a continued oppression of women: of the five lecturers, three were white Afrikaans males, which is a perpetuation of the background culture of the faculty.

The average pedagogy is described as following a Western manner of pedagogy, where the lecturer stands in front, and the students sit in rows facing forward. The architecture of the lecture space is not conducive for learning from one another as the chairs and tables are fixed. The lecture occupies most of the time as the lecturer continues to speak and often read material to the students. Opportunities for questions and comments from students are limited. Students also don't feel comfortable in bringing themselves as they suspect that the lecturer does not understand their background or culture. Students see the lecturer as having a responsibility for creating an intercultural space, where African perspectives are included in the pedagogy.

A western epistemology is seen in most of the modules, as lecturers speak mostly from a critical western perspective. Students are often left confused as they fail to understand how the material relates to their culture. However, what was positive is the attitude from

lecturers and students alike: lecturers are willing to change their style of pedagogy and understand the need for change to take place, although they don't always know how. Lecturers do enjoy the multi-cultural space and experience it as positive. Students often feel a cultural divide that is present due to societal entrenchment or parents who continue to pass down prejudice about another culture. But students show a positive desire to interact more interculturally in the lecture space and to learn from one another.

Language was a main theme that emerged from the data. Most students prefer to be taught in their own language as that would make learning easier and more understandable. Afrikaans students seemed still to be privileged in that they were allowed to ask questions and receive a response in Afrikaans, while other students did not have that advantage. Given South Africa's range of languages and cultures, it would be impossible to have lecturers for each language or culture group. A reimagined pedagogy therefore needs to contain elements that address the language issue within the lecture space.

In many Modules students were apathetic and unresponsive to any pedagogy. Although various reasons might be offered for this attitude, one main theme realized from discussions with lecturers and students is that theology is used as a steppingstone (ship jumpers) to an alternate academic career. Students are admitted easily into the Faculty of Theology and Religion and receive credits and later enrol for another major. This strains the pedagogy, as students are not committed and do not engage, and lecturers feel tired, frustrated, and discouraged.

Student retreats, compulsory group work and debates are seen to have a positive impact on students, as these facilitate in bridging the cultural divide and allowing students to see one another for who they really are. These seem to be conducive in the lecture space and encourage intercultural learning. Although one group of students did find it difficult, others felt that it released them from their comfort zones.

Online learning was not a prominent point of discussion, as only one lecture that I observed was on an online platform. Students who participated online had a positive experience and mentioned that they had felt freer online to be themselves. An online lecture can also be recorded, which can allow students who do not speak English as a first language, to listen to the lecture again. But students also raised the disadvantage for certain students who cannot connect online at home like other privileged students. For some students having all the equipment and a Wi-Fi connection was not easy. This leads to another theme that stood out, which is the socio-economic disadvantages of some students, which also hinders proper learning within the lecture space. If students are inadequately equipped scholastically, the pedagogy is strained. A reimagined pedagogy should take those differences within the lecture space into consideration.

Module 5 and Lecturer E provided examples of an intercultural learning space. The pedagogy of the lecturer provided a safe space where students could bring their culture and background into the learning space, share their personal experiences and exchange information about their church denominations and cultures. This space provided students the opportunity to listen to others and learn to respect them. The lecturer wanted to create a space where students felt equal and were recognized with their uniqueness as children of God.

Lecturer E was also the only black lecturer and made use of an interesting technique within the learning space, viz. using nicknames when speaking to students, to introduce a sort of equality into the space. Examples were 'pinkish', 'chocolate brown', 'houtkop', 'whitey special' when refereeing to certain people in the lecture space. If a white person would utter these words, it would be considered derogative and offensive, but when this lecturer used the terms, it worked as desensitisation.

In conclusion, the empirical research provided insight into the feelings, thoughts and desires of the students and lecturers regarding pedagogy. The main themes crystallised from the empirical research conducted from field work; participant observation, interviews and focus group discussions. This analysed data will be used with all the preceding chapters in order to now reimagine pedagogy for theological education in the final chapter.

Chapter 7: Reimagining Pedagogy

7. Introduction

This research project started long before the academic process started. Now, years later, this project is coming to a close with concluding results and new possibilities for a reimagined pedagogy for theological education. This study has made use of numerous methods and sources in order to gain data and insight into the pedagogy of theological education at a South African university. From the methodological and theoretical bases, to the historical exploration of South Africa and concluding with empirical research conducted at a South African university, this study concludes in this chapter by taking all the evidence and data into consideration and integrating it *via* a practical-theological praxis-theory hermeneutical circle to arrive at a new praxis theory as a reimagined pedagogy. Each chapter presents key elements that provided guidelines towards a new pedagogy. Key points will be summarised briefly from each chapter.

7.1. Summary of each chapter

7.1.1. Chapter 1

At the beginning of this study, an overview of the main hypothesis was given, that demonstrated how a need continues to present itself, to transform the curriculum. The research gap was initially realized when I was teaching theological modules at a Charismatic Bible College in Randburg, South Africa, to a multicultural student body. The material presented and the way the lecture was conducted, was not conducive to a multicultural setting. With further research into the field of higher education, it became evident that transformation of the curriculum has been an ongoing process since the dawn of democracy in 1994, as much still needs to be done (Buitendag 2017:65).

Referring to Chapter 1, Ndlovu-Gatsheni explains coloniality as “long-standing patterns of power that emerged as a result of colonialism, but that define culture, labour, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations” (2013:38). Coloniality as well as a white cultural background are still present within the curriculum in all previously white and Afrikaans Universities. Badat (2017:17) highlighted the fact that South African universities resemble European universities with their European and Western epistemologies.

Further investigation within the origin and meaning of pedagogy presented interesting facts to continue this research. As seen in Chapter 1, the University of Pretoria has developed a draft framework for curriculum transformation, which includes a renewal of classroom pedagogy. Therefore, the formation of the main objective of this study presented the question of the main proposition, which was: What can such a Practical Theological pedagogically reimagined praxis theory look like? The working hypothesis suggested reimagining a pedagogy of theological education at a South African University with a Practical Theological Approach and will serve the National Agenda for Curriculum Transformation. The objectives as set out in Chapter 1 were as follows:

- This study seeks to examine critically the history of South Africa and its influence in the current expression found in the Curriculum of HEI.
- It further seeks to analyze the history of theological education and specifically that of South African universities and its expression within a South African university.
- It aims to reflect critically on the current realities of students at South African universities and on how to respond with a Practical Theological Approach.
- This study seeks also to examine what the ritual of Pedagogy of Theological Education at a HEI, Theological Faculty in South Africa, looks like.

Chapter 1 provided this study with an initial understanding of ‘what is going on’ (Osmer 2008) within higher education and more specifically theological education, at South African universities. With the research gap established, a theoretical and methodological framework was needed to direct the course of the research.

7.1.2. Chapter 2

Chapter 2 provided the methodological framework and theoretical base that guided this study to attain its objectives as set out in Chapter 1. After various explorations of methodological approaches, that of Osmer (2008) was chosen as basic framework for this study, with components from the model used by Lartey (2000, 2003, 2013), which considers intercultural communication towards transformation.

Osmer’s approach poses four questions that this study followed, which included:

1. Descriptive-Empirical Task – what is going on?
2. Interpretive Task – Why is this going on?
3. Normative Task – What ought to be going on?
4. Pragmatic Task – How might we respond?

Osmer’s first question of what is going on, was already presented in part in Chapter 1 with the description of the South African higher education landscape implementing curriculum transformation. The field proved to be ripe for further research and contribution. Qualitative research methods seemed most appropriate to reach the objectives of this study which followed an ethnographical thematic phenomenological enquiry approach. To gain the most relevant data, empirical research was conducted and documented in Chapter 6. The methods that Grimes’ (2010, 2014) used to study rituals were used to observe pedagogy within the lecture space. Chapter 5 also addressed recent student movements which

demonstrated the continued European and Western curriculum and epistemologies followed at universities in South Africa.

“Why is this going on?” was Osmer’s second question, which led to further enquiry into the historical narrative of South Africa to further comprehend the complexities faced by higher education in South Africa. Chapter 5 provided a normative approach to curriculum transformation and the emergent need to reimagine pedagogy for theological education. The final chapter of this study answered Osmer’s final question, “how might we respond?” with a reimagined pedagogy for theological education. Lartey’s intercultural approach has provided a lens through which to view this study.

A theoretical basis was provided in Chapter 2 which explored pedagogy, culture and more key elements. According to Watkins and Mortimore (1999:1-19), ‘pedagogy’, is derived from the French and Latin adaptations of the Greek [παις, παιδ (boy) + αγωγος (leader)], which literally refers to someone who leads a boy to school or one who oversees a boy. In ancient Athens, the term ‘paideia’ was used to describe an educational process where young males were formed according to virtues that they would need to become responsible adult citizens. Pedagogy has the same root as ‘paideia’ which leads to an explanation of pedagogy as not just presenting material, but also leading a student and assisting the process of formative development and deep change.

Moving from pedagogy to culture, the elements of culture are described. Culture entails language, customs, rituals, behaviour, faith, food, music, attitude and beliefs. The lecture space within a South African university is multicultural, which then means that lecturers face students from various cultures, representing all the different aspects mentioned above. The clear problem is how to have a pedagogy that engages with a group of students from different cultures, especially in theological education at a South African university.

With the establishment of the theoretical base which delineated understanding of the main themes – pedagogy, reimagining, culture and curriculum transformation, the methodological approach of Osmer (2008) guided this research with consecutive steps for enquiry. The following two chapters outline Osmer’s second question: ‘why is this going on?’

7.1.3. Chapter 3

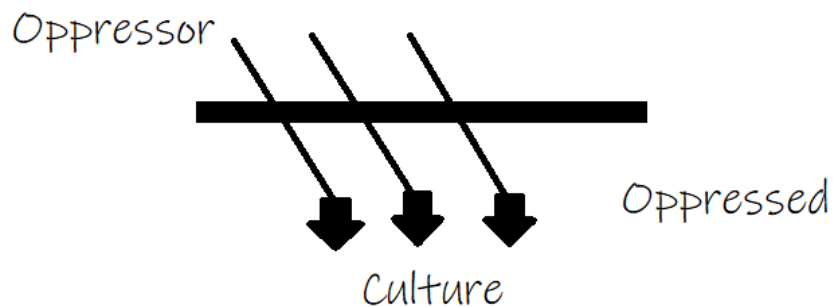
In Chapter 3, oppressive eras within South African history were explored, viz. slavery, colonialism, apartheid and democracy, to provide valuable insights into the historical context of South Africa and to derive a deeper understanding of the land and its people. Available literature about slavery, colonialism and apartheid describe atrocious oppressive systems that led to domination of one group of people over another.

Slavery had an immense impact of the emotional and mental state of people in South Africa. Slavery also crippled South Africa as slaves were deported all over the world. Within the era of slavery, education was very little to non-existent to those being oppressed, which were often black Africans. Colonialism entered South Africa when Europeans first set foot in the Cape. As Europe wanted to extend its imperial rule, the people of South Africa were oppressed. During this period again little to no education was offered.

Colonialism was a forerunner to apartheid. The pro-Afrikaner National Party had an ideology that was established in 1948, with apartheid being becoming this new policy, that separated people according to colour and race. Apartheid was segregation or discrimination based on race (2013:204). During the apartheid period, education was of unequal standards and the pedagogy communicated a further separation between different cultures. ‘Bantu’ education provided a basic education for black students, while most institutions within South Africa admitted only white students. Language was seen as

power; Afrikaans was pronounced as the medium for education in June 1976, which sparked the Soweto uprising as students protested against it. Oppression and inequality featured extensively within education in this period.

In 1994 South Africa became a democratic nation, but the effect of slavery, colonialism and apartheid still linger. Although many changes have already taken place, a post-colonial South Africa are still plagued by their effects, viz. social, inequality, violence, racisms, death, inhumanity, depletion of resources and lack of education.



The historical chapter showed that people were oppressed. The image depicts this; the bar resembles what is 'good' and 'acceptable' and for a very long time, during slavery, colonialism and apartheid, a group of people were above the bar and others were deemed lower and therefore below the bar. Chapter 3 provided insights into the education of people during times of oppression. Little to no education was provided in South Africa for slaves. During the colonial period, little education was provided for the oppressed, and when education was available, it was used as a form of oppression. During apartheid, education was available, but was substandard to education that was provided for white South Africans. Within these periods, education was used as a tool of oppression. The systems of education had negatively effects on people in South Africa, specifically pertaining to their unique cultures.

7.1.4. Chapter 4

In Chapter 4 of this study, it was deemed necessary to begin with a short overview of early forms of education. Within the early Greek education system, the purpose of education was to prepare a child for life. The education focused on every aspect of becoming a man and being able to contribute towards society. What is particularly interesting for this study to note is the term found in early Greek literature, that of 'pedagogy' or 'pedagogue' (has the same root as 'paideia') (Beauchamp 1998:8). The word '*paidagogas*' literally means to lead a child and focused on experiential learning (see Chapter 2).

Early Roman education focused on public life and rhetoric. Education was reserved for free men. Although young girls could receive some training, it was young boys who were educated further to become responsible citizens. Gender inequality was evident in the manner of leading and educating a child.

When moving on to the historical background of theological education, the early church was explored in terms of the manner in which education took place. Within this early period, personal experience and leadership from a disciple, master or bishop was the order of the day. Jesus passed on knowledge to his disciples and they in turned passed it down to new converts. Early church fathers lived with groups of men around them for the sake of the formation of character and experience. The early church offered no formal teaching; this period saw the formation of something more formal as an apologetic frame for being able to answer seekers who wanted to understand their faith. This period can be summarized with the word *paideia* which is education that is a thorough grounding of the whole person, by means of walking along with someone in authority.

Scholasticism, which focused on the intellectual life infiltrated the education system from the 11th century to well into the 15th century. Theological education was dominated by this new intellectual focus. McGraw argues that this period was the most important part of

church history for the “formulation and codification of Reformed Theology” (2019:4), and that Scholasticism influenced the development of “precise and stable theological methods and terms” (2019:4).

It is important to note that universities were founded in Europe and its form has spread across the entire world. The development and transmission of scientific knowledge formed part of the common European intellectual tradition which rested on European values. South African universities are modelled after European universities and their intellectual formation and handing down of a Reformed Theological Education.

The universities virtually took the lead for theological education that was apart from Roman Catholic groups (Jackson 1997:510). Theological education was available for clergy of Lutherans, Anglicans and Reformed churches. This also ties in with the historical context of the University of Pretoria’s Faculty of Theology and Religion as only Netherdutch Reformed ministers could study at this University (and later also those from the NGK). The universities continued to be the primary place of training for ministry of the established churches (Rowdon 1971:81). It is important to note that according to Rowdon (1971:82) the study of theology at older universities became more scholarly, but also more academic and theoretical. Theological education at South African universities can be seen as following a ‘Berlin’ model (refer to Chapter 2), which further reflects its European heritage. South African universities also aspire to be internationally important and contribute to universal knowledge which could make it difficult for theological education to flourish in a South African context with multiple cultures.

The last part of Chapter 4 was an exploration of the history of the University of Pretoria and its Faculty of Theology and Religion. The university has strong roots in apartheid and Afrikaner ideologies. The university was exclusively white and Afrikaans for most of its existence, with its first lecturers having been trained in the Netherlands. The Faculty of

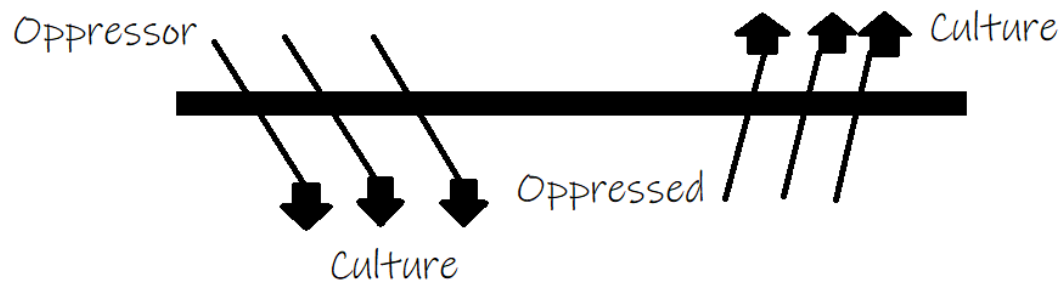
Theology and Religion (Previously known as the Faculty of Theology) is the oldest Theological Faculty in South Africa and was established in 1917. Its roots are *Nederduitsch Hervormde of Gereformeerde Kerk van Zuid Afrika* who first wanted to let their ministers' study there.

Chapter 3 described periods in South Africa's history of severe oppression of African groups and depicts how the meagre education and the poor content contributed towards further oppression of cultures. But in Chapter 4, theological education is seen as still in transition between presenting a Reformed theological culture versus transforming to include different cultures within its pedagogy. Universities are originally European and the culture within South African universities are a combination of European cultures and Afrikaans ideologies. Faculties of Theology were predominantly intended to train ministers of mainline Reformed churches, which in part played a part toward the establishment of apartheid. With this description of universities and theological education, it was deemed necessary in Chapter 5 to enquire further, 'what is going on?' currently in higher education in South Africa.

7.1.5. Chapter 5

Chapter 5 then engaged with Osmer's (2008) first question, "what is going on?" by providing insights into recent student movements at universities in South Africa. A glimpse of current realities within higher education is seen within student movements as #Feesmustfall, #Rhodesmustfall and #decolonisethecurriculum. This gave valuable insights into the lives and opinions and feelings of students at universities in South Africa. The historical context of students as seen in Chapter 3 is continually heard in the voice of the students. Students articulated that colonialism is still present within previously all-white and Afrikaans universities (as described in Chapter 4). Colonial figures, tuition fees and the curriculum were the main triggers of these movements. These student movements depict the current realities but have their roots in historical periods.

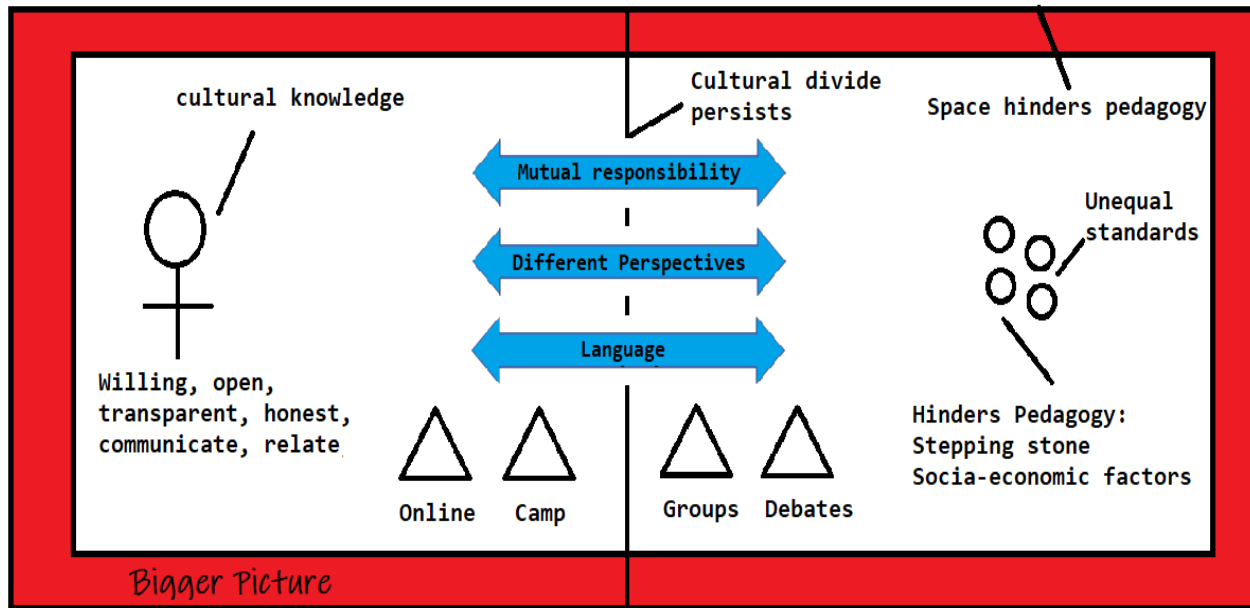
The final section of Chapter 5 therefore, described a normative view for equal education. Van der Walt (2008:333) adds that the biblical principle of human rights is not based on race, gender, intelligence, social status, class or more, but on the *imago dei*, in that each person is unique created by God. A normative view of education, including the implications for pedagogy, attempts to transform the current realities that resulted from previous periods of oppression.



The investigation of student movements in Chapter 5 depicts how students (previously oppressed) are longing to be heard and for change to take place. This image shows a call for previously oppressed cultures to be recognized and included in education and specifically in the pedagogy. Further research is needed in order to describe the current pedagogy within theological education at a South African university, and to gain insight into how students and lecturers appropriate themselves.

7.1.6. Chapter 6

Chapter 6 attempts to describe the current pedagogy within theological education and to provide insight into the thoughts and feelings of lecturers and students. This chapter comprises a big portion of this research and provides essential clarity for this research project. With all the data gathered through participant observation, interviews with lecturers and focus groups, the empirical research provided themes that are incorporated into a reimagined pedagogy. The main insights gathered from the fieldwork are summarized as follows:



Language is an important part of learning for students as language is an element of one's culture. Students prefer their native language, and similarly lecturers feel more comfortable communicating in their native language.

Mutual responsibility is needed within the pedagogical space as both, student and lecturer need to contribute towards intercultural learning. A continued give and take from both sides provide a positive learning environment.

Different perspectives are needed within the pedagogy to accommodate everyone within the learning space. An intercultural learning space will provide students with freedom to express themselves and their culture and background. Cultural differences should be acknowledged, and equality pursued. Intercultural interaction provides a positive space where students can see, hear, and listen to one another. When students can share information about their culture and openly discuss differences, a further realization can be reached of each student being created in the image of God. An exclusively Western

epistemology is seen within the curriculum and students desire more African perspectives to be brought into the lecture space by way of the pedagogy.

Different methods included in the pedagogy promote intercultural learning; *Student retreats, camps, debates* and *online learning* are seen to provide students with a space to interact, get to know one another and begin to understand cultural differences. Although students felt it difficult at times, the most experience these as a positive influence on the pedagogy and as promoting learning.

The lecturers demonstrate a *willingness to change*, as they realize the need for adaptation. Lecturers feel incompetent to engage fully with a multicultural group of students in one space but are willing to change and learn new methods. Students mentioned a lecturer that can *walk with them*, care for them and be transparent. as positive within the learning space. Students want to be more than a number and notice when lecturers remember their names and are willing to coach them through the modules.

Socio-economic disadvantages place strain on the pedagogy as some students cannot read or write properly or understand basic academic language. Theology is also used as a *stepping stone* towards an academic career in another field. The Faculty of Theology and Religion's standards are low, and students gain admission easily. The socio-economic differences, and students using the faculty as steppingstone, causes lecturers to feel tired and frustrated.

With the historical background sketched in the previous chapters, it is understandable that societal entrenchment of *cultural divide persists*. This might prove difficult to overcome in a lecture space. The architecture and *lecture space layout* do not promote intercultural interaction or learning. The chairs and tables are fixed and face forward to the lecturer. Objects often used within the lecture space to assist pedagogy were PowerPoint

presentations. It did not promote interaction as students were sitting and listening as the lecturer read the notes on the PowerPoint.

Unequal standards are seen amongst lecturers and students. Lack of diversity is still seen within the faculty as no female lecturers were teaching any of the modules that I observed. Of the 5 lecturers, 3 were white, Afrikaans and from previously white and Afrikaans church denominations. The pedagogy does not reflect the predominant face of the students being African. White Afrikaans students are the minority, but the pedagogy seems to be geared towards them. Unequal measuring standards are mentioned by students as hindering the pedagogy and further contributing to the cultural divide.

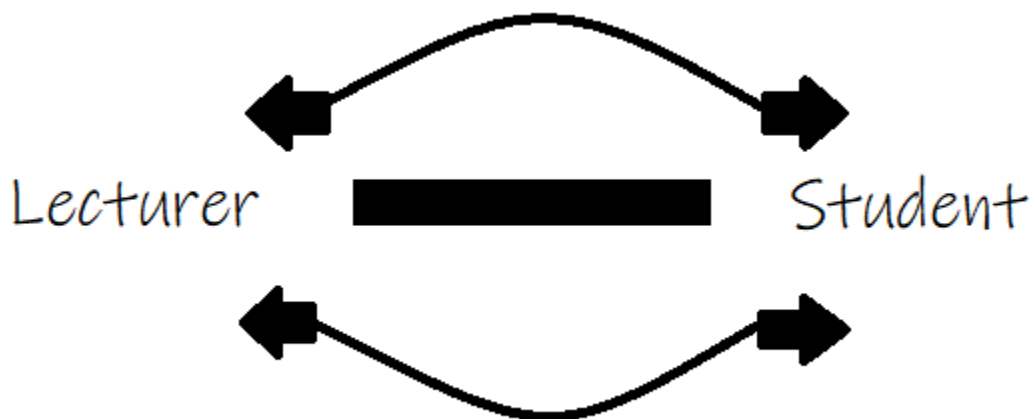
Within the lecture space, the pedagogy consists of the lecturer speaking or reading in most of the allocated time. Students sit and listen as the lecturer speaks or reads. The *lecturer uses most of the time*. The lecturer is also seen as standing in one place often, and little action is taken by the lecturer. This also points to the entrenched patriarchal culture, which sees the male as dominant and the one with knowledge.

The *bigger picture* seems to be more than just communicating curricula but entails the lecturer and students to perceive theological education as contributing and serving the bigger picture within South Africa, which is a deep transformation of South African citizens. A reimagined pedagogy serves the national agenda of promoting equality and providing theological education to students from different cultural backgrounds.

According to Osmer (2008), the fourth and final task of “how then might we respond?” follows the summary of each chapter. All the data now combined, provides a theory for praxis.

7.2. Intercultural-Pluriversal Pedagogy

With data gathered and analyzed from all the previous chapters, a reimagined pedagogy is intercultural pedagogy. Chiroma and Cloete (2015) write about mentoring as supportive to pedagogy. With the original meaning of pedagogy as someone who walks with a student (see Chapter 2) and assists with a deeper transformation, the desires of students are replicated. in a lecturer. This theme forms part of a reimagined pedagogy, in that mentoring supports pedagogy. But the greater need exists for a pedagogy that transcends across cultures and contributes to curriculum transformation in South African universities.



As with the previous images, I depicted a bar that created this divide between cultures. With the insights gained from this research, by means of this study, I want to reimagine pedagogy and keep the bar as a symbol of what is 'acceptable' and 'good'. To reimagine pedagogy, an exchange needs to take place where all cultures are seen as equal. No group pushes the other below the bar. But in order for the previously oppressed cultures to be seen as equal, an almost over-exaggeration needs to take place. A celebration of oppressed cultures needs to be realized within higher education. In order to reimagine a new pedagogy for theological education, I propose the following theory for praxis.

7.2.1. Intercultural

As mentioned in Chapter 1, Mashabela (2017) writes that an urgent Africanization of the curriculum is needed, but in South Africa we currently have major diversities of cultures. Educators are in the midst of it and should be able to teach amongst a diverse group of students and be able to teach them. Lecturers need to be able to relate across cultures but also interculturally. I agree with the intention of Africanization, but we should be careful not to fall into the same trap as the colonial or apartheid regime in constructing a curriculum suited only for a specific race or language or background. Pedagogy for theological education at South African universities requires a new and reimagined theory for praxis.

According to Viljoen (1998:11), the schooling system should reflect the multicultural society in South Africa. Although this is true and the classroom is multicultural, it does not address the fact that we learn from one another. In other words, the playing field is multicultural, but how do we learn and how do we teach? I want to reimagine pedagogy by proposing an intercultural pedagogy. Intercultural is explained in Chapter 2 of this study. Cross-cultural communication does not fully encompass what the greater need is within the lecture space. Schriefer (2016) says the following about the term, intercultural:

Intercultural describes communities in which there is a deep understanding and respect for all cultures. Intercultural communication focuses on the mutual exchange of ideas and cultural norms and the development of deep relationships. In an intercultural society, no one is left unchanged because everyone learns from one another and grows together (2016:na).

The previous paragraph contains the answer to the quest for a reimagined pedagogy. Unity will come only when we learn interculturally and the pedagogy transcends across borders. Intercultural pedagogy also contains the major component of mentorship that is part of the students' need. Intercultural pedagogy sees every individual and brings them together. Intercultural pedagogy provides the space for everyone to learn from one another and grow together.

7.2.2. Pluriversity

According to Hadebe, Pluriversalism, “...does not recognize only one system of knowledge, but multiple systems to have equal recognition” (2017:7). Mbembe (2015) defines pluriversity as follows:

By pluriversity, many understand a process of knowledge production that is open to epistemic diversity. It is a process that does not necessarily abandon the notion of universal knowledge for humanity, but which embraces it via a horizontal strategy of openness to dialogue among different epistemic traditions. (2015:19)

This links up with an intercultural approach to pedagogy. This refers to a space where no single system of thought, thinking or belief is held as supreme, but where the thoughts, background and culture of each individual is taken into account, is heard and learned from, for the benefit of all. From a practical theological approach and from all the data collected, I want to propose a pedagogy that incorporates the following:

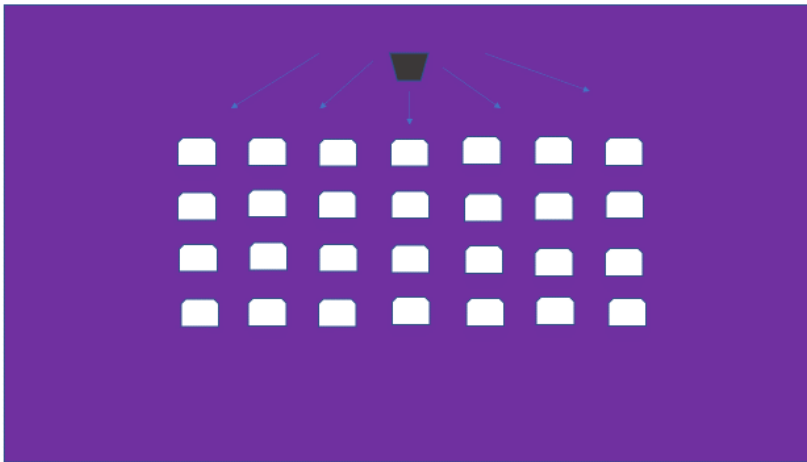
- No one is left unchanged.
- There is a deep understanding of the other.
- There is mutual exchange.
- There are deep relationships.
- There is respect.
- The motto is Building a student to build a nation.

If we use the themes of Grimes’, we could provide a framework for how an intercultural pedagogy can operate and be put into practice.

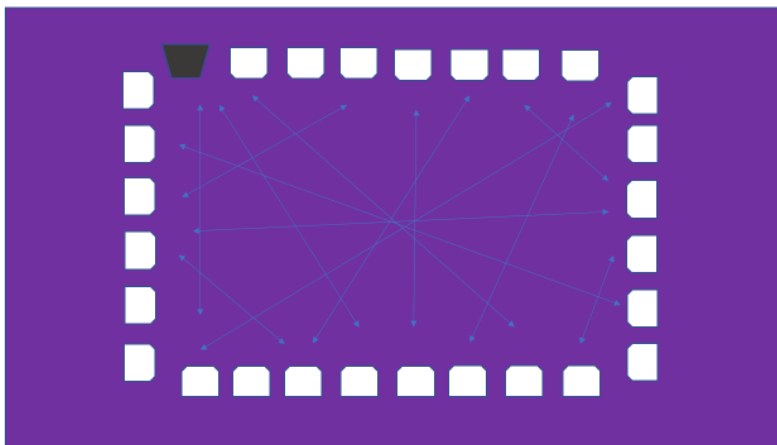
7.2.3. A Framework for Intercultural Pluriversal Pedagogy

The first image below depicts the typical pedagogy that is represented most, with which most engage and which I often found in my recent fieldwork. The second image is an attempt to describe the intercultural pedagogy which I propose.

One teaches pedagogy



Intercultural Pluriversal Pedagogy



7.2.3.1. A continued exchange between lecturer and student

Freire (1970) suggests that it is impossible for students to dialogue about any subject if the educator does not create pedagogical conditions that will accommodate the student in discovering new knowledge. It seems evident that to reimagine pedagogy for theological education, intercultural pedagogy can serve as a framework and assist in the ongoing transformation in South-African education.

An intercultural pluriversal pedagogy has to start first with the lecturer. If lecturers are willing to be mediators of transformation and they themselves are transformed, then their pedagogy might serve towards transformation and serve the ideals of mended relationships between different cultures. Pedagogy can serve and contribute toward equality of race, gender and language. Lecturers will find methods to teach interculturally and also walk a journey with the students. If the educator knows the students and their culture and background, engagement from the students will be the return effect. If the educator is willing to grow and be changed, then the banking model will disappear, and new knowledge can take place for both students and educator. Therefore, Intercultural pluriversal pedagogy is dependent on the lecturer to create the space and for the student to follow.

In the previous chapter, the conversations with lecturers proved that they believe that change is necessary but did not really concur on the method that is needed. Lecturers want to play a role in transforming the pedagogy to serve the multicultural student body better, but they seem to lack the know-how. It leaves them holding on to what they know and what they have always done. According to Osmer (2008), priestly listening is the starting place. A lecturer needs to get to know the students who are being taught and realize the multicultural nature of the group when entering the learning space. Lecturers can ask these questions to gear their pedagogy: Who came from a divorced family or has no parents at all? What is the social context of the student? What is their understanding of

the Bible? What is their culture and background which they bring into the class? What language do they speak? What is their church denomination?

The normative view of higher education provided the basis that each individual matter and is equal before God. Everyone is created and loved by God equally, with their respective epistemologies and cultures. If the lecturer listens to the students, it is possible to learn about them and understand them. When the lecturer starts with listening and understanding, he creates a space for intercultural learning where students share about their culture and they in turn can listen to one another. Mutual respect and engagement will lead to further transformation.

7.2.3.2. Participation is vital for intercultural learning

For an intercultural pluriversal pedagogy to function, participation and engagement are essential within the learning space. When the lecturer connects with each student's culture, the student will feel free to participate and contribute towards the pedagogy. As they feel seen and understood, they will engage.

Not all students will always feel comfortable to interact or share something personal about themselves. Therefore, participation comes from both sides; as students see the lecturer sharing about himself, being open and transparent, they too will feel freer to do the same. Student retreats, group work and debates force students from their comfort zones and into a space where they need to participate. This leads to intercultural interaction where they learn about one another and grow in mutual understanding.

The lecturer should move towards a strict engagement focus within his pedagogy. A continued probe and invitations to the students to share, ask questions and comment are necessary. The more the students open up, the more the lecturer will be able to listen, get to know the students and adapt his pedagogy accordingly. A lecturer can then rearrange

his material according to their knowledge and understanding and culture. Pluriversality implies multiple epistemologies within the university setting and for this project, incorporated into the pedagogy.

If the students participate, they learn about one another and their different cultures. Material should be structured in such a way as to always include participation, to engage interculturally. Participation flows from listening and accepting one another, which will minimize disengaged students.

7.2.3.3. Intercultural modules for students - Demonstrate acceptance and understanding.

A subject needs to be designed for students within Faculties of Theology, which gives an overview of South Africa and its cultures, to ensure a deeper understanding of the complexity of the student body within the lecture space, This course could include a brief historical background and some facts pertaining to a variety of cultures within South Africa.

This will create a culture within the lecture space of listening to one another and participating in the lecture space, the lecturer and students then have the task of demonstrating acceptance and understanding to all students. With the historical context of South Africa described in Chapters 3 and 4, it is essential that understanding one another is necessary for further engagement. The societal inequality that persists needs to be understood amongst different cultures. The mere presence of another person from a different culture in one space, does not constitute intercultural learning.

7.2.3.4. Criteria for lecturing staff

The lecturers did demonstrate willingness to change and a realization of the change that is needed. Within theological education, lecturers should have knowledge of their field, but also be willing to learn about other cultures and incorporate different epistemologies within

the pedagogy as this will contribute towards transformation in South Africa. An intercultural pluriversal framework is needed in any South African university. A lecturer in the theological faculty of any South African university should be seen as an agent for change. Students don't learn from what is said, they learn from who you are. Intercultural pedagogy is totally reliant on the lecturer being part of building the nation and being part of the bigger picture (Lecturer 1).

One of the biggest issues we face in South Africa today is that people fail to accept one another; and more than that, they do not understand other cultures or backgrounds. Here is an opportunity for the lecturer to start a different trend. If the pedagogy can serve as an agent of transformation, then in turn the student becomes an agent for change and the process causes a ripple effect. Acceptance and understanding demonstrate respect. Once a student feels that he/she is understood and accepted, it will be reciprocated. In this manner mutual growth can take place. Intercultural pluriversal pedagogy is not just providing learning for the student, but the lecturer in turn also learns and grows. With an intercultural pluriversal pedagogy, no one is left untouched and everyone involved, changes.

7.2.3.5. Pursuing the inclusion of African languages in Theological Education in South African.

One's culture includes one's native language. In the historical chapters, it became clear that language has been an instrument of oppression, and therefore has oppressed people within different languages. With colonialism, English was brought into South Africa and apartheid insisted on Afrikaans as the medium for education. People's culture and language were made to seem of less value and hence the scarcity of African languages in academia in South African universities. As the predominant response from students pointed to their desire to receive the pedagogy in their native language, addressing the issue elevates this as a main step towards reimagining pedagogy.

Madadzhe (2019:205-218) writes about the continued attempts to bring African languages into universities in South Africa. Although efforts are being made from government and public institutions, Madadzhe (2019:205) reveals that “the use of African languages in higher education leaves much to be desired”. In this study, it is evident that urgent attention needs to be given to language. The ease with which some students receive the pedagogy should be available to all. South Africa’s having numerous languages does provide difficulty. As Madadzhe writes, language is a matter of life and death (2019:207) – as borne out by the case of the Soweto riots in 1976 (refer to Chapter 5).

Wolff (2018: 5) explains the importance of receiving education in your native language, “re-empowering African languages is a way to contribute sustainably to societal transformation and economic progress by fully exploiting the cognitive and creative potential of all young Africans”. Wa Thiong’o describes the importance of language as being part of one’s culture and identity:

“Values are the basis of a people’s identity, their sense of particularity as members of the human race. All this is carried by language. Language as culture is the collective memory bank of people’s experience in history. Culture is almost indistinguishable from the language that makes possible its genesis, growth, banking, articulation and indeed its transmission from one generation to the next” (1992:15).

He goes on to explain how language has the power to create certain images in the mind of a person, which points further to the necessity of African languages within the university. He writes: “Language as culture is as an image-forming agent in the mind of a child. Our whole conception of ourselves as a people, individually and collectively, is based on those pictures and images” (1993:15).

Within some universities in South Africa, students are allowed to conduct a master's degree and higher in English or an African language (Madadzhe 2019:213), but more needs to be done to translate theological education into African languages. Madadzhe (2019:215) provides some recommendations towards change and I want to utilize some of his points towards reimagining pedagogy for theological education. I recommend the following:

- 1.) The faculties of theology in South African universities should contribute to promote academic literacy in African languages.
- 2.) The theological curriculum could be translated into African languages.
- 3.) As a start, one or two modules can be presented in African languages as a teaching and learning environment.
- 4.) A translator with knowledge on various African languages can be present in certain modules as to translate during the lecture.

The debate about African languages within higher education will continue, but action is needed to reimagine pedagogy for theological education within South African universities.

7.2.3.6. Training regarding different cultures for lecturers.

Many lecturers display a willingness and openness to change their pedagogy, but they did not demonstrate the ability to do it. Lecturers need training in cultural diversity with specific reference to the students within the lecture space, and those to whom they minister. Course material on all major cultures within South Africa can be compiled and all lecturers should attend.

7.2.3.7. Small groups - Courageous conversations between students and lecturers.

Students have a need to present their thoughts and feelings within a safe space. This must not be seen as a session for complaining, but a space where real and honest

conversations can take place towards transformation. As the meaning of pedagogy in its original sense describes someone who walks closely with the student, this role is defined as someone who becomes a significant other in a student's life, who assists in bringing about deep transformation. From the student discussions it became evident that students need a safe space where they can share openly and also connect with the lecturer on a more personal level. This was also seen in the history of the early church as men gathered in groups to learn from a master or leader.

Small groups of approximately ten students can gather with a lecturer once a month. Within this time, the conversation can be open, honest and real. This time can be used by the lecturer to build into the life of the student, provide guidance specifically in the field of ministry and calling and assist the student in future endeavours. As Lecturer A mentioned, there is a bigger picture. A lecturer can help build a student who will in turn help build the nation.

7.2.3.8. Introducing different Denominations

In Chapter 4 it became evident that mainline Protestant churches are predominantly in charge of the curriculum and lecturing at the University of Pretoria's Faculty of Theology and Religion. In order to celebrate cultures that were previously oppressed, different denominations can be introduced within the Faculty staff and curriculum. This would be fitting as the majority of students are from various denominations.

7.3. Conclusion

Pedagogy as tool for equality - education was used as a tool of oppression; pedagogy can be used as a tool to bring equality into the lecture space. A major part of this study includes historical aspects of people and their cultures being oppressed. Intercultural pluriversal pedagogy bestows authority and power within the lecture space to both student and lecturer. This new reimagined pedagogy can serve as a means of facilitating equality and unity within the lecture space. When the lecturer becomes the pedagogue (according to the definition described in Chapter 2), the student is transformed during the process of

learning, which serves the bigger picture – building the nation of South Africa. According to De Beer (2019) lecturers should not just focus on the planned (the curriculum-as-plan) but also how it is lived (the curriculum-as-lived) by students and lecturers (2019:33). This has been part of the problem: lecturers have not recognized what the students experience inside and outside of the university. According to De Beer (2019:33), explicit curriculum is what is provided for the students within the modules, frameworks, prescribed readings, assessment guidelines and so on. But an intercultural pluriversal pedagogy pursues the implicit (hidden) outline of what students learn about the other cultures. Essentially, the lecturer engages with the ‘null’ curriculum, that which is left out, is what is left out. According to Le Grange (2014:1292), lecturers need to be improvisors.

According to Jackson (1997:518), theological education and the preparation of ministers are an ancient struggle. He says:

Surely the goal of ministers in every age are called of God to become redemptively involved in the task "to preach the good news of the gospel to the poverty-stricken, to proclaim release to the captives, to restore sight to the physically and spiritually blind, to liberate the oppressed, and to proclaim the acceptable year of the Lord." It is important for Christian educators in every era to discover ways to produce educational contexts for the transformational learning of ministers of tomorrow without becoming frozen in the tracks of yesterday's ineffectual educational methodologies (Jackson 1997:518).

An intercultural pluriversal pedagogy is a way for lecturers within theological education in South Africa to bring about a new way of teaching and contribute towards transformation in South Africa.

7.4. Areas for further research.

- 1.) The potential of Online learning should be researched in more depth as a pedagogical approach to learning.
- 2.) Theological Curriculum taught at South African universities.
- 3.) Denominational differences within the lecture space.
- 4.) Theology used as steppingstone towards an academic career in another major, with specific reference to the standard of the faculty of Theology and Religion.

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Addendum A

**LETTER OF INTRODUCTION AND INFORMED CONSENT
FOR PARTICIPATION IN ACADEMIC RESEARCH**

Title of the Study:

Reimagining Pedagogy for Theological Education at a South African University: A Practical Theological Approach

Researcher:

Lindie Denny – University of Pretoria

lindiedenny@icloud.com 082 306 4380

You are cordially invited to participate in an academic research study due to your experience, knowledge and participation in the research area, namely Practical Theology. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 18 years or younger and is requested to participate in a research study, the parent/legal guardian must give consent. Children from 7-18 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to gain insight into Pedagogy (the way in which curricula are presented), to further contribute towards curriculum transformation. Therefore, the view of the student and the lecturer, and how they present, receive and understand the curriculum is vital for this study to be able to contribute towards Curriculum Transformation. The results of the study may be published in an academic journal. On request you will be provided with a summary of our findings.
- **Duration of the study:** The study will be conducted over a period of 5 years and its projected date of completion is August 2022.
- **Research procedures:** The study is based on the current curriculum transformation that is taking place in South Africa. With this research, the researcher wants to set up 1) Interviews with each lecturer from each module, 2.) There will a group discussion with the students, after selected modules have been completed. 3.) Observation and participation in each selected model.
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. As a participant, you may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.

- **Confidentiality:** All information will be treated as confidential, and you as participants and/or this University will be kept anonymous. Only the researcher will have access to the raw data. The relevant data will be destroyed, should you choose to withdraw.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research.

I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

VERBAL INFORMED CONSENT *(Only applicable if respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, named

_____ and his/her relatives, the letter of introduction.

The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____ Researcher: _____

Date: _____

Addendum B

Semi-structured in-depth interview schedule – educator.

1. As lecturer, when you teach, do you try and understand the students?
 - Do you reach out to their culture & background?
 - Do you think it plays a role in your manner of teaching?
2. Do you think the curriculum needs to change?
 - Can the curriculum incorporate students' cultures and backgrounds?
 - Does it address their cultures and values?
 - Does the curriculum determine the content to teach?
3. Do you allow enough time for questions and comments in class?
 - Do the students feel comfortable in answering in class?
4. In your class, do you think the students bring themselves and interact as themselves (meaning, bring their culture and background)?
5. Do you think you listen to the student and their needs?
6. Do you think that culture plays a role in theological education?
7. Do you think that culture, ethnicity and language play a role in the manner of teaching?
8. Do you think there are different ways of presenting the curriculum to students from different cultures?

Addendum C

Semi-structured in-depth interview schedule – Students

1. About this specific lecturer, what do you like or dislike about their way of teaching and presenting the material?
2. Do you feel comfortable in bringing yourself into the class?
 - Think about your background and culture.
3. Do you engage in the class?
 - Do you comment or ask questions?
 - Do you feel included or excluded?
 - Do you feel comfortable and free to express your opinion?
4. Please explain your experience with online class.
 - Do you prefer that method?
 - What did you like or dislike about online classes?
5. Does language or culture influence your view of the pedagogy?
6. Do you think culture and background play a role in theological education?
7. In any other module that you attended before, what was positive that stood out and helped you understand the content better?
8. Do you think the curriculum still has to change?
9. Do you think or experience that a divide exists between students and lecturers from different backgrounds, cultures and languages?

Addendum D

Good day _____ (Head of Department)

I hope this email finds you well.

I am fully aware that this time of the year is packed with many things to do and prepare for the new year. I do ask that you would assist me with my study toward my PhD research in Practical Theology under the supervision of Prof. Cas Wepener.

The title for my PhD reads as follows:

Reimagining Pedagogy for Theological Education at a South African University: A Practical Theological Approach.

I am hoping that this study will contribute towards curriculum transformation and the current conversations around Education in South Africa. This study will look specifically at Pedagogy. I have already obtained permission from the Research Ethics Committee of our Faculty as well as the Dean, Prof. Pillay, to undertake my empirical research in our Faculty.

I would like to attend one module per department for one term. I will also make sure to cover years 1 to 4 in the Curriculum, but spread over the different Departments. My work will entail:

- * attending the class to observe and describe the pedagogy
- * conduct interviews and/or group discussions with students
- * interview the lecturer

With all the above said, could you possibly recommend a subject/lecturer from your department who you think would be able and willing to participate in this study? I will then contact this lecturer and make an appointment with her/him to gain access and permission into her/his class for the first term in 2019.

I need a recommendation from you for a first term module from your department, with the Lecturer's email (or your own, if that is the case).

I do appreciate your time and recommendation in this regard. If anything is unclear, please let me know and I will be willing to answer any questions you may have.

Thank you for your cooperation.

Kind regards
Lindie Denny

Addendum E

Semi-structured Interviews with Lecturers.

Semi-structured interview with Lecturer A, who presented module 1.

Here follows the semi-structured interview with Lecturer A, on 22 May 2019. I made an appointment via email to see the lecturer in his office on the University grounds. By this time, we had already met at the beginning of 2019 to discuss my presence and involvement in his module. This interview took place after I had observed and participated in all of his classes of Module 1.

Educator Interview

Lecturer 1- Module 1 - 22 May 2019

LD: As a lecturer and educator who stands in front of the class, do you understand the students in front of you? Meaning, do you reach out to their culture, background, and do you think it plays a role to find out who the students in your class are and teaching according to that?

A1: I think it is very important, but it is not easy. In the first place I think, the mixture of students have changed with time, that is also why we are now busy with the transformation process of the curriculum. It is not only the structure of degrees you receive, but also the content of the curriculum. I know Jaco Beyers now does it, but I remember when I last worked with it, the plan was that by 2019/20 the modules would be so transformed that all cultures would be included into the lecturers, or maybe included more than before. The whole idea is not that we would totally remove a Western epistemology and replace it with an African epistemology, but the idea of the University is that epistemologies should be added, so we need to work more diversely in the classrooms. I think it must be bad for a student who sits in class and the whole presentation is a Western presentation, and the examples that are used are only Western, so I do feel it is very important to take into consideration the background cultures, but it isn't always so easy, because if you aren't part of that culture, then you are a bit of an outsider, you aren't a native. Secondly, other cultures aren't always willing to teach you about their culture or tell you where you are wrong. But we should also remember that culture and their patterns, can also not dominate. For example, African time. In other words, students also have a responsibility. If we can keep communicating, then it is good. Then it is also, cultures should also accommodate to the other side. Yes, we as lecturers should accommodate cultures, but then they should also accommodate us. I will be in class, making a point about homosexuality, and then make a point on how we should read the text, but I will not make any direct call on the verse because their cultures have an already decided on a view on homosexuality. I think there should be accommodation on both sides.

LD: So it doesn't mean the curriculum needs to change, yes, maybe added, but maybe it is more about the students in the class. Not necessarily about the material, but about understanding the students?.

A1: But see, there are also just so many times when I can say, please put up your hand, interrupt me. I have an open policy in the class and in my office. You don't have to put up your hand, just interrupt me. Tell me, I don't understand, or I disagree. Let's have a lively debate about this, I always try to give people a chance to speak and will never dismiss anyone. But students don't always want to interact in class.

LD: Does the interaction depend on the content?

A1: Yes, it depends on the content that you are handling. If you sit in the first year class, it is different. Paul is one of the most difficult classes for students in NT. But in the first year, I handle the material in a very basic way. We find students from different backgrounds and different denominations, which they can have, I like it, like a fruit salad. Then we have many differences, Bible inspiration etc. So yes, it has to do with the content of the subject.

LD: Do you think that you give enough time for interaction, comments or questions? And if you do, do you think the students are comfortable in your class with you to comment?

A1: I think I do, I will never stop a student. It doesn't happen often enough, not in that module. Then I always ask myself, why doesn't it happen more often? Is it maybe because the students feel I am unapproachable? But no, I know I am approachable. They know they can speak to me, so I will always make sure there is enough time and there is an open channel - according to me, not often enough. I have thought about changing my class to such a degree that I almost force them to join the discussion or lecture, but with that content... With the first years, I want to do things totally different, so that they can speak to one another about things. But maybe it's me?

LD: Do you think the students come to the University to theological education and do they bring themselves? So, if they sit in class, do they bring themselves, their language, their culture, or do they put up a wall? Do they listen, learn and grow?

A1: Yes, they do bring themselves. Some of them bring a lot of themselves, those that do grow and maybe change their stance about things, but others again don't. They come, not really knowing what they want to do and not really committed, and then maybe see theology as a stepping stone towards somethings else. But maybe, if again, it is my way of handling students, that it makes that students don't want to give of themselves, then I would like to know so that I can change. If it's the case that I may be domineering, then I want to change the way I teach.

LD: But it is difficult; the way in which we grow up and the way we were taught, is that we all sit and the lecturer stands in front and he teaches and gives information. So it is difficult to get past it and do something else, because you have information that you want to give out right?

A1: Let me tell you, remember, this faculty is a scientific entity and here we are busy with theology. But I will always make room for, because I am also a believer, I don't think I am a believer like the mainline Christians, to be honest, because we all see things in a certain way, it is very personal and intimate, belief, it is very personal. But if you ask me, I will share it with you, but I will not ask you to share your personal faith with me if you feel uncomfortable. Everyone has their own "geloofie" (little faith), and that is what is in question and we need to have respect for that. But although here it is very academic, have I never felt shy and will never be shy to give something about myself in the class. I feel I do interact with the students, almost in a pastoral, or fatherlike way, even though I know I am very critical, but I want to give something of myself, helping them see that you can be critical, but also a believer. So I feel, I might go beyond what the University expects from me, because I am not here to actually help to make their faith stronger, but I do this because I think you can't have one without the other. So if the students pick that up and appreciate that, I don't know.

LD: Many of the students did comment and say many things never get answered ?

A1: But do they ask the questions? And then we don't have the answers? But do they ask it?

A1: My first remark will be then, that then we need to put something in place, that will make them ask those questions, so that their questions can be answered. Please don't hear what I say as negative, remember the student also has a responsibility. These days, students are quick to raise their voices. For many years, I was a hostel father, and after the fees must fall, students became very vocal, about which I am happy, but you also cannot just say anything, and criticise without grounds. It also doesn't mean you have no responsibility as a student, to come to class, to study, to work hard etc. From my experience, just students coming to class, for example my Monday morning 7:30 class, not even 20% of the class is there. They will not make it, because they don't even hand in their assignments.

LD: So that is a problem, they don't come to class, they don't study the material in order to ask the right questions to which they want an answer, is that what you are saying?

A1: That is what I decided to do. Because they don't come to class, I discuss the exam with the students who are in class, and I did make a lot of effort for those in class. I had a whole discussion in class and gave that in the exam. These would be things I repeat in class, only 30% of the class passed the test; those who were in the class, it was easy for them.

LD: So we see a need for a greater responsibility from the student's side?.

A1: From another point of view, remember I am an old man, I came to the university as a young man. I had classes the whole day from 8 to 17:00. You did not bunk class; if you did, it was bad for you. The lecturer didn't ask you where you had been. I learned that you need to work hard. You don't get sick. If it is exam, your stuff is on time; it was different back then. I grew up in a different school environment. You are responsible. If you do not hand in the assignment, you get 0. That is it. And then you come back next year. No one feels sorry for you, no one cares about the trauma you go through, you just get 0. And now it is different. Nowadays I feel there is no commitment from the student's side and no consequences.

LD: Do you think your pedagogy is relevant and good or should it change? Is it too Western and should the content of the theological department change?

A1: It is good, but not good enough? Because the face of the University changes and the face of the faculty changes, we must give attention to things that we didn't in the past. Our students were different, mainly from the mainline Afrikaans churches, so now theologically it is different, so that is my first comment. Second, the problem is, theology... Einstein said there is something like relativity, that doesn't mean because it is western, it is not true. He said it is, and he happens to be a white man. So you can't throw away the baby with the bathwater. You can't say everything we do is wrong. Say I need to teach about Mark, and you want to talk with them about his Christology, you have to mention certain things, and from that stance, you can bring in other African interpretations, but you cannot surely change the basics, if you want to speak about Jesus you need to speak about Hermanus, where else can you start, or you need to say, because it is Western, it doesn't count anymore. So lastly, yes, we can always improve and be open. I am not negative, and in principle, I am never negative about anything. I thrive if things are grey and can change. I am comfortable with change and it doesn't bother me. I have to happen. I just think, it is a much bigger project, we talk about the class and this faculty and people who want to become ministers, but there is a bigger project going on out there, and that is our nation's project. We need responsible people, who act responsibly, who obey the traffic lights, who work hard, who feel proud to be a South-African. Colour shouldn't matter at all. We have so much corruption and it just isn't acceptable. I believe what we do is part of the bigger project. What skills do you need? You need to be able to communicate, to work in a team with others, you need to be able to just be a good person, a human - [this influences] how you treat people around you and those who work with you, that sort of thing. If you stand in class, there is something more you are seeing, the bigger project. I will probably not see it in my life, and I am very sad about it. But we aren't healed yet, in this land and it is bad. For me, it is more about being a responsible person. What is a good life, I ask myself this, what is a good life - house, car, money? You have to have an example, to what do you measure it? Jesus is my example for a good life: service, love, that is what we must emulate. And I won't see it in my life, there is so much potential in our life. I can't say someone can't be bitter, but yes.

Semi-structured interview with Lecturer B, who presented module 2.

Here follows the semi-structured interview with Lecturer B, on 5 June 2019. I made an appointment via email to see the lecturer in his office on the University grounds. By this time, we had already met at the beginning of 2019 to discuss my presence and involvement in his module. This interview took place after I had observed and participated in all of his classes of Module 2. The lecturer forgot our first meeting arrangement and we scheduled another meeting in the same week.

Interview with Lecturer B – Module 2.

LD: Do you feel that you lecture, knowing that there is a class full of students who come from different backgrounds and cultures, and does it play a role in how you present your class and theological teaching?

B2: I honestly don't know. I know that the interaction in the class is much better when the class is mixed, and it is a very interesting learning experience for everyone - because we put the English and Afrikaans students together. Usually the Afrikaans classes were very boring, and the classes were much more vibrant

in the English classes, because of the multi-cultural groups. So, remember, this year is the first time we were such a big class, last year we were smaller, and you had 20 Afrikaans and about 70 English students. So now that it is much bigger, it also has an impact on the interaction. So, I think, pertaining to theology, getting to the OLD Testament, it might seem probable to connect more with people from an African background; more than NT. But I don't think that I have seen it in my class really, I also don't know how to measure it. I think the bigger issue is, you sit with people in front of you who can't necessarily read, and also who cannot write, so it isn't really a cultural thing but more a socio-economic situation, with kids that come from weaker schools, but that cannot be my work, to teach them to read and write. Understand? I think what helps is the hybrid thing of the University, that you do a few things before-hand, the methodology of the quizzes, which forced them to read before-hand, so I think the model that the University is striving towards (the picture on the door), the one I don't really understand, hybrid learning, it helps to catch some of the shortcomings, but it is socio-economic issues and not cultural, students from weaker schools that don't have the necessary skills, so that is also why I do online classes. In the beginning it went really well, so far we have had three this year. It started well but then it also fades out, but you know, I did another online class on the Saturday before the exam, I taught for 2 hours for 55 students. The first online class had 65 students online, the second one 55 and the third one in the 40s. On a Saturday there are sometimes over 65 students online.

So there is this idea that the Old Testament is more understandable for black students, and more familiar, and that could be an asset. One thing about the handbook: the second semester deals with postcolonial critique, that the Bible is the reaction against oppression and rising up against oppression, and that elicited interesting conversations, as well as the Greek time period. But, I don't know what the difference should be, other than you knowing that you have students that don't have access to all the things you think they have access to, and that can't read and write well, but that is a socio-economic outcome.

LD: So even though you realize the socio-economic situation, you feel that it really isn't something that you can address?

B2: My subject is many dates and history, and the kids in school these days don't even have to learn dates anymore. Students are struggling in my class with this, and I don't really know why. Because it is one thing to retell the story, but you have to somehow know when it happened in history, otherwise everything hangs in the air. You won't be able to connect the dots if you don't understand dates. This module is historical and Old Testament in reality is a historical discipline. So I think it should play a role, but it isn't clear to me what it should look like. I don't know how.

LD: Would you say, that there is space in the class for students to ask questions? Obviously I was there and I did see there was time, but is it enough and are they able to give their opinions? Are they allowed to disagree and say how they may see or experience it? Could there be time for debate, or is the view, that you sit and listen to what I have to say.

B2: No, there have to be debates and that is what made the classes great in the past. In the English class it happened more often, but now that the classes are so big, it brings out another dynamic, and that is exactly what was interesting about the first online lecture: there was much more interaction than what you find in the class, although they have relaxed more as the semester went on, but this year wasn't as busy as previous years. Last year I had to tell the students to please give me 10 minutes so that I could go through certain things with them, then we could come back to questions. In the online class, one student actually said he disagrees with me, and that was so interesting, and he had more guts to do it online than in class, so Yes.

LD: So it is difficult with a bigger class and easier with a small class? But these students are probably the ones who do well, who study and who had access to online.

B2: Yes, the ones who really want to pass. Our problem in the theological department is also the students who only do theology as a bridge towards something else, the ship jumpers. We are their point of entry and from here on they go somewhere else, to something else. So some sit here without really wanting to do it, then that just becomes a major problem. The head of the faculty tried to handle it very nicely in the beginning

of the year. He said, "If you do it, it is OK, but make sure you pass and have good marks, otherwise no one else is going to want you anyway. But, the students he should have said it to weren't there that day, it was the good students who came the first week for orientation, before classes started. In my first lesson I talked about why you are here.

But maybe it is something I should have said more often in class. It is OK if you are a shipjumper, or you use us as a bridge to somewhere else, but for yourself, no one is going to look at you if your marks are bad. But I mean, that has always been the case, when I was a student in the 90s, with only white students, and some of them were also useless, so that isn't a cultural thing, I don't think. It is just how students are. No you sit with students that come from bad schools and they don't have the necessary skills, or never learnt a certain work ethic.

LD: If you aren't able to read and write, are you still accepted into the University?

B2: According to the system, our theology department has the lowest of low standards for entry. It is going up next year some time, but you can go and have a look downstairs, we are way below. So I mean, even this diploma course we offer. On the other hand we have a student now completing her PhD, after being enrolled into the diploma course. Even though she didn't have all the opportunities growing up, she used her opportunity here well. In the past there have been times when the diploma students had better marks than the degree students. So, many of them use their opportunities well. I also have a good tutor, Thabiso. But I want to also give you the evaluation report from students.

B2: Sidenote: The evaluation form is only submitted by some students and is really biased. The one question in which I don't do so well is, "Did the lecturer manage to explain difficult work in a more understanding way to me?". Most are positive, but one is negative, saying my attention drifts. Yes I am guilty, as we go with some comments and questions of the students. It is usually the students who are positive who take the time to write something. One notes: "Giving too much attention to students who do well in the module." I don't really know what that means. But it is usually the ones that do better that ask the questions. Note: "Jumps around with topic in class. Very distracted. And couldn't follow." It is my strategy to keep their attention.

LD: Do you think the curriculum needs to change? Thinking about culture in South Africa, where we find ourselves, and the majority of people who sit in the class. I remember one of the classes where you wanted to explain the timeline, and the student couldn't understand a timeline below 0.

B2: The curriculum as a whole? It needs continued adaptation and change. With the timeline, I think they did get later on. It is not a cultural thing, it is a socio-economic issue. I am looking for a new handbook, but I cannot find one. This one at least, is called "The World of the Old Testament", so it revolves around the world behind the text. And this one is nice as it has post-colonial angles, it is sensitive towards empires, it is sensitive towards the misuse of power, it is very good and speaks to our own context. I have been using this book for six years, I have to get another one, but I can't find one. To write another book is also not worth it, it also won't be the same. If I think about this module and others that I present in second and third year and how it has changed over the years, and still is changing, how you continue to bring in contextual issues.... But that is also a long debate in Old Testament; from the 1990s we have been busy with this debate. I think curricula need to change continually, and adapt. In some of my other stuff, I do much more about land, feminist theology, and I try to work more African perspectives into the class, so you have to have multiple epistemologies, and you have to continually bring them into your curriculum, and there the Old Testament is good. The Old Testament itself has many voices. In this module I haven't necessarily brought much in, but in the end we did have two voices in a few situations concerning the text. Many things can echo with our post-colonial context, and post apartheid context. But that is a question you have to ask yourself continually about the content. I mean, when we present the Old Testament, it has to be about the content of the Old Testament. My other module has to revolve around the Pentateuch.

Semi-structured interview with Lecturer C, who presented module 3.

Here follows the semi-structured interview with Lecturer B, on 25 May 2019. I made an appointment via email to see the lecturer in his office on the University grounds. By this time, we had already met at the beginning of 2019 to discuss my presence and involvement in his module. This interview took place after I had observed and participated in all of his classes of Module 2.

Lecturer C - interview

LD: Do you understand or intend to understand the students' backgrounds and culture?

C3: This course didn't really work well around that, but with time, you have to become more sensitive as to where students come from. You have to count your words. Example: A student sits in front of you. You think they have a household and a home, but no, this student comes from a shack, with a single mother, so with that in mind, you can't really design a curriculum around that, but when you teach, you count your words. Those things will constantly be in the way you teach the class. A few years ago I did a hermeneutics class and had all the students tell their stories in the first three lectures and then I designed my material with their stories. It is the same as the names that I ask each student to put in front of them. It is almost like the story of Bartholomew in the Bible; it is all about respect. So, with that I try to acknowledge their worth, and with time other things I can also begin to understand about them. I do try to do it.

LD: So would you say that it does play a role in how you present your class?

C3: It doesn't play a role; it determines how you teach the class. If you want to get to where the student is, you have to. Many times, I will hear how they speak outside, I hear stories that really shock me. Some who study under certain circumstances... So yes, it is an attempt to move into the direction where they are, so that they can be treated with dignity.

LD: It is not necessary to change the curriculum then, but only to be more sensitive to the students? For example, the class started 7:30 but without regard for students' time and circumstances?

C3: It is both, a sensitivity and curriculum. The curriculum has to include the world we have around us. The content will have to be different and therefore it becomes sensitive.

LD: Do you allow time for interaction, questions or comments? If you do, do you think the students feel safe to ask or comment in class?

C3: I don't feel the students must interact, I pursue it! I always do it on purpose. That is why I want them to put their names before them in class so that I can speak directly to Portia or Precious and address them by their name and get to know them. I have a gentle way as a beginning, for students to open up towards me and trust me. But on the other hand, there might be students who feel that they never want to speak to me again because they might feel I attacked them.

C3: I might need some help, but sometimes I so want them to be involved that I go for them, because I want them to put this thing together. In the first period I ask them to imagine that I am Muhammed, the lecturer couldn't come to class, he said this is Christology and the students will tell you about Jesus. Then the students start to tell me about Jesus, and then I harass them, like a bulldog that has something in its mouth, from Joseph who is the stepdad to Jesus, to the virgin birth, (which is the biggest nonsense I have ever heard in my entire life), and to students who are in third year, that is very traumatic. They have never heard of anyone who spoke so badly about the Lord they believe in, and for them it is terrible. Even when you tell them that Jesus wasn't born in the year 0, but -4. So 1), I want to have the students involved and 2), for me it is very important that the students hear each other and 3) that they exercise to put things into words, as they will come into certain situations where people will ask difficult questions, so that must be done so that they can hear each other, understand where the other person comes from. But yes, some might never speak to me again. But if they want to come to my office, and tell me how I upset them, then that is ok. So I am sensitive and sometimes make mistakes and come across too harshly or judge the student's views. I want

them to practice, make mistakes here. So that we can help them. Yes, we make space for comments, and sometimes we need to stop the conversation, and then arguments start.

LD: That is also important, because in some classes the lecturer stands in front and give the information and that is the end, but if everyone speaks openly then we can all learn from one another. Also, not every pastor or dominee says the same things, so here we need to hear and listen and have sympathy.

C3: Yes, then we find out we aren't all the same. We had one class where we had one group against another group and it went on, and that is what I want to engage. I want to clap. I don't always get along with how they want me to teach the classes, over years of experience, I have learned that, this one thing helps me, but I coach them for their future. The most important element is that the students hear themselves think; if you can come to that, you are ahead. Some can do assignments, but have never been taught how to think. Then you get to exams, where they answer short questions, and the weird things, like, is God a man, the answer is yes and no. According to the Bible, God is male, but no, it is also a metaphor that is used from a patriarchal system and students need to learn, and therefore students need to learn to think and go on a journey with some tools, so it is a bit rough for some.

LD: It is probably the most valuable thing you can teach students. My husband is an angler and his friend who fishes with him is a Muslim, and everytime they go he asks questions, and the thing is, their whole life is wrapped around being a Muslim. If you ask him to make a decision and lose everything, what will you say to him? What will you give him him to give up his entire life? You have to be sure. You can't just have certain things in your heart and in your head, you have to be able to say it.

C3: If you stay in your small group, then you are fine. But the moment you step out and for example, a Jew,... you have to think about how to journey towards that person. But who then catches the most fish? My husband, then that is the answer then. On my side, we are five kids and the second eldest is a mathematician, and then he went to Oman, he is also an atheist, and we had so many conversations and he always used to say what rubbish are you talking about. Eight years later, I visit him in Oman and find out that morning, when we hear the Muslims praying over the loud speakers and I ask him how does he cope with all of this? And he says, if you don't like it go home. Three days later he makes the comment, that we as Christians come together on the weekend. After eight years, without a Damascus experience, he realized, that that world, religion is important. He is a Christian. To be in a community, you have to be religious. If you aren't you aren't really a person. You will have a gap in your whole existence. So, with time, you gather around people who believe the same as you. What is terrible: he has now been back for the last two years in SA, but now he doesn't want to speak about things because he is worried now about me, and the manner in which I speak bothers him, because things are supposed to be simple. Now we don't speak again because he is uncomfortable about the way we speak. Students from so many different walks of life.

C3: Then it also concerns the curriculum. Previously we had a style which we thought was the way to teach, and those days the lecturer came in read and that was it. So, we come from another teaching form. So today, we have the same curriculum issues but just another angle. I understand the thing of blended learning, a very formal, clinical way of doing assignments, but I do things differently than everyone else. I always do it the same way, but somethings I don't do. But much of my teaching style is gym oriented and bootcamp.

LD: So that is the point then, isn't it? If the students come to the University, they don't just come with brains, but with their whole being, and if you can touch everything about them, isn't that the goal?

C3: No, we shouldn't get to excited. But yes, we love the Lord Jesus with our, heart and not brains. One of the things that the philosopher Pascal said was that the heart has reason, which the reason doesn't even know about. Evolutionary theology, our conscience works with blood and nerves. That means we are cognitive and physically dependent on each other. Emotions, sickness, deepest disclosure of belonging that I have, and out of which I live, so when people see me as objective, it is subjective. Where should we get to then? Your subjectivity, my subjectivity, becomes intersubjectivity, and if you call that objectivity, then fine, then we are somewhere. But if you want to give an objective opinion, I am honestly suspicious. So yes,

where nerves and blood get to one another, you can almost say we make sense of life. It's like language. Heart is vowels, but it doesn't make any sense if there are not consonants. Kak. KK says nothing, but if you add a vowel, then people are upset. When we speak, we need to speak about the meaning of life, and it is both. Nerves and Blood. Pulse to your brain. Biological. Then we work with a rationale that is dependent on our biological makeup, and that goes deep. But I want to get to your heart and that is the way you put things back into your brain. The brain takes everything apart and the heart puts it all together again. We cannot live disengaged from one another. Therefore, the Heart is where I want to get to.

Semi-structured interview with Lecturer D, who presented module 4.

Here follows the semi-structured interview with Lecturer D, on 17 June 2019. I struggled to make arrangements with this specific lecturer. I met him for the first time in the class setting where he asked to meet me. He gave me his cell phone number to schedule an interview later in the year. I made an appointment via a WhatsApp, as his preferred method. I met the lecturer at a coffee shop on the University grounds where he also brought his girlfriend to join us. By this time, we had already seen each other a few times during the semester. This interview took place after I had observed and participated in all of his classes of Module 4. The lecturer seemed very skeptical.

Interview with Lecturer D – Module 4.

LD: When you were selected to teach the class, did you attempt to get to know the students, their culture, their backgrounds, and are you open to their opinions and backgrounds? Do you talk to their background and culture? Incorporate it in your teaching?

D4: Yes, I did. It is my first time lecturing, I am also still a student, so yes. The content of the class needs to be engaged with the student, especially this course, which is open to each student's opinion. Many questions are asked in the class for students to answer from their own perspective. Students need to go through the material and reflect on their own beliefs.

AIC – I learnt a lot about the students. Most students were Christian in the class, some AIC. One atheist, and a Hari Krishna as well, so I got to know a number of them very well - because there were many opportunities in class to talk and discuss their own experiences in religion.

LD: So you did allow students enough time to ask questions and answer questions?

D4: Yes. I don't think you can ever give enough time for something like that, but I did provide a lot of time.

LD: Do you think culture plays a role in theological teaching, especially considering the whole curriculum? Do you think it needs to change? Focus more on culture? Epistemology?

D4: Yes, culture plays the biggest role in theology. I think just reflecting on our theological faculty, we see how it comes from a certain cultural background that is still evident in the curriculum that is taught here. I myself come from a background that does not align myself with this culture. I came here to learn about my own religion (I am Hindu). And I think if you look at the majority of first and second years in theology, it is a much more diverse group, than what was previously the majority of this faculty. So definitely the curriculum needs to change. There is a gap, especially around other religions. The curriculum as it stands does not provide information on other religions; you will find Christians speaking about Hindi or Islam, and make big mistakes in statements but no one would know. It has to be more inclusive.

LD: do you think that in the class you had, the students felt free to express themselves? Did the students bring themselves, could they open up or did they have walls up? Could they be free?

D4: I can't speak on behalf of the students, but I can say the environment that was created was a space where students were encouraged to share their views and from their own beliefs. It was a protected space, so you could share without prejudice. And based on the reflection of the class, like one atheist student, who was not shy to speak. But you also had orthodox Christians that would engage with her. They would have class debates. It wasn't negative engagement. It would happen every week and would prove to be productive, in my class. In classes that I have attended.... I think generally our lecturers do like to create a space for engagement, and they do protect students and their views and their rights to share where they come from, and me being someone who doesn't believe what others believe, I never felt victimized or scared to share my own opinion in the faculty. In fact I felt there was more space for me to share.

LD: Would you say it would be great if there would be other languages, or teachers from other races?. Or does it not depend on race nor language but rather on the person being really open?. Do race and language make a difference or is it about the lecturer making the students feel comfortable and learning from one another?

D4: I think there is a special connection when engaging with someone from your own race or language, or whatever. So if a lecturer is not necessarily of the same race or language as the student, I feel that even in the approach to create a comfortable space, it would be different, and not productive. I think race does play a role. I think it is very difficult. If you look at our faculty, compared to other faculties, I would say race is a big issue. But our faculty are fun and cool people to work with. As a student myself, I won't name names, specific lecturers were white and we were a predominantly non-white class, but it would be more comfortable than having a black lecturer. You would see less class engagement or students being scared to share, because the black lecturer would attack or break down our views or arguments. A specific race is not better than another. It is my personal reflection. Language does play an important role.

English is the best language for learning and the common one, as most people can speak and understand English. But being taught in your own language is always better. I myself was in classes where students would ask a question in Afrikaans and the lecturer would answer in Afrikaans, even if English students were present. It should be discouraged.

LD: Do you think there is a different way or different method of teaching that could be more beneficial and could interrelate to everybody?

D4: I think that would depend on the module itself. If you learn about something theoretical like the Old Testament, you can't really do it differently but by sitting down and reading it. But if you learn about something like missiology, then sitting down and reading about it is not as effective as going on an outreach. I think you should reflect on each module and each would be different. Read first and then have practical. It depends on the class itself. People change and things change, so how people learn and how people focus is also different and it changes with time. Today people spend more time on laptops and phones, where 50 years ago they didn't and it was different. To stay relevant and to make sure the content in the class is communicated in a way that students can understand, is important and we have to adapt.

Semi-structured interview with Lecturer E, who presented module 5.

Here follows the semi-structured interview with Lecturer E, on 22 June 2019. I made an appointment with this lecturer via email and we met in his office. By this time, we had already seen each other a few times during the semester and because of the personal nature of the classes, we had come to know each other well. This interview took place after I had observed and participated in all of his classes of Module 5. Before I asked any questions, the lecturer started to give me some background to his class and himself.

Interview with Lecturer E – Module 5

At the start of the interview the lecturer helped me to understand how he helps his Masters and PhD students, have get-togethers and help with their chapters. On Mondays he invites different speakers who specialize on certain topics. He wants to equip the students with every possible issue they might have in ministry (finances in ministry, women in ministry, etc.). He is interested in the students and the way he teaches.

LD: Do you think culture plays a role in theological education?

E5: We learn from one another. When I was teaching undergrads, I had 120 students in a class. For example, there was a gender issue in one class. I set four females and four males to do the introduction to the understanding of gender issues, and then the groups were divided and given a case study and they responded to it and we responded, and then I would give a lecture. The only problem I had was the classroom; the structure of the class is a problem. The whole building was built in a way that makes pedagogy difficult. The rail outside... I was teaching about the diakonia of disability. I invited clergy who were disabled or in wheelchairs, I went to the Dean and said to him, I need your help. He refused and said he was too busy, but I kept on saying he should come and help. Then I said, Could you help me pick up this person to get upstairs with that, I said, If I ask you for an off-ramp, you would not understand. But now seeing for yourself you understand the need. Now that you carry someone, how will you correct the building? I had to do it. My classes are different. I don't advertise myself, students advertise me. I was addressing the Dean because they asked why I have more students than the other lecturers. Then I explained to them that everybody has something to give. In my class you have seen that some are very quiet, there are no foolish questions so I affirm them to bring their theology. In the beginning of the semester, I encourage them to write their theology and so that I can understand it, and then I teach accordingly to come and correct their theology, to shift it. I had to do that; how do I help students that don't have other help? Pastorally I want to help restore the image of God in people.

LD: Do you think your method of pedagogy can be applied to any subject or field, big or small?

E5: I am doing a conference soon in Natal where women are struggling with patriarchal structures, so they asked me to come in and empower them. So I send them questionnaires to respond. One question I asked was, for them to go through the Bible, read stories about women and select one that most reflects yourself and your situation. One that speaks to you. And they brought me their stories. So I am constructing my agenda according to their stories, in order to address where they are, among the 32, 15 had chosen Esther. So I want to choose that to empower them. How can one do a sermon on that? By the time they come, I will not share my thoughts until they tell me why they chose that story, how they can share in their township with women, etc. Then share the views and then discuss. That is my methodology. It doesn't matter the subject, and it doesn't matter the number of students, this method can always be used. The only obstacle is the structure of the classroom. The only thing you can do is to bring them upfront, as the chairs can't even move. But you use the material in a way, the other way that you can do it, - Based on play therapy – loosen them and learn to get to know one another, by the end of my class, all students know each other by name, by the way they respond to one another. I specialized in play therapy in my studies, so that is part of my educational journey and that is how I wanted to teach. I want them to bring their culture and share it with me. I will not teach them before they have shared with me what they bring from their community. You can do it. The African context... I used to teach in the US, and I would tell them about my African culture and we would dialogue. And at the end, I would give 30 minutes to hear what the students had learnt, and get feedback. Teaching is another thing, I wish this would be the time where I could be doing team teaching in Systematics. Everyone brings their culture. And let the folks get all the cultures.

I used to teach for 3 weeks in the beginning, and then I would take them to different churches to experience different forms of worship. Community engagement is extremely important to me.

LD: One thing I noticed that you always do in your class: at the beginning everyone shares about themselves and at the end of the class they share what they have learnt...What would you say is your reason behind that method?

E5: For me, as they reflect, they help me understand where I missed them and what concept they did not understand. I then make a note of it and write it down, and connect it to the next introduction of the following class. It is about the feedback they give and to see where I need to do something different. Did they understand? It is also to move into the space of the student, to help them understand, there is nothing insignificant. It forces them to review what they have learnt. Feedback and a connection. In my next class I want to look at Zuma, and an American. And critique and dialogue. If Zuma was a member of your church, how would you deal with it?

I give someone a book to do, the idea is for them to dig, to research. I don't give exams answerable by yes or no. My exams and assignments make you think and reflect and have the knowledge for yourself. Is it necessary then to present all this information.

LD: Please explain more about your method of pedagogy?

That is my theme for the whole year – I have four objectives – because I don't know them, they need to tell me what theology they bring to the class. Then as I read them I get to understand them and shift my teaching. Then they need to read and present a book... because I am dealing with people who are leaders in the church. Let me tell you how I got to teach this way. In the African Community, the African church tends to be neglected. I have four aims: 1) First intro. Enter the space of students by jokes. To relax them. 2) You then move into a book, research, write and present. Then I can see what they understand from the work or what they don't understand. I also put them in contact with the English department if that is needed to assist them. There was one such a student. 3) Assignment of a traumatic issue, rape, racism, etc. To see how they understand and how they have shifted. 4) Assignment given individually where they are struggling. Choose a topic. Write an open book.

LD: You always sit with the students, why?

E5: I become Goliath and they are David. It is very intimidating for them. We become a village where they can participate. Part of the village issue, is equality. I would joke, so that they can forget that I am a professor and start engaging in a different way. Sitting is respecting the village structure. All equal.

Addendum F

Semi-structured group discussion with Group 1, who commented on Lecturer A, Module 1.

Student group discussion

Group 1: Personally, I think the lecturer should inform us more about the hermeneutics of the subjects, especially for those living in townships and having poor living conditions. Liberation, Post-colonial etc. - we feel those things are important. And learning through those lenses.... We don't want to learn from an objective point of view.

LD: Like today, where could the lecturer have done something different?

Group 1: Personally, he speaks from a historical perspective. We all need to know about it first, but on the other hand, he could have brought up another perspective. It helps to give students drive and we want to learn about his own theology, and not that developed by the colonial era.

Group 1: This current curriculum, if it is going to transform, the lecturer needs to be different and learn the students' current cultural context. It helps the students to understand the work in his own context. You could see the class now was so uninvolved and answering poorly. But if you are given a chance, to engage with your context, how you understand the content, then there can be transformation, to the lecturer and the student, to interact and to understand each other better.

LD: Do you feel free to respond and ask questions in the class?

Group 1: I am not afraid, and the lecturer gives us opportunity to respond. So it is difficult. He is giving us a chance, but not really understanding you and your background. It's not easy because we are different. In his context, he was given that freedom to express himself, but we didn't have that, so you see the difference.

LD: Would you prefer a lecturer to speak in your language?

Group 1: I don't know. Anyone can educate me on what I want to understand. Its about the method. It's not about racializing everything. Sometimes we feel the white lecturers are just there to teach the whites, and also.... If a coloured lecturer took a black class, it won't work.

Group 1: It is a fact that our theology is western, fact. Most of the theology cannot be changed historically. We cannot change the context of Paul. The Greek and Hebrew. We need to move from our context to their context and apply it into our context. We are in Africa and we are different. Applying it into our context. It doesn't call for a certain race to teach us. They just need to be qualified. A person doesn't need to be black. White, but read African literature and understand our culture. Read other literature to learn. We want to leave this University and go into another context and we need to give them theology in their context. It calls for you to read African literature and to teach pastors that will leave here and apply theology in their churches. What does it help to study Barth?

Group 1: We need to be taught our history, third world heroes, not western theology. African heroes that oppose the Western. We want to find our hope and identify our own.

Instead, we learn about Martin Luther King. Many other examples. We are not free to interpret theology in our own context, unless in an assignment. We want to discuss, and not discuss from a western way. The way we read and understand the Bible is irrelevant to the lecturer.

LD: You bring your background, your belief and culture etc. Are you free to express what you believe?

Yes, you are free to express your views. We have dealt with that, like link issues, African interpretation. I think, one thing that will help, is a lecturer who comes from our background or context. That could also change the system, then we will have lecturers that want to engage on our level. And we won't have conflict of interest.

-Our faculty does its best. Allan Boesak. Coming here, they should teach. They are South African and Africans, for me the idea is not to phase out the Western idea, but to be inclusive, Western and African matching together.

LD: Some division exist? Is that true?

No! It goes back to context. They have their own context and we have our context.

-But there is an issue that some Afrikaans students will only relate to you in Afrikaans. I don't see many of them associating with others. Because the lecturer is white, he has some prejudice. Because in his culture he was brought up like that to look out for his own kind.

LD: Before and after the lecture, when everyone gathers outside, is there division?

We have fought so much against that division in this faculty. Practically there was so much division. As students we said let's go with English, so all can be treated equally and engage, so I think, what they are saying, everyone will need to express themselves in English. If I can do it, they can do it. For the sake of Curriculum transformation, let's do English. Increase, grow and not limit ourselves. So we can be known worldwide. If you publish in Afrikaans, who is going to read it? English, will be known by everyone. Not phasing out other languages, let's be inclusive and let the world know of us, and increase knowledge.

LD: What are your comments regarding the layout and architect of the lecture space?

I would refer to what I said earlier. The lecturer needs to move freely amongst us. But when the lecturer confronts you directly, you are able to respond. This way is very old fashioned. They had an idea in mind, when they constructed the building. Now it is different. But we are stuck in the classrooms.

-With the presentations and material, it shouldn't be so expensive. We cannot keep up with the other things we also need to do and pay for. It should be about quality and not quantity. Good scholars can say so much in a few words. Now we are given so much content that it is hard to digest it all and to keep up in class with the other students. It really feels like we are in Egypt and Pharaoh is burdening us with too much work.

With the presentation, if the lecturer reads African literature, the history, we can bring and link them together. If we say this is what Paul did and what Paul said, it's a fact and we can't change it, but how can we put that into practice in an African context. With that, we can feel I am part of this. Like today, our lecturer tried to move around a bit.

LD: What about if the class was arranged in a circle?

Group 1: That can be arranged, but it differs from class to class. The numbers will make it difficult. For effective teaching, you might need this. If you have lots of students, a circle will not be effective.

LD: If the classroom is fixed like it is now?

Group 1: UP has now also introduced Online learning, so many of the classes move online. It will be a new medium and you can go back and listen to it again and you feel more free to ask questions.

LD: What are your comments about online learning?

Group 1: Very much. All the students agree. You have a record system and listen to the recording again. Even if students ask questions, you have it all on record. For a physical appearance and contact, it then is challenging. The network and the Wi-Fi is a problem. Many students don't have access to that and all the privileged students can remain at home or their private residence and participate in the class. But the rest of the students need to come here, because they want to have access to Wi-Fi.

Group 1: Some people don't have access to Wi-Fi or a computer. And good Wi-Fi is needed to be able to clearly capture all online. I think, we need to bear in mind there are side effects to everything.

Group 1: My last remark is, you saw that in the class today, black students were together and white students were together. But the reason for that, is when the lecturer speaks about something, then I want to be able to speak to my friend and refer back to my background. I want to easily understand and next time when I get to class I will be on track and understand better.

LD: It is not a question that you can ask the lecturer?

Group 1: I am not against a white lecturer or saying they should be black, but as long as the lecturer knows about my background and has the right qualifications, then it doesn't matter, he needs to benefit the students.

LD: Do you think culture plays a role in theological education?

Group 1: It is vital. I think the theology must be in line with the times. Whatever is going on in the country, we need to talk about it and bring the scenarios into class and have debates so that we can be able to apply it outside. One lecturer did it about Jeremiah. Ahab was abusing his power. We need to bring the current context into the class. We do have a role in this country. The role of the church is weakened. You don't want to waste your time. Building a church to build a nation.

LD: Do you like or dislike debates?

Group 1: Very much. They help a lot. We don't have them often enough. We do, but it differs with lecturers. In some subjects they ask what we think about this topic, and then we just keep quiet.

Group 1: We had a discussion in one class, where was God in the Marakana massacre? Was God there? We discussed the will of man. Some of us that were there said, God wasn't there and others said, God was there, but if God was there, why was He so silent and when the police decided to take action and shoot people, where was God then? What happened? Then someone said, God chose to be silent. Oh, God can be silent. So it was so good to hear everyone's opinions. Now you learn from one another.

Group 1: It also depends on the way that the lecturer asks the question - whether it is put in such a way that it brings out an argument, or whether it is limited.

Group 1: My last remark, the idea is not to limit theology and limit the system of study, I think for me personally, to find ways to find methods that are relevant for us today. Putting theology in a way that is interesting for other students. I have tried to make sure theology that is being taught is relevant and relevant for them, and be able to say this is what we have dealt with in class and make it more practical. It is not about the colour of the lecturer, but the lecturer needs to understand others. The lecturer also needs to learn from you. Inclusive lecturers.

Group 2 – Lecturer A – Module 1

Student group discussion

I explained my study to the Afrikaans class and said many things, just to get the conversation started.

Group 2: I think the way he teaches, I like the idea that he goes into the social context of the Bible, so you not only have the text in front of you, but also how the world of the Bible thought. That is interesting. I like the PowerPoint, but I feel it is a bit one-sided. I would love to hear another side, from two voices.

Group 2: In general he pushes one side. Not for a specific reason, but to hear more voices.

Group 2: One thing about him, he is honest and open and he is not offended when you disagree. When you disagree, they take it. He doesn't hide his opinion. He tells you his view and you are allowed to disagree. Some of them get really angry and force you to believe what they believe. Here you can say what you want.

Group 2: It's not that we are afraid to say anything, it is just really interesting and we are listening. This one I am very comfortable with.

Group 2: I think we work with the text, so now we know the text.

Group 2: He teaches us to think differently about the text and how to work with people out there. Think about it deeply. He helps you to think.

Group 2: I think, he could really compose a really good argument and that helps. He forces you to think. NT helps you think critically.

LD: Do you feel you bring yourself? Does he speak to your whole person, your culture etc.?

Group 2: For me, it is much better in Afrikaans. I feel much more comfortable. We are all Afrikaans and share the same culture and can speak more openly.

Group 2: English isn't bad, but for me specifically, it is much more challenging. The English students, sometimes when we talk, I voice my opinion, but because I have to speak in English, I might not say the right words and then we begin to argue. So this space is safe for me because we are all Afrikaans. We could disagree freely, and we understand one another. In the English class, they feel we are attacking them. They can really get angry and not talk to you for the rest of the year. So for me, it is good to hear their opinions, but for me personally very challenging with English students.

LD: So you are saying that it is more comfortable and having the class in your language is beneficial. But isn't it better to be mixed, with other cultures and languages, so that we can learn about one another and grow together as we all stay in SA.?

Group 2: I will say that no English student gets forced to do or not to do something. I am very neutral, but the cultural differences always come in with the English-speaking students. Many of the English-speaking students are a year behind us and they do different work than us. We for example have ten long questions in the exam and they have two. The measure in which we study the Bible in Afrikaans is much more in depth. The cultural differences are so many. I don't think it is the lecturer or the University's job to force us to speak or mingle with the opposite person who has a different culture. It is a personal thing. If they force you to do it, you will hate it even more. You have to do it yourself.

Group 2: We had a class last year, where we were forced to do group work together and I hated it. We felt that some people in the group knew that we will do the work and therefore didn't do anything. But if you know them personally, you can work together and choose for yourself. If you are forced, you just want to get it over and done. We want to choose.

Group 2: It is an academic subject, and the English students can't even reference properly. They don't want to and even if they do, they reference Wikipedia. They don't know how. If you just let it go, you will be known with that group, so they pull you down. You end up doing the work.

Group 2: I don't understand why their level should be so much lower than ours. I mean referencing you should be able to do.

Group 2: I think the issue isn't all cultural. Yes, some cultural issues exist, but the main issue here is that we study different things and we don't know them well. We don't know any of them and now we have to do an assignment together, I mean that just doesn't work. For me personally, in 1st, 2nd and 3rd year, we had 2-3 students that had Hebrew and Greek with us and we didn't have any issues, and we got along so well. We worked well, so well. We study different things. Even this specific subject, we weren't even sitting in the same class, but had to do an assignment together.

Group 2: Last year, I experienced, some of them are really nice and you can build a relationship, but others want nothing to do with you. I formed a few friendships last year, and others you feel they don't want you there. It makes it difficult.

Group 2: What makes it difficult is we are small classes and they are huge. We are more intimate.

Group 2: I think what is a major difference is the different routes you study. Not all the other church denominations are so strict with their academic studies. As far as I am concerned, the gap in theology is so much bigger, because of the church differences that also exist, more than say Engineering and so on. You cannot not walk the Western way of thinking when it comes to Engineering. But in theology you have to constantly be sensitive. The rules and guidelines are very vague and we should be careful not to offend someone. How can you learn like that? But in Engineering, the bridge will collapse if you don't know your stuff.

Group 2: I also think, we are prepared to learn their culture and about them, but they aren't willing to do the same. They don't want to learn anything about us.

Group 2: Yes, like last year, we needed to do a whole semester on African Independent Churches. That bothers me. I want to learn about them. We need to be able to have conversation and understand. But it has to come from both sides.

Group 2: It is not actually them who decides but the University about what we study.

Group 2: Last year we had a class where we talked about ancestral worship. A Sotho girl in class responded and disagreed with a statement. Then the Afrikaans-speaking Lecturer said she doesn't know her background. He was so arrogant and that was really bad.

LD: Do you think there is a way to close the cultural divide that exists?

Group 2: We all do our assignments in English, which is our second language. But I have heard this before. I think broadly speaking, black people in South Africa get treated like children. They get treated like, ag shame, the poor people, lets just make everything easier for them. Poor them, ag shame. It actually is very unhealthy for race relations and the nation and our growth. I am not saying that we should make it so difficult that people will fall out, no. But they should be able to do referencing. Our culture gets questioned and so should theirs. We should just be equal. What we get taught is focused on in Afrikaans churches, but the other subjects we could have in English, I don't mind the language. But the fact that the University and the nation treats people like children is very unproductive.

Group 2: I think one solution could be that everyone studies on the same level. Some should not have an easier exam than others. Except maybe for Hebrew and Greek, the rest should be the same. We all sit in the same class, but the level differs and they have different exams and assignments.

Group 2: Everyone should do the same thing, but finances might be a problem and the reason why some do the diploma instead. But if we all do the same level of work, the relationships will be much better and less division will exist.

LD: Can you think of one person who stands out? The Method of teaching or something they do differently?.

Group 2: I would say Lecturer X and Lecturer Z. When you walk out there, you feel you have a headache, but it's just all the information and how they challenge you.

Group 2: What do they do differently? It depends on the content.

LD: Does it help if the person opens up and shares about their own lives? (The class all said yes at the same time and then everyone started talking, even the mood lifted.)

Group 2: Yes, a few of them do and that makes it amazing. You can really connect with them and you learn so much. It helps so much. It could be difficult for them.

Group 2: Some are also more open to talking with you and allowing you to send email etc. But with others you struggle to even get to them and then you feel like they don't really care.

Group 2: With some you know you can run into their office at 16:00 and they will be there for you.

Group 2: This Lecturer is very approachable and you are always welcome in his office. It comes back to being honest. Another thing that bothers me is the following: I read up a lot on things outside the curriculum, and many times I do disagree with the philosophical approach from a specific lecturer, so for me Mylan's class is very boring and one-sided and I don't agree with his stance. Especially philosophy, it really feels like so much 'crap'. I don't always understand. They are not very clear. Just be honest about your views.

Group 2: Lecturer X - , I am not convinced about this person's opinion, lets read about it more, but this is my stance. Then you know where he stands and that is clear.

Group 2: X - I hate that module. A few subjects are like that. You don't know if you are doing an assignment, a presentation or what. The communication is so bad.

Group 2: If some lecturers could just learn how to communicate effectively with us, so that we know what is going on. I really feel, yes they are busy, but sometimes the info is not available. The links on clickup dont work. It really is challenging. They get angry with you if you don't do the right thing. They sometimes have something in the notes, then something different on clickup and then he would say something different in class.

Group 2: What we do in class and what we do in assignments doesn't even resemble the same thing. It is something totally different. And the assignment doesn't even make sense.

Group 2: One person could not even speak English. You would write your assignment in English and he would mark you wrong because he doesn't even understand the terminology. He himself didn't really know what is what. Sometimes with affirmative action, it is rather touch and go. Some are great and others not so much.

- Lecturer x is amazing.

- We don't really get classes from a black or English-speaking person. In the four years, we had about three maybe. Very little. The difference is, the ones that really do well are those who have applied themselves to the Western way of teaching and knowledge.
- Zoro is really nice and specialized in his field. You can speak to him. He is very bright.
- We also have many crappy white lecturers as well.
- Knowledge, open, honest, approachable, able and communicate admin well makes a good package.
- It is difficult when we have other lecturers from Africa. They are different than us and how we do things here. They have different standards. So I would be willing to do something different. But tell us how and gives us tools.
- Some lecturers have no mercy, no matter what you want to say. It helps if they understand. Because some of us study two degrees and work.
- Another element is, the practical side. I don't like that he teaches us but hasn't been in practice for years. He does it daily. His communication isn't great, but he lives what he teaches. That helps me more.
- It makes it difficult if they don't communicate what their theological standpoint is. Some say nothing. Terms and defining it is important.

Group 3 – Lecturer B – Module 2

Student group discussion

Student group discussion – 3 April 2019.

LD: What about a lecturer stands out for you?

Group 3: I love our Hebrew lecturer, she really goes out of her way for us, she really tries to help us, and if we struggle with something, she will go back and work with it.

Group 3: The other side is, a lecturer who is organized, and you know where you stand and know what is going on, what is the next thing. This lecturer does that well. Many lecturers are actually very unorganized. Very all over the place. You want to know what you have to do to get to where you want to be. If you fall behind, you can know where and catch up.

LD: And the manner of teaching? Do you feel included or excluded?

Group 3: Our faculty is very small and not a lot of people, so it is very difficult to feel excluded. So it has to be you that excluded yourself, then it is your fault and you do it to yourself. In the rest of the classes we are about 30 or so students, so you are part.

Group 3: For us it is sometimes very hard to chat with other coloured students, we all have groups, they are already in their groups and we are in our groups, and friends. We are in the minority and therefore we tend to gravitate towards each other.

LD: Are there places where you are asked to work together with other groups?

Group 3: Yes, like just yesterday, we got given a task, and your group has to be diverse. It is not super easy, because we are the minority. This lecturer is really focused on bringing about integration, which is good, but the practice of it is difficult. Like here, it is also difficult.

LD: Is there something the lecturer can do to bring more inclusion and help us relate to one another?

Group 3: A while back, in one tutorial class, the tutor said we should get into groups where we can discuss it with others from our own language. For me it was so valuable, because there are some people that you didn't even know they are Afrikaans. So yes, it is great to be able to talk and discuss in Afrikaans, but it might be great to have the opposite. To learn about all other cultures. Like youth ministry, yes intercultural. But a subject like this (OT), it is not needed.

LD: Do you think people will learn better if it is presented in their own language?

Group 3: Yes! I think all the books are in English and that is helpful. If there is a tutor that can explain the notes in your language, that will be fine. English is the middle ground. But it will be great to be able to go to someone who speaks your language, if there is something you don't understand. It would be great to have someone for each language.

LD: What do you think about the manner of presenting the class? What is there that you like or dislike?

Group 3: I think his PowerPoints are good. He walks up and down, is engaged and wants people to engage and answer. He knows what he is talking about. He makes a lot of jokes. Some lecturers aren't really knowledgeable and prepared for the classes. But he is.

LD: What personal and emotional feelings are you feeling in the class?

Group 3: I would have liked if there was more conversation in the class. But I understand people are shy and don't always want to talk. I feel engaged, it depends if I am tired. Haha. I would have liked more discussion. This class is good. It is a lot of work to get through. I feel the classes sometimes get a bit long. I am thankful for the break in between. It is interesting, sometimes there are things that he says that I never knew or haven't ever thought about. But some info is not in the Bible. Many times I feel shocked. He gives some seeds to make you think. He never says that is the truth, he gives information. In many instance it doesn't make sense, but it builds up like a puzzle. He sketches a bigger picture. He is a very good lecturer.

LD: Who else is there that stands out for you?

Group 3: Someone who stands out is someone who walks with you and if a lecture is passionate about what they do and teach it creates a great environment. Our religion class last semester, every time when you walk out there, you constantly engage and debate and bring yourself. Everyone gets to know each other. So that was interesting and diverse. I would love to interact more in class.

Group 4 – Lecturer C – Module 3

Student group discussion – 10 April 2019

LD: What makes this lecturer different? Do you learn and grow and bring yourself? What stands out, whether good or bad?

Group 4: I must say, he is really easy and relaxed and it looks like he really likes it. It really helps that he walks up and down the stairs, and it feels like he talks everywhere, here and there.

Group 4: The online class, I loved it. I am a really shy person and I felt free to interact. I wouldn't want it permanently, maybe 50% online and 50% live, as it is nice to see everyone. Online you can ask your questions, but sometimes you want that personal interaction. It is also easier to pay attention in class than online. You can rewind the class in the online site.

Group 4: He sticks to the content. He explains it well so you can understand it. I summarize all the work, and then I wait for him to explain and then after the class I understand it well.

LD: Do you feel free to express yourself in the lecture space?

Group 4: One lecturer that stands out is from the Hebrew class. She relates well, does a lot extra and makes sure you understand. If someone relates more and walks the journey with you.... If someone is older, it also helps as they have more knowledge in their field. The older person explains so much better. Like the Hebrew lecturer is good, but she doesn't have the skill yet to explain as well as someone a bit older and more experienced. Relating makes it more personal. If someone can speak to you personally, that is awesome. In a big class, it is difficult. Tutorials are smaller and that helps a bit. Personal relating goes away a bit. Access to the lecture is available in the week. You can ask more questions and try to remember your name. If someone remembers your name, it is much more personal. Yes, we are a lot. But one other tutor remembered all our names and that makes a huge difference. If he calls you by name, you do your extra bit because knowing your name, he almost already has a bond with you.

LD: Do you think there is a big divide between different cultures in class?

Group 4: I think with the English class that started this year, it changed. But still last year, when we had Afrikaans and English classes, there was a huge divide. The majority speaks English, and that stays the middle language. In the class, you can see the different cultures/languages sit together. But I think the theology 1st year camp brought us much closer to one another.

LD: Are there assignments you have to do together with other subjects?

Group 4: Yes, in one class the lecturer wants us to be more diverse and asks us to do tasks with a diverse group. We want us to get out of our comfort zones. She saw that when we have groups, we group in white or black groups. It is outside of your comfort zone, but it is good. Comfort zone is a safe place where nothing grows.

LD: Something else from any other lecturer that stands out?

Group 4: He would say wrong things but he says some things to get a reaction from us. He also tells jokes, that was really good. All mixed and he did so well engaging with everyone He tried to pronounce everyone's names. He really stood out.

Group 4: I sometimes feel very shy in saying something in class. That one lecturer helped us to speak up and gave us confidence to speak. You are allowed to say something. You don't always want to criticize someone higher than you, so it is a bit difficult.

Group 5: Lecturer C – Module 3 - **15 May 2019**

LD: I want to know, when you come into the class, do you feel comfortable? Do you bring yourself? Are you engaged?

Group 5: I prefer being taught in English. We sit in groups with our friends. I think this class is very comfortable.

Group 5: I don't think there is any racial tension. Many of us have different friends from different races.

LD: Do you learn from one another in the lecture space?

Group 5: I don't think that will happen soon though, that is just the way society is. But I would want it to change. More of unity.

LD: Have you've been in a class where it has been inclusive?

Group 5: It only happens when we do group assignments or debates and are forced to work together. White and black always sit apart, it is just the way it is.

LD: So, it is just natural? But a divide then still exists?.

Group 5: If they include more debates and groups assignments, then we will maybe be more comfortable around each other. Then we can learn from one another. You find many white students actually scared to talk to us, I don't know, you just find they are not comfortable. But when we get into a group, they get more comfortable. Everyone starts talking about their own opinion and you see who they are.

- It also depends on the way you grew up, how you talk, morality, because at home, they tell me to integrate and make friends, but for some people here, their parents don't want them to have black friends. She does now, but when she is around her parents she pretends we don't know each other.
- Group work – Camp. On the camp we talked, we slept in the same room and it was so comfortable. It was really nice. If they do more group work, that will happen, because there is no way they can combine us.
- I think society, in this day and age, we have been accustomed to separation, individuality and everyone wants to be and make their own success. Difficult to integrate. Group work helps you put your minds together. But everyone wants to shine. Minor setback.
- University, I have always knows it as a black and a white University. People still think there are Afrikaans and English classes and still think it is separate. So maybe the schools need to change their approach. If people have a different approach, then we can also change the way it is viewed. They need to change.

LD: Would you prefer someone to speak in your language?

Group 5: As one, students responded that they choose someone who speaks English but who has knowledge. But if you have someone who can speak your language, like the Afrikaans students have, that will be beneficial.

Group 5: With him, he talks to everyone on their level. He speaks Afrikaans, and others and if he could, he would speak another language. He is not biased.

- But that is not going to happen. It is ideal.

LD: Are we looking for someone who can interact with other cultures and is sensitive?

Group 5: I take anthropology, and my lecturer, he can speak proper Venda. He learnt it willingly and could interact better with some students. Is it a culture or a racial issue? Lecturer can't speak Afrikaans to Afrikaans students. The lecturer can't speak my language. That is privilege. I would speak to my friends if I can't understand something.

LD: Do you think culture plays a role in theological education?

Everyone says YES.

Group 5: I came here wanting to change, but now I think I will not be staying much longer... no, I applied for law. I need points. I am enrolled for theology. I learned so much. You come here thinking you will become a pastor, but you change.

- Many times I come here and I leave confused. I don't know. They did make this module very hard. The lecture is supposed to make it easier.
- Coming to theology, it will make you or break you. You will be shocked.

LD: Why do you say yes?

Group 5: I think at this point in time, we have so much diversity and different cultures, you can't. Theology comes from a background of different cultures, so it brings it all into today, this is our culture and this is the culture that was.

Group 5: I said yes, because I have a different Understanding. We need to respect other cultures. Like easter, people have their own beliefs, and we need to understand other cultures.

LD: Do you think culture should address your theology?

Group 5: I don't think I understand theology as a whole. Personally, I am Pedi. And theology is so westernized that I can't even start to think how it relates to my culture. Let's bring it into my culture. I am also westernised In my mind and saying that it should speak to my culture is difficult as I myself don't even understand my culture.

Group 5: None of the modules ever talk about you and your culture. They don't understand us or ever get to know about us. If you teach them, get to know them. They never touch the topics. They tell us what they understand from the textbooks and that is it. They never want to know how other black people pray, or fast or other rituals. They never touch ancestral prayers. People go home with a western culture. They never touch on any of that.

- If you notice you don't understand, you can ask about them and their culture, what they do, what is right to them, or wrong to them, why do ladies need to wear dresses and can't come to church with pants, you know, stuff like that. I am not trying to be racist, but like now, comparing a white pastor to a black pastor, the black pastor is ahead as he knows the western culture and his black culture. He is able to integrate both. Black people can reach out more to black people because he knows them. Lecturers can be any race, but they need to ask questions, so that they can understand us better.

Group 5: Your lecturer needs to ask more and get knowledge about you. Maybe if the lecturer touches those areas, students would want to be interested in coming to class and want to learn. Some people are not even interested in talking to white people. The lecturer can create a space for integration. Maybe we get a black lecturer and it is different, we don't know. Maybe he can touch on those areas and it can be different. Many lecturers say, this is the lecture hall, sit and listen. Old western way of teaching. Many times we just go back home and read the information for ourselves. I learn and it brings many questions.

Group 6 – Lecturer D – Module 4 - 3 April 2019

LD: How are you enjoying this lecture? What do you think about his lecturing? Is there something that you like or dislike about his way of presenting the class and material?

Group 6: I attend various lectures as I am in a chemistry major, so the subject matter is very different. This is very much a theory-based subject, I feel that his style is... I don't know where the content is coming from because we don't see it, we are not exposed. The lecturer slides and the content, we don't see. So the content, I am not sure if it is his opinion or from actually fact or some studies. Ability is there but lecturing style not so much, because he is just talking. As you can see, the majority in the class do not take notes, I don't take notes, because I don't see what we are taking notes on or for what purpose.

LD: Do you feel free to bring yourself into the lecture space, and do you feel free to ask questions or comment?

Group 6: I think it is helpful when lecturers say what material is for each class and dates. So we can read beforehand and be on the same page.

Group 6: He is pretty open to your asking questions. He needs to learn how to pronounce words. Everybody laughing.

LD: How can we better communicate across cultures? Maybe in any module, have you been in a class where everyone could bring themselves? Is there a person about whom you go wow, I have grown, learned, connected?

Group 6: I think at the end of the day, you are here for an academic purpose, so a lecturer needs to be able to pass down their knowledge to you, so they can have a PhD degree or whatever, but that doesn't mean they can pass on knowledge. Can they pass it on well to you.

Group 6: I think it depends on how they answer your questions. Sometimes you ask a question and they answer it in a roundabout way, but don't really answer your question. I think they don't always know the answer to the question, but then they should just say it and not try and answer it. Rather say it. I have picked up a psychology module this year, and we have a new lecturer. At the beginning of the class she said, you might have questions that I won't always be able to answer, but I will get back to you. That is good.

Group 6: What stands out... I think who you are lecturing makes a difference. So if you, for example Lecturer X, he made sure everyone was on the same brainwave first. If he needed to go back to the basics, he would, he was engaged with either jokes or something so that you would want to put down your phone, and say, ok what is this guy actually saying. He walked up and down. He has time for questions. He will make you speak, not everyone always puts their hand up, so he will go to you and say, YOU! You are taken about, but then you are like, oh my, I have to respond, so I have to listen. You need to pay attention, because he can at any moment be like, hey you, what do you have to say. In that way, you will look stupid, and you have to think. You have to engage. In his slides, he put in errors to see if people would notice and were paying attention. That was really helpful as you are always on your toes. We were doing notes and always thinking. It is not a "read the notes and study" class, you really had to... he taught you what you needed to be and not what you are fed to be. You can think by yourself, and not even need your notes. He made you think!

In this class, he doesn't do it.

LD: In this class, do you think you come, do you bring yourself and can bring it out? Do you sit and listen, or do you engage?

Group 6: In General, I am always scared to say anything in any class, unless I feel super comfortable, and that usually happened in tutorial classes, because they really want to help the students. I think for me, a good lecturer is someone who immerses himself in the class and not put themselves on a pedestal, and then we are down here. Because I have had a few lecturers that have their PhDs and then they kind of hang it over us, they kind of expect you to know what they know, so then they teach on this high level, and then you are like, what are you saying? They leave out the steps from here to there, and you are like, but how?

LD: One thing that is standing out, from other students, is a lecturer that is engaged, open and vulnerable and actually tells you about their life, do you also feel that?

Group 6: I think a lot of lecturers struggle to stoop down to a level where they want their students to prosper and to succeed, and some lecture halls, if you look at the buildings, one lecturer and 400 students, so you can't physically go to every student and help them, but in your teaching, he needs to be aware of the fact

that he needs to take at least 350 students forward, if not, then open consultation to come with their questions and have time to do that.

Group 6: Do we bring ourselves? I think it has a lot to do with the students themselves, it depends on their personality, like in this room, the floor is open and if you have confidence in yourself and in our opinion, without caring what others think, then you will say something by all means. I mean I call him out all the time. Because I believe this is an open arena for us to voice our opinion, because this is an opinion-based subject. So I don't feel someone will find me afterwards because of my opinion. The platform from the lecturer is given and you won't be penalized. If you put up a wall, it comes from you.

Group 6: I think he doesn't hide his bias.

Group 6: I also think that. You can tell. Sometimes he laughs at the student's comments and then it sucks. He also doesn't answer your questions properly. So what is the point of saying something, if he is not going to answer my question. And you know he is going to be offended, when he asks, "Are there any Muslims or Christians in the room?" And then he will pick on you. He wants to know who is here, so he doesn't offend anyone when he says what he wants to say.

Group 6: Because also the first lecture we had with him, he openly said, he doesn't now know what the subject really means and he himself was confused. During the lecture he says, he is confused himself. That is not confidence. Now when I want ask a question, I will surely doubt the answer that he gives me. I will doubt his knowledge.

LD: So you want a lecturer that has knowledge and is good in his field?

Group 6: Yes, straight up. You feel you are wasting your time and money. We only attend the module as this is the only module during the week, the only slot. Anyone can do this subject from any field. It is easy, and that doesn't make it great. People do it for marks. We are also here because we want to know the content that we are writing on next week. There is no communication on click-up and we haven't received any material. I have not received any notification, zero. There has been nothing from him.

LD: Have you had an online class in any other class?

Group 6: We had an online class for this lecture, but no one knew and nothing happened. I had another online class: the problem I have with online classes, it is called a hybrid class. I think if they are going to do that, it has to be an hour during the day, where everyone has to log on, and the lecturer can see who is logged on. And there is a discussion section. So at this stage, hybrid lessons have been, 'read this lesson' and that is it. It is just for lazy lecturers and they do nothing and too lazy to come and teach us. Hybrid lesson is just reading time. But if it could be an online class, that would be so much better, and interactive.

Group 6: My mom is a music lecturer here. She has online classes, skype sessions and everyone logs in, otherwise you can't write exam. When she heard about my online class, she was shocked.

Group 6: Like now, the lecturer is 20 minutes late already, it breeds the same culture with students. And he has done it before also.

Group 6: One thing that this lecturer can do to make this class better, is quit. He is still a student and that is part of the problem. Usually the student is the tutor, not the proper lecturer. The lecturer will do the second quarter. We don't actually know. We are all so confused about the tests and the lecturer.

Interruption: 20 minutes into the class, the lecturer sends a whatsapp to the class rep and cancels the class. All the students are super upset, as some come in on a Wednesday just for this class. The students then attempt to call the lecturer.

I had a follow-up conversation with the students after the incident and they all just expressed their disappointment and more so, anger.

Group 7: Lecturer E – Module 5

LD: What are your comments about this lecturer and his method of teaching?

Group 7: I like the method he uses to teach us, as he gives all of the students a chance to share their stories, but sometimes I feel in the presentations, he gives too much of his own opinion and the presenters don't always get the chance to say what they need to say, he interrupts them. So I am happy with the fact that he includes everyone, but he needs to keep a balance.

Group 7: Yes, it is the way he teaches, but I think I have just been accustomed to since 1-3 year, that we were also included in the conversation, say your say and then someone else can also get a chance.

LD: Do you like the layout and setup of this module?

Group 7: The class is a bit small. Sometimes we are five or more. I am used to sit and listen, to sit in a circle to look at each other. He sits in front and you are able to have close contact with him. For me, it doesn't matter whether he sits or stands, its about your passion, enthusiasm.

LD: Do you think he includes cultures and politics in a good way so that you can bring yourself? Is he open?

Group 7: Yes, absolutely. Many times we get upset with one another, because we all have our own beliefs. But he is the one who brings order. He stops it and has respect for everyone and listens. He engages and no one gets hurt.

LD: Do you think, this class is good, do you learn and are you touched?

Group 7: Yes, One time he gave us a diagram about someone's life. I always grow and learn. The manner how he teaches is amazing and always lets you think. He gives much time for comments.

LD: What would you say in the mood in this module?

Group 7: I think they are receptive. His classes are a bit long. He doesn't give a break. And it is long. And he doesn't let everyone always comment, as it takes a long time. More than once a week class.

Group 8: Lecturer E – Module 5.

LD: Please comment on the method of teaching of this lecturer.

Group 8: I think this class is very beautiful. I learn about ministry in this class everyday. In the beginning we are all different, but at the end we think the same. Every class, we are all allowed to share and speak whenever we want. We are growing academically and spiritually. It brings healing to ourselves and healing for us.

- I think Lecturer E is doing justice to us. We are getting knowledge and at the end of this year, we are moving in the right path.

- We are enjoying this class, we are allowed to express ourselves and give our own views. Most of the things we discuss are sensitive and thought-provoking.

LD: What do you think about the layout and setup of this module?

Group 8: I think for you to approach another setup, you need to know. It is his manner of approach. You listen to him. You are interacting, he includes himself. It would be difficult for someone else to know who is the lecturer, because it is just who he is. In this class, the rotation is creating an environment of humanity.

LD: Do you like his approach to teaching?

Group 8: Yes, in terms of being amongst people and holding your profession down there, the humbleness pushes someone to want to hear more.

- Contextual ministry – stand and teach a little, discuss and then we take a walk around the city and making them practical. Lecturer E has a different approach. In here it is that everybody is a somebody, in the class. We are all learners and we learn from one another. Our brokenness, when we leave this class, we will be healed, by degrees and be healed spiritually and pass it on.
- I love this method. My experiences have taught me that every person is unique. Lecturer Z had a different approach. Now with Lecturer E, he has a different approach. They really sit and check what works for the students, to have that energy and that drive. His method is beautiful.

LD: Would you prefer someone of your own language or culture to teach?

Group 8: It's not about colour or language or culture. But it's creating a space where everyone is welcome. Their method is remarkable. English is the medium language. Lecturer E would go the extra mile and explain. As a white person, try and explain. Explain about the white community and visa versa, and bring the oneness and learn about each other.

LD: Do you think culture and background plays a role in theological education?

Group 8: Yes, you have to connect where you are from. We are from different communities, cities and languages. As we are here, it does need to connect where we are from and continue learning. Everything we are grasping we are taking back to our communities.

-Background and culture speaks to me. It describes who I am. I am this person, because I am from this place. I am in a class from different people from different backgrounds. It says to me, if you know who you are and accept who you are, you will know how to deal with other people and respect their backgrounds. You will be on the same level. As a black child, it is very important to know where you come from, you need to know your culture.

As a white person, it is vital to understand other backgrounds. Open the space so we can share with one another. Theology already talks about cultures. Don't judge and know others. We find ourselves judging others and understanding nothing about where they come from.

Culture is an identity of a person. If you don't know your culture, you don't know yourself. Diversity. We are all created by God and accommodate one another as children of God.

If the lecturer doesn't know anything about me, he doesn't know me. How can we relate to one another then? He needs to know me and I need to know him. We need to exchange our knowledge of one another. As a start, he introduced himself and told us about his background. Pastoral care, it must start from the class. It must start with the class first. Where you are coming from and where you are based. The subject that is taught, will determine it.

Addendum G

Participant observations.

Please follow this link to the written data from my experiences in all the classes.

<https://drive.google.com/drive/folders/12cdlg2r5DAZMx5W-zzostTfог6FYlno?usp=sharing>

Addendum H

Draft Framework Document. *Reimagining Curricula for a just University in a vibrant democracy.*

https://www.up.ac.za/media/shared/9/HumPdf%20docs/up-curriculum-transformation-framework-final-draft_23may2016_1.zp89110.pdf